
Spirit's Day Studies

The Writings of Jane Lead

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*Shake, shake your earthly dust away
Now it's the Spirit's Day,
that will admit of no delay.*

The Eight Worlds

Created: 8/15/2019

Revised: 8/13/2026

Abbreviations used in this study
[JaneLead.org/SDS Abbreviations.pdf](http://JaneLead.org/SDS%20Abbreviations.pdf)

Concerning the Last Times

A letter to Paul Kaym; being an answer to him concerning our Last Times, wherein he treats of the First Resurrection of the Dead, and of the Thousand Years Sabbath. Also, of the Fall of Babel, and of the New Building in Zion. (From the 4th and 5th Epistles of Jacob Boehme)

[EP 4:1] Light, salvation, and eternal power flowing from the fountain of the heart of Jesus Christ be our quickening consolation.

[EP 4:2] WORTHY and much esteemed sir, and good friend in the illumination of the Holy Spirit, and in the love of our Lord Jesus Christ. Beloved brother, I received of Mr. C. E. the letter you sent me, dated about the 20th of July, together with two small treatises annexed; and therein I understand that you have received and read some of my small manuscripts concerning the wisdom of God, and as you affirm, the same do rejoice you; and withal you bear a great desire and longing to them, being in the like exercise in the wisdom of God.

[EP 4:3] Which on my part likewise rejoices me to see that even now the time is at hand, that the right divine understanding and true knowledge of God again springs forth in Zion; and that the ruinate Jerusalem shall again be built up; and that man's true image, which disappeared and went out in Adam, again puts forth itself in Zion with a right human voice, and that God pours forth His Spirit into us, that the precious Pearl, in the power and light of the Holy Ghost, is again known, sought, and found.

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

[EP 4:5] Not with historical supposals, opinions, or blind persuasions, as if we had apprehended and understood the same very well; this is not Zion but Babel, which confesses God with the mouth and makes devout speeches to Him from the lips, but in the heart hangs unto the great Babylonical Whore, unto the Dragon of self-love, pride, covetousness, and pleasure, and yet will set forth herself as if she were a virgin. No, this is not the virgin in Zion, it must be seriousness.

2 Jacob Boehme – Concerning the Last Times

[EP 4:6] We must be born of God in Zion, and know and also do His will. God's Spirit must bear witness to our spirit that we are God's children; not only in the mouth with knowledge and conjectures, but in the heart in very deed; not in an holy seeming way without power [in formal ways of word-worship and rounds of lip-labor, wherein the captivated conscience places the power of godliness]; this the Devil mocks at and cares not for; but we must put on the helmet of righteousness and of love, also of charity and purity, if we intend to wage battle against the Prince of this World; he cares not a whit for any outward show [or for the long and loud mouth cries of blind devotion], it must be power that shall overcome him, and that power must shine forth in goodness, and holy fruits of Christianity; and so we may fight for the Noble Prize or Crown of Life.

[EP 4:7] For we have a powerful warrior against us; he sets upon us in body and soul, and soon casts us down, and there is no other way to overcome him but with power in humility, which alone is able to quench his poisonous fire, wherewith he fights without us and within us, against our noble image.

[EP 4:8] Therefore, beloved sir and brother in Christ, seeing you do apply yourself to the divine wisdom and labor in the same, it is right and requisite that we exhort one another to be vigilant to withstand the Devil, and continually set before our eyes the way which we ought to walk, and also go on in the same, else we effect nothing. If we know that the world is blind in Babel and goes astray, then we must be the first that effectually go out of Babel, that the world may see that we are in earnest.

[EP 4:9] It is not enough that we lay open and manifest Babel, and yet be found doing as Babel does: for if we do so, we thereby testify that God discovers His light unto us, so that we see, but will do nothing but the works of darkness. And that very light, which enlightens our understanding, shall witness against us: that the Lord has called us and shown us the way, but we would not walk in the same.

[EP 4:10] It is well that we lay open Babel, but we must take heed what spirit and mind, and in what kind of knowledge, the same is done. It is good that we be zealous, but the heart must be upright towards God, else we run without being sent. And in our course we are not known or acknowledged of God; but so acting, the Devil mocks us, and leads us into by-paths of error.

[EP 4:11] Besides, the Holy Scripture declares that our works and words shall follow us. Therefore we are seriously to consider in what spirit and knowledge we set upon the high mysteries; for he that will pull down a thing that is evil must set up a better in the room, otherwise he is none of God's builders, also he labors not in Christ's vineyard; for it is not good to pull down, unless a man knows how to make up the building again in a better frame and form.

[EP 4:12] For God only is the Master Builder of the world. We are but servants. We must take great heed how we labor if we will receive reward; and also that we have learned His work in His school, and not run without being sent, when as we are not yet capable of His service, else we shall be found to be unprofitable servants. This I speak in good affection, and in all faithfulness, to instruct and direct one another what we ought to do, that so our labor may be accepted of God.

[EP 4:13] For the dark mysteries are no other way at all to be known, save only in the Holy Ghost. We cannot make conclusions upon hidden things, unless we have the same in real knowledge, and experimentally find in the illumination of God, that what we aver is the truth and will of God; and that it is also agreeable to His Word and grounded in the light of nature, for without the light of nature there is no understanding of divine mysteries.

[EP 4:14] The great building of God is manifest in the light of nature; and therefore he whom God's light illuminates may search out and know all things. Albeit, knowledge is not in one and the same way and

measure; for God's wonders and works are boundless, infinite, and immense, and they are revealed to every one according to his gifts, and he to whom the light shines has mere joy in God's works.

[EP 4:15] And also that which is old and past above a Thousand Years ago is as nigh and as easily to be known in the light as that which is done today; for a Thousand Years before God are scarce so much as a minute or the twinkling of an eye is before us. Therefore, all things are nigh and manifest to His Spirit, both that which is past and that which is to come.

[EP 4:16] And if we see in His light, then we must declare His wonders and manifest and praise His glorious name, and not bury our talent in the earth; for we must deliver it unto our Master with increase. He will require an account of us—how we have traded with it. And without knowledge or certain illumination from God no man must presume to judge, or be a doctor or master, in the great mystery; for it is not committed to, or commanded him, but he must labor to attain the true light, and then he goes rightly to work in the school of God.

[EP 4:17] For many masters are to be found who presume to judge in the mystery, and yet they are not known or sent by God; and therefore their school is called Babel, the Mother of Whoredom upon earth. They flatter on both sides, they play the hypocrites with God, and also serve the Devil; they call themselves the shepherds and pastors of Jesus Christ; they run and yet are not sent, much less does God own them; and what they do they do for their honor and belly's sake [their livings], and they would not run neither, if they did not obtain it in their course of spiritual whoredom and hypocrisy.

[EP 4:18] They have turned the right and exceeding precious mystery of God to a mystery of their whoredom and pleasure. And therefore, the Spirit calls it Babel—a confusion—where men practice an hypocritical service and worship of God, acknowledging Him with the tongue, but denying Him in the power; where men dissemble and flatter God with the lips, but in the heart they embrace and love the Dragon (in the *Revelation*).

[EP 4:19] Such as these we must not be, if we would obtain the divine mystery, and be capable of the light. But wholly approve our way to God, and resign ourselves up to Him, that God's light may shine in us; that He may be our intelligence, knowing, willing, and also doing; we must become His children if we will speak of His being, and walk or labor in the same, for He commits not His work unto a stranger, who has not learned His work, or the mystery of His wonders in nature and grace.

[EP 4:20] I have read over your books, and therein have found your great diligence with very much labor, in that you have gathered together the texts of the Holy Scripture in great abundance; I understand likewise that you are in good earnest about it, and that you would fain clearly prove and set forth thereby the dark terms and places of the Scripture concerning the last times, also concerning the First Resurrection of the Dead, and also concerning the Thousand Years Sabbath; likewise you would manifest and set forth the ruin of Babel, and the new building in Zion of which the Scripture speaks in many places.

[EP 4:21] First, what concerns Babel: How it has grown up, and how it shall again be destroyed, is sufficiently manifest; the Destroyer is already on foot, and is now about the work; he has long since made a beginning; however, the world will not see or take any notice of it.

[EP 4:22] Men cry *mordio* [murder, confusion, and destruction, to their adversaries], and yet there is no strange enemy, but it is the Turba only which has grown up in the midst of Babel in her wickedness and unrighteousness; that has found the limit, and destroys only that which for a long time has been naught, useless, and selfish, the which should at all times have been rejected. For where God should have been honored, and loved, and our neighbor also as a man loves himself, there men have set up

4 Jacob Boehme – Concerning the Last Times

in God's stead the abominable and bestial covetousness, deceit, falsehood, and wicked craft under an hypocritical show and pretense of holiness, and have minded and loved falsehood in the place of God, and so have made of the mystery an abominable vicious Babel full of reproachings, revilings, and contentions, where they have with sweet speeches and enticing words of man's wisdom [with feigned glosses, and expositions of Scripture], blindfolding our eyes, and binding our consciences, have led us captive in a very deceitful way to the glory and magnificence of the Great Whore, so that she has fattened her adulterous brat, and domineered over our body and soul, goods and estate.

[EP 4:23] This bastard is now at odds with himself about the great prey and spoil, and itself discovers its own wickedness and great shame, so that we may see what good ever was in her, for the great wickedness which she has committed plagues her; and no strange thing, whereby it may be seen that her whoredom has been manifold, and that the Devil had beset and caught us in manifold nets, and that one whoredom [or mystery of hypocrisy and iniquity] runs in opposition to another, and are malicious, biting, devouring, destroying, and slaying each other in an hostile manner.

[EP 4:24] For the great pain is come upon her, and she shall now bring forth the great iniquity, wherewith she is become fully pregnant, and therefore she cries out, because of her travail and woe which is fallen upon her; and she speaks of the child which she shall bring forth, viz., of murder, covetousness, and tyranny; she uncovers her fair feature, and shows what she is in the heart; now he that will not know her, there is no remedy for him.

[EP 4:25] The Revelation says, Go out from her, My people, that you may not be partakers of her plagues, for she has filled her cup full with the abominations of her whoredom in the anger of God, the same she shall drink off, and be forced to burst herself thereby.

[EP 4:26] And this is that which I say of Babel, that she is a whore, and shall suddenly break in pieces and be destroyed, and no stranger shall do it; the spirit of her own mouth strangles her; her own Turba destroys her; she cries for vengeance and murder upon heresy, and yet she does it not for God's sake, but for her adulterous brat and belly-god: for otherwise if it were for God, she would enter into His command and will of love, where Christ says, Love one another, for thereby men shall know that you are My disciples.

[EP 4:27] The Kingdom of God does not consist in war and revilings, or in an external show in delicious days; herein the Children of God are not to be found, but in love, in patience, in hope, in faith, under the cross of Jesus Christ; thereby grows the Church of God unto the sacred Ternary [to an heavenly Paradisical essence], and the new angelical man, hidden in the old, springs forth in God; and this is my certain knowledge briefly comprised concerning this article; in my writings you may see further of it.

[EP 4:28] Secondly, concerning Zion, I speak and declare according to my knowledge, even as the Spirit shows it to me; that there shall surely come an ending and removal of the deceit [or mystery of iniquity wherewith men are blinded], and Zion shall be found only of the Children of Faith; not in general, as if there should be no wicked man.

[EP 4:29] For the Oppressor shall be a cause that Zion is born: when men shall see how Babel is an whore; then many children shall be found in Zion and seek the Lord, but the Oppressor shall dog them and cry them down for heretics; also, persecute and put to death, and where one is killed there shall ten, yea an hundred, rise up in his room.

[EP 4:30] But the general Zion appears first in greatest misery; when Babel comes to ruin, then it shall stand desolate and miserable, and the children of Zion shall then say: How has the Lord forsaken us? Come, we beseech you, let us seek His face; let us cease from strife and war. Have we not, alas!

made our country desolate? Is not all store and provision wasted and spent? Are we not brethren? Wherefore do we fight? We will now enter into love and unity and seek the Lord, and no more fight and destroy ourselves; we will be content; are we not here altogether pilgrims and strangers, and seek our native country?

[EP 4:31] In this time a Zion verily shall be found, and the heaven shall drop down its dew, and the earth yield her fatness; yet, not so as if wickedness should be wholly done away, for it shall continue unto the end, of which Christ said: Think that when the Son of Man shall come that there will be faith upon the earth? And though the Children of Zion shall have a fiery deliverance, that they shall remain, in spite of the will of the Devil; insomuch that God will work great things, as at the time of the Apostles, yet it endures not unto the end; for as it was in the days of Noah when he entered into the Ark, so shall the coming of the Son of Man be, as it is written.

[EP 4:32] But that the Holy Ghost shall be in the hearts of the faithful in Zion, I acknowledge and I know it, for Zion shall not be from without, but in the New Man; it is already born; he that would seek it, let him but seek himself, and depart from the old Adam into a new life, and he shall find whether Jesus be born in him.

[EP 4:33] If he finds it not, let him enter into himself, and seriously consider himself; and so he shall find Babel, and her workings in him; these he must destroy and enter into God's covenant; and then Zion will be revealed in him, and he shall be born with Christ in Bethlehem Judea in the dark stable, not in Jerusalem, as reason fain would have it, that Christ should be born in the old ass; the old ass must become servant, and serve the New Man in Zion.

[EP 4:34] But that in four hundred years there shall be a mere golden age, I know nothing of it, it is not revealed to me; also, the limit of the world's end is not revealed to me. I cannot speak of any four hundred years, for the Lord has not commanded me to teach it. I commend it to God's might, and leave it for those to whom God would vouchsafe the knowledge of it; seeing, therefore, I have not as yet apprehended it I rest satisfied in His gifts; yet I despise no man, if he had a knowledge and command so to teach.

[EP 4:35] For the fourth book of Esdras is not sufficient, as I understand, to give a positive assurance to it; yet, I wait for my Saviour, Jesus Christ, and rejoice that I may find my Lord; when I have Him, then I hope after the death of my old Adam fully to recreate myself in the still rest of Zion, and to wait in my God, expecting what He will do with me in His and my Zion; for if I have but Him, then I am in and with Him in the Eternal Sabbath, where no strife or contention of the ungodly can any more reach me in my New Man, at this I do, in the meantime, rejoice in this miserable Vale of Tabernacles.

The Thousand Years Sabbath

[EP 4:36] The First Resurrection of the Dead to the Thousand Years Sabbath (of which there is mention in the Revelation) is not sufficiently made known to me, how the same may be meant, seeing the Scripture does not mention it elsewhere, and Christ also and His Apostles give not a hint of it in other places, save only John in his Revelation; but whether they shall be a thousand solar years, or how it may be referred, seeing I have not full assurance, I leave it to my God, and to those to whom God shall vouchsafe the right understanding of it, till God is pleased to open my eyes concerning these mysteries.

[EP 4:37] For they be secrets, and it belongs not to man to make conclusions about them without the command and light of God; but if any had knowledge and illumination of the same from God, I should be ready and willing to learn, if I could see the ground thereof in the light of nature.

6 Jacob Boehme – Concerning the Last Times

[EP 4:38] But seeing it behooves me not to hide my knowledge of it, so far as I apprehend it in the light of nature, I will therefore set down some suppositions, or considerable opinions, which are in my mind, not positively to affirm, but give it to consideration; For good and wholesome instructions may be drawn forth thereby, and 'tis also profitable for man so to search. I will do it in all sincere uprightness, to see if we might attain somewhat nearer the matter, and perhaps there may be some to whom God shall bestow such a gift, stirred up thereby to write more clearly.

[EP 4:39] As first, Whether or not it be certain that the world must continue seven Thousand Years, and one thousand of them should be a mere Sabbath. Seeing that God created all in six days, and began the rest on the sixth day towards evening, whence the Jews begin their Sabbath on Friday evening; and Elias also said that the world should stand but six Thousand Years, and Christ likewise declared that the days of tribulation shall be shortened for the Elect's sake, else no man should be saved, which you apply to the Fall of Babel, and to the time of Zion; but it seems as if Christ spoke of the Fall of the Jews and the end of the world, and foreshows an evil end.

[EP 4:40] Also Christ said, that it shall be at the time of His coming to judgment as it was in the days of Noah, where men did marry, and were given in marriage. Now we know very well (as the Scripture testifies) what manner of wicked world was in the days of Noah, that the deluge must come and destroy them. (This would intimate and denote a very mean Sabbath.)

[EP 4:41] And though a man should otherwise expound the words of Christ concerning His coming, yet that would not be sufficient to prove it; being also that the disciples of Christ do always represent the end to be nigh; and Paul said, that the end should come after that Antichrist is revealed.

[EP 4:42] But that the Resurrection of the Dead, and the Last Judgment, should be understood of both (namely, that the righteous shall arise to the Thousand-Years Sabbath, and among them some ungodly; and that Gog and Magog at the end of the Thousand Years should fight against the saints), it seems to run quite contrary to the light of nature.

[EP 4:43] For first: I cannot apprehend how the First Resurrection must come to pass, seeing the saints shall have their works follow them according to the words of the Spirit; besides, we know very well that all our works are sown into the Great Mystery; that they are first brought forth into the four elements, and so pass into the mystery, and are reserved to the judgment of God, where all things shall be tried by fire, and that which is false shall consume in the fire; and the figures shall fall unto the center of Nature, viz., the dark eternity.

[EP 4:44] But if men's work shall follow them in the First Resurrection, as you affirm, then God must verily move the mystery (that is, Himself), which denotes the Last Judgment.

[EP 4:45] For God has moved Himself but twice only from eternity; once in the creation of the world; and secondly, in the Incarnation of Christ according to His heart: the first motion belongs to the Father of all beings, and the second to the Son, according to God's heart; now the third motion, of the Holy Ghost, is yet to be accomplished both in love and anger, according to all the Three Principles; where all whatever has been corrupted shall again be restored in the motion of the Holy Ghost, and each given unto its owner.

[EP 4:46] How can, then, the dead arise in their works without the motion of the Holy Spirit both in love and anger? When as the restoration of life only consists in Him; moreover, I do not know how the First Resurrection should come to pass, whether it should come to pass in the twofold man (which cannot otherwise be understood), that is, in good and evil; but what perfect Sabbath can we hold therein; was not Adam unable so to stand?

[EP 4:47] Now, if the New Man should only arise, then he would not be in the four elements of this world; moreover, the new body in Christ needs no resurrection; it lives eternally without any want, necessity, or death, in Christ, and only waits when God shall move the mystery, where He shall then put on the crown of His wonders and works.

[EP 4:48] The manner of the resurrection is thus, the mystery shall restore whatever it has swallowed up; man's works shall be put upon him, and therewith he shall pass through the fire, and it shall be tried what will endure the fire or not.

[EP 4:49] Now I cannot apprehend how this should agree with the dwelling upon the earth, for if it should be after a Paradisical manner that man should arise with the wonders, then it could not be done without the motion of the great mystery; for your writings say, that also some wicked men shall arise; this shows that the mystery must be moved, and at the motion, the inflammation or Last Judgment of fire] must needs be; if now the mystery should be moved it would not only move [awaken and raise up] some, and that in one source only, seeing that likewise some ungodly shall arise.

[EP 4:50] Besides, you say they shall all die at the end of the Six Thousand Years; then there must be a dwelling upon, or an inhabiting the earth, where the ungodly that arise should again marry and build; of whom there should not be only some, as according to your opinion, but according to the Scripture, they shall be as the sand upon the seashore; whence else should Gog and Magog come, or how should they fight against the Children of Paradise, for in the Paradisical Children there is no strife.

[EP 4:51] Also, it were not necessary that they should die at the end of the six Thousand Years if they should arise in the twofold body, as we are now, but if they should arise in the new body, then no ungodly man can either see or touch them, like as we now do not see Paradise; even such is the new body, no ungodly man can fight against it.

[EP 4:52] What should they fight for? Are the saints in Paradise? Then they make no use of the external elements, but only of the internal element, wherein all the four are couched in unity, so that they have nothing to strive for, but they are separate in the source.

[EP 4:53] But should the ungodly die, and also arise again in the four elements; this seems much more strange, but if they should arise in the spiritual body, then the four elements could not contain it, but the abyss, and still they would be separate as light and darkness. What pleasure or liking should God have to bring the saints again into the combat and source of the four elements, unto which they have been so long dead? And yet should they then begin to fight with the wicked? Much more fit and agreeable were it for those who here have suffered nothing for Christ's sake; that is, for those who here upon the earth have not lost their lives for Christ's sake.

[EP 4:54] And though you would say that they should not fight, but the Lord for them, what liking could God take to raise up the saints and to set them again in the presence of the ungodly; or should not the joy in Abraham's bosom be much greater than this in the four elements, whence natural strife and contention do arise; but if they should dwell in Paradise without the four elements, then no strife or ungodly man can reach them.

[EP 4:55] Besides, to what end should the ungodly be upon the earth if there shall be such a Sabbath? Their source is not in the four elements but in the abyss, where their soul goes when the body dies.

[EP 4:56] Besides, should none but those dwell in the Sabbath who have died for Christ's sake (of which verily there cannot be such a number as is set down in the Revelation), that they should be suf-

8 Jacob Boehme – Concerning the Last Times

ficient to possess the earth? And should the ungodly also dwell upon the earth and hold their hellish Sabbath? This runs directly against the light of nature.

[EP 4:57] Moreover Christ said, That they shall marry, and be given in marriage, as in the days of Noah. Also, two shall be grinding in one mill, and two sleeping in one bed; and the one shall be taken and the other left, when the last day shall come.

[EP 4:58] Besides, Christ said also, That when He shall come to judge the world, all generations and kindreds shall see Him, and tremble before Him; and the wicked shall wail and lament, and say to the wise virgins, Give us of your oil; all this denotes a general expectation of the Last Judgment.

[EP 4:59] For if at the Last Trumpet two shall be lying in one bed (namely, one holy, the other ungodly), this shows no difference; and if the saints be mixed with the ungodly, then verily there must needs be a poor Sabbath.

[EP 4:60] When we look upon the words of Christ and His apostles, they will not in the least manner agree thereto, and though there is mention made of a Thousand Years in the Revelation, yet the same is hidden from us, and we know not when they may begin or whether they are begun; if the First Resurrection be Paradisical, then it may be done without our knowledge.

[EP 4:61] They shall not dwell among us, also they shall not marry; for we die once from male and female, and we shall not arise male and female, but we shall live in Paradise in the form of angels (Mat. 22:30).

[EP 4:62] Besides, the wicked shall, in the appearance of Christ's coming, entreat the wise for oil of faith; and you write that the fire of God, being the anger and hellish source, shall be in them, and that they shall be tormented (here upon the earth in the four elements) in the anger of God, whereas the anger of God is not manifest in the four elements; for therein good and evil are mixed together.

[EP 4:63] But how shall he that is once dead to good, and cannot so much as have one good thought, entreat the saints for faith and comfort? It much rather declares that when Christ shall come to judge the world, that they shall all yet dwell together in the flesh in the four elements, where the one shall be received and the other rejected; and the sins of the wicked shall then come in his sight at the appearance of the severe countenance of God in the fiery zeal of the First Principle, so that he shall be affrighted, and then would fain begin to be honest.

[EP 4:64] And though you mention that they shall only awake, and not arise, yet the uncorrupted are to be understood; now you say that they shall dwell upon the earth in the four elements and the saints in Paradise; when this comes to be, then there will be no more any strife or controversy; but they are eternally separate.

[EP 4:65] But shall the saints dwell upon the earth in Paradise, as Adam before the fall, and the ungodly be opposed to them, then they are in danger as Adam was, that they should again eat of the forbidden fruit, whereof they should yet once die.

[EP 4:66] But shall they be hidden from the ungodly a Thousand Years and also from the four elements, why should they then first at the end be manifest in the four elements, that Gog and Magog should then enter battle with the children of Paradise? It neither agrees with Scripture or reason.

[EP 4:67] The First Epistle of Saint Paul to the Corinthians, Chap. 15, indeed teaches of Christ's and also our resurrection, yet not of a third. But first of Christ's and then of ours; for He said there, That Christ is the Firstfruits; and then we who belong unto Christ; this is the general resurrection; and

though He said, That then comes the end, yet by the end he signified no resurrection, but the end is our resurrection; this is much rather to be understood, than that He should mean by the end another resurrection, or time; for just after our resurrection comes the end of the world.

[EP 4:68] The dead shall first appear before the judgment ere that the end of this world and the four elements comes, for the end is the enkindling of the fire, and the last.

[EP 4:69] Also, the Apostles of Christ, and all teachers from God, have always represented the end as nigh at hand, for John himself said in his Epistle, that we are in the end; he speaks indeed of the last hour; but if the wicked were assured that he had yet four hundred years unto the end, how would he seek after riches for his children?

[EP 4:70] Besides, we are to look unto the end, for this world is confined and determined in the beginning of the creation; and then into the end where the creation ceased; all which was finished in six days; and in such a time the mystery of God's Kingdom shall be finished, and a Thousand Years are before Him as one day.

[EP 4:71] Concerning the seventh day of rest, whether or not the world shall yet be in rest a Thousand Years; the same is hidden to mankind; we cannot certainly determine, we must leave it unto His might; I have no knowledge of it, seeing the Scripture does not give clear evidence when the Thousand Years begin, or what years they be, or to what they have relation; therefore, I let it alone in its own worth, and will hinder none that has a certain knowledge or command so to teach; this I give you to consider of, meaning it well unto you.

[EP 4:72] What I might further answer concerning this matter, you find sufficiently in my writings, although I could set down a large answer about it, yet I thought it not expedient, seeing this knowledge is not given to me; thereupon I let it alone, for I know that I must give an account of my works, and I send you by the bearer hereof your two books again, and give you thanks for them.

[EP 4:73] Concerning the end, or limit of Babel's downfall (viz., that Babel should be wholly destroyed about the year 1630, according to your computation, and albeit many more be of the same mind), the same likewise is not sufficiently manifest to me.

[EP 4:74] To me indeed is given to know that the time is nigh and even now at hand, but the year and day I know not; thereupon I leave it to God's counsel, and to those to whom God shall reveal it; I cannot conclude anything without certain knowledge, otherwise I should be found a liar before God.

[EP 4:75] But I wait for my Savior Jesus Christ, and will see what He will do; will He that I shall know it, then I will know it; if not, then I will not know it; I have committed my will, knowledge, understanding, and desire unto Him; He shall be my knowing, willing, and also doing; for without Him there is mere danger and uncertainty.

[EP 4:76] Man hardly reaches that which is before his eyes, much less that which is hidden and mystical, except God be his light; this answer I give you out of good affection to consider of; albeit I am a simple mean man, and born of no art in this world [or not bred up in any scholastic learning].

[EP 4:77] But what I have, that is the gift of God, I have it not from any art or studying, but from the light of grace which I only sought for; and though my beginning was simple by reason of my childish understanding, yet God has since that time, in His light, wrought somewhat in me and opened my childish eyes.

10 Jacob Boehme – Concerning the Last Times

[EP 4:78] As for the book **Aurora** (which is [my] first), it were needful to be better explained in many places, for at that time the full apprehension was not born in me, for like as a sudden shower, whatsoever it lights upon it hits, even so it went with the fiery instigation.

[EP 4:79] Although I had no purpose at all that any should read it, I wrote only the wonders of God which were shown unto me, for a memorial to myself, and it went abroad without my consent, and it was taken from me perforce and published without my knowledge; for I thought to keep it by me as long as I lived, and had no intent to be known withal, among such high persons, as now is come to pass.

[EP 4:80] But the Most High (in whose hands and power all things are) had another purpose therewith, as is now manifest, and as I am informed it is known in many cities and countries at which I do wonder, and also not wonder, for the Lord effects His work marvelously beyond and above all reason; although he should employ a shepherd in the work: and albeit the art and outward reason will give Him no room and place, yet however His purpose must stand against all the ragings of the Devil.

[EP 4:81] And though I have not obtained many days of pleasure thereby, yet I must not therefore resist His will; I have written only according to the form as it was given to me, not according to other masters or writings.

[EP 4:82] And besides, my intent was only for myself, albeit the Spirit showed me how it should fall out, yet my heart willed nothing, but committed the same to Him to do therewith what He pleased.

[EP 4:83] I have not run with it (not being called) and made myself known to any; for I can say also with truth that my acquaintance knew least of it, but what I have shown unto any, the same was done upon his entreaty and importunate desire.

[EP 4:84] And then, further, I give you to understand, seeing that you have my writings in hand to read, that you would not look upon them as coming from a great master, for art is not to be seen or found therein; but great earnestness of a zealous mind which thirsts after God; in which thirst it has received great things, as the illuminate mind shall well see, and without light no man shall rightly know and apprehend them, as the reader shall surely find.

[EP 4:85] And yet it could not be written more clearly and ready for the understanding, although I conceive that the same is clear and plain enough in such a depth; but yet, if there were anything that should seem too obscure and difficult, I might represent it in a more simple and plain manner if it were mentioned to me.

[EP 4:86] There are yet other books besides this, written concerning the Wisdom of God, of a very deep sense and understanding, treating of the great depths of the wonders of God, which at present I have not at hand.

[EP 4:87] But that I give you not a large answer of my judgment upon your book concerning the Thousand-Years Sabbath and the four hundred years in Zion (which you suppose to prove with many places of Holy Scripture), is because I do not fundamentally and certainly know whether those texts may be applied to such a meaning.

[EP 4:88] For there be many sayings of Scripture which seem to intimate only one general resurrection of the dead; and they are clear, especially in the words of Christ in the four evangelists, which I hold for the most certain.

[EP 4:89] In like manner the cause stands with Zion: that wickedness shall continue to the end; and though a Zion shall be, yet it will not be wholly universal; Babel shall go to ruin, and get another form, yet they shall not all be Children of God that are called Children in Zion.

[EP 4:90] Also, I have no knowledge of the Thousand-Years Sabbath; I know not sufficiently to ground it with Scripture, for we find one place seeming to cross another; men may interpret the Scripture as they are disposed, but, seeing I have no command from God of it, I let it alone, and leave everyone to answer for his own opinion. This I tell you sincerely out of good affection, and am, however, your faithful friend in the love of Christ.

[EP 4:91] In your forty-second and forty-third pages, where you write of the mystery of the souls departed [or separated]. You bring the opinion of Theophrastus and others into question and suspicion, as if they had not written aright of the mystery; it were better that had been left out, seeing you have not understood their opinion, as you say, and just so it seems. You shall find in my book of the Forty Questions [about the thirtieth question] concerning the Last Judgment, and also in other questions, sufficient and large information, if the same be read and rightly understood.

[EP 4:92] There is no need of any further searching; it is there dear enough what the mystery is that comprises body and soul, and also what condition the separated souls are in, both with their expectation of the Last Judgment and also, in the meantime, in respect of their habitation, source, life, and difference: I had thought that it was so deeply and highly grounded that the mind of man should be satisfied enough therewith; and if you neither have, nor cannot set forth anything more fundamental, then it remains of right in its own place, the Thousand Years Sabbath and the four hundred years in Zion will but find fault with all, and bring it into suspicion; and though many objections might be made, yet they would be of no service or esteem.

[EP 4:93] Moreover, the manifestation of the Thousand Years Sabbath is not of much importance or concernment to the world, seeing we have not sufficient ground of the same, it should of right rest in the Divine Omnipotence, for we have enough in the Sabbath of the New Birth; for that soul that obtains this Sabbath [of regeneration] will, after the death of the earthly body, have Sabbath enough in Paradise. We may very well leave and commend the other unto the Divine Omnipotence, and wait on God, what He will do with us, when we shall be in Him, and He in us.

[EP 4:94] For I suppose there should be a better Sabbath in God than in this world, and if man should dwell upon the earth in Paradise, then must God restore that which in His curse entered into the mystery, as is to be seen in the Forty Questions.

[EP 4:95] But that you suppose that the righteous shall not be brought with their works before the judgment is contrary to the words of Christ, who said, That all things shall be proved through the fire.

[EP 4:96] I say not (that they shall come) into the judgment, for the judgment is in the wicked, understand the judgment of anger, of which the Scripture says The righteous, or as Christ said, *He that believes on Me comes not unto judgment*; He understands hereby the source or pain of the judgment His words do hold forth, that they shall all come together before the judgment, and every one hear his sentence: The ungodly depart from here, and the righteous come near, etc.

[EP 4:97] Also, everyone shall stand forth with his own works in the mystery, and themselves be judged according to their works. Now you know very well that our works in this world have been wrought in good and evil, and shall be proved and separated in the fire of God. How shall they then, being unseparated, follow the saints in the resurrection to the Sabbath, and they hold Sabbath therein? But if they shall follow them, then they must be tried and separated in the fire, and then they shall

12 Jacob Boehme – Concerning the Last Times

have no more any need to come before the judgment; but if they should keep a Sabbath without their works, then they are not perfect.

[EP 4:98] If we would speak of Paradise and apprehend the same, then we must have clear eyes to see into it, for the internal Paradisical world and the external world do hang one within another; we have only turned ourselves out of the internal into the external, and so we work in two worlds.

[EP 4:99] Death cannot separate our works; the fire of God must do it. For they remain in one mystery till the judgment of God. Everyone at the hour of the resurrection shall come forth in his own mystery, and he shall see his works before him, and feel them in him.

[EP 4:100] It is not understood that they shall answer for their selves with words, for the Kingdom of God consists and proceeds in power, and albeit the ungodly shall cry out, woe upon his abominations and seducers; yet every man's work shall be summoned in power, which shall either rejoice or torment him.

[EP 4:101] Now, the old body of this world is the mystery of this world, and the new body is the mystery of the Divine Light World, and the soul is the mystery of God the Father, and the earth with the elements has also both mysteries, which shall be moved through the principle of the Father.

[EP 4:102] And then the doors of the mysteries shall be set open, and each shall give and set forth its figures which it has swallowed up, for the principle of the soul must stand before the judgment with both the mysteries.

[EP 4:103] Happy are they which shall have the Body of Christ in the mystery of the wrath [or fire of God's anger], they shall have the soul's fire, or the principle of the Father surrounded with the Light World, and illustrate with the majesty, they shall feel no pain or hurt, and shall pass insensibly through the fire, and there the outward or Third Principle shall be proved, and all earthliness or falsehood shall remain in the fire; but the works shall be renovated in the fire, and freed from their earthly source and soil; and then the earthly mystery remains in the fire, and is a food of the fire, whence the light arises and the righteous loses nothing.

[EP 4:104] For the works of love which were brought forth in the new body, do pass with the spirit of the soul through the fire, and remain in the divine image in the source of the light; and they of the Third Principle, that is, of this world, do remain in the fire source of the soul.

[EP 4:105] But that which has been wrought and acted in a wholly evil and malicious manner in the Third Principle, and yet in this world has not been renewed by earnest repentance and reconciliation toward his brother, that falls unto the center of nature, that is, the root of the Dark World.

[EP 4:106] But the works of the ungodly shall not be able to remain in the fire, for the fire swallows them down in itself to the dark center, viz., the original of nature wherein the devils dwell, and there also go their souls' fire, being the Father's principle. For this fire of the soul shall have no matter to make it burn aright; but it shall be as a quenched, dark, painful source-fire, only as an anguish that would fain produce fire. This is called God's wrath (and not a principle), a death or a dying source.

[EP 4:107] For the principle of the Father, wherein the right and true soul consists, is a flaming fire which gives light, and in the light is the precious image of God, for that light qualifies and sweetens the burning light with the essentially of love, so that it is a pleasing delight, and a cause of nature and of life.

[EP 4:108] Therefore I tell you that you should not think it strange or misunderstand it when I or any other (let it be Theophrastus or who it will) write, that man shall stand before the judgment with his body which he had here. I perceive very well that you have not as yet understood my writings in the book of *The Threefold Life*, and also in the book of *The Incarnation of Jesus Christ* (which treats of Christ's suffering, dying, and rising again, and how we must enter into His death and arise out of His death), you shall find it clear enough explained and enlarged; but seeing you have them not yet at hand, be pleased to have patience, you may very likely get them to read, and then you will be freed from your perplexity and deep searching in this manner.

[EP 4:109] For they lay their ground much deeper than your apprehension is in this; do but read them right, you shall verily find what the mystery is, what the magical byss and abyss is; also, what the Being of all Beings is; there needs no consulting with one or another. He that understands the great mystery from which all beings have proceeded, and do still proceed, he does not encumber himself with such large circumferences.

[EP 4:110] You have undertaken a very hard labor which does nothing but perplex, eat up, and consume your life; it is wholly needless. He that finds and knows the great mystery, he finds all things therein; there need no literal demonstration. God, Christ, and the eternity with all wonders do lie therein. The Holy Ghost is the key to it; are you in the New Birth as you say, then there is no need of such hard seeking, with such hard labor. Seek only Christ in the manger, in the dark stable. When you find Him, then you shall indeed find where He sits at the right hand of God.

[EP 4:111] Searching only does nothing. The Philosopher's Stone is a very dark disesteemed stone, of a gray color, but therein lay the highest tincture. Would you search out the Mysterium Magnum? Then take before you only the earth with its metals, and so you may well find what the magical or cabalistical ground is.

[EP 4:112] The deep and mystical numbers, which otherwise no man is able to fathom or find out, lie all in the Mystery; but he that finds it, searches not after the numbers. He takes gold for earth, and does as one that has a costly treasure lying in an obscure place. The manger and swaddling clothes are more acceptable to him than the whole world with its figures [or external pomp, and glory]. He hides the numbers themselves, for the outward kingdom must accomplish its wonders.

[EP 4:113] Wherefore should the earthly mystery be unveiled before the time; inquire of the Magi who have understood the heavenly and earthly Magia; wherefore they have kept the tincture secret, and not revealed it; there is no other cause at all, but that the world is not worthy of it, so likewise it is not worthy of the numbers of the mystery.

[EP 4:114] Therefore God has hidden them from us, that the earthly mystery might be accomplished and fulfill its wonders on us. How can a man undertake to reveal such secret things without the consent of the mystery? Indeed he tampers about the outside of the mystery; but if he comes in he must have the will of the mystery.

[EP 4:115] The outward instigation to manifest and reveal the mystery proceeds from the stars; for they would fain be freed from vanity, and they drive mightily in the Magical Children to manifestation; therefore we must prove and examine the instigation, whether it proceed from God's light, from God's Spirit, or from the dominion or government of the stars.

[EP 4:116] For God's Spirit speaks plainly of the mystery. He only declares the turba, and leaves the numbers alone. He has once signed and sealed the mystery, with the might of the First Principle in the Seven Forms of Nature to the wonders of God. And again he has signed it in the love in the humanity

14 Jacob Boehme – Concerning the Last Times

of Christ, with the Seven Golden Candlesticks and lights, and therewith he continues until the judgment; each number manifests itself in its own age. No creature has power to manifest the same, for he that has it dares not, else he transgresses the magical order, and becomes a loathing to the mystery.

[EP 4:117] And therefore the Prophets, and also Christ himself have spoken all in parables, after a magical manner; and even to this day none who is capable of the mystery dare speak otherwise, unless there be a peculiar purpose of God, that the number shall be plainly revealed; as Daniel who did clearly denote the time of Christ with his own number; he had command so to do. This I tell you sincerely and in all faithfulness, also in the right Christian love toward you, not out of contempt, but from my knowledge and gifts, seeing you desired it of me. I have given you a short hint, what you are to do herein, and entreat you to look upon it in a brotherly way.

[EP 4:118] But yet what I am able to serve you in, with my few gifts, if you shall further desire, it shall be done with a good will; provided, I shall perceive you are in good earnest, and that it shall serve to the honor of God, and welfare of mankind; and so I commend you into the love of Christ.

Dated, Gerlitz, 14th of August, ANNO DOM: 1620

The Fifth Epistle:

To Paul Kaym concerning the way to true knowledge, and the regeneration in Christ: likewise concerning the Thousand Years Sabbath; and how the mysteries in the Revelation are to be understood.

Our Salvation in Christ Jesus.

[EP 5:1] Worth and much respected sir, and in Christ beloved brother, I have received your last letter, and therein I have once more understood, and well observed your zealous inflamed mind in your intended labor and hard study, and then your anxious earnest desire after the light of the true knowledge thereof; and thirdly, the great thirst after the fountain and well-spring of Christ, wherein the mind is refreshed, quickened, comforted, satisfied, and appeased; and considering that I am a servant to my brethren, and no less than a debtor in the love of Christ to them; therefore, I shall in the same love show and impart to you what I know, and what is given to me, seeing your desire also requires it.

[EP 5:2] Christ said, "I am the vine, you are the branches; he that abides in me, and I in him, shall bring forth much fruit; for without me you can do nothing; also, He that abides in me and [has] my words [abiding] in him, he brings forth much fruit." Herein lies the whole ground, and it is the only root or spring to the fountain from which the divine understanding flows. There is no other ground to the true and real knowledge in the wisdom of God, no other seeking, studying, or searching avails anything.

[EP 5:3] For every spirit searches only its own depth [or reaches no further than its own natural capacity or instinct], and apprehends that wherein it enkindles itself, and though it searches in its own enkindling, yet it finds no more but a type or representation of things like a shadow or dream. It is not able to behold the Being itself, for if it would see the Being, then it must be in the Being, and the Being in it, that so it may be capable of the Being, and see really in the Being itself.

[EP 5:4] Now then, seeing that we are dead in Adam to the divine essence, and are become blind and estranged, we have no power in us as from ourselves, we know nothing of God in our reason, but only the history that there is a God; we neither feel His power nor see His light, unless we return and become like children, which know nothing, but are guided and ruled; and as a child looks upon its mother and longs after her, and she also cherishes and brings it up, so must the external reason be blinded, beaten down, and quite quashed.

[EP 5:5] And the desire must resign and cast itself into the grace and love of God, and not regard the opposition and contradiction of the outward reason which says, it is nothing so. God is afar off. You must search, meditate, and represent Him only to yourself by your apprehension; you must seek after His will, how He has revealed Himself; so He will be known, and not otherwise; thus the external, historical, astral reason judges; and it rules also the whole world except a very small number of God's children.

[EP 5:6] Christ said, You must abide in me; for without me you can do nothing; you can neither know nor search out anything really and fundamentally of God; for he that comes to me, him I will in no wise cast out; in me you shall bring forth much fruit. Now every branch grows on its own tree, and has the sap, power, influence, virtue, and property of the tree, and bears fruit according to the quality, kind, and property of the tree.

[EP 5:7] Thus, likewise, he who desires to be taught of God, and to have divine knowledge, must stand in the tree whereinto God has engrafted us through the regeneration; he must have the sap and virtue of the tree, else he brings forth strange, unsavory, wild fruit, which has not the taste and relish of the good tree; we must become like unto a child which understands nothing, but only knows its mother and longs after her.

[EP 5:8] We must drink of the new milk of Christ's incarnation, that so we may be made partakers of His flesh and spirit; His virtue and sap must be our virtue and sap, we must become God's children in divine eating and drinking.

[EP 5:9] Nicodemus said: How can it be that a man should be born again in his old age? Yes, good Nicodemus, and good external earthly reason; how could it be that Adam, who was a perfect image of God, did perish in his perfection, and became earthly? Did it not come to pass by imagination, because he induced his desire, longing, and lust into the outward, astral, elemental, and earthly kingdom [and did set his mind upon the dominion of this world], whereupon he in his desire, lust, and imagination was forthwith impregnated, and became earthly, and thereby he fell into the sleep of the external Magia? And thus it is also with the New Birth.

[EP 5:10] Through imagination, and an earnest serious desire, we become again impregnated of the Deity, and receive the new body, in the old; the new does not mix itself with the old, like as gold in the gross and rough stone is quite another thing, and has another tincture and spirit, than the rough matter in the stone. Thus also is the New Man in the old. The rough stone knows nothing of the gold, and so likewise the earthly Adam knows nothing of the divine heavenly Adam, and therefore there is strife in man, and man is contrary to himself.

[EP 5:11] The earthly Adam will see, feel, and taste, but he receives only a ray, type, and twinkling reflex from the internal man, where he indeed at sometimes tastes somewhat of the divine Man, but not essentially; but as the light of the sun disperses, or swallow up the sad darkness, so that it appears as if there were no darkness more at all, and yet the darkness is really hidden in the light, which again is manifest when the light of the sun withdraws.

16 Jacob Boehme – Concerning the Last Times

[EP 5:12] Thus oftentimes the New Man in the divine power swallows up the old, that the old man supposes that he has apprehended the Deity, whereas he is not capable of that essence, but the Spirit of God from the New Man passes through the old; but when the same enters again into its mystery, then the old man knows not what happened unto it, but it seeks ways to come to God, and searches after the purpose and will of God, and yet finds nothing but invention, fiction, and opinion, and it is very zealous in its opinions, and knows not what it does. It finds not the root, for it is not capable or worthy of it; and this shows that it must die and perish.

[EP 5:13] But the New Man, which in an earnest, serious will and purpose, arises through imagination [or the effectual operation of true faith], abides steadfast in the rest of Christ, even in the tree (which God the Father by His motion, when He moved Himself the second time, according to His heart, did ingraft into the human soul), and it springs forth in the life of God, and grows and flourishes in the power, virtue, and sap of the divine essentiality in God's Love; this receives divine knowledge and skill, not according to the measure of the external will, what the external man will know and search out, but according to the measure of the internal Heaven; the internal Heaven enkindles [and enlightens] the external, so that the understanding or intellectual faculty of the soul comprehends and understands the external.

[EP 5:14] For God, who is a spirit, and also a being, has manifested Himself by the external world in a similitude, that the spirit might see itself in the being essentially, and not so only, but that the creature likewise might contemplate and behold the being of God in the figure, and know it.

[EP 5:15] For no creature is able to see the being of God without itself; the spirit sees God in the essence and luster of the majesty, and the same likewise in itself, and its own fellow-creatures like itself; for God is Himself the spirit of all beings (understand of heavenly beings), so that when we see the divine creature, then we see an image or likeness proceeded from God's being; and when we see the will and working of that creature, then we see the will and working of God.

[EP 5:16] Thus also is the New Man born of God; what it wills and does, that is God's will and work; its knowing is God's knowing, for we know nothing of God without God's Spirit.

[EP 5:17] The external cannot see the internal, but if the internal draws the external by a glimpse [or influence of light in its own idea or speculation] into itself, then the external apprehends the mirror or resemblance of the internal for an instruction and direction, to show that the external world takes its rise and original from the internal, and that our works shall follow us in the mystery; and that by the separation of God's judgment, by the fire of the principle, they shall be set into the eternal world.

[EP 5:18] To which end God has created angels and men, namely, for His deeds of wonders, that the wisdom of the divine power might appear, and that God might behold Himself in the resemblances and ideas of the creatures, and have joy in Himself with the beings created out of His own wisdom.

[EP 5:19] Loving brother, take it not ill that I speak roundly to you. You complain that you are not always able to reach, comprehend, and keep the divine mysteries, and moreover you say that many times you get a glimpse of them, and that my writings are hard and difficult to be understood of you. I will therefore show unto you, according to the power and ability that I have received from God, how the being of your hidden mystery stands, which at present you are not able to understand.

[EP 5:20] Your meaning and will is to keep [the light of the mystery] in a continued steadfast comprehension; this is the will of the external world in you; it would fain be capable of the Deity, and be freed from vanity, but the spirit of the external world must stand in continual travail and earnest seeking,

for by its seeking it finds the wonders of its own Magia, namely, the type and resemblance of the internal world.

[EP 5:21] For God does not always move Himself, but the longing and earnest travelling of the creature moves the mystery, that the image, or idea of the divine wisdom, may be sought and found. Therefore Christ commands us to seek and knock, and withal promises to give us the Pearl or jewel in the seeking.

[EP 5:22] The external world likewise is of God, and from God, and man is to that end created into the external world, that he might bring the external figures into the internal, that he might bring the end into the beginning.

[EP 5:23] The more man longs after God, the more he pants and runs after Him, the more he comes out of the end into the beginning—not only to God's wonder, but to his own edification. For the twig of the tree continually thirsts after the sap and virtue of the tree, it travails in desire after the tree, and draws its sap and influence into it, and so thereby it grows up to be a great branch. Thus the anxious hunger and earnest longing in the human mystery draws the Kingdom of God into itself; of which Christ said, The Kingdom of Heaven suffers violence, and the violent take it by force to themselves.

[EP 5:24] A being or essence that is not attractive cannot grow up or get a body to itself, but it starves and pines away, as we see the fire of the candle draws or attracts the fat into itself, and devours it, and yet it affords from its devouring a shining light. Thus it is with man. He is shut up and enclosed (with his first divine essence) in the darkness of death, but God has again opened the same to the soul in Christ.

[EP 5:25] Now the poor captivated soul is this very hungry magical fire, which again attracts to itself out of the Incarnation of Christ the divine disclosed essence; and so it feeds on God's being, and takes it into itself. And from this [spiritual and essential] eating, consuming, or digesting, it gives forth a body of light, which is both like unto, and capable of the Deity. Thus the poor soul becomes clothed with a body of light, as the fire in the candle, and in this body of light it finds rest. But in the darkness of this world [in its earthly carcass and clothing of clay, wherein the curse of God, and all evil inclinations and false desires do stick] it has anguish and trouble.

[EP 5:26] But now, seeing it is so, that it has with Adam put upon itself the earthly image, it must therefore bear the same, as the fire of the candle must take its burning light from the dark lump of fat; if it had with Adam abode in God's being, and had not put on the earthly image, it needed not to have borne the same, but now it is bound to bear it.

[EP 5:27] For Saint Paul said, To whom you give yourselves as servants in obedience, his servants you are, be it to sin unto death, or to the obedience of God unto righteousness. Now seeing the soul has put on the earthly image, which works nothing but fruit to death, and has yielded and devoted itself a servant to sin; it is therefore now become the sinful servant of death.

[EP 5:28] Why is it fallen in love with a strange master that domineers over it? Had it but remained a child, and had not lusted after the Tree of Knowledge of Good and Evil, it needed not then to have been in subjection to both governments. But being it would be as God in love and anger, according to both the principles of eternity, thereupon it must now bear the image, and undergo the force and sway of both, and so endure the fire burning [the curse and anger of God enkindled in the divided properties of nature] till the day of separation.

18 Jacob Boehme – Concerning the Last Times

[EP 5:29] Therefore it is called a bearing of the cross; for when the magical fire arises, it makes a cross-like birth; and the one form of nature presses and quite pierces through the other; that is, the one is contrary to the other, as sweet against sour, sharp against bitter, and the fire against them all.

[EP 5:30] And if the soul had let the body of light be only Lord and Master, and had not imagined on the external kingdom of this world (that is, on the spirit of the great world in the stars and elements), nor lusted after the earthly fruit, then the wrath [or the working power of darkness in the curse of God, which is the departure of His love from a being] (or thing) had been as it were swallowed up in it [and would not have been manifest or apparent]; there would not have been any sense, perceivance, or feeling of the same. But seeing it is departed from the meekness of the light, and gone out of the love of God, therefore it feels now the wrath or burning anger of the eternal nature.

[EP 5:31] And therefore it must work, labor, and endeavor to obtain the light again. Thus it is that the life of man stands in such anguish, in painful seeking, in continual abstinence and repentance. It earnestly desires the divine rest, and yet is held back by the wrath of nature.

[EP 5:32] The more the life desires to fly from the wrath [or fierceness of nature], the more strong and vehement the strife grows in the life, besides that which the Devil by his poisonous incantations, magical imaginations, representations, and insinuations, stirs up and brings into his nest [being the center of the soul], he continually represents before the soul the magical image of the poisonous Serpent, that the soul might still imagine upon it, and kindle or inflame itself in the poison of the same, which daily comes to pass, and thus the fire of the soul becomes an evil, poisonous, burning, brimstonny fire.

[EP 5:33] Yet, if the soul departs from the serpent-like image of the Devil, and rejects the evil earthly tree [whereon the serpent has cunningly twined himself], which tree is pride, covetousness, envy, anger, and falsehood, and longs not after it, but makes itself as it were dead in this figure, as if it knew nothing of it, and casts away the very concupiscence and imagination itself, and desires only the love of God, submitting itself wholly to God's will and working, that he may be only its willing working, and doing, then the divine light begins to shine in it, and it obtains an eye of the right seeing, so that it is able to behold its own natural form and feature, whereby it steps into plain, downright, and meek humility.

[EP 5:34] It wills nothing, it also desires nothing, but resigns and casts itself into the bosom of its mother; like a child that desires nothing but its mother, inclining itself to her, and longing only after her. It does not much esteem any art, subtle reason, or much knowledge. And though it knows much, yet it is not puffed up or elevated in its own conceit by its knowledge, but leaves and resigns the knowing, willing, and working wholly to its mother's spirit, that it might be both the will and work in it.

[EP 5:35] I speak according to my knowledge, that the Devil in the power of God's anger continually shoots against and opposes this Precious Sprout of the soul [or Noble Twig of divine light and love, springing forth from the Tree of Life, Christ, within us, and doth cast vain insinuations, false desires, and earthly imaginations] after the root of nature, that is, after the forms of the fire-life in the First Principle [to enkindle them in their own natural working properties, which are self-pride, covetousness, envy, anger, falsehood, hypocrisy, lust, etc.], and would continually by all means quite destroy the Precious Sprout [or Noble Twig of grace]. He continually shoots his evil, poisonful rays into the soul's magical fire with evil lusts, concupiscence, and thoughts; and ministers strange matter or fuel to the soul's fire to burn or feed upon, so that it might by no means attain to a shining light; he quenches, suppresses, and hinders it, that his kingdom might not be known.

[EP 5:36] But, on the other side, the Noble Twig defends itself, and will none of the fierce, dark, and wrathful source. It arises and springs forth like a plant out of the wild earth; yet the Devil strives continually against it.

[EP 5:37] Therefore, my dearly-beloved friend, there is such strife and contention in man; and therefore he sees the divine light as in a mirror, and sometimes he gets a perfect glimpse thereof; for as long as the twig of the soul can defend itself against the poison of the Devil, so long it has the shining light.

[EP 5:38] For when the magical fire of the soul receives the divine essence (that is, the divine body, Christ's flesh), then the Holy Spirit does apparently arise, and glances forth in the soul as a triumph, as He goes forth from God the Father, through the word or mouth of the Son (that is, from the heart of the sacred Ternary), out of the divine essentiality, and thus he goes or proceeds forth out of the being or essence of the Noble Lily-Twig, which springs forth and grows out of the fire of the soul, which (Lily-Twig) is the true image of God, for it is the new-born or regenerated spirit of the soul, the spirit of God's will, the triumphing chariot of the Holy Spirit, in which he rides into the sacred Ternary, into the angelical world.

[EP 5:39] And with this twig or image [of God renewed in us] as is before mentioned, we are in Christ without this world, in the angelical world, of which the old Adam has no understanding or perception; also, it knows it not, as the rough stone knows not the gold which yet grows in it.

The Gate of the True Knowledge of the Threefold Life

[EP 5:40] Man is the true similitude or image of God, as the precious man Moses testified: not only an earthly image (for the sake whereof God would not have become man, and put forth, unite, and espouse his heart and spirit [in deepest love] after the fall unto it), but he is originally out of the Being of all beings, out of all the three worlds, viz., out of the innermost nature world, which is also the most outward, and is called the Dark World, from which the principle of the fiery nature takes its rise, as is declared at large in my book of *The Threefold Life*.

[EP 5:41] And secondly, he is out of the light, or angelical world, out of the true Being of God; and then thirdly, he is out of this external world of the sun, stars, and elements, an entire image of God, out of the Being of all beings.

[EP 5:42] His first image stood in Paradise, in the angelical world, but he lusted after the external world (that is, after the astral and elemental world), which has swallowed up and covered the precious image of the internal heaven, and rules now in the similitude as in its own propriety.

[EP 5:43] Therefore is said: You must be born again, or else you cannot see the Kingdom of God. And therefore it is that the Word or Heart of God entered into the human essence, that we with our soul might be able in the power of the Word, or Heart of God, to beget, and bring forth again out of our soul, a new twig or image, like unto the first.

[EP 5:44] Therefore the old carcass must rot, putrefy, and perish, for it is unfit for the Kingdom of God, if carries nothing but its own mystery into its first beginning; that is, its wonders and works, understand, in the essence of the First Principle which is immortal and incorruptible, being the magical fire of the soul.

[EP 5:45] And not this alone, but he must bring and unite the end with the beginning. For the external world is generated out of the internal, and created into a comprehensible being. The wonders whereof belong unto the beginning, and they were known from eternity in the wisdom of God, that is, in the Divine Magic, not in the being or essentiality, but in the mirror of the virgin-like Wisdom of God, from which the eternal nature always arises [or takes its original] from eternity.

20 Jacob Boehme – Concerning the Last Times

[EP 5:46] And to this end the poor soul stands in the prison of the astral and elemental kingdom, that it might be a laborer, and reunite the wonders of the external nature with the Light World, and bring them into the beginning. And though it must now be bruised and pressed, and endure much, yet it is the servant in God's vineyard which prepares the precious wine that is drunk in the Kingdom of God; it is the only cause of the understanding, that the desire works in the mystery, and manifests and brings forth to light the hidden wonders of God, as we see plainly how man searches out and reveals (or brings forth) the wonders of nature.

[EP 5:47] Therefore we must not be amazed and strangely perplexed, when as many times the Noble Image is hid, that we cannot receive any refreshment or comfort. But we must know that then the poor soul is put into the vineyard, that it should work and bring the fruit [to be set] upon God's table.

[EP 5:48] It has then a twig or branch of the wild vine given unto it; it must trim and dress that, and plant it into the divine and heavenly mystery; it must unite it with the Kingdom of God. This is to be understood thus:

[EP 5:49] As a plant or graft that is set works so long till it puts forth its branches, and then its fruit, so must the twig [graft or scion] of the soul, which stands overshadowed in a dark valley, continually labor, that it might come to bring forth fruit, which is the noble and precious knowledge of God when the same is grown in it; that the soul knows God, then it yields its fair fruits, which are good doctrines (instructions or admonitions) works, and virtues. It leads to the Kingdom of God. It helps to plant and build the Kingdom of God; and then it is a right laborer in the vineyard of Christ.

[EP 5:50] And thus that of which I teach, write, and speak is nothing else but the same which has been wrought in me, otherwise I could know nothing of it. I have not scraped it together out of histories, and so made opinions, as the Babylonical school does, where men eagerly contend about words and opinions. I have by God's grace obtained eyes of my own, and am able in myself to work in Christ's vineyard.

[EP 5:51] I speak plainly and freely, that, whatsoever is patched together from conjecture and opinion (wherein man himself has no divine knowledge whereupon he makes conclusions), that [I say] is Babel, an whoredom; for conceit or thinking must not do it; yea, not any opinion or conjectural apprehension, but the knowledge of God in the Holy Ghost.

[EP 5:52] The Children of God have spoken as they were driven by the Holy Spirit. They have planted many and divers trees; but they all stand upon one root, which is the internal heaven. None can find the same unless he likewise stands upon the same root, and therefore the external heaven cannot find them out or explain them by art.

[EP 5:53] The words of the holy Children of God remain as an hidden mystery unto the earthly man. And though he thinks he understands them, yet he has no more than a darksome [historical] glimpse of them. As we see now-a-days how men wrangle and contend about Christ's doctrine and worship, and fight about God's will, how He must be served, whereas He is not served or worshipped with any opinion, but in the Spirit of Christ, and in truth, men serve God.

[EP 5:54] It depends not on what ceremonies and manners we use; everyone labors in his work and gifts from his own constellation and property. But all are driven, and lead from one and the same spirit, otherwise God should be finite and measureable, if the gifts were only one. But He is a mere wonder; whosoever apprehends Him walks in His wonders.

[EP 5:55] This I impart unto you in all sincerity, out of a true Christian zeal, from my fountain, gifts, and knowledge. And I exhort you to understand (or take) it in a right sense as it is meant. I do not extol or set up myself, but I speak brotherly to your mind, to stir you up and to comfort you; that you should not think the yoke of Christ to be heavy, when oftentimes the external man clouds the internal, that the poor soul mourns for its image, which yet is purified, and truly begotten, and brought forth under tribulation [and the Cross of Christ]. It is even so with me and other Christians besides; think not strange at it.

[EP 5:56] It is very good when the poor soul is in combat, much better than when it is imprisoned, and yet plays the hypocrite, and makes devout shows. It is written, That all things shall serve for the best to them that love God.

[EP 5:57] Now, when the combat of the soul arises, and proceeds, that it would fain see God, and yet cannot at all times attain the same; then know that it fights for the noble trophy, of which the external man knows nothing. Yea, the Spirit of God fights in the natural soul for that which is supernatural, that so He may lead the creature into God. He would always fain crown the soul with the precious image, if the blind reason would but give Him room, and suffer the understanding to co-operate.

[EP 5:58] We must labor and strive against the external reason, and also against flesh and blood, and wholly oppose the assaults and objections of the Devil, always breaking them and casting them away; and resist the evil thoughts, motions, and influences, and effectually [with our whole soul] with prayer, supplication, or internal resignation, press into God's mercy.

[EP 5:59] Thus the precious grain of mustard seed is sown, which, if it be well preserved, becomes great like a tree, upon which tree the fruits of Paradise afterwards grow, on which the soul feeds, when it will prophesy and speak of the Kingdom of God; when as it beholds the Divine Magia, even then it speaks of the wonders of God.

[EP 5:60] For the Being of God is undivided; it needs not any room or place, but it arises [moves and flies] in the spirit of understanding as the splendor of the sun in the air. It shoots, or glances into the image, like lightning, whereby the whole body is oftentimes enkindled and enlightened.

[EP 5:61] Moreover, know that we in this life are laborers and not idle persons; for the Birth of Life is a continual strife and labor. The more we labor in God's vineyard, the more fruit we shall obtain and eternally enjoy; and it makes for our own edification. For our labor remains in our own mystery to God's deeds of wonder, and to our own eternal crown and glory before God; as in my other writings is set forth at large.

Concerning the Sabbath

[EP 5:62] Concerning the Sabbath in this world, of which you have written, and still continue in the same opinion, the knowledge and understanding thereof is not given to me. Also, I do not know how there can be any perfect being in the torment-house of the stars and elements. I cannot find such an understanding thereof in the mystery, being the first man was not able to stand, when the heavenly Governor did rule in him, but was overcome by the kingdom of the stars and elements. Might it not therefore be still dangerous?

[EP 5:63] When we consider the possibility and the impossibility thereof in the mystery, it then appears as if there would be no Sabbath in the sad and sorrowful mirror of the Divine Being. For the Devil is a prince of this world; and though he should be bound for a Thousand Years in the Dark World, yet the fierce wrathful stars, and also heat and cold, have their rule and predominance in this world; and this world is nothing else but a valley of misery.

22 Jacob Boehme – Concerning the Last Times

[EP 5:64] Now if the dominion of the stars should not reach us, or have any influence upon us, then we should not be in this world but in Paradise, where no wicked man could oppose us or see us. For in Paradise we are swallowed or shut up in God.

[EP 5:65] As little as we with our earthly eyes see the angels, so little likewise shall a wicked man of this world see a new [regenerate] man in Christ. When we attain the New Man in Christ, then we are (as to that New Man) already in the Sabbath, and only wait for the redemption of the wicked earthly life.

[EP 5:66] For we are with Christ in God, we are together with Him planted into His death; we are buried in Him, and arise with the New Man out of the grave with Him, and live eternally in our own being or essence, understand, in his corporiety. We are with and in Christ in God, and God in us. Where should we then keep Sabbath? Not in this world, but in the angelical world, in the Light World.

[EP 5:67] And if the wicked should be tormented for a Thousand Years in this world, then the place [of this world] must be translated or withdrawn into the Dark World. For in this solar world there is not yet any hellish torment; but if the sun were taken away, then it would be so indeed; and then the wicked would be yet far separated from the judgment, and there would be a gulf of a principle interposed and fixed.

[EP 5:68] Moreover, God is not a God of evil, that desires revenge or torment, that He should out of His vengeance torment and plague the wicked a Thousand Years before the judgment. The wicked torments himself in his own life's-birth; the one form of life is enemy to the other. And that shall be indeed his hellish torment; and God has no blame in it.

[EP 5:69] He has never desired the fall of man, but the wrathful nature got the upper hand, and the spirit of man's will (which is free, as God Himself) freely and willingly yielded itself up into the combat, supposing to domineer and rule.

[EP 5:70] It was out of pride that the Devil fell, and man also. If they had stayed in humility, God would have continued in them; but they themselves departed both away from God. But God so exceedingly loved man's image that He Himself, out of love, re-entered into the image of man. Why should He then desire his torment?

[EP 5:71] In God there is no evil desire; but His wrath, which is the Dark World, is a desire of evil and destruction, which has brought the Devil and also man to fall. The Dark World caused the Devil to fall, and the external wrathful nature caused man to fall, and yet both these are tied and bound one to another, which we should well see and feel, if the sun were taken out of this world.

[EP 5:72] Therefore I yet say that the righteous keeps Sabbath in Abraham's bosom, in Christ's rest; for Christ has destroyed the wrathful death for us that held us captive. He has opened life, that we in a New Man are able to spring forth, blossom, and rest in Him.

[EP 5:73] But the old man of the stars and elements must abide in his own region, in his house of torment and misery, till he be committed to the earth, and then all passes into its own mystery again, and the soul abides in its principle till the judgment of God, where God shall again move and enkindle the mystery, and then everything severs itself into its own property. Each world shall take in its own harvest, be it good or bad; it shall part itself as light and darkness.

[EP 5:74] And therefore I entreat you wholly as a brother and a Christian, that you would be pleased to have a care that you apprehend the Sabbath in the rest of Christ; and be not so moved by the enkindling of the spirit [or fervent instigation of your mind], but search whether you are able to ground the same in the light of nature; if you are able to ground, and reach it in the light of the eternal nature,

then indeed you may go on; but show us plainly that we may see it, else our mind will be unsatisfied, unless it finds the ground.

[EP 5:75] It is not to be proved with Scriptures, which might be seemingly alleged for it; they give as well the contrary, and may well be otherwise applied; if my mind had not turned itself into the LOVE and REST of Christ, I would then show it you after the fashion of this present controversial world.

[EP 5:76] The Revelation is spiritual, and couches or sticks deep in the mystery; it requires an high illuminate mind and understanding, which has power to enter into the mystery of God; it speaks magically. There belongs likewise a magical understanding about it; on this manner I find not the magical apprehension, for that is an historical apprehension.

[EP 5:77] He that will set upon the heavenly Magic, he must know the heavenly figures of the form of the internal heaven, viz., the center or life's-circle, from where all beings do arise, from where this world is produced. If he has not the magical guide in him, then let him not meddle with the heavenly figures, or else Turba Atagna has power to spew him out of the divine Magia.

[EP 5:78] John the Evangelist, or whosoever wrote the *Revelation*, knew the figures of the Divine Magia. And though he said that he was ravished in the spirit and it was shown him, yet they are figures which remain in the Divine Magia. And though they be revealed, yet thereto belongs such a Magist, who understands Thesaurinella [the little treasury of wisdom or cabinet of the divine Magia].

[EP 5:79] He must understand all the three principles with their figures; and then he has power to open and reveal them, else his labor [writings or expositions] fall unto the Turba. I speak sincerely. If you please, read my book of *The Three-fold Life* aright, and there you shall find the root of the Magia; although there be other much deeper extant, yet I would you might but understand that; for it has sufficient ground, else you will not be able to apprehend the other. If it please you then to search further you may very well obtain them, only there must be earnestness with all, otherwise they will remain dumb [or seem to be only a bare obscure history].

[EP 5:80] For the ground of it is deeply magical, as the illuminate mind shall find indeed, if. it will but dive into it; therein the revelation is very easily to be understood, and in no other manner shall it at all be understood save from the mystery of God; He that is able to dive or sink himself into that, he finds whatsoever he but searches.

[EP 5:81] Accordingly I would fain have you to prove your inflammation, that you might know the guide of the internal world, and then also the guide of the external world, that so the magical school of both worlds might be known to you. And then the noble mind would be freed from opinion and conjecture, for in conjecture there is no perfection.

[EP 5:82] The spirit must be capable of, and acceptable to the mystery, that God's Spirit may be the guide in its seeing, else it only sees in the outward mystery, viz., in the external heaven of the constellation, which oft-times vehemently enkindles and drives the mind of man; yet he has not the divine magical school, which consists barely in a plain childlike mind.

[EP 5:83] The external guide labors and speculates only in the glass, but the internal speculates in the essence, which yet it is not able to do, unless God's Spirit guide it; therefore God makes choice.

[EP 5:84] Whomsoever the heavenly school takes, he is made a Magist, without his hard running; and albeit he must run hard, yet he is taken by God, and driven of the Holy Spirit.

24 Jacob Boehme – Concerning the Last Times

[EP 5:85] Therefore man must try of what guide he is taken, if he finds that he has the divine light shining in his seeing, that his guide bring him into the heavenly school upon the way of truth to love and righteousness, and that he is thereby assured and confirmed in his mind with divine certainty, then he may proceed in his work.

[EP 5:86] But if it be in conjecture and doubt, and yet in a fiery driving, then the guide is from this world, which ought to be tried by its will and purpose, whether he seeks God's or his own honor and applause; whether he willingly resigns himself to the cross, and only desires to labor in Christ's vineyard, and to seek the good of his neighbor, whether he seeks God or bread; and accordingly must his understanding judge, and give it leave, or reject, and tame it as need requires.

[EP 5:87] This I would not as a brother conceal from you in a Christian exhortation, and I entreat you, that you would accept of it no otherwise than as meant well unto you, as my due obligation requires; for upon your desire I am your debtor in Christ, to your anxious seeking mind, as one member is bound to assist another.

[EP 5:88] Concerning your very Christian offer, I acknowledge and accept of it as done in love, as one member comes to help the other in time of need. It shall be requited in love. Be pleased to make me acquainted with what your mind further desires, and I shall not withhold anything from you, so far as God shall enable me. And so I commend you unto the love of Jesus Christ.

Your affectionate friend and servant,

J. B.

Dated Thursday night after St. Martin's Day.

The name of the Lord is a strong tower; the righteous run there, and are exalted.