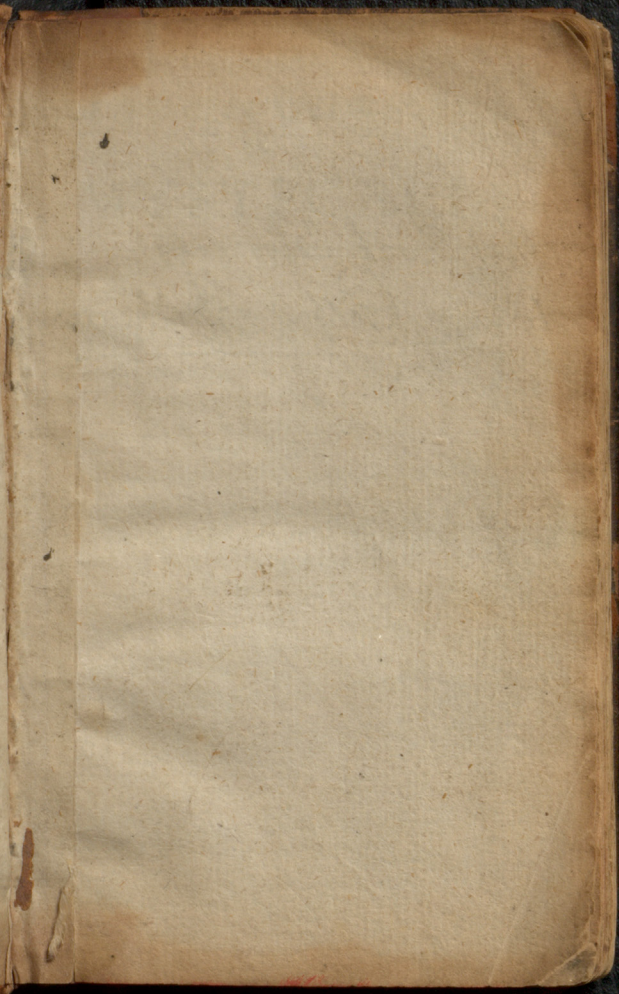


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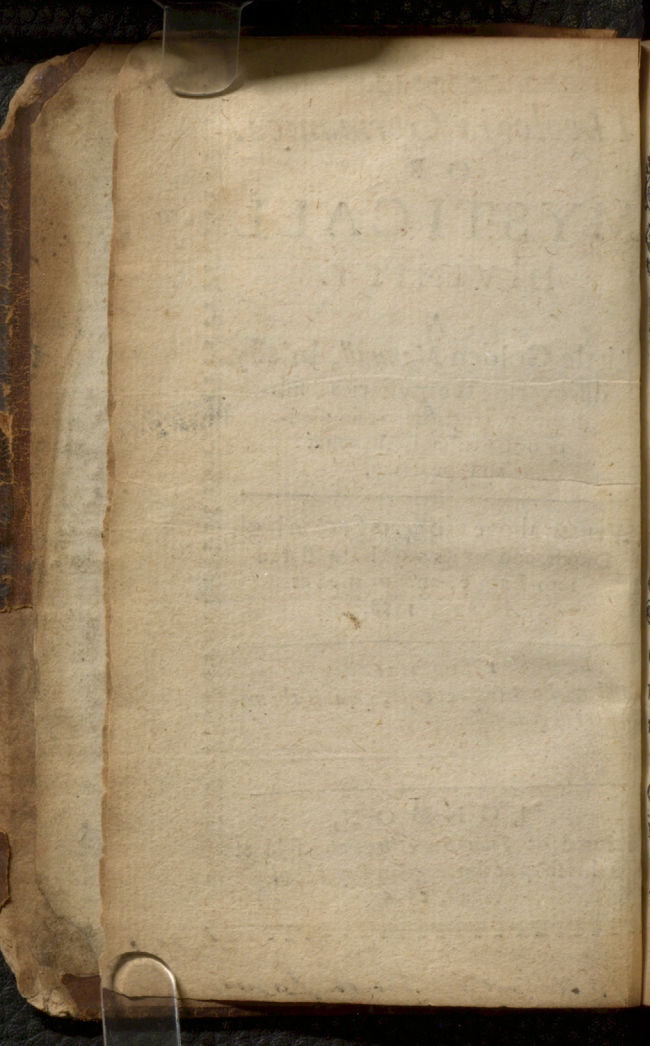
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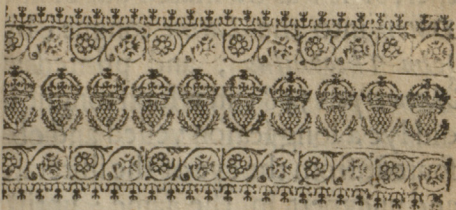
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This Book belongeth  
to mee Gilbert Hollison







*To the Reader.*

*Courteous Reader :*

**W**Hosoever thou art that lo-  
vest and rejoycest in the  
sublimity, and simplicity  
of truth; I have here presented thee  
with a Manuall, entituled, the *Ger-  
man Divinitie*; a Booke first writ-  
ten by a certain godly Priest, of the  
Order of the Lords of *Teutonic*,  
a high *Dutch*; about two hundred  
and fifty yeeres since, and after-  
ward, for the incomparable value  
† 3                   there of

To the Reader.

thereof it was translated out of the Dutch into the Latine tongue; by *John Theophilus*, and printed at *Antwerpe* 1558; in which tongue it did lye a long season veiled and obscured, from the eye of the illiterate and unexpert in the same: untill, some yeers since, through the desires and industries of some of our owne Couutrimen, lovers of the Truth; it was againe translated, and made to speake to thee in thine owne Dialect and Language. But the time of its Nativity being under the late, wise, and wary Hierarchy, who had monopolized and engrossed the discovery of others into their own hands, keeping the people, wisely, at a distance and dealing out to them, what, and so much only, for quantity and quality, as seemed best to their grave  
wif-



*To the Reader.*

wisdomes and discretions, lest they should grow as wise, if not wiser than their Teachers; and so the rude vulgar should become as one of us: it walked up and downe this City in Manuscripts at deer rates, from hand, to hand of some well-willers to truth, in clandestine, and private manner; like *Moses* in his Arke, or the little Childe fled and hid from *Herod*: never daring to crowde into the Presse, fearing the ruffe usage of those then in authority; whose maxime it was, *That the Priests lips should preserve knowledge*, though misunderstood, or applyed at least: forgetting this Priest to be the high Priest **JESUS CHRIST** after the order of *Melchisedek*. But now it hath obtained such auspicious favour, as to appear without blush in the most publique

To the Reader.

way; it being ushered into the world under the safe conduct of an *Impri-matur*, a worthy work of piety and charity, the first to the truth it self, that it might not be buried in silence through unknowne tongues, the other to our own Countrymen, that they might not be buried in ignorance; and that the famous lights or lamps kindled in other Regions, might not be rendred uselesse, or unprofitable to the meanest in literature.

The Authour, Translators, and Licencer have done their parts, what remayneth now? but thine to be performed, which is, deliberately to reade, seriously to weigh, spiritually to discern, and piously to use and reduce into practice and life, what thou shalt finde worthy herein: proving all things, and holding fast

To the Reader.

fast that which is good.

The Translatour *John Theophilius*, in his Preface hereunto affixed, hath saved me the labour of informing thee, touching the Authour, nature, matter, method, and style thereof, and in the Table annexed, and subjoynd in the end hereof wil direct thee to the severall Chapters, and their pages, with their distinct Contents.

There is nothing left behinde for mee to doe, neyther to it, or thee; but only to invite thee to taste and see how sweet, how full of life and marrow this small Treatise is: it is as the extract or quintessence of other more thick and darkly composed Treatises of Theology; being much in little: thou shalt finde some kernels herein with their shell ready broken to  
thine

To the Reader.

thine hand; some Riddles in their plain sence unridled; some mysteries of Histories revealed: so, that in many things the Scripture Parables are so explained, that thou shalt say, through the light of the truth herein: now know wee that thou speakest plainly and not in parables; mysteries hidden from former ages, being now in measure more brought to light. The Authours minde in the *Latine* dresse was elegantly, significantly and perspicuously expressed; it may be the *Englisb* style will not be so taking; yet if matter rather than words, be it thou seekest, here thou hast it according to the best sufficiencie of the Translatour, as I suppose; though hee be to me altogether unknown.

In fine, it may well be called the *German* Divinity, the childe is like  
the

*To the Reader.*

the father, it sheweth it selfe one of that Imperiall Race, which beareth the Spread Eagle for its devise. For as the Eagle in flight is highest, swiftest, in sight cleerest, in fight strongest; so this Tractate soareth aloft, buildeth on high, even above the starry Heavens, bearing her Chickens the children of Truth, upon wing to the face of the Sun, speedeth unto the farthest end of truth, pierceth into the inwards and bowels thereof, & overpowereth the mind with her verity, chasing away deceitfull vanity. Were it's worth but knowne, there would neyther want hand or heart to give it entertainment: what more shall I say? but as the Apostle in another case, *Use hospitality, for thereby some have entertayned Angels*: so use thou hospitality to this German stranger, who

*To the Reader.*

who knows but that, although hee  
commeth to thee in the evening and  
twilight of thy understanding, so  
that at, and sometime after it's first  
approach't. appeare to thee as the  
Angels did, but meane and in mans  
garbe, yet at the Sun-rise before it  
depart from thee thou mayst see  
the Spirit and Angell of Gods  
Truth in it: and if the Father of  
Lights and Spirits shall lead thee  
profitably into and through this, it  
shall be an engagement to him, to  
present thee with some other of the  
like nature, who is a lover of thee  
and the truth in the truth.

*Gile Randall.*

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*The* PREFACE of  
John Theophilus, *who*  
*translated it out of high Dutch*  
*into Latine.*

**T**his little Book hath so  
much delighted me, that  
I thought fit to translate  
it into Latine, The styie  
is short and pittny, which we may  
compare to a green grove, although  
little, yet so planted, that therein is  
no plain tree, or any other, set onely  
for pleasure and not for fruit, but is  
every where full of fruit-bearing  
stocks: Even so this little book doth  
not delight the Reader with any elo-  
quence of phrase, with no painting  
in icements, or (as it were) flowers  
of speech, but it doth deliver meere  
precepts, and those most profitable  
to the instruction of a Christian: In-  
deed in regard of the shortnesse it is

*The Preface of*

Somewhat obscure, and often to be read over, and that with diligence.

Also I add further, that if any man be desirous to read this Book, to the end only to increase his knowledge, and not to do the things contained in it, he reads it in vain, for he that intends to become a skilfull husbandman, must put his hand to the plow. As concerning my translation understand, that I have neither added nor detracted any thing from the Author, and I could no more avoid obscurity in translating a book compiled with much affected brevity, then the Author himself in writing of it, yet I counsell the Reader that he would often and attentively read it, which may serve him in stead of a Comment, I have used some words in it as these, *Egoity, Selfnes, desired,* &c. necessity compelling me there-

*John Theophilus.*

thereunto, because the Authour useth that manner of speech, wherein I ought to be thought no more blameable than *Tidley*, who doubted not to be bold in using the words *appiety and lentality*, a Writer may make bold when necessity requireth to command words, and not to learn them.

The inscription of this Book is *Theologia Germanica*, the Authour is not named, only I finde it written in a certaine little Preface to the Book, that he was one of those who are called *Dun Teutonici*, or Dutch Laics, the French call them the Knights of the *Rhodes*, and he was a Priest and Governour of the house of *Teutonici*, or high Dutch at *Frankfort*,

The argument is of the new man, or the new creature, for he sheweth

The Preface of

the manner how a man may be restored, and returne to God from whom hee is false, which indeed is true and right Divinity: And the manner is this; Since that man is false by following his own will, it is necessary that he be willing to be restored (for medicines are to be contrary to their diseases) that hee be deprived of his own wil, and follow the will of God, & no man can serve two Masters: But as a man may very well put out his own eyes or kill himselfe, yet cannot restore himself to sight or life again; even so man is in *Adam* prone to destroy himself and all his posterity by following his owne will: But neyther he nor any who is guilty, and overthrown by his sin can possibly save himself, or repair the breach: It was necessary again for the saving of the world,

*John Theophilus.*

world, that one should arise & exist who was holy, harmlesse, undefiled, seperate from sinners to deliver others from sin, and teach the way of life, and this was Jesus Christ the Son of the living God, to whom all power is given both in heaven and earth, who doth not only teach man the way to salvation, but also giveth them power by faith to walke in it.

I would not hereby have you understand a dead faith, for that is no more faith than a dead man is a man but a working & a living faith, such a one as Saint *Peter* describeth together with the works & effects thereof, saying, *Add to your faith vertue, and to your vertue knowledge and to your knowledge temperance, and to temperance patience, and to patience godlinesse, and to godlinesse brotherly*

The Preface of

kindnesse, and to brotherly kindnesse  
charity. For if these things remayne  
and abound in you, they will make you  
that you shall neyther be barren nor un-  
fruitfull in the knowledge of our Lord  
Jesus, But he that lacketh these things  
is blind and cannot see afar off, and  
hath forgotten that hee was purged  
from his old sins: wherefore therather  
brethren, give all diligence to make  
your calling and election sure, for if  
these things be in you, you shall never  
fail.

Saint Peter speaks of a true and  
lively faith, which doth not only  
procure unto man the forgivenesse  
of his sins by the merit of Christ,  
but also effecteth that as before hee  
yielded his members as weapons of  
unrighteousnesse unto sin, so here-  
after hee may give them as instru-  
ments of righteousness to do well.

And

*John Theophilus.*

And because *S. Peter* in this place doth describe a certain ladder to salvation, I purpose to make it plaine, whereby wee may more evidently perceive by which steps we may ascend to the top thereof, lest that any man should be content to stand only upon the first step, and yet thinke hee had attained to salvation, from which hee is distant many degrees. Therefore (according to *S. Peter*) if faith bringeth forth vertue, that is, strength and ability to performe those things which thou believest are to be done as so taught from God. As for example, Christ commands us to love our enemies, and to do good to them which doe evill to us; Now there are some who believe that this cannot be done again, they hate their enemies & do them all the mischief: others believe that

The Preface of

it is to be done by the assistance of God, and therefore do good to their enemies: Consider all sects & kinds of men, you shall finde that those who believe it is possible to be done, doe act the same, and that Christ who hath given them power to believe, hath given them power also to performe his Commandements, for it is not said in vaine that all things are possible to him that believeth: and this I say generally of all other precepts of Christ, *As thou believest* (sayth Christ) *so be it unto thee*; this is generally to be taken, look how much faith any one hath and so much strength of vertue hee hath also.

2 And vertue begetteth knowledge, for true knowledge consists in experience which commeth to passe when a man is made able to  
per-



*John Theophilus.*

performe some thing, doth certainly know that that which before hee did believe hee did not certainly know might have been performed: Example hereof wee have in *Caleb* and *Foshua*, and the rest of the *Israelites* who did overcome the *Canaanites*, for then they did certainly know that those might be overcome as they had before believed, but the rest of the *Israelites* who did not believe that this could be done, could not do it. And again, they knew it not, so at that day such as do not believe that such is the power of Christ as that hee is able to beat down the power of the Serpent under the feet of the faithfull, those men are not able to resist sin, therefore they know not how it may be done, and therefore deny it, but those who believe can do it by faith,  
and

The Preface of

and know certainly that it may be done, and again, affirme it to be true.

3 Knowledge bringeth forth temperance, for a man confirmed with this knowledge, goeth forward to the mark, hoping for the same successe in the rest: and therefore with-hold himself from bodily lusts and pleasures which fight against the soul, lest being hindred by them hee be deprived of his Crowne of victory. Now as the *Caldeans* did vex and persecute *Jerusalem*, when it rebelled against them, having be-ving before of its own accord served and obeyed them. In like manner it falleth out in all rebellions of Subjects, for the lusts and pleasures which before we voluntarily served when wee rebell against them by temperance, do vex us in renewing their desires, and breed us grieffe as  
much

*John Theophilus.*

much as before they did delight,  
4 which that we may bear manfully,  
wee stand in need of patience;  
5 And because wee know that this  
trouble which wee must undergo in  
resisting these wicked lusts and affe-  
ctions in bearing of injuries doth far  
exceed our strength, let us earnestly  
call upon God with *David*, that hee  
would reach and furnish our hands  
in the battail, and that hee would  
give us strength for the victory, with  
which invocation and trust in him  
is true godlinesse.

6 Furthermore having obtained  
benefits of God by this devotion  
wee do love him again for these be-  
nefits, and wee desire to give him  
thanks. For even by nature it is or-  
dained that thou canst not but love  
him, who out of his love hath done  
thee good, but because we can give  
him

*The Preface of*

him nothing (for hee needs not our goods) seeing all things are his, wee turn our love upon them whom hee loves and commendeth unto us, that is to say upon godly men, and out of love we do them good.

7 And because this love which we beare to God and our brethren, in regard of Gods benefits bestowed upon us is imperfect, as being joyned with the love of our selves, that is, our own profit, it never ceaseth to increase until it attain to perfection. For we see naturally come to passe in plants and living creatures: and all things that they never cease growing untill they come of ripe age, so it comes to passe that wee proceed so far as to love God, not because he is good to us, but because he is good, even as by nature we love those things which be beautifulfull

*John Theophilus.*

ifull for very names sake; though  
no profit redouud to us: Now the  
beauty of God is gooduesse it self,  
besides which none ought to be lo-  
ved cyther for reward or fear of pu-  
nishment, This is it which S. *John*  
calls perfect love, the perfection  
whereof all the elect of God strive  
to obtain as the chief end, for there  
is nothing more perfect & of more  
antiquity then the love of God, yea  
God himself is love: Whosoever  
hath obtained this love, is deprived  
of all *Egoity*, (that I may use the  
words of our Authour) and doth  
love God only as he is good, and  
all things besides, which God lo-  
veth himself, that is, all things  
which are any where, sin excepted,  
for there is nothing which God lo-  
veth not, sin excepted.

This little Book prouounceth to

The Preface.

us the love of God, and doth teach  
us the way to attain the same, Bles-  
sed is hee who valiantly striveth to  
obtaine this price, and doth con-  
stantly run this Race, for if death  
do meet with him whilst he is run-  
ning it, hee shall die a Souldier of  
Christ, and so shall hee be acknow-  
ledged of him before his Father;  
Even as in the Law, *a maid that was  
betrothed to a man, was esteemed and  
called his wife, although as yet they  
were not come together,* Deut. 22. 28,

29.



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T O



*Theologica Germanica,*

**A Little Golden Bock,**

Shewing briefly, how to put

off the Old Man, and to

put on the New.

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CHAP. I.

*What is perfect, and what is imperfect.*

**S**AINT PAUL saith, *When that which is perfect is come, then that which is imperfect and in part shall be abolished: Now observe what is to be perfect, and what to be in part: Perfect is that thing which in it self,*

B and

and in that which it is, comprehendeth and containeth all things: and wanting which, and without which, nothing truly is, and wherein all things have that thing which they are; for it is the being of all things, and is unchangeable and unmoveable in it selfe, and yet doth change and move all other things.

But that is imperfect and in part, which hath its being and existence from that which is perfect, even as cleer nesse and brightnesse proceede from the Sunne, or from the light, and seemeth to be something which is called this or that, and is named a creature, and none of these imperfect things is that which is perfect, neither is that perfect thing any of those which are imperfect; imperfect things may be comprehended, known and expressed, but that which is perfect is incomprehensible, unknown and unutterable, of all creatures as they are creatures; Therefore that which is perfect is without name, as being none of these, and a creature, as a creature, cannot know or comprehend it. Now when that  
which

which is perfect is come, that which is imperfect is contemned, but when doth it come? I say it commeth when it is so far known, perceived and tasted in the minde as possible it can be.

Here ariseth a question, seeing it is such a thing as cannot be known or comprehended of any creature, and that the minde is a creature, then? how is it possible that the minde should know it? I therefore added, as it is a creature, as if I should say, so far as it is a creature framed and created, and so far forth, as it can be said of it, I or my selfe, this is impossible unto it; for to the end that that which is perfect may be known of any creature, it is necessary that every thing which is created and made, and may be called I and my selfe, should perish and be turned to nothing. This is the meaning of Saint Paul, when he saith, *When that which is perfect is come* (that is, is known) then that which is imperfect, being the substance of all created things, and whatsoever can be said of them I, or my selfe, or mine, all this is to be wholly

contemned and counted for nothing: Surely so long as we esteeme of that which wee call I, and so long as we cleave unto it, that which is perfect remains unknown.

Some man may object, you say that there is nothing besides that which is perfect, or without it, and yet you say, that something doth flow from it, that then which floweth from it is without it? I answer, that beside it or without it, nothing truly existeth, because, whatsoever floweth from it is not truly it, nor hath any being, but in that which is perfect, and is a certain evident brightnesse or cleernes, which indeed is nothing, nor hath any being, but in the fire from whence the brightnesse floweth as we see in that Sun and Light.

CHAP. 2.

*What is Sinne?*

**T**Ruth, Faith, and Scripture, saith that Sinne is nothing else but that the Creature doth divert it selfe from the im-  
muta-

mutable God, and adhereth to a mutable, that is, doth turn it selfe from that which is perfect, and to that which is in part and imperfect, and especially to it selfe: Now this observe, when the creature doth challenge any good thing to it selfe, as to be, to live, to know, briefly, to be able to doe anything that can be termed good, as being in it selfe that good thing, or as though that good thing were appertaining unto it, then it averteth it selfe, what other thing then did the devill? or what was his averfion and fall, but that he did arrogate this unto himselfe, that he was something, and would be something, and that something was his, and in his right and power, this arrogancie to be I, to my selfe to be me, and to be mine, was his averfion and fall, and this is still in use,

## CHAP. 3

## Adams Sinne.

**W**Hat did *Adam* also else but the very same, men are wont to say that *Adam* perished because he did eat an apple, I say, this happened to him by reason of his arrogancie, for that he assumed to himselfe to be I, to me, mine, me, &c. For though he had eaten seven apples, if it had not been in regard of his arrogancie, he had not fallen, but when arrogancie took place, he then fell, and so he should have done, though he had eaten no apple at all. But let us proccede, I have fallen an hundred times more precipitally then *Adam* did, and all men were not able to restore the losse and fall of *Adam*, how then might my fall be corrected or restored? surely it must be helped as the fall of *Adam* was, and by the same helper, and after the same manner.

How then, and from whom procedeth this amendment? neither could man doe



it without God, nor was God bound to  
doe it without man : Wherefore God  
assumed the nature of man or humanitie  
and became man, and man was made God,  
and thus was the amendment made, and  
so must my fall be corrected : I cannot doe  
it without God, neither will God doe it  
without me : For that this might be effe-  
cted, it was fitting that God in me should  
also become man, that thus God should  
take upon himselfe whatsoever is in me  
as well within me as without me, as nothing  
might remain in me contrary to God, or  
might hinder his worke, and though God  
should assume all men that are unto him-  
selfe, and should become man in them, and  
they in him should become God, and the  
same should not be done in me, my fall  
should never be recovered, nor yet my  
sinne done away, except the same were  
also done in me : neither know I, or am I  
able, to give my futherance towards this  
amendment and recoverie, but onely I  
must suffer and be patient, and God onely  
the agent and doer, I suffering his work  
and

8 *That all good is onely Gods.*

and will, which because I will not suffer, but will my selfe be I, and to me, and mine, this hindred God, that he could not work without disturbance, and so it came to passe that my fall and aversion remaineth unamended, and all this falleth out by reason of my arrogancie.

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CHAP. 4.

*That all good is onely Gods.*

God saith, mine honour will I give to none, which is as much as if hee should say, that honour and glory is due to none but God only, therefore if I doe arrogate any goodnes to my selfe as that I am, can do any thing that I know, that I work, or that any thing is mine, or done of mee, or done to mee, arrogating such things to my selfe, and turning them to my honour and glory, then doe I doubly offend: for first I fall and avert my selfe as hath beene formerly said, next I deprive God of his honour in attributing that to my selfe which

is proper only to God : for whatsoever ought to be called good, that is due to none but to the eternall and true good which is God. And who so ever doth arrogate that unto himself doth unrightcouly & against God.

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CHAP. 5.

*Of the putting off the old man.*

**S**OME men say, that a man ought to become void of wisdom, will, desire, knowledge, and all other things, which is not to be understood, that in man there should be no knowledge, or that God should not be knowne, loved, willed, desired, praised, or honoured in him, for this were a mighty fault, and man should become like a beast : but wee must proceed so far that our knowledge may be so cleer and perfect as to understand that this knowledge belongeth neither unto man nor unto the creature, but unto the eternall wisdom, about which is the eternall Word; and thus

man and the creature vanissheth, and doth not arrogate to it ielse as its owne, and the lesse knowledge that the creature doth arrogate it becommeth the more perfect, the like wee must conceive of will, love, desire, and all such things, for the lesse that man doth arrogate these to himselfe, the nobler, excellenter, and diviner he becommeth, and the more he doth assume these to himselfe, so much he is made the more blockish, base, and imperfect. Thus then ought man to become void of all things, that is, not to arrogate them to himselfe. When then man in this manner is made void of these, it comes to passe that this is the most excellent and cleere knowledge that can be in man and the excellentest love and desire, the cause whereof is this, all things being only Gods, it is better and more excellent that they should appertaine to God then to any creature: And the cause why I doe challenge any goodnesse to my self, is by reason that I suppose that it is mine, or that I am it: If I knew the truth I should also know that the thing is not mine, nor that I am

it, it proceedeth not from mee, &c. and so mine arrogancy would fall to nothing. It is better that God or that which is belonging to God should be known, loved, prayed and honoured as much as may be possible, and that man should conceive that hee doth prayse or love God; then that God should not be prayed, loved, honoured and known, for when opinion and ignorance are turned to knowledge and understanding of this, then arrogancy vanisheth, for a man will then say on this wise; Wretch and fool that I am, I supposed my self to be that thing, but now I perceive that it was and is God only.

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## C H A P. 6.

*How the life of man is to be composed.*

**B**oetius saith, it is our fault that wee do not love that which is best, and heerein he saith the truth, for that which is best ought most to be loved, and in this love no respect

respect is to be had of profit or disprofit, honour or reproach, prayse, or disprayse, or any such things, but that which in very truth is the most excellent and best, the same ought also to be dearest unto us, and that for no other end, but that it is best and most excellent: According to it a man might compose his life both externally and internally, externally because amongst those things that are created, one thing is better then another as the eternall good doth shine more in one then in another, in which thing therefore that eternall good, doth most of all shine, worketh, is knowne, and admired; that amongst all creatures is most excellent also, where it is lesse apparant that likewise is the lesse good. Seeing therefore that man is conversant with the creatures doth use them, & knoweth their difference, hee ought to esteeme that which is best to be most deare, and to cleave unto that, and to unite himselfe thereunto, and especially unto those things which are attributed unto God as his, and belongeth unto him, such as are his goodnesse, truth, peace, love, and justice

justice; & according to these the outward man ought to frame his life, and to despise and flie all things which are contrary unto them; But if the inward man by a jump, as it were, will step into that which is perfect, that which is perfect will be found and perceived to be boundlesly, infinitely, and innumerably more excellent and better than whatsoever is imperfect and in part, also the eternall more then the transitory, and the fountaine and beginning more then all things which flow or can proceed from it, and to that which is imperfect and in part shall be unpleasent and become abolished. This observe to the end, that which is excellent, and the best may be also held the dearest, it is requisite that this be done.

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CHAP. 7.

*Of the two eyes of Christ.*

**W**E must consider that which is read and said, that the soule of Christ had two eyes, the one the right eye, the other the left: In the beginning when things were

were created, the right eye did turne it selfe into Eternity and Divinity, and there stood unmoveable in perfect contemplation, and use of the divine Nature, and divine perfection, and remayned, unmoved free from all falling, labour, motion, grief, pain, and torment, which happen to the outward man, with his best eye hee beheld things created, and know the difference, and did understand what was better and worse, more noble and more base, and in this manner the outward man of Christ was framed: Thus stood the inward man of Christ according to the right eye of his soule in the perfect use of the divine nature in perfect pleasure and joy, but the outward man and the least eye of the soule was with him in pain, calamity and perfect labour, and so it came to passe, that that inward or right eye remained unmoved, not hindered free from all labour, pain, and torment, which happened to the outward man. It is said, when Christ was whipped at the pillar, and did hang on the crosse, according to the outward man, his  
soule



Of the two eyes of Christ. 205

soule, or his inward man did stand according to the right eye, in perfect use of the divine nature, and in as high a condition of pleasure and joy as after he ascended into heaven and is now. Also that his outward man, or his soule, according to the left eye in this worke in all things which did belong unto him as concerning outward things, was not hindered or damaged by the internall, neither of them depending on the other.

Now the created soule of man it hath also two eyes, the one in the power of beholding eternitie, the other in looking on time and things created, to know the differences, as before hath been said, and to give life to the body. But these two eyes of the soule of man cannot doe their worke together, for that the soule with the right eye might behold eternitie, it is necessary that the left eye doe abate all his worke, and so carry it selfe as if it were dead: also, that the left eye might perform all his worke, and be employed in outward things, and is in pain, and things

created

16 *Whether in this life eternall*

created, it is necessary that the right eye be employed in contemplation.

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CHAP. 8.

*Whether in this life eternall happiness may be tasted.*

**I**T is a question whether the soule whilst it is in the body, may proceede so far as to behold eternity and receive a taste of eternall and everlasting happinesse? usually it is denyed, and so it is true if you understand it after this manner: So long as the soule doth behold the body, and those things which belong to the body, as time and things which are created, and doth conforme and mingle himselfe with them, this cannot be, for to the end the soule may discern or behold eternity, it is necessary that it be pure and free from all resemblances, and from all things created, and especially that it be separated from it selfe. And this thing never befell in this life. But Saint *Dennis* thinketh it may be done as  
may

may be gathered out of his words to *Timothy*, which are these; *To behold divine secrets*, it is necessary that thou abandon thy sins and whatsoever can be perceived by thy senses, reason also, and the actions of reason, and whatsoever can be perceived and known by reason, whether it be created or uncreated, and that thou goe and passe out of thy selfe, and from the knowledge of all things which I have mentioned, and so come into that one unite of him who is above all nature and knowledge, thus far hee. Now if this could not befall man, why doth he teach it, or why doth he speake to man? Yea, further know, that a certain Master saith upon these words of Saint *Dennis*, That it doth come to passe, that it doth often befall man that he verily thinketh that he doth see and behold it as often as he will, and there is no such aspect, but that it is more excellent, dearer to God, and more worthy then whatsoever all things created as created can performe.

## C H A P. 9

*That good, except it be in man, can  
not make man happie.*

**W**EE must especially observe and know that no creature, no good no, not the good it selfe, which is God, doth make man, or the soule endued with vertue good or blessed, so long as it is without the soule, and the same we must thinke of sinne or malice, and therefore although it be a good thing to enquire and seatch, and also to know what good men have done or suffered, how they have lived, and what God in them or by them hath done or willed, yet it is a hundred times better that a man should seatch and know, what, and of what kinde the state of his own life is, and what God is, and would and doth in him, and in what thing God is willing or unwilling to use him. Therefore this also is true which is said, that it is never so good to goe abroad, but it is better to remain at home; This also is to be known, that eternall

ernall happinesse is in that onely one, and  
no other, and that man or his soule should  
either be or become blessed; it is necessa-  
ry that that onely thing should be in the  
soule. Some will aske what is that one  
good? I answer, it is good, or to be made  
good, and yet it is neither this nor that  
good which can be named, known, or  
shewed, but also, and above all: Neither  
is it needfull that it should now again enter  
into the soule, for it is already in it, though  
unknown: When it is said, that it is mee-  
te we should come to it, and that it should  
come into the soule, it is as much, as if you  
should say, we ought to seeke it, have the  
seekeing out of it, and smelling it out: And  
because it is but one unity and simplicity  
is better then multitude, for blessednesse is  
not placed in many and multitude, but in  
one and unitie, neither is it in any thing  
created, or in the worke of any created  
thing (thus I may speake briefly) but  
blessednesse is onely placed in God, and his  
worke, wherefore I ought to have respect  
to God and his worke onely, and to relin-  
quish

cuse all naturall things with their worke  
 and chiefly my selfe, yea, further, all worke  
 or miracles, which either God hath done  
 or ever may doe, in or by the nature of all  
 things, yea also God himselfe with all his  
 goodnesse, as he is without me, and com-  
 meth to me, doth not make me blessed, but  
 as he is within me, and is known, loved,  
 felt, and perceived by me.

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CHAP. IO.

*Of the desire of those who be  
 illuminated.*

**N**OW it is to be observed, that those  
 who be illuminated with the true  
 light, do know that whatsoever they them-  
 selves can desire or make choice of, or what-  
 soever hath been desired, chosen, or known  
 at any time of any creature at all ( as it is  
 a creature ) is nothing if it be compared to  
 that eternall good; again, forsaking all de-  
 sires and choice, they doe commit and re-  
 ferre

erre themselves and all their actions to the  
ternall good, then there remayneth in them  
desire to advance and bring themselves  
eerer to the eternall good that is, to a nee-  
er knowledge and more ardent love, and  
more ready submission and entire subje-  
ction and obedience. So that every illumi-  
nate man may be able to say of this manner,  
I could wish I were the same to the eternall  
good that a mans hand is to himselfe: And  
such men doe always feare that they are not  
become sufficiently subject unto it, they do  
also desire the salvation of all men, and yet  
they are free from this desire, neither doe  
they challenge it to themselves, as under-  
standing sufficiently that this desire doth  
not belong to man, but to the eternall good,  
for whatsoever is good, that no man ought  
to arrogate to himself, because it belongeth  
to the eternall good: Besides these kinde  
of men do live in freedom, so that without  
feare either of punishment or hell, or hope  
of reward, or of the Kingdom of heaven;  
they live in meer subjection and obedience  
to the eternall good; and that with a free  
love

love: This was perfectly in Christ, and is in his followers, in some more in some lesse.

It is a miserable thing, that whereas the eternall good doth furnish and stir us up to that which is most excellent, wee are unwilling to entertain it; for what is more excellent? then true spirituall poverty, and yet when it is set before us wee will none of it: We would (as I may so speak) be overwily, so that if we but feel a delicate taste, sweetnesse and pleasure in our selves, wee thinke it is well with us, and that wee love God, but if this be wanting, we are in sorrow and do forget God, and think wee are undone; which is a great fault and an ill signe: for a true lover doth as much love God and the eternall good in want as in plenty, and alike in bitternesse as in pleasure, and so in the rest. Let every man examine himself in these things.



CHAP. II.

Of Hell, and of the Kingdome of  
Heaven.

**T**He soul of Christ was to discend into hell, before it could ascend into heaven, and the same must befall the soule of man. But consider how this must be done, this then comes to passe when a man knoweth and beholdeth himselfe, and fineth himselfe so evill, as that he is unworthy of all comfort and good that might befall him from God or the creature: Further he thinketh nothing else of himselfe but that he is perpetually damned and lost, and that to be lesse then he is worthy of; and he thinks himselfe worthy of more calamities then can befall him in this life, and that it is right and just that all things should fall crosse upon him, and bring grief and torment to him, all which is lesse then he deserveth, yea, he supposeth it to be just that he should be damned for ever, and become the footstool of all the Devils in hell, all which

which notwithstanding is lesse then he is  
 worthy of. Neither will he or can he  
 conceive any comfort or deliverance either  
 from God or from the creatures, but is  
 willing to wayt comfort and deliverance,  
 neither doth he waywardly beare damna-  
 tion and pain, for that it is equall and just  
 and not contrary but agreeing to Gods  
 will, therefore he doth love it, and take it  
 in good part, not bearing unwillingly any  
 thing but his own sinne and ungodlinesse  
 because that is unjust and contrary to God,  
 this doth grieve and trouble his minde, and  
 this is called true penitence for sin, and he  
 that doth in this life so come into hell, the  
 same man after this life doth come into the  
 kingdome of heaven, and in this life doth  
 attain such a taste as possesseth all the joy  
 and pleasure, as either hath or can befall a  
 man in this life from any temporall thing,  
 and as long as a man is thus in hell, neither  
 God nor the creatures can comfort him,  
 even (as it is written) *In hell there is no  
 redemption*, of this thing one said, *I perish,  
 I die, I live without comfort, being damned*

both within and without, I desire of none that I may be delivered: Now God hath not forsaken man in this Hell but taketh him to himself, so as man desires nothing but the eternall good, and understandeth the eternall good to be above measure good, and this is his pleasure, peace, joy, rest and satisfaction: and when man doth not regard or desire any thing but the eternall good, it comes to passe that the peace, joy, rest, pleasure, and all such like things as do belong to the eternall good become mans, and so man is in the Kingdome of Heaven: This Hell and this Kingdome of Heaven are too good and safe wayes for man in this life, which whosoever doth finde out rightly and well is happy, for this Hell hath an end, but this Kingdome of Heaven doth remayne for ever. Besides man must mark that while he is in this Hell nothing can comfort him, neither can hee thinke that hee ever shall be delivered or comforted againe. And when hee is in this Kingdome of Heaven there is nothing can hurt or object him, neither can hee believe

that hee can be hurt or discomfort, and yet after this hell, hee is comforted and delivered, and after this Heaven hee is troubled and deprived of comfort: Now this Hell and this heavenly Kingdome doth befall man, so as hee knoweth not when it cometh, neither can man by his owne means do or omit any thing whereby they should either come or depart from him, neither can man give or take away from himselfe either of these, or take or lose them, but it comes to passe here as it is written; *The winde (or spirit) bloweth where it listeth, and thou hearest the sound thereof: (that is, when it is present) but knowest not whence it cometh, nor whether it goeth.* And when man is in either of these hee is in good case, and hee may be as safe in Hell as in Heaven, and so long as man is in this life; he may often passe out of the one into the other, yea, within a day and a night, and sometimes oftner, and that without himself: but when man is in neither of these he is conversant with the creatures, and wandreth hither and thither, and knoweth

*Of true Peace.*

not which way to turn him, wherefore he ought never to let these two things go out of his minde.

CHAP. 12.

*Of true Peace.*

**M**Any say that they can have no peace nor rest, but are in continuall conflict with many adversaries, calamities, griefs and sorrows: If you will consider the truth of this matter after this manner, the very Devill might have peace if all things were carried after his will and choice: For this cause wee must marke and observe the peace which Christ did leave unto his Disciples at his last passage, when hee saith, *My peace I give unto you, not such as the world giveth, give I unto you,* for the world deceiveth with her gifts. But what peace then is that whereof Christ speaketh? Surely that which is inward which doth pierce and breake through all calamities, adversities, troubles, miseries

and infamies; and all such like; so as a man in all these should be joyfull and patient as Christs Disciples were, and not they but also all the elect friends of God and the true imitators of Christ: Wherefore persuade thy self, if any man confer his love, diligence and endeavours in and upon this thing, hee may sufficiently know the true and eternall peace (which is God) as much as is possible for a creature.

*Thaulerius saith, There are some in this life, who over-soone forsake their imaginations before the truth hath freed them from them, and they doe set themselves at liberty, therefore can they hardly or not at all attain to the truth.* The work of God then and his Commandement moving and admonishing ought always to be diligently observed, and not the worke command and admonition of men. Now wee must know that no man can be illuminated except his first be purged, cleansed and freed, and further that no man can be united with God, except hee first be illuminated, wherefore there are three wayes, first, purgation;

on; secondly, illumination; and thirdly, union.

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CHAP. 13.

Of the fall of Adam, and the amendment by Christ.

W<sup>H</sup>atsoever died and was lost in *Adam*, the same is quickned and revived again in Christ: Likewise whatsoever did rise and live in *Adam*, the same perished and died in Christ: But what is that? I say it is true obedience and disobedience. And what is true obedience, I say it is this, a man ought so far to consist and to be absolute without self-will, and (as I may so speake) being I, that hee seeks and esteems himself (and what he is in all matters) no more then if he were not at all, and that hee conceives no better of himself, nor esteems no more of himself, and all that is his and all creatures then if hee were not at all; what then is that thing which is to be

30 and the amendment by Christ.

esteemed and valued? I answer it is that only one thing which is called God, and this is true obedience in verity, and so it falleth out in blessed eternity that in nothing is sought, esteemed, or loved but that one, nor any thing accounted worthy, but the same one; From whence it may be gathered what disobedience is (*viz.*) when a man doth attribute any thing to himself, or supposeth that hee is some thing, knoweth and is able to do some thing, and regardeth himself and his own ends in businesse, loveth himself, &c.

Man was and is created unto true obedience, & doth owe the same unto God, and as this obedience was lost and perished in *Adam*, so it revived and flourished again in Christ: But disobedience arose and lived in *Adam*, but died in Christ. And surely the humanity of Christ was, and consisteth so far forth wholly and entirely without it self and all other things as no other creature consisted at any time in like manner, and was no other thing but a certaine mansion and habitation of God: of these it never chal-



challenged any thing to it self, nay, it did not challenge the very Divinity to it selfe, whereof it was a habitation, nor any of these things which the Divinity willed, or refused in it, nor any of those things which in the humanity either befell or were suffered, so as in the humanity there was neither arrogation, seeking, nor desire, saving only a seeking and desire, how and after what manner it might satisfie the Divinity, and that very desire the humanity did not attribute to it selfe. Of this knowledge more cannot be spoken or written in this place for it is unspeakable, neither was it ever yet discovered nor shall be fully expressed, for it is such a thing as cannot be spoken or written, but of him who is the self-same thing, and knoweth it.

## CHAP. 14.

## What the old and new

## Man is.

**T**His is also to be observed when mention is made of the old and new man, the matter is thus to be understood, the old man is *Adam*, disobedience, selfnesse, egoity, &c. But the new man is *Christ* and obedience. When we speak of dying, perishing, and the like, we must thus understand it. It is necessary that the old man be brought to nought; and when and where this comes to passe in the divine light, there the new man is borne again: also when it is said, That man must dye in himself, it is as much as if you should say, it is necessary that himself, or egoity should dye; *S. Paul* sayth, *Put off the old man with his works, and put on the new man who is made and framed according unto God*: Hee that lives in selfnesse, and according to the old man, hee is,

is, and is called the sonne of *Adam*, and hath power most especially, and in very truth to live with him, and is also the sonne and brother of the *Devil*: but he that lives in obedience and in the new man, he is the brother of *Christ* and the *Son of God*.

Now when the old man dyes, and the new man is born, there thence ariseth a new birth, of which *Christ* sayth, *Except yee be borne again, yee shall not enter into the Kingdome of God*: *Saint Paul* also sayth, *Even as in Adam all men doe dye, even so in Christ are all revived*. As if he should say, *Whosoever doth follow Adam in disobedience, they are dead and shall never live againe but in Christ; that is, in obedience, the cause is this, as long as man is Adam, or his Son, hee is without God*: *Christ* saith, *Hee that is not with mee, is against mee*, hee therefore that is against *God* is dead before *God*, but hee that is with *Christ* in obedience, hee is and liveth with *God*: This is also written, *sin is this, when the creature doth avert it selfe from the Creatour, and is like unto it, and the*

very same. For whosoever is in disobedience is in sin, neyther shall sin ever be corrected or amended, but by turning to obedience, and as long as a man liveth in disobedience, sin is never corrected nor amended in him, do he what he can, which is to be knowne by this, because disobedience is sin it self. But if man doe return to true obedience all faults are corrected, amended, and pardoned, but otherwise this cannot come to passe.

A matter worthy to be observed, if the Devill could come to true obedience, hee should become an Angell, and all his sin and wickednesse should be corrected, amended, and at once forgiven; Also if an Angell could returne to disobedience, hee should presently become a Devill, although he should do no other thing.

If it could come to passe that any man might wholly and absolutely cast off himself, so as that hee lived without all things in true obedience as the humanity of Christ was, then he should be void of himself and one with Christ, and should be the same  
by

by grace which Christ was by nature : But men deny that this can be done, and therefore say, no man is void of sin, howsoever it be this is evident, that the nearer a man approacheth to this obedience, so much the lesse sin is in him, and the further hee is from it, the more sin he hath : Finally, that a man should be good, better, or best of all, evill, worse, or the worst of all, condemned, or blessed of God, all consisteth in this obedience or disobedience. This also is written, the more self ends and egoity, the more there is of sin and unrighteousnesse, and the lesser there is of the one, the greater want there is of the other : This also is written, the more that my selfe doth decrease (that is, egoity or selfnesse) the more doth in me increase then I of God, that is, God himself.

If all men were in true obedience, there would be then no pain nor misery, but only that which is preached by the senses, and that should be easie and not to be complained of : which may be thus proved, for if that should come to passe all men would be

in concord, neither would one grieve or hurt another, neither would any man live or doe any thing which were contrary to God: But now alas, all the World and men in the World are in disobedience, and if any man were wholly and sincerely obedient, as wee believe that Christ was, and as he was indeed (else could not have been Christ) all men would be disobedient to this man, and would put him to all bitternesse and miserable sorrow, for all men would be contrary to him, which we may understand by this; For that man in this obedience should be one with God, and God himself should be there man himself. Now all disobedience is contrary to God, and is nothing else; In very deed there is nothing contrary to God, neither creature nor worke of the creature, or whatsoever can be named or thought, there are none of these I say, contrary to God, or that can displease him but only disobedience: But a disobedient man is so displeasent unto him, and contrary; and God complayneth so  
much

much of him, that whereas man doth grieve  
 and hath a feeling of those things which  
 be contrary to him, that God would wil-  
 lingly endure a hundred deaths that hee  
 might kill disobedience in man, and be-  
 get there againe his owne obedience :  
 And although no man be so wholly and  
 sincere in this obedience as Christ was,  
 yet it may come to passe, that some may  
 approach so neere unto it as to be made  
 and called, and so to be Divine and  
 God : And the neerer that man doth come  
 unto it, and the more hee is made Divine  
 and God, all disobedience, sin and in-  
 justice is the more troublesome to him, and  
 grieveth him being hard to endure. Diso-  
 bedience and sin is the same thing, there  
 is no sin but disobedience, and  
 that which proceedeth  
 from it.

## CHAP. 15.

That a man ought to attribute  
good to God, and evil to  
himselfe.

**O**BSERVE that which now shall be spoken, there be some men which doe suppose and say, that they are so far mortified, and gone out of themselves that they may lead a life void of sorrow, and free from all grievances, even as if men were in this obedience, or as if they were no creatures: Also that they may lead an easie and sweet life whereby to please their mindes, and in all things whatsoever give themselves wholly to pleasures, but surely it is not so, for their estate is no other then is before said; It is true, it would be so if all men were indued with obedience, but they are not so, and again, this cannot be, But some man will say, surely man ought to be free from all things, and not to attribute any thing to himselfe, which is either good or

bad?



bad? I answer no man ought to attribute any good to himselfe, for that is proper on-ly to God and his goodnesse, but that man hath grace and eternall reward, who is fitted thereunto being apt and prepared to be the house and habitation of the eternall good and divinity, so as it may exercise in him without hindrance, the power, will, and work of it selfe; but if man will exercise himselfe, and attribute none evill to himselfe, but decline to the devill and wickednesse, then I say, that blame, infamie, and eternall mis-fortune, and damnation is due to such a man, for that he is fitted and prepared, and accommodated unto this, that the devill, deceit, lying, and all other wickednesse, might have the full scope, power, worke, and discourse in him, and that he might be the house and habitation thereof.

CHAP.

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## CHAP. 16.

That the Christian life is the best.

WE ought also to observe and know that no life is so excellent, good, and so beloved of God, as the life of Christ, which notwithstanding is the most bitter life to all nature and selfnesse, also a dissolute free life is most pleasant to nature, selfnesse, and egoitie, yet it is not the best and most excellent; but it may be made the best in some men, and although the life of Christ be most bitter, yet it is the best beloved of all, as from hence may appear, because that is the knowledge whereby the true and simple good is discerned, which good is not this or that, but the same whereof Saint Paul speaketh, *When that which is perfect and entire is come, then all division and imperfection shall be abolished*, which sentence is thus to be taken, that which is perfect is superiour to all division, and every thing which is divided and imperfect

nothing in comparison of that which is perfect. Thus also shall all knowledge of that which is divided be abolished, when and where that which is perfect is known. It is needfull also that it be so loved, as that the other love, wherewith a man doth love himselfe and all other things be wholly abolished, and this knowledge doth also discern what is best and most excellent in every thing, and loveth that in the true good, and for no other cause but for the true good, and where this knowledge is, there is perceived that the life of Christ is best and most excellent, and therefore also to be loved of all, and willingly had and borne, not regarding whether it be sweet or sower, acceptable or troublesome to nature. Besides it is to be observed, that in what man this true good is known, there it is necessary that the life of Christ should be, and remain unto the death of the body, he that thinketh otherwise is deceived, and he that speaketh otherwise selyeth, and in whom the life of Christ is not, he neither knoweth the true God, nor truth it selfe.

## C H A P. 17.

## Of the way to Christ.

**L**Et no man conceive that he can attain to this true light and knowledge and the life of Christ by many questions hearing, reading, or studying, or by excellent hard sciences, and learning, or exquisite natural reason, I will say further, long as man retaineth any thing of any thing, or doth hold any thing in esteem, love, desire or study it, or keepeth it in his hands, whatsoever that is, whether it be man himselfe or any thing else he attaineth not unto this: This Christ affirmeth when he saith, *If thou wilt follow me, forsake thy selfe and come after me.* And he that doth not forsake himselfe and his own will and doth not leave and loose it is not worthy of me, neyther can he be my Disciple. The meaning of which words is this, he that doth not forsake and abandon all things can never know me truly, nor attain

my life : And say that this had never bin  
ered by the mouth of man , yet truth  
aketh by it self , for this is as true as the  
th it self : But so long as man doth love  
part, and a portion only and especially  
h self, and doth make account and esteem  
it, he is so far blinded that hee knoweth  
good but such as is most profitable and  
asing to himself, and those things which  
his, this I say he accounteth of and holds  
ost deare.

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CHAP. 18.

*That the life of Christ is envyed  
of humane wisdom.*

**A**ND because the life of Christ is most  
bitter to all selfnesse and egoity,  
herefore for the obtayning of the same, it  
is necessary that all selfnesse and naturall e-  
goity, perish, dye, and be utterly forsaken.  
Therefore also every mans nature doth ab-  
horre

44 *is envyed of humane misdome*

horre this life: supposing it to be evill  
just, and foolish, and embracing a life  
ting it self and unpleasant, and such  
blindnesse that he doth hold it for the best  
You see that there is no life so pleasant  
agreeable to nature as that which consisteth  
eth of liberty and dissolutenesse: There-  
fore nature cleaveth to this, enjoying  
her own flesh, peace, and tranquillity, as  
to all things which are her own. And  
comes to passe especially in them who  
endued with excellent naturall reason,  
this doth climbe so high, and standeth  
in her own light, as that shee thinketh  
self to be that eternall and true light,  
doth challenge to her self to be the same  
and being deceived in her self, deceiveth  
thers with her self, who know no bet-  
ter thing being thereunto also  
enclined.

CHAP

The state of a Christian is not  
to be expressed.

[Ere some man will aske in what e-  
tate that man is who followeth the  
light as much as is possible to him?  
whom I will answer, that this can ne-  
truly be said, and why so? because that  
who is not the thing cannot say it, ney-  
er can he that is it and knoweth it speak  
But if any desire to know it, let him ex-  
t untill he be the thing.

Further, I believe that his outward con-  
fession and manners are such that he is  
capable of whatsoever is fitting and conve-  
nient to be done, or not to be done: But  
there not some luff of man who sayth,  
I will so I command, this he is not ca-  
ble of, but man perswadeth himselfe  
at many things are fitting and ought to  
be done, which notwithstanding are foule  
and not meete to be done; If a mans own  
side covetousnesse, or any other vice, or  
dishonesty provoke him to doe or omit any  
thing

For egoity and selfnesse belong wholly to the Devil. Now in one or two words things may be here expressed, which I have here reherſed in ſo many words, Even thus Be thou wholly and plainly without thy ſelf. And yet this matter is more fully and better declared and diſtinguiſhed in many words.

Now ſome man will ſay, I am unprepared for theſe things, therefore this cannot be done in mee, and ſo men finde out ſome excuse? To which we may thus anſwer that man is not ready and unprepared in his own fault, For if man would minde and do nothing but in all things attend his preparation, and endeavour that hee might be prepared, ſurely God would prepare him ſufficiently and would adde ſo much love diligence and ſtudy to that preparation ſhould be ſufficient to poure into him (being now prepared) all theſe good things yet there are certaine wayes which lead hither, according to the common ſaying if any man deſire to learne any Art where he is ignorant, there are foure things requi-



ed to the learning of it. The first (which  
f all is the most necessary) is a great desire,  
diligence and endeavour continually that it  
might be done, if this be absent the matter  
will never be attained. The second is, that  
you have some thing whereby to learne.  
The third is, that you carefully and dili-  
gently observe, attend and reverence your  
Master. The fourth, that your selfe do also  
interpretize and exercise that thing, And if  
any of these be wanting, you shall never be  
able to learn or attain the Art. Even such is  
the manner of this preparation, and hee  
that hath the first, that is, diligence, and a  
continual and serious desire to gain the end  
doth seek and find all things which ap-  
ertain, are necessary and profitable for  
him. And he that useth not diligence, and  
doth neither love nor desire, he on the other  
side doth not seek, and therefore doth not  
ende, and without doubt remayneth un-  
prepared, nor ever commeth to the end.

## C H A P. 21.

*Of the way unto the life  
of Christ.*

**T**Here are certain ways and preparations prescribed likewise towards this, which are that wee ought to be Gods patients, and to yield obedience, duty and subjection unto him which is true, for if any man could attain unto the end, which may be had and compassed in this life, hee should be truly & perfectly endowed with all these things. But he that ought & wil suffer God, must also suffer all things, that is, God and himselfe, and the nature of all things none excepted: And hee that ought and will be obedient, subject and dutifull to God, must expresse his obedience, duty, and subjection only by suffering and not by doing; also all things in generall are to be endured and suffered of him in silence, and by perseverance in the inward senses of his minde, and quiet and still bearing. And in all these things wee ought neither to desire help,

help, nor to make excuse, nor to slander any, nor to act revenge, but in all things say with a true, loving, and submissive mercy, *Father, forgive them, for they know not what they do.* This truly would prove a good way, and an excellent preparative towards the farthest end, that man can attain unto in this life, which is the beloved life of Christ: For in the life of Christ the afore-named wayes exist, and are observed fully and perfectly even to the end of the bodily life, wherefore there is none other eyther more better or more prepared way for him that loveth the life of Christ, then to live and follow the same, and to exercise himself in it so far as he may or can: It is already set down in part what is hereunto required, and whatsoever is sayd eyther here or elf-where is all the way, or the meanes of the way to obtayn the right end, but what the end is, no man can tell. If any man desire to know it, let him go the right way to it, that is, by the life of Christ.

## C H A P. 22.

*In what Man true  
Christ is.*

**Y**ET there are wayes to the life of Christ as we have already said, when and wherein God and man are joynd together, so that it may be truly said, and truth it selfe may acknowledge it, that the true and perfect God, and true and perfect man are one, and man doe so yield and give place unto God, that God himselfe there is man, and that God also be there present and work alone, and doe and leave undone any thing without any I, to me, mine and the like, where these things are and exist, there is true Christ and no where else: Therefore since that here is true and perfect man, here is also perfect sence of pleasure and pain: love and aduersity and all things that can be felt or made tryall of cyther inwardly or outwardly. And because God, there is also man himself he can understand  
and

and know, love and other things of that kinde, and even as man who is not God can feel and know all things which do procure pleasure and sorrow to man, and especially those things which are contrary to himself, after the same manner it commeth to passe where God and man are all one, and yet God is man himselfe, there are all things felt which are contrary to God and man, and even as man is there brought to nothing and God is all, so hapneth it to him in that thing which is contrary to man and doth grieve him, that is, it is also brought to nothing and this ought to continue from God as long as corporall and naturall life doth last. This also is to be obserued, that that one thing where God and man are united together, doth consist without it self and without all things, and is free from all things, that is, it is for God and not for man or the creatures, for it is the property of God to consist, and be without this or that, without selfnesse, Egoity, and the like; but it is the property of the creature to seek and will ( in all things

which it doth or leaveth undone) himselfe or those things which are his owne, and this, or that, here, or there; When therefore the creature or man doth loose or lay off his own selfnesse or himself, it comes to passe that God entreth into him with his own (that is) with his selfnesse.

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C H A P. 23.

*What it is to be rich in spirit?*

**T**his also is to be considered, after that man hath passed over all that way which leadeth him to the truth, and hath exercised himselfe therein, and hath suffered so much affliction, and so long, as that now hee thinketh himselfe wholly spent, dead, and gone out of himselfe; and given over wholly unto God: Then doth the Devill first begin to sow his seed in him, from which seed two fruits arise, one of which is spirituall riches or spirituall pride, the other is inordinate false liberty: These are two sisters who ordinarily and willingly

ly frequent together: and this hapneth after this manner: The Devill doth so puffe up man, as that he doth suppose he is come to the highest exaltation, so as now hee standeth in no more need of Scripture, or any other thing, and generally that hee is become such a one as wanteth nothing, hence there ariseth in him a great cheerfulness and peace, whereupon it followeth that hee speaketh after this manner, goe to now, I am above all men, and know and understand more then the whole world, and therefore it is meet and right that I be God of all creatures, and that all creatures & especially man should serve me, & worship, and be subject to me: This hee seeketh & willingly receiveth from all creatures and especially from man, and in his owne conceit he is worthy of all these, and thinketh they are due to him, and hee doth account all men as beasts, and whatsoever is such as that can yield unto his body, flesh, and nature; delight, pleasure, and content; he thinks himself worthy of it, and that he seeketh and receiveth whensoever hee can

obtain it, and he thinks all too little which he can obtain, supposing that hee is truly worthy of them all, and all men that doe serve him and are at his command, although they be thieves and robbers, yet he sayth, that they are noble and faithfull hearts, and charitable to the truth and to poore men: and hee prayseth, seeks and follows them wheresoever they are. And if any man faile to reverence these proud fellows to obey them, and to subject unto their wils, such an one is not commended of them, but is contemned although hee were as holy as *Saint Peter*. Therefore

when this spirituall pride doth seeme to it self to stand in need neyther of Scripture teaching nor the like: It cometh to passe that it doth not scorn alone, but also deride all Ceremonies, Ordinances, Precepts, Laws, and the very Sacraments of the Holy Church; also all those men who have these orders in use, and doe attribute any thing unto them: hence it is easily perceived that both these sisters do dwell together: Besides this rich man in his pride doth some-  
times



times imagine that hee understandeth and knoweth more then all men, whence it comes to passe that hee is forward to speak and babble more then all other men, and would have his talke only in request, and to be heard; and all other men to be held erroneous or ridiculous, and foolish.

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CHAP. 24.

*Who be poore in spirit?*

**B**ut where spirituall poverty and true submission is, there the matter is otherwise, and this ariseth hence, because that we truly finde and know that man of himself, and by his own means is nothing, and can doe nothing, neyther is fit for any thing, nor hath any thing but vice and wickednesse. Hence it comes that man doth hold himselfe altogether unworthy of these things which can befall him from God or from the creatures; and that in the cause of God and all the creatures he

ought both to suffer, and sometimes to doe for Gods sake, so as of himself he hath truly right to nothing; but out of the humilitie of his mind he thus speaketh: It is meet and convenient that God and all the creatures should be mine enemies, and should censure and have right against mee, and I have right to nothing: Hence it is, that this man neyther will aske nor regard any thing of God or the creatures, but only things necessary, and that very fearfully and as by free gift and not of right: neyther doth he afford his body or nature any more good or pleasure then necessity requireth, neither doth he suffer or permit that any man should helpe or serve him but in case of necessity, and that is not without fear, because he hath not right to any thing and seems unto himselfe unworthy of all things. This man thinks that all his words and sayings are nothing else but folly, and therefore he speaketh or talketh with no man in way of teaching, except he be thrust on with divine love, and even then he doth it with fear, and that as sparingly as may be.

It is also discerned in this spirituall poverty, that all men depend wholly upon themselves, being ready to commit any sin, therefore it is necessary that there should be ordinances and ceremonies, laws and precepts, whereby their blindness might be discovered, and their ungodlinesse reduced unto order, which if it were not men would become worse, and more disordered then dogs and other beasts: Besides, many men are drawn and converted to the truth by these ceremonies and ordinances, which otherwise would not be done. And surely few men attain to the truth, who have not first received ordinances and ceremonies, and exercised themselves in them whilst they knew no other or better thing: Hence it is that Laws and Ordinances are not despised nor contemned in humility of spirit, and spirituall poverty, nor men who doe use and handle them; but out of love and mercie such a one doth complain and lament the case of other men, with grief on this wise, O God of truth, I poure out my complaint before thee

thee, and thou thy selfe bewaylest, that mans blindnesse, vice and wickednesse doth cause that to be needfull and necessary to be done, which notwithstanding in truth need not be, nor ought to be done. And here is a certain desire, that men who know nothing better, nor any other means to the truth, might know and understand to what end all Laws and Ordinances are and were made, and this poor man in spirit, of whom I speake, doth use all these things together with other men, which know neither better nor any other thing, and is partaker of these with them that by this means he may keep them from turning themselves unto evill things, and that if it be possible he may bring them neerer.

Again, whatsoever hath hitherto been spoken of poverty and humility, that is truly so, and may be made plain and evident by the life and words of Christ, who did exercise and perfectly worke every part of the humanity as it is found in his life, and as he taught by his words saying,  
*Learn of me, because I am meeke and lowly*  
of

of heart, he did not neglect or despise the old Law and discipline, nor the men who were subject to the Law, yet he said that it was not sufficient, but that we must goe forward as it is true we ought. Saint *Paul* also did write, that Christ took upon him the Law, that he might free those which were under the Law, that is, bring them to needier and better things. Christ also said, *I came not to be served but to serve.*

Briefly, in all the deeds, words, and life of Christ, there is nothing found but true humility and poverty: And (as I said before) where God is man, and where Christ is, there it is necessary that this should be. Therefore where pride of minde and spirituall riches, and liberty of a light minde is, there neither is Christ nor his true Imitators: Christ said, *My soule is sorrowfull even to the death*, speaking of the death of the body, which came to passe because hee was borne of *Mary* untill the death of the body, and how this was, hath been shewed before. Christ saith, *Blessed are the poor in spirit*, that is, such as are truly humbled,  
for

for theirs is the Kingdome of God, so also saith the truth (yet it is not written) miserable and cursed are the proud in heart, for theirs is the Kingdome of the Devill; and these things are thus found to be truly there where God is man, but where Christ and his true followers are, there is it necessary that true inward spirituall humility and poverty should be, and also a dejected and constant minde, which minde it is meet should be full of close and hiden sorrow and grief, even to the death of the body. And this I doe truly avouch that he that thinks otherwise is deceived, and with himselfe deceiveth others as hath been said, for this cause all nature and selfnesse doth depart from this kinde of life, and doth cleave to the false and free life, as hath been said.

Now some *Adam* or *Devill* who desireth to excuse and defend himselfe, would come upon me and say thus: You would prove indeed that Christ was without himselfe and many other such like things, yet notwithstanding he speaketh often of himselfe, and doth commend himselfe for this  
and

and that? Unto whom I thus answer, when the truth ought & is willing to do or will, there is no other cause of its will, desire and action, but that the truth might be known and manifested, and this was in Christ, and hither did all his works and actions tend, and whatsoever was most profitable and behoofull for that, also whatsoever things were done by him, from those he was free, as likewise from all other things which were done. You will say therefore there was in Christ some cause why he did every thing? unto which I thus answer, If any man aske the Sun why it shineth, it would answer, it is necessary that I shine, neither can I doe otherwise, for this is proper and belongeth to me, and it is my freedome of nature to be endued with this property, and to shine, even so it is with God and Christ, and all things that are divine and belong to God, that they will, doe and desire, no other thing, nor no other good or for good, neither can any other cause be alleadged.

## C H A P. 25.

*How all things are to be  
left and losse.*

**A**FTER these things wee must observe that it is said, yea, Christ himselfe sayth; that all things are to be left and lost, which is not to be understood, as if men should have nothing, or have to doe with nothing, for it is necessary that man should have and do even some thing in this life, wherein hee may be employed so long as he liveth: But this is thus to be understood. Whatsoever any man or creature can do, omit, or know, is not that thing wherein union is placed; And what is union? it is no other thing but that thy self be plainly, singly, and altogether simply in the truth together with the simple, and eternall will of God. And also that thou be wholly void of thine own will, and that the created will flow into the eternall will, and there dissolve and be turned



ned into nothing, so that the eternall will do there onely will, or doe or leave undone any thing. And what is there that can help or further man to this matter? that can neyther words, works, nor other Ceremonies do; nor finally any creature, nor the work, power, knowledge, action, or omission of all the creatures. Thus ought all things to be lost and left, which is as much as if you should say, it is not to be supposed or thought that there is any work, speech, knowledge, or learning, or any other thing created, which can help or profit in this businesse, but all these things whatsoever must be lost and left, and we must make our progresse into union. And yet it is necessary that these things should be, and something there is which is to be done and left undone, especially man ought to sleepe and wake, and waik, and stand, and speak, and be silent, and many other things which must needs be so long as a man liveth.

## CHAP. 26.

*That the inner man is unmoveably  
joyned with God, the outward  
man notwithstanding  
is moved.*

**T**His also is truly to be observed, that where union befalleth and is truly made, there immediatly the inner man remaineth unmoveable, and suffereth his outward man to be moved hither and thither in those things, and to those things which are convenient and necessary to be and come to passe. So that the outward man may say, yea, and say truly. I neyther will be nor will not be, neyther live, nor dye, neyther know, nor be ignorant, neyther do nor leave undone, or whatsoever of this kinde, but what is fit and ought to be done to, that I am obedient whether it be to suffer or to act any thing: Thus it comes to passe, that the outward man hath no other cause nor any thing else which hee  
seek-

*unmoveably joyned with God. 67*

seeketh but only to satisfie the eternall will, for this wee may truly perceive that the outward man ought to stand unmoveable, and that the outward man ought and must move. And although the inner man be some cause of the moving of the outward man, yet this cause is no other thing but that it is necessary and must be done by the decree of the eternall will, and where God himself would be or is, there also the same thing is done as is to be perceived in Christ. Also where this is in the divine and proceeding from the divine light, there is not spirituall pride nor foolish liberty, or a mind licentious, but a lowly submission, and a depressed, humble, sorrowfull soule, and all order, justice, equality, truth, and whatsoever belongeth to all vertue. There must also be peace and contentednesse of estate and condition but if it be otherwise, it is not right with man, as is elsewhere well more at large sayd: And as truly there is nothing which may helpe or further this union, so is there nothing which can hinder or avert it but only man himselfe through his own will.

CHAP.

## CHAP. 27.

*That no man in this life can be  
free from pain.*

**I**T is both said and heard that man ought  
and may be without paine or grief in  
this life, as Christ was after his resurrecti-  
on. And this they go about to confirme  
out of these words of Christ: *I will goe  
before you into Galilee, there you shall see  
me;* Also where hee sayth, *a spirit hath  
neither flesh nor bones as yee see me have:*  
which words they would thus expound, as  
yee have seen mee and followed me when I  
was in a mortall body, and in this life after  
the same manner ye shall see me, and I will  
goe before you, and you shall follow mee in  
*Galilee*, that is, you shall both feele and  
taste (being painlesse and immutable)  
in what estate yee shall live before yee dye  
the death of the body and suffer: And as  
you see me have flesh and bones, being not-  
withstanding free from pains after the self-  
same manner shall you be also in your cor-  
porality

ortality and your mortall humanity, not  
armed by the death of the body: To this  
manner of reasoning it is thus answered,  
Christ did not ordain that man should or  
ould attain unto, this except hee first per-  
formed and suffered all these things which  
ere by Christ done and suffered, and if  
Christ obtained not to this before hee first  
adured and suffered the death of a body  
and all other things that belong thereunto,  
then surely no man, nor shall attain to this  
long as he is mortall and subject to pain.  
or if this thing had bin the best and most  
xcellent thing, or if it could or ought to be  
at man in this life might attain thereun-  
, then surely it should first have been per-  
ormed in Christ for the life of Christ was  
and is the best, and most excellent life,  
so the best approved and most deare to  
od of any that ever was or shall be; since  
at this neyther ought nor could be done  
in Christ, it shall never happen surely to a  
man in that manner, as to be truly the best  
nd most excellent: It may be thought and  
alled so, but that is no reason why it should  
e so.

## C H A P. 28.

*How we must understand that to  
a just man no law is to  
be given.*

**I**T is also said that a man can and may transcend all vertue, all ceremony, ordinance, commandement, Law and justice; so that he may depose, shake off and abolish all these things, here something is true, and something is not true, which must bee thus considered, Christ was above the life of Christ, and above all vertue, ceremonie, ordinance, &c. The Devill also is above all those, but after a divers manner, Christ was and is above all these things, if you thus understand it, all words, deeds, ceremonies, actions and omission of actions, silence, speech, suffering, and whatsoever happened to Christ was not necessary to him, neither did he stand in need of them, neither did they confer any profit at all upon him, and the same was and is the  
reason

reason of all vertues, ordinances, justice,  
and the like, for whatsoever is or might be  
obtained unto by these things, all that is  
before in Christ, and there in readinesse,  
and if you thus understand the case, then  
it is true in the same sense, that saying of  
saint *Paul* is true and so to be understood,  
those who are endued, carryed, and lead  
by the Spirit of God, are the sonnes of  
God, and not subject to the Law, the sense  
of which words is this, they are not to be  
taught what they should doe or leave un-  
done, seeing the Spirit of God which is  
their instructor will teach them sufficient-  
ly, neither is any thing to be commanded  
or enjoyned them, as to doe good, to shun  
evil or the like, for he that teacheth them  
what is good or not good; the same I  
say, doth command and enjoine them,  
likewise to retayne the best and quit the  
contrary, and they obey him accordingly.  
Whereupon it is that they need look for no  
law or precept, for another reason also  
they need no law by meanes whereof  
to obtayne or get profit to themselves,  
for

for whatsoever might be obtained or gotten by these things or by the help of all the creatures, or by speech, words, or works, either in eternall life, or to eternall life, all that they have obtained already, if you understand the cause on this manner it is true that a man may become more higher and excellent then all Law and vertue, and also then the works, knowledge and strength of all creatures. But if you affirm that other, which is, that both ought to be done, I mean, that both the life of Christ as also all commandements, laws, ordinances and the like ought to be laid aside, and cast off, and to be neglected, contemned and derided, then it is  
 false, and full of  
 lies.



*Of the true and false Lights, 73*

CHAP. 29.

*Of the true and false Lights, and  
of perseverance in the life  
of Christ.*

**N**ow some will say, If neyther Christ nor any other man can obtaine any thing, nor reap any profit by the life of Christ, nor by all Ceremonies and Ordiances, &c. (for whatsoever may be obtained by those things that they have already) why should they not leave off to doe these things? This is to be observed, that there are two Lights the one a true, the other a false light; the true Light is the eternall light which is God, or else it is a created light, which is notwithstanding Divine, & is called grace, & this is the true Light: the other is a false light, which is the light of Nature or naturall light; but why the first light should be true, and the other false, it may better be observed then either written or spoken: Nothing appertaineth

to God as to the Divinity, neyther will  
 nor knowledge, nor satisfaction, nor any  
 thing at all that can be named, spoken  
 or thought, but to God, as God it apper-  
 taineth that he lay himselfe open, know  
 and love himselfe, that hee manifest  
 himselfe to himselfe in himselfe; and all  
 this is God, and that hee is an essence  
 and not an action as being without the  
 creature: And in this opening and mani-  
 festation is the distinction of persons. But  
 where God as God is man, or where  
 God liveth in some Divine or Deified  
 man, there is some thing belonging  
 unto God, which is only proper and  
 appertayning to him, and not to the  
 creatures, and God is that in himselfe  
 without the creature originally or essen-  
 tially, nor in forme or action: and yet  
 God would have this same to be put in  
 practice for therefore it is that it might  
 bee conferred to action, and so exerci-  
 sed; for what else should it be? should  
 it be idle? what then should it profit?  
 for that which is of no use is not at all;

Now

Now this neyther God nor Nature would have, But if God would have this exercised and brought into action, and that this cannot be done without the creatures, it is then necessary that it should be so done: what then? If it were neyther this nor that, nor if it were neyther any work nor action or the like what should it be? or what should God himself become to be? or what should hee himselfe be? Here you must returne and abide lest by crawling (as it were) so farre you bee brought to that passe as at last not to know which way to returne, or by what meanes to creep backe again.

E 2 CHAP.

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## CHAP. 30.

*That God is one and simple  
good, and onely to be  
loved.*

**N**OW this is to be observed, God as hee is God, is good and goodnesse in selfe, and is neyther this good nor that good, but here something is to be marked, which is some where, eyther here or there, and that is not in all ends, nor above all ends or places. Also that which is sometimes to day or to morrow is not alwayes, nor everytime, nor above all times, and that which is some thing eyther this or that, is not all things, nor above all things. Now understand this after this manner. If God were any thing, this, or that, he were not all things, nor above all things as hee is, and so should not be the true perfection; wherefore he is God, and yet is not this nor that, which the creatures as they are creatures are able to know, name, think, or utter

er, therefore if God as hee is good, were  
this good or that good hee should not be  
all good, neyther should hee be the simple  
and perfect good, which notwithstanding  
he is. Now if God be also light and know-  
ledge, it appertayneth to light and know-  
ledge, and is proper to it to be bright and  
to shine, to appear and know. And be-  
cause God is light and knowledge, it is ne-  
cessary that he shine, be bright, and endued  
with knowledge, and all this to shine and  
know is in God without the creatures, be-  
cause he is not here as an action, but as an  
essence and beginning. And that it should  
be done as an action by doing, it is necessa-  
ry that it should be done in the creature,  
therefore when this knowledge and light  
doth worke in any creature, there it doth  
know and learn what it selfe is, and so it  
is good, and therefore it is not this or that,  
and further, it doth not know this or that,  
but it doth know and learn to know, that  
one, true, simple, perfect good, which is  
neither this nor that, but is all good, and  
above all good.

Now it is here sayd that he must learne that onely good, but doth any man learne of himselfe? observe and marke this well, even as God is good, knowledge and light, so is he also will, love, justice and truth; he is also all vertue, and yet these are all one essence in God, neither can any of these be brought into action or exercise without the creature, for in God there is nothing but essence and beginning, not any action. But when this *one* (which notwithstanding is all these) shall gain any creature unto it selfe, and hath power over it, and doth so prepare it and fit it, that it may know in it what belongeth to it selfe, so far forth (I say) as that *one* is will and love, and is taught of it selfe, as it is light and knowledge, neither willethe any thing but that *one* which is it selfe. And furthermore, here is nothing willed or esteemed, but that which is good as it is good, and that for no other reason, but because it is good, and not by reason it is this or that, beloved of this man or that man, and either pleasant or grievous to this man or that man, sweet  
or

er bitter, and the like, and these things are  
not regarded and sought, either for it selfe,  
or as it selfe, also all selfe and egoity,  
and to me, &c. are here left and fall to  
the ground, so that it is not said, I love my-  
selfe or thee, or the like, and if love were  
asked what it loveth, it would answer, I  
love God, and why? because it is good and  
for good, therefore it is meet and right  
that it should be n<sup>o</sup>t esteemed, and if there  
were any thing better then God, that were  
and ought to be loved for God: Therefore  
God doth not love himselfe as himselfe, but  
as good, and if God know any thing bet-  
ter then God, he would love that and not  
him selfe, so far is God from egoitie and  
selfe, neither hath he anything to doe  
with it further then is needfull in respect of  
the persons, and this both ought to bee,  
and in truth is, in a divine and truly dei-  
fied man, otherwise that man were nei-  
ther divine nor deified.

## C H A P. 31.

*That a deified man knoweth  
nothing but to love.*

**H**ence it commeth that a deified man is indeed indued with pure and unmingled love, and is kind and loving to all men, and therefore it is necessary that hee should love all men, and all things, and that hee should wish well to all men, and all things; and that he should favour and do them any good without putting any difference; Besides whatsoever you do to a deified man, whether it be pleasant, or troublesome, unable or grievous, or whatsoever it is, yea I will further say, although man should kill such a one, and he should so often return to life, he would notwithstanding heartily love that man who had so often slain him, and although hee had done him so many injuries as you can devise, yet he would notwithstanding from his heart wish him well, respect him, and desire all good to befall him, yea and performe all  
good



*knoweth nothing but love.* 81

good offices to him, so as the other were able to accept and admit of them. This may be observed and plainly proved in Christ, who said unto *Judas*, that betrayed him, *Friend, Wherefore art thou come?* As if he should say, thou hatest mee and art mine enemy, whereas I love thee and am thy friend, and thou desirest and wishest, and dost what evill to me thou eyther knowest or canst, whereas I both desire and wish well unto thee, and would give and do unto thee willingly all things that be good, if thou wert able to receive them: As if God should say out of his humanity, I am the pure and simple good, & therefore I neyther can, will, desire, wish, do, or give any thing but good. And if I must reward thee for thy wickednesse, I must doe it with good, seeing I am nothing else, nor have any thing else. Hence it is that God in a deified man desires no revenge, nor doth will or doe any mischief, where-with he is or may be affected; this may be seen in Christ, who sayd, *Father, Forgive them, for they know not what they doe.* This

82 *A deified man knoweth, &c.*

also is proper to God, that hee compelleth no man to doe, or omitt any thing, but suffereth every man according to his owne minde to do, or leave undone as well good as evill things. Neyther will hee resist any man, this we may see in Christ who would not resist or strive against his malefactors. And again, when Saint *Peter*, would haue made resistance, he sayd, *Peter. put up thy sword into thy scabbard*, for it is neyther my custome nor yours who belong to mee to resist by force, strive, or compell: Neyther yet can a deified man vex or grieve any man, which is thus to be understood: It never falleth into his will, desire, or mind to do or leave undone any thing, to speak or be silent, whereby he might breed pain or grief to any

man.

CHAP.

CHAP. 32.

*That the will of man is prone to  
evill, and therefore to be  
forsaken*

SOME man will say, If he willeth, wisheth, and doth the best to every man, he ought also to help every man, and cause all things to fall to him according to his hearts desire. For example, so as one might obtain to be made Pope, another a Bishop, &c. I answer, he that furthers the will of man, helpeth him to the worst things, for the more that man followeth his own will, and increaseth in the same, so much the further he is from God and the true good: Now God would willingly help man and bring him to that which is best, and of it selfe the best for man, but that this should come to passe, it is necessary that all selfwill should cease (as before hath been said) and thus God would willingly help man, but as long as man doth seek

seek that which is best for himself, he doth not seek that which is best for himself, and therefore never findes it, for it both is and were best for man neither to seeke nor embrace himselfe nor that which is his, which God both teacheth and saith. If then, any man desire to be helped by God, to that which both in it selfe is best, and also best for man, let him follow the sayings, Doctrines and Commandements of God, so shall he receive help, there is no other means, now God teacheth and saith, that man ought to forsake himselfe, and all that he hath and to follow him, for whosoever loveth his owne soule, that is, himselfe, and will be saved and defended, that is, he who hath a care of himselfe and his own in these matters, he shall loose his soule, but he who regardeth not his soule, and looseth both himselfe and all things belonging to him, he shall save his soule, and preserve it to eternall life.

CHAP. 33.

*of true humility, and spirituall  
povertie.*

**A**ND now that which is proper to God in a deified man is a true, inward and sincere humility, and where that is not, there is not a deified man, this Christ both taught in his words & works, and life, and hence proceedeth this humility, because such a man perceiveth by the true light, that which indeed every thing is, and that to be, to live, to know, to be able and the like, doe belong onely to the true God, and not to the creature. For a creature, as it is a creature, is nothing and hath nothing of it selfe, and as soone as it turneth it selfe aside from the true God, by its own will, works, &c. there is nothing but unrighteousnesse found in it, and therefore this also is very truth indeed, that a creature, as it is a creature of it selfe, is worthy of nothing, and hath right to nothing

thing, neither doth any owe it any thing, either God or the creature, but by right it ought to obey and be subject to God. And And this is the chiefest matter, and especially to be regarded, therefore that which ought and will be obedient and subject unto God, ought also, and must be subject to all creatures, and that as I may briefly speake, not in action but in sufferings, or else it is false, and from this last matter, and from this last sentence, proceedeth true humility, which if it were not truly so, and if this true and divine justice were not the best things Christ would never have either taught it by his word, or performed it by his life. And in this consisteth true confession, and is true after this manner, that the creatures ought in regard of divine grace, and for justice sake, become subject to God and all creatures, and nothing ought to be subject or to obey the creature it selfe, yea, all the creatures have right and claim against it and unto it, whereas it selfe hath right to nothing, or against any thing, and is indebted to all nothing, being indebted

*That sin onely is contrary to God. 87*

o it, and this by suffering, and sometimes  
also by doing: And from hence ariseth  
pirituall poverty, of which Christ saith,  
*Blessed are the poor in spirit, for theirs is  
the Kingdome of Heaven.* All these things  
Christ taught in words, and practised in  
life.

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CHAP. 34.

*That sin onely is contrary to God.*

**B**UT here something is to be observed,  
It is said that something is, and may be  
done against God, and that there is some-  
thing which doth grieve him, and make  
him sorrowfull, we must know that there  
is no creature against God, or which can  
procure his grief or sorrow, in that it is, or  
in that it liveth, knoweth, or can doe any  
thing, whatsoever are of this kinde, are not  
contrary to God: That the devill or man  
liveth is, and the like, all this is good, and  
proceedeth from God, for God is every  
way all these things, essentially and origi-  
nally

nally, God I say is the essence of all things which are, the life of every thing which liveth, and the wisdom of all that are wise, for all things have their being, their power, their life, and more truly in God then in themselves, otherwise God were not all good, and therefore all things are absolutely good: Now that which is good is beloved of God, and he will have it, and therefore it is not contrary unto him. What then is grievous, and contrary to God? nothing but sin, and what is sin? no other thing but that the creature willeth otherwise then God willeth, yea, and contrary to the will of God: Every man may perceive this in himselfe after this manner, he that willeth otherwise then I doe or contrary to that which I doe, he is mine enemy, and he that willeth the same that I doe, he is my friend and dear unto me. After the same manner it is with God, you have here what sin is, and what is contrary to God, and what doth grieve and make him sorrowfull, hee therefore that willeth otherwise then I doe, or contrary



ary to that which I doe, whatsoever he doth or leaveth undone, whether he speaks or holds his peace, all that is grievous and contrary to me, and so in like manner it is with God, he that willethe contrary to God whatsoever he doth or doth not is contrary to God and is sinne, and what will soever willethe otherwise then God, the same is contrary to the will of God: For Christ saith, *He that is not with me is against me,* the meaning whereof is this, he that willethe not the same thing and is not of the same minde with me, he is of a will contrary to me. By these things a man may perceive whether he doth commit sin or no, and what sin is, by what means, and after what manner, sin may or ought to be corrected or amended. And this is that will which is said to be contrary to God, and it is termed disobedience, *Adam,* Egoitie, selfnesse, our own will, sinne, the old man, to turn from God, and to separate our selves from him, and these are one and the same thing. v

## C H A P. 35.

*That God in himselfe is impatiabie,  
in man he is patiabie.*

**N**OW that is to be observed, that pain, trouble, and displeasure doth not fall upon God as hee is God, and yet God is troubled for the sin of man. And because this cannot come to passe in God without the creature, it is necessary that it be done where God is man, that is, in a deified man. But here sin bringeth so great sorrow and griefe to God, that God would willingly be tormented, and endure corporall death; so as by that means he might but extinguish the sin of one man: And if it should be demanded whether God had rather live, sin remayning, or not to destroy sin by his death, he would answer that hee would rather dye; for the sin of one man is more grievous to God, and troubleth him more then the torment and death of God himself. Then if the sin of one man grieve him-

him-

him so much, what grief shall wee thinke  
hat he endureth through the sin of man in  
generall: Here we may perceiue after what  
nanner man troubleth God by sinning, &  
where God is man, or in a deified man,  
here is no complaint of any thing but of  
sin, neyther doth any thing else cause grief;  
or whatsoever is, or is done without sin,  
that God would have and that should be.  
But the complaint of sorrow which is for  
sin, that is meet and fitting, that it should  
remayn in a deified man untill the death of  
the body, though he should live to the last  
day and for ever. From hence did and doth  
arise the hidden sorrow of Christ, which  
no man can eyther utter or know but onely  
Christ, and therefore it is both called, and  
indeed is a hidden sorrow. And surely this  
is a thing proper to God, who will have  
it so, and is delighted therewith in man, and  
is certainly appertayning to God, for it  
doth not belong to man, neyther is it in  
mans power, and where God can attain to  
this he holdeth it most deare and accepta-  
ble to him, but to man it most bitter and  
grie-

grievous. All things which are here set down of the property of God which he will have in man in whom they are exercised, these I say the true light teacheth, and it doth therefore teach that man (upon whom it is bestowed, and in whom it is exercised to this end) might no more challenge it at his own, then if himselfe were not at all: for by this means at the length it doth appeare that man is not able to do this, neyther ought it to be attributed to him.

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CHAP. 36.

*That the life of Christ is to be loved for it selfe, not for reward.*

**T**herefore, wheresoever such a kinde of deified man should be, or is there also, may be and is the best and excellentest life and most acceptable unto God of any that ever was or shall be hereafter: and out of the

the eternal love which loveth God as good  
and for good, and doth also love that in all  
things which is best and most excellent on-  
for good, this true and worthy life is so  
much beloved that it is never forsaken of  
that man in whom it is, although he should  
live even to the last day, yea, and further it  
is impossible that it should be forsaken al-  
though that man should dye a thousand  
deaths, and all evils should befall him which  
can befall all creatures he would, I say be-  
fore willing to endure all these things then  
forsake this excellent life, although hee  
could in exchange thereof obtayne the life  
of an Angell: And here answer is made  
to the question, Where it is asked, if a man  
by a Christian life obtayne nothing more  
nor can rayse any other profit, what need  
is there then that he should doe any thing?  
This life is not followed, to this end that  
thence profit ought to arise, or any other  
thing be gayned but only in the behalfe of  
love, and the excellency thereof, also be-  
cause it is deare and acceptable to God:  
Now if any man will say, or think that he  
hath

hath gotten enough of it, or that hee may give it over, this man doth neyther feel nor know it, for where it is truly found and felt it can never be forsaken, but hee that hath the life of Christ to this end, that thereby he might deserve or obtayn some thing, this man hath it as an hireling and not for love, or rather he hath it not at all: He that hath it not in love hath it not, and although he thinks he have it, he is deceived, Christ had this life not for reward but for love and love makes this life easie, and not grievous, causing it to passe away cheerfully and to be willingly born. But he that doth not keep it for love, but supposeth that hee hath it for reward, to him it is most grievous, and hee desires to be soon rid of it, and this is the property of every hireling to desire and wish an end of his labour: whereas a true lover taketh neyther paine, time, nor labour, in ill part; for this cause it is written to serve God, and to live to him is easie to him that doth it, this indeed is true to him that doth all things in love; but to him that doth them for reward, it

*That God is above all order.* 95

grievous : the same is to be held of all creatures and good deeds , and also of integrity, equity and the like.

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CHAP. 37.

*That God is above all order.*

**I**T is sayd , and it is true, that God is above all custome, measure and order; and giveth custome and order, and measure to all things, which must thus be understood : God is willing to have all these things, but notwithstanding hee cannot have them in himselfe without the creature , for in God without the creature there is neither order nor confusion , Rite , nor Ceremony , for this cause his will is that these things should be , and that they may and ought to be done , for where word , or work , or actions , as there is necessity that these should be done , eyther according to order, custome, measure, or reason, or without order.

Now

Now order and reason are better and more excellent then these things which are contrary to them: But now wee must observe that there are foure sorts of men who doe hold Order, Ceremonie and Law. [1 *Bishops,*] Some do it neyther for good nor for any other cause, but onely by compulsion, and these indeed doe as little as they can, and that which they doe is bitter and grievous unto them. [2 *Papisticall Puritans,*] Others doe it for reward, and those are they who know no other thing but the same, and doe that man may and ought to obtain and deserve the Kingdom of God and eternall life, after this manner, and by no other means, and that he who performeth the most of these things is blessed, and he that doth omit or neglect any of them is damned, and these men use great pains and diligence herein, yet it is a bitter thing unto them. [3 *Twice dead Libertines,*] The third sort are evill and false spirits, who thinke and say they are perfect, and that they stand in no need of these things, and therefore hold them in scorne



and derision. [4 *Christians,*] The fourth sort are such who are filled with a true light, and doe not these things for reward, for they desire not to obtain any thing by them, or to attain any thing by their help. But whatsoever thing they performe concerning these they doe it out of love: And these men are not so carefull how many of these things, or how soon they do them, but how well, and that they may be done in peace and measure: And if by chance it happen that any of these or the like be neglected, they doe not therefore fall into despaire, for they know very well that order and reason are better and of more esteeme then any thing that is done without reason, therefore they will observe order, and yet they know that happinesse is not placed therein: And therefore they are not so much troubled as others are, and they are blamed and contemned of all other Sects: For the hirelings say, these men do altogether neglect themselves, and sometimes they say, that they are wicked and the like; others who are of a free spirit, say in a scoffing manner,

F

that

98 *That God is above all order.*

that they behave themselves foolishly, and the like. But they themselves doe hold that which is the meane and the best, for one lover of God is better and dearer to God then a hundred thousand hirelings, and we ought to hold the like opinion of their works. This also is to be observed that the commandment, speech, and all the doctrine of God doe tend to this purpose, that the inward man may be joyned to God, which when it comes to passe, the outward man is so well ordered and instructed by the inner man, that indeed hee stands not in need of any outward precept or doctrine. But the precepts and laws of men belong to the outward man, and are necessary where better things are unknown, for these men are ignorant either what to doe or not to doe, so as if discipline be wanting, men become like to dogs and other beaſts.

CHAP. 38.

The description of the  
false light.

HAVING made mention of a false light,  
thereof, as



longeth to  
ver is con-  
ging to the  
erty of the  
will that a-  
o be decei-  
oth deceive  
l deceive no  
ng that any  
so you may

judge the light. Now marke  
his the true Light is God, and some divine  
thing, the false light is man or some natu-  
rall thing. Now it is proper to God not to  
be this or that, neytherto will, desire or  
seeke this or that in a deified man but good  
as good, and for no other thing but for

98 *That God is above all order.*

that they behave themselves foolishly, and the like. But they themselves doe hold that which is the meane and the best, for one lover of God is better and dearer to God then a hundred thousand hirelings, and we ought to held the like opinion of their works. This also is to be observed that the commandment, speech, and all the doctrine of God doe tend to this purpose, that the inward man may be joynd to God, which when it comes to passe, the outward man is so well ordered and instructed by the inner man, that indeed hee stands not in need of any outward precept or doctrine. But the precepts and laws of men belong to the outward man, and are necessary where better things are unknown, for these men are ignorant either what to doe or not to doe, so as if discipline be wanting, men become like to dogs and other beatts.

CHAP. 38.

*The description of the  
false light.*

HAVING made mention of a false light,  
some thing must be spoken thereof, as  
what it is, and what properly belongeth to  
it: Know therefore that whatsoever is con-  
trary to the true light, is belonging to the  
false light? It is a generall property of the  
true light not to deceive, nor to will that a-  
ny should be deceived, neyther to be decei-  
ved it selfe. But the false light doth deceive  
and is deceived. For God will deceive no  
man, neyther can hee be willing that any  
man should be deceived. And so you may  
judge also of the true light. Now marke  
this the true Light is God, and some divine  
thing, the false light is man or some natu-  
rall thing. Now it is proper to God not to  
be this or that, neyther to will, desire or  
seeke this or that in a deified man but good  
as good, and for no other thing but for  
F 2 good:

good: the same is to be held of the true light.

Also it is proper to the creature and nature to be some thing this, or that, and to hold something in estimation, and to desire eyther this or that: neyther doth it love that which is meerly good, as good and for good, but for some other thing, this or that. And eycn as God and the true light is voyd of all Egoyty, selfnesse, and seeking it self, so the property and nature, of the naturall, false light is to be I, my self, mee &c. so as it seeks it selfe and its own in all things more then good as it is good: this is proper to it, and the nature of every one.

Now let this be observed wheresoever this light is at the first deceived, it doth not will nor choose any good as good and for good, but it willet and chooseth it selfe, and its owne as the best, which is falshood and the first deceiving. It doth also suppose that it is that which it is not, for it doth suppose it selfe to be good being nothing but nature, and supposing it self to be  
God,

God, it challengeth to it self that which is proper to God, and not that which belongeth to God as God is man, or as hee is in some deified man; But it challengeth to it self that which belongeth to God, and is proper to him as hee is God without the creature for ever and ever: For (as it is said before) God is not poor, neyther wanteth any thing, he is free without businesse, at liberty above all things, &c. All which are true, he is also immoveable, neyther doth hee challenge any thing to himselfe, hee is without Religion, and whatsoever hee doth is just, After the same manner (sayth the false light) will I also be, for the liker that any one is to God, so much is hee also the better, wherefore it sayth, *I will be like unto God, nay, I will be good, and sit neere God, I will I say, be like to him as Lucifer be Devill did.*

God is everlastingly without pain, passion and trouble, so that nothing can be one which is grievous to him, or can procure his payn, but where God is man, or in any deified man the matter is far otherwise.

Lastly, whatsoever can be deceived is deceived by this false light: And seeing whatsoever is not God or Divine may be deceived, and since that this light is nature it self, it cometh to passe that it may be deceived: therefore it is deceived, and also deceived of it self.

Some will say, how comes it passe that whatsoever can be deceived is deceived of it self; This doth proceed from the great and unmeasurable craftinesse thereof: For it is so subtile, deceitfull, and nimble of it self, that it ascendeth and climbeth so high, as to suppose it self to be above men, that neyther nature nor any creature can possibly mount so high; for this cause it supposeth it self to be God; then therefore it doth arrogate to it selfe all things which belong to God, and especially as God is in eternity, and not as God is man: For this cause it thinketh it self to be above all word, work, custome, order, and even above the corporall life of Christ which hee did lead in his humanity: And therefore it refuseth to be touched of any creature, or the works of



the creatures whether they be good or evil, or whether they be against God or otherwise, all these it accounteth alike, and will be freed from them, as if it were the eternal God. But all other things which are belonging to God and to no creature, it doth arrogate to it selfe as if it were worthy of all things, and as if it were meet and right that all the creatures should serve and be subject to it.

Thus it comes to passe that there remaineth neyther sorrow, passions, nor troubles for any other thing or cause, but only the feeling of the body and senses which must remayne untill the death of the body, and whatsoever payne can arise from thence: Yea, it doth say and suppose that man is and ought to be without payne and untouched, as Christ was after his Resurrection.

There are many other and wonderfull errors which doe proceed hence. Seeing then that this false light is nature, it hath the same property that nature hath, that is, to admire and seek it self and its own in all

things, and that which is best and sweetest to nature it self, and because it is deceived, it doth thinke and say, that whatsoever is best, sweetest and fittest for it selfe, that is the best of all other things, and it doth say, that it is best of all, that every man should seeke, doe and will that which is best for himself: it knoweth no other good but its own and that which is best for it self as it supposeth: But if you speak unto it of the true and simple good, which is neyther this nor that, it knoweth not what it is, but only laugheth it to scorn; which indeed is fitting to be so, for nature as it is nature cannot attayn to it: Therefore seeing this light is meerly nature, and cannot proceed so far.

This false light doth also say, that it hath surmounted both Religion and conscience, and whatsoever it doth is right: In so much that a certain false light, libertine spirit did say, standing in this errour, that although hee had slain ten thousand men hee would make no more conscience of it then if hee had killed a dog.

Briefly

Briefly this false and deceived light doth flye all things that are contrary and grievous to nature, and this is proper unto it, because it is nature; and being so deceived as that it supposeth it selfe to be God, it doubted not to sweare by all the Saints that it knoweth the thing which is best, and hath his existence in it, so that it only extolleth and seeketh that which is best of all: Thus it comes to passe that it never eyther be amended or thought more then the Devill himself.

Consider this also, that this light doth suppose it selfe to be God, and arrogateth the same to it self, & herein it is *Lucifer* the Devill, & whereas it doth reject the life of Christ, and many other things belonging to the true good, and such as were taught and beloved of Christ, it is Antichrist, seeing it doth teach and live against Christ: And even as this light is deceived by its owne subtilty, so likewise all things are deceived by it, which are neyther God, nor Divine; that is, all men who are not illuminated of the true light and the love thereof: for

whosoever are illuminated of the true light they are never deceived, but whosoever hath it not, and yet is so affected, as that hee will walk with this false light and remain in it, he is deceived: And this comes to passe, because all men that are in that light which is not true, are turned into themselves, and doe esteem themselves, and that which is profitable and fit for them to be the chiefest good, and if any man will commend and propound that unto them for the chiefest good, and will help them to it and teach them how to get it, him they follow and esteem as their Master.

Now this false light doth teach all things belonging thereunto, and therefore all men follow it, who know not the true light, so it comes to passe that they are deceived both together.

It is said of Antichrist, that when hee commeth, and all that have not the seal of God shall follow him, those which have it shall not follow him, and that is the same light: this is true indeed, if any man can attayn to that which is best for himselfe,

*viz.*

*viz.* that which is best, to Godward, that is excellent, but this is not done so long as man seeketh and loveth that which is best for himself for to the end hee may find and obtayne that which is best for himself, it is necessary that hee first lose that which is best for himself as hath been already sayd: But if a man be willing to forsake and lose that which is best for himself, to the end he may find that which is best, best for himselfe, this again is false; therefore there are but few that can come into this way.

This false light sayth, that a man ought to be void of Religion, and that hee is a fool and a block who maketh any account thereof, and that it would prove from Christ who was void of Religion; to the which answer is made, that the Devill also is void of Religion yet hee is no whit the better for being so.

Understand therefore what Religion is, Religion is when it is acknowledged that man is averse or diverted from God by his own will (which both is truly named and called sin) and that this was mans fault and

not Gods : for God is free from all fault of sinning , who is he therefore that knoweth himself to be guiltlesse except Christ alone and some few besides ? know that whosoever is void of Religion is eyther Christ or the Devill : In a word , wheresoever the true light is , there is also a true and upright life which is acceptable & beloved of God : And although it be not the life of Christ in perfection , yet notwithstanding it is rectified and framed to the imitation of him and such a one loveth the life of Christ and whatsoever properly belongeth to reason , order and all vertues : In this life ( I say ) all selfnesse , I , myne , &c. perisheth .

Lastly , nothing is in it admired or sought but only good for good , and as it is good . But where the false light is , there is no regard had eyther of Christ or all vertues , but that is sought and beloved , which is fitting and pleasing to nature , hence proceedeth false and inordinate liberty , whereby man becommeth secure and negligent in , and of every thing : For the true light is the seed of God , and therefore  
brings

brings forth the fruit of God, the false light is the seed of the Devill, and where it is sowne there also, the fruit of the Devill and the Devill himself increaseth: This may be perceived and understood by the words and arguments formerly set down.

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CHAP. 39.

*Who and what a deified  
man is.*

**I**T might be demanded who is, or what is a deified, or a divine man? whereunto I answer, hee who is illuminated with the eternall and divine love is a divine and a deified man: And of this light wee have made some mention heretofore. But wee must know that light and knowledge is fit for nothing, nor is any thing without love which may here be perceived, that although a man very well know what vertue or vice is; yet except he love vertue, he becommeth not, neyther is endued with  
vertue,

vertue, but leaving vertue hee followeth vice. But if he embrace vertue then he followeth it, and this love causeth him to become an enemy to vice in such manner that he cannot only not entertain nor commit sin, but also maketh him to hate it in all men; yea, he doth so far love vertue that he cannot be at rest except he doth exercise or enjoy it as much as hee may, and that for no other cause but for that hee loveth vertue, and vertue it self is a reward to him, with enjoying of which hee rests so well contented as that hee will not exchange her for any treasure.

This is he who becommeth and is a vertuous man, & he that is truly endued with vertue, would not for the whole world be bereaved of vertue: Nay, hee had rather die a miserable death.

We may speak the like of Justice, most men know sufficiently what is justice, yet do they not become just for they love not justice, and therefore they exercise vice and injustice, for if they loved justice they could doe nothing which were unjust for they  
would



would hate and become such enemies to injustice, as that if they should perceive it in any man, they would willingly suffer and act great matters, whereby injustice might be rooted out and man become just, and had rather die then doe any unjust thing, and all these they would doe for no other cause nor end but the love of justice, and justice should be their reward, and sufficiently recompence them. Such a one becometh, and is a just man, who had rather die a hundred times then live unjustly.

The like may be said of truth, although a man know in many things, what is true and false, yet if he love not the truth, he is not a true man, and if he doe love it, then that befalleth him which is said of justice.

*Isaiab* speaketh of justice when he saith, *Woe to them that are of a double spirit,* these are they who outwardly serve God, but inwardly are full of lies, in whose mouth a lye is found.

Here we may learn that knowledge and skill being void of love is of no moment.

The

The like is also understood of the devill, who knoweth and understandeth evill and good, just and unjust, truth and falshood, &c. But because he loveth not the good which he knoweth, he becommeth not good, which surely he would if he could love the truth, and other good things and vertues, which he knoweth: It is true indeed, that love and knowledge ought to be taught, but if love doe not follow knowledge and accompany it, nothing is gained.

And such is the consideration of good, and of his nature, and of those things that appertain to him, that if any man have great knowledge of God, and of his nature, and thinks that he knoweth and understandeth what God is, except he be endued with love, he cannot become divine or deified: But if he have true love, it is certain that such a man doth cleave unto God, and forsaketh all such things as are not God, nor appertaining to God, and that he doth hate, and is at enmity with all such things not enduring them, being grievous to him, and this love doth so  
joyne

*Whether God may be known,* 113

joyne a man to God, that he can never be separated from him.

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CHAP. 40.

*Whether God may be known, and yet not loved.*

**H**ENCE a question ariseth, because it is said he that knoweth God not, and loveth him not, can never be blessed. From this kinde of knowledge the question ariseth, what kinde of knowledge that is whereby God may be known and yet not loved, seeing it is said elsewhere, that where God is known, he there also is loved, and that he that doth know God, doth also necessarily love him how then can these contrary things agree together? unto which I answer, that here again something is to be observed: We have formerly spoken of two lights, a true and a false, after the same manner we must discern

cerne that there is a double love, a true one and a false one, both which must be taught & brought unto us by some light or knowledge: Now the true light worketh true love, and the false light false love, for that which the false light doth account to be best, the same it doth propound, and perswade to be loved as the best, and love doth follow and obey what it commandeth. Now it is formerly taught that the false light is naturall and nature, so as whatsoever is proper and belonging to nature is proper and belonging to it, as I, mine, to me, this, that, this mans, &c. It is necessary therefore it should be deceived and false in it selfe, for I, or mine never commeth to the true light or knowledge undeceived, except onely one which is the divine persons. And to the end we may come to the knowledge of the simple truth, it is necessary that all these perish. This also is one speciall property belonging to the naturall false light, that it desireth to know all things if it be possible, and conceiveth much joy and pleasure, boasting in  
its

its knowledge and learning, desiring al-  
ways to know more and more, and yet  
never is contented therewith, and the more  
or higher things it knoweth, the greater  
occasion it taketh of joy and boasting, and  
when it is come to so great height that  
it supposeth it knows all things, and more  
then all, then is it in the highest pleasure,  
and triumph accounting that knowledge  
as the most best and excellent thing, and  
therefore it teacheth that knowledge and  
learning ought to be loved as the most best  
and excellent thing. And thus it comes to  
passe that knowledge and learning is more  
esteemed of then the thing it selfe which is  
known, for the naturall and false light doth  
better love its knowledge & learning (that  
is, it selfe) then that selfesame thing which  
is knowne, as if it were possible that the  
same naturall light could know God, and  
the simple truth as it is in God & in truth,  
yet notwithstanding it would not depart  
from its own property, that is, from it  
selfe and its own.

After this manner is knowledge without  
the

the love of that which is knowne or hath been knowne : and thus it climbeth and creepeth to such an height that it supposeth it selfe to know God and the true and simple truth, and so it loveth it selfe in it selfe. Surely God is knowne of nothing but of God ; and because this light supposeth that it knoweth good, it perswadeth it self also that it is God, and boasteth it self as God, and willing to be esteemed God, thinking it self worthy of all things, and to have right over all things, and that it hath overcome and conquered all things, &c. Yea, and it scorneth Christ himselfe and the life of Christ, and all other things, for it would not be Christ but God eternall, the reason of this is, because that Christ and his life is contrary and burthenfome to all nature, and therefore nature cannot beare it but would be God for ever and not man, yet would it willingly be Christ as hee is now after his resurrection, for all this is easie, and pleasant and comfortable to nature, therefore nature esteems it best because it seemeth best for her selfe.

Some

Some thing is known, but yet not loved of this false light, and of this false and deceitfull love, but knowledge and learning is more loved then the thing it selfe which is known.

There is also knowledge which is called Science, and yet is not Science, and this is when a man supposeth by hearing, reading, and some singular knowledge and learning, many things are known to him, the which is called Science, and sayth, that it knoweth this or that. And if you aske him whence he knoweth it, he will make answer that he hath read it in books, &c. And this is termed knowledge and science, &c. but it is belife and not science or knowledge, and by this science and knowledge many things are understood and knowne which are not covered. There is also a love which is altogether false, as when any thing is loved for reward, as when a man loveth justice to the end he might obtayn something by it, &c. Also when any creature loveth another for something of his own, or if the creature do love God for some end: Then  
all

all these things are false, & this love is most proper to nature as it is nature, neither can nature as it is nature, know or performe any other love then this, for if any one were able to perceive this nature as it is nature, loveth nothing but it selfe, by this means something is acknowledged to be good and not loved. But the true love is taught and directed by the true light and knowledge, and the true eternall and divine light teacheth love to love nothing else but the true simple and perfect good, and that for no other cause but for good, not that it desireth to have this, or that, or any thing from it by way of reward, but only for the love of good, and because it is good, and ought deservedly to be loved. That which is thus known of the true light must also necessarily be loved of the true love: Now the perfect good cannot be known but of the true true light, and therefore must needs be loved when it is known.



CHAP. 41.

*Of the true love of God.*

**T**HIS also is to be observed in what man soever the true light or the true love is, in him the true and perfect good is known and loved of it selfe, and this is done nor that hee loveth it as himself or as from himself, but as it is the true and simple good: and surely that which is perfect, neyther can nor will love any thing so far forth as it is loved of it, but the only true good, and because it self is that same thing, it necessarily followeth that it selfe should love it self, yet not it self as it self, nor of it self as of it self, but so and in such manner as one and the true good doth love one true perfect good. And as the one true and perfect good: And hereupon it is found and is true that God doth not love himself, as himself, for if there were any better then God, God would love it and not himself: For in this true light and in this true love,  
there

there neyther remayneth, or myne, or to me, or thou, or thine, or any such thing; but the light knoweth and understandeth that one good which is all good and above all good, and all things are truly good in this one, and without this one there is no good. Therefore here, this, or that, I or thou, or the like, is not loved, but only that which is neyther I nor thou, this, nor that, and in it every good is loved as the only good as it is sayd, all in one as in one, and one in all as in all, and one and all good is loved by one in one, or by the love of one, for the love that is born to one. Here it is necessary that all Egoyty, myne, selfnesse, and the like should wholly perish and be forsaken, and this belongeth properly to God, excepting what belongeth to the personality.

Whatsoever therefore commeth to passe in a man who is truly deified eyther by doing or suffering, the same comes to passe in this light or in this love, and from the same and by the same, and again into the same; hence it followeth that man is contented  
with

with it, and giveth over his desire to know more or lesse, or to have, live, dye, or not to be, &c. all these things are effected and are one and the same, neyther is here any thing blained but only sin, and what sin is, is formerly sayd: For it is sin to will otherwise then the simple and perfect good, or the one and eternally will, and to will any thing without it or against it, or otherwise then that only will would: whatsoever proceedeth thence, as to lye injustice, fraud, and all vices. Finally, whatsoever is, and is called sin, commeth hence that man wil- leth otherwise then God the true good: For if there were no will but this only one, here would be no sin committed. There- fore we may well say, that all our own will is sin, and that sin is nothing else but that which proceedeth from our own will and his is only that whereof a true deified man hath complaind, and indeed hee is so far grieved and moved with, as that if such a man wereto endure a hundred in- famous cruell deaths, hee would not so much complain or grieve as for sin. And  
G this

this must of necessity continue so untill the death of the body, where such a one is wanting, there surely is not a divine or deified man. Therefore after that in this light and in this love, all good is loved in one, and as one, and one in all and in all things as one and as all, it followeth necessarily that whatsoever hath a good name should also be loved as vertue, order, integrity, justice, truth &c. Briefly whatsoever belongeth to God as the true good being proper to it, the same is beloved and commended of it: And whatsoever is contrary hereunto or voyd of this breedeth payn and torment, and is blamed as sin: And in what man soever this is beloved in the true light and true love, he leadeth the most excellent and best life of any that ever was or shall be: and therefore this is to be affected and prayed above all other lives: This was and is in Christ most perfect, otherwise he could not be Christ, and this love of which all this excellent life and all good is loved, causeth all whatsoever is meet, convenient, or ought to be suffered, done, or come to

passé to be willingly and freely done and suffered, though it be or might be grievous to nature.

Againe, Christ sayth, *My yoke is easie, and my burden light*, this is wrought by that love which loveth this excellent life, and it is apparant in the Apostles & Martyrs who suffered willingly and patiently whatsoever they were to suffer: neyther did they desire of God that the torment and payn might be shortned and made easie or lesse, but only that they might abide firme and constant. And surely whatsoever is proper to the divine love in a truly deified man, the same is so simple right and pain, that it can never be playnly and truly expressed & written neyther can it be known but only where it is: and where it is not it cannot be loved much lesse known.

Agayne naturall life, where there is a crafty nimble and uncertayne nature is so manifold and intricate that it always seeks and finds many corners of falshoods, deceits, and that only for it self, so as that it cannot be expressed or written. Seeing then

falshood is deceived, and every deceit doth  
 first deceive it self, it follows that the same  
 thing must befall the false light, and love,  
 for hee that deceiveth is false himself, as is  
 elsewhere sayd; And whatsoever is proper  
 to the Devill and belongs to him is likewise  
 in this life and light, and in the love thereof  
 in so much that there is no difference be-  
 tween them, and therefore this false light is  
 the devil, & the devil is the self-same light.  
 This may here appeare, even as the Devill  
 doth suppose himself to be God, or at least  
 would willingly be accounted God, or ex-  
 tremed as God, and is in all this deceived,  
 so it commeth to passe likewise in the false  
 light, and in the love and life thereof. And  
 as the Devill would willingly deceive all  
 men, and draw them to him and to his  
 properties, making them like to himselfe,  
 and using many arts and devices to that  
 end, so the same comes to passe likewise in  
 this light: And as no man can thrust the  
 Devil out of his possession, even so the like  
 befallerh here. All this proceedeth hence  
 that the Devill and Nature both imagine  
 and

and perswade themselves that they are not deceived, but rather that they are in very good estate, which truly is the worst and most hurtfull error that can be. Therefore the Devil and nature are one and the same, overcome nature, and yea overcome the Devill and vanquish him, and as long as nature is unconquered, the Devill is also unconquered, Whether this be referred to worldly or spirituall life, yet all this might mayneth false and erroneous, being it self deceived and erroneous being it self deceived and deceiving others also if it can. By that which is formerly said it may evidently be understood and known, that there is no difference when and where there is any breach made of *Adam*, disobedience, the self man, egoity, every mans own will, appetite, I, mine nature, and falsht, the devill and sin, all these are one and the same thing, all this is against God without God.

## C H A P. 42.

*That there is nothing contrary  
to God but mans own  
will.*

**B**Ut if now any one aske whether there be any thing contrary to God and the true good? I answer, that there is nothing either contrary to God, nor without God, but onely to wil otherwise then the eternall will willeth. If thou willest any thing otherwise then the eternall will willeth, that is contrary to the eternall will.

Now the eternall will willeth, and requireth that nothing should be willed or loved, but onely the true good, and if any thing be done otherwise that is contcary to it. Hence it is, that this saying is true, that he who is not with God, is against God: but in very deed, nothing is against God or the true good, which is thus to be understood, as if God had said, hee that willeth of himselve without me, or willeth



not as I doe, he willet against me, for my will is that no man should will otherwise then I doe or without me, and there ought to be no will without my will, as without me there is neither essence nor life, neither this nor that, so ought there also to be no will, without me or without my will, and truly, as all things which are, are indeed one and the same in true essence, and every good is one good, neither can any thing be without that one, so also ought all wils to be one will in one perfect will, neither ought any will to be without this one, when therefore it is otherwise, it is unjust, contrary to God and his will, and therefore sin.

You see it hath been formerly said, that every will which is void of the wil of God, that is, every proper will, and whatsoever proceedeth from the selfe will is sinne, so long as man seeketh his own good, and that which is best for himselfe as his own, to himselfe, and as of himselfe, he doth never finde it, for as long as this is done, man seeks not that which is best for himselfe,

and therefore is fir from finding it: For so long as man is thus affected he seeks himselfe, and suppolet hime selfe to be the best, and because man is not the best so long as he seeks himselfe.

But in what man soever, good is sought, loved, and respected as good, and for good, and that no otherwise but onely for the love of good, not as from me, I, mine, to me, or for me, &c. there is it found, for that it is rightly sought, where it is otherwise it is false. And truly by this means, the perfect good is sought, loved, and respected, and therefore found. It is a great folly in any man, to thinke that he knoweth or can doe any thing of himselfe, especially, when he thinketh that he knoweth or can doe any good whereby he might attain or deserve any great matter at Gods hands, for hereby God is dishonoured, if you rightly understand it. Notwithstanding that true good doth favour every simple and foolish man which knows no better things, and doth suffer the best things to befall him as much as may be, and surely  
God

*That where the life of Christ is,* 129

God granteth him as much good as he is able to receive, but he neither findeth nor obtaineth it, so long as he is so affected, for he must necessarily forsake egoity wholly, otherwise he shall not finde it nor obtain it.

CHAP. 43.

*That where the life of Christ is  
there is Christ.*

**H**E that knoweth and understandeth the life of Christ knoweth also and understandeth Christ, and hee that knoweth not the life of Christ knoweth not Christ: hee that believeth in Christ believeth that his life is most excellent and the best life, he that believeth not this doth not believe in Christ: looke how much of the life of Christ is in any man, so much of Christ is in him also, and how little there is of the one, so little there is of the other. For

where the life of Christ is, there is Christ, and where the life of Christ is not there is not Christ. Wheresoever therefore the life of Christ is or may be, there that might be sayd to be which Saint *Paul* speaketh, *I live, yet not I but Christ that liveth in me,* and this is the best and most excellent life, for wheresoever this life is, there God himselfe is and liveth: And likewise all good: can there be any better life then this? Observe this well wheresoever you heare obedience spoken of, the new man, the true light, true love, or the life of Christ, all these are one and the same, and wheresoever one of these is they are all there, and where one is wanting none are present, for they are all true and indeed one thing: But if there be any such thing by the helpe whereof you may obtayn that this might grow and live in man you ought to cleave unto it, and to no other thing: And whatsoever doth hinder it, that you ought to leave and forsake: And if any man could obtayn it in the holy Sacraments hee should obtayne Christ vly and well, and the more you obtayn

*To be content with God.* 131

obtain of this, the more you obtaine of  
Christ truly, and the lesse of this, the lesse  
also of Christ.

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C H A P. 44.

*To be content with God.*

**I**T is said, he who is contented with God,  
saith sufficient, which is true, and hee  
which is content with any thing else,  
which is this, or that, is not contented  
with God, but hee that is contented  
with God is content with nothing else but  
only with one, which is neyther this nor  
that, and yet it is all things, for God is one  
and all things & it is necessary not that he  
should be all things. Again, whatsoever  
is and is not one that is not God, and  
whatsoever is, and is not all and above all  
that is not God, for God is one and all and  
above all, whosoever therefore is content  
with God is content with one. And hee to  
whom all things are not one, and one all  
things,

things, and to whom some thing and nothing are not of like value, and are one and the same, he cannot be content with God: But in whom this is, in him it is found, that he is contented and no where else. The like is also to be here understood. Hee that will shew and approve himself holy, conformable and obedient to God, must necessarily be conformable and obedient only in suffering, and neyther resist, help, nor defend himselfe: he that doth not so conforme himselfe, and become wholly obedient both to men and all things, obeying in one, as in one, he is not conformable nor doth obey God.

This we may see in Christ. To the end therefore that man may suffer God, and have a will so to doe, it is necessary that he suffer all things in one as in one, and that he doe not in any sort resist any thing that is contrary to him, This Christ also performed and he that resisteth those things which are crosse to him, and gardeth himselfe against them neither will nor can suffer God: This is thus to be understood,

resistance ought not to be made against any thing or creature by force or war, by will or work, yet it is lawfull without committing sinne to forsake and fly these things which are hurtfull to us. Therefore he that loveth God loveth all things in one as in one, and one in all things, as all things in one: Also he that loveth any thing this or that, otherwise then in one, and for one, he loveth not God, because he loveth somthing which is not God, and therefore he loveth somthing more then God: He then that loveth any thing more then God, or loveth any thing besides God, loveth not God, for God will, and ought onely to be loved, and nothing can, truly be loved but God: And in what man soever, the true light and true love is, there is nothing loved of him saving God, for God is there loved as God and for God, and all that is good as one, and one as all, for all things are truly one, and one is all in God.

CHAP.

## C H A P. 45.

*Whether sin is to be loved.*

**H**ere ariseth a question, since that all things are to be loved, whether sinne ought to be loved? I answer no, for when all is mentioned, that onely is to be understood which is good, and every thing is good in that it is: the Devill is good in that he is and in this manner nothing is evill or not good: But it is sinne, to will, desire, or love, otherwise then God doth, and to will this is not to be, and therefore is not good. Briefly there is nothing good, but so far forth as it is in God, now all things are that which they are in God, and that a great deal more then in themselves, therefore all things are good so far forth as they are, and if there were any thing whose essence were not in God, that thing were not good, but to will or desire any thing which is against God, is not in God, for God cannot will any thing



*Whether sin is to be loved.* 135

thing which is against God, or otherwise  
then God doth, therefore it is evill and  
not good, or rather it is nothing at all,  
God also loveth works but not all manner  
of works. What works doth hee love?  
surely such as proceede from the teaching  
and discipline of the true light, and from  
true love, whatsoever proceedeth from  
these, and is done therein, in spirit and  
truth, the same belongeth to God and is  
pleasing to him, but that which proceedeth  
from the false light and false love, all that  
is evill, and especially that which procee-  
deth, or is done or left undone or suffered  
to be done by or from any other will or  
desire, or any other love, then from the  
will or love of God: All this I say is, and  
commeth to passe without God, and a-  
gainst God and against the worke of God,  
and is sinne.

CHAP.

## C H A P. 46.

*That Faith bringeth forth  
knowledge.*

**C**Hrist sayd, he who doth not, or cannot, or will not believe, is lost and damned. This is true, for what man soever comes into this life, neyther hath knowledge, nor can attayn to it except hee first believe, and hee that will needs know before he believeth never comes to true knowledge: These things are not to be understood of the chief points of Christian faith, for all and every Christian of the common people doth believe them, the wicked as well as the innocent: These are to be believed, or else no man can come to the knowledge of the other. These things are to be understood of the occasions belonging to truth, which may be both known and found out, these must be believed before they be known or found out, else it is impossible.

possible to come to true knowledge: And of this faith Jesus Christ speaketh.

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CHAP. 47.

*Of mans own proper will.*

**I**T is said that in Hell nothing aboundeth so much as self-will, and this is true, for there is no other but self-will, and if it were not so, there would be neither Hell nor Devil.

Whereas it is said, that the Devil fell down from Heaven, and averted himselfe from God, &c. it is nothing else but that he would have his own will, and not be of the same will with the eternall will. The like befell *Adam* also in Paradise: And when mention is made of self-will, then that is understood to be it which willeth otherwise then the simple and eternall will would or willeth. But what is Paradise? It is whatsoever is, for whatsoever is is good, and pleasant, and also

also pleasing to God, and therefore both is, and is rightly called Paradise. Paradise is also said to be the threshold or Suburbs of the Kingdome of heaven, so also, whatsoever is, may be well termed the suburbs of the eternall, or of the eternity, chiefly that which may be perceived or known in this life from temporary things, in the creatures and out of the creatures of God and eternity: For the creatures are a demonstration and a way which leadeth to God and eternity, therefore they are called a threshold and suburbs of eternity, and hee may well be said to be the Paradise. In this Paradise all things were granted, which were in it, except one tree and the fruit thereof, which is thus to be understood: There is nothing forbidden of all things which are there, nor contrary to God, saving one thing, which is, our own proper will, or that man should will otherwise then the eternall will willeth.

This is to be weyed: God saith to *Adam*, that is, to every particular man, whatsoever

whatsoever thou doest or doest not, it is lawfull and not forbidden, so as it bee done, not according to thy will, but after mine, for whatsoever is done out of thy will is wholly contrary to the eternall will, not because all works so done are contrary to the eternall will but when they are done with another will, or otherwise then out of the eternall will.

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CHAP. 48.

*Why God created mans own will,  
seeing it is contrary to the  
eternall will.*

**H**ere some will aske, seeing that this is contrary to God, and the eternall will, why did God create and make it, and also place it in Paradise? Unto which I thus answer, If any creature desire to search into and know the hidden counsels and will  
of

of God, as longing to understand why God did any thing, or left it undone, or the like this man desireth the same that *Ad. m.* did and the Devill, for this desire seldome proceedeth from any other motion then that thou takest pleasure and gloriest therein which is meere pride. A truly humbled and illuminated man doth not desire of God to have his secrets revealed to him, as if hee should aske why God did doe or delay this or that &c. But on the contrary part desireth only that himself might be annihilated in himselfe, and that his owne will might perish, and the eternall will live and prevail in him remayning unhindered of any other wils, and that he himself and all that is in him might satisfie the eternall will; yet some thing else might be said in answer to this question after this wise. There is nothing so excellent and pleasing in all creatures as knowledge or reason, and will: which two are so joynd together that where the one is there is the other also, and if these two were not, then would there be no reasonable creature at all but  
only

only brute beasts, and brutishnesse which would be a great fault: Neyther would God (as is formerly sayd) obtayne his own nature, or the nature of those who are his by acting, which notwithstanding is fit to be done, and appertayneth to perfection. Now this knowledge and created reason was given with the will to the end it might both instruct the will and it selfe, that neyther the knowledge nor the will was of it selfe, and that neyther of them had part of themselves, nor ought to serve themselves nor their owne will, and that neyther of them ought to be profitable to it selfe, or to the use of it selfe, but to be of his of whom they had their being, and to obey and flow backe agayn into him, & in themselves that same is to be turned into nothing in their owne selfnesse.

CHAP.

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*Why God created the will.*

**H**ERE agayn is some thing especially to be observed concerning the will which is in God originally good, essentially without any work or action, the same will is likewise in man, and all other living things both doing and willing: For the nature and property of the will is to will, for what other things should it doe, for it should not be at all if it had no action, and this cannot be effected without living creatures: Therefore it is necessary that there should be creatures, and God will have such to the end that this will might have and do it own work in them, which otherwise is in God without work, and yet cannot but be. Therefore there is a will in living creatures (which is called a created will) no lesse belonging to God then the eternall will is not appertayning to the creatures: And because God cannot will without a-



tion and motion without living creatures, therefore hee will doe it in and with the living creatures. Wherefore living things ought not to will any thing by this very will, but God ought and will by action will together, with the will which is in man, and yet is the will of God, which if it were any where, or that this were in man absolutely or wholly, then men should will nothing but only God, and there I say will should not be felt-will, neyther should that man will otherwise then God willeth for God should there exercise his will and not man, and there the will of man should be the same with the eternall will, as having flowed into the same. And in man there would be and remayn love and sorrow, pleasure and pain with such like: For where the will doth will willingly, there is love or sorrow: wheresoever those things are put in execution which the will willeth there is love, but if other things be done then the will willeth there is sorrow, and this sorrow is not mans but Gods, for whose the will is, his also is the love and sorrow

sorrow is not mans but Gods, but the will is not the will of man, but of God; therefore the love and sorrow is his also: neyther is there any thing blamed saying that which is contrary to God: Neyther is there any joy or pleasure conceived but what proceedeth from God and from that which is Gods, and belongeth properly to God. Therefore as it is with the will so it is with knowledge, reason, power, love and all things which are in man. that is, that they all belong to God, and not to man: And if it should come to passe at any time that the will were wholly forsaken, then all other things would likewise be abandoned, and by this means God should obtayn all things appertayning unto him and will should be no more icife will: Thus did God create will, but not that it should be our own.

CHAP

CHAP. 30.

*How the Devill and Adam challenge will to themselves.*

**N**OW commeth the Devill and *Adam* (that is) false nature, and challengeth to himselfe this will, making it his own, and enjoying it to the use of himselfe, and those which are his, and this is the great losse and injury, this I say is that bitt wherewith *Adam* did bite the apple which is forbidden and contrary to God. And as long and where this selfe-will is, there never is any true quietnesse, which may easily bee discerned both in man, and also in the devill: Neither is there any true happinesse there, either in this life or everlastingly.

Where this selfe will is there is a propriety by which man doth challenge will unto himselfe, and maketh it his own, which if it be not forsaken in this life, but carryed forth of this life, it is to be feared

H that

that it can never bee abandoned, neither can that man ever receive true contentment nor enjoy peace, rest, or happinesse, the which may be seene in the Devill. If creatures were not endued with reason and will, surely God would remain unknown and unbelieved, neither praised nor honoured, and all living creatures would be of no account and unfit to serve God, and this answer is made to this question, If there be any one who from this long and tedious speech (which notwithstanding is short and profitable to Godwards) can and will correct himselfe, that will be verily acceptable to God. That which is free is proper to no man, and he that doth appropriate it doth all.

Now of all freedoms nothing is so free as the will, and whosoever maketh it his own, and doth not leave it to its own noble liberty, free noblenesse and free nature, he doth ill, this doth the Devill and *Adams* and all their imitators, but hee that doth leave will to its own excellent liberty doth as he ought. This doth Christ, and all that

to themselves.

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that imitate him. He that depriveth will  
of that his excellent liberty, and maketh it  
his own, this mans reward is, that hee  
become subject to cares, sorrows, pover-  
ties, troubles, inquietnesse and misfortunes,  
and that he remain in them so long as that  
lasteth both in this life and for ever. But  
hee that leaveth will to its own free nature,  
he enjoyeth plenty, peace, quietnesse, rest,  
felicity, both in this life and everlastingly.  
Wherefore in what man will is not appro-  
priated but remaineth in its own excellent  
freedome, there abideth, and is a truly free  
and absolute man or creature, of whom

*Christ saith, Truth shall make you  
free, and presently after, Whome  
the Sonne doth make free,  
he is free indeed.*

( \* \* )

**H 2**      **CHAP**

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## CHAP. 51.

*That in what man the truth  
is, in that man free  
will is.*

**T**His also is diligently to be observed, that in what man soever the truth useth its free liberty, it hath a worke proper to it selfe, which is to will, and that which it willeth, it willeth without hindrance, and it willeth that which in every thing is the best and most excellent, and whatsoever is not excellent nor good is contrary unto it, breeds griefe, and complaint, and the freer the will is, and at liberty, the more sorrow, pain, and cause of moane is brought upon it, by wickednesse dishonesty, malice, vice, and whatsoever is otherwise can be termed sinne: This may be discerned in Christ who was endued with a most free, absolute and least appropriated will that ever was or shall be in any man yea, the humanity of Christ was a creature

most free; and at greatest liberty of any man that ever was, and yet it suffered so much cause of complaint, misery and pain for sin, (that is, for all things contrary to God) as never any creature was able to suffer more. But where man doth challenge liberty in such sort to himselfe as that he will endure no cause of complaint or misery for sin and such things as are contrary to God, but will neglect and free himselfe from all care, and would be in this life in the same condition wherein Christ was after his resurrection, &c. there is no true liberty arising from the divine light, but a naturall unjust, false, and devilish libetry, out of a naturall life, and erroneous light. If there were no selfewill, there would be no propriety at all, in the Kingdome of heaven, nothing is proper, and therefore there is full abundance, true peace, and all happinesse, and if any one were there who would challenge any propriety to himselfe, he should necessarily goe to hell, and become a devill. But in hell every one desireth to have his own selfe-will, and there-

fore there is all unhappinesse and misery, the like also happeneth in this life. But if there were any one in hell who could free himselfe from self-will, and propriety, hee should come from hell to heaven.

Now man in this world is placed between heaven and hell, and may turn himselfe to either of them, for the more propriety he hath, the more hee is subject to hell and unhappinesse, and the lesse will he hath the lesse hell he hath, and the neerer he is to the Kingdome of heaven. And if man in this present world, could be utterly void of selfe-will and propriety, and bee free and absolute by meanes of the true and divine light, and should remain truly in that estate, this man should be sure to inherit the Kingdome of heaven: Hee that hath would have, or desireth to have any thing proper to himselfe, becommeth proper, and as it were, his own slave and bond-man, but he that hath nothing, nor will have any thing, nor desireth to have any thing proper to himselfe, he is free and at liberty, and none hath power in him.



CHAP. 52.

Of Christ his Crosse.

**C**Hrist did teach all things which are  
here written in his long life, which  
was almost three & thirty yeers and a half,  
and this hee did in few words, When hee  
sayd, *follow mee*. Now that man may fol-  
low him, it is necessary that hee forsake  
all things: for **C H R I S T** forsake all  
things, so far as they were never left of any  
other nor could be: Further he that would  
follow him must also take up his crosse,  
which crosse is nothing else but the life of  
Christ, for this crosse is bitter to all nature.  
Therefore hee sayth, *Whosoever doth not  
forsake all, and take up his crosse, he is  
worthy of me, and cannot be my Disciple,  
neither doth hee follow mee*. But the free,  
false nature suppoeth that it hath forsaken  
all things, yet will not endure the crosse,  
and sayth, that it hath endured enough of  
it. And that now it standeth in no need of  
it, but therein it is decreed, for if it had

once truly tasted the crosse, it could never forsake it: he that believeth in Christ must believe all things that are written: Christ sayth, *No man cometh to the Father but by me*: Now observe how wee must come to the Father by Christ, man ought to examine himselfe and all things that are his both inwardly and outwardly, and so behave and helpe himselfe (so far as hee can) that in him there never remayne or be inwardly any evill or desire, love, or estimation, thought or pleasure, other then becommeth God, and is lawfull even as if God himselfe were man himselfe, but when it is found that there is any thing which becommeth not God, nor is lawfull that ought to be pluckt up by the roots, and resisted as soon and as well as may be, the like ought also to be done outwardly in doing or not doing, in speaking or being silent, waking or sleeping. Lastly, in all ceremony or matters which man useth eyther with themselves or others, in all these let care be had that nothing else happen, nor that man convert himselfe to any other thing,

thing, or suffer any other thing to be in him, eyther outwardly or inwardly, and that nothing else be done by him but that which is worthy of God and may justly and lawfully be done, even as if God himselfe were man himselfe. In such a man whatloever is or might be done inwardly or outwardly, that is, or should be Gods. And man is or must be an Imitator of the life of Christ, which life wee may understand and publish.

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CHAP. 53.

*Of the imitation of Christ.*

**I**F then any man could attayn to this life, hee should go and come through Christ to the Father: for therein hee should be an Imitator of Christ; and therefore should come with Christ to the Father, and by Christ, and should be the true servant of Christ, for he that followeth him (as himselfe sayth) hee that will serve mee, let him

154 *Of the imitation of Christ.*

follow me. As if he should say, he that doth not follow me doth not serve me: hee I say who doth thus follow Christ, and serve him, he entreth into the same place where Christ is, that is, to the Father. This our Lord Christ doth affirme, when he sayth, *Father, I will that where I am, there my servant be also:* hee that goeth this way enters by the doore into the sheepfold, that is, into eternall life, and *Peter* openeth the doore unto him, but hee that goeth or endeavoureth another way, or suppoeth hee can come to the Father and eternall happinesse otherwise then by Christ, he is in an errour, for he goeth not the right way neither entreth at the doore, and therefore it is not opened unto him because hee is a thiefe and a robber, as Christ himself sayth, Mark then whether by inordinate liberty, contentiousnesse, negligence, vertue, or vice, order or confusion &c. as you may easily perceive: Whether (I say) one may thus enter by a right way, or at a right doore or not? this negligence was neither in Christ, nor a ny of his followers.

Christ

Christ also sayth, *No man cometh to me except my father draw him*: which you must thus understand, I understand the Father, to be the perfect and simple good, which is all, and above all, and without which there never was nor shall be any good work wrought, and because hee is all in all, it is necessary that he should be alone and above all things which a creature as a creature is able to understand or comprehend. For whatsoever a creature can comprehend or understand as it is a creature, that is, according to the condition of his creation, the same is something eyther this, or that, and further it is a creature: But if the simple and perfect good were something, this or that which the creature might comprehend; then that would not be all nor above all, neyther yet perfect, and in that respect it should not be so much as named: For we must think that it is none of these things which the creature by his own nature is able to understand, comprehend, or name. When this perfect and innumerable good doth flow into a begetting

per-

156 *How the Father draweth to the*  
person in which he may beget his only be-  
gotten Sonne and himselfe it is named Fa-  
ther.

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CHAP. 54.

*How the Father draweth to the Son,  
and the Son reciprocally to  
the Father.*

**C**onsider and observe how the Father  
draweth men to Christ, which is af-  
ter this manner, when any thing is made  
known and laid open by this perfect God,  
to the soule or unto man, there is begotten in  
man as it were in one moment, and in one  
violent rapture a certayn desire of approach-  
ing the perfect good, and joyning it selfe  
with it: the greater that this desire is, the  
more things are revealed to it. & the more  
it desireth and is drawn neerer to it. Thus  
man is drawn and stirred up to joyne with  
the eternall good, and this is the attraction  
of

of the Father, and after man is taught, that is of the Son which draweth him, viz. that he cannot come to this communion by any other means then by the life of Christ, and thus it comes to passe that hee purchaseth to himselfe the life wherewith wee have formerly spoken.

Now observe these two sayings which Christ speaketh—the one is this *No man cometh to the Father but by me*, that is by my life, The other is, *no man cometh unto me*, that is, to be capable of my life, and to follow me) *except he be drawn and taught by my Father*, that is, by the simple and eternall good, of which Saint Paul speaketh *When that which is perfect is come then that which is in part shall be abolished*: the meaning wherof is this, in what man soever the perfect good is known found, and felt, so far forth as may be in this life, to that man all things that are created, seeme to be nothing in regard of this perfect good, as indeed they are nothing at all: For where that which is perfect is not there is no true good, nor true being, he therefore  
that

that hath knoweth and loveth this perfect good hee hath, knoweth and loveth all things, and all good: what should he then do with more, or other things, or what should he do with the parts, seeing that al the parts are joyned and included in this perfect good in one essence.

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CHAP. 55.

*How God becommeth all things  
in Man.*

**A**LL that is here said belongeth to the outward life, and is a certain way and passage unto the true inward life, and the inward life beginneth according to this.

When man would taste that which is perfect, as far as may be, all things which are created and even man himselfe is brought to nought, in this mans opinion: but if it bee truly understood that onely perfection



perfection is all things and above all things, then it doth necessarily follow hence that wee doe acknowledge every good thing to belong unto this perfect good, and not to any creature, as to essence, life, knowledge, science, power, &c. then it follows that man should arrogate nothing to himselfe, nor life, essence, power, knowledge, doing or not doing: Finally nothing that can be called good, so man becommeth poor & is in himselfe brought to nothing, also in him and with him, every thing that is something that is, all things created, and then at last existeth the true and inward life, and further God himselfe so that there is nothing more there which is not God, or belonging to God: Neither is there any thing which doth challenge or arrogate any thing to it selfe for that it cometh to passe that it is God onely who liveth, understandeth, is able, loveth, willeth, doeth, or leaveth undone: That is, the eternall one, perfect good ought truly thus to be and where it is otherwise, there the matter might be both better and streighter.

streighter. For a good worke and beginning if care be had that it be the best becommeth most acceptable, and let the best be cholen and adhered unto, also let man joyne himselfe to it, first in the creatures, but what is the best thing in the creatures? surely where the eternall good, and that which is proper unto it, doth enlighten and work and where they are most known and loved, and what is that which belongeth to God and is proper to him? I say all that is it which may be truly and rightly called and named good, when man in the creatures adhereth and cleaveth so to that which is known to be the best as that he remaineth stedfast and flyeth not back. Then it comes to passe that heateneth to something which is better then it so far forth, unill man perceiue and vnderstand that that onely eternall and perfect good is unmeasurable infinite, and to be esteemed above all created goodnesse.

CHAP. 56.

*That God alone is to be loved  
and honoured.*

**T**herefore if that which is best ought  
most of all to be loved, and if man  
doe follow it, then the onely eternall good  
ought without doubt alone to be loved a-  
bove all things, and man ought to stick  
thereunto onely, and to joyne himselfe un-  
to it so far as it is in his power: And if  
every good thing ought to be acknowleg-  
ed as received from the eternall onely good  
(as worthily and truly it ought) then also  
the beginning, goin forward and con-  
clusion, ought rightly and truly to be ac-  
knowleged and esteemed from it, and the  
same ought to bee imputed and adjudged  
to it so as nothing is left as appertaining  
to man or the creatures, and thus it ought  
of right to be. And whatsoever is said or  
alleged as against this, yet this is the way,  
which leadeth into the true interior life:

But

But what will at last become of this or be manifested there, or what manner of life is this like to prove, no man uttereth or expresseth, neither was it ever declared or did any heart either know or conceive truly the quality of such a life. It is briefly contained in this long written discourse, by what means it may rightly and truly come to passe that man became free and void of arrogating any thing to himselfe or from willing, wishing, loving or affecting any thing saving God and divinity, that is the eternall, perfect, and onely good, and if any man arrogate to himselfe, will, esteeme, or desire any thing other or more then the eternall good, it is too much & vicious. Briefly if a man can obtain so far forth as to be the same to God which the hand of man is to man, let him rest therewith contented and this ought truly to be done of all breathing creatures, especially those who are endued with reason, and chiefly man doth truly and deservedly owe this duty to God. This you may gather out of what hath been formerly written. This  
also

*That God alone is to be, &c. 163.*

also is to be committed to memory, after man hath proceeded so far as that he should verily perswade himselfe hereunto, it is time then that he should have regard least the Devill sowing ashes there he seeke and repose his whole nature, tranquillity, rest, peace and pleasure in it, and so slide into foolish and inordinate liberty and negligence, which truly is wholly repugnant and remote from the divine life, this besalketh that man who neither hath nor will enter in at the right gate, nor by the right way, that is, by Christ as is aforesaid, but wil- leth and thinketh that he may attain to this perfect truth otherwise and by other means, or else conceiveth that he hath attained so far already, before he come to it in truth, that is manifest by the witnessse of Christ, who saith, *He that will enter by any other means than by me, never entreteth rightly, nor hath attained the chief truth, but is a thief and a robber.* That we may depart from our selves, and being dead to our own wills, live onely to God, and the performance of his wil, God grant through  
him

164 *Certain grave sayings, &c.*

him who subjected his will to the will of his heavenly father, who also liveth and reigneth with the Father in the unity of the Holy Ghost, and the perfect Trinitie everlastingly. *Amen.*

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*Certaine grave Sayings by which the diligent Scholer of Christ may search into himself, and know what is to be sought and strived for concerning the true inward uniting of himself to the one supream good.*

**G**OD is one and unity existeth, and floweth from him alone, and yet not out of him otherwise it should decrease and become lesse.

Where two are which ought to be preserved and agree together, it is possible that betwixt those discord should arise.

These two cannot disagree saving only in will, which would be the greatest cause  
of

of all discord in God himself if two things could be in him.

For there is nothing which may breed disagreement amongst all things which may disagree, but dissimilitude of will.

This one willeth that which is one, and is contrary to all things which are two; Therefore whatsoever he himself hath created, he created upon this one, otherwise it should have wanted order.

Further his creation, or the things created could have had no constancy, by reason of his contrary will, even as now it comes to passe, and therefore it must necessarily have perished.

This unity could not have been measured, considered, handled or known but only of one, and through one, and that sometimes in its contrary.

Contrariety existeth of it self without the fault of the adversary.

Hence it may easily be discerned, that this one and this best was to have some object from whence it as far as might be should be known.

That

That Object was and is the essence and being of all living things.

Chiefly and best in the reasonable and by the reasonable creature which was *Ad. man.*

Here the omnipotency, mercy, and infinite goodness doth shew it self whose name is the Lord.

To the increasing of further knowledge, hee created every thing free which hee did create, for whatsoever was, is, and so remaineth free could not man naturally make or create any thing that was proper.

Now also that free thing could not more conveniently work on any thing, or make it self apparant then in its own object.

Hee that concludeth and appropriateth any thing that is free and ought to be free, doth the contrary to him which made and created it free this is sin.

Sin is plainly to be discerned, if yea will throughly hate it.

Hatred consisteth in that which is contrary to it, which is truly named the seed of God, or the image of God, and desireth liberty without intermission.

This



This remaineth and is and must necessarily so doe as long as God can be, and remaineth in that which it self is, for it proceedeth from one, and never suffereth it self to be driven thence.

That it might be both soon and rightly made good again, that one which is perfect interposeth it selfe for the restoring of all that to the full which was severed from it self.

This could not be done but in some one thing which should pretend it self disowned, yet without all detriment to the unity.

This was meet and convenient, yea necessary to the end it might openly declare it self so far forth (as it is one) and that only one whereby liberty might returne to its owne estate, which notwithstanding it had never lost.

Hereupon it is that *Jesus of Nazareth* taught, exercised, and used the most absolute free will that might be.

This was not his owne (as himself witnesseth) but belonged only to him of whom he had received it, that by him it might be made manifest.

Yet

Yet could he not be deprived of it both in regard of his right as also of his perfection which he was necessarily to have, in regard of the liberty that hee might declare the same in excellency as it was meet.

The entire and absolute uniting of will was most perfect in him, which did not arrogate that to himself of which it self was one, otherwise it had fallen from that one.

Now there remaineth yet, as hath been shewed, that free thing which is not to be forsaken or lost, else it would damnifie the Divinity from which it is, and to which it properly beginneth, for it would have lost some thing which would have gone to nothing, and some thing would have bene whereupon it might have followed, that the whole should have perished after the same manner.

That this therefore might be done, it is necessary that it should be made according to the pattern, and that wholly answerable to the will and pleasure of one which never disagreed from it self, which patterne must necessarily be the perfectest in regard of its office.

*William* This

This is, and is called to returne from all disagreeing into that only one which wee ought to endeavour all our life long. He that is willing is able, and he that doth not believe it, let him make tryall.

This may and ought to be done only by the losse of that which is contrary to one, otherwise it is impossible; this is obedience in obedience, viz. an entyre yielding up a certaine perfect sacrifice which is voluntary.

To be short, it is Christ the true Son of God, the first begotten of brethren, to whom whatsoever the Father can doe properly belongeth, who is the true reconciler by whom only you may and ought necessarily to come to the onely one that is the Father, the which Father hath ordained him to this thing.

If any one cannot attain to the understanding of this discourse, he wanteth the testimony of the spirit, the discipline whereof he excludeth and refuseth. If any man understand it let him judge, for the spirit of God judgeth all things. If any man

be deprived hereof and want it, it is his own fault, because he is not carefull of his fall that it might be amended, which is notwithstanding to be corrected. If any man say that these things are over sharp, let him know that the greatest folly of the Holy Ghost (as I may so speak) is more acute then the greatest wildome in all the world.

It is no wonder if these things seem sharp to flesh and blood, for they are Divine, of which the flesh cannot judge, and therefore it esteems them sharp; even as if an Owle should deny that shee could behold the brightnesse of the day, because shee onely useth the light of the night, the most light-some part whereof is darker then the most darke some part of the day.

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**FINIS.**

The Authors Institution contained in  
three points, wherein we learne to  
forsake our selves, and to put on  
God by a most perfect way.

THE first is, That every man aspire to  
attain to a more excellent degree of  
activity and singular embracing of God by  
love also that he love God with all the  
powers of his soule, and his neighbour as  
himselfe, & that he desire to feel God truly  
working in himselfe in this world: Such a  
one ought both to extinguish and also to  
have extinguished in him all delights and  
pleasures bred by such mortall creatures  
as are without God, of what sort soever  
they are.

The second is, that every one, both in  
this world, and in the world to come, de-  
sire to attain to the perfect knowledge of  
truth and that he prepare and contain him-  
selfe inwardly from being delighted in any  
sort spiritually, with any thing which hee  
may challenge, claim or possesse as his own  
or as proper to himselfe.

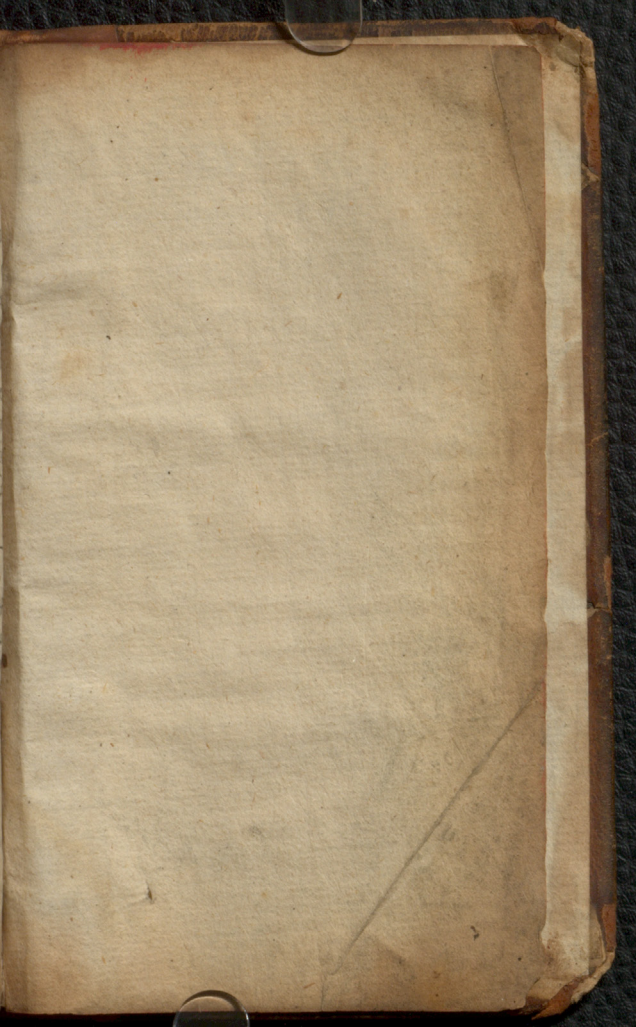
The third thing is that after a man is  
perfectly and wholly, both inwardly and

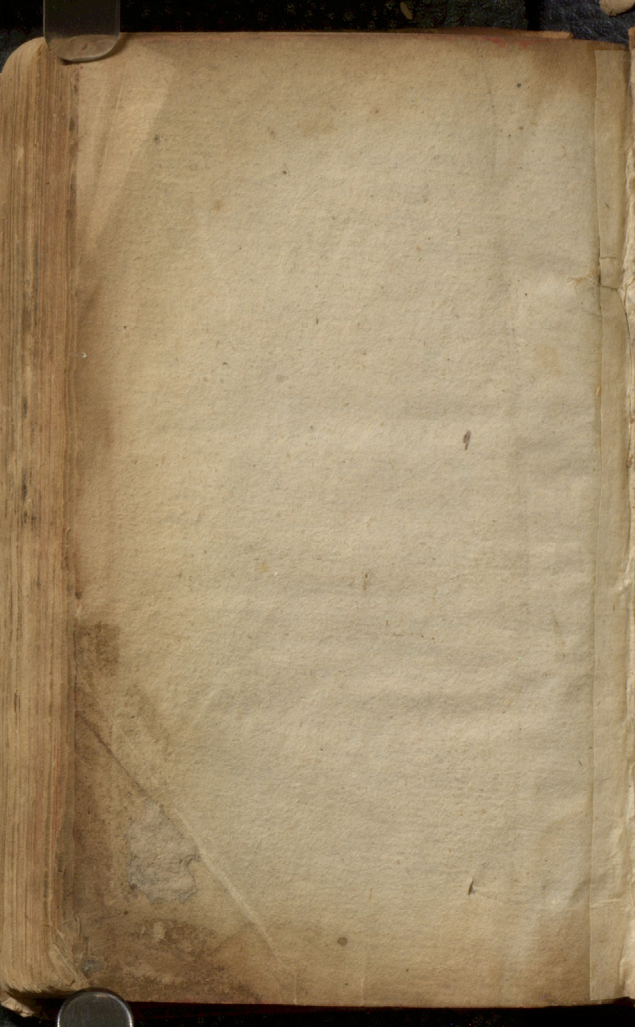
outwardly, freed from adhering to any thing, and hath learned to rely upon his own nothing, that then instantly he hath a regard and free passage to the pure and simple good, that almighty and most excellent God. But this conversation is wrought by a certain essential way or means: For here the spirit is turned to God not in part but wholly and entirely, whence this is said, not onely to be, but is a true essential, entire and individed, and perfect conversion, for it is not withdrawn any whether from it selfe, and therefore may be said to be essential, and God him selfe doth ever answer it essentially.

Perfection in the 1, 2, 3, and 4<sup>th</sup>. degr. es.

**H**E is truly perfect in the 1 degree, who turneth his whole minde orderly and discretely from all visible and transitory things. In the second degree who hath obtained a peaceable and quiet conscience. In the 3 degree who takes all things in good part from Gods hands, and resigneth himself wholly to him. In the 4 degree, he who forgetting himselfe and all creatures, doth lose himselfe in God.

**F I N I S.**







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