

## Mysterium Magnum

### Preface

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When we consider the visible world with its essence, and consider the Life of the creatures, then we find therein the likeness of the invisible spiritual world, which is hidden in the visible world as the soul and the body, and see thereby that the hidden God is nigh unto all and through all and yet wholly hidden in the visible essence.

We have an example here of in the mind of man, which is an invisible fire that is inclined to light and darkness, to joy and sorrow, and yet in itself is none of these, but only a cause there to an invisible and comprehensive source of fire, and yet as to its own essence, is included in Nothing, save only in the Will of Life.

The body cannot comprehend the mind, but the mind comprehends the body and brings it to love or dislike.

This likewise is to be understood of the Word and power of God, which is hidden to the visible sensible elements and yet dwelleth through and in the elements and worketh through the sensible life and essence as the mind in the body.

For the visible sensible things are an essence of the invisible, from the invisible and incomprehensible the visible and comprehensible is preceded, the visible essence is come to be from the expression of spiration of the invisible power, the invisible spiritual Word of Divine Power worketh with and through the visible essence as the soul with and through the body.

The inward spiritual soul of man was breathed into the visible image by the in-speaking or inspiration, of the invisible Word of the Divine Power for an understanding to the created image, wherein man's science and knowledge of the invisible and visible essence consisteth.

Thus man hath now received ability from the invisible Word of God to the re-expression that he again expresseth the hidden Word of the Divine Science into formation and survey severation, in manner and form of the temporal creatures and form of the spiritual Word according to animals and vegetables, whereby the invisible Wisdom of God is portrayed and modelized into several distinct forms, as we plainly see that the understanding of man expresseth all powers in their property and give it names unto all things.

According to each thing's property, by which the hidden Wisdom is known and understood in its power, and the hidden God is made manifest with the visible things for the delight and play of the Divine Power so that the invisible might play with the visible, and therein introduce itself into the sight and sense of itself.

As the mind do introduce itself with the body and by the body into senses and thoughts, whereby it worketh and acteth sensibly to itself, so also the invisible world worketh through the visible and with the visible world.

We are not in any wise to think that a man cannot search out what the hidden divine world is and what its operation and essence is for on the visible essence of the Creation we see a figure of the internal spiritual operation of the powerful world.



And we ought not to think otherwise of God, but that He is the most Internal Ground of all essences, and yet so as that He cannot be comprehended of anything by the own peculiar power of the thing.

But as the sun do introduce itself with its light and power into the sensible living things, and work with or in all things and introduce itself also into an essence, the same likewise is to be understood concerning the Divine Word with the life of the creatures.

Seeing then this visible world is the expressed, formed word, according to God's Love and Anger, according to the Grand Mystery of the Eternal spiritual nature, which spiritual world is hidden in the visible, and yet the human soul is a spark out of the Eternal speaking Word of the Divine Science and Power and the body and entity of the stars and elements.

And also as to the Internal Ground and entity of heaven of the hidden world, therefore He hath might and ability to speak of the Grand Mystery whence all essences do originally arise.

Since then the Great Mysteries, the Beginning of an Original of all things do befall us by Divine Grace that we are all able, (as through the ground of the soul) to understand the same in real knowledge with the inspired Word of the Divine Science, we will write down its ground (so far as it is permitted to us) in this book for a Memorial to ourself and for the exercise of divine knowledge to the Reader.

1. We will signify and declare what the Center and Ground of all essences is.
2. What the Divine manifestation through the speaking of the Word of God is.
3. How evil and good have their original from one only Ground, such as light and darkness, life and death, joy and sorrow, and how it is in its Ground, also whereunto every essence and source is profitable and necessary.

4. How all things have their ground from the Grand Mystery from the spiration of the Eternal One.

5. How the Eternal One introduce Itself into sensation, perception, and severation, to the science of Itself, and the play of the Divine Power.

6. How man may attain to the true knowledge of God, and to the knowledge of the Eternal and temporal nature.

7. How man may come unto the real contemplation of the Being of all beings.

8. Of the Creation of the world and of all creatures.

9. The original fall and restoration of man, what he is according to the First Adamical Man in the kingdom of nature, and what He is in the new regeneration in the Kingdom of Grace, and how the new birth comes to pass.

10. What the Old and New Testaments are, each in its understanding.

And we will enlarge this exposition through all the chapters of the first Book of Moses, and signify how the Old Testament is a figure of the New, what is to be understood by the deeds of the holy patriarchs, wherefore the Spirit of God did give them to be set down in Moses, and at what the figures of these written histories do look and aim, and how the Spirit of God and His children, before the times of Christ did allude with them in the figure concerning the kingdom of Christ.

Whereby then God have always represented this mercy seat (or throne of grace) Christ, by whom He would blot out his Anger and manifest His grace.



Now if it should so fall out that when these our writings are read the Reader might not presently apprehend and understand the same (seeing this ground which yet have its full foundation and pregnant concordance, as well with the Scripture as through the light of nature, hath for a long time, been very dark, and yet by Divine Grace is given to plain simplicity) let him not despise and reject the same, according to the course and custom of the wicked world, but look upon the ground of practice which is therein intimated and give himself there unto and pray God for light and understanding.

And at last, he will rightly understand our ground, and it will find very great love and acceptance within him.

But we have written nothing for the proud and haughty wiselings who know enough already, and yet indeed, know nothing at all, whose belly is their God, who only adhere unto the Beast of the Babylonical Whore and drink of her poison.

And willfully will be in blindness, and the devil's snare, but we have laid with the Spirit of our knowledge a strong bolt before the understanding of folly, not to apprehend our meaning, seeing the wilfully and willingly serve Satan, and are not the children of God.

But we desire to be clearly and fundamentally understood by the children of God, and do hardly and readily communicate our knowledge given to us of God, seeing the time of such revelation is born, therefore let everyone see and take heed what sentence and censure he passeth.

Everyone shall accordingly receive his reward and we commend him into the grace of the meek and tender love of Jesus Christ. Amen.

