

Franciscus Mercurius van Helmont's
 "Concerning the Revolution of
 Humane Souls"
 BEING CHAPTER IV OF
THE PARADOXAL DISCOURSES
 (1685)
 AND
 "An Appendix of *Several Questions with
 their Answers Concerning the Hypothesis of
 the Revolution of Humane Souls*"
 FROM
*THE DIVINE BEING
 AND ITS ATTRIBUTES*
 (1693)

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INTRODUCTION

CHAPTER IV of *The Paradoxal Discourses* presents Franciscus Mercurius (or Francis Mercury) van Helmont's argument for the "Revolution of Humane Souls." This 56-page chapter abbreviates van Helmont's 166-page work, *Two Hundred Queries ... Concerning the Doctrine of the Revolution of Humane Souls* (1684), which is mentioned in *Paradoxal Discourses*, CHAPTER IV: pages 138, 159, and 160. In these works, Christian Neoplatonic notions concerning reincarnation (*i.e.*, "revolution") and the pre-existence of souls are buttressed with *kabbalah*, particularly the expressions of Lurianic *kabbalah* which van Helmont encountered through his contact with Knorr von Rosenroth and through his part in the publication of von Rosenroth's *Kabbala denudata* (Sulzbach: 1677; Frankfurt: 1684).

Also presenting a brief account of "the Revolution of Humane Souls" in Q&A form is van Helmont's 27-page "Appendix of *Several Questions with their Answers Concerning the Hypothesis of the Revolution of Humane Souls*," which is appended to *The Divine Being and its Attributes*... "According to the PRINCIPLES of F.M.B. of HELMONT. Written in Low-Dutch by Paulus Buchius Dr. of Physick, and Translated into English by Philanglus" (London: Randal Taylor, 1693). This appendix bears comparison not only to *Two Hundred Queries*, but also to van Helmont's 123-page *Seder Olam*... (London: Printed for Sarah Howkins, in George-yard, Lombard Street, 1693). *Seder Olam* offers proofs for "The Hypothesis of the Pre-existency and Revolution of Humane Souls"; see particularly pages 60-128, where it is "demonstrated by certain Arguments drawn from Scripture, that the same Souls, after death of the carnal Body were again raised to Life, and born of Parents in a Body of Flesh." Pages 88ff describe a table (on page 96) with a lengthy explanation concerning nine sets of "12 Revolutions of Souls," being 21 intervals of 333 years, *i.e.*, the "21 hours" of the "7000 years of the World." Pages 97ff interrupt with "The

Explanation of the Figure” (i.e., the *figure* on page 71) composed of circles (sets of four and twelve) within “The great outward Circle [which] represents the greatest Revolution of Humane Souls.”

Starting in the 1670s, while in continued contact with Cambridge Platonists Henry More (1614-1687) and Anne Conway (1631-1679), van Helmont (1614-1699) saw to it that certain of his works were put into English. In fact, van Helmont did “dictate” *Two Hundred Queries* “to a Friend” “upon the desire of a Person of Quality,” i.e., Lady Conway, though it was not printed until after her death. Lady Conway was far more receptive to van Helmont’s kabbalistic ideas than was her mentor Henry More, who eventually came to reject most of the *kabbalah* he found in *Kabbala denudata*, which he considered crudely materialistic and unnecessarily complex. More’s earlier *Conjectura Cabbalistica* (1653), written before he had read any actual kabbalistic texts, did more to set a tone than contribute to the injection of substantive *kabbalah* into the philosophical discussion.

It is worth noting that *Sefer ha-Gilgulim* and von Rosenroth’s translations from it (namely, *De Revolutionibus Animarum*, in *Kabbala denudata*, Tom. II, PARS TERTIA, 243-478—referred to in *Paradoxal Discourses*, pages 111 and 160) were both published for the first time in Frankfurt 1684. *Sefer ha-Gilgulim*, while attributed to Hayyim Vital, represents in large part the European stream of Lurianic Kabbalah, which is rather more eclectic than that compiled by Hayyim Vital and his son Shmuel in *Sha’ar ha-Gilgulim*.

For an introduction to van Helmont’s “cabbalistical” works in English, refer to Stuart Brown’s “F. M. van Helmont: His Philosophical Connections and the Reception of His Later Cabbalistic Philosophy” (in *Studies in Seventeenth-Century European Philosophy*, edited by M. A. Stewart, Oxford: Clarendon Press, 1997). § II of

Brown’s article, THE PUBLICATION OF VAN HELMONT’S CABBALISTIC PHILOSOPHY, 1677-99, opens (page 104), “In the period after 1680, van Helmont went out of his way to publish in English.”

For a full study of van Helmont and his milieu, see Allison Coudert, *The Impact of the Kabbalah in the Seventeenth Century: The Life and Thought of Francis Mercury van Helmont (1614-1698)* [BRILL SERIES IN JEWISH STUDIES, 9] (Leiden: Brill Academic Publishers, 1999).

In the following transcriptions, page numbers of the 1685 (*Paradoxal Discourses*) and 1693 (*Divine Beings*) editions are given in square brackets. Preceding the texts are reconstructions of their title pages.

CHAP. IV.

Concerning the Revolution of Humane Souls.

[p. 105]

1 Q. Forasmuch as we are informed from Scripture, as well as Nature, that God is a God of Order, who hath created every thing in its certain and determinate number, measure, and weight, to the end that by a never-ceasing Revolution it might be still renewed, until it grow up to its full age, maturity, and perfection, in all the Macrocosm or great World, from above, from the Sun, Moon, and Stars, and thence down even to the Center of the Earth; and then again to move and rise up from a state beneath to one above. And seeing that man is made out of the Great World, and is the Beginning and End of the same, and continues, as it were, bound and fastened there-unto as long as he is in this life: and will it not follow then, that in like manner there must be a continual Revolution in the whole Man, as well as there is in the Greater World? Might not we also by this means be able from Nature it self, to [106] answer and satisfie Jews, Heathens, and Turks in *Asia, Africk, and Europe*, who are wont to produce weighty grounds in relation to this matter in hand, *viz.* the Revolution of Humane Souls? For seeing that our Christian Religion, as it is the best, so must be the wisest of all others, in order to convince Gainsayers, and lead them to the perfect Truth: the Query is, how we may be able to satisfie these People, when in confirmation of this their Opinion; they

THE
Paradoxal DISCOURSES
OF
F. M. Van HELMONT,

Concerning the

Macrocosm

AND

M I C R O C O S M ,

OR THE

Greater and Lesser World,

And their Union.

*Set down in WRITING by J. B. and
now Published*

L O N D O N :

Printed by *J. C. and Freeman Collins*, for *Robert Kettlewel*, at the *Hand and Scepter* near *S. Dunstan's Church in Fleetstreet*. 1685.

produce these following instances and proofs out of the Old and New Testament of our own Bible; which we will set down here, and illustrate as briefly as may be.

2 Q. Forasmuch as we find in the Old and New Testament, that the first of all the divine Commands is this: *Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might.* Mat.22.37. Mark 12.30,33. Luke 10.27. Deut.6.4,5. and *cb.* 10.12. Now how can any one love God, when he doth not know him? And how can he know him otherwise than by his Attributes and Properties? Which amongst others are these: That he is a Creator of Heaven and Earth, and of all created Beings. Moreover, his Unchangeableness, Goodness, Love, Wisdom, Justice, and Perfection, which are incontestable and unchangeable, and must be allowed him without the least question. Now which way can we reconcile with these Attributes of God, that he who is a wise and perfect Creator, who hath created a [107] things in wise an order, that they might all at least be able to attain their full and ultimate perfection, should have created such imperfect Creatures as Fools and Naturals, Abortives and Monsters, and all those wicked and barbarous men we find in the World, which kill and afterwards feed on one another, &c? Now to suppose that all these must continue in this their state of imperfection, would not this run directly contrary to the forementioned Attributes? But how can this be, that God should work and act contrary to his own nature and himself?

And is there any other way to be found, whereby such imperfect Creatures should arrive at perfection, besides that very same which the New Testament points us to, and was by all the Jews and Disciples of Christ (at the time of his appearance here on Earth) held for an undoubted truth? As for instance, *John 9.* where mention is made of him who was born blind, and that the Disciples on that occasion asked our Saviour, *Whether this blind man had sinned, or his parents, that he was born blind?* Where we find that Christ did not reprove his Disciples for this their opinion of mans Soul returning into another renewed body, but onely answers them, without excepting against their opinion, and signifies to them the true reason why the said man was born blind; by which means he tacitly confirmed the foresaid Doctrine: which afterwards he himself also openly taught, as shall be more largely shewed hereafter. [108]

And seeing that we read in the Old Testament of so many Manslaughters committed by the express command of God; and yet that God by reason of his infinite goodness and wisdom, neither doth, nor can do ought in his universal administration and government of the World, but what must tend to the inevitable salvation and good of mankind; forasmuch as (according to Scripture) *he hath mercy upon all, because he hath power over all; and winketh at the sins of men, because they should amend. For he loveth all the things that are, and hateth nothing that he hath made: for neither would he have made anything, if he had hated it. Or how could any thing have endured, if it had not been his will? Or how*

could it have been preserved, if not called by him? But he spareth all, because they are his own, who is the Lover of Souls; and his incorruptible spirit is in all things. Wisd.11.v.24,25, &c.

From all which, we may take occasion to enquire what the end and aim of God (in order to the common good of all mankind) could be, in all this killing and utter destroying of People, but this, that thereby a transplantation in this way of Revolution, for the melioration and final perfection of men might be brought about. Wherefore also God in Paradise foretold to Adam, *That the day wherein he did eat of the Tree of knowledge of Good and Evil, dying he should die:* that is, die and die again. Thereby signifying to him, that he should then enter a continual and uncessant [109] dying, and die in all his right Off-spring, until the great Sabbath of this World.

And may we not here take occasion to consider whether this be not one of the chief point of Scripture, and wherein is contained a singular great mystery of that Wisdom which hitherto hath been concealed and hid from the most in *Europe*? And whether our ignorance of the same not be the cause of most of that Constitution and Contention, which is amongst those who are called Christians, as for instance, about Praedestination, Justification, &c. And whether all these Differences and Contests may not be taken out of the way by this Doctrine of Revolution, when once the same shall be clearly made out, and generally received?

3. Q. Forasmuch as Scripture makes mention of *Cain* and *Abel*, who were Brethren and Twins, as the Scripture witnesseth, *Gen. 4. 1, 2.* where it is said, that *Adam knew Eve his wife, and she conceived and bear Cain:* and that *she proceeded to bear* (without *Adam's* knowing of her a second time) *his brother Abel.* Which confirms, that both the Brothers were born of one onely Conception; of whom *Abel*, who was born last, was the elder and first conceived, (even as *Thamar's* Midwife witnessed concerning *Pharez* and *Zarah*, *Gen. 38.28.* And likewise is the reason why we cannot say, that *Jacob* did unjustly defraud his Bother *Esau* of his Birth-right, forasmuch as the same did of right belong to him, as [110] having been conceived, though he was born last.) Seeing then, I say, that the Scripture tells us, that *Cain* killed his Brother *Abel*, and that the Lord thereupon demanded of *Cain*, where his Brother *Abel* was? Is it not worth out inquiry, whether the Lord by his demand did not hint and signifie to him, that his Bother *Abel* was in him; which *Cain* at first was ignorant of, and therefore answered the Lord, *I know not;* but presently thereupon call'd to mind and perceiv'd that he himself was *the Earth that had received the bloud of his Brother*, wherein was his Soul. Whereat he being astonished, answered with wonder and horroure, *Am I then my Brothers keeper?* *Gen.4.9.*

May not we therefore conclude from hence, that when a man in anger kills another outwardly as to his Body, that he doth it for this reason, because he cannot endure the being and nature of the other

inwardly in himself, and yet because he cannot kill him inwardly, according to his Soul; therefore the Party that is outwardly kill'd, continues inwardly to be his Accuser and Judge, to the end that by means of a due punishment, he may be brought to right and bettered? And that thus *Abel's* Bloud, in which his Soul was, continually cried for Vengeance in *Cain*, until it was executed; which was, when *Cain* was killed by *Lamech*, (who was the seventh from *Adam* in the Line of *Cain*) according to the common Opinion of the Jews. [111]

4Q. Seeing that the foresaid *Lamech* was the first that is mentioned in Scripture, who had two Wives at once, and that he declared unto them the Revolution of Man in the worlds set down in Scripture, it will not be amiss if we enquire more particularly into the meaning of them. The words are these: *Gen. 4. 23. Hear my voice, ye wives of Lamech, and hearken unto my speech: I have slain a man to my own wounding, and a young man to my own hurt; Cain shall be avenged seven times; but Lamech seventy seven times.* Which last words, in the Hebrew admit of a twofold meaning: for besides seventy seven, they may signifie twice seven, or seven and seven. Concerning which, the Jews write, that thereby is intimated, that *Cain* should be brought to judgment by a double seven, or two times seven, *viz.* by two men, each of which have seven names in Holy Writ, of which one was *Moses*, and the other *Jethro*. See more of this in Rabbi *Jitschak Loriensis de Revolutione animarum*, p. 367. *Francofurti*, 1684.

Now when we count twenty years (which more or less is the age of a man, wherein he ordinarily attains his full growth, for to Marry, or go to War: wherefore the Lord commanded *Moses* to number those children of *Israel* that were *fo the age of twenty years and upward, that were able to go forth to war, Numb.1.2,3.*) and to these twenty years allow one year more for the getting of a Child, and moreover some weeks for the [112] wives purification, which will amount to about a year and a half, and when afterwards we multiply 77 by 21 ½, we find the number of years from *Adam* to the Deluge, *viz.* 1656. excepting onely a small gap, which may be filled up several ways: as for example, when a man is onely entred upon the beginning of any year, he counts the same inclusively with the other years of his age, notwithstanding that the said year be not yet ended, but onely begun. Have not we reason then to think that a very particular hidden meaning lies wrapt up in these words of *Lamech*; and whether they may not import this much? When he saith *I have slain a man to my wounding, and a young man to my hurt*: that by the man *Cain* is to be understood, and by the young man his Brother *Abel*? And will not this interpretation lay a fair ground for the opening of many other misteries in a due and right order? As amongst other things we learn from hence, that both the Brothers *Cain* and *Abel* did, from the time of their conception, until *Cain* was kills, inseparably continue together, *viz.* *Abel* in *Cain* for vengeance and punishment. But that after *Cain* was killed, they no longer continued Twins, but

separated themselves from each other, and be Revolution were afterwards born of two distinct Mothers. Where again we may observe, that *Abel*, who was the first conceived in *Eve*, now became the first born of *Ada*, and was now named *Jahal*, and his Brother *Jubal*, (which denotes the year of Jubile) and continues now his [113] former course of life, being a keeper of Cattle as he was before: whereas *Cain* who was the first-born of *Eve*, is here the youngest Son of *Zillah*, and his name now is *Tubal Cain* (which signifies the world of *Cain*) and his exercise and labour is in the earth, *viz.* about Minerals and Metals; and his Sister is *Naemah* (which denotes Beauty) of whom no further mention is made in Scripture: but according to the tradition of the Jews, she and her Daughters did intice and seduce all men by their Beauty, according to what is mentioned, *Gen. 6. 1. That the Sons of God were inticed by the Daughters of men.*

But what may be the reason that in Holy Writ after the mentioning of *Lamech's* Speech to his Wives, nothing further is declared concerning his being avenged, nor any account of the Actions of *Cain* or *Lamech's* posterity? May we suppose that it was, because they were all of them entred upon Revolution? For how could they any other way have been so often avenged, except that they themselves were present, and born anew into this World? And did not all of them afterwards perish in the Deluge, and by this means enter into *Noah*, for to be revolved in him, in order to their perfection, which they in

process of time, after Christs Disposal, in part attained?

And is not this plain and evident from many places of Scripture, particularly 1 *Pet. 3. 19, 20.* where we are told, that Christ (as the Greek Text [114] doth declare, compared with *v. 22*) after his Ascension into Heaven, *preached* in Spirit (by which he was raised again to Life) *to the Spirits in Prison, even to the same Spirits who formerly were unbelieving in the days of Noah, while the Ark was preparing. Wherein few, that is eight Souls, were saved.*

Doth it not therefore follow from hence, that all those Spirits, whose Bodies perished in the Deluge, and to whom afterwards Christ after his Ascension in that Spirit, by which he was raised again to life, and which was poured forth upon the Apostles, preached in and by them (which Spirits at that time appeared again in bodies in this world, from the which they could not be separated, forasmuch as they had not yet attained to their full and final perfection) and consequently were in a condition to hear Sermons of the Apostles in flesh) I say, may we not infer from hence, that all these Spirits entred into these eight Souls in order to the Revolution, and so consequently were propagated by them until the time of Christ?

5 *Q. Noah* now, as who derived his descent from *Adam* and *Seth*, was an upright perfect man, and begat three sons, *Japhet, Sem, and Cham*, *Gen. 9. 24. and Chap. 10.21.* And may not we suppose that in him a new World began, and that the same day he entred into the Ark for to bring forth a new World, he

represented the Spirit of God, which in the beginning of the Creation moved upon the Waters? [115]

And may we not compare the six hundredth year of *Noah's* age (in which he entered into the Ark) with the sixth day of the Creation, in which Man and all Beasts were created? In like manner, may not *Cham* his youngest Son, be supposed to represent *Adam*; forasmuch as *adam* is his Central Spirit, in the Garden of *Eden*, by his eating of the Tree of Knowledge of Good and Evil, desired through Knowledge (which is a seeing of the Spirit) to behold his Source and Original, by which means *Adam* fell out of the inner into the outward; and so begat *Seth* in his own likeness, and not in the Image of God, in which he was created: Now *Cham* did the same also, though in a more gross and material manner, when he gazed upon his Father's nakedness; wherefore also he was cursed by his Father, and made a Servant of Servants; whereas his other two Brothers, *Japhet* and *Sem*, went backwards with a Garment upon their shoulders, to cover their Father's nakedness, whereupon they obtained the Blessing, as *Adam* likewise might have done, in case he had behaved himself as they did, which indeed he ought to have done in his Central Spirit; *viz.* he should have gone backwards and wrought out the whole Creation, which was created before him (and of which he was the last) *viz.* from the sixth day to the third, which is the middle of the six days, and not have gone from one extreme to the other, as from the End to the Beginning, *viz.* from Man immediately to the Trees; but beginning from himself, [116] should have gone through all

Beasts backwards, and wrought them out one after another, and glorified them in himself, unto the very last of them (counting backwards) which are the creeping things, as the first bestial Life, which had their Original from the putrefaction of Herbs and Trees. Is not this likewise the reason why the spiritual Serpent (as being the head and chief amongst all the spiritual creeping Creatures in the spiritual World of Man) did first speak in *Adam*?

6 Q. When after the Deluge, the Children of *Noah*, who were saved in the Ark, and in whom all the Souls that loved before the Deluge (except *Henoch* alone, whom Scripture exempts) and perished in it, were ingrafted, had now propagated and multiplied themselves, until the number of their Children and Grand-children was grown very great, and perceived in themselves one Mind, Speech, and Expression: but withal, considering that this unity of their could not be lasting and constant, but that in process of time they would be divided. May we not suppose therefore, that from an apprehension of such a Division, and an endeavor to prevent the same, when in their journeying towards the East, they found a Valley in the Land of *Shinar*, even a vast extended plain where they might dwell together they unanimously (as who were all of one Mind and Language) agreed to build there a City and Tower whose head should reach up to Heaven? [117]

And may not this Relation contain this secret and hidden meaning, That they had a mind to build a City and Temple, according to the pattern which is in Heaven, and which was afterward shewed to *Moses*

on Mount *Sinai*, and the description of it given to *David*, in order to the building of the Temple? But forasmuch as the right time was not then, nor they the persons whom God had chosen for this purpose to build him an House and Temple; nor had chosen the right place, because God had destinated *Jerusalem* for that purpose; therefore were they from thence scattered abroad upon the face of the whole Earth.

7 Q. Now by what means those that built the Tower of *Babel*, were, after their being scattered over the face of the whole Earth, brought together again and united, doth not the Wisdom of God hint this to us also in Holy Writ? And that the beginning of this union was brought about in *Abraham*, as in whom they first of all, in a spiritual manner did revolve, to the end that (according to the manifold promises of God made unto him) all Nations of the Earth might be Blessed in him, who was the Forefather of Christ, by whom the Souls of all Nations were created. And did not the Wisdom of God, according to the testimony of the Holy Writ, in order to this ingrafting and uniting of all Nations in *Abraham* particularly make choice of three persons, *viz.* *Abraham* himself, *Sarah* (who was *Abraham's* Sister by the Fathers side, and of excelling [118] Beauty, Wisdom and Piety) and *Loth* the Son of *Abraham's* Brother? And doth not the Divine Wisdom in their History, as with a finger point out to us, how by means of these persons, first all the head Families or Generations of all the Nations of the Earth, and by means of these, afterwards all others were by degrees again brought

into union, and implanted into the holy Line of Christ, the universal Head of all Mankind, and living Cornerstone of the whole heavenly Building: May we not likewise from the said History, when duely considered, understand how first the *Egyptians* were implanted into *Abraham*, *Gen.* 12. 15 and following verses; afterwards the four Kings whom he overthrew, next the King and people of *Sodom*; and last of all the *Philistines*?

8 Q. Do not we find it plain in the History how the *Egyptians* became implanted into *Abraham*, when *Abraham* coming as a Prophet into *Egypt* with his Wife *Sarah* (at which time not without a particular Spirit of Prophecy, he desired of his Wife that she would upon occasion tell others that she was his Sister, that it might go well with him for her sake, and that his Soul might live because of her; for God having promised to *Abraham*, that all Nations should be blessed in him, this was done by *Abraham* in order to the bringing all Nations into himself by means of his Wife *Sarah*) and King *Pharaoh* had commanded *Sarah* to be taken into his House, as being resolved to make her his Wife; whereupon she became spiritually im- [119] pregnated by *Pharaoh* (as ruler over people) through the love which *Pharaoh* had imprinted in her; concerning which matter, we have elsewhere made mention, where we treated of the Conception and Birth of Man, and shewed that a spiritual impregnation must always precede a bodily or carnal one?

9 Q. That the Kings which *Abraham* smote, and those which he deliver'd, *Gen.* 14. and in particular

the King of *Sodom*, whom he rescued by venturing his life for them, and so purchased them with his own life, for his property; that all these, I say, were likewise implanted in him, doth not this clearly appear from hence, that *Abraham*, upon the Kings of *Sodom's* request, did not give unto him the Souls of men, (forasmuch as they were now become his own) but onely the stuff of outward goods, *Gen. 14.23.* and so kept the Souls united in himself, for that he was now become Lord over them?

And did not all these Souls afterwards, by means of *Lot* and his Wife and two Daughters, revolve in *Abraham*? For first they entred into *Lot*, when he offer'd both his Daughters to the *Sodomites*, for to deliver the two young men out of their hands. And into his Wife, forasmuch as she (who was a Daughter of *Sodom*) when, contrary to the Command of the Angel, she looked back towards *Sodom*, and by her desire after, and compassionate love towards her Daughters Bridegrooms, and the rest of the *Sodomites*, who then perished, did draw [120] them into, and unite them to her self, wherefore she was changed into a pillar of Salt. Which transmutation, forasmuch as it was impossible to natural, doth not the Divine Wisdom by this Salt Pillar shew unto us, that the Blood (in which is the Soul) of all and every inhabitant of *Sodom*, by means of the said fire being purified, was turned into Salt, and became united in one Center, *viz.* the magnetical compassionate desire of *Lots* Wife, who by this means was turned into a Pillar of Salt.

And may we not further suppose, that the said *Lots* Wife entred into both her Daughters (as being their Mother) and became united with them, because they had drawn their Mother, in her compassionate Spirit, into themselves? And as for these Daughters, were they not afterwards implanted in *Lot*, when they lay with him whilst he slept, and conceived by him, without and against his will and knowledge, in like manner as before he delivered his Daughters against their will to the *Sodomites* to abuse them? And were not both these passages superintended by a disposal and ordering of the Divine Wisdom?

Is it not also well worth our Animadversion, why two Angels came to *Sodom*, and onely one of them (*viz.* the Lord) continued with *Abraham*? And what afterwards became of these two Angels?

In like manner, why *Abraham* commanded waiter to be fetch'd, to wash the feet of the three men that came to him, and set before them hearth-cakes of fine flower, with milk, butter, and an he-calf; (which are food fit for a child) whereas no mention is made that he offer'd them any thing to drink?

Moreover, what may be the signification of these words, which the Lord speaks to *Abraham*, *Gen. 18. 14. At the time appointed returning I will return unto thee, according to the time of life?* Whether, I say, this can admit of any other meaning than that the Holy Ghost did contribute to the conception of *Isaac*? And this the rather, because in the 21. Chapter it is said, that *the Lord visited Sarah, as he had said, and did unto her, as he had spoken: for Sarah conceived, &c.* Concerning which much might

be here said, as likewise concerning the Children of *Lot's* Daughters, *viz.* the *Moabites* and *Ammonites*, what kind of People they were, and why God upon the account of this their relation to *Lot* and *Abraham* and their wonderful Original, did take care of them, and expressly commanded the Children of *Israel*, that in destroying the other Nations, they should spare these. All which we pass by, to avoid prolixity.

And as for *lot*, who was the third Person that was an instrument of implanting the *Sodomites* into *Abraham*; was not he himself two several ways ingrafted in and united with *Abraham*? *Viz.* First by his Birth, as being his Brothers Son, and then [122] again, when *Abraham* with the hazard of his own Life, delivered him together with all the Inhabitants of *Sodom*, out of the land of their Enemies.

10 Q. How the *Philistines* became ingrafted into *Abraham*? May not this be easily gathered from the 20 Chapter of *Genesis*, as being most expressly hinted throughout that whole Chapter, from beginning to end, (which the inquisitive Reader may be pleased to turn to, and read over, well weighing and considering the several passages of it) *viz.* how *Sarah* became spiritually impregnated by *Abimelech*, (the Father of Kings, according to the signification of that name in the Hebrew) and how all the Births of his House and of his whole Kingdom entred into her, which may it not be inferred from hence, For that *all the wombs of Abimelech's house were shut up by the Lord, for Sarah Abraham's wife's sake*? Which afterwards were opened again upon *Abraham's* Prayer; and so were healed and restored by the fruit-

ful and proliferous intercession of *Abraham*, with whom they were already spiritually united. This I leave to the understanding Readers own consideration.

11 Q. Do not we likewise find a plain Argument and Evidence for proof of the Revolution of Souls in the History of *Dinah*? *Gen.* 34. For can any firmer or surer union and alliance of two different People be imagined, than was that which was entred upon and concluded, betwixt *Jacob* and his Sons, on the one side, and *Hamor* and his Son [123] *Sichem*, and all the People of the Land on the other side, as being ratified by the strong and indissoluble tie of Matrimonial Union? And seeing that this high and weighty undertaking, which was carried on with so much earnestness and concern, did to outward appearance come to nothing: What may we therefore suppose was the cause why the Divine Wisdom ordered the same to be so exactly and carefully set down in writing, without omitting of the least circumstance thereto belonging; if there were not some exceeding great Mystery hidden in Spirit under this History? And what can this Mystery be else, but the spiritual union, transplantation, and ingrafting of this People, by means of a conjugal band, and the slaughter which followed thereupon, into the Tribes of the Children of *Israel*, especially those of *Simeon* and *Levi*, who had already in their wrath Prophesied and said, That they would be United and become one People, in case they would be Circumcised, and who killed them, and took all their Goods, Children, and Wives to themselves? For that a particular provi-

dence of God did superintend this whole affair, and directed all to an end sutable and comports with the Divine Wisdom and Designe: is not this clear from hence, that *God caused a fear and terrour to fall upon the inhabitants of the land, so that they did not pursue after Jacob and his sons*; as we see, *Gen. 35. 5.*

12 Q. And are not some other passages concerning *Jacob* and his Sons well worth our consideration, with reference to this Hypothesis? As that concerning *Judah* (who was the fourth Son of *Jacob* by *Leah*) of whose Tribe *Jesus* was born; how he raised the seed of both his Sons, in his Daughter-in-Law *Thamar*; concerning which mention hath been made already?

13. Q. And is not the History of *Moses* and the Children of *Israel* alike memorable? And the Doctrine of Revolution very plainly held forth in the same? For seeing that God began a new Union in *Moses*, in order to reveal himself, to produce a new World, and to settle a new Government, as before he had done in *Noah* and *Abraham*: Is it not on this account that the Wisdom of God, not without a singular Mystery, represents to us, *Exod. 2. 2,3.* how *Moses* when he was yet a Child, swam upon the waters in an Ark of Rushes, as before in the Creation, *Gen. 1.* it is mentioned that the Spirit of God moved upon the Waters; and as *Gen. 7.8.* *Noah* saved himself in the Ark upon the Waters, as was formerly mentioned.

And forasmuch as Divine Wisdom had chosen *Moses* to be a Leader and Governour of this new

rising Birth; and that no new one can be without a dying of the old and foregoing: was it not therefore fitting that *Moses* himself from the very beginning of the work should enter upon dying, as when the *Lord* came unto him and would have killed him, *Exod. 4. 24.* And seeing that by means of him all the *Egyptians* were to be transplanted into the *Israelites*, and consequently be made partakers of Circumcision; was not that expression of *Zipporah* Prophetical, think we, when she said to *Moses*, *Thou art to me a bridegroom of bloods, and that because of Circumcision.*

Now in order to the production of this new World and Birth; was it not needful for the old to perish, and that in the Water, as being the first matter; forasmuch as every new Birth and Creation proceeds from the water, as *Christ* himself witnesseth, *John 3. 5.*

Now this great Renovation, as a kind of new Creation, which was to be carried on for the good and salvation of two Nations, in order to the rising of a new Life; what was it else. But the transplantation of the *Egyptians* into the *Israelites*? And to the end that the same might be brought about; was it not necessary for the *Egyptians* to die before, forasmuch as without the Death of the old Birth, no such new one can arise, according to the testimony of *Christ*? *John 12. 24.*

And forasmuch as every Birth must take its beginning from a Child-like Being; may it not have been for this reason, that the Divine Wisdom so ordered it, that *Pharaoh* who was the head of the

Egyptians and their Center, caused all the male Children of the *Israelites* to be drowned, to the end that afterward by the right of Retaliation to *Egyptians* might be drowned likewise, and by means of the drowned Children of the *Israelites*, be transplanted into their Mothers? For may not we suppose that the troubled and vengeance-cry- [126] ing spirit of the Fathers and Mothers, did constantly remain united with their drowned Children (as in whom their Life was entred) in the water, and was operative there, until the right of Retaliation was fulfilled and executed upon those that were the cause of the Deaths?

14 Q. To the end therefore that this right of Retaliation might be fulfilled upon *Pharaoh* and the *Egyptians*, and they drowned likewise; was it not necessary that an union of the Spirits of both Nations should precede, so as the *Egyptians* might be joyned and cleave to the *Israelites*; to the end that they thereby might be able to draw the *Egyptians* unto them, as by a magnetical power?

And was not this, amongst other things a mean in order hereto, that the Children of *Israel* were commanded to borrow of the *Egyptians* Jewels of Gold, and of Silver, and Raiment, to the end that for the recovering of these, they might be put upon pursuing after the *Israelites*, their hearts and minds sticking fast, and cleaving to the beloved Goods and Jewels the *Israelites* had taken from them?

Yea, may not yet possible a greater mystery lie hid under the veil of this outward Narrative? For seeing that here was designed a total and perfect ingrafting

of the whole man, with his three chief parts, *viz.* Body, Soul, and Spirit, may not we suppose, that according to a mystical understanding, by Gold the Spirit, by Silver the Soul, [127] and by Raiment the Body of the *Egyptians* is signified to us, *viz.* that all these three were to be ingrafted into the *Israelites*?

Is not this likewise hinted to us, *Exod.* 3. 22. where God commanded the *Israelitish* women to borrow these things from the *Egyptians*, without making any mention of men at all? And may not we suppose this to have been the reason; for that this transplantation in order to a new Birth and Life, could not be accomplished but by women?

And is not this transplantation further intimated to us, in that God expressly commanded the *Israelites* that they should take the Jewels and Raiment (by which in a mystery was signified the Spirit, Soul, and Body of the *Egyptians*, as might be easily made out) which they had borrowed of the *Egyptians*, and put them upon their Sons and Daughters; because the *Egyptians* were to enter into them, and by their means be ingrafted into the Lineage of the Children of *Israel*?

And is it not clear from hence, that the Sons and Daughters which were afterwards begot and born of the Children of *Israel* were even those very *Egyptians* which perished and were drowned in the *Red Sea*? And consequently the Children of *Israel*, by bestowing them upon their Children, did restore to the *Egyptians* what formerly they had onely borrowed of them?

And was not *Pharaoh* himself the King of *Egypt*, the chief means of accomplishing this great work, by his being hardened, for which end God had [128] raised him, as himself saith to *Moses*, *Exod.* 4. 21. Chap. 7. 3. Chap. 9. 16. To which also the Apostle hath an eye, *Rom.* 9. 17. What think we also was the reason why God in order to the delivering of the Children of *Israel*, slew all the First-Born of the *Egyptians*, both of Men and Beasts; and thereupon commanded the Children of *Israel* to sanctifie to him all the First-Born of Man and Beast, with this express injunction, that their Children should ask of them why they did so, they should give them this answer, That therefore they Sanctified to the Lord every First-born, both of Man and Beast; because the Lord for to deliver them, had slain all the First-born of the *Egyptians*, *Exod.* 13. 14, 15, 16. What else can be the kernel of Wisdom and Mystery that lies under the shell of the History, but this: that God would thereby signifie, seeing that what he kills he makes alive again, according to the Testimony of Holy Writ, *Deut.* 32. 39. *Wisd.* 16. 13. *Tob.* 13. 2. that the First-born that were killed in *Egypt*, were in the first place made alive again in the First-born of the Children of *Israel*?

Doth it not likewise seem probable, that the transplantation of those First-born of the *Egyptians* was chiefly into the Tribe of *Levi*, because God Sanctified them himself, instead of all the First-born of *Israel*, and set them apart for the Priesthood and Temple service? [129]

What may we likewise think to be the reason (comporting with that Divine Wisdom which every where shines forth in Holy Writ) why the Women, even all the *Israelitish* women, and particularly *Miriam* the Prophetess, as the chief and leader of the Chorus, went out with Timbrels and made the Air resound with their Voices and Instruments, when they saw the dead Bodies of the drowned *Egyptians* lying upon the Shore of the *Red-Sea*; and without doubt by this Spectacle were put in mind of the Gold, and Silver, Jewels and Raiment of theirs which they were now possessed of; as likewise that according to the Divine Disposal they were the causes of their Death? And may it not here be worth our enquiry whether these very thoughts of theirs might not be a mean, by which the drowned *Egyptians* entred into the Women of *Israel*, and so in process of time were born of them, in order to their Renovation?

15 Q. Forasmuch as we read, *Deut.* 7. 22. that God commanded the *Israelites* not to destroy the Heathen People all at once, but by degrees and time after time, that the Beasts of the Field might not increase upon them &c. Doth not this seem to bear understanding, *viz.* that because the Children of *Israel* did onely feed on the tame and clean Beasts, whereas the Heathen did promiscuously make use of wild Beasts of the Field for food; and that in case the Heathens had been destroyed all at once, the said wild Beasts would have grown too numerous, wherefore the [130] command was given to destroy them by degrees that some of them might remain to consume the Beasts of the Field?

May we not therefore conclude from all this that forasmuch as the said Beasts of the Field served for food and nourishment to the Heathen, they by this means became ennobled into Mankind and when those Heathens that were afterwards destroyed by the *Israelites*, they entred by Revolution into them; by which means an advance and melioration was brought about: First of the Beasts, by their being ennobled, and then of the Heathens by their being ingrafted into the Line of the Sons and Children of God; and from thence still to advance further and further. From one degree of exaltation and melioration to another, until all at last return to unity again? Thus we see that all the *Israelites* that came out of *Egypt*, *Caleb* and *Joshuah* onely excepted, did even in like manner perish in the Wilderness, and did not enter into the Promised Land; but were fain to revolve several times before they could arrive to a certain step or degree of perfection.

16 Q. We read further, *Levit.* 25. That the Land of *Canaan* was to be divided amongst the Children of *Israel* by lot, according to the names of the Tribes of their Fathers; and that the Law was made by God himself, that the Inheritance of every Tribe was to abide with it, and could not be alienated or devolve to another. Upon which account also the year of *Jubile* was appointed, [131] in which whatsoever has been alienated was to return to its first owners; to the end that every one being repossessed of the self-same Land, which by the first casting of Lots fell to be the Portion and Propriety of their fore-Fathers, and which was, as it were the foundation—root of their

whole flock, and all the boughs and branches growing on the same; and from whence not onely they derived their nourishment and increase, but their very Bodies themselves: I say, that they might again (as it were) be planted into the same and become united with it, and that so by means of their proprietary enjoyment of it, the said Land might revolve in them (according to the Divine Ordinance and Appointment) in order to its further perfection and glorification. And this Inheritance thus divided by Lot, not onely Sons but Daughters also, with some restrictions had a share, according to Gods Laws given by *Moses*. And so it was adjudged and determined by God himself, in the case of the Daughters of *Zelophehad*, *Num.* 27. 36. *viz.* that to them should be granted the free possession of their Fathers Inheritance (for their Father had left never a Son behind him) yet with this caution, that they must marry into the Family of the Tribe of their Father. And may not we with ground conclude, that this was thus appointed, to the end the deceased fore-Fathers Predecessours and Fathers of these Daughters might by revolving through them be restored again to their own Inheritance, as also for to shew, that in case of [132] the want of Sons, the Souls may revolve through Daughters?

May not we likewise here be informed of the reason why the Children of *Israel* were commanded, that the surviving Brother should raise up the seed of his Brother deceased without leaving and Heirs? And will it not follow, that the Husbands which the Daughters of *Zelophehad* married being of their

Tribe, by their Wives raised up seed to *Zelophehad* deceased, without leaving an Heir Male that might perform the same.

17 Q. Moreover, do not we meet with another proof of this Doctrine of Revolutions in *Lev. 18.* where certain Rules and Limitations are given by God himself about Marriages with those that are near of kin, determining what is lawful and what unlawful in that matter; and when we narrowly into the ground of the said Rules and Restrictions, must we not conclude, that though it be wholly natural for men to cohabite with women, yet that God himself set these bounds, to the end that the order and way of Nature which is appointed for mankind, might not be neglected, perverted, broken, or removed? And is not this the greatest and most universal Law and Ordinance, which the Creator once for all hath established in Nature, *viz.* that in all natural propagations there might be a continual processions or going forwards?

Now that in Nature it is so ordered, that Life goes always forwards, and that Parents do live in [133] their Children, doth not daily experience teach us this? Thus we see that when a Mother finds her sick Child drawing near to death, she is so highly afflicted and anguished, that she oft wisheth to die for her Child? Of which we have examples, that Fathers have offer'd themselves to be hang'd for their Sons; whereby they gave sufficient evidence, that their own lives were sensible of, and did suffer what ever happened to their Children.

Now this Law of Nature could never be broken, in whatsoever degree of affinity or consanguinity Man and Wife might be related together, if (according to the common opinion) God should for every Birth create a new Soul, and put it into the Body; for so no such confusion of perverting of the order of Nature could happen.

Whereas on the contrary, according to our Hypothesis, which supposeth many Souls centred and united together, every one of which in a due order and procession must manifest and display it self in many different births and propagations; would it not follow, that form such promiscuous and disorderly commixture, a great confusion would arise, to the subversion of the order of Nature? For was is not therefore thus ordained by God, because he is a God of Order? And must not his will incontestably take place?

18 Q We will here omit many passages and examples relating to this matter, which might be alledged out of the five Books of Moses, and onely make reflection on some passages in the Ten Commandments. [134]

When we read, *Exod. 20. 5, 6.* That God *will visit the sins of the fathers upon the children unto the third and fourth generation of them that hate him, but shew mercy to thousands of them that love him, and keep his commandments.* May it not bear this Sense? That forasmuch as formerly hath been hinted concerning the Conception and Birth of Man, every Child is generated and formed of the Seed of his Parents, and that each of these Seeds is twofold, *viz.*

Male and Female, so as the Child is as it were made up of four: Is it not therefore worth our enquiry, whether or no all out-working must not happen in four Generations? For do not we observe, that when a Father begins to grow covetous, the said vitious disposition increaseth in his Child, and in his Grand-child arrives to extreme covetousness? And then when its Vice hath attained to its full growth and maturity, the great Grand child proves a Prodigal and Spend-thrift, because he hath had nothing of the said covetous inclination transmitted to him; but rather is possessed with ah hatred against it, forasmuch as by means thereof he hath been oft pressed and forced against his will, and thus being made sensible of the evil of it; he takes up an hatred against it, and consequently falls into the opposite extreme, so that he lavishly spends all what his Forefathers in their Covetousness had scraped together, and leaves nothing but Poverty to his Child, which Poverty then occasions that his Childs great-Grand-child becomes disposed to grow up from this humble reduction to a new propagation. [135]

And the same may be said of any other Vices whatsoever. For ought we not always to keep in mind this great and fundamental Maxim, That God never punisheth for sin but with this aim, that his creature thereby may be amended, and his Salvation promoted (forasmuch as Sin, which is finite cannot come in any competition with the infinite Emanation of the Grace of the Creatour in his Creature) He being in the highest degree Righteous and Good; and gives to man the fruits of his own doing: For man

himself works his own suffering and punishment; but God in an by the same works out and manifests His own Glory.

Would it not therefore prove a very false imagination for any one to think, that God for every Birth doth create a new Soul, and afterwards eternally punish the same for sin (which according to the meaning of some) it could not avoid, nor was once guilty of? For this can never comport with the infinite Righteousness and Mercy of God. Nor according to this Supposition can it be true which is said in Scripture, that we all sinned in *Adam*; for how could we sin in him except we had lived and been in him.

Is it not therefore more rational for us to conceive, that the Soul of a Child prae-exists in its Parents, and takes its original from them; and they being sinners do intangle their children in their sin, by which means they get a share in their guilt and punishment? And may not we in this way often be informed of the sin, by the punishment, and learn the sins of the Parents and [136] Forefathers by the punishments inflicted on their Children? As if we should suppose a wild Apple-tree that hath two main boughs, should have one of them cut off, and that a twig take from the same, should be grafted upon the stump from whence the bough was cut off; this ingrafted twig now brings forth good fruit, and the oftner it is grafted the better; because each grafting being a suffering or dying, doth advance it to a better Life: whereas on the contrary, the branches of the other bough continue as they were, because being

without suffering or dying it cannot be advanced to a new Life? And may not we with truth infer, that for this very reason, the passage of Gods visiting the Parents upon the Children unto the third and fourth generation, was inserted into the second Commandment?

19 Q. If any one here should object, that forasmuch as the punishment of sin continues onely to the third and fourth Generation, (as in which the utmost farthing is paid, of which our Saviour speaks, *Matth.* 5. 26. and *Matth.* 18. 23, 24, &c.) but the reward of love and obedience to God is promised to thousands; there seems to be no equality or proportion between the rewards and punishments of God? May we not answer this Objection thus? First we ought well to mind that both of them are bounded within a certain number: And again, that Gods rewards always exceed his punishing, to the glory and magnifying of his Mercy and Goodness, which by far exceeds his Severity and Vengeance: In the third place, that sin is [137] a falling off from God downwards, which in a short time comes to its end, whereas the recovery and bringing again to God doth still mount upwards and ascend higher and higher to Infinity, because the Divine Glory hath neither end nor limit, and that still nearer and nearer approaches are made to God in all Eternity. Lastly, for that wickedness must and shall have an end, because there can be no Eternal or Infinite Will. Wherefore the punishment of wicked men is not to be looked upon as that whereby the Creature should still become worse and worse; but as it is in order to the

changing of it from Evil to good, for that when the evil is transchanged, the Good then begins to work upwards, by innumerable steps of ascension towards God, though it can never reach so high as to reach his Being or Essence, (forasmuch as it is impossible that a Creature should become God) but must therefore continue to mount upwards, and continually attain to more and greater degrees of Glory.

For is not every Creature of God Infinite? Or at least Indefinite, so as no end or bound can be assigned to the increase and out-working of its power: Forasmuch as it is a piece or part of man, who is made out of all Creatures, and is the end of them. Seeing then that man was created in the Image of God, and that no end or bound is in God; must it not follow, that this creature Man, and in him all other Creatures must still work upwards and advance in good, to the utmost degree [138] of possible perfection without all ends or bounds? For God works without ceasing in the Creature through Christ, as our Saviour witnesseth, *John* 5. 17. *My father worketh hitherto, and I work also.*

20 Q. Notwithstanding that many other places of the Old Testament might be alledged for confirmation of this Doctrine of the Revolution of Humane Souls, yet for brevity we shall pass them by, and betake our selves to the New Testament; but there is yet one remarkable passage, *Ezek.* 16. 55. which we cannot pass by without some observation. The Query is then, that seeing the Lord there speaks thus: *When thy Sisters Sodom and her Daughters, shall return to their former estate, and Samaria and*

he Daughters shall return to their former estate, then thou also and thy Daughters shall return to your former estate: The question, I say is, how it is possible to *Sodom, Samaria, and Jerusalem*, to return to their former estate, without their living again in this world in flesh and body, as they did formerly? And whether this could be brought about any other way, than by being born again the common way into this world?

21 Q. We turn now to the New Testament, in which we find as clear and express testimonies of the Spirit of God in Christ and his Disciples, concerning the Truth and importance of this Doctrine of the Revolution or return of Souls, as in the old, we shall onely take a short view of some of the said places, because in the 200 Queries they have been more largely handled. [139]

The Question is then, how these following Texts of Scripture, *Matth, 7. 2. Luke 6. 37, 38. Mark 4. 24.* may be reconciled, *viz. With what measure you mete, it shall be measured to you again.* And *Rev 13. 10. He that leadeth into captivity: he that killeth with the sword, shall be killed with the sword.* Now how can these words be fulfilled, when we see that many of those who have used violence and unrighteousness, committed Murther and Manslaughter, led others to captivity, and the like, do notwithstanding all die upon their beds? Or how can the just Vengeance of God be satisfied upon them, if they be not to return again into this World, there to receive a due reward and punishment for their misdeeds, which in a former life or lives they have

committed, and for which they have not been punished, but are yet accountable, and therefore must make restoration, payment, and satisfaction?

22 Q. Moreover when our Saviour saith, *Mat. 23. 35, 36. That upon You* (speaking to the Jews) *may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias the son of Barachias, whom ye slew between the Temple and the Altar. Verily, I say unto you, that all these shall come upon this Generation.* How shall we understand this? Or how can it be supposed, that that generation should have killed *Abel, Zachary,* and all the Prophets?

In like manner, how shall we clear the 39th v. of the same Chapter, *viz. that they* (to whom Christ [140] there speaks) *should not see him from thenceforth, until they should say, Blessed is he that cometh in the Name of the Lord?* In case this be not admitted as a necessary consequence from these words, that the Souls of the men of that generation, had before been bodies upon the Earth, and then committed these Murthers and shed the foresaid righteous blood? And likewise that the same persons must appear again upon the earth, if ever they shall say, *Blessed is he that cometh in the name of the Lord?* Forasmuch as the Jews hitherto have never said or confessed any such thing.

23 Q. Again, when *Matth. 14. 1. till v. 12.* we read that when it was told *Herod*, what the ever Blessed Jesus had spoken and done; he presently supposed (*v. 2.*) that this Jesus was no other than *John* the Baptist, who was risen from the Dead; whom

formerly he had beheaded, as appears from what follows, till *v.* 12.

When we also find in the Evangelist *Mark*, Ch. 6. 14. until 29. that he informs us there with some very express and remarkable words and circumstances concerning this matter: Were it not well worth our pains once for all to inspect these and following places, which hereafter shall be alledged, more dilligently enquire into their meaning, and more maturely to weigh and consider of them than hitherto we have done? For in the foresaid place of *Mark*, we are told at the 15.*v.* that not onely *Herod* was of that Opinion, that Jesus was *John* the Baptist, but that other said that he [141] was *Elias*, and others again one of the Prophets. From whence we may perceive, that this was a very common Opinion, and taken for granted by the King, as well as his Subjects. And we have the same repeated by *Luke*, Ch. 9. 7,8,9. that some said that Jesus was *John*, others *Elias*, and other that one of the Prophets was risen from the Dead, &c.

24 Q. Now if any man should object, that these last cited places of Scripture do not evidence or make out the Return of Humane Souls, but rather the Resurrection of the Dead; may we not meet him with this answer, That the Return of Humane Souls was according to the Doctrine of the Jews, taken in a twofold meaning: to wit, First, when the Soul of a deceased person returns and is imbodyed in a new born Child: And again, when a man dies, and his Soul is transposed into the body of another man, who at that time is alive, so as the said Soul becomes, as it

were united with the Soul of that person; which state the Jews call *Ibber*, or a joyning and union of two Souls in one and the same body. In like manner as it happens to a woman that is with Child, she and her Child being so linked together, that both of them make up but one body, though the Souls both of Mother and Child as in the said body, being (as it were) joyned together. As it was with *Elijah* and *Elisha*, of which we may read, *Kings* 2. 9. till *v.* 15. that the Spirit of *Elijah* rested upon *Elisha*. Now these passages of Scripture now al- [142] ledged out fo the three Evangelists, must be taken according to the second meaning or acceptation of this Doctrine of the Jews, concerning the Return of Souls, and not in the first.

25 Q. Doth not likewise what is said of *John* the Baptist, *John* 1. 19, 20, &c. agree perfectly with what was just now mentioned; where the Jews being desirous to know of him who he was, asked him whether he were the Christ, or *Elias*, or that Prophet; as being of opinion, that he was really one of the parties they had mentioned, or some such like.

And if we compare with this place, *Matth.* 17. 10. till *v.* 13. shall we not find that our Saviour himself, as well as the Scribes, understood that *Elias* must come first? Yea, in the 11, 12, and 13. *v.* our Saviour doth plainly confirm, that *John* the Baptist was indeed *Elias*. We may compare with this, what is said, *Matth.* 11. 7 till *v.* 14. as likewise *Malach.* 4. 5, 6. And will not all these places make out most clearly, that *John* the Baptist according to the Testimony of Christ himself, was really and truly *Elias*?

But in case it be objected, that *John* the Baptist himself, *John* 1. 21. expressly denied that he was *Elias*: and how can this be reconciled with what our Saviour saith, *Matth.* 17. 10, 11, &c. and 11. 5, 6. compared with *Malach.* 4. 5. that *John* the Baptist was *Elias*? May not this objection be met with by saying, that *John* the Baptist answered the Jews that were sent to ask of him who he [143] was, that he was not that *Elias* whom they expected, *viz.* one that was to re-establish and set up against the temporal and worldly Government of the Jews.

26. Q, When yet further we take notice, what was the common Opinion the Jews had of our Saviour, *Mat.* 16. 13, 14, 15. *viz.* that he was either *John* the Baptist, or *Elias*, or *Jeremy*, or one of the Prophets. And we find the same likewise, *Mark* 8. 27, 28, 29. *Luke* 9. 18, 19. in which last place is added: Others say that one of the old Prophets is risen again.

What think we then may have been the reason why Christ asked his Disciples, what the People said of him who he was? Shall we suppose it was because he needed to be informed by them? No, surely he knew very well what the Jews said of him: *For* (as it is witnessed in the fore-mentioned place, *John* 2. 24, 35.) *he knew all things, and needed not that any man should bear witness of man; for he knew what was in man. But he was willing (as on another occasion relating to Lazurus, Joh. 11. 15.) for their sakes to ask them these questions; that by this means this Doctrine might be imprinted in their minds, and consequently, that it might be a perpetual memorial and remembrance, for all times and people to come;*

by being set down amongst the Testimonies of Holy Scripture.

As likewise, that it might be a means at any time, when Atheism should arise and begin to prevail upon the minds of men, then to deliver and [144] disentangle them from the snares of many confused contentions and jarrings about Gods Righteousness, Love, Praescience, Praedestination, and other glorious Attributes of God. And that by this Doctrine of the Revolution of Souls, they might be helped to rid themselves of the former intanglements; and might come plainly to see and acknowledge the Beauty, Riches, and agreeing Harmony of all the Divine Attributes.

For we must here take notice, that the Jews have always esteemed this point, as an undeniable and eternal firmly established truth, *viz.* that God at all times, and in all ways and manners, is perfectly Righteous and Good in all that he doth; and that it never can be thought of him, that in any thing he should in the least measure deal unbecomingly, and that all judgements and punishments which light upon any, are therefore laid upon them because they are deserved, equal and becoming rewards of Sin. When therefore at any time the Righteousness of God should seem to be impeach'd by our dark and ignorant reason and thoughts, will it not then beseech us to take our refuge to this Doctrine and fundamental Point; forasmuch as the same doth evidence to us, all the glorious Attributes of God, and frees them from great difficulties and absurdities?

27 Q. The following Testimonies taken out of the New Testament, will they not, being compared with what hath been already said, give a further evidence to this Doctrine? As for instance, [145] *John* 9. 1. till v. 39. where a large account is given concerning the man that was born blind, how the same in a wonderful manner was healed by our Saviour, and how his Disciples upon their first information about the concern of this blind man, asked their Master (constantly with this Catholick Doctrine of the Jews) v. 2. *Whether he (the blind man) had sinned, or his parents that he was born blind?* And doth not this question plainly imply, that this had been in Life and corporeal Being, antecedently to this his last Birth? For how could it else in a natural way be supposed of him; that he should sin before he was born? And that for the same he was now punished, by being born blind? And doth not our ever Blessed and most wise Saviour most wisely answer this question? For he seems to allow, that this possibly might have been the cause which they propounded and supposed to be; and therefore doth not in the least reprove his Disciples for the extravagance of these their thoughts, consonant to this Catholick Doctrine of the Return of Humane Souls; but did much more seem to approve of it, and grant that this might have been the cause; yea, tacitly to assert that same: But yet at last shews them, that this Hypothesis was not applicable to the case before them; for he tells them v. 3. *Neither hath this man sinned nor his parents (so as for his or their sin this punishment had betided him) but that the works of God should be*

made manifest in him: viz, that this wonderful Cure of Jesus, to the admira- [146] tion of the Spectators and the exaltation of the Glory of God might be performed upon him: as likewise, that he might serve for a Type and instance of the great works of Christ, who was come into the World for to open the Eyes of the Blind.

28 Q. Forasmuch as in the fore-going Questions it hath been shewed, that the evolution of Humane Souls, was not onely known amongst the Jews, and acknowledged for a certain and incontestable Truth; but likewise confirmed by our ever Blessed Lord and Saviour Jesus Christ himself, it is worthy our inquiry, whether by this means a Door be not opened, for a better and more clear understanding of the intent and aim of our Saviour, in all or most of the Parables he used to propound to the People, as well as his Disciples? As for instance, the Parable of the unjust Steward, recorded *Luke* 16. 1. till v.8. who when his Master demanded of him an account of his Stewardship, in the management of which he had not answered the truth reposed in him, and therefore knew well enough that he must lose his place; doth not he most craftily make provision for his future condition, which he was in the prospect of; concluding with himself to employ the small remainder of time he had left in his employment, in providing for, and promoting his own interest, as he found would be most serviceable to his future condition: and this he did by dealing friendly with the Debtors of his Lord, thereby to ingage [147] them to the like friendliness and beneficence towards him, when he

should be put out of his employment, even by rebating to them a great part of their debts to his Master, as may be seen at large in that Parable: In the 9th verse our Saviour begins to open and declare his meaning and aim in this Parable, in these words: *And I say unto you; make unto your selves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.* And afterwards further expresseth himself in the following verses. Now that the explication of this ninth verse hath occasioned much trouble to the learned Expositors of Scripture; as meeting with great difficulty in their endeavor of clearing and explaining the same; is sufficiently known; whereas, if they had well understood this Doctrine of the Revolution of Humane Souls, would they not have done it with much more ease? Fro our Blessed and Wise Master Christ, hath not onely in this Parable recommended to us the good use and charitable communication of these earthly good things which the Divine Providence offords us, placing us as Stewards over them; but also excited and perswaded us to this Love and Beneficence towards out Neighbours. For is it not plainly hinted to us, that when any one lends a helping hand to the poor, to Widows, and Orphans, or any other that are in distress; that by this means he is taken in, and gets a place in the Hearts and Souls of those who are freed from distress by him, insomuch as his [149] Image is so deeply imprinted and rooted in their mind and Soul, that when this rich person comes to die, he then in and with the said poor, whom formerly he

hath delivered from their distress, and into whom he hath been planted, by means of his love and beneficence, comes into Poverty and other distress, in order to his Purification.

Is it not likewise well worth our Animadversion here, that the greatest Riches must be changed into the greatest Poverty? And that those Rich persons, who in this manner enter into the Poor, and being in want with them, are by means of such their sufferings advanced towards a Spiritual and Heavenly Birth, Growth, and Increase, and that much more that ever they could have been in all their former riches and high state? And may not we by this means arrive at the true and proper meaning of that hard saying of Christ to his Disciples, *Mark 10. 23,24.* (and is also mentioned by the other Evangelists) *viz. That it is a hard thing for a rich man to enter into the kingdom of heaven:* but afterwards addes, that by a rich man he meant *one that trusts in his riches,* and *Luke 18. 17.* that *what was impossible with man was possible with God, viz,* in the way an manner as hath been said, when the rich man dies and is born again, or is taken into the poor (to whom he hath shewed himself loving and charitable) who are yet alive, to bud and bloom anew; and that by means of suffering he may grow up to a full Heavenly Stature and Proportion. [149]

May we not likewise to this same purpose alledge that other Parable of Christ in the same Chapter of *Luke*, concerning the rich man and *Lazarus*? But we will leave this to the enquiry and consideration of him that is a lover of these mysteries; and pass by

several other places of Holy Writ, pointed to the Case in hand; and proceed to those testimonies and proofs of this Doctrine of the Revolution of Souls, which we meet with in the writings of the Apostles.

29 Q. If any one will read the 11 Chapter to the *Romans* with attention, and exactly weight and consider the same, making use of his understanding and found judgement without partiality or prejudice, will he not thereby be enabled to find out a true and right explication of many passages in the said Chapter, concerning the breaking off of natural branches, and their casting away, in order to the grafting in of other strange branches, which formerly did not belong to the Tree; and then the ingrafting again of the natural branches which before were cut off, as is most expressly declared in the 23rd and following verses: At the 25th verse *Paul* calls it a Mystery, and v. 26 saith, that *when the fullness of the Gentiles shall be come in, then all Israel shall be saved*. Besides several other remarkable passages in the same Chapter, both before and after the verses now cited; which would prove very dark and hard to be understood, without being illustrated by this Hypothesis of the Revolution of Souls. And we may plainly perceive [150] from hence, that this Doctrine was held for a certain and approved truth by the Apostles.

30 Q. And besides these testimonies, is it not worth our consideration, what the Apostle mentions 1 *Thess.* 4. 14. to the end, concerning the Resurrection of the Dead, &c? And will it not be a difficult thing to find out the Apostles meaning and sense in

those verses, without laying the Doctrine for a foundation?

31 Q. That we may by way of over-poise draw some arguments from Nature, and the condition and state of man, we'll propound this Query; Seeing we find that a child doth not come into the World, till he hath held out nine months, or ten Lunar Revolutions in his Mothers Body, as was already mentioned, until he have attained all his parts and members; and forasmuch as all the works of God are perfect, must not therefore the Life also, which dwells and operates in Bodies, have time allowed for to arrive at its perfection by divers steps and degrees, even as well as the Bodies of Children stand in need of so much time for to attain their perfection? And forasmuch as we see that Children when they are newly born, are like clean white Paper, (that is without all Images) to the end they may be fit and disposed, every one according to his property, to take in all objects that present themselves to them, and to work out the same: and seeing that this out-working is very imperfect in Children; yea, that but very few are found amongst old people, which have attained to [151] perfection: must not we then conclude, from the power a man hath to obtain the highest perfection possible in this World, that that said power must at one time or other be brought into act and perfected? And that in this World, seeing it is very probable that man must attain his end, where he hath had his beginning? For seeing man consists of many parts, and that during his Life time he doth not onely work out some few of them to any perfection,

as from his Childhood to his Youth, from his Youth to Manhood, and from thence to old Age; all which parts are again multifariously diversified, as we may perceive that from one man many do proceed, and they of different properties. Must not he therefore also have different times allotted him for the working out of those parts to perfection? And what other medium can we imagine for to attain to this perfection, than by dying to their former body, by which means the ungodly are snatch'd away from the stage of this World, that they may no further proceed in their wickedness, but may be prepared to enter into another body, therein to be punished for the sins of their former Life, and receive the measure they have measured out to others, in order to their being bettered thereby. Whereas on the contrary, to the pious and good, a way is made by means of the suffering of Death, for them to attain to a higher degree of perfection, than yet they are arrived to. [152]

And do not we thus perceive the reason, why men must be several times born into this World? For by getting of Children, in whom they partly propagate themselves, they are disposed to receive new Idea's, both good and bad, and thereby to enlarge their circumference, which is their Kingdom: Good Idea's, that by working out of the same, they may be advanced to further perfection; and evil Idea's, that they may subdue and rule over them? And to the end they may be fitted for the reception of both these, is it not necessary, that by Death they lose the remembrance of their former Images?

But if we will not allow and admit of this Doctrine of the Revolution of Souls; then we must assert either that Souls are made perfect in this one Life (which contradicts our daily experience) or that they never arrive to it, which is contrary to the Wisdom and Goodness of God? Or lastly, that some where without this World (where yet they had their first bodily beginning, and were placed, to the end that therein they might work out their perfection) they shall attain to perfection; the which for many reasons (for brevity here past by) cannot be admitted.

32 Q. Is it not likewise well worth our consideration, that even as the hands and feet are formed the last of all the other members in the womb of the Mother; so they are the first that die, as experience teacheth? And doth it not deserve our serious thoughts, that whereas a Child during the [153] time of nine months is formed in his Mothers Womb, amidst so many cares, sufferings, and dangers of Life, and all this (according to the aim if Nature) in order to a degree of out-working of Life in this World? Now when it happens that a Child dies within a day or two after its birth, must not we own that the said Child did not reach the aim and end of Nature, to which its formation in the Mothers womb was directed? And though indeed there must be a cause of this sudden cutting off, yet cannot the said cause be so prevalent and powerful, as is the Divine Wisdom and Providence, and the aim and mark of the Workmaster himself, in cutting off the Childs Life, which is, that the Child by means of Revolution should be wrought out and made perfect, to the end

that what hath had a beginning may likewise attain its end.

33 Q. Moreover, when we find that Children in the womb be formed out of Eggs, of which there are so great a number in every woman, that we do not find one that bears so many Children as she hath Eggs, which she brought into the World with her: Must not we therefore conclude, that the rest of these Eggs were created in vain, in case they should not at some time or other attain to their full perfection? Not to remove this difficulty, must not we conclude, that the Life of these Eggs, doth propagate itself another way, to the end that what doth not arrive at perfection one time, may attain it at another? And that there- [154] fore the remaining Eggs must necessarily be revolved in order to their perfection, at which in the production of them, Nature had directed her intention?

In like manner, what can we suppose to be the reason of that express command of God, which we read, *Deut. 23. 2.* That *no bastard should enter into the congregations of the Lord to the tenth generation*; but this, that by means of ten Revolutions, the evil might be wrought out?

34 Q. If any should Query, seeing that Man is constantly changed and renewed, from one Life into another; how is it possible that notwithstanding all these changes, his memory should continue with him? May we not return to this answer? That how great so ever the efflux or emanation from any man may be, yet he continues still as the General and Commander over all his out-workings and emana-

tions, onely he grows older, that is, approacheth nearer and nearer to perfection, according to the proportion of his work he hath wrought out in this World: and that the Spirits which he hath given forth are his remembrancers and monitors, and still abide with him. And therefore, when a man brings wisdom with him into this World, is it not proof that he hath attained, and wrought out the same in another Life or preceding Revolution?

35 Q. But in case it should be further objected; how is it possible that a man should several times be born into the World, and yet not be able to call [155] to mind the least of any thing that hath passed in the former times of his Life; may not we return this answer, That the onely end of a mans being in this World is, that he may attain to perfection; and if he attains the same in any of his Life times (so as he works it out himself) it abides with him, and accompanies him through all his Lives and Revolutions. And that it is not at all material that a man cannot call to mind, or give any account of the trouble he hath had, before he arrived so far as now he is come; no more than it is any trouble to us, or matter of disquiet, that we cannot remember how we first learn'd to go, or how many difficulties and accidents we met with in that undertaking? It is enough for us that we can go now, and upon all occasions make use of our Feet, without troubling our selves about the circumstances and means whereby we attained the same as first. In like manner, seeing that man is possessed of all these things as his propriety; yea, that he is all these things

himself; would it not be uneasie and troublesome to him, to have his head always filled with these unprofitable Images? And is not this the reason why it is needful for Man, during the time of his Life, as well as at his Death, to die to many of these Images, and that in order to his forgetting of those things, which it is not needful for him to keep in his memory?

36 Q. Forasmuch as we find that the Children of Men are differently gifted, *viz.* that some are wise and understanding, others simple and dumb [156] born; we may put this query concerning those that are wise, *viz.* Whether or no those Spirits which come from wise persons, have not heretofore appeared, and acted their parts upon this Theatre? As also whether or no any one can be a Man and a Child together, and at the same time? Which if it be answered in the Negative, (as certainly it must) it may be queried further; Whether all Children be alike fitted and disposed for Wisdom? Or whether there be not a great difference between them in this respect? Now we know that no body can reach the uppermost round of a Ladder, but by passing all that are between it and the lowest; and to pass over all these in the Life of one Body, is not possible. And in case any one should go about to leap over some of these steps, would he not find this altogether impracticable? Forasmuch as this would be contrary to the order of the Creation: yea, would it not be the same as if any one should think from the first beginning of Childhood, immediately to become a young man, which is impossible? Is it not therefore

necessary, in case a man shall ever attain to his full perfection, as to the uppermost round of the Ladder, that in order thereto, he appears several times upon this Theatre, and be born again; until at last through often Dyings and Revolutions, he attain to a perfect conquest and dominion over Death?

37 Q. Is it not likewise very observable, what we see in the transplanting of Herbs and grafting of Trees, that the said Vegetables by frequent eradication, amputations, and transplantations, are meliorated? And that a young twig when frequently ingrafted into its own stock, becomes thereby much bettered and advanced; and that every transplanting, cutting off, and grafting, is a kind of death and suffering? And Man in like manner, being created in this World, must therein workout his Salvation and Happiness, and that by means of frequent and reiterated dying. And is it not upon this very account, that *Adam*, if he had continued in innocence, would have been able to have wrought out his Salvation in one onely Life? But that now since his fall, it must be otherwise; that is, in several Lives, or Times of Life?

38. Q. Lastly, and to conclude, can it be denied, that all of us proceed from one Unity? Now if any one pondering this in his mind, should be troubled how to reconcile the great variety and difference which is found amongst men, with the uniformity of their Original; would not such an one, in order to the clearing of this difficulty, find it of use to consider the manifold members of mans body, all of which (though never so different) make up but one man? And would not he by this means come to understand

the true ground of this variety, which is found amongst men, and acknowledge, that notwithstanding all this, they are but an emanation from the highest Unity? And when we compare this body, consisting of many members (every one of which are operative and working to a higher degree of perfection) to an [158] Army? Can we make any other inference from what hath been said, but that every Souldier in this Army that hath well discharged his place, and done his duty, which belonged to him at such a time, is afterwards made an Officer, and so proceeds till he becomes a General?

But if any man should object, that this doth too far surpass all bounds of number, as well as the reason an comprehension of Man: May not we answer this Objection, by saying, that it is so much the better, forasmuch as this doth the more magnifie and set forth the Glory of God, who is, and is stiles the Lord of Hoasts; and hath created us after his own Image, that we might bear a resemblance with him. Upon which account we are likewise called Kings and Priests, because of the surpassing great increase and glorification of our Beings, by means of this never ceasing melioration and Revolution?

As also this may teach us to have more certain, proper, and becoming thoughts of God; forasmuch as one onely World is much too little to know God in, and find him out to perfection? And that therefore there are Worlds without End, for that we can never come to an end in the knowledge of God?

For whatsoever the mind can comprehend, is less than the mind itself; and consequently man is much

more happy in feeling and perceiving of God, than he would be in comprehending of him, which is altogether impossible. For there is ano- [159] ther way of perceiving God in mans mind, besides that which is meerly intellectual in the understanding, which when it is felt, the mind loseth itself in the perception of a sweetness which is altogether incomprehensible, and therefore inexpressible, and doth not proceed from mans own will, or from himself, but purely and alone from God, and surpasseth all understanding.

Herewithall I shall conclude this discourse of the Return of Humane Souls, and hope that therewith I have satisfied the Reader; and my promise at once, which I made in the Preface to the forementioned 200 Queries, concerning the Revolution of Humane Souls; to which I for further satisfaction do refer him; which Treatise upon the desire of a Person of Quality some years ago, I did dictate to a Friend, who afterwards (retaining the Sence) put it in another Method, he also adding to it several things of his own; which was afterwards published by me, without my name at *London* above a year ago by *Robert Kittlewel* in *Fleet-street*, over against *St. Dunstan's Church*, at the sign of the Hand and Scepter.

Now the promise which I there made, was to this purpose; that in case I should perceive this little Book to prove acceptable, I would publish two other Treatises, whereof the one should treat of the same matter, which is the subject of the said 200 Queries, *viz.* concerning the Revolution of Humane Souls, but in another way and method than it was handeld

there: and the other a Latin Treatise, [160] whose Title is, *De Revolutionibus Animarum, Tractatus Primus, & Manuscripto haud ita pridem ad nos perlato; ex operibus Rabbi Jitzchak Loriensis, Cabalistarum Aquilae, Latinitate donatus*. This last Tractate I have caused to be added to *Cabalae Denudatae, Tom. 2. Sive Libro Zohar restituto*: and is Printed at *Franckfort* on the *Mayn*. Not as if I approved all that is therein contained (for I find several things there, concerning which I desire to be further satisfied, and to have my difficulties answered by the Learned Jews themselves) but onely to the end of the said Treatise might be more known, and consequently also the opinion of the Jews concerning this matter.

The former of these two Treatises, is the same I here expose to the unprejudiced judgements of all men, as perswading my self, since upon request I then made, none to my knowledge hath been found, that openly in print hath objected any thing against the said Two Hundred Queries, that the same hath found acceptance, or entertainment at least with understanding and unprejudiced minds.

Thus then I have acquit my self of my promise; and do now renew to the Courteous and Truth-loving Reader, my former request, that in case any one should be found, whom this Discourse might not fully satisfie, as to the main point it treats of, and is able to produce some thing better and more consonant to Holy Scripture and sound Reason, whereby as well the Divine Attri- [161] butes might be better salved, and the difficulties arising about the same

more easily removed, that he would have the goodness in a short and compendious writing (for Truth needs no amplification) to signifie and impart meaning and ground with becoming discretion; in full assurance that the same shall be most lovingly and gratefully accepted by me, as well as all others, who are lovers of Truth and Wisdom. Moreover, if for the time to come I should chance to meet with any person that understands my way of speaking, and is disposed to take it in writing from my mouth, it is probable that for the common good, I may hereafter endeavour in another Treatise to supply the defects of this (which will be published in Latine) by enlarging my self upon this point of the Revolution of Souls, as well as upon the other fore-going matters.

In the mean time, I am not without hope (in case I should remove into another Land, and that my intended Treatise should be writ in some other Language) but that some Lovers will be found, who may have the Curiosity to Translate it.

THE
Divine Being
 And its
ATTRIBUTES
 Philosophically Demonstrated from the
Holy Scriptures,
 AND
 Original Nature of Things.
 According to the PRINCIPLES of
F. M. B. of HELMONT.

*Written in Low-Dutch by Paulus
 Buchius Dr. of Physick, and
 Translated into English by Phil-
 anglus.*

LICENSED *Septemb. 25.*

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A
P R E F A C E
 OF THE
AUTHOR of the APPENDIX,
 To the
R E A D E R.

I Heartily Wish that all Persons to whom it shall happen to have, and Read the small foregoing Treatise of Dr. Paulus Buchius, would please to receive the same with as kind and good Intentions as the Aged Author of this Appendix Presents to them: He having taken pains to cause is to be translated out of the Dutch Manuscript into English; It was the Request of his Friends (after that they had read the said Translation) that he would be willing to add thereunto an Appendix, which should yet more Illustrate the Doctrine of the Revolution of Humane Souls: To which desire of theirs he yiel- [204] ded, and (as you here see) he hath caused it to be done in haste, which therefore falls short of that clearness of Stile which his Friend who first wrote in Dutch the foregoing Book could have given it, to have made it more intelligible then it is at present: Also for that very reason he cannot at present satisfie the Desires of some that he would Write a Commentary on the first four Chapters of Genesis which perhaps he may do hereafter.

Farewell.

F. M. Van Helmont.

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AN
APPENDIX

OF

Several Questions with their Answers Concerning the Hypothesis of the Revolution of Humane Souls.

Quest. 1. *THE Hypothesis being this, viz.*

That every individual of Mankind must several times die and be Born again, in Order to the working out of their Salvation here in this World: It is Queried first, Whether any Book of this Author treating of such Revolution of Humane Souls have been Printed and Published in divers Languages, and in different Countries?

Answer. 1. Yes, Diverse Books of this Authors Treating of such a Revolution of [206] Humane Souls have been Printed in different Languages, and that in several Countries.

Quest. 2. *What do some of the Learned judge concerning this Hypothesis?*

Answ. 2. They are somewhat reserved and shy, openly to declare their Thoughts concerning this Matter; because it seems as yet to be very novel, and but little known to the most: But when reminded they may then remember, that both the Books which Treat thereof, as also many clear Texts of Holy Scripture, evincing the same, are not unknown to them: and then they must own, that it is impossible to understand many places of the Holy Scripture without this Hypothesis.

Quest. 3. *What does the unlearned say of it?*

Answ. Some of the Unlearned, having little or no judgement of their own, and being prepossessed with a prejudice form others, do suppose it to be a vain Opinion, which the *Jews* received from the *Heathen*.

Quest. 4. *What is the reason that not any of the Learned have indeavours to confute (as yet) these Books, not manifestly to prove that [207] there can be no such Revolution of Humane Souls?*

Answ. Because when some write great Books, it may, for the most part, be concluded, that they endeavour rather to drown a Doctrine, then to find out a Truth: So that it's not to be wondred at, that the Learned hitherto (for any thing I know) have not written against it, nor demonstrated (in short) that the return of Souls is impossible: in as much as it is impossible for them to perform this, as it is for them to demonstrate that the propagation of Mankind depends not on any precedent Generation, it having continued immortal for *Adam*.

Quest. 5. *What is the reason why this Doctrine hath for these many Ages, been as it were, lost amongst men in Europe?*

Ans. The Reason why is this Doctrine hath been so much hid is, because Men are become for the most part Corporeal and Carnal, so that they cannot see nor apprehend any thing, but what is suitable to, and (as we may say) tastes of this present Body of Flesh and Blood, though that also continually is changing, and remains not constantly the same.

Quest. 6. *Whence did the wise Heathens [208] derive their knowledge in some part of this Doctrine?*

Ans. The wise *Heathens* as *Socrates*, &c. have by continual Searching, been able to find out this Truth in part; forasmuch as the Mysteries of Holy Scripture were not made known to them, they could not arrive at the full Discovery thereof, but as it is manifest in Nature: But the wise *Jews* have drawn it fully from that Sacred Fountain.

Quest. 7. *How comes it to pass that the Jews of old, better understood this Doctrine (as appears by their Writings concerning the same) then modern Jews, and the wise Heathens?*

Ans. The *Jews* being at that time Gods peculiar chosen People, were consequently to abound more with Love then the *Heathens* did; wheretofore also a clearer knowledge of this Doctrine was imparted to them, which the modern *Jews* have much lost: In as

much as the knowledge of this Truth, and true Love go hand in hand together, and are inseparable.

Quest. 8. *What then is true Love?*

Ans. Love is a perfect Emanation, or beaming forth of the Life and is Spiritual, without which no perfect work can be [209] wrought or brought forth either in Naturals or Supernaturals.

Quest. 9. *What is the chiefest, most perfect, and wise Efficiency, energy, or out-working of the true love? And how may we have experience of the same, in our selves, and in the Creation?*

Ans. The true Spiritual, loving emanation of the Life every one, especially the Married Person, may rightly and fully have the experience of in himself, if so be he Generates his Child in true Love, and this is the beginning of the first Efficiency of Love. The second is that wherewith the Child when it is Born is continually regarded and beheld, and wisely lookt after and Educated, the Parent still preserving and continuing the same love for his Child in himself, without prodigally lavishing out the same. So that they who thus give out prudently their Love, they will find by experience, that when their Children come to Discretion, and understanding, that this inward, reserved, quiet, and prudent Working-love, will increase in the Parents, and descend to the Children, and from them reflect back in true Obedience to the Parent. Moreover this reflection of the Childrens love to the Parents, cannot but produce a fresh increase of love in the Parents which pro- [210] longs the Life of

Children, according to *Deut. 5. 16. Honour thy Father and thy Mother as the Lord thy God hath commanded thee, that thy Life may be long in the Land which the Lord thy God giveth thee.* Whence it appears, that the true Efficiency of Love, must be an Emanation of Life, because it can prolong the Lives of Children.

The same may also be experienced in a contrary Efficiency of the Life, *viz.* In a hatred mixt with fear, or in a Faith mixt with doubt as may easily and plainly be found in such as are young Persons, coupled with old Wives or Husbands, and are desirous of their Deaths. For at the very same time, that they earnestly desire to be rid of them, they continually have secretly lurking in their minds an incessant belief or perswasion (which is an efficient power of the Life) that they will not dye: whereby the hated is prolonged to a very old Age. For at the very same time, that the young one earnestly desireth the death of the old one, the life if the young one works a Faith, or Belief, which preserves the old one alive: So that it is by their doubting, that their own proper love, life and faith, do all co-operate together. These and such like emanation of love and hatred, many have experienced, and have been sensible of, but never could conceive [211] what should be the Reason thereof; which indeed was this, *viz.* because from their youth they have been filled with other Carnal, Corporeal, and contrary desires and notions.

Quest. 10. *Can it be made out plainly, and in the consequent Effects thereof, even to the outward*

Senses, that the life of Man can destroy another life or body, either wholly or in part; and immediatly form another new one, in all its parts which hath no similitude with the former?

Ans. Yes this cannot be denied, because experience and Observation hath, and doth evince it by manifold Instances, whereof we will here insert one Narration relating to the change of an intire part of anothers Body. The Example is this: A certain Woman being with Child, and near her time, in searching for something amongst old Raggs, happened unexpectedly to touch with her Thumb, the dried foot of a Hare, which unknown to her lay amongst those Raggs; which so affrightned her, that she immediately (or soon after) fell into labour, and was delivered of a Child, whose Thumb of its right Hand was changed into a Hares Foot perfect in all its parts, as having all about it haire, and divided onto Claws with sharp Nails at the end of them, &c. [212]

Quest. 11. *How can it be proved, and made out, that persons deceased, dead and gone, so come to be born again, and to appear in this world, so as to be plainly discerned by their outward shape, and features?*

Ans. This is, and may be very evidently perceived in some places, as great Cities of Trade, where Persons of several Nations, (happen to be joynd together in Marriage, as for example, in *Flanders*, whither are transported old swarthy *Portugal* Merchants, who Marry with Young clear, white *Flemish* Women: And then it is frequently observed,

that these swarthy Men get many fair and clear Daughters, by their Wives (for by the way observe, that the reason why they get rather Daughters than Sons, is because old Men do commonly bear greater love to young Women, than young women do to old Men) Now when these white *Flemish* Womens Daughters are grown up, and Married to white *Flemish* men, and are gotten with Child by them, then will the Neighbour Citizens know by experience, and cry that the old *Portugees* Grand-father will then appear of be born again in that Child: and accordingly in all its parts resembleth the swarthy *Portugees* its Grand-father. This is also often seen in a wise Father, who [213] begets a foolish Son, and that Foolish Son begets a wise Son afterwards, so as the wisdom of the Grand-father comes to appear in the Grand son: the same may be observed as to all other parts of body and mind, betwixt such Relations. Moreover, the like is also sometime experienced by very old persons, that have lived to see four Generations descended from them how that the Grand and great Grand-fathers have appeared in their Off-spring, even to the third and fourth Generation So that from hence, we may in part understand what is said in *Deut.* 5. 8, 9, 10. Where God strengthens his Commandment with this Reason: *For I the Lord thy God am a jealous God, visiting the sins if the Parents unto the third and fourth Generation, &c.*

Quest. 12. *Whether the first Sin comitted ted by Adam and Eve, whereby they subjected themselves to the fleshly body, be Infinite?*

Answ. No, Their Sin could not be infinite, because their understanding was but finite.

Quest. 13. *Is there then any number or Measure to be assigned, whereby the Fall of Adam and Eve (wherein they became Bodily and Carnal) can be cleared and understood? [214]*

Answ. Yes there is, and the same is the Number, *Four*: for each of them consisted of two Beings, *viz.* Male and Female, as all and every one of Mankind doth: every Man hath the Male nature as predominant in him, and besides that he hath the Female Nature also: So is it likewise with the Woman who hath the Female Nature predominant in her, and likewise the Male Nature in her too. And accordingly the Lord saith, *Gen.* 1. 27. That he had Created *Adam* and *Eve*, Male and Female, *viz.* In each person, so that altogether make up the Number *Four*. And therefore their Children and all their Posterity were to consist of Four Essences, as being their Off-Spring: And therefore, for this Reason they could not sin beyond that Number: whence it is said *Exod.* 20. 5. also *Ch.* 34. 7. *Visiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third, and to the fourth Generation, &c.*

Quest. 14. *How long a terme of time therefore was necessary for Adam and Eve to repent of, and to*

suffer for their Sins, and to attain a restitution and a recovery?

Answ. Both of them together require four Thousand Years: because (as was said) they consisted of four Essences; and accordingly the Psalmist saith in *Psal.* 90. 3, 4. &c. *Thou turnest man to destruction, and sayest, return ye Children of men, for a thousand years are but as yesterday, &c.* which place of the *Psalms* is also cited by St. Peter in 2 Peter ch. 3. v. 8. *One day is with the Lord as a thousand Years, and a thousand years as one day, &c.*

Quest. 15. *From whence may we begin the Computation of the Thousand Years of the life of these four Essences?*

Answ. From the perfect number [*Ten*] beyond which we cannot Number; also all men must consist of the Number [*Ten*,] thus considered, *viz.* his four Essences are (as abovesaid) two Male, and two Female, and the Subdivision of the two Male is into five out-working Powers, and five likewise of the Female, which make 10. to which also doth correspond the two Lobes of the Brain, the right being the Male, working-out Images, or Ideas; and the left receiving them, and then when thus compleated, and born (as it were) are they sent into the little Brain, which is the Root of all Nerves of Motion; and thence through the Nerves are conveyed to the Male Hand, which hath five Fingers, and also the like to the left or Female Hand, to [216] Work out; all which, together make ten, and

if we add to the former this other further Consideration, *viz.* That the same may be said of the two Feet, whose ten Toes added to the Hands ten Fingers make up twenty, which (hereafter) is proved to be the compleat Working out of a Man, he then becoming Ripe to bear Fruits, or to beget, and bring forth Children; so as his Feet correspond to the Rootes, and his Hands to the Branches. And therefore hath no more then ten Fingers therewith to effect and Work out their ten Properties, or Powers; as it appears in a Woman big with Child, who upon some Fright, or put into any other Passion, doth there form on that very parts of her Childs Body, some strange live Impression of some external thing, by an effective application of her own hand, upon that very part of her own Body. And forasmuch as man consisteth of ten Powers, or Faculties, therefore also ten Commandments have been given to him to observe: according to that in *Eccles.* Ch. 12. v. 13. Let us hear the Conclusion of the Matter: *Fear God and keep his Commandments, for this is the whole Man.* This very Text of Holy Scripture, the *Jews* do make to be the Summary or chief Head of their whole *Talmud.* [217]

Quest. 16. *How may this be further explained?*

Answ. Thus, *viz.* Children must remain in the Womb of their Mothers, for to attain or get, by the influence or Government of the Moon over the Monthly Courses, a perfect Body, in the space of ten Lunary Months, which consists of 40 Weeks. And seeing that Man doth Govern himself perversely, and to his utmost power, doth tye himself too much to his

own Will and Fancy, he becomes Lunatick or Mad, and is the wholly under the Governing Rule of the Moon.

Quest. 17. *If the Terme of Mans life was appointed to be a thousand Years, how then comes it to pass, that Adam lived but 930. Years?*

Answ. The reason was because of his Fall or Sin: And it became manifest in *Cain*, why *Adam* finished not his thousand Years, Seventy of them being wanting: which number Seventy consists of ten times seven, which was that vengeance that should be taken on any one that should kill *Cain*.

Quest. 18. *Why had Adam by his wife two Sons at one Birth, neither more not less, as Gen. 4. 1, 2. doth shew? [218]*

Answ. The reason seems to be this: because *Adam* had been in two different States, Conditions, or Beings, before that he knew *Eve*: The one antecedent to his Fall; the other was after it. For which reason she was to conceive Twins, he knowing of her but once appears by the Text, whereof on the order of Nature, the eldest must be born last, and the first Born last conceived: which is confirmed and made plain in that if *Gen. 38. v. 26, 28, 29, 30.* Both in the Words, and Actions of *Tamars Midwife*, and the red Threed used by her, as it is there mentioned at large.

Quest. 19. *Why was Adam 130 Years of Age when he knew his Wife a second time, and she brought forth Seth, as it is in Gen. 4. 25. and Ch. 5. v. 3.*

Answ. May not this be supposed to be the Reason? Because this was the full times of *Cains* being Seven-fold avenged by *Lamech*, who had slain him, so that then he was not longer the keeper of his Brother *Abel*: when *Lamech* with great earnestness declared to his Wives, The Revolution of Humane Souls; saying, (*Gen. 4. v. 23.*) *Hear my Voice ye Wives of Lamech, for I have slain a man to my wounding, and a Young man, by Sodomy, (if the place in the Ori- [219] ginal be truly Interpreted.)* Also this Number of 7. may be taken in the manner as were the 20 Years in which the Young men were appointed to serve in the *Temple*, as it is in *Chron. 23. v. 24, 27.* to the end. Also in the manner of those who were to go out to War, as in *Num. Ch. 1. v. 3, 18, 20, 22, 24, &c.* To which if we allow to add about one Year and a half, after they were married for the bringing forth of Children, we shall find that the Number of 6 times 21 Years and a half, will make 129 Years: and then, if we further allow one year more to *Adam*, who was Created a perfect man, and who had therefore no need to stay till he was twenty Years of Age, before he begat Children. *Adams* Years will be found to amount to 130. in which *Cain* was 7 times avenged, that is, he passed though 7 such Lives, each containing 21 1/2 Years. And as the 130 Years of *Adam*, make up the time of *Cains Vengeance*: So the Number of *Lamechs* Vengeance, *viz.* 77 times 21 1/2 of Years will have for their Product the time from *Adam* to the Flood, *viz.* 1656. with a small allowance of half a Year only.

Quest. 20. *Must not all men, as to their peculiar individualities, receive and keep their whole and perfect Essence, and a continual de- [220] scending flux of Generation from Adam and Eve, as being parts of them?*

Answ. Yes, for otherwise, could those parts be taken away, lost and Annihilated, there would be remaining not so much as one single Man.

Quest. 21. *Whether in the first Man Adam, were all men Created and comprehended in an infinite Number?*

Answ. No, This could not be so, for many reasons which might be given; but let this one serve, viz. Because had it been so, then the World could never have come to an end in its out-working: and Adam would have been an unchangeable Being, which could never have died.

Quest. 22. *Whether all those men, whom we find are born with one or ore defects, either in Body, Mind, or Both were so Created at first in Adam?*

Answ. No, this cannot be admitted: because, if it were so Men could not be the cause of their own defects, but the Creator should have been the cause of them; which to suppose, is altogether absurd and impossible: Because he is all good, Wise, and just, and could not be the cause of these Defects of men, viz. To make them to be Fools, Blind, Deaf, Sickly, [221] Lame, Cripples, Churlish, Cruel, and ill natured, to be Monsters, and Abortives, &c. which

have a true and right beginning, but are never brought to perfection.

Quest. 23. *whether all men who were Created in Adam had not given them to have knowledge and free-will, viz. To do that which is good, and to forbear that which is Evil?*

Answ. This also cannot be denied by any rational man, for many Reasons needless to be recounted here.

Quest. 24. *Whether adam and his posterity were not to live and abide so long till they had, by Generation propagated and produced all those who were Created in him; being as many as were necessary to the compleating of this World?*

Ans. Neither can this reasonably be denied by any one, who rightly comprehends the Hypothesis here laid down.

Quest. 25. *after that this perfect number of Mankind had been full accomplished in being all born and brought forth, and that the generality of them was fallen into wickedness; whether hereupon it was not necessary that their days should be shortened, and reduced to 120 Years, as it is in Gen. 6. 3. to the end, that their wickedness, by this means might be shortened also: For in case they should have lived [222] many hundred Years (as before this accurtation) then their wickedness would have increased to that degree, that the predestinated, or appointed time of the Worlds duration could not*

have allowed room for sufficient Revolutions or Regenerations, wherein ment might come to suffer for their evil deeds; which the Scripture tells us, (Rom. 6. v. 2. 7. and Pet. 1. 17. and Rev. 14. 13. and ch. 20. 13.) must follow them, and have the same measure meted out to them which they have measured to others, Mat. 7. 2. Mark 4. 24. Luke 6. 38. Rev. 13. 10.) to the end, that having at last, through manifold sufferings and dyings, altogether subjected, and spiritualized their Bodies, Elohim might attain his designed end and purpose?

Ans. No sound and understanding Theologue can or will disallow of the affirmative to this Question.

Quest. 26. What is the reason of the Law expressed in Deut. 23 2. A Bastard shall not enter into the Congregation of the Lord, even to his tenth Generation, &c. For by a Bastard here is properly to be understood, a Child born in Adultery, or a married Wife. Now, as in this case, the uniting or Marriage-band of the aforesaid Number of [Ten] is broken, (as appears in a foregoing Question) whether (I say) accordingly this Bastard, (who former- [223] ly also must have been an Adulterer) and whose works must follow him; and the same measure must be meted to him again, which he hath measured to another, as the above cited Scriptures tell us) must not die, and be born again ten times in order to his obtaining to the perfect number, viz. From one to ten: which he had lost by his Adultery; and may not this be illustrated by the following Simile, viz. Suppose that a good Gardner,

having in his Garden many wild Olive Trees, and amongst the rest, should be one planted, and ingrafted at several times, with ten of its own Scions, every one being the product of a former Ingrafting, he having ingrafted them, still higher and higher, in hopes that from his tenth perfect or full grown Scion, he should have sufficient wherewith to ingraft all his other Olive-Trees, and by this means obtain many good Fruits from them (every Ingrafting being a death (nothing being bettered but by loosing its former life, which is a Death) by which they become gradually better, and better,) now should this Gardner take a journey, and at his return, find this Tree either stoln or removed or cut down which had been Ingrafted ten times before, and another wild Olive Tree planted in its stead; would not this good Gardner, in all probability take the same course with this new, strange and changed wild olive Tree, by endeavouring to Graft it likewise ten several [224] times in order to its Melioration, as he did to the former?

Answ. Surely Yes.

I have observed and found in one of the greater sort of Figs, about 666 several Seeds. Now if any person would take into consideration one of the said Seeds, he would find that naturally it consists of three parts. Also he will find, that the first is the Body, which is the outward visible, and mortal part; wherein there lies hidden, two immortal and Spiritual principles or Beings, which formed and produced the first part, viz. the Body, by drawing nourishment from the

Earth. The Second part is the Watry, Female, Spiritual, and immortal substance, out of which is produced the first mortal part, *viz.* the Body. The third part is a Fiery, Powerful, Mal, Spiritual, and immortal Being, which is the chief Work-matter of his Body, and that of the second Female waterish Principle. It is not easily to be denied, that the two Spiritual parts of the above-written Seeds. Should not contain hidden in the inward essential and spiritual parts, a perfect Figg-Tree, with Figgs and Seeds, to be brought forth in due time, when sown, then they will manifest Trees, Fruits, and Seeds: a so in few Years would bring forth and multiply an incomprehensible [225] number of Trees., which neither this World, nor others besides would be able to contain them.

But the All-wise Creator, who made this World, hath so perfectly Created and ordered it, that there is neither too much nor too little in it: So that none of the smallest Creatures can vanish to nothing, not one excepted; by reason that all the parts are necessary to make up the whole.

So that it was necessary that the Creator should Create so many Seeds, Figgs, and Trees as the Earth should have need to bring forth for this whole World, and no more: it not being (as some think) that some parts can go to nothing, when they are burned or corrupted. Now because some are too corporeally and fleshly darkened in their minds and understandings, they cannot discern that the Spiritual part abovesaid cannot be lost, nor die:

because the Spiritual part is the former, and maintainer of the Bodies. Should any one read this, and also seriously take into his consideration what stands in *Gen. 3. 22. And Adam called his wives name Eve (or Chavah) because she was the Mother of all living:* He would readily grant that it would be impossible that any man could have his Being [226] and not have it from her, or not to be a partaker of hers.

Now let it be remarked that all that is abovesaid, doth by a natural Analogy describe also how Man together with all other Animal Creatures and Beings are produced, propagated, and Multiplied, our Saviour himself using a Similitude of this sort for this very purpose in *Mat. 12. 24.*

Certain

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*Certain Q U E R I E S , to be
yet added.*

I. **W**Hether if *Adam* and *Eve* had not transgressed and fallen, would there have been need of a Temple, or Worship therein; they then worshipping God, according to that in *John* v. 23. 24. *in Spirit and in Truth*? And consequently were not they therefore (as Christ said himself, *Mat.* 12. 6, &c.) *greater then the Temple*?

II. Whether if *Adam* had not fallen, would not *Eve* have conceived Spiritually, as the Blessed *Virgin* did, *viz.* By the power of the *Holy Ghost*?

III. Whether, seing that a Temple was commanded to be Built, did it not represent the Whole Man, *viz.* The Holy of Holies, representing the inward Spiritual Man, which is the Temple wherein God appears to Man, for to assist and help him for his good?

IV. Whether if the Temple did represent Man, ought it not therefore to be [228] built according to the Measures of Man, whom it did represent?

V. Whether if the Temple was 46 years in building, doth not that number of time. Signify the number which is proper to the make or essential Being if Man, which requires 10 Lunar Months, or forty Weeks, to abide in the Womb for the formation of his Body, which is made out fo the humidity that is governed by the Moon?

VI. Whether the 6 years may not correspond to the 6 days of the Creation.

VII. Whether when our Lord Christ was tempted in the Wilderness, as in *Mat.* 4. 1, 2. and fasted 40 days and nights, did he not in that fasting consume the flesh of the Old Man, and Spiritualize it? and after it is said in V. 2. *he hungred*, that is, to bring back Humane Nature into its true state and Restoration, in and by himself?

VIII. Whether in case it be found true, that after 4000 Years from the Creation (according tot eh computation of the Holy Writ it self, and also of natural Reason) the Fall of *Adam* and *Eve* was then to be wrought out and ended; must not consequently this be the fullness of time, wherein the *Messiah* was to come and appear?

IX. Whether, if *Adam* (as abovesaid) had not fallen, he would have Spiritually con- [229] ceived; must it not of necessity follow, that the *Messiah* being to come in the place of *Adam*, must be likewise Spiritually conceived of a *Virgin*?

X. Whether, if Christ, who was to become the *Messias*, and was therefore to be united to *Adam*; and *Adam* was to be restored and perfected through Death and Sufferings; doth it not hence follow, that Christ also ought to suffer Death, to obtain a Glorious Redemption, and Resurrection for us?

XI. Whether as Christ was born under the Law, must he not be subjected to the Law? And accordingly did he not perfectly fulfil the Law, as in *Mat.* 5. 18. and *Luke* 16. 17.

XII. Whether therefore was it not necessary that all the Righteous Duties which the Law commands, should be performed, and completed by him: and moreover, that he should do, teach, and command us, to love our Enemies; to be poor in Spirit, and submit to Death: whereby to obtain Life, and many other such like Virtues?

XIII. Whether he was not therefore to give them the Power (as in *John* 2. 19, 20, 21, 22.) to esteem and use him as a Sinner; and to hang him on the Cross, as *Moses* did the Serpent in the Wilderness, (as in *Iohn* 3. 14.) Seeing that all Created Bo- [230] dies are made out of Worms, or creeping things, of which the Serpent is to be reckoned the chiefest. Which Serpent was in *Eve* (as was all Beings in the World, as she was the Mother of all Living, as it is said in *Gen.* 3. 20.) and deceived her.

XIV. Whether the *Messiah* (as being the Seed of the Woman) hath not broken the head of the Serpent; having through death, finished Redemption, as he himself testified on the Cross, as in *Iohn* 19. 30.

XV. Whether considering Christ did outwardly, and visibly appear in the Flesh was it not necessary the outward and visible Ear should hear a Voice from Heaven signifying the same as in *Luk.* 9. from 30 to 35.

XVI. Whether if we rightly consider what our Saviour saith, *Mat.* 10. 5. 6. *Mark.* 6. 7, 8. *Luke* 9. 1, 2, 3. *Luke* 10. 1. 2. 3. 4. 5. 6. *acts* 13. 46. Where he sends forth and commanded his twelve Disciples not to go in the way of the *Gentiles*, neither into any City of the *Samaritans*, but rather to the lost Sheep of the House of *Israel*, and to Preach, saying *The Kingdom of God is at hand*, we may not find Cause to suppose that he came to prepare the Kingdom for the *Jews*, he having before sent his *Disciples* to prepare them for the Kingdom, especially considering *Acts* 1. 6. The Disciples asking if he would then [231] restore the Kingdom to *Israel*, and his Answer, that after they had received the Holy Ghost they should go not only where he had before sent them but likewise to those Places then forbidden, which if this Supposition be rejected, what Wisdom or Coherence should there be in these Texts.

Seing Christ himself gives us the Parable of the ten Virgins *Mat.* 25. 1. &c. whereof five were Wise, and five Foolish: may we suppose them to be the *Jews* and *Gentiles*, and the five wise to represent the *Jews* they being those holy Bodies that arose out of the Graves, *Mat.* 27, 25. and went into the Holy City with those who were to arise and ascend with him to whom the Kingdom of Heaven was near: The foolish representing the *Gentiles*, who were to buy Oyle,

their time being not yet come wherein they were to enter, and therefore our Saviour bids them watch against his second coming at the end of the World at which time they were to enter.

XVII. Whether when the *Messias* died, he signifying the Temple, was it not necessary that the Vail of the Temple should be Rent from the top to the bottom, as in *Mat. 27. 51. &c.* And all separation now to be taken away between God and Man; between man and man also, as in *Gal. 3. 28.* and *Col. 3. 11.*
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XVIII. Whether was it not necessary, that after 3 days he should arise again from the Dead; and that the Graves should be opened, and many holy Bodies should arise with him out of the Grave, as in *Mat. 27. 52, 53* to shew forth the Virtue and Power with which he was endued, to draw all men after him (as in *John 12. 32.*) they being the first fruits, (as in *1 Cor. 15. 20, 21, 22. 23.* and in *1 James 18.* and *Rom. 14. 4*) that had finished their Revolution?

XIX. Whether Holy Writ in *Acts 1. 3.* Signifying that Christ continued 40 days, Walking on the Earth, before he ascended, as in *Acts 1. 9.* may we not conclude, that it is signified to us that in 40 Years, the whole Temple should be destroyed? He having in forty dayes finished the Work he came to do, as in *John 17. 4.* Forty being the four out-workings of Male and Female, wherein all do compleat the final fulfilling of their own Revolutions? Which I wish to all men as well as to my own self.