

Dec. 19, 89

THE
WORKS
OF
JACOB BEHMEN,

The Teutonic Theosopher.

VOLUME I.

CONTAINING,

I. THE AURORA.

II. THE THREE PRINCIPLES.

To which is prefixed,

The Life of the Author.

With FIGURES, illustrating his PRINCIPLES, left by the
Reverend WILLIAM LAW, M. A.

LONDON,

Printed for M. RICHARDSON, in Pater-noster Row.

MDCCLXIV.

To Wisdoms school, if willing to repair,
 The Sages philosophic Schemes deride;
 Learn'd follies all, in Wisdoms robes array'd!
 The Volumes then of Science throw away.
 Which puzzle, not enlighten; tho' they boast
 The heights and depths of Nature's vast profound
 So penetrate; — Here consult thy Behmens
 Sacred page, from whence divine instruction flows;
 While puzzled learning blunders far behind,
 Astonish'd and amaz'd at the vast profound;

That spark from Heav'n which often fires the
 To seek herself, and know Her Origin,
 Is quenched in Erudition's glowworm glare,
 Which here enlighten'd shines with brightest Ray.

How kind that friendly providence, which guides
 Our Souls to solemn truths, to Wisdoms School.
 Where Grace divine, to our Instruction yields,
 Without whose aid, all searching is in vain;

O come Celestial spirit, and pour a Ray
 Of thy inspiring light, into our Minds;
 That amidst this gloomy state of things,
 We may thy great important Lessons learn,
 Until we know their truths from an infallible
 Knowledge, Whisporing from within.

A D V E R T I S E M E N T.

EACH Volume of the Works of *Jacob Behmen* will be illustrated with Figures, left by the Reverend Mr. *Law*. He had begun a Dialogue, to be prefixed as an Introduction, which was left unfinished. But the inestimable Fragment, now published, will sufficiently answer the Design of the Whole, as it gives a clear, though concise Character of this divinely illuminated Writer.

It is proper to observe, that in the Translation of these Writings, where it is difficult at first to understand some of the Words, synonymous Expressions are placed in the Margin, and sometimes betwixt two Semiquadratures [] in the Body of the Work.

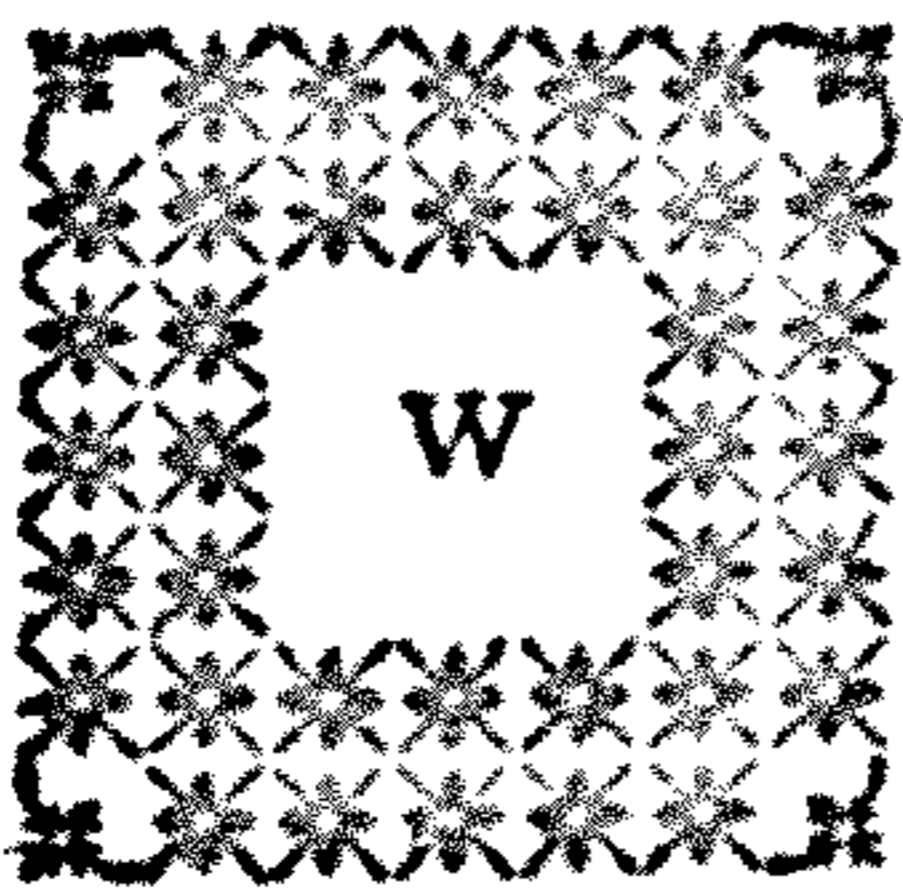
DIALOGUE

BETWEEN

ZELOTES, ALPHABETUS, RUSTICUS, and
THEOPHILUS.

A FRAGMENT.

Alphabetus.



WE are glad to see you, *Theophilus*, and the more so, because we begun to despair of it. You have so long, and so often put off this Meeting, that it has been generally thought Things were at a full Stand with you, and that you was as unable to give up, as to defend your *German Enthusiast*.

Theophilus. It will perhaps seem strange to you that I should begin with saying, that the Principles which I am here to vindicate would need no *general* Apology to be made for them, but because they open and assert the true and plain Ground from which all Things proceed, and on which all Things stand. For this should rather seem to be a Reason of their needing no Apology at all, than that it should be wanted every where. But if it be considered, that all the different Sects and Parties of Religion are but different Opinions built only upon the Ruins of one another, and have no further or deeper Knowledge than how to discover and confute each other's Falshoods, it must be plain, that if *Truth itself* should appear, as they would all be equally demolished by it, so they would all have but *one* and the *same Reason* to cry out bitterly against it, as equally the same Enemy to them all.

Was there a Book published that only confuted some particular Sect of Men, all the rest of the learned and religious World, would not only not be offended at it, but according to their different Degrees of Zeal wish it God Speed.

But when a Book comes out in which *Truth* comes forth as it is *in itself*, and in such an open full Manifestation, as not to lop off here and there a Twig or Branch, but to pluck up the whole Root and Tree of all Errors, leaving it no Ground to spring up again, such a Book becomes a common Scandal and Offence to All, and All must unite in taking up Arms against it, the Heated *Enthusiast*, the Dry *Scholastic*, the Sagacious *Critic*, the Weighty *Commentator*, the *Scribe* and *Pharisee*, every *Methodist* and *Moravian Leader*, the *Orthodox Ritualist*, and the *Pathetic Lecturer*, will all contribute their *Mite* of Skill towards the Demolishing such a dangerous Invader of all their Territories.

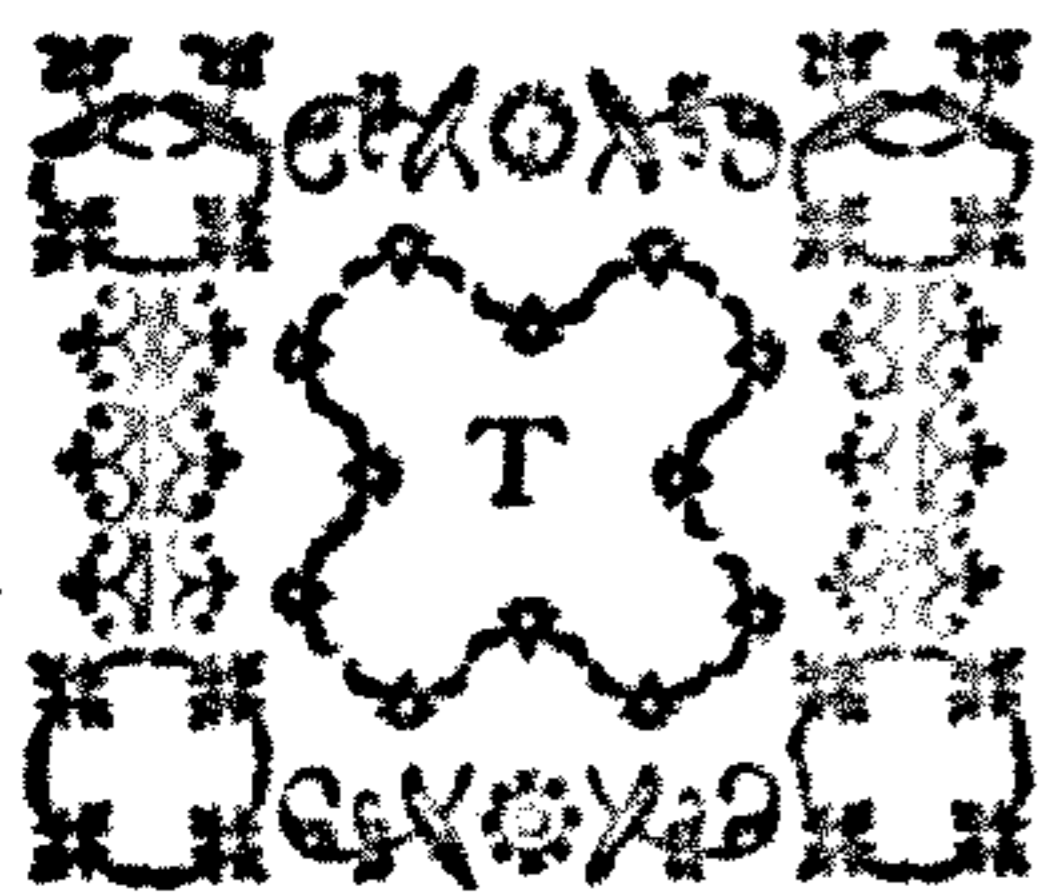
A D I A L O G U E &c.

This is manifestly the Case of that Depth and Fulness of divine Light and Truth, opened by the Grace and Mercy of God in the poor illiterate *Behmen*, who was so merely an Instrument of divine Direction, as to have no Ability to think, speak, or write any Thing, but what sprung up in him, or came upon him, as *independently* of himself, as a Shower of Rain falls here or there *independently* of the Place where it falls.

His Works being an *Opening* of the Spirit of God working in him, are quite out of the common Path of Man's reasoning Wisdom, and proceed no more according to it, than the living Plant breathes forth its Virtues according to such Rules of Skill, as an Artist must use to set up a painted dead Figure of it. But as the Spirit of God *worked* in the Creation of all Things, so the same Spirit *worked* and opened in the Ground and Depth of his created Soul an inward Sensibility of it.

His Writings begin where the Spirit of God begun in the first Rise of Nature and Creature. They are led on by the Spirit of God, as it went on in the Creation of Angels and Men, and all this material System of Things. The All-creating Spirit of God which did, and still does all in every Birth and Growth of Life, opened its Procedure in this Chosen Instrument, showing how all Things came from a *working Will* of the Holy Triune Incomprehensible God, manifesting himself as Father, Son, and Holy Spirit, through an *outward perceptible working* Triune Power of *Fire, Light, and Spirit*, both in the eternal Heaven, and in this temporal transitory State of material Nature: Showing from this eternal *Manifestation* of God in the Unity and Trinity of heavenly *Fire, Light, and Spirit*, *how* and *what* Angels and Men were in their Creation; how they are in and from God, his real Offspring, and born Partakers of the divine Nature; how their Life begun in and from this divine Fire, which is the *Father of Light*, generating a *Birth of Light* in their Souls, from both which *proceeds* the *Holy Spirit*, or *Breath* of Divine Love in the Triune Creature, as it does in the Triune Creator: Showing how some Angels and all Men are fallen from God, and their first State of a Divine Triune Life in Him; *what* they are in their fallen State; and the Difference between the Fall of Angels and that of Man: Showing also *what* and *whence* there is Good and Evil in all this temporal World, in all its Creatures, animate and inanimate, spiritual and material; and what is meant by the *Curse* that dwells every where in it: Showing what are the Natures, Powers, and Qualities of all Creatures; *what* and *whence* and *why* their numberless Variety; what they have of Good in them, and how they have it; *what* is the Evil in them, and *why* there is such *Strife* and Enmity betwixt Creatures and Creatures, Elements and Elements, *what* is meant by it, to what *End* it works, and when it shall cease; *how* and *why* Sin and Misery, Wrath and Death, shall only reign for a *Time*, till the Love, the Wisdom, and the Power of God, shall in a *Supernatural Way* (*the Mystery of God made Man*) triumphing over Sin, Misery, and Death, make fallen Man rise to the Glory of Angels, and this material System shake off its Curse, and enter into an everlasting Union with that Heaven from whence it fell.

A N
A D D R E S S S
T O T H E
E A R N E S T L O V E R S
O F
W I S D O M.



THE whole World would not contain the Books that would be written of Christ, if all that he did and spoke should be written of him, flowing from that Fountain of Wisdom which dwelt in him: What then can be expected in a short Introduction, but some few Observations of the Foot-Steps and Paths of Wisdom?

Many have been her Scholars, in the Way which Nature has inclined them to, or God in them, that have kindled the divine Nature, and have been made Partakers of it in their Souls: We may perceive their Excellence by what has been left on Record by them.

This Author, *Jacob Behmen*, esteems not merely his own outward Reason, but acknowledges to have received a higher Gift from God, freely bestowed upon him, and left in Writing, for the Good of those that should live after him. And in his Writings he has discovered such a Ground, and such Principles, as reach into the deepest Mysteries of Nature, and lead to the attaining of the highest powerful natural Wisdom, such as was among the Philosophers *Hermes Trismegistus*, *Zoroaster*, *Pythagoras*, *Plato*, and other deep Men, both ancient and modern, conversant in the Mysteries of Nature.

These Principles lead to the attaining such Wisdom as was taught in *Egypt*, in all which Learning *Moses* had Skill, to the Wisdom which was taught in *Babylon* among the *Caldeans*, *Astrologians*, and Wisemen or *Magi*, among whom *Daniel* was educated,

An Address to the earnest Lovers of Wisdom.

and to that Wisdom of the East, from whence came the *Magi*, who saw the Star that led them to *Jerusalem*, and to *Bethlehem*, where they saw the Child Jesus and worshipped, and so returned; whom God himself was pleased to warn, and direct them what to do.

The Ground and Principles in his Writings lead to the attaining the Wisdom of the East, which *Solomon* had, and wrote in the *Proverbs*, and in a Book (which has not yet been extant with us, but was reported to have been in the East) wherein he wrote of all Plants, from the Cedar to the Moss that grows upon the Wall, and of all living Creatures.

His Ground discovers the Way to attain, not only the deepest Mysteries of Nature, but Divine Wisdom, *Theosophy*, the Wisdom of Faith, which is the Substance of Things hoped for, and the Evidence of Things not seen with the outward Eyes: This Wisdom brings our inward Eyes to see such Things as *Moses* saw in the Mount, when his Face shone like the Sun that it could not be beheld; such Things as *Gebazi* saw, when his Master *Elisha* had prayed that his Eyes might be opened, his inward Eyes; for his outward were as open before, if not more, than any of ours, seeing he was Servant to so great a Prophet, so they were opened, and he saw Angels fighting for *Israel*; such Things as *Stephen* saw, who saw Jesus sitting at the Right-Hand of God, and his Face shone like the Face of an Angel at his Stoning; and *Paul*, who saw Things unutterable in Paradise, when his outward Eyes were struck blind: Such Wisdom as this sees and knows all Mysteries, speaks all Tongues of Men and Angels, that Tongue which *Adam* named all the Creatures by in Paradise, it can also do all Miracles; for the Enjoyment of which Men would give all their Goods to the Poor, so desirable a Thing it is to enjoy it in this Life: But whilst Corruption sticks to the Soul, it must have Charity, or else this Seed of Faith will not bear the Fruit of eternal Life in Paradise for ever, where there is nothing but an eternal Miracle, of which all Miracles on Earth are but in Part; but when that which is perfect is come, then that which is imperfect shall be done away. This is the Wisdom by which *Moses* wrought his Wonders above Nature, and all the Prophets from the first to *Christ*; and it is that which our Saviour Jesus Christ himself taught his Apostles and Disciples, and which the Comforter continually teaches the holy Servants of God ever since.

By the Study of these Writings, Men may come to know (every one according to his Condition, Property, and Inclination) how all the real Differences of Opinions, of all Sorts, may be *reconciled*; even the nicest Differences in all Ages. That which seems different in the Writings of the profound *magical, mystical, chemic Philosophers*, from that which we find in others, may be reconciled, by considering what this Author teaches, that the Names which were given to the seven Planets, signify the seven Properties of the eternal Nature, and are the Cause of all those Things, which are by Men conversant in Experiments in Nature frequently accounted the first and deepest Causes of all.

Thereby also the Differences in Religion may be so reconciled, that the Minds and Consciences of all doubting Persons may be satisfied about the most difficult Points relating to Creation, Corruption, Salvation, and Restoration, so clearly, that all will love one another, and that hard Lesson, to love our Enemies, will be readily learnt; and Men will quickly contribute to the studying that one necessary Thing, that Treasure hid in the Field, that Gold of the Kingdom of Heaven, that precious Pearl, that all in all, Faith and Love, Christ and God, when they shall perceive that all this lies hid in every Soul, in one Measure or other, and may be found, and the Way set down so plain, that every Soul may find it.

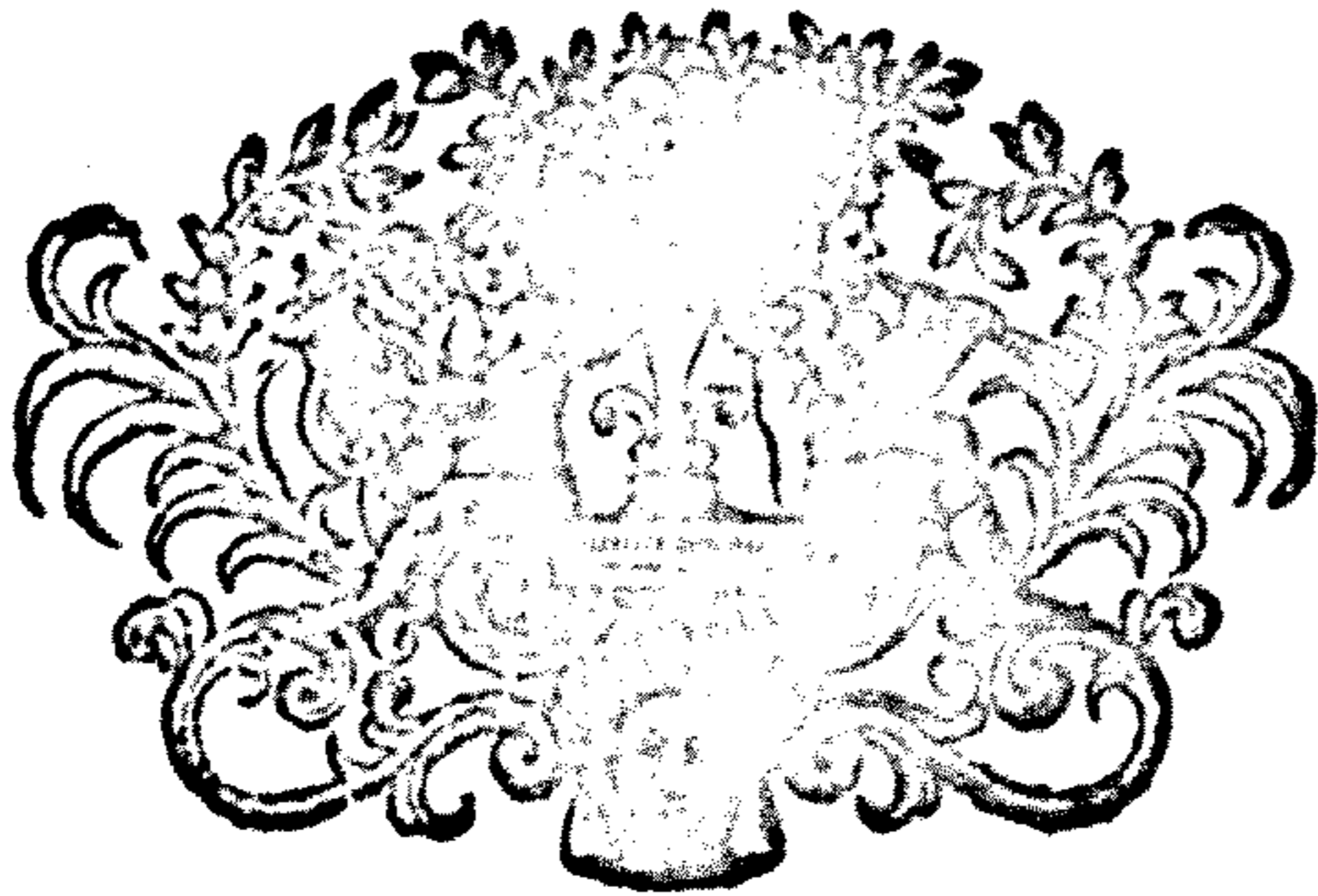
Thereby

An Address to the earnest Lovers of Wisdom.

Thereby the Writings of all Men will be understood, and the very darkeſt Myſteries contained in the Writings of the Prophets and Apoſtles will be made plain and eaſy to the moſt ſimple thirsty Soul; and when that appears which is now hidden, when that excellent Glory ſhall diſcover itſelf to Men, they will not only ſee it, but walk in the Way of it; and ſo attain it in the higheſt Degree of every one's Capacity.

Read theſe Writings diligently and ſeriouſly, till you apprehend the Meaning but of ſome Part of the Way this Author deſcribes, which may well be done, and you will be ſatisfied the Things are true, and that the Way he ſhows is true, and be able to walk in it, and alſo be very earneſt to proſecute that Way more and more, till you attain your whole Deſire; and then you will keep them as an inestimable Jewel, a Memorial of all Myſteries.

But let All read them themſelves, the greateſt King that ſits upon a Throne, or the meaneſt Slave, or let them hear them read, if they propoſe and deſire to partake of this ſo high a Gift from the moſt High, or elſe, by Prejudice and Perverſion of others, the Devil may eaſily deprive them of it.



THE
L I F E
O F
J A C O B B E H M E N,
The Teutonic Theosopher.

WHETHER have made their Appearance in the World in a truly godlike Form, and only in a pure spiritual Ministration, it has had the greatest Antipathy and Aversion to them that can possibly be conceived. And in the whole Creation, there are not two Forms of Beings more intirely contrary to each other.

It is very true, that *Moses, Joshua, Samuel, David,* and Others, came forth in this Life in much Applause, but had withal a Delegation to the temporal Magistracy, wherein by God's good Power they led the People through many Difficulties, made them victorious, and gave them Possessions, and Reputation among the Nations round them; all which allayed and lessened the Hatred, which the divine Form in which they lived necessarily produces.

And yet, notwithstanding, some of them had died under the People's Hands, had not God entrusted with them, upon desperate Mutinies, miraculous Operations, beyond the Power of ordinary Men, to put a stop to the heady Rage of the Multitude.

But as for those, whom in these last Ages he has sent with this plain uncouth Message to Mankind, to injoin them to strive with Earnestness, telling them they shall have Heaven, a Joy, a Paradise, a Territory, a Dominion; but that all this is in themselves, the Territory is themselves, that it is in the Devil's Possession, there he rules, and lives; that with him they must encounter, and cast him forth, else their expected Heaven will turn into a Hell; these are dismal Messengers of odious Things, especially to those, that in their several Forms of Religion have been promised eternal Happiness at a far cheaper Rate.

We may appeal to the World, whether these Messengers of evil Tidings do not well deserve to be crucified, and the Doctrines of **INDULGENCE** and **IMPUTATION** restored to their ancient Dignity.

T H E L I E E O F

There is a small Market-Town in the *Upper Lusatia*, called *Old Seidenburg*, distant from *Gorlitz* about a Mile and half, in which lived a Man whose Name was *Jacob*, and his Wife's Name was *Ursula*. People they were of the poorest Sort, yet of sober and honest Behaviour. In the Year 1575 they had a Son, whom they named *Jacob*. This was the divinely-illuminated J A C O B B E H M E N, the *Teutonic Theosopher*, whom God raised up, in the most proper Period, both as to the Chiliad and Century, to show the Ground of the Mystery of Nature and Grace, and open the Wonders of his Wisdom. His Education was suitable to their Wealth, his first Employment being the Care of the common Cattle among the rest of the Youths of the Town. But when grown older, he was placcd at School, where he learnt to read and write, and was from thence put Apprentice to a Shoemaker in *Gorlitz*. Having served his Time, in the Year 1594 he took to Wife *Catharine*, the Daughter of *John Hunsfeman*, a Citizen of *Gorlitz*, and had by her four Sons, living in the State of Matrimony thirty Years: His Sons he placed in his Life-time to several honest Trades. He fell sick in *Silesia* of a hot burning Ague, contracted by too much drinking of Water, and was at his Desire brought to *Gorlitz*, and died there in 1624, being near fifty years of Age, and was buried in the Church-yard.

As in Men that have appeared to the World with great and superior Accomplishments, to promote some great Design beyond the Powers of Nature, it has pleased God to usher them in with some signal Dispensations, to direct the Eye of the World to observe his Work; so in this Instance of *Jacob Behmen*, not only a new Star mystically appeared some Time before his Birth, but when he was a Herd's Boy he had a most remarkable Trial, and providential Preservation and Prevention. For in the Heat of Mid-Day, retiring from his Playfellows to a little stony Crag just by, called the *Lands Crown*, where the natural Situation of the Rock had made a seeming Inclosure of some Part of the Mountain, finding an Entrance, he went in, and saw there a large wooden Vessel full of Money, at which Sight, being in a sudden Astonishment, he in Haste retired, not moving his Hand to it, and came and related his Fortune to the rest of the Boys, who coming with him, sought often and with much Diligence an Entrance, but could not find any. But some Years after, a foreign Artist, as *Jacob Behmen* himself related, skilled in finding out magical Treasures, took it away, and thereby much enriched himself, yet perished by an infamous Death, that Treasure being lodged there, and covered with a Curse to him that should find and take it away.

Truly, this appears to have been a Seduction of this tender Youth into this Cave of *Pluto*, and to have had a destructive Design in it. Our Saviour had the World and the Glory of it offered to Himself, but the Condition was intolerable.

When he had been for a Time an Apprentice, his Master and his Mistress being abroad, there came a Stranger to the Shop, of a reverend and grave Countenance, yet in mean Apparel, and taking up a Pair of Shoes, desired to buy them. The Boy, being scarce got higher than sweeping the Shop, would not presume to set a Price on them, but told him his Master and Mistress were not at Home, and himself durst not venture the Sale of any Thing without their Order.

But the Stranger being very importunate, he offered them at a Price, which if he got, he was certain would save him harmless in parting from them, supposing also thereby to be rid of the importunate Chapman. But the old Man paid down the Money, took the Shoes, and departed from the Shop a little Way, where standing still, with a loud and an earnest Voice, he called, *Jacob, Jacob, come forth.* The Boy, within hearing of the Voice, came out in a great Fright, at first amazed at the Stranger's familiar calling him by his Christian Name, but recollecting himself, he went to him. The Man with a severe, but friendly Countenance, fixing his Eyes upon him (which were bright and sparkling) took him by his right Hand, and said to him:

Jacob, thou art little, but shalt be great, and become another Man, such a one as at whom the World shall wonder. Therefore be pious, fear God, and reverence his Word. Read diligently the Holy Scriptures, wherein you have Comfort and Instruction. For thou must endure much Misery and Poverty, and suffer Persecution, but be courageous and persevere, for God loves, and is gracious to thee. And therewith pressing his Hand, he looked with a bright sparkling Eye fixed on his Face, and departed.

This Prediction took deep Impression on *Jacob's* Mind, and made him bethink himself, and grow serious in his Actions, keeping his Thoughts stirring in Consideration of the Caution he had received from that Man.

So that from thenceforward he much more frequented the public Worship, and profited well therein in the outward Reformation of his Life; seriously considering with himself that Speech of our Saviour, *Luke 11, 13. My Father which is in Heaven will give the Spirit to him that asks him,* he was thereby thoroughly awakened in himself, and set forward to desire that promised Comforter; and continuing in that Earnestness, he was at last, in his own Expression, *surrounded with a divine Light for seven Days, and stood in the highest Contemplation and Kingdom of Joys.* And this happened to him, whilst he was with his Master in the Country about the Affairs of his Vocation.

When the Vision and Revelation were passed by him, he grew more and more accurately attentive to his Duty to God and his Neighbour, diligently frequented the Church, read the Scriptures, and lived in all Observance of outward Ministrations. Scurrilous and blasphemous Words he would rebuke, even in his own Master, who was somewhat intemperate in his Tongue; and from Day to Day continuing upon his Watch, he endeavoured after the Christian Growth, becoming, by his Contrariety of Manners, a Scorn and Derision to the World. And at last his own Master, being not able to bear a Reprover so near Home in that Relation, set him at Liberty, with full Permission to seek his Livelihood as he liked best.

After this, about the Year 1600, in the twenty fifth Year of his Age, he was again surrounded by the divine Light, and replenished with the heavenly Knowledge; insomuch, as going abroad into the Fields, to a Green before *Neys-Gate*, at *Gorlitz*, he there sat down, and viewing the Herbs and Grass of the Field, in his inward Light he saw into their Essences, Use and Properties, which were discovered to him by their Lineaments, Figures, and Signatures.

In like Manner he beheld the whole Creation, and from that Fountain of Revelation he afterwards wrote his Book, *De Signatura Rerum*. In the unfolding of those Mysteries before his Understanding, he had a great Measure of Joy, yet returned Home and took Care of his Family, and lived in great Peace and Silence, scarce intimating to any these wonderful Things that had befallen him, till in the Year 1610, being again taken into this Light, lest the Mysteries revealed to him should pass through him as a Stream, and rather for a Memorial, than intending any Publication, he wrote his first Book, called *Aurora*, or *The Morning-Redness*.

The Book being found about him by a Man of great Quality, with whom he conversed, was received with that Desire, that he immediately disjoined it, and caused it to be copied out in a few Hours.

Thus, contrary to the Author's Intention, it became public, and after a while, fell into the Hands of *Gregory Rickter*, the Superintendent of *Gorlitz*, who making Use of his Pulpit, and the Liberty he had of speaking without an Opposer, to revile what and whom he pleased, he endeavoured to stir up the Magistracy, to exercise their Jurisdiction in rooting out this supposed Church-Weed.

And this he did with so much Vehemence, and Pretence of godly Zeal, that the Senate took some Notice of it, and convened *Jacob Behmen* before them, seizing his Book, and admonishing him to employ his Mind in the Affairs of his Trade, and for the Future leave off writing any more Books, which he saw gave so much Offence.

This Occasion brought this Man first into public Notice, for at the Hearing of the Business, such was the unchristian Heat and Violence of the Minister, and so much the Meekness of *Jacob Behmen*, that it gave great Advantage to his Reputation, and Credit to that inward School, from whence he came out so well taught.

This very Book, which the Senate had seized on, was by themselves afterwards presented to the Prince Elector of *Saxony's* Marshal of his House, *George Pflugen*, in 1641, when he came to *Gorlitz*, being brought to Light by *D. P. S.* a Burgomaster of *Gorlitz*; and it was sent by the Marshal to *Amsterdam*, where it was printed.

Upon the Command of the Senate, he refrained from writing seven Years; at the End of which, a new Motion from on high seizing on him, and taking captive these rational human Prohibitions, he wrote again; out of what Principle, and how moved, his own Words can best express.

“ Art, *says he*, has not wrote here, neither was there any Time to consider
 “ how to set it punctually down, according to the right Understanding of the
 “ Letters, but all was ordered according to the Direction of the Spirit, which
 “ often went in Haste; so that in many Words, Letters may be wanting, and in
 “ some Places a Capital Letter for a Word; so that the Penman's Hand, by
 “ reason he was not accustomed to it, did often shake. And though I could
 “ have wrote in a more accurate, fair, and plain Manner, yet the Reason was
 “ this,

“ this, that the burning Fire often forced forward with Speed, and the Hand
 “ and Pen must hasten directly after it; for *it comes and goes as a sudden*
 “ *Shower.*” And further he says, “ I can write nothing of myself, but as a
 “ Child which neither knows nor understands any Thing, which neither has
 “ ever been learnt, but only that which the Lord vouchsafes to know in me,
 “ according to the Measure as himself manifests in me.

“ For I never desired to know any Thing of the Divine Mystery, much
 “ less understood I the Way to seek and find it. I knew nothing of it, as it
 “ is the Condition of poor Laymen in their Simplicity.

“ I sought only after the Heart of Jesus Christ, that I might hide myself
 “ therein from the wrathful Anger of God, and the violent Assaults of the
 “ Devil. And I besought the Lord earnestly for his Holy Spirit and his
 “ Grace, that he would please to bless and guide me in him, and take that
 “ away from me which turned me from him; and I resigned myself wholly
 “ to him, that I might not live to my own Will, but his; and that he only
 “ might lead and direct me, to the End I might be his Child in his Son
 “ Jesus.

“ In this my earnest and Christian Seeking and Desire (wherein I suffered
 “ many a shrewd Repulse, but at last resolved rather to put myself in Hazard,
 “ than give over and leave off) the Gate was opened to me, that in one
 “ Quarter of an Hour I saw and knew more, than if I had been many Years
 “ together at an University, at which I exceedingly admired, and thereupon
 “ turned my Praise to God for it.

“ For I saw and knew the Being of all Beings, the Byss and the Abyss,
 “ and the eternal Generation of the *Holy Trinity*, the Descent and Original of
 “ the World, and of all Creatures through the Divine Wisdom: I knew and
 “ saw in myself all the three Worlds, namely, *The Divine*, angelical, and
 “ paradisaical; and *The dark World*, the Original of the Nature to the Fire;
 “ and then, thirdly, the *external and visible World*, being a Procreation or
 “ external Birth from both the internal and spiritual Worlds. And I saw and
 “ knew the whole working Essence, in the Evil and the Good, and the Ori-
 “ ginal and Existence of each of them; and likewise how the fruitful-
 “ bearing Womb of Eternity brought forth.

“ So that I did not only greatly wonder at it, but did also exceedingly re-
 “ joice, and presently it came powerfully into my Mind to set the same down
 “ in Writing, for a Memorial for myself, though I could very hardly appre-
 “ hend the same, in my external Man, and express it with the Pen.

“ Yet however I must begin to labour in these great Mysteries, as a Child
 “ that goes to School. I saw it as in a great Deep in the Internal.

“ For I had a thorough View of the Universe, as in a Chaos, wherein all
 “ Things are couched and wrapped up, but it was impossible for me to explain
 “ the same.

“ Yet it opened itself in me, from Time to Time, as in a young Plant;
 “ though the same was with me for the Space of twelve Years, and it was as

“ it were breeding, and I found a powerful Instigation within me, before I
 “ could bring it forth into external Form of Writing; and whatever I could
 “ apprehend with the external Principle of my Mind, that I wrote down.

“ But however afterwards the Sun shone upon me a good While, but not
 “ constantly, for the Sun hid itself, and then I knew not, nor well understood
 “ my own Labour. So that Man must acknowledge, that his Knowledge is
 “ not his own, but from God, who manifests the *Ideas* of Wisdom to the
 “ Soul of Man, in what Measure he pleases.” See further relating to this Point,
 what is contained in this Volume. *Aurora*, Chap. 19. ver. 4—16. Chap. 25.
 ver. 4—10. Chap. 11. ver. 135, 136. Chap. 12. ver. 146—151. Chap. 14.
 ver. 55—58. Chap. 18. ver. 93. Chap. 21. ver. 69—71. Chap. 22.
 ver. 38. *The Three Principles*, Chap. 10. ver. 1. Chap. 24. ver. 16. Chap. 2.
 ver. 4—6. Chap. 22. ver. 50. Many other Places might be referred to in
 his Writings, but these are sufficient.

In this Light, and from this Principle, he wrote his Books, a Catalogue of
 which is at the End of the Life.

His Persecution, which was begun by the * Primate of *Gorlitz*, his principal
 Persecutor, is thus ^b related.

This Minister had lent a young Baker a Dollar, to buy a little Meal, to
 make Cakes against the Holidays, out of which he brought him a pretty
 large One for a Thank-offering. And having within a Fortnight sold off his
 Batch, he restores him presently his Money with Thanks, not imagining an
 Expectation of any further Interest for so short a Loan. But this it seems
 satisfied him not, the Minister in high Rage curses the Man, with little less
 than Damnation to his Soul; upon which he, despairing of his Salvation, falls
 into a deep Melancholy, and being almost distracted, his Wife gets her
 Kinsman, *Jacob Behmen*, to come and confer with him; who having heard the
 Cause of his Distemper, and comforted him, repairs to the angry Clergyman,
 expresses with all Submission the young Man's Error, if he had through Ignorance
 of his Pleasure committed any, offers him, if he desired it, the utmost
 Satisfaction, and upon these Terms intreats his Favour to the perplexed Soul.

But the Minister turning his Choler upon the Intercessor, demands angrily,
 What had he to do to trouble him? And bids him get him gone about his
 own Business, or he would send him away with a Vengeance. So seeing no
 Hopes of appeasing him, he prays to God to keep his Worship, and was going
 to depart; but before he was got out of the Door, the furious Prelate enraged
 yet more at his mild Salutation, throws his Slipper at him, calling him wicked
 Rascal, disdainingly a good Night from his Mouth. The humble Man, nothing
 moved at it, takes up the Slipper, and lays it at his Feet, intreats him
 not to be angry, says that he knew not how he had wronged him, prays God
 to have him in his keeping, and so departs.

The Superintendent's Choler does not yet cease boiling; the next *Sunday* he
 rails bitterly in the Pulpit against *Jacob Behmen*, even by Name, thunders
 against the Senate for tolerating such a pernicious Heretic, and sworn Enemy

of

* *Primate*
Leopoldus Pa-
stor, Primate
in Finlandus
Persecutor.

^b See Doctor
G. Weijner's
 Letter at the
 End of the
 Collection of
 Letters.

of the ministerial Function, who not content to write blasphemous Books, and pervert Souls, durst presume to come and disturb the Minister in his own House; and tells them, that if they longer suffered, and did not expel him their Territories, they would move God in his Wrath to sink their City, as he did those Withstanders of *Moses* and *Aaron*, the rebellious *Korab*, *Dathan*, and *Abiram*, with their Accomplices.

The innocent Man, all the While he was thus bitterly railed against, sat just at a Pillar directly over-against the Pulpit, heard all with Patience, and staid in the Church till all were gone out, and the Superintendent among the last; he followed him into the Church-yard, and there told him he was grieved to hear himself so publickly, and as he thought without Cause, defamed, yet requested, that rather than proceed in that Way of public Reproach, he would there before his reverend Chaplain, that accompanied him, let him privately know his Offence, and it should be amended. The Minister at first would give no Answer to his Suit; at length, upon much Importunity, turning to him with a fell and stern Visage, he cries, Get thee behind me, Satan! avant; thou turbulent unquiet Spirit, to thy Abyss of Hell! Dost thou still persist, without all Respect to my Function, to molest and disgrace me? To which surly Repulse, the true-spirited Christian gave this incomparable modest Reply.

Yea, Reverend Sir, I know well, and much honour your Function. I desire not to fix any Aspersions upon it, or yourself, only intreat you, for your own and your Function's Honour, which engages you not to trample upon a submissive Offender, much less one that is innocent, to tell me candidly where my Fault lies. And further, turning to the Chaplain, said; Reverend and courteous Sir, I pray be pleased to intercede for me with our Minister, that he would, laying aside this violent Passion, tell me ingenuously wherein I have offended him, that I may, by the best Satisfaction I can, appease his Wrath, and he may cease incensing the Magistrate against me. But no Submission would allay his Rage, but in Heat he sends his Servant for the Town-Serjeant to lay hold of him, and carry him away to Prison: But his Chaplain, modestly excusing the poor Man, dissuaded him from the Execution of this Part of his Fury.

The next Morning, the Senators meeting in the Council-house, cited *Jacob Behmen* to appear before them, and examined him of his Life, and the Scandal he had given the Minister, that made him with such Vehemence exclaim against him. But he constantly affirming he was entirely ignorant of any just Cause of Offence he had given him, and humbly praying he might be sent for, to declare the Grounds of his Accusation, they esteeming this a just Motion, sent two Men of Quality of the Town, to him, to desire him either to come and personally make known his Grievances to the Court, or at least inform them of the Matter, by those they had sent to him for that Purpose. But he again falling into a Passion at this Demand, said, he had nothing to do with the Council-house; what he had to say he would speak in his Council-throne, the Pulpit; what he there dictated they must obey without Contradiction, and without more ado, disable this wicked Heretic from further opposing the ministerial

Function, by banishing him their City ; else the Curse of *Korab*, *Datban*, and *Abiram*, would light upon them all.

Upon this the poor Senate, a little terrified, fearing the Preacher's Spleen, and his Power in the Duke of *Saxony's* Court, fell to fresh Consultation ; and some of the more upright and moderate Men (seeing neither their Reasons nor Votes able to countervail the Fears or worse Passions of the major Part) departing the Court, the rest, upon this mere groundless Clamour of their *Caiaphas*, hastily passed a Sentence of Banishment against their innocent Fellow-Citizen, and prosecuted it with all Vehemence. He hearing it, said only, Gentlemen, with all willing Submission I obey your Decree, only desire I may go Home to my House to settle my small Affairs there, and take my Family along with me, or at least take Leave of them ; but neither would this small Piece of Humanity be allowed him, but he must, according to the Court's unalterable Decree, forthwith depart. His Answer was, That seeing it would be no better, he was content, and thereupon presently went out of Town, spending the Remainder of the Day in a melancholy Walk about the Town-fields, and the Night in what Harbour we know not.

But the Senate, meeting again next Morning, upon more sober Thoughts repealed their Sentence, and sent to seek out their innocent Exile, and brought him back with Honour: Yet still tired with the Prelate's incessant Clamour, they at length sent for him again, and intreated him, that in Love to the City's Quiet, he would seek himself a Habitation elsewhere ; which if he would please to do, they should hold themselves obliged to him for it, as an acceptable Service. In Compliance with this friendly Request of theirs, he removed from thence.

After this, upon a Citation, *Jacob Behmen* came to *Dresden*, before his Highness the Prince Elector of *Saxony*, where were assembled six Doctors of Divinity, *Dr. Hoe*, *Dr. Meisner*, *Dr. Baldwin*, *Dr. Gerbard*, *Dr. Leyfern*, and another Doctor, and two Professors of the Mathematics. And these, in the Presence of his Highness the Prince Elector, begun to examine him concerning his Writings, and the high Mysteries therein ; and many profound Queries in Divinity, Philosophy, and the Mathematics, they proposed to him. To all which he replied with such Meekness of Spirit, such Depth of Knowledge, and Fulness of Matter, that none of those Doctors and Professors returned one Word of Dislike or Contradiction.

The Prince his Highness much admired him, and required to know the Result of their Judgments, in what they had heard. But the Doctors and Examiners desired to be excused, and intreated his Highness that he would have Patience, till the Spirit of the Man had more plainly declared itself, for in many Particulars they could not understand him. Nevertheless they hoped, that hereafter he would make it more clear to them, and then they would offer their Judgments, but for the present they could not.

Then *Jacob Behmen* proposed some Questions to them, to which they returned Answers with much Modesty, and as it were amazed that they should

(so much beyond their Expectation) hear from a Man of that mean Quality and Education, such mysterious Depths as were beyond the Reach of their Comprehension.

Then he conferred with them touching most of the Errors of those Times; pointing as it were with the Finger at the Original of them severally, declaring to them the naked Truth, and the great Difference betwixt that and some erroneous Suppositions.

To the *Astrologers* also, having discoursed something of their Science, he said, *Behold, thus far is the Knowledge of your Art right and good, grounded in the Mystery of Nature; but what is over and above (instancing in several Particulars) are mere heathenish Additions, the Folly and Blindness of Heathens, which we Christians ought not to follow or imitate.*

Then his Highness the Prince Elector, being very much satisfied with his Answers, took him apart from the Company, and discoursed with him a good Space concerning several Points of Difficulty, wherein being well satisfied, he courteously dismissed him.

After this Examination, Dr. Meisner and Dr. Gerhard, meeting at *Wittenberg*, begun to discourse of *Jacob Behmen*, expressing how greatly they admired the continued Harmony of Scriptures produced by him at his Examination, and that they would not, for all the World, have served his Enemies Malice in censuring him: *For, says Dr. Meisner, who knows but God may have designed him for some extraordinary Work, and how can we with Justice pass Judgment against that we understand not? For surely he seems to be a Man of wonderful high Gifts of the Spirit, though we cannot at present, from any Ground of Certainty, approve or disapprove of many Things he holds!*

How much more ingenuous is this, than the Character given him by *Jo. Laur. Moshemius*, Chancellor of the University of *Göttingen*, an ecclesiastic Historian, quoted by the Bishop of *Gloucester*, Dr. *Warburton*? "*JAC. BÖHMIIUS, Sutor Görlicensis, Vir innumeris & Amicis & Inimicis inclytus, quem Theosophum Germanicum Patrom salutant. Hic cum Natura ipsa proclivis esset ad Res abditas pervestigandas, & Rob. Fluddii ac Rossecrucianorum Scita cognovisset, Theologiam, Igne Duce, Imaginatione Comite invenit, ipsis Pythagoricis Numeris & Heracliti Notis obscuriorem,—ita enim Chymicis Imaginationibus & tanta Verborum Confusione & Caligine omnia miscet, ut ipse sibi obstrepere videatur.*" By this he would insinuate, directly contrary to what has been shown, that he derived his Knowledge from Chemistry, and chemical Writers; or, as he says in another Place, that he owed his whole Wisdom to one of them he there specifies. What Credit can be given to an Historian in Matters more remote, when he has given so unfair an Account in what is so well known? A fit Historian for such a Divine, as is capable of characterizing that great Light of the Age, Mr. *Law*, as the Bishop has done. "*When I reflect on his wonderful Infatuation, who has spent a Long Life in hunting after, and with an incredible Appetite devouring, the Trash dropt from every Species of Mysticism, it puts me in Mind of what Travellers tell us of a horrid Fanaticism in the East, where the Devotee makes a solemn Vow never*

to taste of other Food than what has passed through the Entrails of some impure or savage Animal. Hence their whole Lives are pass'd (like Mr. Law's among his Ascetics) in Woods and Forests, far removed from the Converse of Mankind." This Passage fully shows the State of Mind of the Writer of it, and no Censure passed upon it can add to it. See, in this Volume, *The Three Principles*, Chap. 3. ver. 6—8. Chap. 25. ver. 29, 30. Chap. 8. ver. 15. How different from these was the Son of the Primate of *Gorlitz*? His Father, who had been so violent a Persecutor of *Jacob Behmen*, had in the most ignominious Manner wrote against him; to which the blessed Man so well replied, that he totally silenced him. After the Decease of both, willing to consult the Honour of his Father, he determined to write an Answer, that he might remove the Odium from him. But behold a most unexpected Event! Reading *Jacob Behmen's* Writings, to finish the Design he had in View, his Mind is convinced, and affected in such a Manner, that instead of proceeding in his former Purpose, he was rather disposed to take up his Pen in Defence of our Author, crying out, with Astonishment, in this mournful Exclamation, "*Oh! my Father, what hast thou done?*" So great was the Power of Truth on his Mind.

It was the *Pharisees* Judgment of our Saviour, *Say we not well thou art a Samaritan, and hast a Devil?* And in another Place, *This Man casts out Devils by Beelzebub the Prince of Devils.* So unwilling is human Reason to submit, or conceive a Possibility of that perfect Wisdom and Power, that in Death and Self-denial is brought forth to the Glory of him, that is the Father of it.

The same Measure *Jacob Behmen* received in his Generation. For the Appearance of that unusual Knowledge and deep Revelation of Mysteries, in a Vessel so contemptible to the magnificent Mind of Man, brought such hard Censures as these from the stupid World, which appeared one Time more especially. The Manner was thus.

Sitting by himself in his House, a Man knocked at his Door, to which repairing, a Person of a mean Stature, of a sharp and stern Look, saluted him courteously, congratulating him on that great and wonderful Knowledge he had received, and humbly let him know, that he heard that he was blest with a singular Spirit, the like to which had not lately appeared among the Children of Men; that it was a humane and friendly Duty, incumbent upon every Man, to impart the good Things vouchsafed him to his needy Neighbour, and himself was now a needy Petitioner, that he would yield some of that Spirit to him. In which Request if he pleased to gratify him, he would, in such Things wherein he abounded, give a suitable Recompence, making a covert Offer of some Monies, to satisfy *Jacob Behmen's* Necessities. To whom he replied, with Thanks, *That he accounted himself unworthy of the Esteem of having these greater Gifts and Arts, as was by him imagined, and found only in himself an intire Love to his Neighbour, and simple Perseverance in the upright Belief and Faith in God; and for any other Endowments beyond these, he neither had them, nor esteemed them; much less (as his Words seemed to intimate) enjoyed the Society of any familiar Spirit.*

But, says he, if there be in you that Desire of obtaining the Spirit of God, you must, as I have done, enter into earnest Repentance, and pray the Father, from whom all good Gifts proceed, and he will give it, and it will lead you into all Truth.

This foolish Man, contemning this plain Instruction, became uncivilly importunate, and begun with Words of Magic Conjunction, to force the supposed familiar Spirit from *Jacob Behmen*.

At which Boldness and Folly, *Jacob Behmen*, being not a little moved in Spirit, took him by the Right-hand, and looked him sternly in the Face, intending an Imprecation to his perverse Soul. At which this Exorcist, trembling and amazed, asked Forgiveness; whereupon *Jacob Behmen* remitted his Zeal, dehorting him earnestly from that simonian and diabolical Practice, and permit him, in Hopes of future Amendment, to depart in Peace.

The Publication of his first Book, the *Aurora*, or *Morning-Redness*, brought from all Parts great Resort to him of learned Men, and more especially of Chemists; with whom conversing much, he got the Use of those *Latin* and *Greek* Words that are frequent in his Works, as being significant Expressions of those Notions that were in his Mind, and of great Use and Convenience, for the Illustration of what he had to propose.

Of those learned Men, that conversed with him in the greatest Familiarity, was one *Balthazar Walter*; this Gentleman was a *Silesian* by Birth, by Profession a Physician, and had, in the Search of the ancient Magic Learning, travelled through *Egypt*, *Syria*, and *Arabia*, and found there such small Remains of it, that he returned unsuccessful and unsatisfied into his own Country; where hearing of this Man, he repaired to him, and did, as the Queen of *Sheba* with King *Solomon*, try him with those hard Questions concerning the Soul, which, with the Answers to them, are now public in many Languages. From whence, and from frequent Discourses with him, he was so satisfied, that he stayed there three Months, and professed, that from his Conversation he had received more solid Answers to his curious Scruples, than he had found among the best Wits of those more promising Climates: And for the Future, he desisted from following Rivulets, since God had opened a Fountain at his own Door.

After his Examination at *Dresden*, and the Publication of his Book, it pleased God to turn the Hearts of many learned Men and Preachers, to the studying themselves, and teaching others those Doctrines of the Regeneration, and the Means of attaining it, they had formerly in a blind Zeal exclaimed against as Heretical; whereupon they ceased from preaching up Disputes and Controversies in Religion, as prejudicial to divine Charity, and the common Peace of Mankind; but for the Solution of all Doubts, they referred Men to an earnest Endeavour after the Recovery of the Life of Christ, the only Fountain of all true Light, and right Understanding in divine Things.

Thus was that excellent Light, shining in this heavenly Man's Soul, by the cross Design of a malicious Adversary, set in its Candlestick, and brought

to open View, to give Light to the World. So that his Writings came to be read in *Russia, Sweden, Poland, Denmark, the Netherlands, England, Germany, France, Spain, Italy*, and even in the City of *Rome*. For by these Examinations, the Man's Worth came to be taken Notice of, and his Writings sought for and studied, not only by mean People, but by many great Rabbies of the Church, and Great Men of the World. Nay, Many in their Hearts Infidels to all Religion, in catching only at the Bait of his mysterious Philosophy, were drawn to the true Faith and Church of God.

Let us with Oil in our Lamps, and the Wedding Garment of a renewed Spirit, prepare to meet the Lord at his Coming.

His Supercription, and Motto, in all his Letters, were these Words; *Our Salvation in the Life of Jesus Christ in us.*

In his Seal-ring he had engraven a Hand stretched out from Heaven, with a Twig of three blown Lilies.

It has been a Custom with many in *Germany*, to carry a little Paper Book in their Pockets, into which their Friends write some remarkable Sentence, and subscribe their Names, and this Book is called *Album Amicorum*, [The Book of Friendship.] Into such as these our Author wrote these Verses:

*To whom Time and Eternity
Harmoniously as One agree;
His Soul is safe, his Life's amended,
His Battle's o'er, his Strife is ended.*

Or thus,
*Whose Time and Ever are all one,
His Soul's at rest, his Warfare's done.*

When the Hour of his Departure was at Hand, he called his Son *Tobias*, and asked him, Whether he heard that sweet harmonious Musick? He replied, No. Open, says he, the Door, that you may the better hear it. And asking what o'Clock it was, he told him it was Two: My Time, says he, is not yet, three Hours hence is my Time: In the mean While he spoke these Words, *O thou strong God of Zebaoth, deliver me according to thy Will. Thou crucified Lord Jesus, have Mercy on me, and take me into thy Kingdom.*

When Six in the Morning came, he took Leave of his Wife and Son, blessed them, and said, *Now I go hence into Paradise.* And bidding his Son turn him, he fetched a deep Sigh and departed.

Thus have you seen the Journey of this blessed Man on Earth, with his last Farewel. Over his Grave was erected the following Device, as sent from a Friend of his out of *Silesia*: A black wooden * Cross, with the *Hebrew* Name *YHSVH* and twelve golden Beams encompassing it, under which rested a Child on a Death's Head, with the Arms placed on its Sides, with these eight Letters, *V. H. I. L. J. C. I. V.* underwritten. On a broad oval

* See the following Figure.

Circle, or Field, were written these following Words, *Born of God, died in JHSVH, sealed with the Holy Ghost, does rest here Jacob Behmen of Old Seidenburg, who, the seventeenth of November, about Six o'Clock in the Forenoon, in the fiftieth Year of his Age, blessedly departed.*

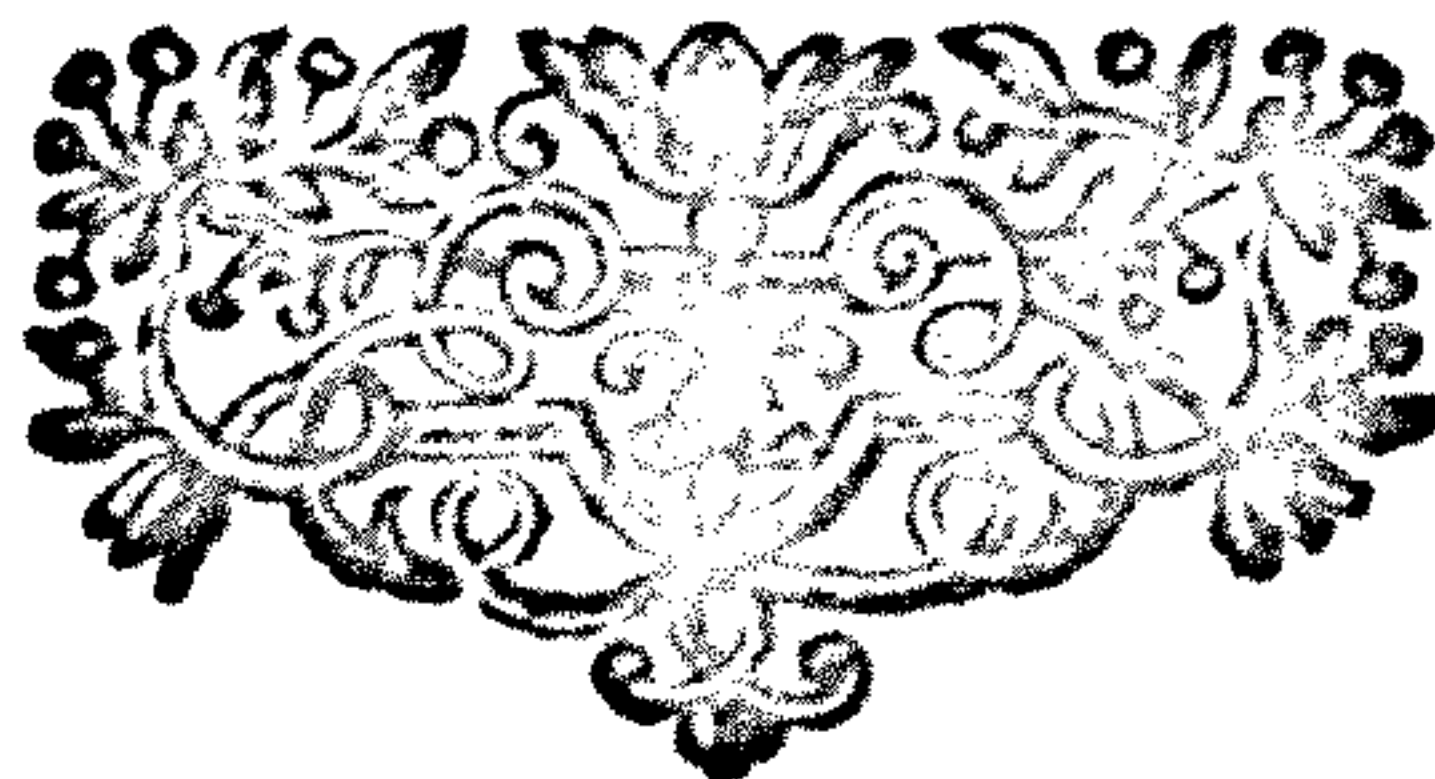
In the Midst under the oval Field, upon the Tree of the Cross, stood a Lamb with a Bishop's Mitre, under a Palm-tree, by a Water-spring in a green Pasture, feeding among the Flowers; there stood the Word *V E N I*.

On the South Side was painted a black Eagle on a high Rock, which trod with his Left-foot on the Head of a great Serpent folded together; in the Right-foot he held a Branch of Palm, and in his Beak the Branch of a Lily, which was reached to him out of the Sun; by that was written the Word *V I D I*.

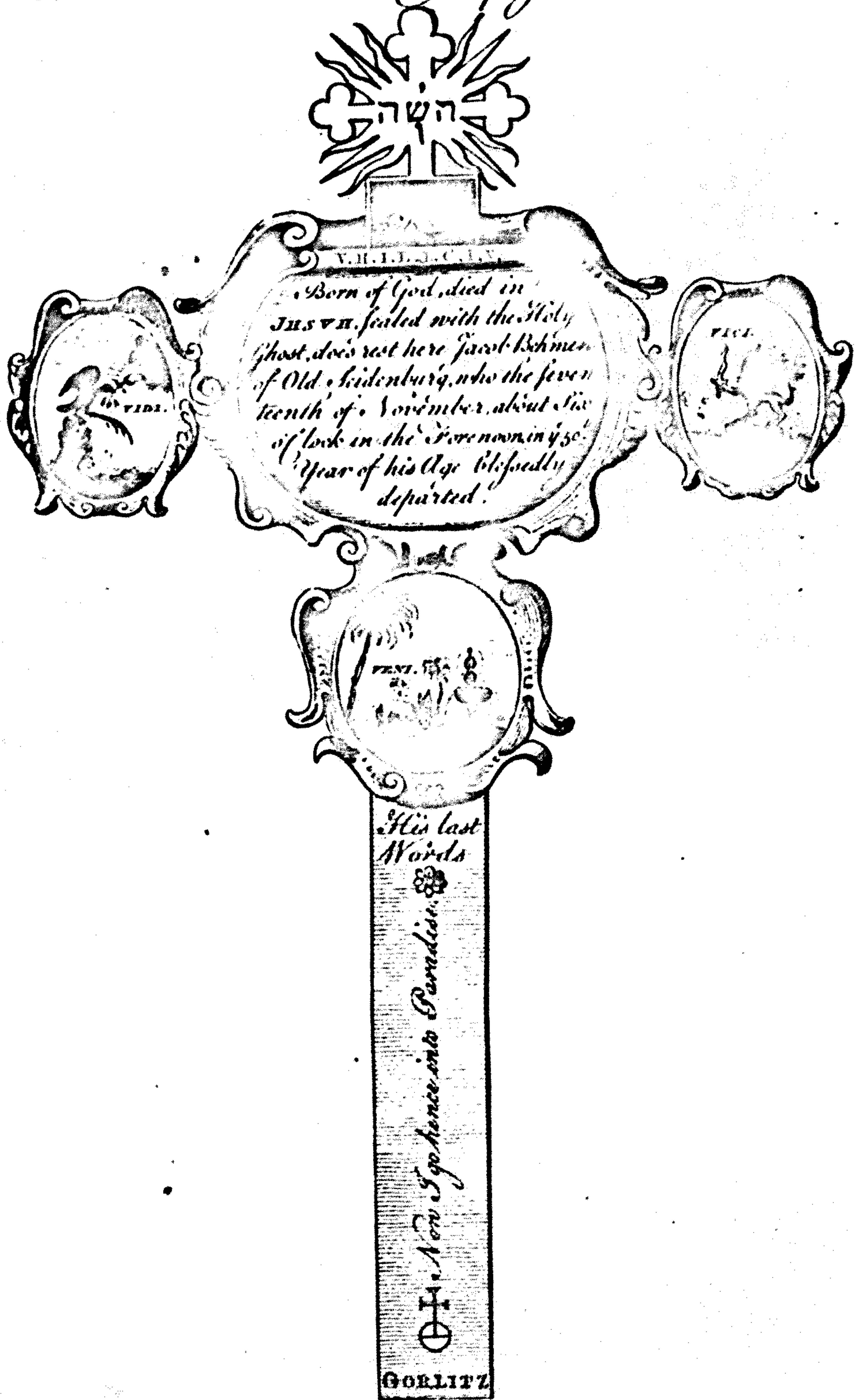
On the North Side stood a Lion, having on his Head a Cross and a Crown, placed with his right Hinder-foot on a Cube, with the left on a Globe; in his right Fore-paw he held a flaming Sword, in his Left a burning Heart; by him was written the Word *V I C I*.

Upon the Tree of the Cross stood his last Words, *Now I go hence into Paradise.*

This hieroglyphical Monument would not have remained long, but have been razed and imbezzled by the rude Hands of the Envious, had they not been prevented by the Magistracy; for they would willingly have lavished their impotent Wrath against him, on this wooden Cross, and discovered their Hatred to the Memory of his Goodness, whom they would long before have crucified.



The Monumental Cross of Jacob Behmen!



CATALOGUE of the Books

Written by J A C O B B E H M E N,

The Teutonic Theosopher.

1. **A** N N O 1612, he wrote the Aurora, or the Dawning of the Day; or Morning-Redness in the Rising of the Sun: Containing, the Root of Theology, Philosophy, and Astral Science, from the true Ground. Dated *June 2, Anno Ætatis 37*. It had Notes added, with his own Hand, in 1620. Having been summoned, on Account of the Aspersions of the Superintendent of *Gorlitz*, and accused as Author of this Book, it was laid up by the Magistrates of that Place; and he was commanded (as being a simple Layman) to desist from writing of Books. Upon this, he refrained for seven Years. But being afterwards stirred up by the Intigation of the Divine Light, he proceeded to write the rest, as follows.
2. *Anno 1619*. The Three Principles of the Divine Essence: Of the Eternal Dark, Light, and Temporary World. With an Appendix of the Threefold Life of Man.
3. *Anno 1620*. The High and Deep Searching of the Threefold Life of Man, through, or according to the Three Principles.
4. An Answer to Forty Questions concerning the Soul, proposed by Doctor *Balthasar Walter*. In the Answer to the First Question, is the Philosophic Globe, or Wonder-Eye of Eternity, or Looking-Glass of Wisdom, (which in itself contains all Mysteries) with an Explanation of it.
5. The Treatise of the Incarnation. In Three Parts. Dated in *May*.
Part the First, Of the Incarnation of Jesus Christ.
The Second, Of the Suffering, Dying, Death, and Resurrection of Christ.
The Third, Of the Tree of Faith.
6. The Great Six Points, containing the Deep Ground of the Great Mystery, and of the Three Worlds; and a brief Explanation of six others, or the small Six Points.
7. Of the Heavenly and Earthly Mystery. Dated *May 8*.
8. Of the Last Times; being two Letters: The First, to *Paul Keym*, dated *August 14*; and the Second, to the same, dated *November 23*; both concerning the Thousand Years Sabbath, and of the End of the World. They are in the Collection of his Letters.
9. *Anno 1621*. *Signatura Rerum*: or, The Signature of All Things: Showing the Sign and Signification of the several Forms, Figures, and Shape of Things in the Creation; and what the Beginning, Ruin, and Cure of every Thing is; comprising all Mysteries.
10. Of the Four Complexions: A Treatise of Consolation, or Instruction, in Time of Temptation. Dated in *March*.
11. Two Apologies to *Balthasar Tylcken*.
The First, in Two Parts, concerning the Aurora.
The Second, in Two Parts. Dated *July 3*.
Part the First, concerning Predestination.
The Second, concerning the Person of *Christ*, and the *Virgin Mary*; which he had wrote of in the Treatise of the Incarnation.

Catalogue of Jacob Behmen's Books.

12. Considerations upon *Isaiab Stiesel's* Book, dated *April 8*, concerning the Three fold State of Man, and the New Birth; and of the last *Sion*, or *New Jerusalem*.

13. *Anno 1622*. Of the Errors of the Sects of *Ezekiel Metbs*, or an Apology to *Isaiab Stiesel* concerning Perfection. Dated *April 6*.

14. Of True Repentance. _____ 1

15. Of True Resignation. _____ 2

16. Of Regeneration. Dated *June 24*. _____ 3

17. *Anno 1623*. Of Predestination, and the Election of God. Dated *February 8*. There is an Appendix to it, intituled as follows:

18. A Short Compendium of Repentance. Dated *February 9*. _____ 4

19. *The Mysterium Magnum*: An Explanation of *Genesis*; treating of the Manifestation, or Revelation of the Divine Word through the Three Principles of the Divine Essence: Also of the Origin of the World and the Creation, wherein the Kingdom of Nature and Grace are explained, for the better understanding of the Old and New Testament; and what *Adam* and *Christ* are. Dated *September 11*.

20. A Table of the Divine Manifestation; or, An Explanation of the Three-fold World: In a Letter of the True and False Light, to *G. F.* and *J. H.* Dated *November 11*. It is in the Collection of his Letters.

21. *Anno 1624*. Of the Supersensual Life. _____ 5

(22.) Of Divine Contemplation, or Vision. It proceeds to the sixth Verse of the fourth Chapter.

23. Of *Christ's* Testaments. In Two Books. Dated *May 7*.

The First, Of Holy Baptism.

The Second, Of the Holy Supper of the *LORD Christ*.

24. Of Illumination. A Dialogue between the Enlightened and Unenlightened Soul. _____ 6

25. An Apology for the Book of True Repentance, and of True Resignation. Dated *April 10*; occasioned by a Libel published by *Gregory Rickter*, the Primate of *Gorlitz*.

(26.) A Hundred and Seventy-seven Theosophic Questions, with Answers to Thirteen of them; and to the Fifteenth, as far as to the fifth Verse.

27. An Epitome of the *Mysterium Magnum*.

(28.) The Holy Week, or Prayer-Book. With Prayers to the End of *Tuesday*.

29. A Table of the Three Principles, or, An Illustration of his Writings. To *J. S. V. S.* and *A. V. S.* Dated in *February*.

30. Of the Last Judgment: Said to be consumed at the Burning of Great *Glogau* in *Silesia*; and no other Copy of it is yet found.

31. The Clavis, or an Explanation of some principal Points and Expressions in his Writings.

32. A Collection of his Letters on several Occasions.

Note, The Books which the Author did not finish, are distinguished by this Mark ().

These Six were published in One Vol. 12mo. intituled, The Way to Christ.

A U R O R A:

T H E

D A Y - S P R I N G,

O R,

Dawning of the DAY in the EAST;

O R,

Morning-Redness in the Rising of the SUN:

T H A T I S,

The Root or Mother of *Philosophy, Astrology, and Theology,*
from the True Ground: Or, A DESCRIPTION of NATURE.

I. How All was, and came to be in the Beginning.

II. How Nature and the Elements are become creaturely.

III. Of the Two Qualities of EVIL and GOOD.

IV. From whence all Things had their Original.

V. And how all stand and work at present.

VI. How all will be at the End of this Time.

VII. What is the Condition of the Kingdom of God, and of the Kingdom of Hell.

VIII. And how Men work, and act creaturely, in each of them.

All set down from a true Ground in the Knowledge of the Spirit, and by the Impulse of GOD.

By J A C O B B E H M E N, the Teutonic Theosopher.

ADVERTISEMENT

By the AUTHOR.

IT is *necessary* for the Reader, to *peruse* the Book of the Three Principles, and the Book of the Threefold Life of Man, also with *this*; and then he will be able rightly to apprehend the Ground in *this Book Aurora*.

For *since* the Time of writing *this Book Aurora*, or Day-spring, or Morning Redness, the lovely *Bright Day* has appeared to the Author. And *all* that which is too obscure here, is represented *most clearly* in them; which is truly a great WONDER, as the Reader who loves God will find.

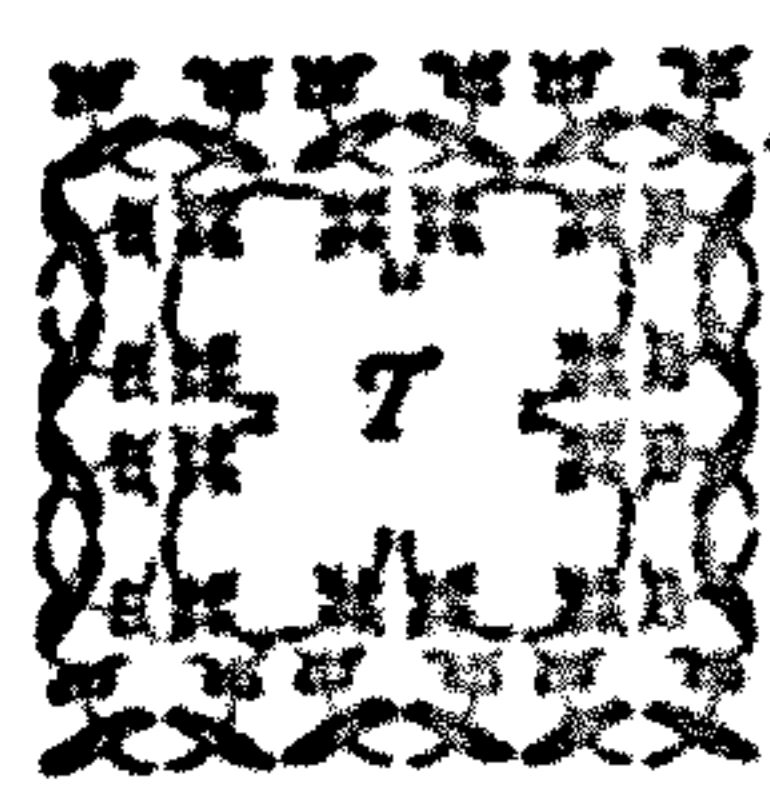
Though indeed the Author had written this Book only *for himself*, according to the Gift of God's Spirit, but knew not *then* the Counsel or Will of God concerning it.

Begun the 27th of *January*, in the Year 1612,
on the *Friday* after the Conversion of St. Paul.

P R E F A C E

T O T H E

R E A D E R.



THE Ground for the understanding the Things of Nature, and all Things contained in the Scriptures, is exactly described in this Author's Writings.

For they discover both where the Things themselves are to be found, in which are hid all Divine and Natural Mysteries, and likewise show, as with the Finger, how those secret Things have proceeded to their Being, and Manifestation from the infinite Incomprehensibility, wherein Nothing can be perceived, and yet All Things have proceeded from thence; and how they have come to be as they are, to the discerning what the effable manifested revealed God is, and all Creatures whatsoever; and among the rest, what we ourselves are, and how we may attain the true and only Happiness and Bliss of Life everlasting, with and in God.

And can there be any Thing more useful and beneficial, more necessary and worthy than this?

By his Writings we may come to understand how Christ is the Saviour of ALL Men as have served God with an upright Conscience, whether born of Heathen, Jewish, or Christian Parents; so Paul, who was a Jew, and the Eunuch, Servant to Candace Queen of Æthiopia, a Stranger, and Cornelius the Centurion, and all others fearing God and working Righteousness, in every Nation, are accepted of him; for if any are cleansed from their Sins, it is done by the Blood of JESUS CHRIST, which cleanseth us from all Sin; and this is effected in us and for us, though we know not of it, nor how it is done.

Neither can any one understand this, though he reads of it in the Scriptures, but by the Holy Spirit within him, and the WORD in the HEART, the Word of Faith, which is God and Christ, even that true Divine Light which lighteth every one that cometh into the World.

Therefore let no one boast that he is not born among those that are called Heathen, but among those that were called Jews of old, or Christians now externally: For though they

have outwardly a high Prerogative and Excellence above the Heathen, yet if the Lives and Fruits of these exceed not theirs, they will rise up in Judgment against them. But let every Soul in Love rejoice with all other Souls in this, that God is our Father, in whom we live and move and have our Being, ruling in our Souls, and manifesting his infinite Grace and Mercy, and bringing all Things to pass, according to his inconceivable Wisdom and Goodness, and according to the Purpose of his Good-will towards Men, which is his Eternal Gospel to those that hearken and yield to his Will and Word of Life, which always calls in the Soul of every one, or else none could be condemned for neglecting and contemning it; for it incites the Soul to forsake that which it perceives to be evil, and embrace and co-work with that which it perceives to be good, holy, and divine within itself. Therefore let every Soul search after God in its Heart, that it may feel and know Him whom to know is Life Eternal, and feel the Hope of enjoying the inestimable good Things that are laid up for them that love God, though few here know any Thing of them. And yet he will certainly give them to us at that Day, which himself has appointed, which will assuredly come, though no Man knows when it will be, nor what it will bring forth, but he to whom God reveals it.

The Writings of such Persons, whose Understandings have been filled with Spiritual Divine Wisdom, are to be esteemed above all others.

And though it is an exceeding great Happiness and Joy to us that God has bestowed so large an Understanding on those that have wrote the Scriptures, and therefore we ought diligently to read and deeply consider them; yet in most of the Mysteries contained in them, it remains very dark to us, we having so little Knowledge of the Things they speak of. Therefore how highly, in exceeding Love to the Scriptures, should we value the Writings of this Author Jacob Behmen, which disclose the very Things which are but briefly hinted at in them, and so fundamentally, as to satisfy all the Objections of Reason that can be offered, and which also direct us plainly in the Way to find the infallible Conductor, the Holy Spirit, which will open our Understandings to discern those hidden Mysteries, which were so long ago mentioned in the Scriptures, that we, through Patience and Comfort of them, might have Hope, and yet but darkly, on Purpose that some Things should be kept secret from the Beginning of the World, and not revealed till the due Time and Season in every Age; and some not till this last Age, which is appointed for the Manifestation of all Mysteries.

^a That the Deep and Glorious Mysteries contained in them may the more clearly be understood by us. See his Aurora, Chap. ix. v. 14.

^b Rom. xv. 4.

^c This true Comfort of the Scriptures in the Soul, comes by understanding the spiritual Sense of the Mysteries of the Scripture, not the bare literal Sense or History.

^d See vol. ii. the Preface to the Clavis, ver. 10, 11.

^e See this Aurora, ch. iii. v. r. 90.

And because this Author could not so deeply disclose these Mysteries, but in such significant, though hard Terms of Expression as he uses, he wrote for the Satisfaction of his loving Friends, some explanatory Tables, and a Clavis.

The Reader, by the diligent Perusal of this Book, in a continued Order, from the Beginning, will find whatsoever his Heart desires, or ever longed for, and that it is, as this Author says near the End of the Introduction, which shows the Contents of this Book,

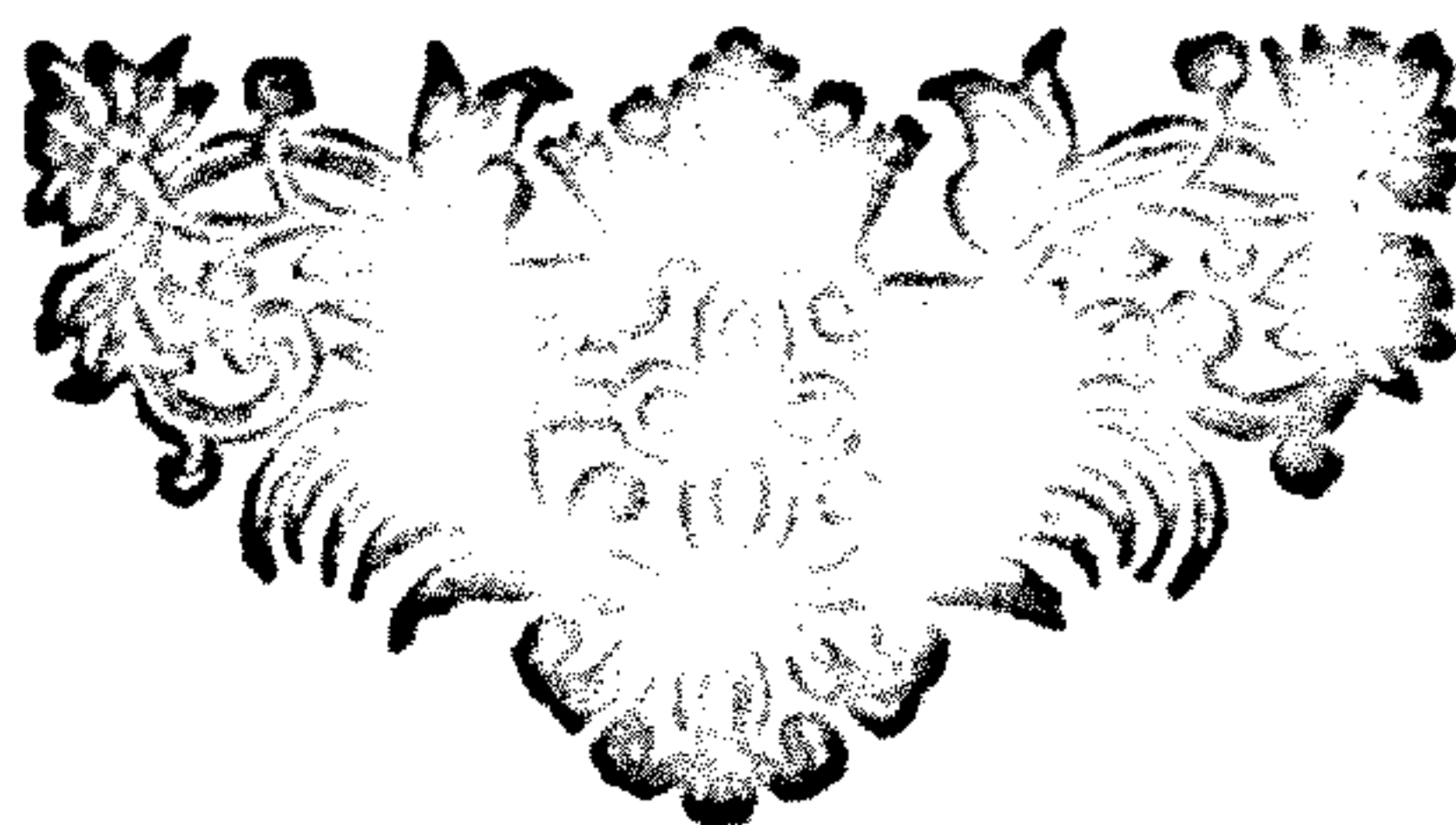
THE WONDER OF THE WORLD.

It was not quite finished at the Time when he wrote it, nor ever after, seeing it was taken away, and kept from him till he had wrote several compleat Treatises; and in them that Defect of the Aurora was supplied in abundant Measure; for instead of Thirty Sheets which that Book wanted, there are written of the same Mysteries, when he had more

full Knowledge, and Leave to declare it and set it down in Writing, more than Three Hundred Sheets of Paper, which contain all Mysteries in succinēt Terms, very deeply expressed. But in this, the Grounds of those Terms are largely and plainly described, after the Manner of the Infancy of his high Manifestation, in the Manner of a Child, so that it is a large and most clear Introduction, being the more plain and proper for Beginners, with which his other Books may the more easily be understood, and is a Summary of all his Mysteries, and may serve instead of a Key to unlock all the difficult Expressions in his other Books.

It explains the first Ground concerning the Seven Properties of the Eternal Nature, which here he calls the Seven Qualifying, or Fountain Spirits or Qualities, which are ^{Rev. i. 4.} the Seven ^{Ch. iii. 1.} Spirits of God, in, from, and to all Eternity, with Notes referring to the Book of ^{Ch. iv. 5.} the Three Principles and Tthreefold Life of Man, which supply the Want of finishing this ^{Ch. v. 6.} Book, which he wrote with his own Hand, in their proper Places, by Way of Explanation, and were added by him in the Year 1620. They are inserted in this Translation, with alphabetical Marks.

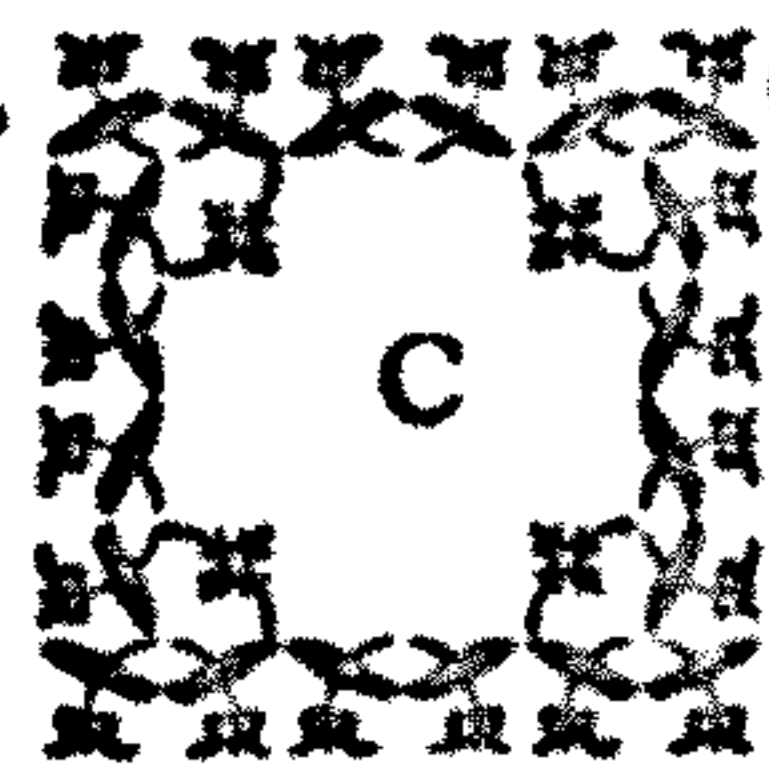
The Author was resolved to leave it unfinished, to remain as an Eternal Remembrance of the Attempt to suppress this Revelation in its first Dawning: And it will be manifested at the Last Day, when all Things shall appear to be judged, whether they are Good or Evil, and every Thing receive its just Recompence of Reward.



T H E

A U T H O R'S

P R E F A C E.

1.  Ourteous Reader, I compare the whole *Philosophy, Astrology, and Theology*, together with their Mother, to a goodly Tree, which grows in a fair Garden of Pleasure.

2. Now the Earth in which the Tree stands affords Sap continually to the Tree, whereby the Tree has its living *Quality*: But the Tree in itself grows from the *Sap* of the Earth, becomes large, and spreads itself abroad with its Branches: And then as the Earth works with its Power upon the Tree, to make it grow and increase; so the Tree also works continually with its *Branches* with all its Strength, that it might still bear good Fruit abundantly.

3. But when the Tree bears not much Fruit, and those but small, shrivelled, *rotten*, and worm-eaten, the Fault does not lie in the Will of the Tree, as if it desired *purposely* to bear evil Fruit, because it is a goodly Tree of good *Quality*; but here lies the Fault, because there is often great Cold, great Heat, and Mildew, Caterpillars and other Worms happen to it: For the *Quality* in the Deep, from the Influence of the Stars, spoils it, and that makes it bear but little good Fruit.

4. Now the Tree is of this Condition, that the larger and older it is, the sweeter Fruit it bears: In its younger Years it bears not much Fruit, which the crude and wild Nature of the Ground or Earth causes, and the *superfluous* Moisture in the Tree: And though it bears many fair Blossoms, yet the greatest Part of its Apples fall off whilst they are growing; which is not so, when it stands in a very good Soil or Mould. Now this Tree also has a good sweet *Quality*, but there are *three* others, which are contrary to it, namely, the bitter, sower, and astringent.

5. And as the Tree is, so will its Fruit be, till the Sun works on it and makes it sweet; so that it comes to be of a sweet Taste, and its Fruit must also *hold out* in Rain, Wind and Tempest.

6. But when the Tree grows old, that its Branches wither, and the Sap ascends *no more*, then below the Stem or Stock there grow many Suckers; at last from the Root also Twigs grow, and make the old Tree flourish, showing that *it* also was once a green Twig and young Tree, and is now become old. For Nature, or the Sap, struggles so long, till the Stock grows quite dry, and then it is to be cut down, and burnt in the Fire.

7. Now observe, what I have signified by this *Similitude*: The Garden of this Tree signifies the *World*; the Soil or Mould signifies *Nature*; the Stock of the Tree signifies the *Stars*; by the *Branches* are meant the *Elements*; the Fruit which grows on this Tree signifies *Men*; the Sap in the Tree resembles the pure *Deity*. Now Men were made out of Nature, the *Stars* and *Elements*, but God the Creator reigneth in all: Even as the *Sap* does in the whole Tree.

8. But there are two *Qualities in Nature*, even until the *Judgment* of God: The one is pleasant, heavenly, and holy; the other is fierce, wrathful, hellish, and thirsty.

9. Now the good one qualifies and works continually with all Industry, to bring forth good Fruit, and the *Holy Ghost* reigneth therein, and affords unto it Sap and Life: the bad one springs and drives with all its Endeavours to bring forth bad Fruit continually, to which the Devil affords Sap and *bellish* Flame. Now both are in the Tree of Nature, and *Men* are made out of that Tree, and live in this World, in this Garden, *betwixt* both, in great Danger; suddenly the Sun shineth on them; by and by, Winds, Rain, and Snow, fall on them.

10. That is, if Man elevates his Spirit into the *Deity*, then the Holy Ghost moves, springs, and qualifies in him: But if he permits his Spirit to sink into the World, in Lust towards *Evil*, then the Devil and hellish Sap stir and reign in him.

11. Even as the Apple on the Tree comes to be corrupt, rotten and worm-eaten, when Frost, Heat, and Mildew fall on it, and easily falls off and perishes: So does Man also when he suffers the Devil to rule in him with his *Poison*.

12. Now as in Nature there are, spring up and reign, good and bad; even so in Man: But Man is the *Child of God*, whom he has made out of the best Kernel of Nature, to reign in the good, and to overcome the bad: Though Evil sticks to him, even as in *Nature* the Evil hangs on the Good, yet he can overcome the Evil, if he elevates his Spirit in God; for then the *Holy Ghost* stirs and moves in him, and helps him to overcome.

13. As the good Quality in Nature is potent to overcome the Evil, for it is, and comes from God, and the Holy Ghost is the *Ruler* therein; even so is the fierce wrathful Quality powerful to overcome in a *malicious* wicked Soul: For the Devil is a potent *Ruler* in the Wrath or Fierceness, and is an eternal Prince of the same.

14. But Man has cast himself into fierce Wrathfulness through the *Fall of Adam and Eve*, so that the Evil hangs on him; otherwise, his moving and driving would be *only* in the Good. But now it is in *both*, and it is as St. Paul saith, ¹ *Know ye not, that to whom you yield yourselves Servants in Obedience, his Servants ye are, to whom ye obey, either to Sin unto Death, or to the Obedience of God unto Righteousness.*

15. But because Man has an *Impulse* or Inclination to both, he may lay hold on which he pleases; for he lives in this World betwixt *both*, and both *Qualities*, the good and the bad, are in him; in whichsoever Man moves, with that he is indued, either with a Holy, or a Hellish Power. For Christ saith, ² *My Father will give the Holy Ghost to those that ask him.*

16. Besides, God commanded Man to do Good, and forbade him to do Evil; and now daily calls and preaches and exhorts Man to good; whereby we see well enough, that God *willeth not Evil*, but his Will is, That *his Kingdom* should come, and *his Will* be done, on Earth as it is in Heaven. But now Man is poisoned through Sin, that the fierce wrathful Quality, as well as the Good, reigns in him, and is now *half* dead, and in his gross Ignorance can no more know God his Creator, nor Nature and its Operation: Yet has Nature used its best Endeavours from the Beginning till now, to which God has given his Holy Ghost, so that it has at all Times generated wise, holy, and *understanding* Men, which learned to know Nature and their Creator, who always

in their Writings and Teachings have been a *Light* to the World, whereby God has raised his Church on Earth, to his eternal Praise. Against which the Devil has *raged*, and spoiled many a noble Twig, through the wrathful Fierceness in Nature, whose *Prince* and God he is.

17. For Nature has many Times prepared and fitted a learned judicious Man with good Gifts, and then the Devil has done his utmost to seduce that Man, and bring him into *carnal Pleasures*, to Pride, to a Desire to be Rich, and to be in Authority and Power. Thereby the Devil has ruled in him, and the fierce wrathful *Quality* has overcome the Good; his Understanding, his Knowledge and Wisdom, have been turned into *Heresy* and Error, and he has made a Mock of the Truth, and been the Author of great Errors on Earth, and a good Leader of the Devil's Host.

18. For the bad *Quality* in Nature has wrestled, and still wrestles with the Good, ever since the Beginning, and has elevated itself, and spoiled many a noble Fruit even in the Mother's *Womb*, as it plainly appears, first by *Cain* and *Abel*, which came from one *Womb*. *Cain* was from his Mother's *Womb* a Despiser of God and proud; but *Abel*, on the contrary, was an humble Man, and one that feared God.

19. The same is seen also in the *three* Sons of *Noah*; as also by *Abraham's* Sons, *Isaac*, and *Ismael*, especially by *Isaac's* in *Esau* and *Jacob*, which struggled and wrestled even in the Mother's *Womb*: therefore said God, *Jacob have I loved, and Esau have I hated*; which is nothing else, but that both *Qualities* in Nature have vehemently wrestled one with the other. Gen. 25. 23.

20. For when God at that Time moved in Nature, and would *reveal* himself unto the World through righteous *Abraham*, *Isaac*, and *Jacob*, and raise a Church to himself on Earth for his Glory, then in Nature Malice also moved, and its *Prince Lucifer*. Seeing there was good and bad in Man, therefore both *Qualities* could reign in him, and therefore there was born at *once* in one *Womb* an evil and a good Man.

21. Also it is clearly seen by the *first* World, as also by the *second*, even unto the End of our Time, how the Heavenly and Hellish Kingdom in Nature have always wrestled one with another, and stood in great Travail, even as a Woman in the Birth. This does most clearly appear by *Adam* and *Eve*. For there grew up a Tree in Paradise of both *Qualities* of Good and Bad, wherewith *Adam* and *Eve* were to be tempted, to try whether they would hold out in the *good Quality* in the Angelical Kind and Form. For the *Creator* *forbad* *Adam* and *Eve* to eat of the *Fruit*: But the evil *Quality* in Nature wrestled with the Good, and brought *Adam* and *Eve* into a Lust and Longing to eat of both. Thereupon they presently came to be of a bestial Form and Nature, and did eat of Good and Bad, and must increase and live in a *bestial* Manner; and so many a noble Twig begotten or born of them perished.

22. Afterwards it is seen, how God worked in Nature, when the Holy Fathers in the first World were born: As *Abel*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enosh*, *Methusalab*, *Lamech*, and holy *Noah*. These made the Name of the Lord known to the World, and preached *Repentance*: For the Holy Ghost wrought in them.

23. On the contrary, the Hellish God also wrought against it, in Nature, and begot Mockers and Despisers, first *Cain* and his Posterity: And it was with the first World as with a young Tree, which grows, is green, blossoms fairly, but brings little good Fruit, by Reason of its *wild* Kind. So Nature in the first World brought forth but little good Fruit, though it blossomed fair in *worldly* Knowledge, and Luxury or Wantonness, which could not apprehend the Holy Spirit, who wrought in Nature then, as well as now.

24. Therefore said God, *It repents me, that I have made Man*, and he stirred up Nature so, that all *Flesh* died which lived on dry Land, except the Root and Stock, that

The AUTHOR'S PREFACE.

remained in Virtue: and so he has hereby *dunged* the wild Tree, and manured it, that it should bear *better* Fruit. But when the same sprung up again, it brought forth good and bad Fruit again: Among the Sons of *Noah*, there were found again Mockers and Despisers of God, and there *hardly* grew any good Branch on the Tree, which brought forth any *holy* and good Fruit: The other Branches were bearing also, and brought forth wild Heathens.

25. But when God saw that Man was thus dead in his Knowledge, he moved Nature again, and *showed* unto Man, how there was *good and bad* therein, that they should *avoid Evil*, and *live unto the Good*; and he caused Fire to fall down out of Nature, and fired *Sodom and Gomorrah*, for a terrible Example to the World. But when the Blindness of Men grew predominant, and refused to be taught by the Spirit of God, he gave *Laws and Precepts* unto them, showing how they should behave themselves, and confirmed them with *Wonders and Signs*, lest the Knowledge of the true God should be quite extinct. But for all this, the Light did *not* manifest itself, for the Darkness and wrathful Fierceness in Nature struggled against it, and the Prince thereof ruled powerfully.

26. But when the Tree of Nature came to its middle Age, then it began to bear some *mild* and sweet Fruit, to show, that it would henceforth bear pleasant Fruit. Then were born the *Holy Propbets*, out of the sweet Branch of the Tree, which taught and preached of the *Light*, which hereafter should overcome the wrathful Fierceness in Nature. And there arose a Light in Nature among the Heathen, so that they knew Nature, and her Operation, although this was *only* a Light in the *wild* Nature, and was not yet the *holy* Light.

27. For the wild Nature was not yet overcome, and Light and Darkness wrestled so long one with another, till the *Sun* arose, and forced this Tree with its Heat, so that it did bear pleasant sweet Fruit; that is, till there came the Prince of Light, out of the Heart of God, and *became Man* in Nature, and wrestled in his human Body, in the Divine Light, in the wild Nature. The same Prince and *Royal* Twig grew up in Nature; and became a Tree in Nature, and spread its Branches abroad from the East to the West; and encompassed the whole Nature, and took the *Prince of Wrath* or Fierceness *Captive* in his own House.

28. This being done, there grew out of the Royal Tree, which was grown in Nature, many thousand *Legions* of precious sweet Twigs, all which had the Scent and Taste of that precious Tree. Though there fell upon them Rain, Snow, Hail, and tempestuous Storms, so that many a Twig was *torn* and beaten off from the Tree, yet still others grew in their Places. For the Wrath or Fierceness in Nature, and the Prince thereof, raised great *Tempests*, with Hail, Thundering, Lightning, and Rain, so that many glorious Twigs were torn from the sweet and good Tree.

29. But these Twigs were of such a pleasant sweet and curious Taste, that no human nor angelical Tongue is able to express it: For there was great *Power* and Virtue in them, they were good to *heal* the wild Heathens. Whatever Heathen did eat of the Twig of this Tree, he was *delivered* from his wild Nature, in which he was born, and became a sweet Tree in this precious Tree, and sprung in that Tree, and bore precious Fruit, like the Royal Tree. Therefore many Heathens *resorted* to the precious Tree, where the precious Twigs lay, which the Prince of Darkness by his Storms and tempestuous Winds had torn off; and whatever Heathen did smell to the Twig so torn off, he was healed of his wild Wrath or Fierceness, which he had brought from his Mother into the World.

30. But when the Prince of Darkness saw that the Heathens *strove* and contended about these Twigs, and not about the *Tree*, therein he found great Loss and Damage,

The AUTHOR'S PREFACE.

The Pope

and then he ceased with his Storms toward the East and South, and placed a Merchant under the Tree, who gathered up the Twigs, which were fallen from the precious Tree: And then when the Heathens came, and enquired after the good and virtuous Twigs, then the Merchant presented and offered them for Money, to make Gain of the precious Tree. For this the Prince of Wrath or Fierceness required at the Hands of his Merchant, because the Tree was grown upon his Ground and Land, and spoiled his Soil.

31. And so when the Heathens saw that the Fruit of the precious Tree was put to Sale, they flocked to the Merchant, and bought of the Fruit of the Tree; and they came also from foreign Islands to buy, even from the Ends of the World. Now when the Merchant saw that his Wares were in Request and Esteem, he plotted how he might gather a great Treasure to his Master, and so sent Factors abroad every where, to offer his Wares to sell, praising them highly: But he *sophisticated* the Wares, and sold other Fruit instead of the Good, which were not grown on the good Tree; this he did to increase his Master's Treasure.

Factors of
and Emis
Preach the
but adulter
in numer
and Fierc
which wa
required
Lamp

32. But the Heathens and all the Islands and Nations, which dwelt on the Earth, were all grown on the *wild* Tree, which was good and bad, and therefore were half blind, and did not discern the good Tree (which however spread its Branches from the East to the West) else they would not have bought of the *false* Wares.

33. But because they knew not the precious Tree, which spread its Branches over them all, *all of them ran after, and to the Factors*, and bought of them *mixed* false Wares instead of good; and supposed they served for Health: But because *all of them longed* after the good Tree, which however moved over them all, many of them were healed, because of their great Desire they had to the Tree. For the Fragrancy of the Tree, which moved over them, healed them of their Wrath or Fierceness and *wild* Nature, and not the false Wares of the Factors: this continued a long Time.

34. Now when the Prince in the Darkness, who is the Source of Wrath or Fierceness, Malice and Perdition, *perceived* that Men were healed of their Poison and wild Nature by the Fragrancy of the precious Tree, he was enraged, and planted a wild Tree towards the North, which sprung up and grew in the Fierceness or Wrath of Nature, and made Proclamation, saying: *This is the Tree of Life; he that eateth of it, shall be healed and live eternally.*

Mahom
in Asia &

35. For in that Place, where the wild Tree grew, was a wild Place, and the People there had the true Light of God from the Beginning, even unto that Time, and to this Day, though unknown: and the Tree grew on the Mount *Hagar* in the House of *Ismael* the Mocker. But when Proclamation was made of the Tree, *Behold this is the Tree of Life!* then the wild People *flocked* unto the Tree, which were not born of God, but of the wild Nature, and *loved* the wild Tree, and eat of its Fruit.

Turks

36. And the Tree grew to a mighty Bigness, by the Sap of *Wrath* or Fierceness in Nature, and spread abroad its Branches, from the North to the East and West: But the Tree had its Source and Root from the wild Nature, which was good and bad; and as the Tree was, so were its Fruits. But though the Men of this Place were grown out of the wild Nature, yet the Tree grew over them all, and grew so large, that it reached with its Branches even unto the esteemed *precious Land* or Country under the Holy Tree.

The Turks in
the Holy La

37. But the Cause, that the wild Tree grew to so great a Bigness, was because the Nations under the good Tree ran all after the *Factors*, which sold the *false* Wares, and did eat of the false Fruits, which were good and bad, and supposed they were healed thereby, and meddled *not* with the holy good effectual Tree.

The AUTHOR'S PREFACE.

38. In the mean while they grew more blind, weak, and faint, and were *disabled* to suppress the growing of the wild Tree towards the North: For they were too weak and faint, and they saw well enough, that the Tree was wild and bad, but they wanted Strength, and could not suppress the Growing of the Tree.

39. Yet if they had not run after the false Wares those Factors *sold*, and had not eaten of the *false* Fruits, but rather eaten of the precious Tree, then they might have got Strength to oppose the wild Tree. But because they ran a whoring after the wild Nature in human *Conceits* and Opinions, in the Lusts of their Hearts, in a hypocritical Way, therefore the wild Nature did predominate over them, and the wild Tree grew high and large over them, and spoiled them with its wild *Rankness*.

40. For the Prince of Wrath or Fierceness, in Nature, gave his Power to the Tree, to spoil Men which did eat of the wild Fruits of the Factors: Because they forsook the Tree of Life, and sought after their own Fancy, as Mother *Eve* did in Paradise, therefore their own *innate Quality* predominated in them, and brought them into strong *Delusions*, as St. Paul saith ^m. And the Prince of Wrath, or Fierceness, raised *Wars* and Tempests from the wild Tree towards the North against the People and Nations, which were *not* born of the wild Tree; and the Tempest which came from the wild Tree overthrew them in their Weakness and Faintness.

41. And the *Merchant* under the good Tree dissembled with the Nations of the South and West, and towards the North, and highly commended his Wares, and cunningly deceived the simple Ones; and those that were witty, he made them his Factors, that they also might have their *Livelihood*, or Livings out of it, and he brought it so far, that no Body saw, or knew the holy Tree any more, and so he got all the Land to himself, and then made Proclamation, ⁿ *I am the Stock of the good Tree, and stand on the Root of the good Tree, and am ingrafted into the Tree of Life, buy my Wares which I sell*: and then you shall be *healed* of your wild Birth, and live for ever.

42. I am grown out of the Root of the good Tree, and the Fruit of the holy Tree is in my Power, and I sit on the *Throne* of the divine Power; I have Power in Heaven and on Earth, *Come unto me*, and buy for Money the Fruit of Life.

43. Whereupon all Nations flocked to him, and bought and eat, even till they fainted: All the Kings of the South, West, and towards the North, did eat the Fruits of the *Factor*, and lived under a great Faintness; for the wild Tree of the North grew more and more over them, and made *waste* of them a long Time. And there was a miserable Time upon Earth, such as never was, since the World stood, but Men thought that Time to be *good*; so terribly the Merchant under the good Tree had *blinded* them.

44. But in the *Evening*, God in his Mercy took *Pity* on Man's Misery and Blindness, and stirred up the good Tree again, even that glorious *Divine* Tree, which bore the Fruit of Life; then there grew a *Twig* *nigh* unto the Root, out of that precious Tree, and was green, and to it was given the *Sap* and Spirit of the Tree, and it spoke with the Tongue of Man, and *showed* to every one the precious Tree, and its Voice was heard in many Countries.

45. And then Men resorted thither to see and to hear what the Matter was, and there was shown unto them the precious and vigorous Tree of Life, of which Men had eaten at the Beginning, and were *delivered* of their wild Nature, and they were mightily rejoiced, and did eat of the Tree of Life with great Joy and Refreshing, and so got new Strength from the Tree of Life, and sung a new Song concerning the true *real Tree of Life*, and so were delivered from their wild Birth, and then hated the Merchant and his Factors, as also their false Wares.

46. But all those came, which hungered and thirsted after the *Tree* of Life, and those that sate in the *Dust*, and they did eat of the holy Tree, and were healed of their *impure*

Birth and Wrath, or Fierceness of Nature, in which they lived, and so were ingrafted into the Tree of Life. But only the Factors of the Merchant, and his and their Dissemblers, and those that made their Gains with false Wares, and gathered Treasure together, *came not*, for they were drowned and quite dead in the Gain of the Merchant's Whoredom, and lived in the wild Nature, and so their Anguish and Shame, which was discovered, *kept* them back, because they went a whoring so long with the Merchant, and seduced the Souls of Men, notwithstanding they gloried, that they were ingrafted into the Tree of Life, and lived in Sanctity by a divine Power, and set to Sale the Fruit of Life.

Romish
Monks
&c

47. Now because their Shame, Deceit, Covetousness, Knavery, and Wickedness were discovered, they waxed dumb, and stayed behind; they were ashamed, and repented not of their Abominations and *Idolatry*, and so went not with the Hungry and Thirsty to the Fountain of Eternal Life; and therefore they grew faint in their Thirst, and their Plague rises up from Eternity to Eternity, and they are gnawed in their Conscience.

the Romish
never rec
owned the

48. Now the Merchant seeing that the Deceit of his false Wares was discovered, he grew very wrath, and despaired, and bent his Bow against the holy People, who would buy no more of his Wares, and so destroyed many of the *holy* People, and blasphemed the *green Twig*, which was grown up out of the Tree of Life. But then the Great Prince MICHAEL, who stands before God, came and fought for the *holy* People, and he overcame.

They bar
Cruelly
the Prole
in Germa
France
Engl

49. But the Prince of Darkness perceiving that his Merchant had a Fall, and that his Deceit was discovered, he raised a *Tempest* from the North out of the wild Tree against the Holy People, and the Merchant of the South made an Assault upon them: then the Holy People grew greatly in their Blossom, even as it was in the Beginning, when the holy and precious Tree grew, and that overcame the Wrath or Fierceness in Nature and its Prince; thus it was at that Time.

50. Now when the noble and holy Tree was revealed to *all* Nations, so that they saw how it moved over them, and spread its Fragrance over all People, and that any one that pleased might eat of it, then the People grew weary of eating its *Fruit*, which grew on the Tree, and the cunning and wise People sought after the *Root*, and contended about the same: so the Strife was great about the Root of the Tree, insomuch that they *forgot* to eat of the Fruit of the sweet Tree, by Reason of the Controversy about the Root of the Tree.

Various
growing
in Luke
Calver

51. And now they minded *neither* the Root nor the Tree, but the Prince of Darkness had another Design, intending something else; when he saw that they would eat no more of the good Tree, but contended about the Root, he perceived that they were grown *very weak* and faint, and that the wild Nature had the Predominance in them again.

and
other rec
conno

52. And therefore he stirred them up to Pride, so that every one supposed he had the Root at Hand, every one must look after and hear him, and reverence him: Whereby they built their Palaces and great Houses, and served in Secrecy their idol *Mammon*, whereby the Lay People were troubled and caused to offend, and so lived in carnal Pleasures, in the Desire of the *wild* Nature, and served their Belly in Wantonness, confiding in the Fruit of the Tree, which moved over them all, though they fell into Misery, that *thereby* they might be *healed*.

53. And in the mean while they served the Prince of Darkness according to the Impulse of the wild Nature, and the precious Tree stood there only for a May-game or Mockery, and many lived like *wild Beasts*, and led a wicked Life, in Pride, Pomp, Stateliness, and Lasciviousness, the Rich consuming the Labour and Sweat of the Poor, forcing them thereunto.

The AUTHOR'S PREFACE.

54. All evil Actions were approved of for Bribery: The *Laws* proceeded out of the *evil Quality* in Nature, and every one strove after *Riches* and Goods, after Pride, Pomp, and Stateliness; there was no Deliverer for the Poor; Scolding, Railing, Cursing, and Swearing, were *not* disapproved nor held vicious, and so they defiled themselves in the *wrathful* or *fierce Quality*, even as a Swine tumbles in the Dirt and Mire.

55. Thus did the Shepherds with the Sheep, they retained no more but the bare *Name* of the noble Tree; its Fruit, Virtue and Life were only a *Cover* to their *Sins*. Thus the World lived at that Time, except a small Remnant or Number, which were generated in the Midst among the Thorns in great *Tribulation* and Contempt, out of all Nations upon the Earth from the East to the West.

56. There was no Difference, they all lived upon the Impulse of the wild Nature in *Faintness*, even to a small Number, which were delivered out of all Nations, as it was before the *Deluge*, and before the Growing of the noble Tree in Nature; and thus it was also at that Time.

57. But why Men, in the End, did long so eagerly after the *Root* of the Tree, is a *Mystery*, and hitherto it was concealed from the wise and prudent; neither will it rise up to the Height, but in the Deep, in great Simplicity.

58. As indeed the noble Tree with its Kernel and Heart has *always* been concealed from the worldly Wise, though they supposed they stood, some at the Root, and some at the very Top of the Tree, yet this was no more than a shining Mist before their Eyes.

59. But the noble Tree, from the Beginning till now, strove in Nature to its utmost, that it might be revealed to *all People*, Tongues, and Languages, against which the Devil in the wild Nature raged, and fought like a fierce Lion.

60. But the noble Tree bore the more and the sweeter Fruit, and revealed itself more and more against all the Fury and Madness of the Devil, even to the End: and *then it was Light*. For there grew a green Twig at the Root of the noble Tree, which got the Sap and Life of the Root, to which was given the *Spirit* of the Tree; so it increased and multiplied the noble Tree in its glorious Virtue and Power, and Nature also, in which it grew.

61. Now when this was done, then *both the Gates* of Nature were opened, the Knowledge of the *two Qualities* of good and bad, and so the *Heavenly Jerusalem* was manifested, and the *Kingdom of Hell* also, to all Men upon Earth. And the Light and Voice was heard in the *four Winds*, and the false Merchant in the South was quite revealed, and his *own* hated him, and rooted him out from the whole Earth.

62. This being done, the wild Tree towards the North *withered*, and all People beheld the holy Tree, even in *foreign Islands*, with Admiration. And the Prince in the Darkness was revealed, and his Mysteries were discovered, and his Shame, Ignominy, and Perdition the Men upon Earth *saw* and *knew*, for it was *Light*.

63. And this lasted but a little Time; for Men forsook that Light, and lived in carnal Pleasures to their own Perdition: For as the Gate of Light had opened itself, so did also the Gate of Darkness; and from them both went forth all Manner of Powers and Arts that were therein.

64. For as Men had lived from the Beginning in the Growth of the wild Nature, and hunted only after earthly Things, so in the End Things were not mended, but rather grew worse.

65. In the Middle of this Time were raised many great stormy Winds from the West towards the East and North: But from the North there went forth a *great Stream of Water* towards the Tree, and spoiled many Twigs in the holy Tree, and in
the

the *Midst* of the Stream it was light, and so the wild Tree towards the North withered.

66. And then the Prince in the Darkness was enraged in the great Motion of Nature. For the *Holy Tree* moved in Nature, as one that would by and by be elevated and kindled in the *Glorification* of the holy Divine Majesty, and cast the Wrath or Fierceness from it, which had so long stood against it, and had wrestled with it.

67. In like Manner, the Tree of Darkness, Wrath, Fierceness, and Perdition, moved furiously, as one that would be kindled by and by, and therein the Prince with his *Legions* went forth to spoil the noble Fruit of the good Tree.

68. And it stood horribly in Nature in the fierce Quality, in that Quality wherein the Prince of Darkness dwelt, to speak after the Manner of Men, like as when Men see terrible Weather coming on, which makes a horrible Appearance with Lightning and tempestuous Winds, at which Men stand amazed.

69. On the other Side, in the good Quality in which the *holy Tree of Life* stood, all was pleasant, sweet and delightful, like an heavenly Joyfulness. These two moved furiously one against another, till the whole Nature was kindled of both Qualities in one Moment.

70. And the Tree of Life was kindled in its own Quality by the Fire of the *Holy Ghost*, and its Quality burnt in the Fire of heavenly Joyfulness, in an unsearchable Light and Glory.

71. All *Voices* of the heavenly Joyfulness qualified, mixed, or harmonized in this Fire, which have been from Eternity in the good Quality; and the Light of the Holy Trinity shined into the Tree of Life, and replenished or filled the whole Quality in which it stood.

72. And the Tree of the fierce Quality, which is the other Part in Nature, was kindled also, and burnt in the Fire of *God's Wrath* in a hellish Flame, and the fierce Source rose up into Eternity, and the Prince of Darkness with his Legions abode in the fierce wrathful Quality, as in his own Kingdom.

73. In this Fire were consumed the *Earth, Stars, and Elements*, for all were on Fire at once, each in the Fire of its own Quality, and all was separable. For the Ancient of Days moved himself in it, wherein every Power, and all the Creatures, and whatsoever can be named, even the Powers of Heaven, of the Stars, and of the Elements, became thin again, and were fashioned according to that Form, which they were in from the Beginning of the Creation.

74. Only the *two Qualities*, good and bad, which have been in Nature one in another, were separated, and the bad one was given to the Prince of Malice and Wrath, or Fierceness, for an eternal Habitation; and that is called *Hell*, or a *Rejection*, which in Eternity no more apprehends or touches the good Quality, but is an Oblivion of all Good, and that to its Eternity.

75. In the other Quality stood the Tree of eternal Life, and its Source and Off-spring descended from the Holy Trinity, and the Holy Ghost did shine into the same. And all Men came forth which descended from the Loins of *Adam*, who was the first Man, each in his Virtue, and in that Quality in which each did grow on Earth.

76. Those that on Earth had eat of the good Tree, which is called *JESUS CHRIST*, in them flowed the Mercy of God to eternal Joy; they had in them the Power of the good Quality, they were received into the good and holy Quality, and they sung the Song of their *Bridegroom*, each in his Voice, according to his own Holiness.

77. But those that were born in the *Light of Nature*, and of the Holy Ghost, and on Earth never fully knew the Tree of Life, but were grown in its Power, which over-

The AUTHOR'S PREFACE.

shadowed all Men upon Earth, as very many Nations, Heathens and Babes, which were also received into the same Power wherein they were grown, and wherewith their Spirit was cloathed, they sung the Song according to their Power and Measure in the noble Tree of eternal Life; for every one was glorified according to his Power, Virtue, Measure, and Proportion.

78. And the Holy Nature generated joyful heavenly Fruit, as on Earth it had generated Fruit in both the Qualities, which were both good and bad, so now it generated heavenly Fulness of Joy.

79. And those Men that were now like Angels, did each eat the Fruit of his *Quality*, and they sung the Song of God, and the Song of *the Tree* of eternal Life.

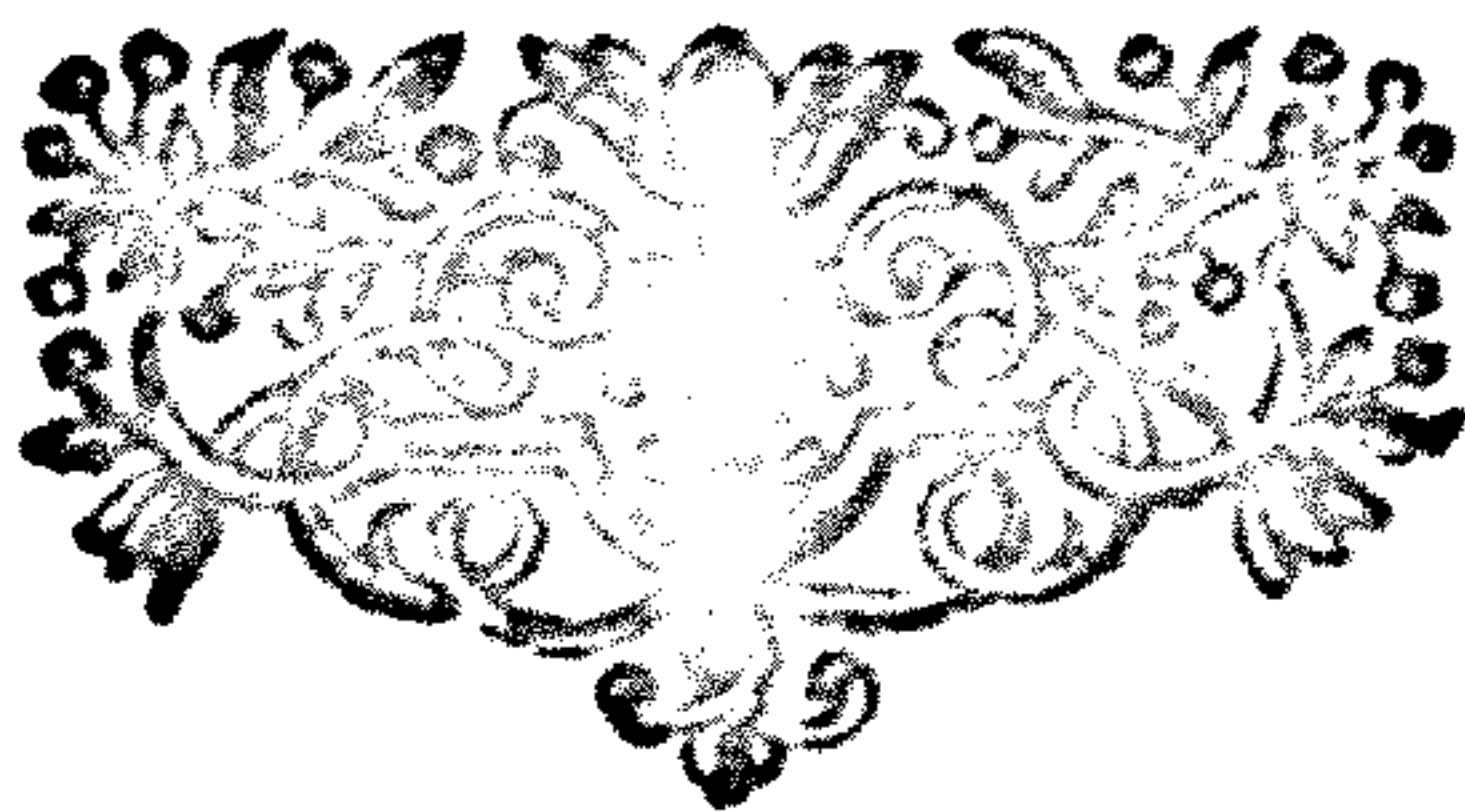
80. And that was in the Father as a holy Scene, a triumphing Joy; for to that End all Things at the Beginning were made out of the Father, and now they abide so to all Eternity.

81. But those that were grown on Earth in the Power of the *Tree of Wrath*, that is, which the fierce Quality had overcome, and were withered in the Wickedness of their Spirit, in their *Sins*, all those came forth also, each in his Power or Faculty, and were received into *the Kingdom of Darknes*, and each was indued in that Power in which he was grown up, and their King is called *Lucifer*, viz. one expelled, or driven forth from the Light.

82. And the hellish Quality brought forth Fruit also, as it had done upon Earth, only the good was severed or parted from it, and therefore it brought forth Fruit now in its *own* Quality. And these Men which were now like the Spirits, did each eat the Fruit of his Quality, and so did the Devils also.

83. For as there is a Difference in Men upon Earth in their Qualities, and all are not of one Quality, Condition, or Disposition, so there is among the rejected reprobate Spirits, and so in the heavenly Pomp in Angels and Men, and that lasts to its Eternity. *AMEN.*

84. *Courteous Reader*, This is a short Information concerning the *two Qualities* in Nature from the Beginning to the End, how there arose from thence *two Kingdoms*, a heavenly and a hellish, and how they stir in this Time and strive one against another, and what the Event of it will be in the Time to come.

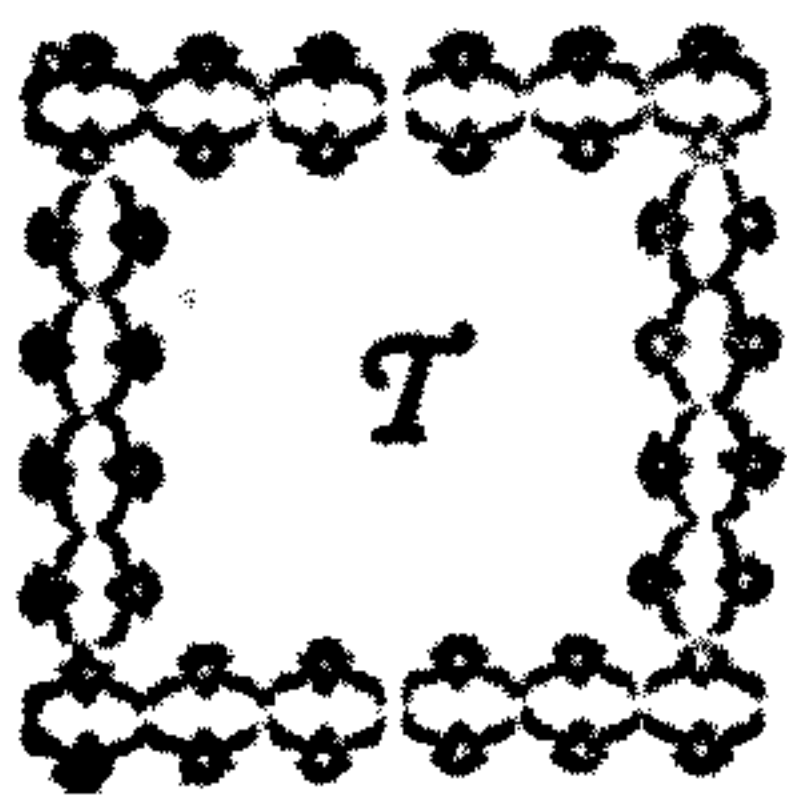


THE CONTENTS

OF

THIS BOOK,

By Way of INTRODUCTION.



O *this Book I have given this Name, viz.*

The ROOT OF MOTHER of Philosophy, Astrology, and Theology.
And that you may know what it treats of,
Observe,

I.

1. In the *Philosophy* it treats of the Divine Power.

I. *What God is.*

II. *How in the Being of God, is created Nature, the Stars, and the Elements.*

III. *From whence every Thing has its Original.*

IV. *How Heaven and Earth were created.*

V. *How Angels, Men, and Devils were created.*

VI. *How Heaven and Hell, and whatever is creaturely, were created, and what the Two Qualities are in Nature.*

All out of a true Ground in the Knowledge of the Spirit, by the Impulse and Motion of God.

II.

2. In the *Astrology*, it treats,

I. *Of the Powers of Nature, of the Stars, and of the Elements.*

II. *How all Creatures proceeded from thence.*

III. *How the same impel and rule all.*

IV. *And work in all, and how Good and Bad is wrought by them in Men and Beasts.*

V. *Whence it comes that Good and Bad is, and reigns in this World.*

VI. *And how the Kingdom of Heaven and of Hell consists therein.*

3. My Purpose is not to describe the Course, Place, and Name of all Stars, and what their annual Conjunction, Opposition, Quadrant, or the like is; what they yearly and hourly operate, which by a long Process of Time has been observed by the wise, skilful, and expert Men, who were rich and large in Spirit, by their diligent Contemplation, Observation, deep Sense, Calculation, and Computation.

The Contents of this Book,

4. Neither have I studied or learned the same, and I leave that to the Learned to discourse of; but my Intention is to write according to the Spirit and Sense, and not according to Speculation.

III.

5. In the *Theology* it treats,

- I. *Of the Kingdom of Christ, of what Condition it is.*
- II. *How it is set in Opposition to the Kingdom of Hell.*
- III. *How in Nature it fights and strives against the Kingdom of Hell.*
- IV. *How Men through Faith and Spirit are able to overcome the Kingdom of Hell, and triumph in Divine Power, and obtain eternal Salvation, and all this as a Victory in the Battle.*
- V. *How Men through the Operation, or working in the hellish Quality, casts himself into Perdition.*
- VI. *And what the Issue of both will be at last.*

6. The Supreme Title is AURORA, that is, *The Dawning of the Day in the East, or Morning Redness in the Rising of the SUN.*

And it is a secret Mystery concealed from the Wise and Prudent of this World, which they themselves shall shortly be sensible of: But to those which read this Book in Singleness of Heart, with a Desire after the Holy Spirit, who place their Hope only in God, it will not be a hidden Secret, but a manifest Knowledge.

7. I will not explain this Title, but commit it to the Judgment of the *impartial* Reader, who wrestleth in the good Quality of this World.

8. Now if the Critic, who qualifies or works with his Wit, in the fierce Quality, gets this Book into his Hands, he will oppose it, as there is always a Stirring and Opposition between the Kingdom of Heaven, and the Kingdom of Hell.

I. First he will say, that I ascend too *high* into the Deity, which is not a meet Thing for me to do.

II. Then, Secondly, he will say, that I boast of the Holy Spirit; I had more need to live accordingly, and make Demonstration of it by wondrous Works or Miracles.

III. Thirdly, he will say, that I am not learned *enough*.

IV. Fourthly, he will say, that I do it in a vain-glorious Way.

V. Fifthly, he will be much offended at the *Simplicity* of the Author; as it is usual in the World to gaze only upon *high* Things, and Simplicity is a Scandal and Offence to it.

9. To these partial worldly Critics, I set in Opposition the *Patriarchs* of the first World, who were mean despised Men, against whom the World and the Devil raged as in the Time of *Enoch*, when the holy Fathers preached powerfully of the Name of the Lord, they did not ascend with their Bodies into Heaven, and behold all with their *Eyes*: Only the Holy Ghost revealed himself in *their Spirits*.

10. It is seen afterwards in the next World among the holy *Patriarchs* and *Prophets*, all which were mean simple Men, and some of them were *Herdsmen*.

11. And when the *MESSIAH CHRIST*, the Champion in the Battle in Nature, assumed the Humanity, though he was the King and Prince of Men, yet he kept himself in this World in a low Estate and Condition, and his *Apostles* were poor despised *Fishermen*.

• Math. 11. 12. Nay Christ himself returneth * Thanks to his heavenly Father, that he has concealed these Things from the worldly wise Men, and revealed them unto Babes.

13. Besides it is seen, how they also were *poor Sinners*, having both the Impulses of Good and of Bad in Nature. And yet they reprov'd and preach'd against the Sins of the World, yea against their own Sins, which they did by the Impulse of the Holy Spirit, and not in Vain-Glory.

14. Neither had they any Ability from their own Strength and Power, to teach of God's Mysteries in that Kind, but all was by the Impulse of God.

15. So neither can I say any Thing of myself, nor boast or write of any Thing, except this, that I am a *simple Man*, and besides a *poor Sinner*, and have Need to pray daily; *Lord, forgive us our Sins*; and say with the Apostle, *O Lord, thou hast redeemed us with thy Blood*.

16. Neither did I ascend into Heaven, and behold all the Works and Creatures of God; but the same Heaven is *revealed* in my Spirit, so that I know in the Spirit the Works and Creatures of God.

17. And besides, the Will to that, is not my natural Will, but it is the *Impulse* of the Spirit; and I have endured many an Assault of the Devil for it.

18. But the Spirit of Man is descended, not only from the Stars and Elements, but there is hid therein a Spark of the Light and Power of God.

19. It is *not* an empty Word which is set down in *Genesis*, *God created Man in his own Image, in the Image of God created he him*. For it has this Sense and Meaning *viz.* that he is created out of the *whole Being* of the Deity. Gen. 1. 27.

20. The *Body* is from the Elements, therefore it must have elemental Food.

21. The *Soul* has its Original, not only from the Body, though it is in the Body, and has its first Beginning in the Body; yet it has its Source also from without in it, by and from the Air, and so the Holy Ghost rules in it, in that Manner, as he replenishes and fills all Things, and as all Things are in God, and so God himself is all.

22. Seeing then the Holy Spirit in the Soul is creaturely, *viz.* the Propriety or Portion of the Soul, therefore it searches even into the *Deity*; and also into *Nature*; for it has its Source and Descent from the *Being* of the whole Deity.

23. When it is kindled or enlightened by the Holy Ghost, then it beholds what God its Father does, as a Son beholds what his Father does at Home in his own House.

24. It is a *Member* or Child in the House of the heavenly Father.

25. And as the Eye of Man sees even unto the Stars, from whence it has a *finite* Original and Beginning; so the Soul also sees even *into* the Divine Being, wherein it lives.

26. But as the Soul has its Source also out of Nature, and as in Nature there is good and bad, and as Man has cast himself, through Sin, into the Fierceness or Wrath of Nature, so that the Soul is daily and hourly defiled with *Sins*, therefore it knows but in Part.

27. For the Wrath or Fierceness in Nature *reigns* now also in the Soul. But the Holy Ghost does not go into the Wrath or Fierceness, but reigns in the *Source* of the Soul, which *is* in the Light of God, and fights against the Wrath or Fierceness in the Soul.

28. And therefore the Soul *cannot* attain unto any *perfect* Knowledge in this Life, till at the End, when Light and Darkness are separated, and Wrath or Fierceness is with the Body consumed in the Earth, then the Soul sees clearly and perfectly in God its Father.

29. But when the Soul is kindled or enlightened by the Holy Ghost, then it *triumphs* in the Body, like a great Fire, which makes the Heart and Reins tremble for Joy.

The Contents of this Book.

30. But there is not presently a great and deep Knowledge in God its Father, but its Love towards God its Father triumphs thus in the Fire of the Holy Spirit.

31. But the Knowledge of God is sown in the Fire of the Holy Ghost, and at first ¹ *Math. 13.* is as small as a Grain of Mustard-seed, as Christ makes the ¹ Comparison, *Afterwards it grows large like a Tree, and spreads itself abroad in God its Creator.*

32. Just as a Drop of Water in the Ocean cannot avail much; but if a great River runs into it, that makes a greater Commotion.

33. But the Time past, present, and to come, as also Depth and Heighth, near and afar off, are all one in God, one Comprehensibility.

34. And the holy Soul of Man sees the same also; but in this World in Part only: It happens *sometimes*, that it sees Nothing at all; for the Devil assaults it furiously in the fierce wrathful Source which is in the Soul, and often covers the noble Mustard-seed, and therefore Man must always be in Fight and War.

35. In this Manner and Knowledge of the Spirit, I will write concerning God our Father, in whom are all Things, and who himself is all; and will show how all is become *distinct* and creaturely, and how all drives and moves in the *whole* Tree of Life.

36. Here you shall see, 1. The true Ground of the Deity. 2. How all was *One* Being before the Time of the World. 3. How the *holy Angels* were created, and out of what. 4. How the terrible Fall of *Lucifer*, together with his *Legions*, happened. 5. How Heaven, Earth, Stars, and the Elements, were made. 6. How Metals, Stones, and other Creatures in the Earth, are generated. 7. How the Birth of Life is, and the Corporeity of all Things. 8. What the true *Heaven* is, in which God and his Saints dwell. 9. And what the *Wrath* of God is, and the *Hellish* Fire. 10. And how all is become kindled and inflamed. In brief, *How, and what, the Being of all Beings is.*

37. The *First Seven* Chapters treat very plainly and comprehensively of the Being of God and of Angels, by *Similitudes*, that the Reader may from one Step to another at last come to the *deep Sense* and true Ground.

38. In the *Eighth* Chapter, begins the Depth in the Divine Being, and so on, the further the deeper.

39. One Thing is often repeated, and still more deeply described, for the Reader's Sake, and by Reason of my slow and dull Apprehension.

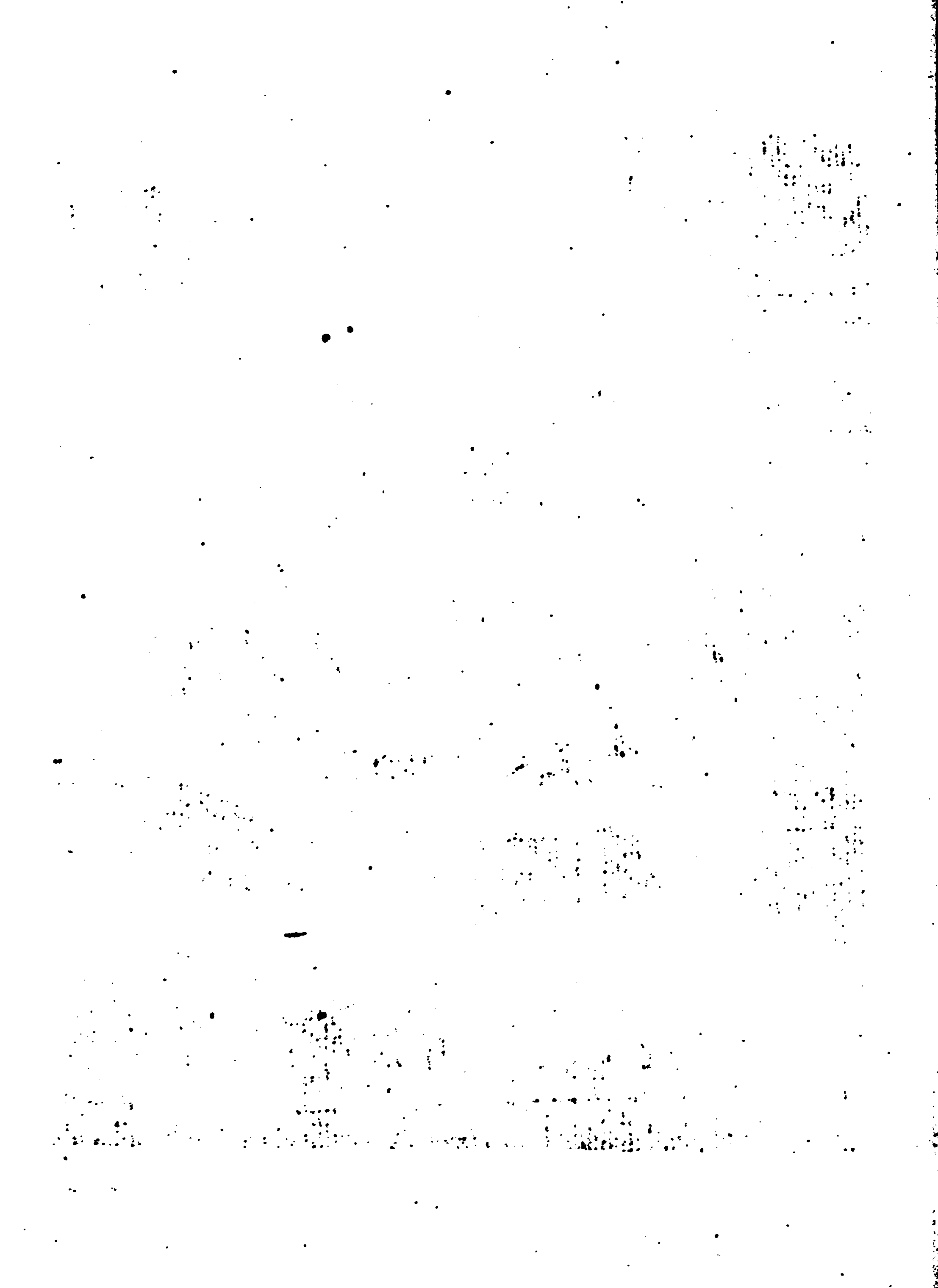
40. That which you do not find sufficiently explained in *this* Book, you will find more clearly in the *second* and *third*.

41. For Corruption is the Cause, why we know but in Part, and have not perfect Knowledge at once.

42. Yet this Book is *the WONDER of the World*, which the holy Soul will understand well enough. Thus I commit the Reader to the meek and *holy Love* of God.

¹ Of the
Three Prin-
ciples.

¹ Of the
Threefold
Life of Man.



The Places of Scripture referred to in the Figures

Rev. 1.

4. John to the Seven Churches in Asia, Grace be unto you, and Peace from him which is, and which was, and which is to come, and from the seven Spirits which are before his Throne.

Rev. 4.

3. ——— And there was a Rainbow round about the Throne, in Sight like unto an Emerald.

5. And out of the Throne proceeded Lightnings and Thunderings, and Voices: And there were seven Lamps of Fire burning before the Throne, which are the Seven Spirits of God.

6. And before the Throne there was a Sea of Glass like unto Crystal: And in the Midst of the Throne, and round about the Throne, were four Beasts full of Eyes before and behind.

7. And the First Beast was like a Lion, and the Second Beast like a Calf, and the Third Beast had a Face as a Man, and the Fourth Beast was like a flying Eagle.

8. And the four Beasts had each of them six Wings about him, and they were full of Eyes within, and they rest not Day and Night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

9. And when those Beasts give Glory and Honour and Thanks to him that sat on the Throne, who lives for Ever and Ever,

10. The Four-and-twenty Elders fall down before him that sat on the Throne, and worship him that lives for Ever and

Ever, and cast their Crowns before the Throne, saying,

11. Thou art worthy, O Lord, to receive Glory and Honour and Power; for thou hast created all Things, and for thy Pleasure they are and were created.

Rev. 5.

6. And I beheld, and lo, in the Midst of the Throne and of the four Beasts, and in the Midst of the Elders, stood a Lamb as it had been slain, having seven Horns, and seven Eyes, which are the seven Spirits of God sent forth into all the Earth.

8. And when he had taken the Book, the four Beasts and four-and-twenty Elders fell down before the Lamb, having every one of them Harps, and Golden Vials full of Odours, which are the Prayers of Saints.

9. And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation,

10. And hast made us unto our God Kings and Priests, and we shall reign on the Earth.

Isaiah 9.

2. The People that walked in Darkness, have seen a great Light; they that dwell in the Land of the Shadow of Death, upon them has the Light shined.

Matth. 4.

16. The People which sat in Darkness saw great Light; and to them which sat in the Region and Shadow of Death, Light is sprung up.

Ἀποκάλυψις πᾶσῶν Ἀποκαλύψεων.

תְּהִלַּת הַקֹּדֶשׁ

Revelatio Omnium Revelationum.

This A U R O R A, or

Redness of the Morning,

Is the W O N D E R of the World.

The House of Representatives

1901

of the House of Representatives
and the Senate of the United States
in the year 1901

1901

of the House of Representatives
and the Senate of the United States
in the year 1901

of the House of Representatives
and the Senate of the United States
in the year 1901

of the House of Representatives
and the Senate of the United States
in the year 1901

of the House of Representatives
and the Senate of the United States
in the year 1901

of the House of Representatives
and the Senate of the United States
in the year 1901

of the House of Representatives

and the Senate of the United States

in the year 1901

of the House of Representatives

and the Senate of the United States

in the year 1901

of the House of Representatives

and the Senate of the United States

in the year 1901

A U R O R A:

T H E

D A Y - S P R I N G,

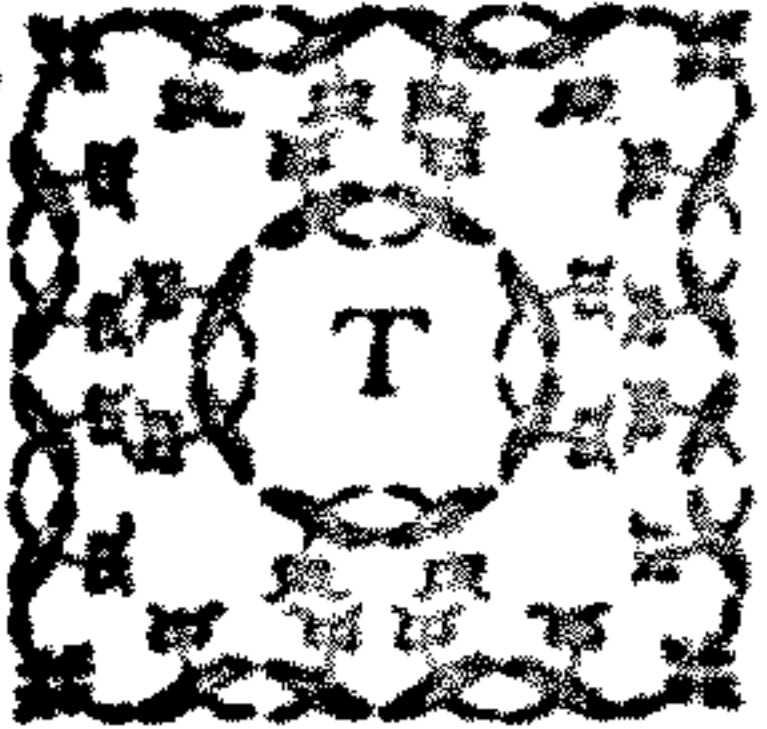
O R,

Dawning of the DAY in the EAST.



The First Chapter.

An Inquisition into the Divine Being in Nature, concerning both the Qualities, the Good and the Evil.

1.  HOUGH Flesh and Blood is not able to conceive and apprehend the Being of God or the *Divine Being*, but the Spirit when it is enlightened and kindled from God, yet if we will speak of God, and say what He is, then,

I. We must diligently consider the *Powers* in Nature.

II. Also the whole Creation, Heaven and Earth.

III. The Stars, the Elements, and Creatures, which had their Descent from thence; also the holy Angels, Devils, and Men; moreover, Heaven and Hell.

Of the Two Qualities in One.

2. In this Consideration are found *Two Qualities*, a *Good* one and an *Evil* one; which are in one another as One Thing, in this World in all Powers, in the Stars and the Elements, as also in all the Creatures; and no Creature in the Flesh, in the natural Life, can subsist, unless it *contains* the Two Qualities.

3. Now here we must consider, what the Word **QUALITY** means, or is. A Quality is the Mobility, boiling, springing, and driving of a Thing.

Of Heat.

4. As, for Example, *Heat*, which burns, *consumes*, and drives forth all, whatsoever comes into it, which is not of the same Property; and again, it *enlightens* and warms all cold, wet, and dark Things; it compacts and hardens soft Things.

Of Light and Fierceness.

5. It contains likewise two other Kinds in it, namely, 1. Light, and 2. Fierceness; of which take Notice, the Light or the Heart of the Heat is in itself a pleasant joyful Glance or Lustre, a Power of *Life*, an Enlightening and Glance of what is far off, and is a Source of the heavenly Kingdom of Joy.

Of the Divine Being in Nature,

6. For it makes all Things in this World *living* and moving, all Flesh, Trees, Leaves, and Grass, grow in this World, in the Power of the Light, and have their Life therein, *viz.* in the Good.

7. Again, it contains also a Fierceness or *Wrath* which burns, consumes, and spoils; this Wrath or Fierceness springs, drives, and elevates itself in the Light, and makes the Light moveable.

8. It wrestles and fights together in its two-fold Source, as one Thing: It is also one Thing, but it has a double Source: The *Light* subsists in God without Heat, but it does not subsist so in Nature.

9. For all Qualities in Nature are one in another as one *Quality*, in that Manner, as God is all, and as all Things descend and come forth from him: For God is the *Heart* or Fountain of Nature, from him comes all.

10. Now the *Heat* reigns and predominates in all Powers in Nature, and warms all, and is *one* Source or Spring in *all*; for if it was not so, the Water would be too cold, and the Earth would be congealed, and there would be no Air.

11. The Heat is *predominant* in all, in Trees, Herbs, and Grass, and makes the Water moveable, so that, through the Waters springing out of the Earth, there grow Herbs and Grass; and it is therefore called a *Quality*, because it operates, moves, and boils in all, and elevates all.

12. But the *Light* in the Heat gives Power to all Qualities, so that all grow *pleasant* and joyful: Heat without Light avails not the other Qualities, but is a *Perdition* to the Good, an evil Source or Spring; for all is spoiled in the Fierceness or Wrath of the Heat. Thus the Light in the Heat is a quick Spring or living Fountain; into which the Holy Ghost enters, but not into the Fierceness or Wrath.

13. Yet the Heat makes the Light moveable, so that it springs and drives forth; as is seen in Winter, when the Light of the Sun is *likewise* upon the Earth, but the *hot* Rays of the Sun cannot reach into the Earth, and that is the Reason why no Fruit grows in Winter.

Of the Qualification of the Cold Quality.

14. *Cold* is a *Quality* also as well as *Heat*; it qualifies or operates in all Creatures, whatsoever come forth in *Nature*, and in all whatsoever move therein, in Men, Beasts, Fowls, Fishes, Worms, Leaves, and Grass.

15. And Heat is set in *Opposition* to it, and qualifies in it, as if it was one and the same Thing; but it opposes the Fierceness or Rage of the Heat, and *allays* the Heat.

16. It contains also two Sorts or Species in it, which are to be observed, *viz.* It *mitigates* the Heat, and makes all Things pleasant, and is in all Creatures a *Quality* of Life; for no Creature can subsist without *Cold*; for it is a springing driving Mobility in every Thing.

17. The other Kind of Species is *Fierceness*; for where it gets Power, it suppresses all, and spoils all, even as the Heat does; no Life could subsist in it, if the Heat did not hinder it. The Fierceness of Cold is a Destruction to every Life, and the House of Death, even as the Hot Fierceness also is.

Of the Qualification of the Air and the Water.

18. *Air* has its Original from Heat and Cold; for Heat and Cold work powerfully, and replenish all, whereby is caused a lively and *stirring* Motion; but when Cold allays
or

or mitigates the Heat, then both their Qualities are rarefied and made thin; and the bitter Quality draws them together, so that they become dewy.

19. But the Air has its Original and greatest Motion from *Heat*, and the Water has it from *Cold*.

20. Now these Two Qualities wrestle continually one with another, the *Heat* consumes the Water, and the Cold condenses or crowds the Air. Now Air is a Cause and the Spirit of every *Life* and Motion in the World, whether it be in *Flesh*, or in any of the *Vegetables*; all whatever is, has its *Life* from the Air, and Nothing whatsoever can subsist without Air, that moves and is in this World.

21. *Water* also springs in every living and moving Creature in this World; in the Water consists the Body of every Thing, as the Spirit consists in the Air, be it in *Vegetables* or in *Flesh*.

22. And these two are caused by Heat and Cold, and qualify or mix, and operate together as one Thing.

23. Now in these two Qualities two other Species or Kinds are to be observed, *viz.* a *living* and a *dead* Operation. The Air is a living Quality, if it is temperate or moderate in a Thing, and the Holy Ghost reigns in the Calmness or *Meekness* of the Air, and all the Creatures rejoice therein.

24. But there is a *Fierceness* or Wrath also in it, so that it kills and destroys by its terrible Disturbance. But the Qualification takes its Original from the fierce Disturbance or Elevation, so that it moves and drives in every Creature, from whence *Life* has its Original and exists; and therefore both of them must be in this Life.

25. The Water also contains a fierce *deadly* Spring, for it kills and consumes; and so all Things that have a Life and Being must rot and perish in the Water.

26. Thus is Heat and Cold a Cause and Original of Water and Air, in which every Thing *acts* and *stands*; every Life and Mobility stands therein. Of this I shall write more plainly, when I speak of the Creation of the Stars.

Of the Influences of the other Qualities in the Three Elements, Fire, Air, and Water.

Of the Bitter Quality.

27. The *Bitter* Quality is the Heart in every Life; for as it draws together the Water in the Air, and also dissipates the same, so that it becomes *separable*; so also in other Creatures, and in *Vegetables* of the Earth. For Leaves and Grass have their *green Colour* from the bitter Quality.

28. Now if the bitter Quality dwells meekly and gently in any Creature, then is it the *Heart* or Joy therein; for it dissipates all other evil Influences, and is the Beginning or Cause of Joy or of *Laughing*.

29. For being moved, it causes the Creature to tremble and be joyful, and raises it up in its whole Body; for it is the Glimpse or Ray of the *heavenly* Joyfulness, an Elevation of the Spirit, a Spirit and Power or Virtue in all *Vegetables*, and the Mother of Life.

30. The Holy Ghost moves and drives vehemently in this Quality, for it is a Part of the *heavenly* Joyfulness, as I shall demonstrate afterwards.

31. But it contains yet another Species or Kind, namely, Fierceness or Wrath, which is the very House of Death, a *Corruption* of all Good, a Perdition and Destruction of the Life in the Flesh.

32. For if it be elevated too much in any Creature, and be inflamed in Heat, then Flesh and Spirit separate, and the Creature loses its Life, and must die; for it moves and kindles the Element of *Fire*; for in the great Heat and Bitterness no Flesh can subsist.

Of the Sweet Quality.

33. The *Sweet* Quality is set opposite to the *Bitter*, and is a *gracious* pleasant Quality, a refreshing of Life, an allaying of Fierceness, it makes all pleasant and *friendly* in every Creature, it makes the Vegetables of the Earth fragrant and of good Taste, affording fair, yellow, white, and ruddy *Colours*.

34. It is a Glimpse and Source of Meekness, of Pleasure, of heavenly Joyfulness, a House or Mansion of the Holy Ghost, a Qualification of Love and *Mercy*, a Joy of Life.

35. But it contains also a fierce or wrathful Source, a Source of Death and Corruption. For if it is *kindled* in the bitter Quality in the Element of Water, then it breeds Diseases, and the Plague or Pestilence, and Corruption of the Flesh.

36. But if it is kindled in the Heat and Bitterness, then it infects the Element of Air, whereby is ingendered a sudden spreading Plague, and sudden Death.

Of the Sour Quality.

37. The *Sour* Quality is set opposite to the Bitter and Sweet, and is a good Temper to all, a *refreshing* and cooling when the bitter and sweet Qualities are elevated too much; it is a longing Delight in the Taste, a Pleasure of Life, a stirring, boiling, flowing Joy in every Thing; a Desire, Longing, and Lust of Joyfulness, a still Joy or Habitation of the *Spirit*; thus it is a Temperature to all living and moving Creatures.

38. It contains also a Source of Evil and Corruption: For if it is too much elevated, or stirs too much *in any Thing*, so that it is *inflamed*, then it engenders *Sadness* and Melancholy.

39. In the Water it causes a Stink, Putridness, and Rankness, a Forgetfulness of all Good, a Sadness of Life, a House of Death, a Beginning of Sorrow, and an End of Joy.

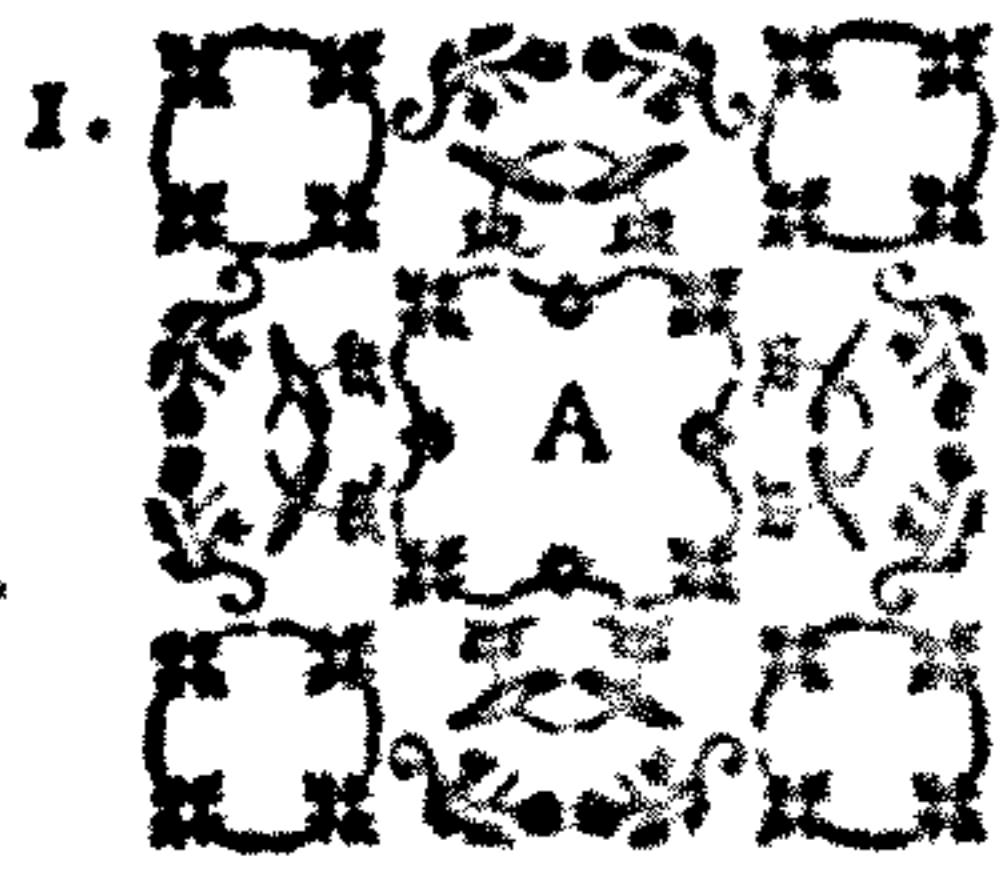
Of the Astringent and Saltish Quality.

40. The *Saltish* Quality is a good Temperature in the bitter, sweet, and sour, making every Thing pleasant; it opposes the *rising* of the bitter Quality, as also of the sweet and sour, *lest* they should be inflamed: it is a sharp Quality, a Delight in the Taste, a Source of Life and Joy.

41. It contains also Fierceness and Corruption: Being inflamed in the *Fire*, it engenders a hard, tearing, and stony Nature, a fierce, wrathful Source, a *Destruction* of Life, whereby the Stone or Gravel is engendered, causing great Pain and Torment.

42. But if it is inflamed in the *Water*, it engenders in the Flesh, Scabs, Sores, Pox, Leprosy, and is a *mourning* House of Death, a Misery, and forgetting of all Good.

The Second Chapter.

Further of the two Qualities.

1. **A**LL whatsoever has been mentioned above is *therefore* called *Quality*, because it qualifies, operates, or frames all in the Deep above the Earth, also upon the Earth, and in the Earth, in one another, as *ONE* Thing, and yet has several distinct Virtues and Operations, and but one Mother, from whence descend and spring all Things.

2. And all the Creatures are made and descended from *these Qualities*, and live therein, as in their Mother; and the Earth and Stones descend or proceed from thence also; and all that grows out of the Earth, lives and springs forth out of the Virtue of these *Qualities*, no *rational Man* can deny it.

3. Now this two-fold Source, Good and Evil, in every Thing, is caused by the Stars; for as the Creatures in the Earth are in their *Qualities*, so also are the Stars.

4. For from the two-fold Source, every Thing has its great Mobility, running, springing, driving, and growing. For Meekness in Nature is a still *Rest*, but the Fierceness in every Power makes all Things moveable, running, and generative.

5. For the driving *Qualities* cause a Lust in all Creatures to Evil and Good, so that every Thing is *desirous* one of the other, to copulate and increase, decrease, grow fair, perish, love, and hate.

6. In every Creature in this World is a *Good* and *Evil* Will and Source; in Men, Beasts, Fowls, Fishes, Worms, and in all that which is upon the Earth; in Gold, Silver, Copper, Tin, Iron, Steel; Wood, Herbs, Leaves, and Grass: As also in the Earth, in Stones, in the Water, and all whatsoever can be thought of.

7. There is nothing in Nature, wherein there is not Good and Evil; every Thing moves and lives in this double Impulse, Working, or Operation, be it what it will.

8. But the holy Angels, and the fierce wrathful Devils, are here to be excepted; for these are severed apart: Each of these lives, qualifies, and rules in his own peculiar *Quality*.

9. The holy Angels live and qualify in the *Light*, in the *good* *Quality* wherein the Holy Ghost reigns. But the Devils live and reign in the *fierce* wrathful *Quality*, in the *Quality* of Fierceness and Wrath, Destruction or Perdition.

10. Yet both of these, the good and the evil Angels, were made out of the *Qualities* of Nature, from whence all Things existed, only they differ in their qualifying, or in their Condition.

11. The holy *Angels* live in the Power of Meekness, of the Light and Joyfulness: And the *Devils* live in the Power of the rising or elevating *Quality* of Fierceness, Terror, and gross Darkness, and cannot comprehend the Light; into which Condition they precipitated and cast themselves through their Pride and Elevation of themselves, as I shall show afterwards, when I shall write of the Creation.

12. But if thou wilt not believe that in this World all descends or comes from the Stars, I will demonstrate it to thee, if thou art not a Sot or Stock, but hast some little Reason and Understanding left, therefore take Notice of that which follows.

13. First behold the *Sun*; it is the Heart or *King* of all Stars, and gives *Light* to all Stars from the East to the West; it enlightens and warms all, all lives and grows by its Power; besides, the Joy of all Creatures stands in its Power.

14. If that should be taken away or extinct, then all would be dark and cold; neither would there grow any Fruit, and neither Man nor Beast could *propagate* and increase, because their Heat would be extinguished, and their *Seed* would be cold and chilled.

Of the Quality of the Sun.

15. If thou wilt be a Philosopher and *Naturalist*, and search into *God's Being in Nature*, and discern how all is come to pass, then pray to God for the Holy Spirit, to enlighten thee with it.

16. For in thy Flesh and Blood thou art not able to apprehend it, and though thou readeest it, yet it is but as a Fume or Mist before thine Eyes.

17. In the Holy Ghost alone, who is in God, and also in the whole Nature, out of which all Things were made, in him alone thou canst search into the whole Body or Corporeity of God, which is *Nature*, as also into the Holy Trinity itself.

18. For the Holy Ghost goes forth from the Holy Trinity, and reigns and rules in the *whole Body or Corpus* of God; that is, in the whole Nature.

19. Even as the Spirit of Man rules and reigns in the whole Body in all the Veins, and replenishes the *whole Man*; even so the Holy Ghost replenishes the whole Nature, and is the *Heart* of the good Qualities of every Thing.

20. If thou hast that Spirit in thee, so that it enlightens, *fills*, and replenishes thy Spirit, then thou wilt understand what follows in this Writing.

21. But if not, then it will be with thee, as it was with the *wise Heathens*, who gazed on the Creation, and would search and sift it out by their *own Reason*; and though with their Fictions and Conceits they came before God's Countenance or Face, yet they were not able to see it, but were stark *blind* in the Knowledge of God.

22. As the Children of *Israel* in the Desert could not behold the Countenance of *Moses*, and therefore he must put a Veil before his Face, when he drew near to the People.

23. The Cause of it was, they neither understood nor knew the true God and his Will, who *notwithstanding* walked among them, and therefore that Veil was a Sign and Type of their Blindness and Misunderstanding.

24. As little as a Piece of Work can apprehend him that made it, so little also can *Man* apprehend and know God his Creator, unless the Holy Ghost *enlightens* him; which happens only to those that rely not upon themselves, but set their *Hope*, Will, and Desires only upon God, and move in the Holy Ghost, and these are *one Spirit* with God.

25. Now if we consider rightly of the Sun or Stars, with their *Corpus* or Body, Operations, and Qualities, then the very Divine Being may be found therein, and that the Virtues of the Stars are Nature itself.

26. If the whole Wheel, *Circumference*, or Sphere of the Stars, be well considered, then it is soon found, that the same is the Mother of all Things, or the Nature out of which all Things are come, and wherein all Things stand and live, and whereby every Thing moves; all Things are made of these Powers, and therein they all abide *eternally*.

27. Though indeed *they shall be changed* at the End of this Time, when Good and Evil shall be separated; and so in like Manner Angels and Men, *in the Power of*

Nature, out of which they had got their first Beginning, shall subsist in God eternally.

28. But here you must elevate your Mind in the *Spirit*, and consider how the *whole Nature*, with all the Powers which are in Nature, also the Extension, Depth, and Height, also Heaven and Earth, and all whatsoever is therein, and all that is above the Heavens, is together the *Body* or Corporeity of God; and the Powers of the Stars are the Fountain Veins in the natural Body of God, *in this World*.

29. You must not conceive, that in the Body of the Stars is the *triumphing Holy Trinity*, God the Father, Son, and Holy Ghost, in which there is no Evil, for it is the Light-holy, eternal Fountain of Joy, which is indivisible and unchangeable, which no Creature can sufficiently apprehend or express; which dwells and is above the Body of the Stars in itself, whose Depth no Creature is able to measure or fathom.

30. But we must not so conceive, as if God was not at all in the *Corpus* or Body of the Stars, and in this World: For when we say, *ALL*, or *from Eternity to Eternity*, or *All in All*, then we understand the entite *G O D*.

31. Take *Man* for a Similitude or Example, ' *who is made after the Image or Similitude* ' Gen. 1. 17. of God, as it is written.

32. *The Interior, or Hollowness in the Body of Man*, is, and signifies the Deep betwixt the Stars and the Earth.

33. *The whole Body with all its Parts* signifies Heaven and Earth.

34. *The Flesh* signifies the Earth.

35. *The Blood* signifies the Water, and is from the Water.

36. *The Breath* signifies the Air, and is also Air.

37. *The Wind-pipe and Arteries*, wherein the Air qualifies or operates, signify the Deep betwixt the Stars and the Earth, wherein Fire, Air, and Water, qualify in an elementary Manner, and so the Warmth, the Air, and Water, qualify also in the *Wind-pipe and Arteries*, as they do in the Deep above the Earth.

38. *The Veins* signify the powerful Flowings out from the Stars, and are also the powerful Egressions of the Stars; for the Stars with their Powers reign in the Veins, and give Form and Shape to Men.

39. *The Entrails or Guts* signify the Operation of the Stars, or their consuming all that which is proceeded from their Power, for whatsoever *themselves* have made, that they consume again, and remain still in their Virtue and Power, and so the Guts also are the consuming of all that which Man thrusts and stuffs into his *Guts*, even all whatsoever grows from the Power of the Stars.

40. *The Heart* in Man signifies the Heat, or the Element of Fire, and it is also the Heat; for the Heat in the whole Body has its Original in the *Heart*.

41. *The Bladder* signifies the Element of Water, and it is also Water.

42. *The Liver* is the Mother of the *Blood*; for from the Liver comes the Blood in the whole Body into all the Members.

43. *The Lungs* signify the Earth, and are also of the same Quality.

44. *The Feet* signify near and afar off; for Things near and Things afar off are all one to God: And so Man by Means of his Feet can come and go *near* and *far off*; let him be where he will, he is in Nature neither *near* nor *afar off*; for in God these are *One Thing*.

45. *The Hands* signify God's Omnipotence; for as God in Nature can *change* all Things, and make of them what he pleases, so Man also can with his Hands *change* all that which is grown in Nature, and can make with his Hands out of them what he pleases: He rules with his Hands the *Work* and Being of the whole Nature, and so they very well signify the Omnipotence of God.

Now observe further,

46. *The whole Body to the Neck* signifies, and is the round Circle or Sphere of the Stars, as also the Deep within or between the Stars, wherein the *Planets* and *Elements* reign.

47. *The Flesh* signifies the Earth, which is congealed, and has no Motion; and so the *Flesh* in itself has no Reason, Comprehensibility, or Mobility, but is moved only by the Power of the *Stars*, which reign in the *Flesh* and *Veins*.

48. No more could the Earth bring forth any Fruit, neither could there grow any Metals, as Gold, Silver, Copper, Iron, or Stones, if the *Stars* did not work in them; neither could there grow any Grass, without the Operation of the Stars.

49. The *Head* signifies Heaven; the same is grown on the Body, by the *Veins*, *Passages*, and proceeding forth of Powers; and so all the Powers come again from the *Head* and *Brain* into the Body, into the *Fountain-veins*, or *Arteries* of the *Flesh*.

50. Now Heaven is a pleasant Palace of Joy, wherein all the Powers are, as in the whole Nature in the Stars and Elements, but not *so hard* Working and Springing. For every *Power of Heaven* has but one Species, Kind, or Form of Power, springing very *bright* and *meeke*, not promiscuously Evil and Good one in another, as in the Stars and Elements, but very *pure*.

51. It is made out of the Midst of the *Waters*, but not qualifying in such a Manner as the *Water* in the *Elements*, for Fierceness or Wrath is not therein. However Heaven belongs to Nature, because the Stars and Elements have their Original and Power from the *Heaven*.

52. For Heaven is the *Heart* of the *Water*, as in all Creatures, and in all that which is in this World, the *Water* is the *Heart* thereof, and nothing can subsist without *Water*, be it in the *Flesh*, or out of the *Flesh*, in the *Vegetables* of the Earth, or in *Metals* and *Stones*, in every Thing the *Water* is the *Kernel* or the *Heart* of it.

53. And so Heaven is the *Heart* in Nature, wherein all the Powers are, as in the Stars and Elements, and it is a soft, supple and meek Matter of all Powers, as the *Brain* in *Man's* Head is.

54. Now Heaven kindles with its Power the Stars and Elements, so that they move and work: And so the *Head* of *Man* is also like Heaven.

55. For as in Heaven all Powers are meek and full of Joy, and as Heaven has a *Closure* or *Firmament* above the Stars, and yet all Powers go forth from Heaven into the Stars; so the *Brain* also has a *Closure* or *Firmament* between it and the Body, and yet all the Powers go forth from the *Brain* into the Body, and into the whole *Man*.

56. *The Head* contains the five Senses, viz. Seeing, Hearing, Smelling, Tasting, and Feeling, wherein the Stars and Elements qualify, and therein exists the *Sydereal*, or *Heavenly* *Starry* or *Astral* and *Natural* Spirit in *Men* and *Beasts*; in this flow forth Good and Evil, for it is the *House* of the Stars.

57. Such Power the Stars borrow from Heaven, that they can make in the *Flesh* a living and moving *Spirit* in *Man* and *Beast*. The Moving of the Heaven makes the Stars moveable, and so the *Head* also makes the *Body* moveable.

58. Now open here the Eyes of thy Spirit, and behold God thy Creator.

Question.

Here now the Question is, From whence has Heaven, or whence borrows it, this Power, that it causes such *Mobility* in Nature?

Answer.

59. Here you must lift up your Eyes beyond Nature, into the Light-hoily Triumphing divine Power, into the unchangeable holy Trinity, which is a triumphing, springing moveable Being, and all Powers are therein, as in Nature.

60. For this is *the Eternal Mother of Nature*, of which Heaven, Earth, Stars, Elements, Angels, Devils, Men, Beasts, and all have their Being; and therein *ALL* stands.

61. When we nominate Heaven and Earth, Stars and Elements, and all that is therein, and all whatsoever is above the Heaven, then thereby is nominated the *Total God*, who has made himself *Creaturely* in these above-mentioned Beings, in his Power which proceedeth forth from him.

62. But *GOD* in his *TRINITY* is unchangeable, and whatever there is in Heaven and upon Earth, and above the Earth, has its Spring, Source and Original from the *Power* which proceeds from God.

63. Yet you must *not* therefore conceive, that in God there is Good and Evil, for God himself is the *Good*, and has the *Name* from Good, which is the triumphing eternal Joy: Only *all* the *Powers* proceed from him, which you can search out in Nature, and which are in *all* Things.

Question.

64. Now perhaps you may say, *Is there not Good and Evil in Nature? And seeing every Thing comes from God, must not then the Evil also come from God?*

Answer.

65. Behold, there is a *Gall* in Man's Body, which is *Poison*, and he cannot live without this Gall; for the Gall makes the *Astral Spirits* moveable, joyous, triumphing or laughing, for it is the Source of Joy.

66. But if it is inflamed or kindled in one of the Elements, then it *spoils* the whole Man, for the Wrath in the Astral Spirits comes from the Gall.

67. That is, when the Gall overflows, and runs to the Heart, then it kindles the Element of *Fire*, and the Fire kindles the *Astral Spirits* which *reign* in the *Blood* in the Veins and in the Element of *Water*; and then the whole Body trembles by Reason of the Wrath and the Poison of the Gall.

68. And such a Source has *Joy*, and from the same Substance as the *Wrath*. That is, when the Gall in the *Loving* or *Sweet* Quality is inflamed, in that which Man is in love withal, then the whole Body trembles for the Joy, in which many Times the *Astral Spirits* are affected also, when the Gall is overflown, and is kindled in the *Sweet* Quality.

69. *But it has no such Substance in God, for he has not Flesh and Blood, but he is a Spirit, in whom all Powers are;* as we pray in the Lord's Prayer, *"Thine is the Power."* John 4. 24.

70. And as it is written of him, *"He is Wonderful, Counsel, Power, Champion, Eternal Father, Prince of Peace."* Matth. 6. 10. Isaiah 9.

71. The *Bitter* Quality is in God also, but not in that Manner as the Gall is in Man, but it is an *everlasting* Power, in an elevating triumphing Spring, or Source of Joy.

72. And though it is written in *Moses*, *"I am an angry zealous God,* yet the meaning Exod. 20. 5. Deut. 4. 24. of it is *not*, that God is angry *in himself*, and that there rises a Fire of Anger in the *Holy Trinity*.

73. No; that cannot be, for it is written, *against those that hate me, in that same Creature, the Fire of Anger rises up.*

74. But if God should be angry in Himself, then the *whole Nature* would be on Fire, which will come once to pass *on the last Day in Nature*, and not in God, but in God the *triumphing Joy will burn*; it was never otherwise from Eternity, nor will it ever be otherwise.

75. But now the elevating springing triumphing Joy in God makes Heaven triumphing and *moveable*, and Heaven makes the Stars and *Elements* moveable, and the Stars and the Elements make the *Creatures* moveable.

76. Out of the *Powers* of God are the Heavens proceeded; out of the *Heaven* are the Stars; out of the *Stars* are the Elements; out of the *Elements* are the *Earth* and the *Creatures* come to be.

77. Thus all had its Beginning, even to the Angels and Devils; *which* before the Creation of Heaven, Stars, and the Earth, were proceeded out of the same Power, out of which the Heaven, the Stars, and the Earth were proceeded.

78. This is a short Entrance or Introduction, showing how the Divine and Natural Being is to be considered. Henceforth I will describe the true Ground and Depth concerning what God is, and how all Things are framed in God's Being.

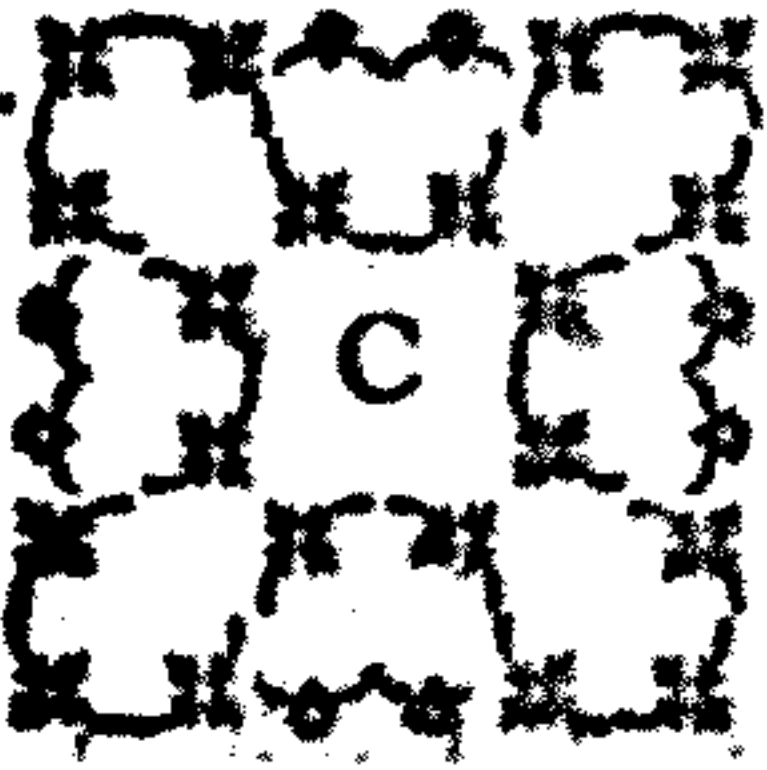
79. Which indeed has been partly concealed from the Beginning of the World to this Time, and Man with his *Reason* could not comprehend it.

80. But seeing God is pleased to reveal Himself in Simplicity in this last Time, I shall give way to his Impulse and Will; I am but a very little Spark of Light. AMEN.



The Third Chapter.

Of the most blessed Triumphing, Holy, Holy, Holy Trinity, GOD the Father, Son, and Holy Ghost, ONE only God.

1.  Ourteous Reader, here I would have you faithfully *admonished*, to let go your Opinion and Conceit, and not to gaze after the *Heathenish* Wisdom, nor be offended at the Simplicity of the Author: for this Work comes not from *his Reason*, but from the Impulse of the Spirit.

2. Only be thou careful to get into thy Spirit the Holy Ghost, which proceeds forth from God, and He will lead thee into all Truth, and reveal *Himself* to thee.

3. And then thou wilt see well enough in his Light and Power; even into the holy *Trinity*, and understand those Things which are written as follow.

Of GOD the FATHER.

4. When Our Saviour JESUS CHRIST taught his Disciples to pray, he said; ¹ *When ye pray, say thus: Our Father, which art in Heaven.*

5. The meaning is not, at if Heaven could comprehend, encompass or contain God the Father; for *itself* is made by the Divine Power: for Christ saith, ² *My Father is greater: than all.*

6. And

6. And God saith in the Prophet, *Heaven is my Throne, and the Earth is my Footstool. What House would you build for me? I compass the Heaven with a Span, and the Earth with three Fingers.* Also, *I will dwell in Jacob, and Israel shall be my Tabernacle.*

^a Isaiah 66.
^b The Dirt under my Feet.
^c Isaiah 40. 12.
^d Psal. 135. 4.
Syrac 25. 13.

7. But as Christ calls his Father, a *Heavenly* Father, his Meaning is, that his Father's *Lustre* and *Power* appear and shine very *bright* and pure in Heaven; and that *above* the Circle or Inclosure which we behold with our Eyes, and which we call *Heaven*, does appear the totally *Triumphing* Holy Trinity, *The Father, Son, and Holy Ghost.*

8. Christ also thereby distinguishes his *Heavenly* Father from the Father of *Nature*, which is indeed the Stars and the Elements; these are our *Natural* Father, out of which we are made, and by whose Impulse we live here in this World, and from whence we have our Food and Nourishment.

9. But God is *therefore* Our *Heavenly* Father, in that our *Soul* continually longs after him, and is desirous of him, yea it thirsts and hungers continually after him.

10. The *Body* hungers and thirsts after the Father of *Nature*, viz. the Stars and the Elements, and *that* Father also feeds and nourishes the Body.

11. But the *Soul* thirsts after the heavenly Holy Father, and he also gives Meat and Drink to it, feeding it with his holy Spirit, and the Spring Source or Fountain of Joy.

12. Yet we have *not two* Fathers, but only *One*: For Heaven is made by his Power, and the Stars out of his Wisdom, which is *in him*, and proceeds forth *from him*.

Of the Substance and Property of the Father.

13. When we consider the whole Nature and its Property, then we see the Father.

14. When we behold Heaven and the Stars, then we behold his eternal *Power* and *Wisdom*: So many Stars as stand in the whole Heaven, which are innumerable and incomprehensible to *Reason*, and some of them are not visible, so manifold and *various* is the *Power* and *Wisdom* of God the Father.

15. But every Star in Heaven differs in its *Power* and *Quality*, which also makes so many Distinctions in and among the Creatures upon the Earth, and in the whole Creation.

16. But all the *Powers* which are in *Nature* proceed from God the Father; all *Light*, *Heat*, *Cold*, *Air*, *Water*, and all the Powers of the Earth; *Bitter*, *Sower*, *Sweet*, *Astringent*, *Hard*, and *Soft*, and more than can be reckoned; all have their *Beginning* from the Father.

17. Therefore if a Man would liken the Father to any Thing, he should liken him to the round Globe of Heaven.

18. You must not conceive here, that every Power which is in the Father, stands in a peculiar severed or divided Part and *Place* in the Father, as the Stars do in Heaven.

19. No, but the Spirit shows that *all* the Powers in the Father are one in another as one Power.

20. A Resemblance, Image, or Figure whereof, we have in the Prophet *Ezekiel* *, * Chap. 1. who sees the Lord in the Spirit and Resemblance like a Wheel, having *four other Wheels* one in another, the Four being like one another; and when they moved, they went straight forward which Way soever the Wind did sit or blow, and that Way they went all forward, having no Cause of Returning.

21. And thus it is with God the Father; for all the Powers are in the Father, one in another, *as one Power*; and all Powers consist in the Father, in an unsearchable *Light* and *Clarity*, or *Brightness* and *Glory*.

22. Yet you must not think, that God, who is in Heaven and above the Heaven, does there stand and hover, like a Power and Quality which has in it *neither* Reason, nor Knowledge in it, as the Sun which turns round in its Circle, and shoots forth from itself Heat and *Light*, whether it be for Benefit or Hurt to the Earth and Creatures, which indeed would be for Hurt, if the other Planets and Stars did not hinder.

23. No, the Father is *not so*, but he is an All-mighty, All-wise, All-knowing, All-seeing, All-hearing, All-smelling, All-feeling, All-tasting God, who in himself is Meek, Friendly, Gracious, Merciful, and full of Joy, yea Joy itself.

24. And he is thus from Eternity to Eternity unchangeable: He never changed himself in his *Being*, neither will he change himself in all *Eternity*.

25. He is proceeded or born of Nothing, but *Himself* is all in Eternity; and all whatsoever is, is come from his Power, which from Eternity goes from *him*.

26. His Immensity, Height and Depth, *no Creature*, no not any Angel in Heaven, can search into it, but the Angels live in the *Power* of the Father very meekly, and full of Joy, and they always *sing* in the Power of the Father.

Of GOD the SON.

27. If a Man will see *God the Son*, he must once more look upon natural Things, otherwise I *cannot* write of him: The Spirit indeed beholds him, but that can neither be spoke nor *written*; for the Divine Being consists in Power, which can neither be written nor spoke.

28. Therefore we must use *Similitudes*, if we intend to speak of God: For we live in this World, as Men who know *but in Part*, and are made of that which is but in Part. Therefore I cite the Reader into *the Life to come*, where and when I shall speak more properly, and more clearly of this high Article.

29. In the mean while, the loving Reader is to attend to the Sense and *Meaning of the Spirit*, and then he will not fail to get a little Refreshing, if he has but any *Hunger* in him.

Now Observe,

30. The Turks and Heathens say, *God has no Son*: Set open your Eyes wide here; and do not make yourselves quite blind, and you will see the Son.

31. The Father is all, and all Power subsists in the Father: He is the Beginning and the End of all Things; and besides and beyond him is nothing; and whatever is, is from the Father.

32. For *before* the Beginning of the Creation of the Creatures, there was Nothing but only GOD; and where there is Nothing, out of that, Nothing will be. All Things must have a Cause or Root, or else Nothing will be.

33. Yet you are not to think that the Son is *another* God than the Father. Neither should you think, that the Son is without or *besides* the Father, and that he is a severed Part or divided Piece, as when two Men stand one by another, where one comprehends not the other.

34. No, the Father and the Son is not of *such* a Substance, or such a Kind of Thing; for the Father is not an *Image*, to be likened to any Thing; but the Father is the *Fountain* of all Powers, and all the Powers are one in another as one Power, and therefore he is said to be ONE only GOD.

35. Otherwise, if his Powers were *divided*, then he were not All-mighty, but now he is the Self-subsisting, All-mighty, and All-powerful God.

36. And the *Son* is the *Heart* in the Father; all the Powers which are in the Father, are the *Propriety* of the Father; and the Son is the *Heart*, or the Kernel, or Pith in

all the Powers in the whole Father, and he is the *Cause* of the springing Joy in all Powers in the whole Father.

37. From the Son, who is the Father's Heart in all his Powers, the Eternal Joy rises and springs in all the Powers of the Father, such a Joy, *as no Eye has seen, nor Ear heard, neither has ever entered into the Heart of any Man*, as St. Paul saith. • 1 Cor. 2. 9.

38. But if a Man here on Earth is enlightened with the Holy Ghost from the Fountain of JESUS CHRIST, so that the Spirits of Nature, which signify the Father, are kindled in him, then there rises such a Joy in his *Heart*, and it goes forth into all his *Veins*, so that the whole Body trembles, and the Soulish animal Spirit triumphs, as if it were sitting in the holy Trinity, which is understood only by those that have been Guests in that Place.

39. And this is but a *Type* or Glimpse of *the Son of God* in Man, whereby *Faith* is strengthened and preserved: For the Joy cannot be so great in an earthen *Vessel* as in a heavenly, wherein the perfect Power of God is fully. • See Ch. 4. v. 13.

Now here I must write a Similitude.

40. I will show you a Similitude in Nature, signifying how the holy Being in the holy Trinity is.

41. Consider Heaven, which is a round *Globe*, having neither Beginning nor End, but its Beginning and End is every where, which Way soever you look upon it: So is *God*, who is in and above the Heaven, he has neither Beginning nor End.

42. Now consider further the Circle or Sphere of the Stars, they denote the *various Powers and Wisdom* of the Father, and they are made also by the Power and Wisdom of the Father.

43. Now the Heaven, the *Stars*, and the whole *Deep* between the Stars, together with the *Earth*, signify the Father.

44. And the *Seven Planets* signify the seven Spirits of God, or the Princes of the Angels, among which also Lord LUCIFER was one before his Fall, which all were made out of the Father in the Beginning of the Creation of Angels, before the Time of this World.

45. *Now Observe*: The Sun sits in the Midst, in the Deep, between the Stars, in a round Circle, and is the Heart of the Stars, and gives Light and Power to all the Stars, so *tempering* the Power of the Stars, that all becomes pleasant and joyful.

46. It *enlightens* also the Heaven, the Stars, and the Deep above the Earth, working in all Things that are in this World, and is the King, and the Heart of all Things of this World, and so rightly signifies the *Son* of God.

47. For as the Sun stands in the Midst, betwixt the Stars and the Earth, enlightening all Powers, and is the Light and *Heart* of all the Powers, and is all the Joy in this World; besides, all Beauty and Pleasantness standeth in the Light and Power of the Sun; so the Son of God *in* the Father, is the Heart in the Father, and shines in all the Powers of the Father; his Power is the moving *springing Joy* in all the Powers of the Father, and shines in the whole Father, as the Sun does in the whole World.

48. If the Earth should be taken away, which signifies the *House* of Misery, Trouble, or of Hell, then the whole Deep would be Light in one Place as well as in another: as indeed the whole Deep in the Father is as Light in one Place as in another, from the *Lustre* of the Son of God.

49. And as the Sun is a self-subsisting Creature, Power, and Light, which shineth not *forth from* or out of all Creatures, but *in* and into all Creatures, and all Creatures rejoice in its Power; so the Son in the Father is a self-subsisting Person, and enlightens all the Powers in the Father, and is the Father's Joy or *Heart* in his Center, or in the Midst of him.

Observe here the great Mystery of God.

50. The Sun is made or generated from all the Stars, and is a Light taken from the whole Nature, and shines again into the whole Nature of this World; it is *united* with the other Stars, as if itself together with all the Stars was but *one* Star.

51. And so the Son of God is continually generated from all the Powers of his Father from Eternity, and is not made, but is the Heart and *Lustre* shining forth from the Powers of his Heavenly Father; a self-subsisting Person, the Center, or Body of the Lustre in the Deep.

52. For the Father's Power generates the Son continually from Eternity to Eternity: But if the Father should *cease to generate*, then the Son would be no more: Also if the Son should shine no more in the Father, then the Father would be a dark Valley: And then the Father's Power would not rise from Eternity to Eternity, and so the Divine Being would not *subsist*.

53. Thus the Father is the *self-subsisting* Being of all Powers, and the Son is the Heart in the Father, which is generated continually out of all the Powers of the Father, who again *enlightens* the Powers of the Father.

54. Do not conceive, that the Son in the Father is so mixed, that his *Person* can neither be seen nor known: No; for if it was so, then it were but one Person.

55. For as the *Sun* shines not from or out of the *other* Stars, though it had its Original from the *other* Stars; so also the Son shines not from, or out of the Powers of the Father, as to his Body or *Corporeity*. Though he is generated continually out of the Powers of the Father; and he shines back again into the Powers of the Father, for he is *another* Person than the Father, but *not* another God.

56. He is eternally *in* the Father, and the Father generates him continually from Eternity to Eternity, and the Father and the Son is ONE God, of an equal Being in Power and Omnipotence.

57. The Son sees, tastes, hears, feels, smells, and comprehends *All*, as the Father does; in *His* Power all liveth and is, whatsoever is Good, as in the Father; but that which is Bad or Evil is *not* in *Him*.

Of GOD the HOLY GHOST.

58. *God the Holy Ghost*, is the Third Person in the triumphant holy Deity, and proceeds from the Father and the Son, and is the holy moving Spring or *Fountain* of Joy in the whole Father.

59. He is a pleasant, meek, quiet Wind, or whispering Breath, or *still Voice*, out of all the Powers of the Father and of the Son; as ¹ *on Mount Horeb* with the Prophet *Elijah*; and on ² *Whitsunday*, or the Day of Pentecost, with the Apostles may be perceived.

60. Therefore if we will describe his Person, Substance and Property, from the true Ground, it must be represented in a *Similitude*. For the Spirit cannot be written down, being no Creature, but the moving, flowing, boiling Power of God.

61. Consider the Sun and Stars again; the *Stars* being many and several, inexpressible and innumerable, signify the Father: Out of the Stars the *Sun* is come to be; for God has made it out of *them*, and it signifies the Son of God.

62. And from the Sun and Stars proceed the *four Elements*, Fire, Air, Water, and Earth, as I shall afterwards demonstrate plainly, when I shall write of the *Creation*.

¹ 1 Kings 19.
² Acts 2.

Now observe,

63. *The three Elements, Fire, Air, and Water, have a threefold Moving or Qualification, but proceed from one Body; and consider, the Fire or Heat swells and flies aloft from the Sun and Stars; and from the Heat the Air^b swells and flies aloft; and from the Air comes the Water.*

^b Or expands itself.

64. *And in this Motion or Qualification consists the Life and Spirit of all Creatures, and whatever can be named in this World; and that signifies the Holy Ghost.*

65. *And as the three Elements, Fire, Air, and Water, proceed from the Sun and Stars, and are one Body in one another, and cause the living Motion, and the Spirit of all the Creatures of this World, so the Holy Ghost proceeds from the Father and the Son, and causes the living Motion in all the Powers of the Father.*

66. *And as the three Elements move in the Deep, as a self-subsisting Spirit, and cause Heat, Cold, and Clouds, and flow forth from the Power of all the Stars; and as all the Powers of the Sun and Stars are in the three Elements, as if they themselves were the Sun and Stars, from whence is the Life and Spirit of all Creatures, and it consists therein; just so the Holy Ghost proceeds from the Father and the Son, and moves in the whole Father, and is the Spirit and Life of all Powers of the whole Father.*

Observe here, the deep Mystery.

67. *All the Stars which Men see, and those which they do not see, they all signify the Power of God the Father; and out of these Stars is generated the Sun, which is the Heart of all the Stars. And there goes forth from all the Stars the Power which is in every Star into the Deep: And the Power, Heat, and Shining of the Sun, goes likewise into the Deep.*

68. *And in the Deep the Power of all Stars, together with the Heat and Lustre of the Sun, are all but one Thing, a moving boiling Hovering, like a Spirit or Matter; only it has not Reason, for it is not the Holy Spirit. And thus also the fourth Element must adhere or belong to a natural Spirit, or it is not capable of Reason.*

[69. *“And thus God the Father goes forth in his Deep out of all his Powers, and generates the Splendor, the Heart, or the Son of God in his Center.”*]

70. *It may be likened to the round Globe of the Sun, which shines upwards, downwards, and on every Side; and so the Splendor, together with all the Powers, goes forth from the Son of God in the whole Father.*

71. *Now in the whole Deep of the Father, externally without the Son, there is Nothing but the manifold and unmeasurable or unsearchable Power of the Father.*

72. *And the unsearchable Power and Light of the Son is in the Deep of the Father, a living, all-powerful, all-knowing, all-hearing, all-seeing, all-smelling, all-tasting, all-feeling Spirit, wherein is all Power, Splendor, and Wisdom, as in the Father and the Son.*

73. *And as in the Four Elements, there is the Power and Splendor of the Sun and all the Stars, so it is in the whole Deep of the Father, and that is, and is rightly called, the Holy Ghost, which is the third self-subsisting Person in the Deity.*

Of the Holy TRINITY.

74. *Now when we speak or write of the Three Persons in the Deity, you must not conceive, that therefore there are Three Gods, each reigning and ruling by himself, like temporal Kings on the Earth.*

75. *No: ¹ Such a Substance and Being is not in God; for the Divine Being consists in Power, and not in Body or Flesh.*

¹ Or the Trinity has no such Being in God.

76. The Father is the whole Divine Power, whence *all Creatures* have proceeded, and has been always from Eternity: He has neither Beginning nor End.

77. The Son is in the Father, being the Father's Heart or Light, and the Father generates the Son continually from Eternity to Eternity; and the Son's *Power* and *Splendor* shine back again in the whole Father, as the Sun does in the *whole* World.

78. The Son is also *another* Person than the Father, but not Externally without, or severed from the Father, *nor* is he any other God than the Father is; his Power, Splendor, and Omnipotence, is *no less* than the whole Father.

79. The Holy Ghost *proceeds* from the Father and the Son, and is the *Third* self-subsisting Person in the Deity. As the *Elements* in this World go forth from the Sun and the Stars, and are the moving Spirit which is in every Thing in this World, so the Holy Ghost is the moving Spirit in the whole Father, and proceeds or goes forth from Eternity to Eternity *continually* from the Father and Son, and replenishes the whole Father; he is nothing Less, or Greater than the Father and Son; His *moving Power* is in the whole Father.

80. *All Things* in this World are according to the Similitude of this *Ternary*. Ye blind Jews, Turks, and Heathens, open wide the Eyes of your Mind: I will show you, in your Body, and in every Natural Thing, in Men, Beasts, Fowls, and Worms, also in Wood, Stone, Leaves, and Grass, the Likeness of the Holy Ternary in God.

Objection.

81. You say, there is but *One* Being in God, and that God has no Son.

Answer.

82. Open your Eyes, and consider your Selves: Man is made according to the Similitude, and out of the Power of God in his Ternary. Behold thy inward Man, and then thou wilt see it most plainly and clearly, if thou art *not* a Fool, and an irrational Beast; therefore observe,

83. In thy Heart, in thy Veins, and in thy Brain, thou hast thy Spirit; and all the Powers which move in thy Heart, in thy Veins, and in thy Brain, wherein thy Life consists, signify God the Father.

84. From that Power springs up thy *Light*, so that thou seest, understandest, and knowest in the same Power, what thou art to do; for that Light glimmers in thy whole Body; and the whole Body moves in the Power and Knowledge of the *Light*, for the Body helps all the Members in the Knowledge of the Light, which signifies God the Son.

85. For as the *Father* generates the *Son* out of his Power, and as the Son shines back in the whole Father; so in like Manner the *Power* of thy Heart, of thy Veins, and of thy Brain, generates a *Light* which shines in all thy Powers in thy whole Body. Open the Eyes of thy Mind, consider it, and you shall find it so.

86. *And observe*: As from the Father and the Son *proceeds forth* the Holy Ghost, and is a self-subsisting Person in the Deity, and moves in the whole Father; so also out of the Powers of thy Heart, Veins, and thy Brain, goes forth the *Power* which moves in thy *whole* Body; and out of thy *Light* goes forth in the same Power, Reason, Understanding, Skill, and Wisdom, to govern the whole Body, and to distinguish all whatsoever is externally ^{*} without the Body.

* *Extra Corporum.*

87. And both these are but one in the Government of thy Mind, *viz.* thy *Spirit*, which signifies God the Holy Ghost: And the Holy Ghost from God *rules* in this Spirit in thee, if thou art a Child of *Light*, and not of *Darkness*.

88. For in Respect of *this* Light, Understanding, and Government, is Man distinguished from Beasts, and is an Angel of God, as I shall clearly show, when I shall write of the Creation of Man.

89. Therefore observe exactly, and take Notice of the Order of this Book, and then thou wilt find, *whatsoever thy Heart desires, or ever longed for.*

90. Thus you find in Man *three* Fountains. First, the *Power* in thy whole Mind, which signifies God the Father. Then secondly, the *Light* in thy whole Mind, enlightening the whole Mind, which signifies God the Son. Then thirdly, there goes forth out of all thy Powers, and out of thy Light also, a *Spirit* which has Understanding.

91. For all the Veins, together with the Light in thee, as also thy Heart and thy Brain, and whatsoever is in thee, make or constitute *that* Spirit, and that is thy *Soul*; and it well signifies the Holy Ghost, which proceeds forth from the Father and the Son, and reigns in the whole Father; for the *Soul* of Man reigns in the *whole* Body.

92. But the Body, or the bestial Flesh in Man, signifies the *dead* corrupted Earth, which Man through his *Fall* has so framed to himself, of which more shall be spoken in its due Place.

93. The *Soul* contains the first Principle; and the *Soul's Spirit* the second Principle in *Ternario sancto*, in the Holy Ternary; and the *outward Spirit*, viz. the Astral, contains the third Principle of this World.

94. Thus you find also the Ternary of the Deity in Beasts; for as the Spirit of a Man is, and exists, so it is also in a Beast, and therein is no Difference.

95. But the Difference lies in *this*, that Man is made by God himself out of the best Kernel or *Pith* of Nature, to be his Angel and Similitude, and *God rules* in Man with his Holy Spirit; so that Man can speak, discourse, distinguish, and understand all Things.

96. But a Beast is made of the *wild* Nature of this World; the *Stars* and *Elements* have generated Beasts through their Motion, according to the Will of God.

97. And so the Spirit in Birds, Fowls, and Worms, exists also; and *all* has its three-fold Source in *Similitude* to the Ternary in the Deity.

98. And you see also the Ternary of the Deity in Wood and Stones, as also Herbs, Leaves, and in Grass, only *these* are *all* earthly.

99. However, Nature generates Nothing, be it what it will in this World, and though perhaps it should stand or continue but scarce a Minute, yet it is all generated in the Ternary, or according to the Similitude of God.

100. *Now observe*: In either Wood, Stone, or Herbs, there are Three Things contained, neither can any Thing be generated or grow, if but one of the Three should be left out.

101. I. First, there is the *Power*, from which a *Body* comes to be, whether Wood, Stone, or Herbs.

II. After that, there is a *Sap* in that Thing, which is the *Heart* of the Thing.

III. And thirdly, there is in it a *springing*, flowing Power, Smell or Taste, which is the *Spirit* of the Thing, whereby, it grows and increases. Now if any of these Three fail, the Thing cannot *subsist*.

102. *Thus* you find in every Thing a Similitude of the *Ternary* in the Divine Being, look upon what you will; let no Man make himself so entirely blind as to think *otherwise*, or to think that God has no Son and Holy Ghost.

103. I shall make this *more* plain and clear, when I come to write of the *Creation*; for I do *not borrow* of other Men in my Writings: And though indeed I quote many *Examples* and *Testimonies* of God's Saints, yet all is wrote by God in my Mind, so

that I *absolutely* and infallibly believe, know, and see it, yet not in the Flesh, but in the Spirit, in the Impulse and Motion of God.

104. It is not so to be understood, that my Reason is greater or higher than that of all other Men living; but I am the Lord's *Twig* or Branch, and am a very mean and little Spark of his; he may set me where he pleases, I cannot hinder him in that.

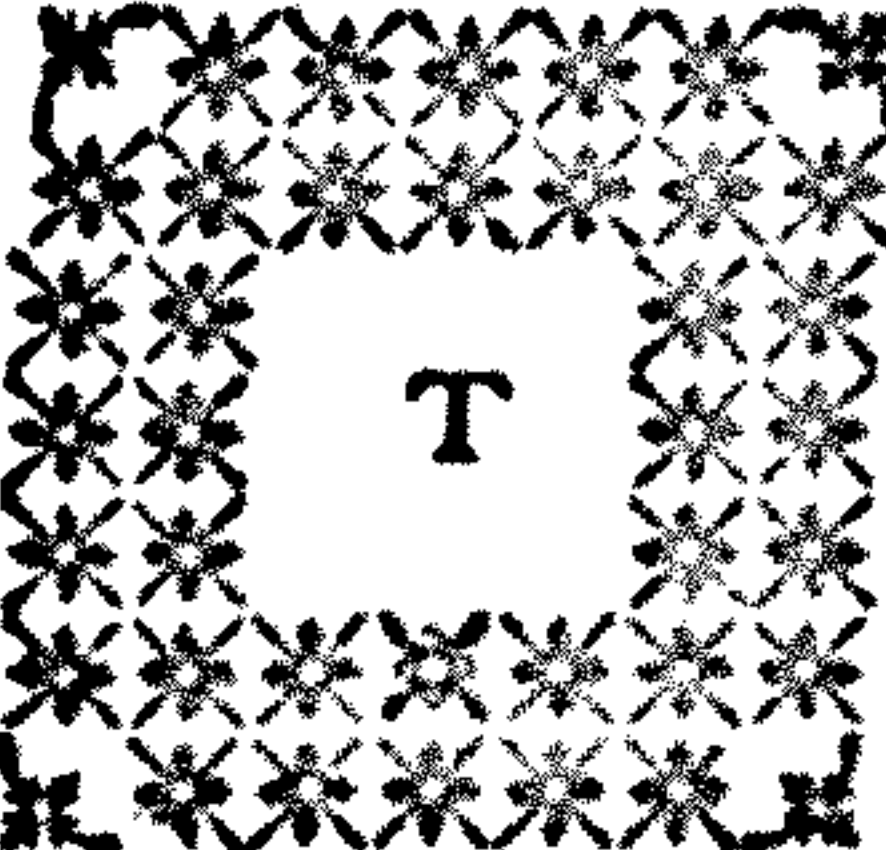
105. Neither is this my *Natural Will*, that I can do it by my own small Ability; for if the Spirit were withdrawn from me, then I could neither know nor understand *my own Writings*; and I must on every Side fight and struggle with the Devil, and lie open to Temptation and Affliction as well as other Men.

106. But in the following Chapters, you will *soon see* the Devil and his Kingdom *laid naked*; his Pride and Reproach shall suddenly *be discovered*.



The Fourth Chapter.

Of the Creation of the Holy Angels. An Instruction, or open Gate of Heaven.

1.  HE Learned, and almost all Writers, have very much *incumbered*, and troubled their Heads greatly, to *search*, contrive, and conceive in Nature (and have brought forth many and various *Opinions*) concerning how, and of what the Holy Angels were framed: And on the other Side, what that horrible *Fall* of the Great Prince *Lucifer* was, or how he became so *base* a wicked, and fierce wrathful Devil. From whence that *Evil Quality* should spring, or what drove him to it.

2. And though this Ground and great Mystery has remained hidden from the Beginning of the World, and that human Flesh and Blood is *not able* to conceive or apprehend it, yet God, who created the World, will reveal himself *now* at the End; and all great Mysteries will be manifested or revealed, to intimate, that the great Day of Revelation and final Judgment is *near*, and *daily* to be expected.

3. On which will be restored again all that which has been lost through *Adam*, and in which the Kingdom of Heaven, and the Kingdom of the Devil, shall be *severed asunder*, in this World.

4. But *how* all this will be done, God will reveal in the highest Plainness and Simplicity, so that no Man will be able to oppose him.

5. Therefore every one should lift up his Eyes, for his Redemption draweth near, and not *seek after* base Coveteousness, Pride, and wanton luxurious Stateliness, supposing it the best Life to be here; whereas in their Luxury they *sit* in the Midst of Hell, to wait upon Lucifer as *his Guard*.

6. Which themselves shall suddenly be *sure to see* with great Terror, Anguish, and eternal Despair, as also to their Shame and Scorn: of which the Devils are a *terrible Example*, who were once the fairest and *brightest* Angels in Heaven, as I shall reveal, write, and *manifest* as follows. I will suffer God's Impulse, I am not able to withstand it.

Of the Divine Quality.

7. Since you have perceived, in the *Third* Chapter, the Ground of the Ternary in the Divine Being, I shall here show plainly the *Power* and Operation, as also the Qualities, or Qualification, in the Divine Being; or *from what* the Angels were properly and peculiarly created, or what their *Body* and Power are.

8. And, as I said before, all the Powers or Virtues are in God the Father, and no Man with his Sense and Thoughts can *reach* to apprehend it. But in the Stars and the Elements, as also by all the Creatures in the whole Creation of this World, a Man may *clearly know* it.

9. All Power and Virtue is in God the Father; and proceeds also forth from him, as Light, Heat, Cold, Soft, Gentle, Sweet, Bitter, Sour, Astringent or Harsh, Sound or Noise, and much more that is not possible to be spoken or apprehended. *All these* are in God the Father, one in another as one Power, and yet all these Powers move in his *Exit* or going forth.

10. But the Powers in God do not operate or qualify in that *Manner*, as in Nature, in the Stars, and Elements, or in the Creatures. No, you must *not* conceive it so: For Lord *Lucifer* in his Elevation made the Powers of impure Nature *thus* burning, bitter, cold, astringent, sour, dark, and unclean.

11. But in the Father all Powers are mild, soft, like Heaven, very full of Joy, for all the Powers triumph in one another, and their Voice or Sound rises up from Eternity to Eternity.

12. There is nothing in them but Love, Meekness, Mercy, Friendliness, or Courtesy; even such a triumphing, rising Source or Fountain of Joy, wherein all the Voices of Heavenly Joyfulness *sound* forth, so as no Man is able to express it, nor can it be likened to any Thing.

13. But if a Man *will* liken it to any Thing, it may *nearest* be 'likened to the Soul of Man, when *kindled* or enlightened by the Holy Ghost. ^{1 See Chap. 3. v. 39.}

14. For then it is thus joyful and triumphing, and all Powers rise up in it and triumph, and so raise the Bestial Body, that it trembles: This is a true Glimpse of the *divine* Quality, as the Quality is in God. But in God all is Spirit.

15. The Quality of Water is not of *such* a running and qualifying Condition or Manner in God, as it is in *this* World, but is a Spirit, very bright, clear, and thin, wherein the Holy Ghost riseth up, a *mere Power*.

16. The bitter Quality qualifies in the sweet, astringent or harsh and sour Quality, and the *Love* rises up therein from Eternity to Eternity.

17. For the Love in the Light and Clarity, or glorious Brightness, goeth forth from the *Heart* or Son of God, in all the Powers of the Father, and the Holy Ghost moves in them all.

18. And this, in the Deep of the Father, is like a Divine ^m SALITTER, which I must needs liken to the *Earth*, which before its Corruption was even such a *Salitter*. But not so Hard, Cold, Bitter, Sour, and Dark, but like the Deep, or like Heaven, very clear and pure, wherein all Powers were *good*, fair, and heavenly; but that Prince *Lucifer* thus *spoiled* them, as you shall perceive hereafter. ^{m Or SAL NITRUM.}

19. This Heavenly Salitter, or Powers one in another, generate heavenly joyful Fruits and Colours; all Manner of Trees and Plants, on which *grow* the fair pleasant and lovely Fruits of *Life*. There spring up also in these Powers and Virtues, all Manner of Blossoms and *Flowers*, with fair Heavenly Colours and Smells. They are of

several Tastes, each according to its Quality and Kind, very *Holy, Divine*, and full of Joy.

20. For every Quality bears its own Fruit, *as it is* in the corrupted murtherous Den or dark Valley and Dungeon of the Earth; there spring up all Manner of Earthly Trees, Plants, Flowers, and Fruits. Also *within the Earth*, grow curious precious Stones, Silver, and Gold, and these are a *Type* of the Heavenly Generating or Production.

21. Nature *labours* with its utmost Diligence upon this corrupted dead Earth, that it might generate Heavenly Forms and Species or Kinds; but it generates *only* dead, dark, and hard Fruits, which are no more than a mere Shadow or Type of the Heavenly.

22. Moreover its Fruit are *altogether* fierce, or biting, bitter, sour, astringent, or harsh and hot, also cold, hard and evil; they have *scarce* any Spark or Spice of Goodness in them. Their Sap and Spirit is *mixed* with hellish Quality, their Scent or Smell is a very *Stink*; thus has Lord *Lucifer* caused them to be; as I shall clearly show hereafter.

23. Now when I write of Trees, Plants and Fruits, you must *not* understand them to be *Earthly*, like those that are in this World: For it is *not* my Meaning, that there shall grow in Heaven such dead hard Trees of Wood, or *such* Stones as consist of an earthly Quality.

24. No, but my Meaning is heavenly and spiritual, yet *truly* and *properly* *such*: I mean no other Thing than what I set down in the Letter.

25. In the Divine Pomp and State are especially *two* Things to be considered: *First* the *Salitter* or the Divine Powers, which are moving springing Powers.

26. In that same Power grows up and is generated Fruit according to every Quality and Species, or Kind, *viz.* *heavenly* Trees and Plants, which without ceasing bear Fruit, fairly blossom, and grow in divine Power, so joyfully, that I can neither speak nor write it down, but stammer it like a *Child*, that is learning to speak, and can by *no Means* rightly call it as the Spirit gives it forth to be known.

27. The *second* Form or Property of Heaven in the divine Pomp or State, is *Mercurius*, or the Sound, as in the *Salitter* of the Earth there is the Sound, whence there grows Gold, Silver, Copper, Iron, and the like; of which Men make all Manner of *Musical Instruments* for sounding, or for Mirth, as Bells, Organ-Pipes, and other *Things* that make a Sound: There is likewise a Sound in all the Creatures upon Earth, else all would be in Stillness and *Silence*.

28. By that Sound in *Heaven* all Powers are moved, so that all Things grow joyfully, and generate very beautifully: And as the Divine Power is manifold and various, so also the Sound or *Mercurius* is manifold and various.

29. For when the Powers spring up in God, they *touch* and stir one another, and move one in another, and so there is a constant Harmony, *Mixing*, or Confort, from whence go forth all Manner of Colours. And in those Colours grow all Manner of *Fruits*, which rise or spring up in the *Salitter*, and the *Mercurius* or Sound mingles itself therewith, and rises up in all the Powers of the Father, and then Sounding and *Tunes* rise up in the heavenly Joyfulness.

30. If you should in this World bring many thousand Sorts of musical Instruments together, and all should be tuned in the best Manner most artificially, and the most skilful Masters of Music should play on them in Concert together, all would be no more than the *Howlings* and Barkings of Dogs, in *Comparison* of the *Divine Music*, which rises through the Divine Sound and Tunes from Eternity to Eternity.

31. Further, if you will consider the heavenly Divine Pomp, State, and *Glory*, and conceive how it is, and what Manner of Sprouting, Branching, Delight, and Joy

there is in it, view this World diligently, and *consider* what Manner of Fruit, Sprouts, and Branches, grow out of the *Salitter* of the Earth, from Trees, Plants, Herbs, Roots, Flowers, Oils, Wine, Corn, and whatever else there is that your *Heart* can find out; *all* is a *Type* of the heavenly Pomp.

32. For the *earthly* and corrupt Nature has continually laboured from the Beginning of its Creation to this Day, to bring forth *heavenly* Forms or Shapes in the Earth, as also in Man and Beasts; as Men very well see that every Year *new Arts* are invented and brought to Light, which has been constantly so from the Beginning to this Time. But yet Nature has *not* been *able* to bring forth heavenly Power, Virtue, and Qualities, therefore its Fruit is half dead, corrupt, and impure.

33. You must *not think*, that in the Divine Pomp there come forth Beasts, Worms, and other Creatures in Flesh, as in this World they do: No; but I mean only the *wonderful* Proportion, Power, Virtue, and Comeliness of Feature in them. And Nature labours with utmost Diligence, to produce in its Power *heavenly* Figures, Shapes, or Forms, as we see in Men, Beasts, Fowls, and Worms, as also in the Increase or Growth of the Earth, that all Things are done, show, and appear most curiously, artificially, and delicately: For Nature would willingly be delivered from this *Vanity*, that it might procreate heavenly Forms in the holy Power.

34. For in the Divine Pomp likewise go forth *all Manner* of Sprouting and Vegetation of Trees, Plants, and all Manner of Fruit; and every one bears *its own* Fruit, yet not in an earthly Quality and Kind, but in a *Divine* Quality, Form, and Kind. Those Fruits are not of so dead, hard, bitter, sour, and astringent a Relish for *Food*; nor do they rot and grow stinking, as those in this World do, but all consist in holy Divine Power. Their Constitution or *Composition* is from Divine Power, from the *Salitter* and *Mercurius* of the Divine Pomp, and they are the Food of the Holy Angels.

35. If Man's *abominable* Fall had not spoiled it, he would have been feasted in *such* a Manner in this World, and have eaten such Fruits as indeed were presented to him in Paradise, in a *twofold* Manner. But the infectious *Lust*, Longing, and Malady of the Devil, who had infected and spoiled the *Salitter* of which *Adam* was made, that brought Man into an *Evil Longing* or Lust to eat of both the Qualities, the *Evil* and the *Good*, of which I shall write clearly, as follows, and demonstrate it.

Of the Creation of Angels.

36. The Spirit shows plainly and clearly, that *before* the Creation of Angels, the Divine Being, with its Rising and Qualifying, was from Eternity, and remained so in the Creation of Angels, as it is also at *this Day*, and will so continue *in* and *to* Eternity.

37. And the Space, Room, or *Place* of this *World*, together with the creaturely Heaven, which we behold with our Eyes, as also the Space or Place of the *Earth* and Stars, together with the Deep, *was* in such a Form as now at *this Day* it is in, aloft, above the Heavens, in the Divine Pomp.

38. It *was* the Kingdom of the great Prince *Lucifer*, in the Creation of the Angels: [*Understand according to the second Principle, out of which he was thrust forth into the B. cutermost, which also is the very innermost of all,*] who by his proud Elevation in his Kingdom kindled the Qualities, or the Divine *Salitter*, out of which he was made; [*Understand the Center of his Nature, or the first Principle;*] and set it on Fire; C. supposing thereby he should grow greatly and highly *light* and qualifying, above the Son of God; but he became a Fool, therefore *this Place* or Space in its burning Quality could *not* subsist in God, whereupon the Creation of this World ensued.

39. But this World at the End, in God's appointed Time, will be *set* again into its first Place, as it was before the Creation of Angels, and Lord *Lucifer* will have a *Hole* or Dungeon for his eternal Habitation therein, and he will *remain* eternally in his kindled Quality, which will be an eternal base filthy reproachful Habitation, an empty void dark Valley, or Dungeon, a Hole of Fiercenels or *Wrath*.

Now Observe,

40. God in his Moving created the holy Angels *at once*, not out of a strange *Matter*, but out of himself, out of his *own* Power, and eternal Wisdom.

41. But the Philosophers had *this Opinion*, as if God had made the Angels only out of the Light; but they *erred therein*, for they were made not only out of the Light; but out of *all* the Powers of God.

42. And as I have shown *before*, there are *two* Things especially to be observed in the Deep of God the Father; first, the Power, or all Powers of God the Father, of the Son, and of the Holy Ghost, are very lovely, pleasant, and various, and yet are all *One in another* as one Power. And as the Powers of all the Stars *rule* in the Air, so also in God: But every Power in God *shows* itself with its Operation severally and distinctly.

43. Then afterwards the Sound is in every Power, and the Tone or Tune of the Sound is according to the Quality of every Power; and therein consists the total heavenly Kingdom of Joy; and so from this divine *Salitter* and *Mercurius* all Angels are made, *viz.* out of the Body of Nature.

Question.

44. But thou mayest here ask: *How* are they made or generated, or in what Way and Manner?

Answer.

45. If I had the *Tongue* of an Angel, and thou hadst an angelical *Understanding*, we might very finely discourse of it. But the Spirit only sees it, and the Tongue cannot advance towards it. For I can use *no other* Words than the Words of this World; but now the Holy Ghost being in thee, thy *Soul* will well apprehend it.

46. For behold the total Holy Trinity has with its moving composed, *compacted*, or figured a Body, or Image out of itself, like a *little* God, but not so fully or *strongly* going forth, as the whole Trinity, yet in some Measure according to the *Extent* and Capacity of the Creatures. For in God there is *neither* Beginning nor End; but the Angels *have* a Beginning and End, but not circumscriptive, apprehensive, palpable, or *conclusive*; for an Angel can sometimes be great, and suddenly little again; their Alteration is as swift as Man's Thoughts are. All *Qualities* and Powers are in an Angel, *as* they are in the whole Deity.

47. But thou must rightly understand this. They are made and compacted together, or figured out of the *Salitter* and *Mercurius*, that is, out of the *Exit* or Excrecence.

48. Consider this *Similitude*: Out of the Sun and Stars go forth the Elements, and they make in the *Salitter* of the Earth a *living* Spirit, and the Stars remain in their Circle or Sphere, and *that* Spirit likewise gets the Quality of the Stars.

49. But now the Spirit after its *Compaction* is a separate *distinct* Thing, and has a Substance of its own, as all the Stars have, and the Stars also are and remain *separate* and distinct Things, each of them is free to itself.

50. Nevertheless the Quality of the Stars *reigns* in the Spirit; yet the Spirit can and may raise, or demerse itself in its own Qualities, or may live in the *Influences* of the Stars, as it pleases: For it is free, for it has got the Qualities which it has in itself *for its own*.

51. And though it *had them* at the Beginning from the Stars, yet they are now its proper *own*: Just as a Mother when she has the Seed in herself, as long as she has it in her, and that it is a *Seed*, it is hers; but when the Seed is become a *Child*, then it is no more the Mother's, but is the Child's proper own.

52. And though the Child is in the Mother's *House*, and the Mother *nourishes* the Child with her Food, and the Child could *not* live without the Mother, yet both the Body and the Spirit, which are generated out of the Seed of the Mother, are the *Child's* proper own, and it retains its corporeal Right to itself.

53. And in this *Manner* it is with the Angels, they are also all composed, framed, or figured out of the *Divine Seed*, but every one has his own *Body* to itself, though they are in God's House, and feed on the *Fruit* of their Mother, out of which they were made, yet the Bodies are their *proper* own.

54. But the Quality *externally* without them, or externally without their Bodies, *viz.* their Mother, is *not* their Propriety, as also their Mother is not the Child's Propriety; also the *Mother's* Food is not the *Child's* Propriety; but the Mother gives it to the Child out of Love, seeing she has generated the Child.

55. She may *well* also thrust the Child out of her House, when the Child is stubborn, and will not be obedient, and may *withdraw* her Food from it, which also thus beset the *Principality* of Lucifer.

56. Thus God may withdraw his Divine Power, which is externally without the Angels, when they elevate themselves against him; but when that is done, a *Spirit* must faint and perish. As when the Air, which also is Man's Mother, is withdrawn from a Man, he must needs die; so also the *Angels* cannot live without their Mother



The Fifth Chapter.

Of the Corporeal Substance, Being, and Propriety of an Angel.

Question.

1.  OW here the Question is: What Manner of *Body, Form, or Shape* has an Angel, or what Figure is it of?

Answer.

2. As Man is created for the Image and Similitude of God, *so also* are the Angels, for they are the *Brethren of Men*, and *Men in the Resurrection* will have no other *Form or Image* than the Angels have, as our King CHRIST himself [°] testifies.

[°] Matth. 22^o

3. Besides, the Angels *never* showed themselves in any *other* Form or Shape to Men ^{30.} here on Earth, than in a *human* Form and Shape.

4. Therefore seeing in the Resurrection, we shall be like the Angels, the Angels must needs be shaped and figured like us, or else we must assume to us *another* Image or Shape in the Resurrection, which would be against and *contrary* to the first Creation.

5. Thus also [°] *Moses* and *Elias* appeared to the *Disciples of Christ* in their own Form ^{• Joha 17.]} and Shape, on *Mount Tabor*, though they had been a long Time in Heaven before.

2 Kings 2.
12.
Acts 1. 11.

6. And *Elias* was taken up into Heaven alive, with his living Body, and yet had now no other Form or Shape than he had when he was on Earth.

7. Also when Christ went to Heaven, two Angels hovered in the Clouds, and said to the Disciples: Ye Men of Israel, what do you look after? This JESUS shall come again, as you have seen HIM go away to Heaven.

8. Thus it is plain and clear enough, that He will come again in the same Form at the last Day, with a *divine* and glorified Body, as a Prince of the Holy Angels, which shall be the Men-Angels.

9. The Spirit also testifies clearly, that Angels and Men have one and the same Image: For God has made another Angel instead of expelled Lucifer and his Legions, out of the same Place, wherein Lucifer sate, and out of which he was made, which Angel was ADAM, if he had but persevered in his Clarity Brightness or Glory.

10. But there is yet a sure Hope of Resurrection, and then we shall get the Angelical Clarity or Glory, and Purity again.

Question.

11. Now you will ask; How are the Angels then created according to the Image of God?

Answer.

12. First the compacted figured Body is indivisible and incorruptible, and not to be felt by Man's Hands; for it is constituted or composed out of the *Divine Power*, and that Power is so knit and bound together, that it can never be destroyed again.

13. For as *none*, no not any Thing, can destroy the whole Deity, so also there is not any Thing can destroy an Angel; for every Angel is formed, figured, set together or composed out of *all* the Powers of God, not with Flesh and Blood, but out of the *Divine Power*.

14. And first the Body is out of all the Powers of the Father, and in those Powers is the *Light* of God the Son; and now the Powers of the Father and of the Son, which are in an Angel creaturely, generate an understanding Spirit, which rises up in that Angel.

15. First of all the Powers of the Father generate a Light, whereby an Angel sees into the whole Father, whereby he can see the *outward* Power and Operation of God, which is externally without its own Body, and thereby can see its Fellow-brethren, and can see and enjoy the glorious Fruit of God, and therein consists its Joy.

16. And that Light at first came out of the Son of God in the Powers of the Father, into the Angelical Body creaturely, and is the Body's proper own, which cannot be withdrawn from it by any Thing, unless itself extinguishes it, as *Lucifer* did.

17. Now all the Powers which are in the whole Angel generate that Light; and as God the Father generates his Son to be his Heart, so the Power of the Angel generates also its Son and Heart in itself, and that again enlightens all Powers in the whole Angel.

18. After that there goes forth out of all the Powers of the Angel, and also out of the Light of the Angel, a *Fountain* which springs or boils in the whole Angel; and that is its Spirit, which rises up into all Eternity: For in that Spirit is all Knowledge and Skill of all the Powers which are in the total God.

19. For that Spirit springs up out of all the Powers of the Angel, and goes up into the Mind, where it has five open Doors, there it can look round about and see whatsoever is in God, and also whatsoever is in itself, and so goes forth from all the Powers of the Angel, as also from the Light of the Angel; as the Holy Ghost goes forth from the Father and the Son, and fills the whole Corpus or Body.

Now observe the great Mystery.

20. As there are *two* Things to be observed in God; the *First* is the *Salitter*, or the Divine Powers, out of which the Body or Corporeity is; and the *Second* is the *Mercurius*, Tone, Tune or Sound: Thus also it is in *like Manner* and Form in an Angel.

21. First there is the *Power*, and in the Power is the Tone or *Tune*, which rises up in the Spirit, into the Head, into the *Mind*, as in Man in the Brain; and in the Mind it *has its open Doors or Gates*; but in the *Heart* it has its *Seat*, Residence and Original, where it exists out of all Powers.

22. For the Fountain of all Powers floweth ^s in the Heart, as it does also in Man ^s Or so. and in the Head it has its *Princely Seat*, where it sees all, smells all, and feels all.

23. And now when it sees and hears the *divine* Tone, Tune and Sound rise up, which is externally without it, then is its Spirit *affected* and kindled with Joy, and elevates itself in its Princely Seat, and *sings* and sounds forth very joyful Words concerning God's Holiness, and concerning the Fruit and Vegetation of the *Eternal Life*.

24. Also concerning the Ornament, Colours and Beauty of the eternal Joy, and concerning the amiable blessed Glance, or gracious *Aspect* and Countenance of God the Father, Son, and Holy Ghost; also concerning the excellent Fraternity, Fellowship, and *Communion* of Angels, concerning the continual everlasting Joyfulness, concerning the Holiness of God, and concerning the *Angels own* Princely Government.

25. In brief, concerning *all Powers*, and that which proceeds *from* all God's Powers, which in Regard of the Inaptitude of my Corruption in the Flesh I *cannot* write; I would much rather be there present myself. But what I cannot write here, I will commit to *thy Soul* to consider further of, and at the Day of the *Resurrection* you shall see it most plainly and clearly.

26. You should not here scorn my Spirit, for it is *not* sprung forth from the wild Beast, but is generated from my Power and Virtue, and *enlightened* by the Holy Ghost.

27. I write not here without Knowledge; but if thou, like an *Epicure* and fatted Swine of the Devil, from the Devil's Instigation, shouldst *mock* at these Things and say, The Fool surely has *not* gone up to Heaven, and seen or heard them; *these* are mere Fables; therefore in the Power of my Knowledge, I would have you warned and *cited* before the severe Judgment of God. And though in my Body I am *too weak* to bring thee there, yet *That* from which I have my Knowledge, is mighty and potent enough to cast thee even into the Abyss of Hell.

28. *Therefore* take warning, and consider that thou also belongest to the Angelical *Quire*, and read the following *Hymn* with longing Delight, and then the Holy Ghost will be awakened and stirred up in thee, and thou also wilt get a Desire and Longing after the heavenly *Chorus*, and Choir of Dancing. *Amen.*

29. The Musician has wound up his Pegs and tuned his Strings, the Bridegroom comes, take *heed* thou dost not get the *hellish* ^s Gout in thy Feet, when the Round begins, ^s Podagra. lest thou be found incapable or *unfit* for the Angelical Dance, and so be thrust out from the *Wedding*, seeing thou hast no *Angelical Garment* on.

30. Surely the Gate will be locked upon thee, and so thou wilt not enter in any more, but wilt *dance* with the *Hellish Wolves* in the hellish Fire; truly thou wilt forget then to mock, and Sorrow will *gnaw* thee.

Of the Qualification of an Angel.

Question.

31. The Question now is, What Manner of *Qualification* has an Angel?

Answer.

32. The *Holy Soul* of a Man, and the Spirit of an Angel, is and has one and the same Substance and Being, and there is no Difference therein, but only in the *Quality* itself, or their corporeal Government; that which qualifies *outwardly* or from without in Man, by the Air, has a *corrupt earthly* Quality, yet on the other Side it has also a *divine* and *heavenly* Quality hidden from the Creatures.

Psalm 104.3. 33. But the *Holy Soul* understands it well, as the Kingly Prophet *David* saith, *The Lord rideth on the Wings of the Wind.*

Question.

34. But a simple Man may ask: What do you mean by the Word *Qualifying*, or what is that?

Answer.

35. I mean thereby the Power, which in the Body of the Angel *enters in* from without, and comes forth again; as in a Similitude, when a Man fetches Breath and breaths it forth again; for *therein* stands the Life both of the Body and of the Spirit.

36. The Quality from without *kindles* the Spirit in the Heart, in the first Fountain, whereby all the Powers in the whole Body become stirring, and then that Quality in the corporeal Spirit, which is the *natural Spirit* of an Angel or Man, rises up into the Head, where it has its Princely Seat, or Throne and Government, and there it has its *Counsellors*, whose Advice it takes.

37. The *first* Counsellor is the *Eyes*; they are affected with every Thing they look upon, for they are the *Light*.

38. For as the Light goes forth from the Son of God in the whole Father into all the Powers, and *affects* all the Powers of the Father, and on the other Side all the Powers of the Father affect the *Light* of the Son of God; so do the Eyes work in the Thing they look upon, and the *Thing* works again in the Eyes, and the Eyes as the Counsellor, bring it into the *Head* before the Princely Seat or Throne; and there it is to be approved of.

39. Now if the Spirit is *pleased* with it, then it brings the same to the Heart, and the Heart gives it to the Passages or *Issuings* forth of the Powers, or Fountain-veins in the whole Body; and then the Mouth, and Hands, and Feet, fall to work.

40. The *second* Counsellor is the *Ears*, which have their Rise also from all the Powers in the whole Body through the Spirit; their Fountain is *Mercurius* or the *Sound*, which arises from all the Powers.

41. And as in all the Powers of God the *Mercurius* rises and sounds, wherein the heavenly Tone, Tune or Joy, consists, and the Tone or Tune goes forth out of all the Powers, and so in the *Attraction* of the Spirit in God, is *elevated* or raised up; and when one Power touches or stirs the other, and tunes or sounds, then the Tune or Sound *goes forth*, and rises up *again* in all the Powers of the Father; and so all the Powers of the Father are *again* affected therewith, whereby they are always impregnated with the Tune, and *continually* generate it again in every Power: Thus

Chap. 5. *The Corporeal Substance of an Angel.*

also the second Counsellor in the Head, is the *Ears*, they stand open, and the *Sound* goes forth through them in all that sounds.

42. Now where the *Mercurius* sounds, and is elevated, there the *Mercurius* of the Spirit goes also in, and is thereby affected, and *brings it* before the Princely Throne in the Head, where it is to be approved by the *other* Four Counsellors.

43. And if the Spirit is pleased with it, then it brings the same before its Mother into the Heart, and the Heart, or the Fountain of the Heart, *gives it* to all the Powers in the whole Body; and then the Mouth and Hands lay hold on it.

44. But if the *whole* Princely Counsel in the Head be *not* pleased, so that it is approved, then it lets that go again, and brings it not to the Mother, the Heart.

45. The *third* Princely Counsellor is the *Nose*; there the Fountain rises up from the Body in the Spirit into the Nose, and there it has two open Doors or Gates.

46. And as the excellent, precious, and amiable *blessed* Savour or Smell goes forth from all the Powers of the Father and of the Son, and *tempers* itself with all the Powers of the Holy Ghost, whence the *Holy Spirit* and most precious Savour rises up from the Fountain of the Holy Ghost; and flows or boils in all the Powers of the Father, and *kindles* all the Powers of the Father, whereby they are impregnated *again* with the amiable blessed Savour, or *Saving Smell*, and so generate it in the Son and Holy Ghost; *so also* in Angels and Men, the Power of the Smell rises up out of all the Powers of the *Body* by and through the *Spirit*, and comes forth at the *Nostrils* of the Nose, and is affected with all Smells or Savours, and brings them through the Nostrils of the Nose, which is the third Counsellor, into the Head, before the Princely Seat, or Throne.

47. And there it is to be proved, *whether* it be a good Smell, or Savour pleasing to its Constitution and Complexion, or no: If it be *good*, then it brings the same to its Mother, that it may be brought to Effect; if not, then is it expelled and thrust away.

48. And *this* Counsellor of the Smell, which is generated out of the *Salitter*, is also mixed with *Mercurius*, and so belongs to the heavenly Joyfulness, and is a glorious, excellent, and fair Fountain in God.

49. The *fourth* Princely Counsellor is the *Taste* on the *Tongue*, which also arises from all the Powers of the Body through the Spirit into the Tongue: For all *Fountain-veins* of the whole Body go into the Tongue, and the Tongue is the Sharpness or *Taste* of all the Powers: As the Holy Ghost goes forth from the Father and the Son, and is the Sharpness or *Proof* of all Powers, and in his moving or rising up, brings all that which is good *again* into all the Powers of the Father, whereby the Powers of the Father are impregnated again, and so continually generate the Taste.

50. But that which is *not good*, the Holy Ghost *speweth that out* as a loathsome *Abomination*, as it is written in the *Apocalypse*, and as he spewed out the Great Prince *Lucifer* in his Pride and Perdition. For he could no more endure to taste the fiery proud *stinking Quality*; and thus it is also to all proud stinking Men. Rev. 3. 16.

51. O Man let this be told thee, for the Spirit is earnestly *Jealous* in this Thing especially: *Desist* from Pride, or else it will be with you as it befell the Devils. There is no jesting or *trifling* herein; the Time is very short, thou wilt suddenly taste it, I mean the hellish Fire.

52. Now as the Holy Ghost proves all, so the *Tongue* proves all Tastes: And if the same pleases the Spirit, then it brings the same into the Head, to the *other four* Counsellors before the Princely Seat, and there it is proved, whether it be profitable or wholesome for the Qualities of the Body.

53. If so, then is it brought to the Mother, the *Heart*, which gives it to all the *Veins* or Powers of the Body, and then the Mouth and Hands lay hold of it. But if it is *not* good, then the Tongue *spits* or spews it out, before it comes to the Princely Counsel.

54. But *though* it be pleasant to the Tongue, and is of a good Taste, but yet is not *servicable* and useful for the whole Body, then it is *rejected* nevertheless, when it comes before the Council, and the Tongue must spit or *spew* it out, and touch it no more.

55. The *fifth* Princely Counsellor is the *Feeling*; which fifth Counsellor arises also from all the Powers of the Body in the Spirit, into the Head.

56. As *all Powers* go forth from God the Father and Son, in the Holy Ghost, and so one touches the other, from whence exists the *Tune* or *Mercurius*, so that all the Powers sound and move themselves.

57. Else if one did not touch the other, nothing would stir *at all*, and so this touching makes the Holy Ghost *stir*, so that he rises up in all the Powers, and touches all the Powers of the Father, wherein then exists the heavenly Joyfulness or *triumphing*, as also Tuning, Sounding, Generating, Blossoming, and Vegetation or Springing, *all* which has its Rising from this, that one Power *touches* the other.

• John 5. 17. 58. For Christ saith in the Gospel, " *I work, and my Father worketh also*. And he means this very touching and working, in that every Power goes forth from him, and generates the Holy Ghost, and in the Holy Ghost all the Powers are *already* clearly *stirred*, by the going forth of the Father.

59. And therefore the Holy Ghost flows, *boils*, and rises up from Eternity to Eternity, and kindles again all the Powers of the Father, and makes them stirring, so that they are always impregnated.

60. In such Manner it is *also* in Angels and Men: for all Powers in the Body arise, and *touch* one another, or else Angels and Men could feel nothing.

61. But if one Member be too much *stirred*, it cries to the whole Body for Help, and the whole Body *stirs*, as if it was in a great Commotion or *Uproar*, as if the *Enemy* were at Hand, and comes to help that Member, and to deliver and release it from the Pain.

62. This you may see if a *Finger* be but hurt, crushed, or wounded, or any other Member of the Body, be it which it will; presently the Spirit in that Place *runs* suddenly to the Mother, the Heart, and complains to the Mother; and if the Pain does but a little *exceed*, then the Mother rouses up and awakens all the Members of the Body, and *all* must come to help *that* Member.

Now observe,

63. Thus *one* Power continually touches and stirs the *other* in the whole Body, and all the Powers rise up into the Head before the Princely Council, which proves the stirring of all the Powers.

64. Now if one Member stirs *too much*, and at any Time *hurts* a princely Counsellor; as by *Seeing*, it would be in love with that which it *ought not* to be in love with.

65. As Lord Lucifer did, who saw the Son of God, and fell in love with that *high Light*, and moved and stirred himself so very much, intending to be *equal* with him, or indeed to be *higher* and brighter than He; such stirring or meddling the Counsellors reject.

66. Or if it would stir and move too vehemently by *Hearing*, and it would fain hear false and wicked Tongues in talking Lies and Fictions, and bring that to the *Heart*, this also is rejected by the Counsellors.

67. Or if it would by the *Smelling* get a Longing or Lusting after that which is none of its own, as Lord *Lucifer* did also, who longed after the *holy* Savour or *Sweet Smell* of the Son of God, and intended in his Elevation and Kindling to smell and savour yet *more pleasantly*: In that Manner he also deceived our Mother *Eve*, saying; * *If she did* ^{Gen. 3. 5.} *but eat of the forbidden Tree, then she should be wise or witty, and be like God*; but this Smelling or *Stirring* the Council likewise rejected.

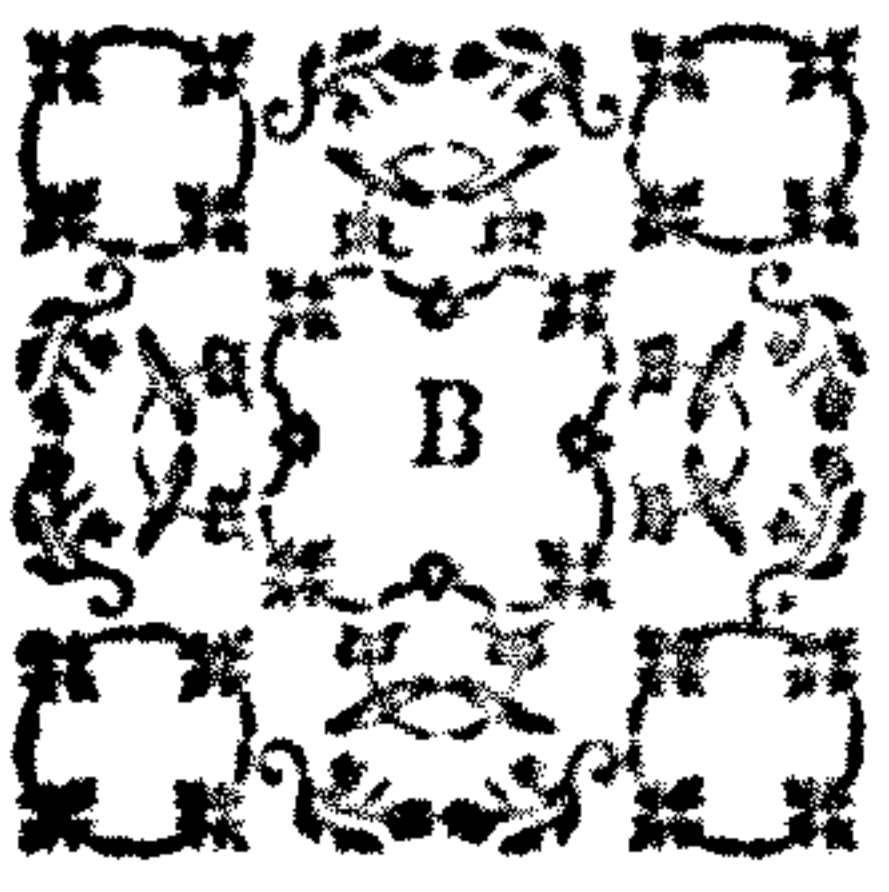
68. Or if by *Tasting* it should fall into a Desire and Longing, to *eat* that which is *not* of the Quality of the Body, or is none of its own; as Mother *Eve* in Paradise fell a Longing to eat of the Devil's Swine-apples, and *did* eat thereof; such *Stirring* in Lust the Council also rejects.

69. In short, there are therefore *Five* in the princely Council, that one should *advise* the other, and every one is of a peculiar *sundry* Quality; and that compacted or concreated Spirit which is *generated* out of all the Powers, He is their King or Prince, and he sitteth in the *Head* in the Brain of a Man, and in an Angel in that Power which is instead of the Brain of a Man, and in the Head also upon his Princely Throne, and executes every Thing, which was concluded and decreed by the whole Princely Council.



The Sixth Chapter.

How an Angel, and a Man, is the Similitude and Image of God.

1.  **B**EHOLD! as the *Being* in God is, so is the Being also in *Man* and *Angels*; and as the *Divine Body* is, so is also the *Angelical* and *human Body* or *Corporeity*.

2. But with this Difference only, that an Angel and a Man is a *Creature*, and *not* the *whole* Being, but a *Son* of the whole Being, whom the whole Being has generated: And therefore it is fit that it should be in *Subjection* to the whole Being, seeing it is the *Son* of its Body.

3. Now if the *Son* resists and *opposes* the *Father*, it is but right that the *Father* should cast him away out of the *House*, seeing the *Son* sets himself against him that has generated him, and from whose Power he is *become* a *Creature*.

4. For if any one makes something out of that which is his own, he may, if it does *not* prove according to his Will, do with it what he pleases, *and make it either a Vessel of Honour or Dishonour*; which was done even so to *Lucifer*.

Now observe,

5. The *whole* *Divine Power* of the *Father* speaks forth from all Qualities, the **WORD**; that is, the *Son* of God.

6. Now that *Voice*, or *that WORD*, which the *Father* speaks, goes forth from the *Father's Salitter* or Powers, and from the *Father's Mercurius*, Sound or Tune: And the *Father* speaks this forth in himself, and *that WORD* is the very *Splendor* or *Glance* proceeding from all his Powers.

7. But when it is spoken forth, it stays or sticks *no more* in the Powers of the *Father*, but sounds or tunes back again in the whole *Father* in *all* Powers.

8. Now that **WORD**, which the *Father* pronounces or speaks forth, has such

a *Sharpness*, that the **Tone** of the **WORD** goes swiftly in a Moment through the whole *Deep* of the Father, and that Sharpness is the *Holy Ghost*.

9. For the **WORD**, which is spoken forth, or outspoken, abides as a Splendor or glorious *Edict* before the King.

Or Proclamation.

10. But the **Tone** or **Sound**, which goes forth through the *Word*, executes the *Edict* of the Father, which he had outspoken through the **Word**, and that is the *Birth* or *Geniture* of *the holy Trinity*.

11. Now behold! An Angel and a Man is also thus: The **Power** in the whole **Body** has all the *Qualities*, as it is in **God the Father**.

12. And as all the **Powers** in **God the Father** rise up from **Eternity** to **Eternity**, so all the **Powers** rise up also in an Angel, and in a Man, into the *Head*; for higher they cannot rise; for they are but **Creatures** which have a **Beginning** and **End**.

13. And in the **Head** is the *divine* **Counsel-Seat** or **Throne**, and it signifies **God the Father**, and the *Five Senses* or *Qualities* are the **Counsellors**, which have their **Influences** out of the *whole Body*, out of all the **Powers**.

14. Now the *Five Senses* always sit in **Council** in the **Power** of the whole **Body**, and when the **Council's Decree** is concluded, then the compacted or concreted *Judge* speaks it out into its **Center** or **Midst** of the **Body**; as a **WORD**, into the **Heart**; for that is the **Fountain** of all **Powers**, from which also it takes its **Rise**.

15. Now it stands there in the **Heart**, as a *self-subsisting Person*, composed out of all **Powers**, and is a **Word**, and signifies **God the Son**; and now it goes out from the **Heart** into the **Mouth** on to the **Tongue**, which is the *Sharpness*, and that so sharpens it, that it sounds forth, and is distinguished according to the *Five Senses*.

16. From what **Quality** soever the **Word** takes its **Original**, in that **Quality** it is thrust forth upon the **Tongue**, and the **Power** of the *Distinction* or *Difference* goes forth from the **Tongue**; and that signifies the **Holy Ghost**.

17. For as the **Holy Ghost** proceeds forth from the **Father** and the **Son**, and *distinguishes* and sharpens all, and effects or produces that which the **Father** speaks through the **Word**; so also the **Tongue** sharpens, *articulates*, and distinguishes all that, which the *Five Senses* in the **Head** bring through the **Heart** on to the **Tongue**, and the **Spirit** goes forth from the **Tongue** through the *Mercurius*, or **Tone** in *that Place*, as it was decreed or concluded by the **Council** of the *five Senses*, and executes it all.

Of the Mouth.

18. The **Mouth** signifies, thou art an unalmighty **Son** of thy **Father**, whether thou art an **Angel** or a **Man**. For through the **Mouth** thou *must* draw into thee the **Power** of thy **Father**, if thou wilt *live*.

19. An **Angel** must do so, *as well* as a **Man**, though indeed he needs not to use the **Element** of *Air*, in that **Manner** as a **Man** does; yet he must attract into himself, through the **Mouth**, *the Spirit*, from which the *Air* in this **World** exists.

20. For in **Heaven** there is *no* such **Air**, but the **Qualities** are very meek and joyful, like a pleasant chearing *Breath* of **Wind**, and the **Holy Ghost** is among all the **Qualities** in the *Salitter* and *Mercurius*.

21. And this the **Angel** *also* must make **Use** of, or else he cannot be a *moveable* **Creature**, for he must also eat of the heavenly **Fruit** through the **Mouth**.

22. Thou must *not* understand this in an *earthly* **Manner**; for an **Angel** has no **Entrails**, neither **Flesh** nor **Bones**, but is constituted or composed by the **Divine Power** in the **Shape**, *Form*, and **Manner** of a **Man**, and has all **Members** like **Man**, *except* the **Members** of **Generation**, and the **Fundament** or *going out of the Draught*, neither has an **Angel** need of them.

23. For Man got his Members of Generation and Fundament first in his doleful and lamentable Fall. An Angel sendeth forth Nothing but the *Divine* Power, which he takes in at his Mouth, wherewith he kindles his Heart, and the Heart kindles all the *Members*, and *that* he sends forth from himself again at the Mouth, when he speaks and praises God.

24. But the heavenly Fruits which he eats are *not* earthly; and though they are in such a *Form* and Shape as the earthly are, yet they are mere *Divine* Power, and have such a pleasant lovely Taste and Smell, that I cannot liken it to any Thing in this World; for they *taste* and *smell* of the *Holy Trinity*.

25. Thou must not think, that they are there only as it were a Type or *Shadow* of Things; *no*; for the Spirit shows plainly, that in the heavenly Pomp, in the heavenly *Salitter* and *Mercurius*, grow *Divine* Trees, Plants, Flowers, and all *Sorts* of whatever is in this World, but as a Type and Resemblance: And as the Angels are, so are the Vegetation and Fruits, all *from* the *Divine* Power.

26. These heavenly Sprouts and Springings thou must *not wholly* liken to this World: For there are two Qualities *in this World*, a *Good* and an *Evil*; and many Things grow through the Power of the *Evil* Quality, which does *not* so in Heaven.

27. For Heaven has but *one* Form or Manner. Nothing grows there, which is *not good*: Only Lord *Lucifer* has deformed and dressed this World in that Manner: And therefore was Mother *Eve* ashamed, when she had eaten of that which was dressed by the *Evil* Quality; in like Manner also she was ashamed of her Members of Generation, which she had caused by biting of *this Apple*.

28. The angelical and heavenly Fruit has *not* such a Substance: Indeed it is most certain and true, *that there* are all Manner of Fruits in *Heaven*, and *not* merely Types and Shadows: Also the Angels *pluck* them with their Hands, and eat them, as we do that are Men, but they need *not* any Teeth to do it withall, *neither* have they any, for the Fruit is of a *divine* Power.

29. Now all this, whatsoever an Angel makes Use of, which is externally *without* him, for the supporting his Life, is *not* his corporeal Propriety, as if he had it by a natural Right, but the *Heavenly* Father gives it them in Love.

30. True it is, their Body is their own Propriety, for God has given it to them for a Propriety. Now whatsoever is given to any for his *own*, or for Propriety, that is his by *Right of Nature*, and he does not deal righteously which takes it from him again, unless upon Condition and Agreement: And thus neither does God, and therefore an Angel is an eternal incorruptible Creature, which stands or subsists in all Eternity.

31. But what would the Body *profit* him, if God did *not feed* it, for then it would have no Mobility, and would lie still like a dead Block. Now *therefore* the Angels are obedient to God, and humble themselves before the *powerful* God, they honour, laud, and praise him in his Great Deeds and Works of *Wonder*, and sing continually of God's *Holiness*, because he feeds them.

Of the Gracious, Blessed, and Joyful Love of the Angels towards God, from a true Ground.

32. The right *Love* in the *divine* Nature comes from the *Fountain* of the Son of God. Behold, thou Child of Man, let this be told thee; the Angels know *already* what the right Love toward God is, but thou needest it in thy *cold Heart*.

33. Observe, when the gracious, *amiable*, blessed Joyful Glance and Light, together with the *sweet* Power out of the Son of God, shines into all Powers in the whole Father,

then *all* the Powers are kindled by the gracious, amiable, blessed, lovely *Light* and sweet Power, in a triumphing and joyful Manner.

34. So also when the gracious, amiable, blessed, and joyful Light of the Son of God *shines* on the loving Angels, and casts its Beams into their Heart, then all the Powers in *their* Body are kindled, and there rises up such a *Joyful* Love-fire, that for great Joy they sing and sound forth Praises, and that which neither I nor *any* other Creature is able to express.

35. With this *Song* I would have the Reader *cited* into the other Life, where he will have *Experience* of it: I am not able to set it down in Writing.

36. But if thou wilt have Experience of it in *this* World, *give over* thy Hypocrisy, Bribery, and Deceit, and thy Scorning; and turn thy Heart in all Seriousness to God: *Repent* thee of thy Sins, with a true Intention and Resolution to live *Holly*, and pray to God for his holy Spirit.

² Gen. 32.

37. *Wrestle* with him, as the Holy Patriarch *Jacob* did; ² *Who wrestled with him all the Night, till the Dawning of the Day, or Morning Redness* broke forth, and would not give over till God had blessed him. Do thou so likewise with him, and the Holy Ghost will get a Form in thee.

38. If thou holdest on in thy Earnestness, and will not give over, then will *this* Fire come suddenly upon thee, like *Lightening*, and shine into thee, and then thou wilt well *experience* that which I have here wrote, and wilt *easily* believe that which is in my Book.

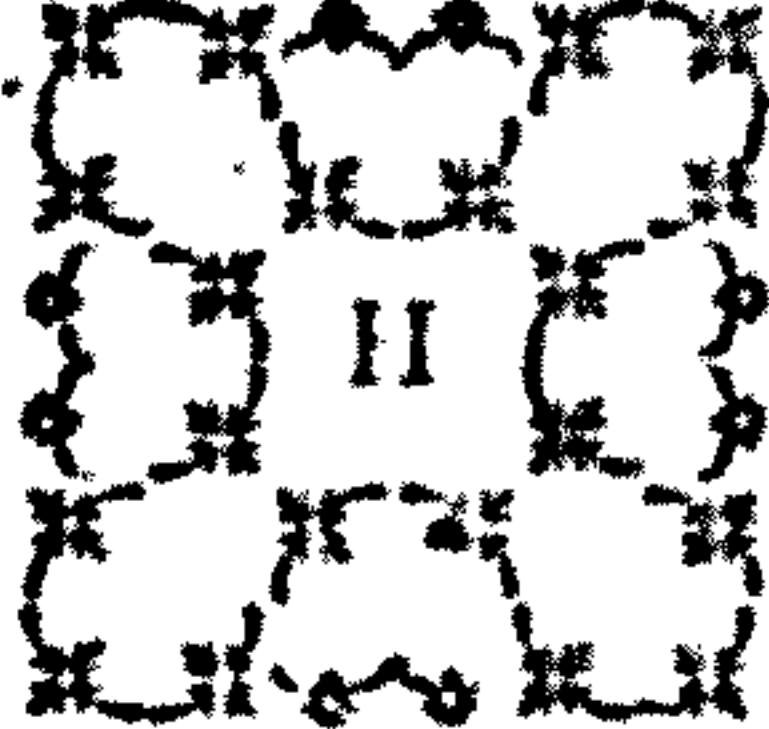
39. Thou wilt also become quite *another* Man, and wilt think thereon all the Days of thy Life; thy Delight will be *more* in Heaven than on Earth.

40. For the *Conversation* of the Holy Soul *is in Heaven*, and though indeed it converses in the Body on Earth, yet it is always *continually* with its Redeemer J E S U S C H R I S T, and eats as a Guest with him. Note this!



The Seventh Chapter.

Of the Court, Place and Dwelling, also of the Government of Angels, how it stood at the Beginning, after the Creation, and how it is become as it is.

1.  H E R E the Devil will *oppose* like a snarling Dog, for his Shame will be discovered; and he will give the Reader many a fore Stroke, and always put him in *doubt* that these Things are not so.

2. For nothing does torment him more, than when his Glory is *upbraided* to him, by signifying what a glorious King and Prince he has been: When this is objected to him, then he is in a *Rage* and Madness, as if he would storm and overthrow all the World.

3. If this Chapter should be lighted upon by a Reader in whom the Fire of the Holy Spirit should be somewhat *weak*, I fear the Devil would be very busy to set upon him, tempting him to *doubt* whether the Things set down here be so or no, that his Kingdom might not stand so very naked, nor his Shame be so *quite* discovered.

4. Now if he can but suppose he shall bring it to pass, to be doubted of in any Heart, he will not fail to use his utmost Skill, Pains, and Labour therein. I see very well already, that he has it in his Purpose.

5. Therefore I would have the Reader warned, that he be diligent in the Reading hereof, and patient so long, till he comes to the Reading of the Creation and of the Government of this World, and then he will find it plainly and clearly demonstrated from Nature.

Now observe,

6. When God Almighty had decreed in his Council, that he would make Angels or Creatures out of himself, then he made them out of his eternal Power and Wisdom, according to the Form and Manner of the Ternary in his Deity, and according to the Qualities in his Divine Being.

7. At first he made three kingly Governments or Dominions, answerable to the Number of the Holy Trinity, and each Kingdom had the Order or Ordinance, Power and Quality of the Divine Being.

8. Now elevate thy Sense, Thoughts and Spirit into the Deep of the Deity, for here a Gate is opened. The Place or Space of this World, the Deep of the Earth, and above the Earth even to Heaven, as also the created Heaven, which was made out of the Midst of the Waters, which moves above the Stars, and which we behold with our Eyes, whose Depth we cannot sound or reach with our Sense; all this Place or Room together was one Kingdom, and Lucifer was King therein before his being thrust out. ^a Or Center.

9. The other two Kingdoms, that of Michael, and that of Uriel, they are above the created Heaven, and are like that other Kingdom.

10. These three Kingdoms together contain such a Deep, as is not of any human Number, nor can be measured by any Thing.

11. Yet you must know, that these three Kingdoms have a Beginning and End: But that God, who has made these three Kingdoms out of himself, is infinite, and has no End.

12. Yet without and beyond, and besides these three Kingdoms, there is likewise the Power of the Holy Trinity, for God the Father has no End.

13. But thou art to know this Mystery, that in the Center or Midst of these three Kingdoms is generated the Splendor or Son of God.

[14. This needs Explanation: "Read the ^b Second and ^c Third Part of these Writings, where it is described more fundamentally: For nothing that is divisible, measurable, or circumscriptive, is here meant or understood, only it was in Simplicity and Plainness set down so at the first, because of the slow and dull Apprehension."]

15. And the three Kingdoms are circular round about the Son of God, neither of them is further or nearer to the Son of God, for the one is equally as near about the Son of God as the other.

16. From this ^d Fountain, and from all the Powers of the Father, goes forth the Holy Ghost, together with the Light and Power of the Son of God in and through all Angelical Kingdoms or Dominions; and without, beyond, and besides all the Angelical Kingdoms, which no Angel or Man is able to dive or search into. ^d Or Tree.

17. Neither have I any Purpose to consider of it further, much less to write, but my Revelation reaches even into the three Kingdoms, like an Angelical Knowledge.

18. But not in my Reason or Apprehension, or in Perfection like an Angel, but in Part, and so long only as the Spirit carries in me, further I know it not.

19. When he parts from me, I know nothing, but the Elementary and Earthly Things of this World: but the Spirit sees even into the Depth of Deity.

D.
^b The Three Principles.
^c The Three-fold Life.

Question.

20. Now one may ask, what Manner of Substance or Thing is it, that the Son of God is generated in the Center or *Midst* of these Three Kingdoms? Surely one Angelical Host must needs be nearer unto him than the other, seeing their Kingdom has so great a Deep. Then also the Glory, Clarity or *Brightness*, and Power of the Son of God would not be so great without, *beyond*, or besides those Kingdoms, as in, with, and *among* those that are near him, and as in the Angelical Circuit or Court.

Answer.

21. The holy Angels were made to be Creatures from God, that they should *praise*, *sing*, sound forth and jubilate before the Heart of God, which is the Son of God, and *increase* the heavenly Joy.

22. *Where* else then should the Father place them, but before the Gate of his Heart? Does not all Joy of Man, which is in the *whole* Man, arise from the Fountain of the Heart? So then in God also there arises the great Joy out of the Fountain of his Heart.

23. And *therefore* has he created the Holy Angels out of himself, which are as it were *little* Gods, answerable to the Being and Qualities of the whole God, that in the Power they should *act forth* the Praise, and sing and sound forth in the Power, and *increase* the arising Joy from the Heart of God.

24. But the Splendor and the Power of the Son of God, or Heart of God, which is the *Light* or Source and Fountain of Joy, takes up his *fairest* and most joyful Original, in the Center or *Midst* of these Kingdoms, and shines into and *through* all the angelical Gates.

25. Thou must understand this *properly*, what the Meaning of it is: For when I speak by Way of Similitude, and *liken* the Son of God to the Sun, or to a round Globe, it has not that Meaning as if he was a circumscriptive Fountain, which can be *measured*, or whose Depth, Beginning, or End, could be fathomed. I write so only by Way of Similitude, till the *Reader* may come to the true Understanding.

26. For the Meaning is not here, that the Son of God should be generated *only* in the Center or *Midst* of these angelical Gates, and no where else without, *beyond*, or *besides* these angelical Gates.

27. For the Powers of the Father are *every where*, from and out of which the Son is generated, and from which the Holy Ghost proceeds forth; *how* should he then be generated only in the Center of these angelical Gates?

28. This therefore is the only Ground and *Meaning*, that the Holy Father, who is ALL, would *have* in these angelical Gates his most joyful and most richly loving Qualities, out of which the most joyful and most *richly loving* Light, Word, Heart, or Fountain of Powers, is generated; and therefore has created his Holy Angels in *this* Place for his Joy, Honour, and Glory.

E. [29. In the *Abyssal* or *bottomless* Eternity indeed, it is in one Place as well as in another; but *where* there are no Creatures, it cannot be known but by the Spirit in its Wonders.]

30. And this is the *Select* Place of the Glory of God, which God the Father, in himself, has made Choice of, *wherein* his Holy WORD or Heart is generated in *highest* Glory, Clarity, or Brightness, Power, and triumphing Joy.

31. For observe this Mystery: The Light, which is generated out of the Powers of the Father, who is the true Fountain of the Son of God, is generated *also* in an Angel, and a Holy Man, so that in the same Light and Knowledge he triumphs in *great* Joy.

32. How then is it that he should *not* be generated every where, in the *whole* Father?
For

For his Power is ALL, and every where, even there, where our Heart and Senses or Thoughts cannot reach.

33. And so now, *where* the Father is, *there* is also the Son and the Holy Ghost; for the Father every where *generates* the Son, his holy WORD, Power, Light, and Sound, and the Holy Ghost goes every where forth from the Father and the Son, even *within* all the angelical Gates, and also *without*, besides, or beyond the angelical Gates.

34. Now if a Man likens the Son of God to the *Globe* of the Sun, as I have often done in the foregoing Chapters; that is spoken in the Way and Manner of natural Similitudes, and I was *constrained* to write so, because of the Misunderstanding of the Reader, that so he might raise his Sense or Thoughts in these natural Things, and climb from Step to Step, from one *Degree* to another, till he might come into the high Mysteries.

35. But it has not this Meaning, that the Son of God is a circumscribed compacted figured Image like the Sun.

36. For if it was so, then *must* the Son of God have a Beginning, and the Father must have generated him at *once*, and then he could *not* be the Eternal Almighty Son of the Father, but was like a King, who had yet a *greater* King *above* him, who had generated him in Time, and in whose Power it was to alter and *change* him.

37. This was such a Son as had a Beginning, and his Power and Splendor would be like the Power of the Sun which goes forth from the Sun, the Body or Globe of the Sun standing still in its Place: And if this was so, then indeed one angelical Gate *would* be *nearer* to the Son of God than another.

• Or Part.

38. But here I will show thee the highest Gate of the divine Mystery, and thou needest seek no higher; for there is no higher.

Observe,

39. The Father's Power is all, in and above all Heavens, and the same Power every where generates the Light. Now this UNIVERSAL POWER is, and is called the *Universal Power* of the Father; and the Light which is generated out of that universal Power is, and is called the Son.

40. But it is therefore called the Son, in that it is generated out of the Father, so that it is the *Heart* of the Father in his Powers.

41. And being *generated*, so it is another Person than the Father is; for, the Father is the *Power* and Kingdom, and the Son is the *Light* and Splendor in the Father, and the Holy Ghost is the *Moving* or *Exit* out of the Powers of the Father and of the Son, and forms, figures, *frames*, and images all.

42. As the *Air* goes forth from the Power of the Sun and Stars, and moves in this World, and causes that all Creatures are generated, and that the Grasse, Herbs, and Trees spring and grow, and causes *all* whatsoever is in this World to be; so the Holy Ghost goes forth from the Father and the Son, and moves or acts, forms or frames, and images all that is in the *whole* God.

43. All Growing or Vegetation, and Forms in the Father, arise and spring up, in the moving of the Holy Ghost; therefore there is but ONE only GOD, and *three* distinct *Persons* in one Divine Being, Essence, or Substance.

44. Now if a Man should say, the Son of God was an Image, circumscriptive or measurable like the Sun. then the Three Persons would only be in that Place where the Son is, and his Splendor or *Shining* would be without or beyond him, and as gone forth from the Son, and the Father would be One, only externally, without or besides the Son, and then the Power of the Father, which would be afar off, and

wide distant from the Son,* *would not* generate the Son and Holy Ghost, externally, without and beyond the angelical Gates; and so there would be a Being not almighty, externally, without or besides this Place of the Son; and, moreover, the Father would be a circumscribed or measurable Being.

45. Which is *not* so: But the Father every where generates the Son out of all his Powers, and the Holy Ghost goes every where from the Father and the Son, and so *there is* but ONE only God in one Being, with three distinct Persons.

46. Of which you have a Similitude in the precious Gold-Oar, or a Gold-Stone unseparated. First there is the Matter, that is, the *Salitter* and *Mercurius*, which is the *Mother* or the whole Stone, which generates the Gold every where in the whole Stone, and in the Gold is the glorious Power or Virtue of the Stone.

47. Now the *Salitter* and *Mercurius* signify the Father, the Gold signifies the Son, and the Power or Virtue signifies the Holy Ghost: In such a Manner also is the *Ternary* in the holy Trinity, only that all moves and goes forth therein universally.

48. Men find also in a Gold-Stone a little Piece of it in some Place, wherein there is more and *purser* Gold, than in another not discerned, though there is Gold in the *whole* Stone or Oar.

49. Thus also is the Place or Space in the *Center*, or Midst of the angelical Gates, a more pleasant, more gracious, amiable, and blessed Place to the Father, wherein his Son and Heart is generated in the most richly and fully loving Manner, and wherein the Holy Ghost goes from the Father and the Son, in the most richly and fully loving Manner.

50. Thus you have the right Ground of this Mystery, and you *ought not* to think that the Son of God was generated of the Father, at *once*, at a *certain Time*, as one that has a Beginning, and that he stands now as a *King*, and will be worshipped.

51. No; this would *not* be an eternal Son, but one that had a Beginning, and was under, beneath, or *inferior* to the Father that had generated him.

52. *Neither* would he be omniscient, for he could not know how it was before his Father had generated him.

53. But the Son is generated *continually* from Eternity unto Eternity, and shines always continually from Eternity into the Powers of the Father again, whereby the Powers of the Father are always from Eternity to Eternity *continually* impregnated with the Son, and generates him continually.

54. Out of which the Holy Ghost *continually* exists from Eternity to Eternity, and so continually from Eternity to Eternity goes forth from the Father and the Son, and has neither Beginning nor End.

55. And *this* Being is not only so in *one* Place of the Father, but *every where*, in the whole Father, who has neither Beginning nor End; into which no Creature can reach with its *Senses* or Thoughts.

Of the Nativities or Genitures of Angelical Kings, and how they come to be.

[56. "This also is more fundamentally described in the 'Second and 'Third Book.'"]

57. The Person or *Body* of a King of Angels is generated out of all the Qualities, and out of all the Powers of his *whole* Kingdom, through the moving boiling Spirit of God, and therefore such a one is their King, in that his Power reaches into all the Angels of his whole Kingdom, and he is the Head and General or Leader, the most beautiful and most powerful Cherubim or *Throne Angel*. And such a one was Lord Lucifer also before his Fall.

F.

* Three Principles.
* Threefold Life.

[58. "And this also is more fundamentally described in our Second and Third Book; viz. in the Three Principles of the Divine Being; and in the Threefold Life of Man."]

G.

Of the Ground or Foundation, and Mystery.

59. If a Man will find out the Mystery, and deepest Ground; he must diligently and *exactly* view and consider the Creation of this World, the Government or Dominion, and Order or Ordinance, as also the Qualities of the Stars, and the Elements.

60. Though these are of a *corrupted* and twofold Being, which is not living, nor has Understanding; for it is but the corrupt *Salitter* and *Mercurius*, in which King Lucifer kept House, wherein is both Evil and Good, though it be indeed the *real* Power of God, which before its Corruption was bright and pure, as now it is in Heaven.

61. This Power of the Stars and Elements did the Creator, after the horrible Fall of Lucifer's Kingdom, *frame* and put into such Order again, as the Kingdom of the Angels *stood in*, in the Divine Pomp, before his Fall.

62. Only thou must *not think*, that the angelical Kingdom with its Creatures were so rolled, wheeled, and turned round about, as now the Stars are, which are only Powers, and *in Regard* of the Birth or Geniture of this World are thus wheeled or turned about, whose Birth or Geniture stands in the moving *boiling Anguish* in Evil and Good, in Corruption and Redemption, till the End of this Enumeration, *or the Last Day.*

Now observe,

63. The Sun *stands* in the Center or *Midst* of the Deep, and is the Light or Heart which proceeded out of all Stars: For when the *Salitter* and *Mercurius*, before the Creation of the World, in the Kingdom of Lucifer, became thin or dim, and had qualified one with the other, *then* God extracted the Heart out of all the Powers, and made the Sun thereof.

64. And *therefore* the Sun is the most shining and brightest of all, and re-enlightens all the Stars again; all the Stars *work* in its Power, and itself has the Power of all the Stars; it *kindles* all the Powers of the Stars with its Splendor and Heat, and so every Star receives from the Sun, according to its Power and Condition, *or Kind.*

65. *Thus* also is the Frame and Constitution of the Angelical Kingdom: The Sun signifies the Supreme Throne-Angel, the *Cberubim* or King, in an Angelical Kingdom: Such a one as Lord Lucifer also was before his Fall: He had his *Seat* in the Center or *Midst* of his Kingdom, and reigned by his Power *in* all his Angels.

66. As the Sun-rules in all the Powers of this World in the *Salitter* and *Mercurius*, that is, in Softness and Hardness, in Sweetness and Sourness, in Bitterness and Astringency, in Heat and Cold, in Air and Water.

67. As is *apparent* in Winter, when there is so hard Cold or Frost, that the Water becomes Ice; though the Sun shines somewhat warm through all the cold Frost, yet for all its Beams, by which it shines on them, it *freezes* into Snow and Ice.

68. But *here* I will show thee the right Mystery. Behold, the Sun is the Heart of all Powers in this World, and is compacted, framed, or composed out of all the Powers of the Stars, it *re-enlightens* all the Stars, and all the Powers in this World, and all Powers grow *active*, operative, or qualifying in its Power.

[69. "Understand it Magically: For it is a *Mirror*, *Looking-Glass*, or *Similitude* of the *Eternal World.*"]

H.

70. As the Father generates his Son, *that is*, his Heart or Light, out of all his Powers, and that *Light* which is the Son generates the *Life* in all the Powers of the

Father, so that in the same Light, in the Father's Powers, goes forth all *Manner* of growing, vegetation, springing, Ornaments and Joy: Of such a Condition is the Kingdom of Angels, all according to the *Similitude* and Being of God.

71. A Cherubim or *Leader* of a Kingdom of Angels, is the *Fountain* or Heart of his whole Kingdom, and is made out of all the Powers out of which his Angels are made, and is the most powerful and brightest of them *all*.

I. [72. "*The Angelical King is the Center or Fountain; as Adam's Soul is the Beginning and Center of all Souls; and as from the Place of the Sun was created and generated the Planetic Wheel or Sphere, wherein each Star is desirous of the Splendor and Power of the Sun, so the Angels are desirous of their Cherubim or Prince; all according to God, and to his Similitude.*"]

K. 73. For the Creator has extracted the Heart out of the *Saltiter* and *Mercurius* of the divine Powers; [*"Understand he has composed it by the Fiat, viz. the Center of Nature;"*] and he has formed out of that the Cherubim or *King*, that he might press or penetrate again with his Power into all the Angels, and *affect* them all with his Power.

74. As the Sun with its Power presses into all the Stars, and affects them all; or as the Power of God the Son presses into all the Powers of God the Father, whereby they are *all* affected, wherein the Birth or Geniture of the heavenly Joyfulness springeth up; in this Form, Condition and *Manner* it is also with the Angels. All the Angels of one Kingdom signify the many and *various Powers* of God the Father; the Angelical King signifies the Son of the Father, or the *Heart* out of the Powers of the Father, out of which the Angels are made; the *Exit* out of the King of Angels, or his going forth into his Angels, or his *affecting* of his Angels, signifies God the Holy Ghost.

75. And as the Holy Ghost goes forth from the Father and the Son, and affects all the Powers of the Father, as also all heavenly *Fruits* and *Forms*, from whence all has its rising, and wherein the heavenly Joyfulness does consist; just in such a Manner is the *Operation* or Power of a Cherubim or Throne-Angel, which works or operates in all his Angels, as the Son and Holy Ghost *operates* in all the Powers of the Father; or as the Sun operates in all the Powers of the Stars. Whereby all Angels *obtain* the Will of the Throne-Angel, and are all *obedient* to him; for they all work in his Power which is *in them* all.

76. For they are the *Members* of his Body; as all the Powers of the Father are *Members* of the Son, and he is their Heart; and as all heavenly Forms and Fruits are Members of the Holy Ghost, and he *their* Heart in whom they rise up.

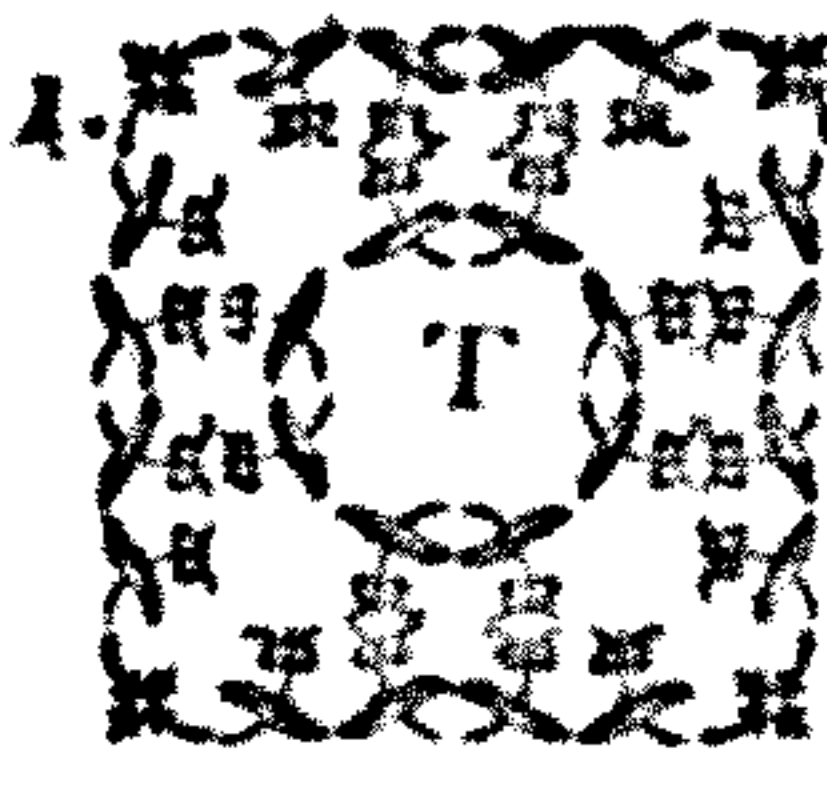
77. Or as the Sun is the Heart of all the Stars, and all Stars are Members of the Sun, and work one *among* another as one Star, and yet the Sun is the Heart *therein*; though indeed there are many and various Powers, yet all work in the Power of the Sun, and all has its *Life* from the Power of the Sun, look on what you please, be it in Animals, Metals, or Vegetables of the *Earth*.

Chap. 8. *Of the whole Body of an Angelical Kingdom.*

The Eighth Chapter.

Of the whole Body of an Angelical Kingdom.

The Great Mystery.

1.  HE Angelical Kingdoms are *throughout* formed according to the Divine Being, and they have no other Form or Condition than the Divine Being has in its Trinity.

2. Only this is the Difference; that their Bodies are *Creatures*, which have a Beginning and End, and that the Kingdom where their Locality, *Habitation* or Court is, is not their corporeal Propriety, or proper own, having it for their natural Right, as they have their Bodies for a *natural Right*.

3. But the Kingdom belongs to God the Father, who has made it out of his Powers, and he may set it and *dispose* it which Way he pleases; otherwise their Body is made according to all, and out of all the *Powers* of the Father.

4. And their Power generates the Light and Knowledge *in them*: And as God generates his Son out of *all* his Power; and as the Holy Ghost goes forth out of *all* the Powers of the Father and the Son; so also in an Angel the Spirit goes forth from their Heart, from their Light, and from *all* their Powers.

Now observe,

5. As the Condition and *Constitution* of an Angel is in his *corporeal* Body, with all the Members thereof, such is the Condition of a whole Kingdom, which together is as it were one Angel.

6. If a Man rightly considers all Circumstances, he will find that the whole Government in its Locality, Circumference, or *Region* in a Kingdom, is of the same Condition or Constitution as the Body of an Angel is, or as the *Holy Trinity*.

Observe here the Depth.

7. *All Power* is in God the Father, and he is the *Fountain* of all Powers in his Deep; in *Him* is Light and Darknes, Air and Water, Heat and Cold, Hard and Soft, Thick and Thin, Sound and Tone, Sweet and Sour, Bitter and Astringent, and that which I *cannot* number or rehearse. Only I *conceive* of it in my Body, for that is originally, from *Adam* to this Time, made out of *all Powers*, and according to the *Image of God*.

8. But here thou must *not* think, that the Powers in God the Father are in such wise, or qualify in such a *corrupt* Manner and Kind as in Man, which Lord Lucifer has so brought to pass; but it is all very lovely, pleasant, *delicious* and joyful, very gentle, and meek, or mild.

9. First there is the Light (as I may *naturally* compare or resemble it) like the Light of the Sun, but not so *intolerable*; as the Light of the Sun is intolerable to our corrupted perished Eyes, but very lovely, pleasant and delightful, an *Aspect* or Glance of Love.

10. But the Darknes is *hid* in the Center of the Light, that is, when a Creature is made out of the Power of the Light, and would move and boil *higher* and faster in that Light than God Himself does, then that Light would go out and be *extinguished* in that Creature.

L. [11. "Understand, the Creature kindles the Fire, if its Spirit elevates itself beyond the Humility that is from Love: Read the Second and Third Book, viz. the three Principles, and the Threefold Life of Man."]

12. And instead of Light it has *Darkness*, and therein the Creature is *sensible*, by Experience, that there is a *Darkness* hid in the Center.

13. As when a Man kindles a *Wax Candle*, it gives *Light*, but when it is put out, then is the *Snuff* or *Candle Darkness*: Thus also the *Light* shines from all the Powers of the Father; but when the Powers are perished or *corrupted*, then the *Light* is extinguished, and the Powers would remain in *Darkness*, as is apparent by *Lucifer*.

14. The *Air* also is not of such a Kind in *God*, but is a lovely pleasant still *Breath* or *Voice*, blowing or moving; that is, the *Exit* going forth, or moving of the Powers, is the *Original* of the *Air*, in which the *Holy Ghost* rises up.

15. Neither is the *Water* of such a Kind in *God*, but it is the *Source* or *Fountain* in the Powers, not of an elementary Kind, as in this World; if I should liken it to any Thing, I must liken it to the *Sap* or *Juice* in an *Apple*, but very bright and *light*, like *Heaven*, which is the *Spirit* of all Powers.

16. It is *Lord Lucifer* which has thus *spoiled* it, that it rages and raves so in this World, which so runs and flows, and is so thick and dark, and moreover if it runs not, it becomes stinking; of which I shall treat more largely, when I shall write of the *Creation*.

17. The *Heat* is in *God* a most lovely, pleasant, soft, gentle, mild, meek *Warmth*, an *Exit* or going forth of *Light*, which expands itself rising up from the *Light*, wherein the *Source* or *Fountain* of *Love* springeth up.

18. The *Cold* also in *God* is not of such a Kind, but is a *Cooling* or *Refreshing* of the *Heat*, a *Mollifying* or *Allaying* of the *Spirit*, a rising up, boiling, or moving of the *Spirit*.

Note here the Depth.

Exod. 20.
5, 6.
Deut. 5. 9,
30.

19. *God* saith in *Moses*, when he gave the *Law* to the *Children of Israel*, "I am an angry jealous *God* to those that hate me; afterwards he calls himself also a merciful *God* to them that fear him."

Question:

20. Now the Question is: What is the *Wrath* of *God* in *Heaven*? And whether *God* be angry in himself; or how is *God* moved to *Anger*?

Answer.

Here there are chiefly *Seven* Sorts of *Qualities* or *Circumstances* to be observed.

I. Of the First Species or Circumstance.

21. First there is in the *Divine Power* hidden in *Secret* the *astringent Quality*, which is a *Quality* of the *Kernel*, *Pith*, or hidden *Being*, a sharp *Compaction* or *Penetration* in the *Saliter*, very sharp and harsh or *astringent*, which generates *Hardness*, and also *Coldness*; and when that *Heat* is kindled, it generates a *Sharpness* like to *Salt*.

22. This is one *Species* or *Source* of *Wrath* in the *Divine Saliter*, and when this *Source* is kindled, which may be done by *great Motion* or *Elevation*, *Touching* or *Stirring*, then the *Astringent* causes, or qualifies in, *great Coldness*, which is very sharp like to *Salt*, very hard, binding, knitting and attracting together like a *Stone*.

23. But in the heavenly Pomp or State it is not so elevating; for it does *not elevate* itself, neither does it kindle itself; only King *Lucifer* has kindled this Quality in his Kingdom, through his Elevation and *Pride*, whence this Quality is *burning* even till the Last Day.

24. And by this now, in the Creation of this World, the Stars and the Elements, as also the Creatures, *tremble* and burn, out of which exists also the House of Death and of Hell, also an eternal, base, loathsome Habitation for the Kingdom of *Lucifer*, and for all *wicked Men*.

25. This Quality generates, in the heavenly Pomp, the *Sharpness* of the Spirit, out of which, and whereby, the creaturely Being is so formed or constituted, that a heavenly *Body* may be framed, as also all Manner of Colours, Forms and Sprouts, or Vegetation.

26. For it is the Contraction, *Compacting*, or Imaging of a Thing, and therefore it is the first Quality, and a *Beginning* of the Angelical Creatures, and of all Images or Figurations which are in Heaven, and which are in this World, and all *whatsoever* can be named or expressed.

27. But if it be kindled through Elevation, which those Creatures *only* can do in their own Kingdom, which are created out of the *Divine Salitter*, then it is a burning Source-vein of the Wrath of God.

28. For it is one of the *seven Spirits of God*, in whose Power stands the Divine Being in the whole Divine Power and heavenly Pomp.

29. And so if it be kindled, then it is a *fierce* Source of Wrath, and a Beginning of Hell, and a Torment and Woe of the hellish Fire, also a Quality of *Darkness*; for the Divine Love, and also the Divine Light, are extinguished *therein*.

[30. "It is a Key which locketh into the Chamber of Death, and generates Death, from whence proceed Earth, Stones, and all hard Things."] M.

II. *Of the Second Species or Circumstance.*

31. The *Second Quality*, or Second Spirit of God in the *Divine Salitter*, or in the Divine Power, is the *sweet* Quality, which operates in the Astringent, and mitigates the Astringent, so that it is altogether lovely, pleasant, and mild, or meek.

32. For it is the *overcoming* of the astringent Quality, and is the very Source or *Fountain* of the Mercy of God, which overcomes the Wrath, whereby the astringent harsh Source is *molified*, and God's Mercy rises up.

33. Of this you have a *Similitude* in an Apple, which at first is astringent, *harsh*, or chokey, but when the sweet Quality forces and overcomes it, then it is very soft, lovely and pleasant to *eat*: And thus it is also in the Divine Power.

34. For when Men speak of the Mercy of God the Father, they speak of his *Power*, of his *Fountain* Spirits of the Qualities which are in the *Salitter*, out of which his most richly loving *Heart* or Son is generated.

Observe here,

35. The astringent or harsh Quality is the Heart, Pith or *Kernel* in the Divine Power, the Contraction, *Compaction*, or Imaging, Forming or Impression; for it is the Sharpness and *Cold*, as it is seen that the harsh astringent Cold *dries* the Water, and makes it sharp Ice.

36. And the sweet Quality is the *allaying* or warming, whereby the harsh or astringent and cold Quality becomes thin and *soft*, whence the Water takes its Original.

¹ In German,
Barm-Hertz-
igkeit.
Warm-Heart-
edness,
Mercy.

37. Thus the astringent Quality *is*, and *is called* the Heart; and the Sweet, is called *Barm* or *Warm*, or Softening or *Mitigating*¹: and they are the two Qualities, out of which the Heart, or the Son of God is generated.

38. For the astringent or *harsh* Quality, in its Stock or Kernel, when it qualifies or operates in its own Power, is a Darkness: And the sweet Quality, in its own Power, is a moving, boiling, warming, and rising Light, a Source or *Fountain* of Meekness and Well-doing.

39. But while both of them qualify or operate one in another, in the Divine Power, as if they were but *one* Power, they are a meek, mild, lovely, pleasant, *merciful* Qualifying.

40. And these two Qualities are *two* of the Spirits of God, among the *seven* qualifying or Fountain-Spirits in the Divine Power.

* Rev. 1.

41. Whereof you have an Image in the Revelation of *John*, where he sees ^k *seven Golden Candlesticks* or Lights before the Son of God, which signify *the seven Spirits of God*, which shine in great Clarity, Brightness, or Lustre before the Son of God, out of which the Son of God is continually generated from Eternity to Eternity, and is the Heart of the seven Spirits of God, which I will here describe in Order one after another.

42. You must here elevate your Sense or Mind in the *Spirit*, if you intend to understand and *apprehend* it; or else in your own Sense or Mind you will be an astringent, hard, blind Stock.

III. Of the Third Circumstance or Species:

43. The Third Quality, or the Third Spirit of God in the Father's Power, is the bitter Quality; which is a penetrating or *forcing* of the sweet and astringent or harsh Quality, which is *trembling*, penetrating, and rising up.

Observe here,

44. The astringent or harsh Quality is the Kernel or Stock, is sour or *attractive*; and the Sweet is the light *mollifying* and softening; and the Bitter is *penetrating* or *triumphing*, which rises up and triumphs in the astringent or harsh, and sweet Quality.

45. This is the Source of Joy, or the Cause of the *laughing* elevating Joy, whereby a Thing trembles and jubilates for Joy; whence the heavenly Joy exists.

46. Moreover, it is the imaging or forming of all Sorts of *red* Colours in its own Quality; in the sweet it images or forms all Sorts of *White* and *Blue*; in the astringent, or harsh and sour, it forms all Sorts of *green dusky*, and mixed Colours, with all Manner of Forms, or *Figures* and *Smells*.

47. The bitter Quality is the first Spirit, whence the *Life* becomes stirring, from whence Mobility takes its Original, and is well called *Cor* or the Heart, for it is the trembling, shivering, elevating, penetrating Spirit, a triumphing, or Joy, an elevating Source of *Laughing*; in the sweet Quality, the Bitter is mollified, so that it becomes very richly loving and joyful.

48. But if it be moved, elevated and kindled too much, then it kindles the sweet and astringent, or harsh Quality, and is like a tearing, astringing, and *burning* Poison, as when a Man is tormented with a raging Plague-fore, which makes him *cry out* for Woe and Misery.

49. This Quality in the Divine Power, when it is kindled, is the Spirit of the zealous or jealous and bitter *Wrath* of God, which is unquenchable, as may be seen by the Legions of *Lucifer*.

50. Yet further, this Quality, when it is kindled, is the bitter hellish Fire, which puts out the Light, turning the sweet Quality into a *Stink*, causing a Sharpness and Tearing, a Hardness and Coldness in the astringent or harsh Quality.

51. In the sour Quality it causes a *Rankness* and Brittleness, a Stink, Misery, a House of Mourning, a House of Darkness, of Death and of Hell, an End of Joy, which therein can no more be thought upon: For it cannot be quieted, or *stilled* by any Thing, nor can be enlightened again to any Thing, but the dark, astringent or harsh, stinking, sour, torn, bitter, *fierce* Quality rises up to all Eternity.

Now observe,

52. In these three Species or Qualities stands the Corporeal Being, or the *Creatural* Being of all Creatures in Heaven and in this World, whether it be Angel, or Man, Beast, or Fowl, or Vegetable, of a heavenly or earthly Form, Quality, and Kind, as also *all* Colours and Forms.

53. Briefly, whatsoever images itself, stands in the Power and Authority of these three *head* Qualities, and is formed by them, and also is formed out of its own Power.

54. First the astringent and sour Quality is a *Body* or Source, which attracts the sweet Power, and the Cold in the astringent or harsh Quality makes it *dry*.

55. For the sweet Quality is the Heart of the Water, for it is thin and light or bright, and is like Heaven: and the bitter Quality makes it separable or *distinct*, so that the Powers form themselves into *Members*, and cause Mobility in the Body.

56. And when the sweet Quality is dried, then it is a *Corpus* or Body, which is perfect, but wanting Reason.

57. And the bitter Quality penetrates into the *Body*, into the astringent, sour and sweet Quality, and frames all Sorts of Colours according to that Quality which the Body is *most eagerly* inclined to, or to that Quality which is strongest in the Body: according to that the bitter Quality frames the Body with its *Colours*, and according to that Quality the Creature has its greatest Impulse and Inclination, Motion, Boiling and Will.

IV. *Of the Fourth Circumstance or Species.*

58. The fourth Quality, or the fourth Fountain-Spirit in the Divine Power of God the Father, is the Heat, which is the true *Beginning* of Life, and also the true *Spirit* of Life.

59. The astringent or harsh, sour, and sweet Quality, is the *Salitter*, which belongs to the *Body*, out of which the Body is framed.

60. For Coldness and Hardness stand in the astringent Quality, and are a *Contraction* and Drying; and in the *sweet* Quality stand the Water, and the Light or Shining, and the whole Matter of the Body.

61. And the bitter Quality is the *Separation* and Forming, and the Heat is the Spirit, or the Kindling of the Life, whereby the Spirit exists in the Body, which springs or moves in the whole Body, and shines out from the Body, also makes the *living Motion* in all the Qualities of the Body.

62. Two Things are chiefly to be eyed in *all the Qualities*; if you look upon a Body, you first see the Stock, Pith, or the Kernel of all the Qualities, which is framed or *composed* out of all the Qualities: For to the Body belong the astringent or harsh, sour, sweet, bitter and hot Qualities; these Qualities being *dried together*, make the Body or Stock.

The Great Mystery of the Spirit.

63. Now these Qualities are *mixed* in the Body, as if they were all but *one* Quality; and yet each Quality moves or boils in its own Power, and so goes forth.

64. *Each* Quality goes forth from itself into the other, and *touches* or stirs the other, that is, it *affects* the other, whereby the other Qualities get the Will of this; that is, they prove the Sharpness and Spirit of this Quality, as to what *is in it*, and always mix with it continually.

65. Now the astringent or harsh Quality, together with the sour, always *contracts* or attracts the other Qualities together, and so apprehend and retain the Body and dry it.

66. For it dries all the other Powers, and *retains* them all through its Infection or *Influence*, and the Sweet softens and moistens all the other, and so blends and temperates itself with all the other, whereby they become delicately pleasant and mild or soft.

67. And the Bitter makes all the other *stirring* and moveable, and parts or distinguishes them into Members; so that every Member in this tempering obtains the *Fountain* of all the Powers, whence Mobility exists.

68. And the Heat kindles all the Qualities, out of which the Light rises up and expands itself above in *all* the Qualities, so that the one sees the other: For when the *Heat* operates in the sweet Moisture, then it generates the Light in all the Qualities, so that the one sees the other.

69. From whence the Senses and Thoughts exist, so that the one Quality sees the other, which is also in it, and *tempered* with itself, and *proves* it with its Sharpness, so that it comes to be a Will; which in the Body rises up in the first Fountain-Source or Well-Spring in the *astringent* or harsh Quality.

70. And there the bitter Quality penetrates in the Heat through the Astringent, and the Sweet in the Water lets it *easily* or gently through; and there the Bitter in the Heat goes *through* the sweet Water forth from the Body, and makes *two* open Gates, which are the Eyes, the first Sense or Sensibility.

71. You have an Example and Type, or *Resemblance* of this, if you behold and consider this World, especially the Earth, which is of the *Kind* and *Condition* of all Qualities, and all *Manner* of Figures or Shapes are formed and imaged therein.

72. First the astringent Quality is therein, which attracts the *Salitter* together, and *fixes* or makes the Earth firm and compact, so that it comes to be a solid *Body*, which holds together and doth not break asunder, and images, frames, or forms therein *all Manner* of Bodies, according to the Kind of each Quality, *viz.* all Manner of Stones and Ores of Minerals, and all Manner of Roots, according to the *Condition* or Kind of each Quality.

73. Now when that is imaged or formed, there it lies as a *corporeal* springing, boiling Mobility, for it moves or boils *through*, and *in* the bitter Quality, in itself, as in its own imaged, formed or framed Body; but has *as yet* no Life to growing, vegetation, springing or spreading Abroad, *without* the Heat, which is the *Spirit* of Nature.

Or Nature-spirit.

74. But when the Heat of the Sun *shines* upon the Earth, then there spring and grow in the Earth all Manner of Images or Figures of Ores or Minerals, Herbs, Roots and Worms, and *all whatsoever* is therein.

Understand this aright.

75. The Heat of the Sun kindles in the Earth the sweet Quality of Water, in all imaged or framed *Figures*; and then through the Heat the Light comes to be in the

sweet Water, and that *enlightens* the astringent, sour, and bitter Qualities, so that they see *in* or *by* the Light; and in that Seeing the one rises up into the other, and *proves* the other, that is, in that Seeing, the one tastes of the other's Sharpness, from whence comes the Taste.

76. And when the sweet Quality perceives the *Taste* of the bitter Quality, it checks or stops at it, and gives back, as a Man when he tastes astringent, harsh or bitter *Gall*, he opens both the ^m Gums of his *Palate* in his Mouth in his Checking, and widens his ^m Throat or Jaws. *Palate* more than it is of itself; and just so does the sweet Quality against the Bitter.

77. And when the sweet Quality thus stretches or *widens* itself, and retires from the Bitter, then the astringent always presses after it, and *would* also fain taste of the Sweet: and always makes the Body that is behind it, and *in* it, to be dry; for the sweet Quality is the Mother of the Water, and is very meek, mild, soft and gentle.

78. Now when the astringent or harsh and bitter Quality get *their* Light from the Heat, then they see the sweet Quality, and taste of its sweet Water, and then they continually make *laste* after the sweet Water, and drink it up, for they are very hard, rough, and thirsty, and the Heat dries them *quite up*.

79. And the sweet Quality always flies from the Bitter and Astringent, and stretches its ^a *Palate* always *wider*, and the Bitter and Astringent continually hasten after the Sweet, and *refresh* themselves from the Sweet, and dry up the Body. ^a Throat or Jaws.

80. Thus is the true Springing or *Vegetation* in Nature, be it in Man, Beast, Wood, Herbs, or Stones.

Now observe the End of Nature in this World.

81. When the sweet Quality thus flies from the bitter, sour, and astringent, then the astringent and bitter make *all the baste they can* after it, as their best Treasure; and the Sweet presses vehemently from them, and strives so much, that it *drives* and penetrates through the astringent or harsh Quality, and *rends* the Body, and goes forth from the Body, out above the Earth, and hastens so fast, till a long *Stalk* grows up.

82. And then the Heat above the Earth presses upon the Stalk, and so the bitter Quality is then kindled by the Heat, and ^a it receives a *Repulse* from the Heat, so that ^a The Stalk. it is terrified, and the astringent Quality dries it.

83. And therein the Astringent, the Sweet, the Bitter, and the Heat, *struggle* together, and the astringent Quality in its Coldness continually makes its Dryness, and so the Sweet withdraws on the *Sides*, and the other hasten after it.

84. But when it sees that it is *like* to be taken or captivated, the bitter Quality from *within* pressing so hard upon it, and the Heat from *without* pressing upon it also, it makes the Bitter fervent, or burning, and inflames it, and there it *leaps* springing up through the astringent Quality, and rises up again aloft, so there comes to be a hard *Knot* behind it in that Place where the Struggling was, and the Knot gets a Hole or *Orifice*.

85. But when the sweet Quality leaps or springs up through the Knot, then the bitter Quality had so much *affected*, or wrought upon it, that it was all in a trembling; and as soon as it comes *above* the Knot, it suddenly stretches itself forth on *all* Sides, striving to fly from the bitter Quality; and in that stretching forth, its Body keeps hollow in the Middle, and in the Trembling, Leaping or *Springing up* through the Knot, it still gets more Stalk or Leaves, and now is frolick or pleasant that it has escaped the *Battle*.

86. And so when the Heat from without, thus presses upon the Stalk, then the Qualities become *kindled* in the Stalk, and press through the Stalk, and so become af-

fected or wrought upon in the external Light of the Sun, and generate *Colours* in the Stalk, according to the Kind of its Quality.

87. But so long as the sweet Water is in the Stalk, the Stalk *retains* its greenish Colour according to the Kind of the sweet Quality.

88. And such Matters the Qualities always bring to pass with the Heat in the Stalk, and the Stalk always grows *further*, and always one *Storm* or Assault is held after another, whereby the Stalk always gets *more* Knots, and still spreads forth its Branches further and further.

89. In the mean while, the Heat from without always dries the sweet Water in the Stalk, and the Stalk always is *smaller* at the Top; the higher it grows, the smaller it is, *growing on* so long, till it can escape or run *no* further.

90. And then the sweet Quality yields to be taken *captivè*, and so the Bitter, Sour, Sweet, and Astringent reign jointly together, and the Sweet stretches itself a little forth, but it can *escape* no more, for it is captivated or caught.

91. And then from all the Qualities which are in the Body, there grows a *Bud* or Head, and there is a new Body in the Bud or Head, and is formed or figured *answerable* or like to the first Root in the Earth, only now it gets another more subtle Form.

92. And then the sweet Quality extends itself gently or mildly, and there grow little *subtle* Leaves in the Head, which are of the Kind of all the Qualities, and then the sweet Water is as it were a pregnant Woman new with Child, having *conceived* the Seed, and it always presses onward, till it opens the Head.

93. And then also it presses forth in *little* Leaves, like a Woman which is in travel and bringing forth, but the little Leaves or *Blossoms* have no more its Colour and Form, but the Form of all the Qualities; for now the sweet Quality must bring forth the *Children* of the other Qualities.

94. And when this *sweet Mother* has brought forth the fair, green, blue, white, red, and yellow Flowers, Blossoms or Children, then she grows *quite* weary, and cannot long nourish or nurse these Children, neither can she have them long, seeing they are but her *Step-Children*, which are very tender.

95. And so when the *outward* Heat presses upon these tender Children, all the Qualities in the Children cannot come to be kindled, for the Spirit of Life qualifies or flows in them.

96. And seeing they are *too weak* for this strong Spirit, and cannot elevate themselves, they yield or surrender their noble Power, and that smells so *lovely* and with so pleasant a Savour, that it rejoices the very Heart, and makes it laugh; but they *must wither* and fall off, because they are too tender for this Spirit.

97. For the Spirit draws from the *Head* or *Bud* into the Blossoms, and the Head or Bud is formed according to the *Kind* of all the Qualities; the astringent Quality attracts or collects the Body of the Bud or Head, and the sweet Quality softens it and spreads it abroad, and the bitter Quality parts or *distinguishes* the Matter into Members, and the Heat is the *living* Spirit therein.

98. Now all the Qualities labour or work therein, and bring forth their Fruit or Children, and *every* Child is qualified or conditioned according to the Kind and Property of *all* the Qualities.

99. This they drive and act so long, till all the *Matter* is quite dried, till the sweet Quality or sweet Water is dried up, and then the *Fruit falls off*, and the *Stalk* dries also and falls down.

And this is the End of Nature in this World.

100. Concerning this much higher Things are to be written, which you will find concerning the Creation of this World: This is *only* brought in for a *Similitude*, and described in the briefest Manner.

101. Now the *other* Forms or Kinds of Qualities, or of the Divine Powers, or of the Seven Spirits of God, are especially to be observed or known by the *Instance* or Example of Heat.

102. First there is the Ground, or the corporeal Being, although in the Deity or in the Creatures it has no peculiar or *several* Body, but all the Qualities are in one another as *One*, however the Operation of every Quality is perceived in particular and *severally*.

103. Now in the Body or Fountain is the Heat, which *generates* the *Fire*, which is a Form or Kind of Thing which a Man *can* search into, and out of the Heat goes the Light *through* all the Spirits and Qualities; and the *Light* is the *living* Spirit, which a Man *cannot* search into.

104. But a Man *can* search into its *Will*, and know what it wills, or *how* it is: For it proceeds in the sweet Quality, and the Light rises up in the *sweet* Quality in the sweet Water, and *not* in the other Qualities.

105. For Example, thou *canst* kindle *all* Things in this World, and so make them give Light, and burn, if the *sweet* Quality has the Predominance in it; and where the other Qualities are predominant in it, thou *canst not* kindle *that*: And though thou *mayest* bring Heat into it, yet thou *canst not* bring the Spirit into it, to make it give *Light*: Therefore all Qualities are the Children of the sweet Quality, or of the sweet Water, because the Spirit rises up only in the *Water*.

106. Art thou a rational Man, in whom is the Spirit and *Understanding*? then look all about in the World, for there thou wilt find it *thus*.

107. Thou *canst* kindle Wood, that it give *Light*, for the Water is chief upper Regent or Predominant therein; so likewise in *all* Sorts of Herbs on Earth, wherein the *sweet* Water is predominant.

108. Thou *canst not* kindle Light in a *Stone*, because the astringent or *harsh* Quality is Chief or Predominant therein: Neither *canst* thou kindle Light in *Earth*, unless the other Qualities be first vanquished and *boiled out of it*, which is seen in the *Gunpowder*, which yet is but a Flash or a Spirit of *Terror*, wherein the Devil in the Anger of God represents himself, which I will describe and *demonstrate* more largely in another Place.

Objection.

109. But thou wilt say, that a Man *cannot* kindle the *Water* to make it give *Light*.

Answer.

110. Yes, dear Man, here lies or sticks the Mystery. The Wood which thou kindest, is not very *Fire*, but a dark or opaque *Stick*, only the Fire and Light take their Original from thence. But thou must understand this concerning the *sweet* Quality of the *Water*, and not concerning the Stick or Block; but it is to be understood concerning the *Undulosity* or Fatness which is the Spirit therein.

111. Now in the elementary Water on Earth, the Sweetness is *not* the Chief, or upper Regent, but the astringent, bitter, and sour Quality; else the Water were not *mortal*, but were as *that* Water is out of which Heaven is created.

Or Oiliness.

112. And that I will demonstrate to thee *thus*, viz. that the astringent, sour, and bitter Quality is predominant in the *elementary* Water on Earth.

113. Take Rye, Wheat, Barley, Oats. or what you will, wherein the sweet Quality is predominant, soak or steep it in the elementary Water, afterwards *distil* it, then the sweet Quality will *take away* the Predominance from the other; and afterwards kindle that Water, and then you will *see* the Spirit, which is remaining in the Water
 * Or Oiliness. of the ^a Unctuousity or Fatness of the Corn, which overcame the Water.

114. This thou *seest* also in Flesh: The Flesh neither burns nor shines, nor gives Light, but its ^r Fat burns and shines, or gives Light.
 * Or Oil, or Tallow.

Question.

115. Thou mayest perhaps ask, How comes that to pass, or in what Manner is it so?

Answer.

116. Behold, in Flesh, the *astringent*, sour, and bitter Quality is predominant; and in the Fat, the *Sweetness* is chief and predominant; therefore fat Creatures are always merrier and frolicker than the lean, because the *sweet Spirit* flows more abundantly in them than in the lean.

117. For the Light of Nature, which is the Spirit of Life, shines more in them than in the lean: For in that Light in the sweet Quality stands the *Triumphing* or the Joy, for the astringent, or harsh, and bitter Quality triumph therein, for they rejoice that they are refreshed, fed, given to drink, and enlightened from the *sweet* and light Quality.

118. For in the astringent or harsh Quality there is *no* Life, but an astringent, cold, hard Death; and in the bitter Quality there is *no* Light, but a *dark*, bitter, and raging Pain, a House of Trembling, Horror, and fierce, wrathful, fearful *Misery*.

119. Therefore when they are Guests *feasting* at the sweet and light Quality, then are they affected, and pleasant, very joyful and triumphing *in* the Creature.

120. And therefore *no* lean Creature is merry, unless it be so that *Heat* is predominant therein: That is, though it be lean, and has *little* of the Fat, or Oil in it, yet perhaps *Sweetness* is very abundant there.

121. On the other Side, many Creatures have *much* Fatness, and yet are very melancholy or sad, which is, because their Fatness is *inclined* to the Condition of the elementary Water, wherein the astringent, or harsh, and bitter Quality is somewhat *strong*.

Of the Language of Nature.

122. Art thou a rational Man, then observe this; the Spirit which moves on high aloft from the Heat, takes its *Exit*, rising, and shining, in the sweet Quality; therefore the *sweet* Quality is its friendly or kind *Will*, and reigns in Meekness; and Meekness and Humility are its proper House or *Habitation*.

123. And this is the Pith or *Kernel* of the Deity, and therefore it is called GOTT, GOD, because it is sweet, meek, friendly, and bounteous or good, GUTIG; and therefore is it called *Barm-herztig*, [warm-heart-ed or merciful,] because its sweet Quality *rises up* in the astringent, sour, and bitter Qualities, and refreshes, moistens and *enlightens* them, that they might *not* remain a dark Valley.

124. For understand but thy ^r *Mother Tongue right*; thou hast as deep a Ground *therein* as there is in the *Hebrew*, or *Latin*: Though the Learned elevate themselves

* The Mother Tongue explained according to the Language of Nature.

therein, like a proud arrogant 'Bride; it is no great Matter, *their* Art is now on the
 ' Lees, or bowed down to the Dust. • Braut.
• Turba.

125. *The Spirit shows and declares, that yet before the End, many a Layman will know and understand more than now the wittiest or most cunning Doctors know; for the Gates of Heaven set open themselves; those that do not blind themselves, shall and will see it very well; the Bridegroom crowns his Bride. AMEN.*

BARM-HERTZ-IG.

126. Observe, * the Word BARM- is chiefly formed upon thy Lips, and when thou pronouncest BARM- then thou shuttest thy Mouth, and snarlest in the hinder Part of the Mouth; and this is the astringent Quality, which environs or *incloses* the Word; that is, it figures, *compacts*, or contracts the Word together, that it becomes hard, or sounds, and the bitter Quality separates or cuts or *distinguishes* it; that is, when thou pronouncest BAR, the last Letter R snarls, and murmurs like a *trembling* Breath, and thus does the bitter Quality, which is a Trembling. x Barm-hertz-ig, warm-heart-ed, or merciful.

127. Now the Word BARM- is a dead Word, void of Understanding, so that no Man understands what it means; which signifies that the *two* Qualities, astringent and bitter, are a hard, dark, cold, and bitter Being, which have *no* Light in them: And therefore a Man cannot understand their Power *without* the Light.

128. But when a Man says BARM-HERTZ, he fetches the second Syllable out from the *Deep* of the Body, out from the Heart, for the *right* Spirit speaks forth the Word HERTZ, which rises up aloft from the *Heat* of the Heart, in which the Light goes forth and flows.

129. Now observe, when thou pronouncest BARM, then the two Qualities, the astringent and bitter, form, frame, or *compact* together the Word BARM, very leisurely or slowly; for it is a long *impotent* feeble Syllable, because of the Weakness of the Qualities.

130. But when thou pronouncest -HERTZ- then the Spirit in the Word -HERTZ- [Heart] goes forth *suddenly*, like a Flash of Lightning, and gives the ' Distinction and Understanding of the Word.

131. But when thou pronouncest -IG, then thou *catchest* or captivatest the Spirit in the Midst of the other two Qualities, so that it *must* stay there and form the Word. y Or the distinct Sense or Meaning of the Word.

132. And thus is the Divine Power also; the astringent and bitter Quality are the *Sa'itter* of the Divine Omnipotence, the sweet Quality is the Pith or Kernel of the *Barm-hertz-ig-keit*, Warm-heart-ed-ness, or Mer-ci-ful-ness, according to which the whole Being, with *all* the Powers, is called GOTT [GOD.]

133. The *Heat* is the Kernel of the Spirit, out of which the *Light* goes and kindles itself in the *Midst* or Center of the sweet Quality, and becomes captivated by the astringent and bitter Quality, as in the Midst or Center *wherein* the Son of God is generated, and that is the very *Hertz* [Heart] of God.

134. And the Lights, Flame or Flash, which in the Twinkling of an Eye or Moment shines into all the Powers, even as the Sun does in the whole World, is the *Holy Ghost*, which goes forth from the Clarity or Brightness of the Son of God, and is the Flash of Lightning and Sharpness; for the *Son* is generated in the Midst or Center of the other Qualities, and is caught by the other Qualities.

Understand this high Thing rightly.

135. When the Father speaks or pronounces the WORD, that is, generates his *Son*, which is always done for ever and eternally, then that *Word first* takes its Original

in the astringent Quality; therein it fixes, conceives, or *compacts* itself; and in the sweet Quality it takes its Fountain, Spring, or Source, and in the bitter Quality it *sharpens*, and moves itself, and in the Heat it rises up, and *kindles* the Middle sweet Fountain or Source.

136. And now it burns *jointly* or equally alike in all the Qualities of the kindled Fire, and the Fire burns forth from the Qualities: For *all* Qualities burn, and that Fire is one Fire, and not many several Fires.

137. And that Fire is the very *Son of God*, which is thus generated always from Eternity to Eternity: This I can *demons*trate by the Heaven and the Earth, the Stars and the Elements, and by all the Creatures, Stones, Leaves, and Grass, yea in the Devil himself, and that not with dead, slight, insignificant Arguments, *void of Understanding*, but with clear, quick, *living*, and invincible firm Arguments, even *above*, beyond, and to the Refutation of all Men's Reason, convincingly and undeniably, and, lastly, in Opposition against all the Devils and the Gates of Hell; and I would do it here, if it would not take up *so* much Room.

138. Yet it shall be *treated of* all along in *this* whole Book, in all the Articles and *Parts* of it; but you shall find it more particularly in that Part concerning the Creation of the *Creatures*, as also concerning the Creation of *Heaven and Earth*, and of all Things, which will be fitter to be done *then*, and *easier* apprehended by the Reader.

Now observe,

139. Out of that Fire goes the *Flash* or the Light forth, and moves or boils in all the Powers, and has or *contains* the Fountain and Sharpness of all the Powers in itself, because it is generated, through the *Son*, out of all the Powers of the *Father*, and so then it reciprocally makes all the Powers in the Father *living* and moving; and through that *Spirit* are all the *Angels* formed and imaged out of the Father's *Powers*.

140. And that Spirit preserves and *supports all*, forms all, all Vegetation, Colours, and Creatures, both in Heaven and in this World, and *above* all the Heaven of Heavens. For the Birth or *Geniture* of the Holy *Trinity* above all is thus, and no otherwise, neither will it be otherwise in all Eternity.

141. But when the Fire is kindled in a Creature, that is, when a Creature elevates itself *too high* or too much, as *Lucifer* and his Legions did, then the Light extinguishes or goes out, and the *fierce*, wrathful, and hot Source, the Source of the hellish Fire, rises up, that is, the Spirit of the Fire rises up in the fierce Quality.

142. Observe here the *Circumstances* how this is done, or how it can come to be done. Therefore consider, an Angel is formed, figured, composed, or compacted together out of *all* Powers, as I have described it at large.

143. Now when he elevates himself, he elevates himself *first* in the astringent Quality, which he gripes close together, as a Woman which is in Travel, and *presses* himself, whereby the hard Quality becomes so hard and *sharp*, that the sweet Water can force or prevail with it *no more*, and so can rise up no more meekly or mildly in the Creature, but is captivated and *dried up* by the astringent Quality, and changed into a hard, sharp, fierce Coldness.

144. For it becomes too empty and ² dry by the astringent *Contraction*, and loses its bright Lustre, and its Unctuousity, Fatness, or Oiliness (wherein the *light Spirit* rises up, which is the Spirit of the holy *angelical* and *divine* Life) becomes so hard, compacted and pressed together by the astringent Quality, whereby it is dried up like sweet dry *Wood*.

145. And so when the bitter Quality rises up in the exsiccated or dried sweet Quality, then *cannot* the Sweetness mollify it, and imbibe it with its sweet light Water, because it is dried up.

146. And

146. And there the bitter Quality raves and rages, and seeks for Rest and Food, and finds it not, and moves or boils in the Body as a faint Poison.

147. And now, when the Heat kindles the sweet Quality, and would mitigate its Heat in the sweet Water, whence it rises up, and *shines* in the whole Body, there it finds Nothing but a hard dry sweet Source or Quality, there is no Sap or Moisture, it being quite exsiccated or dried up by the Astringency.

148. Then it kindles the sweet Source or Quality, with an Intent to be refreshed, but there is no Sap left, only the sweet Source or Quality is now burning and glowing, even as a hard dried or burnt Stone, and can no more kindle its Light, and so the whole Body remains now a dark Valley, in which there is Nothing but a fierce hard Coldness in the astringent Quality, and in the sweet a hard glowing Fire only, wherein the fierce wrathful Heat rises up in all Eternity, and in the bitter Quality there is a Raving, Raging, Stinging, and Burning.

149. And thus you have here the true Description of an expelled Angel or Devil, as also the Cause thereof, and that not written in a Similitude only, but in the Spirit, through that Power out of which all Things are come to be.

150. O Man! behold thyself herein, look before thee and behind thee, it is not in vain.

151. This great History or Action, how it came to pass, and how it went, you will find it at large concerning the Fall of the Devil.

V. *Of the Fifth Circumstance or Species.*

152. The Fifth Quality, or the Fifth Spirit of God among the Seven Spirits of God, in the Divine Power of the Father, is the gracious, amiable, blessed, friendly, and joyful Love.

153. Now observe what the Fountain of the gracious, amiable, blessed, and friendly Love of God is; observe it exactly, for it is the very Pith, Marrow, or Kernel.

154. When the Heat in the sweet Quality rises up, and kindles the sweet Source, Fountain, or Spring, then that Fire burns in the sweet Quality, in a thin or transparent lovely pleasant sweet Fountain or Spring-water; it allays the Heat, and quenches the Fire, and so there remains in the sweet Fountain-Spring of the sweet Water, only the joyful Light.

155. And the Heat is only a gentle soft Warming, even as it is in a Man which is of a sanguine Complexion, wherein also the Heat is only a friendly pleasant Warming, if the Party lives temperately, and keeps a due Measure.

156. That friendly courteous Love-Light-Fire goes along in the sweet Quality, and rises up into the bitter and astringent Quality, and so kindles it, feeding them with its sweet Love-sap, refreshing, quickening, and enlightening them, and making them living, or lively, chearful, and friendly.

157. And when the Light-Love-power comes at them, so that they taste thereof, and get its Life, O there is a friendly Meeting, Saluting, and Triumphant, a friendly Welcoming and great Love, a most friendly and gracious amiable and blessed Kissing, and well-relishing Taste.

158. There the Bridegroom kisses his Bride: O gracious amiable Blessedness and great Love, how sweet art thou? How friendly and courteous art thou? How pleasant and lovely is thy Relish and Taste? How ravishing sweetly dost thou smell? O noble Light, and bright Glory, who can apprehend thy ex-

ceeding Beauty? How comely adorned is thy Love? How curious and excellent are thy Colours? And all this eternally! Who can express it?

159. Or why and what do I write, whose Tongue does but *stammer* like a Child, which is learning to speak? With *what* shall I compare it? or to what shall I liken it? Shall I compare it with the Love of this World? *No*, that is but a mere dark Valley to it.

160. O immense Greatness! I *cannot* compare thee with any Thing, but *only* with the Resurrection from the Dead; there will the Love-Fire rise up *again* in us, and embrace Man courteously and friendly, and rekindle again our astringent, bitter, and cold, dark and *dead* Quality, and embrace us most friendly.

161. O noble Guest! O *why* didst thou depart from us! O Fierceness, Wrath, and Astringency or Severity, *thou* art the Cause of it! O fierce wrathful Devil! O what hast *thou* done, who hast *sunk down* thyself and beautiful bright Angels into Darkness? Woe, Woe for ever!

162. O, was not the gracious, amiable, blessed and fair Love in *thee* also? O thou high and lofty-minded Devil! Why wouldst thou not be contented? Wert thou not a Cherubim? and was there any Thing *so* beautiful and bright in Heaven as *thou*? What didst thou seek for? Wouldst thou be the whole or *total* God? Didst thou not know that thou wert a *Creature*, and hadst *not* the Fan and Casting-Shovel in thy own Hand or Power?

163. O *why* do I pity thee, thou stinking Goat? O thou cursed stinking Devil! how hast *thou* spoiled us? How wilt thou excuse thyself? What wilt thou *object* to me?

Objection.

164. Thou sayest, if thy Fall had not been, Man would never have been thought of.

Answer.

165. O thou lying Devil! Though that should be true, yet the *Salitter* out of which Man is made, which is also from Eternity, as well as *that* out of which thou art made, had stood in *eternal* Joy and bright Glory, and had likewise risen up in God, and had tasted of the *gracious*, amiable, blessed Love in the seven Spirits of God, and enjoyed the heavenly Joy.

166. O thou lying Devil, stay but a *little*, the Spirit will discover thy Shame to thee; tarry but a little while *longer*, and thy Pomp, Pride, and Pageantry will be at an *End*. *Stay*, the Bow is bent, the Arrow will *bit* thee, and then *whither* wilt thou fall? The Place is ready provided and prepared, it wants only to be kindled, wilt thou bring Fewel lustily to it, that thou be not frozen with Cold? Thou wilt *sweat* very hard: Dost thou suppose thou shalt *obtain* the Light again? *No*, but Hell Fire. Smell to thy sweet Love, *guess* at it, what is *that* called? *Gebenna*; yes, *that* will be in Love with thee eternally.

167. Woe, Woe, poor miserable *blinded* Man, why sufferest thou the Devil to make thy Body and Soul *so* dark and blind? O temporal Good, and the Pleasure and Voluptuousness of *this* Life! thou blind *Whore*, why dost thou go a wooing and *whoring* to the Devil?

168. O *Security*! the Devil watches for thee. O *High-mindedness*! thou art a hellish Fire. O Beauty, Pomp, or *Bravery*! thou art a dark Valley. O Potency of Dominion! thou art a Raging and Tearing of the hellish Fire. O Self-Vindication or Vengeance! thou art the fierce Wrath of God.

169. O *Man*! why will the World be too narrow for thee? Thou wilt needs have it *all* for thy *self*; and if thou hadst it, thou wouldst not have *Room* enough. O, this is the Devil's *High-mindedness*, who *fell* out of Heaven into Hell.

170. O Man! alas, O Man! why dost thou *dance* with the Devil, who is thine Enemy? Art thou not afraid that he will *thrust* thee into Hell? Why dost thou go on so securely? Is it not a very narrow *Stick* on which thou dancest? Under that small narrow Bridge is *Hell!* Dost thou not see how high thou art, and how dangerously and desperately thou goest? Thou dancest *betwixt* Heaven and Hell.

171. O thou blind Man! How does the Devil *Mock* at thee? O! wherefore dost thou trouble heaven? Dost thou think thou shalt *not* have enough in this World? O blind Man! Is not Heaven and Earth thine? Nay, *God* himself too? What dost thou bring into this World, or what dost thou take along with thee at thy going out of it? Thou bringest an *Angelical* Garment into this World, and with thy wicked Life thou turnest it into a Devil's Mask or *Vizard*.

172. O thou miserable Man, turn Convert, the heavenly Father has stretched forth both his Arms, and calls thee; do but *come*, he will take thee *into* his Love. Art thou not his Child? He *does* love thee. If he did hate thee, he must be at *odds* with himself. O no, it is not so: there is nothing in God but a *merciful*, amiable Love, and bright Glory.

173. O ye *Watchmen* of Israel! why do you *Sleep*? Awake from the Sleep of Whoredom, and dress or trim your *Lamps*: The Bridegroom comes, *sound* your Trumpets.

174. O ye covetous, stiffnecked and drunken *Rioters!* how do you wooe and go a whoring after the covetous Devil? Thus saith the LORD: Will you *not* feed my People which I have committed to your Charge?

175. Behold I have set you in *Moses's* Chair, and entrusted you with my Flock; but you mind nothing but the Wool, and mind *not* my Sheep, and therewith you build your great Palaces. But I will set you on *the Stool of Pestilence*, and my own Shepherd shall feed my Sheep *eternally*.

176. O thou fair World, how does Heaven complain of thee? How dost thou trouble the Elements? O Wickedness and Malice! *when* wilt thou leave, and give over? Awaken! awaken! and bring forth, thou sorrowful *Woman*; behold thy *Bridegroom* comes, and requires *Fruit* at thy Hands: Why dost thou sleep? *Behold be knocketh!*

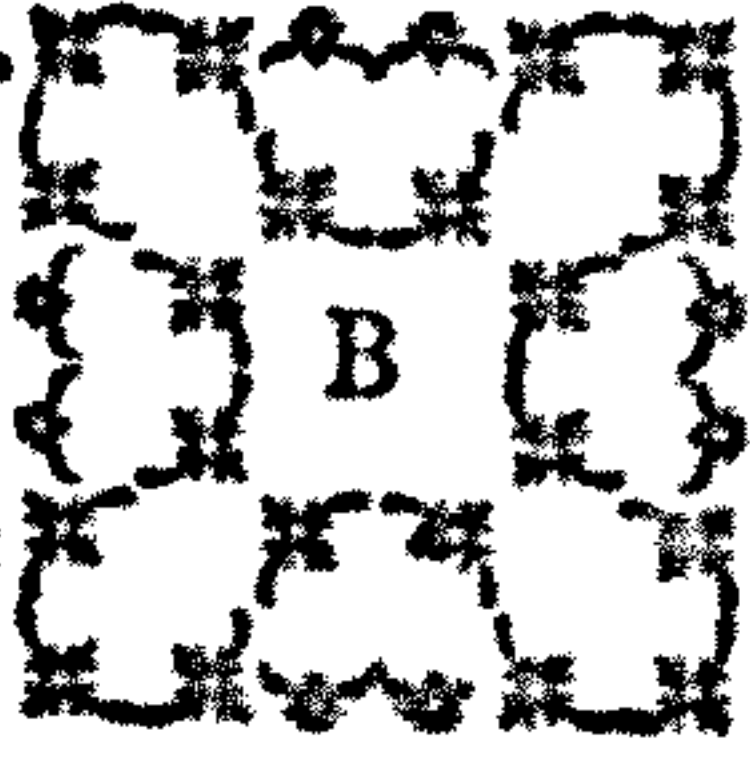
177. O gracious, amiable, blessed Love and clear bright Light, *tarry* with us, I pray thee, for the Evening *is* at Hand. O Truth! O Justice and *righteous* Judgment! what is become of thee? Does not the Spirit *wonder*, as if he had never seen the World before now? O *why* do I write of the Wickedness of this World? I *must* do it, and the World ^a *curseth* me for it. *Amen.*

^a Or gives me the Devil's Thanks for it.



The Ninth Chapter.

Of the Gracious, amiable, blessed, friendly and merciful Love of God. The Great, Heavenly and Divine Mystery.

1.  ECAUSE I write here of Heavenly and Divine Things, which are *altogether strange* to the *corrupted* perished Nature of Man, the Reader doubtless will wonder at the *Simplicity* of the Author, and be offended at it.

2. Because the Condition and Inclination of the corrupted Nature is, to gaze *only* on *high* Things, like a proud, wild, wanton and *whorish*

Woman, who always gazes in her Heat or burning Lust after *handsome* Men, to act Wantonness with them.

3. Thus also is the proud, corrupted, perished Nature of Man, it stares only upon *that* which is glittering and in *Fashion* in this World, and supposes that God has forgotten the Afflicted, and therefore he plagues them so, because he minds them not.

4. Corrupt Nature imagines that the Holy Ghost regards only *high* Things, the high Arts and Sciences of *this World*, the profound Studies and great Learning.

5. But whether it is so, or no, look but back, and then you will find the true *Ground*. *What was Abel?* A Shepherd. *What were Enoch and Noah?* Plain simple Men. *What were Abraham, Isaac, and Jacob?* Herdsmen.

6. *What was Moses*, that dear Man of God? A Herdsman. *What was David*, when the Mouth of the Lord called him? A Shepherd.

7. *What were* the Great and Small Prophets? Vulgar plain and mean People: *Some of them* but Country People and Herdsmen, *counted the Underlings or Footstools of the World*: Men counted them but mere Fools.

8. And though they did Miracles and Wonders, and showed great Signs, yet *the World* gazed only on high Things, and the Holy Ghost must be as the Dust under their Feet: For the proud Devil *always endeavoured* to be King in this World.

9. *And how came* Our King JESUS CHRIST into this World? Poor and in great Trouble and Misery, and ^b *had not whereon to lay his Head*.

10. *What were* his Apostles? Poor, despised, illiterate Fishermen. *And what were* they that believed their Preaching? The poorer and meaner Sort of the People. The High Priests and Scribes *were the Executioners of Christ*, who ^c *cried out, Crucify him, Crucify him*.

11. *What were they* that in all Ages of the Church of Christ stood to it most stoutly and constantly? The poor, contemptible, despised People, who shed their Blood for the Sake of Christ.

12. *But who were they* that falsified and adulterated the right pure Christian Doctrine, and *always fought* against and opposed it? *Even* the learned Doctors and Scribes, Popes, Cardinals, Bishops, and great Men, or Masters and Teachers. *And why did the World* follow after them, and depend on them? But because they had great Respect, were in great *Authority and Power*; lived stately, and carried a Port in the *World*; even such a *proud Wbore*, is the corrupt, perished, human Nature.

13. *Who was it* that purged the Pope's Greediness of Money, his Idolatry, Bribery, Deceit and Cheating, *out of the Churches in Germany?* A poor despised Monk or Friar. *By what Power and Might?* By the Power of God the Father, and the Power and Might of God the Holy Ghost.

Question.

14. *Then what is yet concealed or remains hidden, the true Doctrine of Christ?*

Answer.

No; but the Philosophy, and the *deep Ground* of God; the heavenly delightful Habitation and Pleasure; the Revelation of the Creation of *Angels*; the Revelation of the horrible *Fall* of the Devil, from whence *Evil* proceeds; the Creation of this World; the deep Ground and Mystery of Man, and of all Creatures in this World; the last Judgment, and Change of this World; the Mystery of the Resurrection of the Dead; and of eternal Life.

15. *This shall arise* in the Depth, in great Plainness and *Simplicity*. *But why not* in the Height in Art? That no Man should dare to boast, that he himself has

done it, and that *hereby* the Devil's Pride should be discovered and brought to nothing.

16. But why does God so? *Of his great Love* and ⁴ Mercy towards all People and ⁴ Nations, and to show hereby that now is *near at Hand*, the Time of the Restitution of ⁴ Barm-hertz-
all *whatsoever* is lost, wherein Men shall behold and enjoy the *Perfection*, and move in ^{ig-keit.}
the *pure Light* and Deep Knowledge of God.

17. Therefore *beforehand* will arise the Dawning of the Day, or Morning Redness, whereby the *Day* may be known or taken Notice of.

18. He that will now sleep, let him sleep still; and he that will awake and trim his Lamp, let him awake still: Behold the Bridegroom cometh, and he that is awake and is ready, accompanies into the eternal heavenly Wedding: But he that sleeps at his coming, he sleeps for ever eternally in the dark Prison of Fierceness or Wrath.

19. Therefore I would have the Reader warned, that he read *this Book* with Diligence, and not be *offended* at the Meanness or Simplicity of the Author, for God looks not at high Things, for He *alone* is High: But he cares for the *Lowly*, how to help them.

20. If you come *so far*, as to apprehend the Spirit and Sense of the Author, then you will need no *Admonition*, but will rejoice and be glad in this Light, and thy Soul will laugh and *triumph* therein.

21. Now observe, The gracious, amiable, blessed Love, which is the *fifth* Fountain-spirit, in the divine Power, is the *bidden* Source, Fountain, or Quality, which the corporeal Being cannot comprehend or apprehend, but only when it rises up in the Body, and then the Body triumphs therein, and behaves itself friendly, lovely, and *courteously*; for that Quality or Spirit belongs not to the imaging or *framing* of a Body, but rises up in the Body, as a *Flower* springs up out of the Earth.

22. Now this Fountain-spirit takes its Original at *first* out of the sweet Quality of the Water.

Understand this, how it is, and observe it exactly.

23. *First* there is the astringent Quality, then the Sweet, next, the Bitter: The Sweet is in the *Midst* between the Astringent and Bitter. Now the Astringent causes Things to be hard, cold, and dark; and the Bitter *tears*, drives, rages, and divides or *distinguishes*. These two Qualities *rub* and drive one another so hard, and move so eagerly, that they generate the Heat, which now in these two Qualities is *dark*, even as Heat in a Stone is.

24. As when a Man takes a Stone, or any hard Thing, and *rubs* it against Wood, these *two* Things are heated: Now this Heat is but a Darkness, having *no* Light therein: And so it is also in the Divine Power.

25. Now the astringent and bitter Quality, *without* the sweet Water, rub and drive themselves *so hard* one against another, that they generate the dark Heat, and so are *kindled* in themselves.

26. And this together is the *Wrath* or Anger of God, the Source and Original of the *hellish* Fire. As we see by Lucifer, who *elevated* and compressed himself so hard together, with his *Legions*, that the sweet Fountain-water in him was *dried up*, wherein the Light kindles, and wherein the Love rises up.

27. Therefore now he is *eternally*, an astringent, hard, cold, bitter, hot, and sour stinking Fountain-source: For when the sweet Quality in him was dried up, it became a sour Stink, a Valley of Misery, and a House of Perdition and Woe.

Now further into the Depth.

28. When the astringent and bitter Quality *rub* themselves so hard one upon another, that they generate Heat, and so now the sweet Quality, the sweet Fountain-water, is therein in the Midst or Center *between* the astringent and bitter Quality, and the Heat becomes generated between the astringent and bitter Quality, in the sweet Fountain-water, *through* the astringent and bitter Quality; there the Light kindles in the Heat in the sweet Fountain-water, and *this is the Beginning of Life*: For the astringent and bitter Qualities are the Beginning and Cause of the Heat and of the Light, and *thus* the sweet Fountain-water becomes a *shining* Light, like the blue or *azure* Light of Heaven.

29. And that bright Light Fountain-water *kindles* the astringent and bitter Quality, and the Heat, which is generated by the astringent and bitter Quality in the sweet Water, *rises up* out of the sweet Fountain-water through the astringent and bitter Quality, and in the astringent and bitter Quality the Light *first then* becomes dry and shining, as also moveable and triumphing.

30. And when the Light rises up out of the sweet Fountain-water *in the Heat*, in the astringent and bitter Quality, then the bitter and astringent Quality *tastes* the Light and sweet Water, and the bitter Quality *catches* the Taste of the sweet Water, and in the sweet Water is the *Light*, but only of a Sky-colour, or *Azure*, which is blue.

31. And then the bitter Quality trembles, and *dissolves* the Hardness in the astringent Quality, the Light becomes dry in the astringent, and shines clear, *much* brighter than the Light of the Sun.

32. In this rising up, the astringent Quality becomes meek, light, thin, or *transparent*, and pleasant or lovely, and obtains its Life, whose *Original* rises up out of the Heat in the sweet Water, and this now is *the true Fountain or Well-spring of Love*.

Observe this in the deep Sense.

33. How should Love and Joy *not* be there, where Life is generated in the very Center or Midst of Death, and Light in the Midst of Darkness?

Question.

Thou askest, *How comes that to pass?*

Answer.

34. If *my* Spirit indeed did sit in *thy* Heart, and spring up in thy Heart, then *thy* Body would find, feel, and apprehend it.

35. But *otherwise* I cannot bring it into thy Sense, neither canst thou apprehend or understand it, *unless* the Holy Ghost kindles thy Soul, so that *this* Light itself shine in *thy* Heart.

36. And then will this Light itself be generated *in thee*, as in God, and rise up in *thy* astringent and bitter Quality, in *thy* sweet Water, and triumph, as in God: Now when *this* is done, then you will *first understand my Book*, and not before.

Observe,

37. When the Light is generated in the bitter Quality; that is, when the bitter and dry Fountain-sources *catch* the sweet Fountain-water of Life, and *drink* it, then the bitter Spirit becomes living in the astringent Spirit, and the astringent Spirit, which is as a Spirit impregnated with Child, is impregnated with Life, and must continually generate the Life.

38. For the sweet Water, and the Light in the sweet Water, rise up *continually* in the astringent Quality, and the bitter Quality triumphs continually *therein*, and so there is nothing else but mere Laughing, and Joy, and mere existing in Love.

39. For the astringent Quality *loves* the sweet Water. And first, because in the sweet Water the Spirit of Light is generated, and *imbibes* or gives Drink to the astringent, hard and cold Qualities; also it enlightens them, and warms them; for in Water, Light, and Heat, the *Life consists*.

40. And secondly, the astringent Quality loves the bitter, because the bitter Quality in the sweet Water, that is, in Water, Heat and Light, triumphs in the astringent Quality, and makes the astringent moveable or stirring, *wherein* the astringent also can triumph.

41. And thirdly, the astringent Quality loves the Heat, because in the Heat the Light is generated, *whereby* the astringent Quality is enlightened and warmed.

42. And the sweet Quality also loveth the astringent. And first, because it dries up the astringent, *that* it becomes *not* thin or dim like the elementary Water, and that its Quality consists in Power, and *because* that in the astringent Quality the *Light*, which is generated therein, becomes *shining* and *dry*.

43. Besides, the astringent Quality is a Cause of the *Heat*, which is generated in the sweet Water, wherein the Light rises up, and wherein the sweet Water stands in great *Clarity, Brightness, or Glory*.

44. And secondly, the sweet Quality also loves the bitter, because it is a Cause of the *Heat*, and also because the bitter Spirit triumphs and *trembles* in the sweet Water, Heat, and Light, and so makes the sweet Water moveable or stirring, and *living*.

45. And thirdly, the sweet Quality loves Heat *exceedingly*, and so very much, that I cannot compare it to any Thing; but you may take this for a *Similitude*, though it comes very short of it: Suppose *two* young People of a noble *Complexion*, these being kindled in the Heat and Fervour of burning Love one to another, there is such a Fire as this; so that if they could creep into the Bodies and *Hearts* one of another, or transmute themselves into *one* Body, they would do it.

46. But this *earthly* Love is only cold Water, and is not true Fire: A Man cannot find any *full* Similitude of it in this *half-dead* World; *only* the Resurrection of the Dead at the last Day, is a *perfect* Similitude in all *Divine Things*, which receive the *true Love-fire*.

47. But the sweet Quality does thus love the Heat, *because* it generates therein the Light-spirit, which is the Spirit of Life. For *Life* exists in the Heat, for if the Heat was not, all would be a dark Valley: Now *so dear* as the Life is, so dear is also the Heat to the sweet Spirit, and the Light in the Heat.

48. And the bitter Quality also loves *all* the other Fountain-spirits. And first the Sweet. For in the sweet Water the bitter spirit is *refreshed*, and therein it *quenches* its great Thirst; and its Bitterness is therein mitigated; also it obtains its Light-life *therein*: In the astringent it has its Body, wherein it triumphs, cools and mitigates itself; and in the Heat it *has* its Power and Strength, wherein its Joy stands.

49. And the hot Quality also loves *all* the other Qualities, and the Love is so *great* therein towards, and in the other, that it cannot be likened to any Thing, for it is generated from and out of the other.

50. The astringent and bitter Qualities are the *Father* of the Heat, and the sweet Fountain-water is its *Mother*, which conceives, retains, and generates it: For the Heat exists through the astringent and bitter hard Driving, which rises up in the sweet Quality, as in Wood or Fewel.

51. Wilt thou *not believe* this? Then open thy Eyes, and go to a *Tree*, look upon it, and bethink thyself; there you see first the *whole* Tree, take a Knife and cut a

Gasb in it, and taste how it is; then you *first* taste the astringent, harsh, *choaky* Quality, which draws your Tongue together, and that also *draws* and holds together all the Powers of the Tree.

52. Then you taste the bitter Quality, which makes the Tree moveable or stirring, so that it *springs* and grows green and flourishes, and so gets its Branches, Leaves, and Fruit.

53. *After that* you taste the sweet, which is very *gentle* and sharp; for it gets the *Sharpness* from the astringent and bitter Quality.

54. Now these *three* Qualities would be dark and deep, if the *Heat* was not therein: But as soon as the *Spring* Time comes, that the Sun with its *Beams* supplies and warms the Earth, the Spirit becomes living by the Heat in the Tree, and the Spirits of the Tree begin to grow green, *flourish*, and blossom.

55. For the Spirit rises up in the Heat, and *all* the Spirits rejoice therein, and so there is a hearty Love between them.

56. But the Heat is generated through the Power and *Impulse* of the astringent and bitter Qualities in the sweet Water.

57. But they must use the Heat of the Sun to their kindling, because the Qualities *in this World* are half dead, and are too weak; of which King Lucifer was the cause, which you will find, as follows hereafter, concerning *his Fall*, and concerning the Creation of this World.

Of the friendly Love, gracious, amiable Blessedness, and Unity, of the Five Qualifying or Fountain-Spirits of God.

58. Though it be impossible for the Hands of Men to describe this sufficiently, yet the *enlightened* Spirit of *Man* sees it; for it rises up just in such a Form and Birth, as the Light in the Divine Power, and also in the Qualities which are *in God*.

59. Only this is to be lamented concerning Man, that his Qualities are corrupted, perished, and *half* Dead, and therefore it is that Man's Spirit, or his Qualities, rising, or kindling in this World, can come or attain to *no Perfection*.

60. On the other hand, again it is highly to be rejoiced at, that Man's Spirit, in his Necessity becomes *enlightened* and kindled by the Holy Ghost: As the Sun kindles the cold Heat, in a Tree or Herb, whereby the cold *ebilled* Heat becomes living.

Now observe,

61. As the Members of Man's Body love one another, so do the Spirits also in the *Divine* Power; there is nothing else but a mere longing, desiring, and well liking Acceptation, as also a *triumphing* and rejoicing the one in the other: For through these Spirits come the *Understanding* and Distinction in God, in Angels, Men, Beasts, and Fowls, and in *every Thing* that lives.

62. For in *these Five* Qualities rise up the Seeing, Smelling, Tasting and Feeling, and so a *Rational* Spirit comes to be.

63. As when the Light rises up, then one Spirit sees the other.

64. And when the sweet Spring or Fountain-water rises up *in the Light*, through all the Spirits, then the one tastes the other, and then the Spirits become *living*, and the Power of Life penetrates through all.

65. And in *that* Power the one smells the other; and through this qualifying *Influence* and Penetration, the one feels the other.

66. And

66. And so there is nothing else but a *bearty*, loving and friendly Aspect or Seeing, curious Smelling, a good Relishing or Tasting and lovely Feeling, a gracious, amiable, *blessed* Kissing, a Feeding upon and Drinking of one another, and lovely Walking and *Conversing* together.

67. This is the gracious, amiable, blessed BRIDE, which *rejoices in her* BRIDE-GROOM; herein is Love, Joy and Delight, here is Light and Brightness or Clarity, here is a pleasant and lovely Smell, here is a friendly and sweet Taste.

68. And this for ever *without End!* How can a Creature sufficiently rejoice therein? O dear love and gracious amiable Blessedness! Surely thou hast no End. No Man can see any End *in thee*, thy profound Deep is unsearchable, thou art *every where* all over thus; only in the fierce Devil thou art *not* thus, they have spoiled, and perished thee in *themselves*.

Question.

69. Now thou wilt say; *where* then are these gracious, amiable and blessed Spirits to be met with? Do they dwell only in themselves in *Heaven?*

Answer.

70. This is the other open Gate of the Deity, here thou must set thy Eyes *wide* open, and rouze up or awaken the Spirit in thy *half* dead Heart: For this is not an obscure Fiction, Contrivance or Fancy.

Observe,

71. The seven Spirits of God contain or comprehend in their Circumference, and *Space*, Heaven and this World; also the *wide Breadth and Depth* without and beyond the Heavens, even above and beneath the World, and in the World, yea *the whole* Father, which has neither Beginning nor End.

72. They contain also *all* the Creatures both in Heaven and in this World; and all the Creatures in Heaven and in this World are imaged, fashioned or framed out of these Spirits, and live in them as in their own *Propriety*.

73. And their Life and *Reason* is generated in them, in such a Manner, as the Divine Being is generated, and also in the *same* Power.

74. And out of and from the same *Body* of the seven Spirits of God, are *all Things* made and produced, all Angels, all Devils, the Heaven, the Earth, the Stars, the Elements, Men, Beasts, Fowls, Fishes; all Worms, Wood, Trees, also Stones, Herbs and Grass, and *all* whatsoever is. Now thou wilt ask,

Question.

75. Seeing God is *every where*, and is himself *All*, how comes it then that there is in this World, such Cold and Heat, such Biting and Striking among all Creatures, and that there is nothing else almost but mere *Fierceness* or Wrath in this World?

Answer.

[76. "*The Cause is, that the first four Forms of Nature, are one at Enmity against the other without the Light; and yet they are the Causes of Life.*"]

77. Behold here the Wickedness and Malice which is the Cause; viz. when King *Lucifer* did sit in his Kingdom, like a *high-minded* proud Bride, then his Circuit, Circle or Orb contained or comprehended the Place or *Space* where *now* the created Heaven is, which is made out of the Water; and the *Place* also of the created World, even unto

Heaven, as also the *Deep* where now the Earth is; that was *all* a pure and holy *Salitter*, wherein the seven Spirits of God were *compleat* and pleasant, as now in Heaven, although they are *still* compleat and *full* in this World. But observe the Circumstances rightly.

78. When King *Lucifer* elevated himself, then he elevated himself in the seven qualifying Fountain-spirits, and *kindled them* with his Elevation, so that all was wholly *burning*, and the astringent Quality was so *hard* and compact, that it generated Stones; and it was so *cold*, that it made the sweet Spring or Fountain-water turn to *Ice*.

79. And the sweet Spring Water became very thick, and stinking, and *brittle*, as in many Pieces: and the bitter Quality became very *raging*, tearing and raving, whence *Poison* arose aloft, and the Fire or Heat was violently and zealously, or fervently *burning* and *consuming*, and so there was a very great Distemper and confused *Mixture*.

80. Upon this King *Lucifer* was thrust out of his Royal Place, or Kingly *Throne* which he had in *that Place*, where now the created Heaven is, and thereupon *instantly ensued* the Creation of this World.

81. And the hard, spoiled or corrupt Matter, which had *wrought forth itself* in the kindled seven qualifying or Fountain-spirits, was *driven* together, from whence the Earth and Stones came to be, and after that, all the Creatures were created out of the *kindled Salitter* of the seven Spirits of God.

82. Now the qualifying or fountain Spirits became *so fierce* and wrathful in their Kindling, that the one continually spoils the other with its evil corrupt Quality or Source, and so also now do the Creatures, which *were made out of* the qualifying or fountain Spirits, and *live* in the same Impulse, the one biting, beating, worrying and annoying the other, all according to the Kind or *Disposition* of the Qualities.

83. Upon this now the *Total* or Universal God has decreed *the last Judgment*, wherein he will separate the Evil from the Good, and set the Good again in the meek, mild and pleasant Delight, as it was *before* the horrible Kindling of the Devil, and will give that which is fierce or *wrathful* to King *Lucifer* for an *everlasting Habitation*.

84. And then there will be *two Parts* or Divisions of this Kingdom, the one *Men* will get, with their King JESUS CHRIST; the other the *Devils* shall have with all ungodly Men and Wickedness.

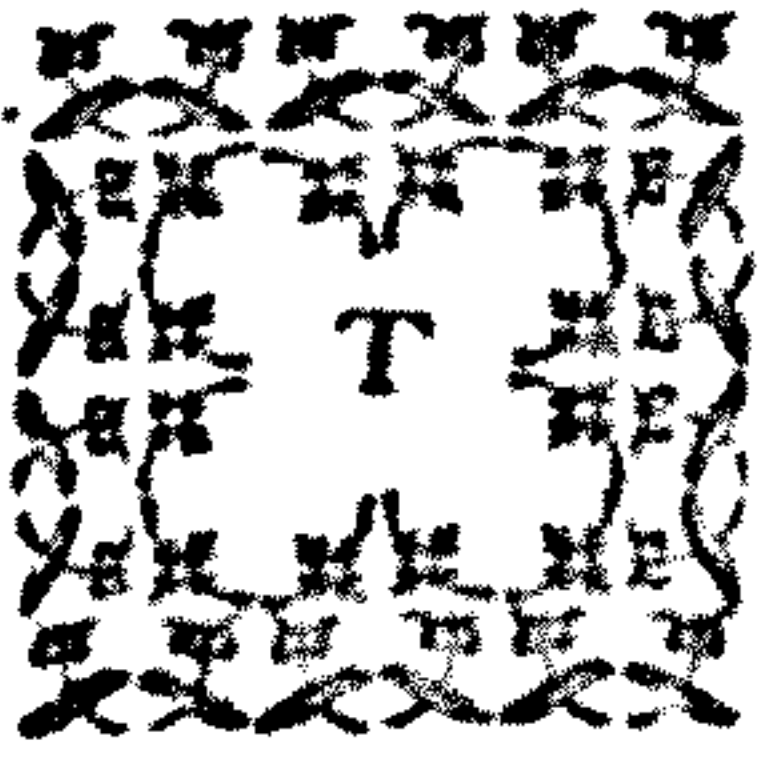
85. This is a *short* Introduction, that the Reader might the better understand the Divine Mystery; concerning *the Fall of the Devil*, and concerning the *Creation of this World*, you will find all more at large particularly described. Therefore I would have the Reader admonished, that he reads *all in Order*, and so he will come to the true Ground.

86. It is true, that from the Beginning of the World it was *not so fully* revealed to any Man; but seeing God will have it so, I submit to his Will, and will see what *God* will do with it.

87. For his Way which is *before* him is for the *most Part* hidden to me: But *after* him the Spirit sees, even into the highest and profoundest Depth.

The Tenth Chapter.

Of the Sixth qualifying or fountain Spirit in the Divine Power.

 HE *Sixth* qualifying or fountain Spirit in the Divine Power, is the Sound, Tone, Tune or Noise, wherein all sounds and tunes; whence ensued *Speech*, Language, and the *Distinction* of every Thing, as also the ringing Melody and *Singing* of the holy Angels, and therein consists the Forming or Framing of all *Colours*, Beauty, and Ornament, as also the heavenly *Joyfulness*.

Question.

2. But thou wilt ask: What is the Tone or Sound? Or how takes this Spirit its Source and Original?

Answer.

3. All the *Seven Spirits* are generated in one another, the one continually generates the other, *neither* of them is the first, *neither* is any of them the last; for the last generates as well the first as the second, third and fourth, and so to the last.

4. But why one is called the *first*, another the *second*, and so on, that is, in Respect to that which is the first, in order to the imaging, framing and *forming* of a Creature.

5. For all the *Seven* are *equally* Eternal, and none of them has either Beginning or End; and therefore, in that the seven Qualities are continually *generating* one another, and that none is without the other, it follows that there is ONE *Only Eternal Almighty GOD*.

6. For, if any Thing be generated out of or in the Divine Being, that Thing is not formed or framed by or through *one* Spirit alone, but by *all* the *Seven*.

7. And if a Creature, which is like or as the whole Being of God, spoils, elevates and *kindles* itself in a qualifying or fountain Spirit, yet it kindles not one Spirit alone, but *all the seven* Spirits.

8. And therefore that Creature is a loathsome Abomination before the *total* God and all his Creatures, and must stand in eternal Emnity and Ignominy, or Shame, *before* God and all the Creatures.

9. The Tone or *Mercurius* takes its Original in the *First*, that is, in the astringent and hard Quality.

Observe in the Depth,

10. Hardness is the Fountain or Well-spring of the Tone, but it cannot generate the same *alone*, yet it is the Father of it, and the whole *Salitter* is the Mother; otherwise, if the Hardness was both Father and Mother of the Tone, then a hard Stone also must have a ringing Sound. But it only makes a Noise, like Knocking, as a Seed or *Beginning* of a Tone, and that it is certainly.

11. But the Tone of Voice rises up in the middle Center, in the Flash or *Lightning*, where the Light is generated out of the *Heat*, where the Flash or Lightngin of Life rises up.

Observe how this is done.

12. When the astringent Quality *rubs* itself with the Bitter, so that the Heat rises up in the sweet Spring or Fountain-water, then the Heat kindles the *sweet* Spring or Fountain-water, like a Flash of Lightning, and that Flash is the *Light*; which in the Heat goes into the bitter Quality, and there the Flash is *distinguished* according to all the Powers.

13. For all Powers are discerned or distinguished in the Bitter, and the Bitter receives the Flash of the Light, as if it was *horribly* terrified, and goes with its Trembling and Terror into the astringent and hard Quality, and there it is *bodily* captivated.

14. And the bitter Quality is now *impregnated* with the Light, and so trembles in the astringent and bitter Quality, and stirs therein, and is *captivated* in the astringent Quality, as in a Body.

15. And now when the Spirits move and would *speak*, the hard Quality must open itself; for the bitter Spirit with its Flash breaks it open, and then *there* the Tone goes forth, and is impregnated *with* all the seven Spirits, which distinguish the Word, as it was *decreed* in the Center, that is, in the Middle of the Circle, whilst it was yet in the *Council* of the seven Spirits.

16. And therefore the seven Spirits of God have created a *Mouth* for the Creatures, that when they would utter their Voice, which is their Speaking, or make a Noise, they need not first tear open themselves; and therefore it is that all the Veins and Powers or qualifying or fountain Spirits go into the Tongue, that the Tone or Noise may come forth *gently*.

• Mind or Meaning.

Here observe exactly the • Sense and Mystery.

17. When the Flash rises up in the Heat, then first the sweet Water *catches* or captivates it, for therein it becomes shining. Now when the Water catches the Flash, that is, the *Birth* of the Light, then it is terrified, and being so thin and pliant or feeble, it gives *back*, very much trembling; for the Heat rises up in the Light.

18. And now when the astringent Quality, which is very cold, catches the Heat and Flash, then it is *terrified*, as in a Tempest of Lightning; for when the Heat comes with the Light into the hard Cold, then it makes a *fierce* Flash, of a very fiery and light Colour.

19. And then that Flash *retires* back, and the sweet Water catches it, and rises up in that *Fierceness*, and in that rising and terrifying changes itself into a green or azure, or blue Colour, and trembles because of the fierce Flash.

20. And the Flash in itself *keeps* its Fierceness, from whence exists the bitter Quality, or the bitter Spirit, which *now* rises up in the astringent Quality, and inflames or *kindles* the Hardness with its fierce Quality, and the Light or Flash *dries* itself in the Hardness, and shines clear and bright, *far brighter* than the Light of the Sun.

21. But it is caught in the hard Quality, so that it subsists in a bodily Manner, and *must* shine *so* eternally, and the Flash trembles in the Body, like a fierce rising up, whereby all the Qualities are stirred always eternally.

22. And the Flash of Fire in the Light trembles and *triumphs* thus continually, and the Hardness is always the *Body*, which retains, preserves, and dries it.

23. And this Stirring in the Hardness, is the Tone, so that it sounds, and the Light or Flash makes the Ringing, and the sweet Water mitigates the Ringing: So that a Man can use it to the Distinction of Speech, or *Articulation of Syllables*.

Here observe the Nativity or Birth of the bitter Quality, yet more plainly.

24. The *Original* of the bitter Quality is, when the Flash of Life in the Heat rises up in the astringent Quality; and now when the Flash of Fire in the Mixture of the Water comes *into* the astringent Quality, then the Spirit of the fiery Flash *catches* the astringent and hard Spirit, and both these together are an earnest *severe* fierce Quality, which rages and tears vehemently like a fiery violent Fierceness.

25. I can liken it to nothing else but to a *Thunder-c'ap*, when the fierce Fire first falls down, so that it *dazzles* the Sight; that fierce Fire is like the Manner of the Conjunction of these two.

Now observe,

26. Now when the Fire-spirit and the Astringent-spirit *struggle* and wrestle thus together, then the astringent makes a vehement hard *cold* Astriction, and the fiery makes a terrible fierce *Heat*.

27. And now the rising up of the Heat and of the Astriction makes a trembling, fierce, *terrible* Spirit, which raves and rages, *as if* it would tear the Deity asunder.

But thou must understand this exactly, and properly.

28. This is *thus* in the Original of the Quality in itself; but in the *Midst*, in the rising up of this *fierce* Spirit, this Spirit is *caught* and mitigated in the sweet Water, where its fierce Source or Fountain is *changed* into a trembling, bitter, and greenish Colour, like a greenish Duskiness, and retains in itself the *Condition* and Property of all *three* Qualities, *viz.* of the fiery, astringent, and sweet, and so from these three exists the *fourth* Quality, *viz.* the bitter.

29. For from the fiery Quality the Spirit becomes *trembling* and *hot*, and from the astringent it becomes *severe*, astringent, hard and *corporeal*, so that it is a Spirit, which always subsists; and from the Sweet it becomes meek or *mild*, and the Fierceness changes it into a gentle Bitterness; which stands now in the Fountain or *Well-spring* of the seven Spirits of God, and helps continually to generate the other six Spirits.

Understand this rightly.

30. It *as well* generates its Father and Mother, *as* its Father and Mother generate it, for after that it is *corporeally* generated, it then with the astringent Quality *always* generates the Fire *again*, and the Fire generates Light, and the Light *is* the *Flash*, which always generates the *Life* again in all the qualifying, or fountain Spirits; whence the Spirits have *Life*, and always generate one another *again*.

31. But here thou must know, that *one* Spirit *alone* cannot generate another, neither can *two* of them do it, but the Birth of a Spirit stands in the Operation of *all* the *seven* Spirits, *six* of them always generate the *seventh*, and so if *one* of them was not, then the *other* would not be neither.

32. But that I sometimes take only two or three to the Nativity or Birth of a Spirit, I do that because of my *own Weakness*, for I cannot bear them all seven at *once* in their Perfection, in 'my corrupted Brain.

33. I see them *all Seven* very well, but when I speculate into them, then the Spirit rises up in the *middlemost* Fountain or Well-spring, where the Spirit of Life generates itself, which goes now *upwards*, now *downwards*, it cannot apprehend all the seven Spirits in *one* Thought, or at once, but only in *Part*.

34. Every Spirit has its *own* Quality or Source, though indeed it is generated of the

'The Human Nature being corrupted and perished in the Fall of *Adam*.

other; and so it is with the *Apprehension* of Man; he has indeed the Fountain of all seven Spirits *in* him, but in what Quality or Fountain soever the Spirit rises up, the qualifying or fountain Spirit *thereof*, wherein that same Spirit is most *strongly* imaged, is that which he comprehends most sharply in *that* rising up.

35. For even in the Divine Power, one Spirit does *not* go through all the Spirits equally *at once* in its ^b rising up: For when it rises up, then indeed it touches or *stirs* them all at once, but it is caught in its rising up, so that it must lay down its Stateliness and Pomp, and not *triumph over all the Seven*.

O. [36. "It is the Being or Substance of the Senses and Thoughts, otherwise, if a Thought through the Center of Nature could penetrate all the Forms, then it were free from the Band of Nature."]

37. Thus it is also in Man, when *one* qualifying or fountain Spirit rises up, then it touches *all* the other, and sees all the other, for it rises up in the middle or central Fountain, or Well-spring of the Heart, where, in the *Heat*, the Flash of Light kindles itself, wherein the Spirit in its rising up, in the same Flash, sees through *all* the Spirits.

38. But in our corrupted Flesh, it is only like a Tempest of *Lightning*: For if I *could* in my *Flesh* comprehend the Flash, which I very well see and know *how it is*, I could clarify or transfigure my Body therewith, so that it would shine with a *bright* Light and Glory.

P. ["For from the Flash comes the Light of the Majesty."]

And then it would no more resemble and be conformed to the bestial Body, but to the Angels of God.

39. But hearken, Friend, tarry yet a *little* while, and then give the bestial Body for Food to the Worms: But when the Total God shall *kindle* the seven Spirits of God in the *corrupted* Earth, then if that same *Salitter* which thou sowest in the Earth, will not be capable of the Fire, then thy qualifying or fountain Spirits, which thou sowest in thy Life-time, and are sown in thy *Departure* from hence, will *rise* again in the same *Salitter* which thou hast sown, and will triumph therein, and become a *Body* again.

^b Or whose *Salitter*. See Ch. 10. verse 107. the *Salitter* which they have corrupted. And Ch. 11. verse 157. the corrupted *Salitter*.

40. But he ^b that will be *capable* of the kindled Fire of the seven Spirits of God, he shall *abide* therein, and his qualifying or fountain Spirits shall rise in *belliss* Pain, which I shall demonstrate clearly in its due Place.

41. I cannot describe unto thee the whole Deity by the Circumference or Extent of a Circle, for it is unmeasurable; but to *that Spirit* which is in God's Love it is *not* incomprehensible: It comprehends it well, yet but in Part; therefore take one Part after another, and then you will see the *Whole*.

42. In this Corruption we cannot get higher than with such a Revelation, neither does this World inclose itself any higher, both as to the Beginning and the End.

43. I would very fain see *somewhat bigger* in this my anxious Generating or Birth, whereby my sick Adam might be refreshed.

44. But I look round about me in all the World, and can find out *nothing*; all is sick, lame and wounded; moreover, blind, deaf and dumb.

45. I have read the Writings of very high Masters, hoping to find therein the Ground and true Depth; but I have found nothing, but a *half dead* Spirit, which in Anxiety travels and labours for Health, and yet because of its great Weakness *cannot* attain perfect Power.

46. Thus I stand yet as an anxious Woman in Travail, and seek *perfect* Refreshing, but find only the Scent or Smell, or Savour in its rising up, wherein the Spirit examines what Power *sticks* in the true Cordial, and in the mean While refreshes itself in its Sickness with that *perfect* Smell or Savour, till the true *Samaritan* comes, who will dress and bind up its Wounds and heal it, and bring it to the eternal *Inn* or Lodging, then it shall enjoy the *perfect* Taste.

47. This *Herb*, which I mean here, from whose Fragrance my Spirit takes its Refreshing, every Country Ploughman does not know it, nor every Doctor, the one is as ignorant of it as the other; it grows indeed in every Garden, but in many it is quite spoiled and naught: For the Quality of the Soil or Ground is in *Fault*. And therefore Men do not know it, nay the *Children of this Mystery* do hardly know it; for this Knowledge has been very rare, dear, and precious, from the Beginning of the World to this *Time*.

48. Though in many, a Source or Fountain and Quality has risen up, but then suddenly Pride pressed after it, and *spoiled* all; whereupon it was *unwilling* to write it down in its Mother-Tongue; it supposed that was *too* childish a Thing, it must show it in a *deeper* Language, that the World should see that it is manly; and for its *Advantage*, it kept it in secret, and *daubed* it with deep strange Names, that Men might not know it; such a *Beast* is the Devil's proud Disease.

49. But hear, thou simple Mother, who bringest all the Children into this World, who afterwards in their Rising up are *ashamed* of thee and despise thee, and yet are *thy* Children which thou hast brought forth.

50. Thus saith the Spirit, which rises up in the seven Spirits of God, which is thy Father, despair not, behold I am thy Strength, and thy Power, I will fill to thee a mild Draught in thy Age.

51. Seeing all thy Children despise thee, whom thou didst bear, and hast given them Suck in their Childhood, and will not give thee any Attendance, or minister to thee in thy high or old Age; therefore I will comfort thee, and will give unto thee a young SON in thy high or old Age; he shall abide in thy House as long as thou livest, and attend thee or minister to thee, and comfort thee against all the Raving and Raging of thy proud Children.

Now here observe further concerning the Mercurius, Tone, or Sound.

52. All Qualities take their ¹ Beginning-Original in their Middle or Center: Therefore observe *where* the Fire is generated; for *there* rises up the Flash of the Life of all the Qualities, and is *caught* in the Water, so that it remains *shining*; and is dried in the Astringency, so that it remains *corporeal*, and becomes shining, bright, and clear.

¹ Finite or transitory Original.

Observe here,

53. For Instance: Kindle some Wood, and *then* you will see the Mystery: The Fire kindles itself in the *Hardness* of the Wood; and this is now the astringent hard Quality, the Quality or Source *Saturnus*, which *makes* the Wood hard and dry.

54. But now the *Light*, that is, the Flash, does not consist in the Hardness, otherwise a Stone also would burn and give Light, but the Light subsists only in the *Sap* of the Wood, that is, in the ^k Water.

^k Or Oiliness.

55. Whilst there is Sap in the Wood, the Fire *shines* as a shining Light; but when the Sap is consumed in the Wood, the shining Light *goes out*, and the Wood becomes a glowing Coal.

56. Now behold, the Fierceness which rises up in the Light, consists *not* in the Water of the Wood, but when the Heat rises up in the Hardness, then is the Flash *generated*, which the Sap in the Wood first catches, whereby the *Water* becomes shining.

57. The Fierceness or Bitterness is generated in the Midst or Center of the Hardness, and the *Heat* is generated in the Flash, and therein also it subsists; and so far as the Flash, that is, the *Flame* of the Fire, reaches, so far also reaches the *Fierceness* of the Bitterness, which is the Son of the Hardness and Heat.

58. But thou must know this Mystery, that the Bitterness is *already* in the Wood, else the fierce Bitterness would not so suddenly generate itself like *Lightning* in the natural Fire.

59. For as the Body of the Fire generates itself, when Wood is kindled, in such a Manner likewise is the *Wood* generated in and above the Earth.

60. But if the Fierceness should be generated in the shining Light, then surely it would reach *as far* also as the Splendor or Shining of the Light, but it does not so.

61. But thus it is; the Flash is the *Mother* of the Light: For the Flash generates the Light, and is the *Father* of the Fierceness; for the Fierceness abides in the Flash as a *Seed* in the Father, and that Flash generates also the Tone or Sound.

62. When it goes from the Hardness and Heat, then the Hardness makes a *knocking* Sound in the Flash, and the Heat rings forth, and the Light in the Flash makes the Ringing *shrill*, and the Water mitigates it, and then in the Astringency and Hardness it is caught and dried up, so that it is a *corporeal* Spirit in all the Qualities.

63. For *every* Spirit in the seven Spirits of God is impregnated with *all* the seven Spirits, and they all are one in another as *one* Spirit, neither of them is without the other.

64. Only the Birth therein is *thus*, and so the one generates the other, in and through itself, and the Birth *lasts* or continues thus from Eternity to Eternity.

65. Here I will have the Reader warned, that he rightly *consider* the Divine Birth. Thou must *not* think that one Spirit stands *by* another, as you see the Stars of Heaven stand one by another.

66. But all the seven are *one in another* as *one* Spirit; as this may be conceived in Man, who has *several* Thoughts, because of the Operation of the seven Spirits of God, which keep and reside in the *human Body*.

67. But you may say to me, Thou art foolish in this; for *any Member* of the whole Body has the *Power* of the other.

68. Yet in what Quality soever thou excitest or *awakenest* the Spirit, and makest it operative or qualifying, according to that same Quality, the Thoughts rise up, and *govern* the Mind.

69. If thou stirrest or awakest the Spirit in the Fire, then there rises up in thee the bitter and harsh *Anger*; for as soon as the Fire is kindled, which is done in the Hardness and Fierceness, *then* springs up the bitter Fierceness or Wrath in the Flash.

70. For when thou elevatest thyself in thy Body towards or *against* any Thing, be it in Love or in Anger, *that* which thou liftest up thyself towards or against, thou kindlest the *Quality* of, and that it is which *burns* in thy compacted incorporated Spirit; but that qualifying or conditioning Spirit is *excited* in the Flash.

71. For when thou lookest upon any Thing which does *not please* thee, but is *against* or contrary to thee, then thou *raisest up* the Fountain of thy Heart, as when thou takest a Stone, and therewith strikest Fire on a Steel, and so when the *Spark* catches Fire in the Heart, *then* the Fire kindles.

72. At first it *glows*, but when thou stirrest the Source or Fountain of the Heart more violently, then it is as when thou *blowest* the Fire, so that the *Flame* is kindled; and then it is high Time to quench it, else the Fire will be too great, and then it *burns* and consumes, and does Hurt to *its Neighbour*.

Question.

73. Thou askest: *How* can a Man quench this kindled Fire?

Answer.

74. Hearken, thou hast the *sweet Water* in thee, pour that into the Fire, and then it goes out: If thou *lettest* it burn, then it consumes in thee the Sap, that is, in all the seven qualifying or fountain Spirits, so thou wilt become dry.

75. *When that is done, then thou art a bellish Fire-Brand, and a Billet or Faggot to lay upon the bellish Fire, and then there is no Remedy for thee eternally.*

76. But when thou lookest upon a Thing which *pleases* thee, and awakenest the Spirit in thine Heart, then thou kindlest the Fire in thine Heart, which burns first in the sweet Water like a *glowing Coal*.

77. And whilst it is but *glimmering*, it is only a gentle soft longing Delight, or pleasing Lust in thee, and does *not* consume thee; but if thy Heart be in a greater Commotion, and thou kindlest the sweet Quality or Fountain, so that it becomes a *burning Flame*, then thou kindlest all the qualifying or fountain Spirits, and then the whole Body burns, and so Mouth and Hands fall on to Work.

78. *This Fire* is the most dangerous and hurtful, and has spoiled most since the World began, and it is a *very hard* Matter to quench it; for when it is kindled, it burns in the *sweet Water* in the Flash of Life, and must be quenched through *Bitterness*, which is scarce a Water, but much *rather* is a Fire.

79. *Therefore* also there follows a heavy, sad, sorrowful Mind, when one is to forsake that which burns in his Love-fire in the sweet Fountain Water.

80. But thou must know, that thou in the Government of thy Mind art *thine own* Lord and Master, there will rise up *no* Fire to thee in the Circle or whole Circumference of thy Body and Spirit, *unless* thou awakenest it *thyself*.

81. It is true, all thy Spirits spring and move in thee, and rise up in thee, and indeed *always* one Spirit has *more* Power in thee than another.

82. For if the Government of the Spirits were in one Man as in another, then we should *all* have *one* Will and Form; but they are all Seven in *the Power* of thy compacted incorporated Spirit, which Spirit is the S O U L.

[" 83. *It has in it the first Principle; the Spirit of the Soul has the Second; and the astral or starry Spirit in the Elements has the Third, viz. this World.*"]

Q.

84. Now if a Fire rises up in one qualifying or fountain Spirit, then that is *not concealed* or hidden from the Soul, it may instantly awaken the other qualifying or fountain Spirits, which are *contrary* to the kindled Fire, and *may* quench it.

85. But if the Fire will be, or becomes *too big*, then has the Soul a *Prison*, wherein it may shut up the kindled Spirit, *viz.* in the hard astringent Quality, and the *other* Spirits must be the Gaolers, till their Wrath is allayed, and the Fire is *extinguished*.

Observe what that is.

86. When *one* qualifying or fountain Spirit drives thee too strongly, or presses thee *too hard* to a Thing which is against *the Law of Nature*, then thou must turn thy *Eyes* away from it: If that will not help, then take *that Spirit*, and cast it into Prison.

87. That is, turn thy Heart *away* from temporal Pleasure and Voluptuousness, from Fulness of Eating and Drinking, from the *Riches* of this World, and think that to-day is the *last Day* of the *End* of thy *Body*; turn away from the *Wantonness* of the World, and call *earnestly* to God, and yield or submit thyself to him.

88. When thou dost so, then the World *mocks* thee, and thou art a *Fool* to them. But bear *this Cross* patiently, and let not the imprisoned Spirit get out of Prison again, but trust in God, and *he will set upon thee the Crown of the divine Joy*.

89. But if the Spirit *breaks out* of Prison, then put it in again, *make good* thy Part against it as long as thou livest, and if thou gettest so much Advantage, that it does

not *wholy* kindle the Source or Fountain of thy Heart, whereby thy Soul *would* become a dry Fire-Brand of Wood, each Fountain or Source having yet its Sap, *when* thou departest from hence, then will not that kindled Fire at the Last Judgment Day hurt thee; nor will it cleave or *stick* in thy Spirits which retain their Sap; but after this anxious Affliction and Trouble, thou wilt be in the Resurrection a *triumphing Angel of God*.

Question.

90. But now thou mayest say: Is there in God also a *contrary* Will or Opposition among or between the Spirits of God?

Answer.

91. No: Though I show here their *earnest* Birth, how earnestly and severely the Spirits of God are generated, whereby every one may very well understand the great earnest *Severity* of God; yet it does *not therefore follow*, that there is a Disunion or *Discord* among them: For the very innermost *deepest* Birth or Geniture in the Heart or Kernel is only and altogether *so*, which no Creature can apprehend in the Body; but in the *Flash*, where the hidden Spirit is generated, there it will be apprehended; for that is also generated in *such* a Manner, and in such a Power as is here mentioned.

92. But unto me is opened the Gate of my *Mind*, so that I *can* see and discern it, else it would indeed remain concealed with, and hidden to me, *till* the Day of the Resurrection from the Dead; yea, it has been concealed from *all Men*, since the Beginning of the World; but I submit my Will to God's Will, let him do what he pleases.

93. In God *all* the Spirits triumph as *one* Spirit, and one Spirit always mitigates and loves the other, and so there is Nothing but mere Joy and Delight: But their *severe* Birth or Geniture, which is effected or done in *secret*, must be so: For Life, Understanding, and Omniscience are *thus* generated; and *this is an eternal Birth or Geniture, which is never otherwise*.

94. Thou must not think that perhaps in Heaven there is *some* Manner of Body which *only* is thus generated, *which* above all other Things is called God.

95. No; but the whole Divine Power which itself is Heaven, and the Heaven of *all* Heavens, is *so* generated, and that is called GOD *the Father*; of whom all holy Angels are generated, and live also in the same Power; also the Spirit of all Angels in their Body is always continually and eternally *thus* generated; in like Manner also is the *Spirit* of all Men.

96. For this World belongs as well to the Body or *Corpus* of God the Father, as the Heaven does; but the *Spirits* which are in the Locality or Space of this World, were kindled through King *Lucifer*, in his Elevation, so that all Things in this World are as it were *half* faint and dead: And *therefore* it is, that we poor Men are so very much blinded, and live in so great and *desperate* Danger.

97. Yet thou must *not* therefore think, that the heavenly Light in this World, in the qualifying or fountain Spirits of God, is *quite* extinct: No; there is only a Duskiness or dim *Obscurity* upon it, so that we cannot apprehend it with our *corrupted* Eyes.

98. But if God did but *once* put away that Duskiness, which moves about the Light, and that thy Eyes were opened, then in *that* very Place where thou standest, sittest, or liest, thou shouldst see *the glorious Countenance or Face of God and the whole heavenly Gate*.

99. Thou needest not first to cast thine Eyes up into Heaven, for it is written: "The Word is near thee, viz. on thy Lips, and in thy Heart."

100. *Yea, God is so near thee, that the Birth or Geniture of the Holy Trinity is done or wrought even in thy Heart, yea all the Three Persons are generated in thy Heart, even God the Father, Son, and Holy Ghost.*

101. Now when I write here concerning the Midst or Center, that the Fountain of the Divine Birth or Geniture is in the Midst or Center, the Meaning is *not*, that in Heaven there is a peculiar or *several* Place, or a peculiar *several* Body, wherein the Fire of the divine Life rises up, out of which the seven Spirits of God go forth into the *whole Deep* of the Father.

102. No; but I speak in a corporeal, or angelical, or human Way, that the *Reader* may the better understand it, in such a Manner, as the angelical Creatures were imaged or framed, and as it is in God every where *universally*.

103. For thou canst not nominate any Place, either in Heaven or in this World, wherein the Divine Birth or Geniture is *not thus*, be it in an Angel, or holy Man, or any where else.

104. Wheresoever one qualifying or fountain Spirit in the Divine Power is *touched* or stirred, let the Place be where, or Thing what it will, *except* in the Devils, and all wicked damned Men, there is the Fountain of the Divine Birth or Geniture directly at Hand, and there *already* are all the seven qualifying or fountain Spirits of God.

105. As when thou wouldst make a spacious *creature's* circumscribed Circle, and hadst the whole Deity peculiarly *apart* therein, then just so as it is generated in a Creature, so it is also in the whole Deep of the Father in all Places and Parts thereof, and in all *Things*.

Note.

106. *And in such a Manner is God an almighty, all-knowing, all-seeing, all-bearing, all-smelling, all-tasting, all-feeling God, who is every where, and proves the Hearts and Reins of the Creatures.*

107. And in such a Manner, Heaven and Earth are *his*; also in such a Manner all the Devils, together with all wicked Men, must be *his* eternal Prisoners, and in the *Salitter*, which they have corrupted and kindled in their Place or Space, must endure eternal Pain and Torment, and moreover eternal Shame and Reproach.

108. For the total *glorious* Face of God, together with all the holy Angels, will shine bright and gloriously above them and under them, and round about *them* on every Side.

109. And all holy Angels, together with all holy Men, will eternally triumph above them, below them, and round about *them*, and for great Joy, Delight, and Pleasantness, sing of God's *Holiness*, of their royal Kingly Government or Regimen, and of the gracious, amiable, blessed Fruit of the heavenly Spring or *Vegetation*; and that will go forth according to the Qualities of the seven Spirits of God, in many various *Voices*.

110. On the contrary, the Devils with all wicked Men will be *forced* into a Hole, where a hellish Stink will burn, boil, and rise up, and the hellish Fire, and hellish Coldness and Bitterness, will *burn* after the Manner of the kindled Spirits of God, eternally in their Body, as also in their *Courts*, Dominions, Regions, Space, or Circumference.

111. Nay, if they could be locked in or barred up into a *Hole*, that the angry Face of God might *not* touch them, then they might be quiet and contented, and would not be necessitated to endure eternal Ignominy, Shame, and Reproach.

112. But here is no Help, their *Torment* increases, and becomes but the greater; the more they bewail it, the *more* does the hellish Fierceness or Wrath kindle itself, they

must lie in Hell, as dead Bones, like singed scorched Sheep in the Fire, their *Stink* and *Abomination* gnaws them.

113. They dare not lift up their Eyes for Shame, for they see in their Circumference, Courts, or *Regions*, nothing else but only a severe Judge; and above them, and on all Sides of them, they see the eternal Joy.

R. [" 114. Not that they apprehend and behold it, but they have a Kind of Knowledge of it in the Center."]]

115. Here is Lamentation and Woe, *Yelling* and Crying, and no Deliverance; it is with them as if it did continually thunder and lighten tempestuously.

116. For the kindled Spirits of God generate themselves thus.

I. The Hardness generates a hard, raw, rough, cold, and astringent Quality.

II. The Sweetness is grown faint, like a glowing Coal, when there is no more Sap in the Wood, that gasps, and there is no Refreshment for it.

III. The Bitterness tears like a hot Plague, and is as bitter as Gall.

IV. The Fire burns as a fierce wrathful Sulphur.

V. Love is an Enmity here.

VI. The Sound is a mere Beating, *Rumbling*, or Cracking, like the Noise of a Fire breaking forth out of a hollow Place, as if it were great Claps of Thunder.

VII. The Circuit, Legion, Court, or Residence of the Body is a House of Mourning.

117. Their Food is *Abomination*, and grows from the Fierceness of all Qualities; Lamentation and Woe, and that for ever without End; there is no Time there; another King sits on their Throne, which keeps or holds a Judgment for ever; they are only his Footstool.

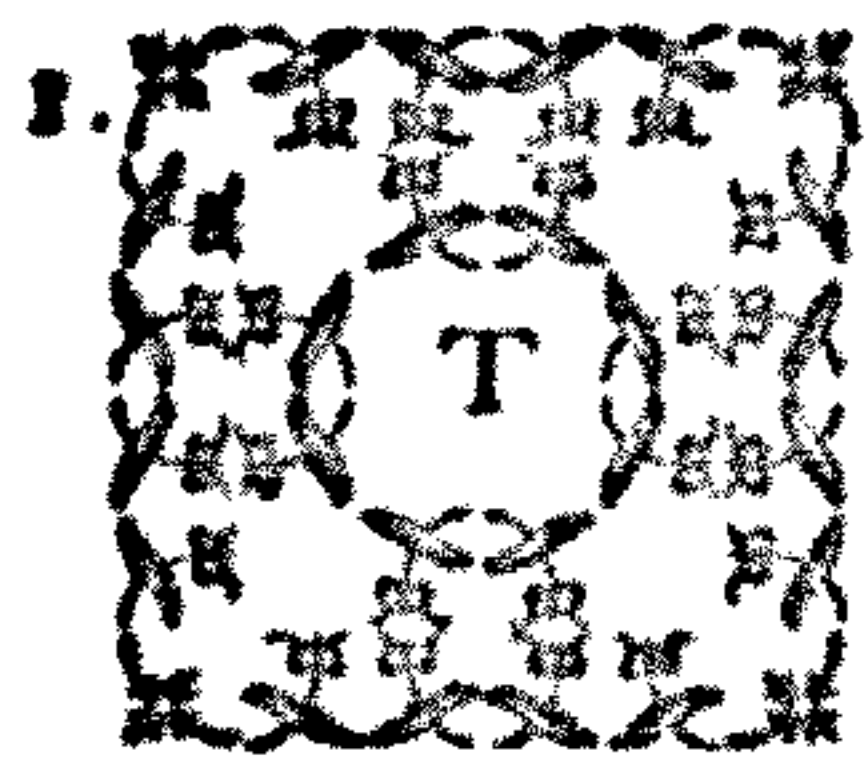
118. O Beauty, *Pleasure*, and Voluptuousness of this World! O Riches, and proud Stateliness! O Might and *Power*! Thy unrighteous Judgment and great *Pomp*, with all thy Pleasure and Voluptuousness, lie all together on a Heap, and are become a hellish Fire!

119. Now eat and drink, now trim and dress thyself therewith, and domineer therein, thou fair Goddess, how art thou become a *Whore*, and thy Shame and Reproach continue for ever!



The Eleventh Chapter.

VII. *Of the Seventh Qualifying or Fountain Spirit in the Divine Power.*



1. THE *Seventh* Spirit of God in the Divine Power is the *Corpus* or Body, which is generated out of the other *Six* Spirits, wherein all heavenly Figures subsist, and wherein all Things image and form themselves, and wherein all *Beauty* and Joy rise up.

2. This is the very Spirit of Nature, yea *Nature* itself, wherein Apprehensibility or Comprehensibility consists, and wherein all Creatures are formed in Heaven and on Earth. Yea *Heaven* itself is therein formed; and all *Naturality* in the whole God consists in *this* Spirit.

3. If it was not for this Spirit, there would be neither Angel nor Man, and God would be an *unsearchable* Being, subsisting *only* in an unsearchable Power.

Question.

4. Now the Question is : How is this Form ? Or in what Manner is this so ?

Answer.

If thou art a rational mercurial Spirit, which *presses* through all the seven Spirits of God, and beholds, proves and examines them, how they are, then thou wilt, by the *Explanation* of this seventh Spirit, conceive and understand the *Operation*, and the *Being* of the whole Deity, and apprehend it in thy Sense or Mind.

5. " But if thou *understandest* nothing by this Spirit, then let this Book alone, and *(Richte)* Judge neither of the Cold nor of the Warmth therein : For *thou* art too hard bound and captivated in *Saturnus*, and art not a Philosopher in this World."

6. Let thy *(Richten)* Judging alone, or else thou wilt receive thy *evil* Wages for it ; therefore I will have thee faithfully warned of it. Tarry till thou comest into the other Life, for then the heavenly Gate *will* be opened to thee, and then thou also wilt understand this.

Now observe the Depth.

7. Here I must *lay bold* on the whole divine Body in the Midst or Center at the Heart, and explain the whole Body, how Nature is or exists, and there you will see *the biggest Ground*, how all the seven Spirits of God *continually* generate one another, and *how* the Deity has neither Beginning nor End.

8. Therefore behold and see the longing desired Pleasure of thy Spirit, the eternal divine *Joyfulness*, and the heavenly Delight and corporeal Joy, which in all Eternity has *no* End.

Now observe,

9. When the Flash rises up in the Center, then the divine Birth stands in its full Operation : In God it is continually and *eternally* thus ; but *not* so in us poor fleshly Children.

10. In this Life, the triumphing divine Birth lasteth in us Men only *so long* as the Flash lasteth, therefore our *Knowledge is but in Part*, whereas in God the Flash stands unchangeably, always eternally thus.

11. Behold, all the seven Spirits of *God* are generated alike together at once ; none of them is the first, and none of them is the last ; but we must have an Eye to the Kernel, and consider how the divine Birth or *Geniture* rises up, otherwise Man understands it not.

12. For the Creatures cannot comprehend *at once* all the seven Spirits, one in another, but they look upon them ; but when one Spirit is touched or stirred, then that touches or stirs all the other, and then the Birth or *Geniture* stands in full Power.

13. Therefore it has a Beginning *in Man*, but none *in God* ; and therefore I must also write in a *creaturely* Manner, or else thou *canst not* understand it.

14. Behold all the seven Spirits without the Flash were a dark Valley, but when the *Flash* rises up between the astringent and bitter Qualities, in the Heat, then it becomes *shining* in the sweet Water, and in the Flames of the Heat it becomes bitter, and triumphing and living, and in the astringent it becomes corporeal, dry and *bright*.

15. And now these four Spirits move themselves in the Flash, for all the four become living therein, and so now the Power of these four rises up in the Flash, as if the *Life* rose up, and the *Power* which is risen up in the Flash is the Love, which is the *fifth Spirit*.

16. And that Power moves so very pleasantly and amiably in the Flash, as if a dead Spirit became living, and was suddenly in a Moment set into great Clarity or *Brightness*.

Gregorius
Richter, Pri-
marius Zau
Gorlitz.
Gregory
Richter, the
Primate or
Superinten-
dant of the
Clergy of
Gorlitz.

17. Now in this Moving one Power touches or stirs the other : And first the astringent beats or strikes, and the Heat makes in that Beating or Stroke a *clear* ringing Sound, and the bitter Power divides the Ringing, and the Water makes it mild and soft, and mitigates it; and this is *the sixth Spirit*.

18. And now the Tone in all the *five* Spirits rises up like a melodious pleasant Music, and remains so standing; for the astringent Quality exsiccates or dries it up.

19. So now, in the same Sound *that is gone forth*, which now subsists, being dried, and is the Power of *all the six* qualifying or fountain Spirits, and is as it were the *seed* of the other six Spirits, which they have there compacted or incorporated together, and made one Spirit of it, which has the Quality of *all* the Spirits: And that is *the seventh Spirit of God* in the divine Power.

20. Now this Spirit subsists in its Colour like Azure or Heaven-*Blew*, for it is generated out of all the six Spirits; and when the Flash, which stands in the Midst or Center in the Heat, *shines* into the other Spirits, so that they rise up in the Flash, and generate the seventh Spirit, then the *Flash* rises up also in the Birth of the *six* Spirits together in the *Seventh*.

21. But because the Seventh has no *peculiar* Quality in it, therefore cannot the Flash in the Seventh be brighter, but it receives from the Seventh the *corporeal* Being of all the seven Spirits, and the Flash stands in the Midst or *Center* of these seven Spirits, and is generated from all the Seven.

22. And the seven Spirits are the *Father* of the Light, and the Light is their Son, which they always continually generate thus from Eternity to Eternity, and the Light enlightens and always eternally makes the seven Spirits living and joyful, for they all receive their Rising and *Life* in the Power of Light.

23. Again, they all generate the Light, and all are together alike the Father of the Light, and the Light generates no one Spirit, but makes them *all* Living and *Joyful*, that they always continually stand in the Birth.

24. Behold I will show it thee once more, that so by *any means* thou mayest apprehend it, that this high Work *may not* pass away in vain without Profit to *thee*.

25. The astringent Quality is the *first* Spirit, and that attracts or draws together and makes all dry: The sweet Quality is the *second* Spirit, and that softens or mitigates it: Now the *third* Spirit is the bitter Spirit, which exists from the fourth and first.

26. And so when the third Spirit in its Rage *rubs* itself in the Astringent, then it kindles the *Fire*, and then the *Fierceness* in the Fire rises up in the Astringent. In that Fierceness now the bitter Spirit becomes *self-subsisting*; and in the sweet it becomes meek or *mild*; and in the hard it becomes *corporeal*; and so now it subsists, and is also the *fourth* Spirit.

27. Now the Flash in the Power of these *four* goes forth in the Heat, and rises up in the sweet Spring Water or Fountain; the Bitter makes it *triumphing*; the Astringent makes it *shining*, dry, and corporeal; and the Sweet makes it meek and *mild*; and so it receives its first Shining and Lustre in the Sweet; and here now the Flash, or the Light, subsists in the Midst or Center, as a *Heart*.

28. Now when that Light, which stands in the Midst or Center, shines *into* the four Spirits, then the Power of the *four* Spirits rises up in the Light, and they become Living, and *love* the Light; that is, they take it into them, and are impregnated with it, and that Spirit which is so taken in, is the Love of the Life, which is the fifth Spirit.

29. Now when they have taken the Love into them, then they qualify, act or *operate* for great Joy; for the one sees the other in the Light, and so the one touches or stirs the other.

30. And then the Tone rises up; and the hard Spirit beats, strikes, or *thumps*; but the Sweet makes that Beating or Striking *mild*; and the Bitter *divides* it according

to the Condition or Kind of every Quality; the Fourth causes the *Ringings*; the Fifth causes *Joyfulness*; and the compacted incorporated Sounding is the *Tone* or *Tune*, or the *sixth* Spirit.

31. In this *Tone* rises up the *Power* of all the six Spirits, and becomes a palpable *Body*, to speak after an angelical Manner, and subsists in the *Power* of the other six Spirits, and in the *Light*; and this is the *Body* of *Nature*, wherein all heavenly Creatures, Ideas, Figures, and Sprouts, or Vegetations, are imaged or fashioned.

The Holy Gates.

32. But the *Light*, which subsists in the *Midst* or *Center* in all the seven Spirits, and wherein stands the *Life* of all the seven Spirits, whereby all seven become triumphing and joyful, and wherein the heavenly *Joyfulness* rises up, this is *that* which all the seven Spirits generate, and that is the *Son* of all the seven Spirits, and the seven Spirits are its *Father*, which generate the *Light*; and the *Light* generates in them the *Life*; and the *Light* is the *Heart* of the seven Spirits.

33. And this *Light* is the true *Son* of *God*, whom we Christians worship and honour, as the second Person in the *Holy Trinity*.

34. And all the seven Spirits of *God* together, are *God* the *Father*.

35. For no one Spirit of them is *alone* or without the other; they all seven generate one another; for if one was wanting, the other could not be.

36. But the *Light* is another *Person*, for it is continually generated out of, or from the seven Spirits, and the seven Spirits rise up continually in the *Light*; and the Powers of these seven Spirits go forth continually in the *Glance* or *Splendor* of the *Light* in the seventh ^a *Nature-spirit*, and form and image all in the *seventh* Spirit; and this *Out-going* ^a *Or Spirit of Nature.*
or *Exit* in the *Light* is the *Holy Ghost*.

37. The *Flash*, or *Stock*, or *Pith*, or the *Heart*, which is generated in the Powers, remains standing in the *Midst* or *Center*, and that is the *Son*; and the *Splendor* or *Glance* in all the Powers goes forth from the *Father* and the *Son*, in all the Powers of the *Father*, and forms and images in the seventh *Nature-spirit* all, according to the *Power* and *Operation* of the seven Spirits, and according to their *Distinction* and *Impulse*. And this is the true *Holy Ghost*, whom we Christians honour and adore for the third Person in the *Deity*.

38. Thus, O blind Jew, Turk and Heathen, thou seest that there are *Three Persons* in the *Deity*, thou canst not deny it, for thou livest and art, or hast thy *Being* in the *Three Persons*, and thou hast thy *Life* from them, and in the *Power* of these *Three Persons* thou art to rise from the *Dead* at the last Day, and live *Eternally*.

Note.

39. Now if thou hast lived well and *holily* in the *Law* of *Nature*, in this *World*, and hast not extinguished the clear *Flash*, which is the *Son* of *God*, which teaches thee the *Law* of *Nature* in thy seven qualifying or fountain Spirits, and hast not put it out through a fierce *Elevation*, which runs on contrary to the ^a *Knowledge* of *Nature*, then ^a *Or Conscience.*
wilt thou with all Christians live in eternal *Joy*.

Note.

[40. "The *Law* of *Nature* is the *Divine Ordinance* out of the *Center* of *Nature*, he ^{S.}
"that can live therein, needs no other *Law*, for he fulfills the *Will* of *God*."]]

41. For it lies not in thy ^a *Unbelief* to hinder it; thy *Unbelief* does not take away ^a *Or Ignorance.*
or make void the *Truth* of *God*: but *Faith* blows up the *Spirit* of *Hope*, and testifies
that we are *God's* Children. The *Faith* is generated in the *Flash*, and wrestles so long
with *God*, till it overcomes and gets the *Victory*.

42. Thou judgest us, and thereby thou judgest thyself, in that thou blowest up the
zealous or jealous *Spirit* in *Anger* and *Wrath*, which extinguishes thy *Light*.

• Note. • But if thou art grown on a *sweet Tree*, and *suppressest* the evil Influence or *Suggestions*, and livest well and holily in the Law of Nature, that shows thee very well what is *right*, if thou art not indeed grown out from a *fierce* or *wrathful Twig* or *Branch*.

T. [43. "Here is meant or understood, out of or from a very wicked Seed, out of which there often grows a Thistle; though yet there were a Remedy, if the Will was but once broken; but it is a rare and precious Thing; however indeed on a good Tree it is often so, that some Branches also wither."]

Note.

44. Moreover, thou art blind. For who shall separate thee from the *Love of God*, in which thou art born or generated, and wherein thou livest, if thou persevereest, and continuest therein till the End? Who shall separate thee from God, in whom thou hast lived *here*?

45. That which thou hast *sown* in the Ground, that will spring up, be it Rye. Wheat, Barley, Tares or Thorns; that which is not combustible or capable of the final or late Fire, that will not burn at all: But God will not corrupt or spoil his good Seed *himself*, but will husband, *till*, and manure it, that it may bear *Fruit* in the eternal Life.

46. Seeing then *all* live and have their Being in God, why do the *Weeds* glory and boast against the *Wheat*? Dost thou think, that God is a Dissembler, and that he regards or respects *any Man's Person*, or *Name*?

47. What Man was the Father of us All? Was it not *Adam*? And when his Son *Cain* lived *wickedly* before God, why did not his Father *Adam* help him? But here it may be said: *He that sinneth, shall be punished.*

• Ezek. 18.
4, 20.

48. If *Cain* had not *quenched* or extinguished his Light, *who* could have separated him from the *Love of God*?

49. So thou also, thou boastest thou art a Christian, and knowest the Light, why dost thou *not* walk therein? Dost thou think the *Name* will *make* thee *Holy*? Tarry, Friend, till thou comest thither into the other World, then thou wilt know it by Experience. Behold! *many* a Jew, Turk, and Heathen, will *sooner* enter into the Kingdom of Heaven, who had indeed *their Lamps well trimmed and furnished*, than thou who boastest.

Question.

50. What Prerogative or Advantage then have the Christians?

Answer.

51. Very much; for they *know the Way of Life*, and know *how* they should rise from the Fall: But if any *will lie still*, then he must be thrown into the *Ditch*, and there must perish with all the *wicked Heathens*.

52. Therefore take heed what thou dost, and consider what thou art; thou *judgest* others, and art *blind* thyself.

53. But the Spirit saith, thou hast no Cause for it, *viz.* to judge him who is *better* than thee: Have we not all *one* Flesh, and our Life subsists in God, be it in his Love, or in his Anger? For *what thou sowest, that thou shalt reap.*

Note.

54. God is not the Cause that thou art lost: For the Law, to do Right or *Righteousness*, is written in *Nature*, and thou hast *that very Book* in thy Heart.

55. Thou knowest very well, that thou *shouldst* deal well and friendly with thy Neighbour; also thou knowest well, that thou shouldst *not vilify* thy own Life, that is, thou shouldst not bemoire and *defile* thy own Body and Soul, and lay open their Shame.

56. Surely *berain* consists the Pith and Kernel, and the Love of God. God does not regard any Man's *Name* or *Birth*, but he that moves or acts in the Love of God, moves in the *Light*, and the Light is the Heart of God. Now he that *sits* in the Heart of God, who can spew him out from thence? No one; for he is begotten or generated in God.

57. O thou blind, *half-dead* World, cease from thy Judging; O thou blind Jew, Turk, and Heathen, desist from thy *calumniating*, and submit thyself in Obedience to God, and walk in the Light, then thou wilt *see how* thou shouldst rise from thy Fall, and how thou shouldst arm thyself in this World against the hellish *Fierceness* and Wrath, and how thou mayest overcome, and live *with God* eternally.

58. Most certainly *there is but One God*; but when the Veil is put away from thy Eyes, so that thou seest and knowest *him*, then thou wilt also see and know *all* thy Brethren, whether they be *Christians, Jews, Turks, or Heathens*.

59. Or dost thou think that God is the God of you *Christians* only? Do not the *Heathens* also live in God, ' *whosoever doth Right or Righteousness, God loves and* Acts 10. 35. *accepts him.*

60. Or what didst thou know, that art a Christian, *how God would* redeem and deliver thee from Evil? What Friendship and *Familiarity* hadst thou with HIM? or what Covenant hadst thou made with HIM, *when God* caused his Son to become Man, or be incarnate, to redeem *Mankind*? Is he only *thy King*? Is it not written, ' *He is the Comfort of all the Heathen.*

• Haggai 2. 7.

61. Hearken, ' *By one Man Sin came into the World, and pressed through one upon all. And through one came the Redemption into the World, and pressed through one upon all.* What therefore lies in *any Man's* Knowledge? No! indeed, thou didst not know how God would deal with thee, when *thou wast dead* in Sins.

• Rom. 5. 18.

62. Now as *Sin* without Distinction reigns through one Man over all, so *Mercy* and Redemption reigns through one over all.

63. But unto those Heathens, Jews, and Turks, *Blindness did befall*, yet notwithstanding they stand in an anxious Birth, and *seek* for a Rest; they *desire* Grace, though they seek not for it at the right Mark, or in the right Place or Limit: but *God is every where*, and looks upon the Ground of the *Heart*.

64. But if in their anxious Birth the Light be generated *in them*, what art thou that judgest them?

65. Behold! thou blind Man, I will demonstrate this to thee thus: Go into a Meadow, there thou seest *several* Sorts of Herbs, and Flowers; thou seest some that are bitter, some tart, sweet, sour, white, yellow, red, blue, green, and many various Sorts.

66. Do they not all grow out of the *Earth*? Do they not stand one by another? Does the one *grudge* the beauteous Form of the other?

67. But if one among them lifts up itself too high in its Growth, and so *witthers*, because it has not Sap enough, how can the *Earth* help it? Does it not afford its Sap to *that* as well as to the other?

68. But if *Thorns* grow among them, and the Mower comes to reap his Crop, he cuts them down together, but he casts out the Thorns, and they are to be *burnt* in the Fire; but the various Flowers and good Crop he gathers, and causes it to be brought into his Barn.

69. Thus it is also with Men, there are *Diversities* of Gifts and Accomplishments, Endowments, or Aptitudes; one it may be is much *lighter* or brighter in God than

another; but all the while they do not *wither in the Spirit*, they are not rejectible; but when the *Spirit* withers, then that is good and useful for Nothing but for Fuel, and is only as Wood for the Fire.

70. But if the Turks be of an *astringent* Quality, and the Heathens of a *bitter*, what is that to thee? Is the Light become *shining* in the astringent and bitter Qualities? then it gives Light also.

71. But thou art generated in the Heat, where the Light rises up in the *sweet* Spring or Fountain-Water; have a Care lest the Heat *burn* thee; it is Time, thou shouldst do well to *quench* that.

Question.

72. Thou sayest: Is it *right* then that the Heathens, Jews, and Turks, should persevere in their *Blindness*?

Answer.

73. No; but this I say; How can he see, that has *no Eyes*? For what does the poor lay or vulgar Man know of the *Tumults* which the Priests have in their Drunkenness? He goes on in his Simplicity, and generates anxiously in his *spiritual* Birth.

Question.

74. But then thou sayest; has God blinded the Turks, Jews, and Heathens?

Answer.

75. No; but when God kindled the Light for them, then they lived after the Pleasures, *Voluptuousness* and Lusts of their own Hearts, and would not be led or directed by the *Spirit*, and so the *outward* Light extinguished.

76. But it is not therefore so *totally* extinguished, that it *could not* be generated in Man; for Man is out of or from God, and lives in God, be it either in Love, or in Wrath.

77. Now if Man be in a Longing, should he not be *impregnated* in his Longing? And so if he be impregnated once, then he can generate also. But because the *outward* Light does not shine to him, *therefore* he does not know his Son, whom he has generated.

78. But when the Light *shall arise* on the Last Judgment Day, then he will see HIM.

79. *Behold, I tell thee a Mystery: The Time is already, that the Bridegroom crowns his Bride!*

80. Guess, Friend, where lies the *Crown*? Towards the *North*; for in the Center of the astringent Quality the Light will be clear and bright.

81. But from whence comes the *Bridegroom*? From the Midst or Center, where the Heat generates the Light, and goes towards the North into the astringent Quality; there the Light grows *bright*.

82. What do these towards the *South*? They are in the Heat fallen *asleep*, but a stormy Tempest will awaken them; among these many will be terrified to *Death*.

83. Then what do those in the *West*? Their bitter Quality will rub itself with the other, but when they taste the sweet Water, then will their Spirit be *mild* and meek.

84. But what do these in *East*? Thou art a lofty proud *Bride*, from the Beginning; the *Crown* was always offered to thee from the Beginning, but thou thoughtest thyself *too fair* already; thou livest as the rest do.

Of the Divine and Heavenly Nature's Operation and Property.

85. Now if thou wilt *know*, what Kind or Manner of Nature there is in *Heaven*, and what Kind of Nature the Holy *Angels* have ; also what Kind of Nature *Adam* had *before* his Fall, and what properly the holy, heavenly, and *divine* Nature is ; then observe the Circumstances exactly concerning this *seventh* qualifying or fountain Spirit of God, as follows.

86. The seventh qualifying or fountain Spirit of God is the qualifying or fountain Spirit of *Nature* : For the *other* six generate the seventh ; and the seventh, when it is generated, is then as it were the *Mother* of the seven, which encompasses the other six, and generates them again : For the *corporeal* and *natural* Being consists in the seventh.

Observe here the Sense.

87. The *six* rise up in a full or a compleat Birth according to the Power and *Condition* of each of them, and when they are risen up, then is their Power mingled one in another, and the hardness *dries* it, and is as it were the whole Being.

88. This corporeal Exsiccation, or Drying, I call in this Book the divine SALITTER, for it is ' therein *the Seed of the whole Deity*, and " is as it were a Mother, which receives the Seed, and always generates Fruit again, according to all the Qualities of the *Seed*.

' In the seventh Fountain Spirit of Nature.

" The said seventh Spirit.

89. Now in this rising up of the six Spirits, there rises up also the *Mercurius*, Tone, or Sound of all the six Spirits, and in the seventh Nature-spirit it subsists as in the *Mother* ; and then the seventh generates all Manner of Fruits and Colours, according to the *Operation* of the six.

[90. " By the Word * SALITTER, in this Book, is understood, how out of the eternal Center of Nature, the second Principle grows and springs up out of the first, just as " the Light springs up out of the Fire, wherein two Spirits are understood, viz. I. a Hot, " II. an Aerial one ; whereas in the aerial Life, the true Vegetation or growing consists, " and in the Fire-life, is the Cause of the Quality.

V.

* ①

91. " So when it is witten, the Angels are created out of God, then it is understood, or " meant, out of God's eternal Nature, wherein are understood, or meant, the seven Forms, " and yet the divine holy Nature is not understood to be in the Fire, but in the Light.

92. " And yet the Fire gives or represents to us a Mystery of the eternal Nature, and " of the Deity also, wherein a Man is to understand two Principles of a twofold Source, " viz. I. a hot, fierce, astringent, bitter, anxious, consuming One in the Fire-source. And " out of the Fire comes the II. viz. the Light, which dwells in the Fire, but is not apprehended or laid hold on by the Fire ; also it has another Source than the Fire has, which is " Meekness, wherein there is a Desire of Love, where then, in the Love-desire, another " Will is understood than that which the Fire has.

93. " For the Fire will consume all, and causes a high Rising in the Source, and the " Meekness of the Light causes Entity or Substantiality ; viz. in the eternal Light it " causes the Water-spirit of eternal Life ; and in the third Principle of this World, it " causes Water, together with the Existence or Original of the Air.

94. " Thus the Reader is to understand this Book as concerning three Principles or Births ; " viz. One is the Original of the eternal Nature, in the eternal Will or Desire of God, which " Desire drives itself on in great Anguish till it comes to the fourth Form, viz. to the Fire.

95. " Wherein the second, which is the Light, exists, and replenishes the eternal Liberty " besides or beyond Nature, wherein we understand the holy Ternary in the Light, without " or beyond Nature, in the Power of the Light, in the Liberty, as another or second Spring or " Source without Being, and yet united with the Fire's Nature, viz. as Fire and Light " together in One.

Three Principles.
Threefold Life.

96. "And the third Principle of this World is generated and created out of the first, that is, Magically: As is clearly demonstrated in our Second, and Third Book, unto which this Book is only an Introduction, and is the first Book, which was not sufficiently apprehended by the Author at the first Time, though it appeared clearly enough, yet all of it could not be conceived; also it was as when a Torrent or stormy Shower of Rain passes over a Place, from whence Vegetation and Springing exists; for therein is the Seed of the whole Deity."]

97. But here thou must know, that the Deity does not stand still, but works and rises up without Intermision, as a pleasant Wrestling, Moving, or Struggling.

98. Like two Creatures which in great Love play together, embracing, struggling and wrestling one with the other; now the one is above, by and by the other, and when one has overcome, it yields or gives over, and lets the other rise up again.

99. Thou mayest also understand it thus in a Similitude, as when seven Persons had begun a friendly Sport and Play, where one gets the upper hand above another, and a third comes to help that one which is overcome; and so there is a pleasant friendly Sporting among them; whereas indeed they all have one and the same Agreement or Love-will together, and yet strive and fight or vie one against the other in a Way of Love, in Sporting and Pastime.

100. And thus also is the working of the six Spirits of God in the seventh; suddenly one of them has a strong rising up, suddenly another; and thus they wrestle in Love one with another.

101. And when the Light rises up in this striving, then the Holy Ghost moves in the Power of the Light, in the Play of the other six Spirits, and so in the seventh spring up all Manner of Fruits of Life, and all Manner of Colours and Vegetations, or Ideas and Forms.

102. Now as that Quality is which is strongest, so the Body of the Fruit is imaged, and the Colours also; in this Striving, or Wrestling, the Deity forms itself into infinite and unsearchable Variety of Kinds and Manners of Images or Ideas.

103. For the seven Spirits are the seven head Sources or Springs, and when Mercurius rises up therein, that stirs all, and the bitter Quality moves it, and distinguishes it, and the Astringent dries it up.

W. [104. "Nature and the Ternary are not one and the same; they are distinct, though the Ternary dwells in Nature, but unapprehended, and yet is an eternal Band, as is plainly unfolded in our second and third Book."]

Now observe here, how the Imaging in Nature is in the seventh Spirit.

105. The sweet Water is the Beginning of Nature, and the astringent Quality draws or attracts it together, that it becomes natural and *creatural*, to speak in an angelical Way.

106. Now being drawn together, it looks like Azure or Sky-colour blue, but when the Light or Flash rises up therein, then it looks like the precious Jaspis, or Jasper Stone, or as I may call it in my Language, a glassy Sea, on which the Sun shines, and that very clear and bright.

107. But when the bitter Quality rises up therein, then it divides and forms itself, as if it was *alive*, or lively, or as if the Life did rise up there, in a *greenish* flourishing Manner and Form, like a green Flash of Lightning, to speak after the Manner of Men, so that it dazzles a Man's Eyes, and blinds him.

108. But when the Heat rises up therein, then the green Form inclines to a half red or *ruddy* Form, as when a carbuncle Stone shines from the green Flash or Beam of Light.

109. But when the Light, which is the Son of God, shines into this Sea of Nature, then it gets its *yellowish* and whitish Colour, which I cannot compare with any Thing; but you must be content to stay or tarry with this Aspect or Vision, till you *come into* the other Life.

110. For this now is the true Heaven of Nature, which is out of or from God, wherein the *Holy Angels* dwell, and out of which they were created in the Beginning.

111. Behold now, when the *Mercurius* or Tone in this Nature-Heaven rises up, there the divine and angelical Joyfulness rises up, for therein rise up Forms, Imagings, Colours, and angelical *Fruits*, which blossom curiously, grow, spring, flourish, and stand in *Perfection*, as to all Manner of Bearing or Fruit Trees, Plants and springing Growths, of a gracious, comely, lovely, amiable, blessed Prospect, Vision or Sight to be looked upon, with a most delicious, lovely, pleasant Smell and Taste.

112. *But here I speak with an Angel's Tongue, thou must not understand it earthly, like to this World.*

113. It is with *Mercurius* in this Manner or Form also; thou must *not* think that there is any hard beating, striking, toning, or sounding, or whistling and tuning, in the Deity, as when one takes a great Trumpet, and blows in it, and makes it to sound.

114. O *no*, dear Man, thou half dead Angel, that is not so, but all is done and consists in *Power*; for the divine Being stands in Power. But the holy Angels sing, tune and trumpet forth, with clear and *shrill Sounding*; for to that End God has made them out of himself, that they should increase and multiply the heavenly Joy: [*And therefore were the Angels made out of God.*]

X.

115. Also such an Image was *Adam*, as God created him before his *Eve* was made out of him; but the corrupted *Salitter* wrestled with the Well-spring of Life in *Adam*, till it overcame. And so *Adam* became faint, which made him fall into a *Sleep*. Here he was undone: And if the *Barmhert-zig-keit*, or the *Mercy* of God, had not come to help him, and made a *Woman* out of him, he should have continued still asleep.

Of this we will speak in its proper Place.

116. This, as is mentioned above, is that fair, bright and holy Heaven, which is thus in the *total* Deity, which has neither Beginning nor End, whither no Creature with its Sense *can* reach.

117. Yet thou shalt know this, that always in a Place suddenly *one* Quality shows itself *more powerfully* than the other, suddenly the second prevails, suddenly the third, then suddenly the fourth, suddenly again the fifth, suddenly the sixth, then again suddenly the seventh.

118. Thus there is an *eternal wrestling*, working, and friendly amiable rising up of Love; where then in this rising up, the Deity continually *shows* itself *more and more* wonderful, more incomprehensible, and more unsearchable.

119. So that the holy Angels cannot sufficiently *enough* rejoice themselves, nor sufficiently enough converse, walk, and most lovingly sport therein, nor sufficiently enough sing that *Te Deum laudamus*, We praise thee, O God, *in Hallelujah's*, as to each Quality of the great God, according to his wonderful Revelation, and Wisdom, and Beauty, and Fruit, and Form.

120. For the Qualities rise up *eternally*, and so there is not with them or among them, either Beginning, Middle, or End.

121. And although I have wrote here how all is come to be, and how all is framed, *formed*, and imaged, and how the Deity rises up, yet notwithstanding thou must not

think, that it has any Rest, Ceasing or Extinction, and that afterwards it rises up thus again.

122. O no: But I must write in *Part* or by Pieces, for the Reader's better Understanding, that he might thereby apprehend *somewhat*, and so attain the Sense and Meaning thereof.

• See v. 67.

123. * Neither must thou think, that I have climbed up aloft into Heaven, and beheld it with my *carnal* or fleshly Eyes. O, no; hear me, thou *half-dead* Angel, I am as thou art, and have no greater Light in my *outward* Being than thou hast.

124. Moreover, I am a *sinful* and mortal Man, as well as thou, and I must every Day and Hour grapple, struggle, and fight with the Devil who afflicts me in my corrupted lost Nature, in the fierce or wrathful Quality, which is in my Flesh, as in all Men continually.

125. Suddenly I get the better of him, suddenly he is too hard for me; yet notwithstanding he has *not* overcome or conquered me, though he often gets the *Advantage* over me: For our Life is as a perpetual Warfare with the Devil.

Y.

[126. "This Strife and Battle is about that most high, noble, victorious Garland, till the corrupted, perished Adamical Man is killed and dead, in which the Devil has an Access to Man.

127. "Of which the Sophister will know nothing: For he is not generated of God, but is born of Flesh and Blood: and though indeed the Birth stands open for and towards him, yet he will not enter; for the Devil with-holds him: God blinds none."]

• See v. 68.

128. * If he buffets me, then I must retire and give back, but the divine Power helps me again; then he also gets a Blow, and often loses the Day in the Fight.

129. But when he is overcome, then the heavenly Gate opens in my Spirit, and then the Spirit sees the divine and heavenly Being; not externally without the Body, but in the Fountain or Well-spring of the Heart there rises up the Flash in the Sensibility or Thoughts of the Brain, and therein the Spirit does contemplate or meditate.

• See v. 69.

130. * For Man is made out of all the Powers of God, out of all the seven Spirits of God, as the Angels also are. But now seeing Man is corrupted, therefore the divine Birth does not always spring, qualify, or operate in him; no, nor in all Men neither: And though indeed it springs in him, yet the high Light does not presently shine in all Men; and though indeed it shines, yet it is incomprehensible to the corrupted Nature.

131. For the Holy Ghost will not be caught, held, or retained in the *sinful* Flesh, but rises up like a Flash of Lightning, as Fire flashes and sparkles out of a Stone, when a Man strikes Fire upon it.

132. But when the Flash is caught in the Fountain of the Heart, then the Holy Ghost rises up in the seven qualifying or fountain Spirits, into the Brain, like the Day-break, Dawning of the Day, or Morning Redness: And therein sticks the Mark, Aim, or Scope and Knowledge.

133. For in that Light the one sees the other, feels the other, smells the other, tastes the other, and hears the other, and is as if the whole Deity rose up therein.

• See v. 71.

134. * And herein the Spirit sees into the Depth of the Deity; for in God, near and far off is all one; and that same God, of whom I write in this Book, is as well in his Ternary in the Body of a Holy Soul, as in Heaven.

135. From this God I take my Knowledge, and from no other Thing, neither will I know any other Thing than that same God, and the same it is which makes that Assurance in my Spirit, that I steadfastly believe and trust in him.

• See v. 72.

136. * And though an Angel from Heaven should tell this to me, yet for all that I could not believe it; much less lay hold on it, for I should always doubt whether it was certainly so or no: But the Sun itself arises in my Spirit, and therefore I am most sure of

it, and I myself do see the Proceeding and Birth of the holy Angels, and of *all Things* both in Heaven and in this World.

137. For the holy Soul is *one Spirit with God*; though indeed it is a Creature, yet it is *like* to the Angels: Also the Soul of Man sees much deeper than the Angels; for the Angels see only to the heavenly Pomp, but the Soul sees *both* the heavenly and the hellish, for it lives *between* both.

138. * Therefore it must undergo many hard Blows and Pinches, and must every Day and Hour wrestle and struggle with the Devil, that is, with the *bellish Qualities*, and so it liveth in great Danger in this World; and therefore this Life is very well called, the *Valley of Misery*, full of Anguish, a *perpetual Hurliburly*, Pulling, and Haling, Worrying, Warring, Fighting, Struggling and Striving.

* See v. 73.
† Or devilish Conditions, Inclinations, and Passions in us.

139. But the cold and *half-dead* Body does not *always* understand this Fight of the Soul: The Body does not know how it is with it, but is heavy and anxious; it goes from one Room or *Business* to another; and from one Place to another; it seeketh for Ease and Rest.

140. And when it comes thither, where it *would be*, yet it finds no such Thing; then Doubtings and Unbelief fall in between and come upon it; sometimes it seems to it as if God had *quite* cast it off; but it doth *not* understand the Fight of the Spirit, how the same is sometimes down, and sometimes gets aloft.

141. And what vehement and furious War and Fight there is betwixt the *bellish* and *heavenly* Quality, which Fire the Devils *blow up*, and the Holy Angels *quench* it, I leave to every holy Soul to consider of.

142. * Thou must know, that I write not here as a Story or History, as if it was *related* to me from another, but I must continually stand in that Combat or Battle, and I find it to be full of heavy Strivings, wherein I am often struck down to the Ground, as well as all other Men.

* See v. 76.

143. But for the Sake of the violent Fight, and for the Sake of the *Earnestness* which we have together, this Revelation has been given me, and the vehement Driving or Impulse, to bring it so to pass, as to set all this down on *Paper*.

144. But what the total Sequel is, which may follow upon, and after this, I do not *fully* know: Only sometimes, future Mysteries in the Depth are shown to me.

145. † For when the Flash rises up in the Center, one sees through and through, but cannot well apprehend or lay hold on it; for it happens to such a one as when there is a Tempest of *Lightning*, where the Flash of Fire opens itself, and suddenly vanishes.

* See v. 79.

146. So it goes also in the Soul, when it presses or breaks quite through in its Fight or *Combat*, then it beholds the *Deity*, as a Flash of Lightning; but the Source, Quality, or Fountain of Sins, covers it suddenly again: For the *Old Adam* belongs † to the Earth, and does not, with *this* Flesh, belong to the Deity.

† Or into.

147. * I do *not* write this for my own Praise, but to that End, that the Reader may know wherein my Knowledge stands, that he might not seek that from me which I have not, or think me to be *what I am not*.

* See v. 81.

148. But what I am, *that* all Men are, who wrestle in JESUS CHRIST our King for the *Crown* of the eternal Joy, and live in the *Hope* of Perfection; the *Beginning* whereof is at the Day of the Resurrection, which is now *shortly* near at Hand; which, in the Circle of the Rising or Horizon of the East in the Flash, is very *well* to be seen, in which Nature shows itself as if it would be Day-break.

149. Therefore take heed, that you be not found asleep in your *Sins*; surely the Prudent and the Wise will take Notice hereof, but the Wicked will *continue* in their Sins.

150. They say, what ails the Fool, when will he have done with his Dreaming? This is, because they are asleep in *fleshy* Lusts. Well, well, you shall see what Kind of Dream this will be.

151. I would willingly take Ease and Rest in my *Meekness*, if I was not put upon this Work; but *that* God who has *made* the World is *too* strong for me, I am the Work of his Hands, he may set me and place me *where* he will.

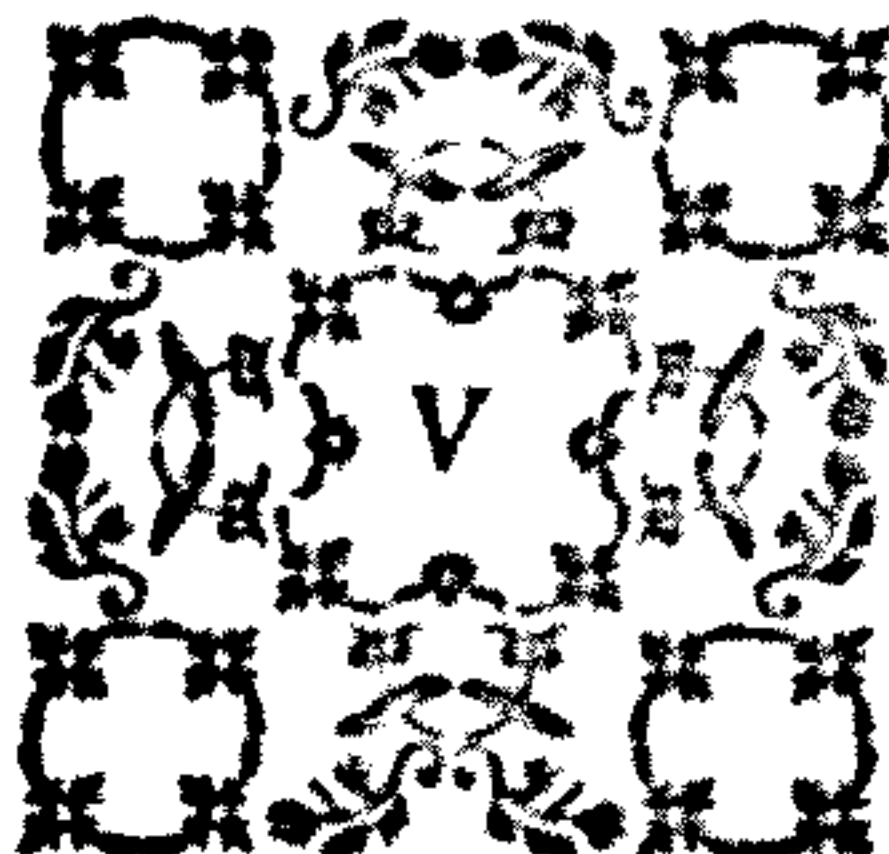
152. And though I must be a *By-word* and Spectacle of Scorn to the World and Devils, yet my Hope is in God concerning the Life to come; in Him I will *venture* to hazard myself, and not resist, or *strive* against the Spirit. *Amen.*



The Twelfth Chapter.

¹ Rise, Original, Geniture, or Springing forth.

Of the Nativity and ¹ Proceeding forth or Descent of the Holy Angels, as also of their Government, Order, and Heavenly joyous Life.

Z. [1. “  *Verbum Domini, The Word of the Lord comprised the qualifying or fountain Spirits by the Fiat, that is, the saying, Let there be Angels, into a Will, and that is the Creation of Angels.”]*

Question.

2. Now the Question is; What is properly an Angel?

Answer.

Behold, when God [*Schuff*] created the Angels, then he created them out of the *seventh* qualifying or fountain Spirit, which is Nature, or the *Holy Heaven*.

² *drawn together, or ³ driven together, as the Earth is driven or compacted together:*
⁴ *In like Manner, when the whole God did move himself, then the astringent Quality drew or drove together the Salitter of Nature, and dried it, and so the Angels came to be: Now such as the Quality was in every Place, such also was the Angel.*

Observe the Depth.

4. There are seven Spirits of God, all these *seven* have moved themselves, and the *Light* therein has also moved itself, and the *Spirit*, which goes forth out of the seven Spirits of God, has moved itself also.

5. Now the Creator intended, according to his *Ternary*, to create three ⁵ *Hosts*, not one from another, but one *by* another, as in a Circle or Sphere.

6. Now observe: *As* the ⁶ *Spirits* were therein in their moving, boiling, or rising up, *so* also were the *Creatures*: In the Midst or Center of each *Host* was the *Heart* of each *Host* incorporated or compacted together, out of which an angelical, or great, or chief Prince proceeded, or came to be.

7. And as the *Son* of God is generated in the Midst or Center of the seven Spirits of God, and is the Life and Heart of the seven Spirits of God, so there was *one* Angelical King created in the Midst or Center of his Circumference, Sphere, Extent or ⁷ *Region* out of Nature, also out of Nature's Heaven, out of the *Power* of all the seven qualifying or fountain Spirits, and that now was the Heart in one *Host*, and had in

⁵ Armies, Bands, or Companies.

⁶ Seven Spirits of God.

⁷ Or Province.

in him the Quality, Might, Power, and Strength of his *whole* Host, and was the fairest among them, or of them all.

8. Just as the Son of God is the Heart and *Life* and Strength of all the seven Spirits of God, so also is that *one* King of Angels in his Host.

9. And as there are seven principal Qualities in the *divine* Power, out of which the Heart of God is generated; so there are also some mighty *princely* Angels created in each Host, according to each Head or chief Quality, the Number of which I do not *exactly* know; and they are with or near the King, *Leaders* of the other Angels.

10. Here thou must know that the Angels are *not* all of one Quality, neither are they equal or alike to one another in Power and Might: Indeed *every* Angel has the Power of all the seven qualifying or fountain Spirits, but in every one there is somewhat of one Quality more predominant and strong than another, and according to that Quality is he also glorified.

11. For such as the *Salitter* was in every Place, at the Time of Creation, such also was the Angel that came forth; and according to *that* Quality which is strongest in an Angel, he is also named and glorified.

12. As in the *Flowers* in the Meadows, every one receives its Colour from its Quality, and is named also according to its Quality, so are the holy Angels also: Some are strongest in the *astringent* Quality, and those are of a brownish Light, and are nearest of Quality to the Cold.

13. And so when the Light of the Son of God shines on them, then they are like a brownish or *purple* Flash of Lightning, very bright and clear in their Quality.

14. Some are of the Quality of the *Water*, and those are light, like the holy Heaven; and when the Light shines on them, then they look like to a *Crystalline* Sea.

15. Some are strongest in the *bitter* Quality, and they are like a green precious Stone, which sparkles like a Flash of Lightning; and when the Light shines on them, then they shine and appear as a *greenish Red*, as if a Carbuncle did shine forth from it, or as if the Life had its Original there.

16. Some are of the Quality of *Heat*, and they are the lightest and brightest of all, *yellowish* and reddish; and when the Light shines on them, they look like the Flash or Lightning of the Son of God.

17. Some are strongest in the Quality of *Love*, and those are a Glance of the heavenly Joyfulness, very light and *bright*; and when the Light shines on them, they look like *light Blue*, of a pleasant Gloss, Glance, or Lustre.

18. Some are strongest in the Quality of the *Tone* or Sound, and those are light or bright also; and when the Light shines on them, they look like the *Rising* of the Flash of Lightning, as if Something would lift itself aloft there.

19. Some are of the Quality of the *total* or whole Nature, as a general Mixture; and when the Light shines on them, they look like the holy *Heaven*, which is formed out of all the Spirits of God.

20. But the King is the Heart of all the Qualities, and has his Circumference, *Court*, Quarters, or Residence in the Midst or Center, like a Fountain: And as the *Sun* stands in the Midst among the Planets, and is a King of the Stars, and the Heart of *Nature* in this World, so great also is a *Cherubim* or King of Angels.

21. And as the other six Planets with the Sun are Leaders of Hosts, and give up or submit their Will to the Sun, that it may reign and *work* in them, so all the Angels give up or submit their Will to the *King*, and the *princely* Angels are in *Council* with the King.

22. But thou must know here, that they all have a *Love-will* one to another, none of them grudges the other his Form and *Beauty*: For as it goes among the Spirits of God, so it goes among these.

‘ Dusky or Grey, or dim White, like Twilight.

‘ Or Emerald.

‘ Or Azure.

23. They all have *jointly* and equally the Divine Joy, and they equally enjoy the heavenly Food, therein there is no Difference.

24. Only in the Colours and *Strength* of Power there is a Difference, but *no* Difference at all in the Perfection; for every one has in him the Power of all the Spirits of God; therefore when the Light of the Son of God shines on them, then each Angel's Quality shows itself by the *Colour*.

25. I have reckoned up only some few of the Forms and Colours of them, but there are a *great many* more that might be wrote down, which I will omit for Brevity's Sake.

26. For as the Deity presents itself *infinitely* in its Rising up, so there are unsearchable *Varieties* of Colours and Forms among the Angels: I can show thee no *right* Similitude of it in this World, but in the *blossoming* Field of Flowers in *May*, which yet is but a *dead* and earthly Type.

Of the Angelical Joy.

Question.

27. Now it may be asked: *What* then is it, which the Angels do in Heaven? Or *why*, or to what End and Purpose has God created them?

Answer.

28. You greedy covetous griping Persons may observe this, you who in this World *seek* after Pride, State, Dignity, Honour, Fame, Glory, Power, Money and Goods, and *squeeze* out the Sweat and Blood of the poor Oppressed and Distressed, and spend their Labours upon your Gallantry, Bravery, and Stateliness, and *think* yourselves better than plain and simple Lay-vulgar People, and suppose it is *what* God has created you for.

Question.

Why has God created Angel-Princes, and has not made them all *equal*, or alike?

Answer.

29. Behold *God is the God of Order*; and as it is, goes and boils in his Government in himself, that is, in his Birth or Geniture, and in his Rising up, so also is the *Order* of the Angels.

30. Now as there are in him *chiefly* seven Qualities, whereby the *whole* Divine Being is driven on, and shows itself infinitely in these seven Qualities, and yet these seven Qualities are the chief or *prime* in the Infinitude, whereby the Divine Birth or Geniture stands eternally in its Order unchangeably; and as in the *Midst* or Center of the seven Spirits of God, the Heart of Life is generated, whence the Divine Joy rises up; *thus* also is the Order of Angels.

31. The Angel-Princes were created according to the Spirits of God, and the Cherubim according to the Heart of God: And as the Divine *Being* works, so also do the Angels.

32. That Quality which rises up in God's Being, and chiefly shows itself in its *Working*, as in the Rising up of the Tone or Tune, or of the Divine Working, Wrestling, and Fighting, that angelical Prince who is most strongly *addicted* to that Quality, begins in his Rank or File, and Round, with his Legions, with Singing, Sounding forth, Dancing, Rejoicing, and Jubilating.

33. This is *heavenly Music*, for here every one sings according to the Voice of his Quality, and the Prince leads the Quire or *Chorus*, as a Chanter or Singing-Master with his Scholars; and the *King* rejoices and jubilates with his Angels, to the Honour of the great God, and to the Increasing and Multiplying of the heavenly Joys, and that is in the Heart of God, as a holy *Sport* or Scene; and to that End also are they created for the Joy and Honour of God.

34. Now when the heavenly Music of the Angel rises up, then in the heavenly Pomp, in the Divine *Salutter*, there rise up all Manner of Vegetations, Springings, or Sprouts, also all Manner of Figures, Shapes, or *Ideas*, and all Manner of Colours; for the Deity presents, shows, or discovers itself in *endless* and unsearchable Varieties of Kinds, Colours, Ideas, Forms, and Joys.

35. Now, that qualifying or fountain Spirit in the *Deity* which shows itself then in a singular Manner with its Rising up, and *Love-wrestling*, as having become the Prince or Chief of them; that *very* Angel-Prince belonging to it, begins instantly his heavenly Music with his own Legions, according to his Quality, with Singing, Sounding forth, piping Melody, and in all the Manners of heavenly *Skill* and Art, which rises up in the Spirits of God.

36. But when the Center in the Midst rises up, that is, when the Birth or Geniture of the Son of God shows itself in a singular Manner, as a *Triumph*, then there rise up the Music, Melodies or Joys, of all the *three* kingly Governments, or Royal Regiments of the whole Creation of all the Angels.

37. What Manner of Joy this *must* be, let every Soul consider: I, in my corrupted Nature, cannot apprehend it, much less can I write it.

38. By this Song I invite or cite the Reader into the other Life; there himself will be also of that Quire or *Chorus*, and then first will he give Credit to this Spirit; what he does not understand here, that he will have there *apparently* in his View.

39. Thou must know, that this is not forged out of a Stone; but when the Flash rises up in the Center, *then* the Spirit sees and knows it.

40. Therefore look to it, and be not too scornful in this Place, else thou wilt be found a Scornor and Mocker before God, and then well mayest thou *fare* as King *Lucifer* did. Now it may be asked,

Question.

What do the Angels then when they sing not?

Answer.

41. Behold! what the Deity does, that they also do; when the Spirits of God *livingly* generate one in another, and rise up one in another, as in a loving, saluting, embracing, kissing, and feeding one another; in which Taste and Smell the *Life* rises up, and the eternal Refreshing; of which thou mayest read before at large; then the holy Angels also walk and *converse* one with another friendly, graciously, amiably, and blessedly in the heavenly Circumference or Region, and behold the wonderful and pleasant Form or *Prospect* of Heaven, and eat of the gracious, amiable, blessed and delicate Fruits of *Life*. Now thou wilt ask,

Question.

What do they talk of one with another?

Answer.

42. Behold! thou pompous, stately, *lofty*, and proud Man; the World is even *too narrow* for thee here, and thou thinkest there is *none* like thee, or equal to thee: Bethink thyself in this, whether thou hast *in thee* the Manner, Quality, or Condition of an Angel, or of a Devil.

To whom now shall I liken the Angels?

Answer.

43. I will liken them to *little* Children which walk in the Fields in *May*, among the *Flowers*, and pluck them, and make curious Garlands and *Poseys*, carrying them in

their Hands *rejoicing*, and always talk together of the several Forms or Shapes of *curious Flowers*, leading one another by the Hand when they go to gather Flowers.

44. And when they come Home, they *show* them to their Parents; and they also rejoice in their Children, and are merry and *cheerful* with them.

45. So do the holy Angels likewise, they take one another by the *Hand*, and walk together in the curious *May* of Heaven, and partly or talk of the pleasant and fair Spring or *Fruits* in the heavenly Pomp, and feed on the *delicate* blessed Fruits of God, and make Use of the beautiful heavenly Flowers for their Play or Sport in their *Scenes*, and make curious Garlands, and rejoice in the delicious pleasant *May* of God.

46. Here is Nothing but a cordial or hearty Loving, a meek and gentle Love, a friendly, courteous Discourse, a gracious, amiable, and *blessed* Society, where the one always delights to see the other, and to honour one another.

47. They know of *no* Malice, *Cunning*, Subtlety, or Deceit; but the Divine Fruits and pleasant Loveliness are *common* among them; one may make Use of these Things *as well* as the other, there is no Disfavour or Hatred, no Envy, no contrary or *opposite* Will, but their Hearts are knit together in Love.

48. In this the *Deity* has its highest Delight, as Parents have in their Children, that its dear and beloved Children in Heaven behave themselves so well and so friendly; for the Deity in itself plays or sports also thus, *one* qualifying or fountain Spirit in the other.

49. And therefore the Angels can do no other than their Father does, as also our angelical King JESUS CHRIST testified, when he was with us on Earth, as it is written in the Gospel, where he says, "*Verily the Son can do Nothing of himself; but what he sees his Father do, the Son does also: Also * if you do not convert, and become like Children, you cannot come into the Kingdom of Heaven.*"

* John 5. 19.
* Math. 18. 3.

50. Whereby he means, that *our Hearts* should be knit together in Love, as the holy Angels of God are, and that we should deal friendly, courteously, and kindly one with another, and love one another, and *prevent* one another in Kindness and *Respect*, as the Angels of God do.

51. *Not* that we should *deceive* and bely one another, and tear the Bread out of others Mouths for very Greediness and great Covetousness, neither should one *outrave* another in Stateliness, Fashions, and *Department*, and so despise another who cannot use his sly, crafty, subtle, devilish Policy and *Tricks*.

52. O no! The Angels in Heaven do *not* so; but they love one another, and rejoice in the Beauty and Loveliness of others, and none esteems or accounts himself more excellent than the other; but *every* one has his Joy in the other, and rejoices in the *other's* fair Beauty, comely Form and Loveliness, whence then their Love one towards another rises up, so that they lead one another by the Hand, and friendly kiss one another.

Observe the Depth.

53. As when the Flash of Life rises up in the Center of the *Divine Power*, wherein all the Spirits of God attain their Life, and highly rejoice, there is a loving and *holy* Embracing, Kissing, Tasting, Touching, or Feeling, Hearing, Seeing, and Smelling, so also there is among the Angels; when the one sees, hears, feels, or touches the other, then there rises up in *his Heart* the Flash of Life, and one Spirit embraces the other, as it is in the Deity.

Observe here the Ground and highest Mystery of God's Angels.

54. If thou wilt now know from *whence* their Love, Humility, and Friendliness come, which rise up in their Heart, then observe that which follows.

55. Every Angel is constituted as the *whole* Deity is, and is as a *little* God. For when God constituted the Angels, he constituted or framed them *cut of himself*.

56. Now God is the same in one Place as he is in another; God is *every where*, the Father and Son and Holy Ghost.

57. In these three Names and *Powers* stand Heaven and this World, and all whatsoever thy Heart can think upon, and though thou shouldst draw a little Circle, which thou canst hardly look into, or which thou canst hardly discern, even less than the *smallest Point* thou canst imagine; yet even *in that* is the *whole* Divine Power, and the Son of God is generated *therein*, and the Holy Ghost *therein* goes forth from the Father and the Son; if not in Love, then in Wrath, as it is written, *'With the Holy thou art holy, and with the Froward thou wilt show thyself froward.* Psalm 18. 26.

58. They who *stir up* the Wrath of God upon themselves, that Wrath stands also in *all* the Spirits of God, in that Place where it is awakened, stirred up, or *provoked*. On the other Side, where the Love of God is awakened or stirred up, there it stands also in the *full* Birth or Geniture of the *whole* Deity, of or in the Place or Thing, wherein it is awakened.

59. And herein there is *no* Difference, the Angels are created, one as well as another, *all* out of the Divine *Salitter* of the heavenly Nature; only this is the Difference betwixt them, that when God constituted them, each Quality in the great Motion stood in the *highest* Geniture or Rising up.

60. Hence it is come to pass, that the Angels are of *various* and manifold Qualities, and have several Colours and Beauties, and yet all out of or from God.

61. Yet *every* Angel has *all* the Qualities of God in him, but one of them is strongest in him, according to which he is named, and glorified in that Quality.

62. Now, as the Qualities in God *always* generate, raise up, and heartily love, the one the other, and the one always gets its *Life* from the other; and as the Flash in the sweet Water rises up in the Heat, from whence the Life and the Joy have their Original; so it is also in an Angel, his *internal* Birth or Geniture is no otherwise than that which is distinct from him, or without him in God.

63. And as the Son of God, without or distinct from the Angels, is generated in the Middle or central Fountain *Spring*, in the Heat, in the sweet Water, out of, or from *all* the seven Spirits of God, and re-enlightens back again all the seven Spirits of God, *whence* they have their Life and Joy; so also, in like Manner, the Son of God in an Angel is generated in the Angel's Middle, or central Fountain Spring of the *Heart* in the Heat, in the sweet Water, and re-enlightens back again all the seven qualifying Spirits of *that* Angel.

64. And as the Holy Ghost goes forth from the Father and the Son, and forms, images, *figures*, or frames, and loves *all*; so the Holy Ghost goes forth in the Angel, *into* his fellow Brethren, and loves them, and rejoices with them.

65. For there is no Difference between the Spirits of God and the Angels, but *only this*, that the Angels are *Creatures*, and their *corporeal* Being has a Beginning; but their *Power*, out of which they are created, is God himself, and is from Eternity, and abides in Eternity.

66. Therefore their Agility is as nimble and swift as the *Thoughts* of a Man, wherever they would be, there also they are instantly; moreover they can be great or small, as they please.

67. *And this is the true Being of God in Heaven, yea Heaven itself*: If thy Eyes were opened, thou shouldst see it plainly and clearly on Earth, in *that* Place where thou art at present.

68. For seeing God can let the Spirit of Man see it, which is yet remaining in the Body, and can reveal or manifest himself to him *in the Flesh*, surely he can well do it also when he is out of the Flesh, if he pleases.

69. O thou sinful House of *this* World, how art thou encompassed with *Hell* and *Death*; awake, the Hour of thy Regeneration is at Hand; the Day-Break, the Day-Spring, Dawning, or Morning-Redness shows itself.

70. O thou dumb and dead World, *why* dost thou require or demand *Signs* and *Wonders*? Is thy whole Body chilled and benumbed? Wilt thou not awake from Sleep?

71. Behold a *great Sign* is given thee, but thou sleepest and seest it not: Therefore the Lord will give thee a Sign in his Zeal or Jealousy, which thou hast awaked and *provoked* with thy Sins.

Of the whole Heavenly Delightfulness, and Habitation of all the Three Kingdoms of Angels.

72. Here the Spirit shows, that where every Angel is constituted, stated, or settled, there *that Place* in the heavenly Nature, wherein, and out of which he is become a Creature, is his *own Seat*, which he possesses by Right of Nature, as long as he abides in *God's Love*.

73. For it is the Place which he has had from *Eternity*, before he was become a Creature, and that *Salitter* stood in the same Place, out of which he existed, and *therefore* that Seat remains to him, and is his by Right of Nature, as long as he moves in *God's Love*.

74. But thou must not think, as if God was tied to it, and cannot, or may not *expel* him from thence, if he should move or stir otherwise than God had constituted, settled or *stated* him at first.

75. For as long as he abides in Obedience, and in Love, the Place is *his*, by Right of Nature; but when he elevates himself and kindles that Place in the wrathful Fire, then he sets his Father's House on Fire, and becomes a contrary Will, or *opposite* to the Place, out of which he is made, and makes TWO out of that which was ONE before his Elevation.

76. Now when he does so, then he *keeps* his corporeal Right of Nature to himself, and that Place also keeps *its own* to itself: But seeing the *Creature*, which has a Beginning, will oppose or set itself against the First Being, which was before the Creature was, which had no Beginning, and will needs spoil the Place which is *none* of its making, wherein it was created a Creature in the Love, and will *turn* that Love into a Wrath-fire, then it is equal and just that the Love should spew up the Wrath-Fire forth together with the Creature.

77. From hence also the ² RIGHTS in this World exist, or have their Original. For when a Son resists his Father, and strikes his Father, then he loses his paternal *Inheritance*, and his Father may thrust him out of his House; but so long as he continues in Obedience to his Father, the Father has no Right, Authority, or lawful Power to disinherit him.

78. This worldly ² Right takes its Original from Heaven; as also many other secular Rights, which are written in the Books of *Moses*, take their Beginning and Original from the *Divine Nature* in Heaven, which I shall demonstrate plainly in its due Place, from the true Ground in the Deity. Now one might object and say:

* Laws, Customs, Statutes, Ordinances, and Politics.

* Jus.

Objection.

79. Then an Angel is fully bound and tied to that Place in which he is created, and must not stir, nor can stir from thence.

Answer.

80. No: As little as the *Spirits of God* are or will be tied in their Rising up, that they should not move one among another, so little are the *Angels* also tied to their Place at all.

81. For as the *Spirits of God* rise up continually one in another, and have a Sport or Game of Love in their Birth or Geniture, and yet every Spirit keeps his natural *Seat* or Place, in the Birth or Geniture of God, wherein it *never comes to pass*, that the Heat is changed into the Cold, or the Cold into the Heat, but each keeps its natural Place or *Position*, and the one rises up in the other, from whence the Life has its Original; so the holy Angels move, walk, or *converse* in all the three Kingdoms, one among another, whereby they conceive, or receive their *Conceptions*, one from the other; *that is*, from the other's Beauty, comely Form, Friendliness, Courtesy and Virtue, every one receives his highest Joy, and yet *each* keeps his natural Seat or Place, in *which* he is become a Creature, for his *own* Propriety.

82. Like one in this World, when he has a dear and near Kinsman, who *returns* Home from *foreign* Parts of the World, whom he had a very *hearty* Desire, and earnest Longing to *see*, there is Joy and friendly Saluting, and bidding Welcome, also a friendly loving Discourse, or Conference between them, and so he treats this loving and welcome *Guest* in the best Manner that he can; yet this is but cold Water, in *Respect* of the Heavenly.

83. And *thus* the holy Angels do one towards another; when the Army or Company of one Kingdom comes to the other, or when the Army or Company of one princely Quality comes to an Army or Company of another princely Quality, there is nothing but mere loving Entertainment, saluting and *embracing* Reception; a very gracious, amiable and blessed Discourse and friendly Respect; a very gracious, amiable, *blessed* and loving Walking, and Playing together; a most *chaste* and humble Exercise; a friendly Kissing, and leading one another up and down: here begins the lovely Choir and set *Dancing*.

84. Like little Children, when they go in *May* to gather *Flowers*, where many often meet together, there they talk and *confer* friendly, and pluck or gather many several Sorts of Flowers.

85. Now when this is done, they carry those Flowers in their Hands, and *begin* a sportful Dance, and sing from the Joy of their Heart rejoicing. Thus also do the Angels in Heaven, when the *foreign* Armies or Companies meet together.

86. For the corrupted Nature in this World *labours* in its utmost Power and Diligence, that it might bring forth heavenly Forms, and many Times little Children might be their Parents School-masters and *Teachers*, if Parents could but understand, or would but take *Notice* of them: But now-adays the Corruption is lamentable both with Young and Old, and the Proverb is verified,

Wie die Alten sungen,
So lerneten die Jungen.

As the Old Ones sung,
So learnt the Young.

87. By this high *Humility* of the Angels, the Spirit admonishes the Children of this World, that they should view and *examine* themselves, whether they bear such a Love one to another? Whether there be such Humility among them? What Kind of Angels do they think they are? And whether they are like to *these* or no, seeing they have in them in Possession the *third* angelical Kingdom?

88. Behold the Spirit will here a little present before thy Eyes what *Manner* of Love, Humility, and courteous Friendliness there is in thee, thou fair angelical *Bride*; behold, I pray thee, thy Dress, Ornament, and Attire, What excellent Delight and Pleasure may thy *Bridegroom* take in thee, thou beloved Angel, that dancest daily with the Devil?

89. First, If one be now-adays a *little* preferred or advanced, and gets but a little While into an Office, then others are no more *so* good as he, or fit for his Company, that are in *no* Preferment; he counts the Vulgar or Layman his Footstool, he instantly endeavours by Cunning and Craft to get the Vulgar or Layman's *Goods* into his Disposal; if he cannot compass it by Tricks and *Designs*, then he does it by Force, to satisfy his High-mindedness.

90. If a simple Man comes before him, that *cannot place* his Words handsomely, then he takes him up short, as if he was a *Dog*; and if he has any Business before him, then he regards only *those* that are of *worldly Esteem*, and lets them carry the Cause, *Right or Wrong*: Take heed, Friend, what Manner of princely Angel indeed thou art; thou will find it well enough in the following Chapter, concerning the Fall of the Devil; that will be *thy* Looking-Glass to see thyself in.

91. Secondly, If one now-adays has learnt more in *worldly Sciences*, or studied more than the Vulgar or Layman, in an Instant no Vulgar or Layman is to be compared to him; because he cannot *express* himself, or speak according to Art, he has *no Skill* in the other's proud Air or Garb.

92. In brief, the *simple* plain Man must be his *Fool*, whereas he himself is indeed a proud Angel, and is in his Love but a *dead* Man. This Sort of *Party* also will have its *Looking-Glass* in the following Chapter.

93. Thirdly, If one be *Richer* now-adays than the other, then the *poorer* Man is counted the Fool; and if he can wear but better and more fashionable *Cloths* or Apparel than his Neighbour, then the poorer Man is *no more* worthy, or good enough to be in his Company.

94. And so the old Song is now-adays in full Force and Practice, which is this.

Der Reich den Armen zwinget,
Und ihm sein Schwitz abbringet,
Dass nur sein Grosche klinget.
The Rich the Poor constrain,
To squeeze their Sweat they'll not disdain,
To glory in their Gain.

These Angels also are invited as Guests to the next Chapter, for their Looking-Glass to see themselves in.

95. Fourthly, There is for the Generality such a *devilish* Pride and Stateliness, and such over-bearing one another, such despising, belying, ensnaring, circumventing, over-reaching, cheating, deceiving, betraying, extorting Usury, coveting, envying, and hating one another, that the World *burns* now as in the hellish Fire: Wo, wo forever!

96. O World, *where* is thy Humility? *Where* is thy angelical Love? *Where* is thy courteous Friendliness? At that very Instant when the Mouth saith, God save thee; then if the *Heart* was seen, it might be said; Beware, look to thyself, for it bids the Devil take thee.

97. O thou excellent angelical Kingdom, how comely dressed and adorned wast thou once? How has the Devil turned thee into a *murderous* Den? Dost thou suppose thou standest now in the Flower of thy Beauty and Glory? No! thou standest in the *Midst* of Hell: If thine Eyes were but opened, thou wouldst see it.

98. Or dost thou think that the Spirit is *drunken*, and does not see thee? O, it sees thee very well: Thy Shame stands quite naked before God, thou art an unchaste, wanton, lascivious Woman, and goest a whoring Day and Night, and yet thou *sayest*, I am a chaste Virgin.

99. O, how fair a Looking-Glass art thou, in the Presence of the Holy Angels; do but smell to thy sweet Love and Humility, does it not smell or favour just like *Hell*? All these Parties are invited as Guests to the following Chapters.

Of the Kingly Primacy, or of the Power and Authority of the Three Angelical Kings.

100. As the Deity in its Being is Threefold, in that the Exit out of the seven Spirits of God shows and generates itself as *Threefold*, viz. Father, Son, and Holy Ghost, *One* God; wherein the whole divine Power consists, and whatsoever is therein; and they are the *three Persons* in the Deity, and yet are not a divided Being, but in one another as *one*; so also when God moved himself, and created the *Angels*, there came to be *three* special Angels out of the best Kernel of Nature, out of the Being of the *Ternary* in the *Nature* of God, and in such Power, Authority and Might, as the *Ternary* in the seven Spirits of God has; for the *Ternary* of God rises up in the seven Spirits of God, and is again the Life and Heart of all the seven Spirits.

101. And so also, the *three* angelical Kings, *each* of them in the Manner, Kind and Nature of his Host or Army, is risen up, and is a natural Lord of his Place or Region over the Regimen or *Dominion* of his Angels; but the *Ternary* of the Deity retains that *Place*, which is unalterable or unchangeable to itself; and the King retains the *Dominion* of the Angels.

102. Now as the *Ternary* of the Deity is one only Being or Substance in all *Parts* in the whole Father, and is united together, as the Members in Man's *Body*, and all Places are as *one* Place, though one Place may have a different Condition, Frame and *Constitution*, distinct from the other, as also the Members of Men have; yet it is the *one* Body of God; so also are the three angelical Kingdoms *united* one in another, and not each *severed* asunder: No angelical King ought to say, this is my Kingdom; or that there ought *no other* King to come thereinto; though indeed it is his first *Beginning*, Original, natural Inheritance, and remains also to be his: Yet *all other* Kings and Angels are his true natural Brothers, generated out of or from one Father, and inherit their Father's Kingdom. * Office or Function.

103. And as the qualifying or fountain Spirits of God have *each* of them the natural Seat or Possession of its Birth or *Geniture*, and retains its natural *Place* to itself, and yet is, together with the other Spirits, the one only God; so that if the other were not, *that* would not be neither, and thus also they rise up one in the other; so it is also with the Chief or *Principal* of the Holy Angels in his Constitution; and is in no other *Manner* than as it is in God; and therefore they live all friendly, peaceably and blessedly *one with another*, in their Father's Kingdom, as loving dear Brethren; there are no Bounds or Bars how far any should go, and how far not.

Question.

104. *Upon what do the Angels walk? Or upon what do they stay or set their Feet?*

Answer.

105. I will here show thee the right Ground, and it is no otherwise in Heaven than as thou here findest in the Letter, for the Spirit looks into this Deep, very unremoveable or *stedfastly*, also it is very apprehensible.

106. The *whole* Nature of the Heaven stands in the seven qualifying or fountain Spirits, and in the seventh consists *Nature* or the Apprehensibility of all the Qualities: This now is very lightsome and solid as a Cloud, but very *transparent* and shining, like a Chrystalline Sea, so that a Man can see through and through it all: Yet the whole Depth upward and downward is wholly *thus*.

107. Now the Angels also have such Bodies, but more dry and close compacted or incorporated together, and their Body also is the Kernel of, or out of Nature, even the best or fairest Splendor and *Brightness* of, or out of Nature.

108. Now upon the seventh Spirit of God their Foot does stay, which is solid like a Cloud, and clear and *bright* as a Chrystalline Sea, wherein they walk upward and downward, which Way soever they please. For their Agility or Activity is as swift as the *divine Power* itself is, yet one Angel is more swift than another, and that answerably according to their Quality.

109. In that seventh Spirit of Nature rise up also the heavenly Fruits and Colours, and whatsoever is apprehensible or comprehensible, and is like to such a *Form*, or *Manner*, as if the Angels dwelt *betwixt* Heaven and Earth in the Deep, where they ascend and descend, and wherever they are, there their Foot rests, *as if* it stood upon the Earth.

110. Antiquity has represented the Angels in Pictures like Men with Wings, but they have *no need* of any Wings, yet they have Hands and Feet as Men have, but after a heavenly Manner and Kind.

111. At the Day of the Resurrection from the Dead, there will be no Difference between the Angels and Men, they will be of one and the *same Kind* of *Form*; which I shall show plainly in its due Place; and our King JESUS CHRIST clearly testifies the same, where he saith, *In the Resurrection they are like the Angels of God.*

• Matth. 22.
30

Of the great Glory, Brightness and Beauty of the Three Angelical Kings.

112. This is the very *Billet* or Staff which is flung at the *Dog*, to make him run away; because of this Song, Lord *Lucifer* could pull and tear off the Hair of his Head and Beard, for Grief, Sorrow and Pain.

Observe here the Depth.

Concerning the King or great Prince MICHAEL.

113. MICHAEL signifies the great *Strength* or Power of God, and bears the Name operatively, actually, and in *Deed*: For he is incorporated or consolidated together out of the seven qualifying or fountain Spirits, as out of a Kernel or Seed of them, and stands here now as in the Stead of God the Father.

114. The Meaning is *not*, that He is God the Father, who consists in the seven Spirits of the *whole* Deep, and is not creaturely; but the Meaning is, that in Nature among the Creatures there is also such a Kind of Creature, as is *like* God the Father, as he is in the seven qualifying or fountain Spirits, which is to reign among the *Creatures*.

115. For when God made himself creaturely, then he made himself creaturely according to his *Ternary*: And as in God, the *Ternary* is the Greatest and Chiefest, and yet his wonderful Proportion, Form, and Variety, *cannot* be measured, in that he shows himself in his Operation so *various* and manifold; so also he has created three principal Angel-princes, according to the *highest* Primacy of his *Ternary*.

116. After that, he created the Princely-angels, according to the seven qualifying or fountain Spirits, answerable to their Quality, viz. GABRIEL, an Angel or Prince of the Tone, Sound, or of swift or speedy Messages; as also RAPHAEL; and others besides in the Kingdom of MICHAEL.

117. Thou must not understand this, as if these royal Angels were to rule in the *Deity*, that is, in the seven qualifying or fountain Spirits of *God*, which are without or distinct from the Creatures; no, but each over his Creatures, or the Creatures of his *own* Dominion.

118. For as the *Ternary* of God reigns over the infinite or *endless* Being, and over the Figures and several *various* Forms or Ideas in the *Deity*, and changes, varies, and images or frames the same; so also are the three angelical Kings, Lords over *their* Angels, even to the Heart and deepest Ground, though they *cannot* corporeally or bodily vary or change themselves, as God himself *can* who has created them; yet they rule them (viz. the Angels) corporeally, and are bound or united to them, as Body and Soul are bound one to another.

119. For the King is their *Head*, and they are the *Members* of the King; and the qualifying or fountain princely Angels are the King's *Counsellors*, or *Officers* in his Affairs, like the five Senses in Man, or as the Hand and Feet, or the Mouth, Nostrils, Eyes and Ears, whereby the King *executes* or accomplishes his Affairs.

• Instruments
in Employ-
ment.

120. Now as all Angels are bound to the King, so is the King also bound to *God* his Creator as Body and Soul; the Body, signifies *God*; and the Soul the angelical King, which is in the Body of *God*, and is become a *Creature* in the Body of *God*, and abides eternally in the Body of *God*, as the Soul does in its Nest, and therefore also has *God* so highly glorified him, as his own *Propriety*, or as the Soul is glorified in the Body.

121. Thus the King or great Prince *Michael* looks like *God* the Father in his Glorification, Clarity, or Brightness, and is a King and Prince of *God* upon the *Mount* of *God*, and has his Office in the Deep wherein he is created.

122. That Circumference or Space, Region or Province, wherein he and his Angels are created, is *his* Kingdom, and he is a *loving* Son of *God* the Father in Nature, a *creaturely* Son, in whom the Father delights.

123. Thou must *not* compare him with the Heart or Light of *God*, which is in the whole Father, which has neither Beginning nor End, no more than *God* the Father himself.

124. For this Prince *is* a Creature, and *has* a Beginning, but he is *in* *God* the Father, and is bound and united with him *in his Love*, as his dearly beloved Son, whom he has created out of himself.

125. Therefore he has set upon him the *Crown* of Honour, of Might, Power and Authority, so that there is in Heaven no higher nor more excellent, nor mightier than he is, *except* *God* himself in his *Ternary*. And this is one King, rightly described, with a true Ground in the Knowledge of the Spirit.

Of the second King LUCIFER, now so called, because of his Fall.

126. King LUCIFER, shut thy Eyes here a little, and stop thy Ears a little, that thou mayest neither hear nor see, or else thou wilt be horribly *ashamed*, that another

sits upon thy Seat, and so thy Shame shall be fully discovered yet before the End of the World, which thou hast kept so closely *concealed* in Secret, and suppressed, ever since the Beginning of the World, wheresoever thou couldst: I will now describe thy kingly Primacy, not for thee, but for the *Benefit* of Man.

127. This high and mighty, glorious and beautiful King, *lost* his right Name in his Fall: For he is now called LUCIFER, that is, one carried forth or expelled out of the Light of God.

128. His Name was *not so* at the Beginning: For he was a creaturely Prince or King of the Heart of God in the bright Light, even the Brightest among the *three* Kings or Angels.

! Lucifer's.

Of 'his Creation.

129. As *Michael* is created according to the Quality, Manner and Property of God the Father, so was *Lucifer* created according to the Quality, Condition, and Beauty of God the Son, and was bound to and united with him in Love, as a dear Son or Heart, and his Heart also stood in the *Center* of Light, as if he had been God himself; and his Beauty or Brightness transcended all.

130. For his Circumference, Conception, or chiefest Mother, was the Son of God, and there he stood as a King or Prince of God.

131. His Court, Province, Place, Region or Quarters, wherein he dwelt with his whole Army or Company, and wherein he is become a *Creature*, and which was his Kingdom, is the created Heaven and this World, *wherein* we dwell with our King JESUS CHRIST.

132. For our King sits in divine *Omnipotence*, where King *Lucifer* sat, and on the kingly Throne of *expulsed* Lucifer, and the Kingdom of King Lucifer is now become HIS: O Prince *Lucifer*, how dost thou relish that?

133. Now as God the Father is bound and united in great Love with his Son, so was King Lucifer also bound with King *Michael* in great Love, as one Heart or one God, for the Fountain or Well-spring of the Son of God *has* reached even into the Heart of Lucifer.

134. Only that the Light which he had in his Body, he had for his *own* Propriety, and while it shone with or agreeable to the Light of the Son of God, which was externally without or distinct from him, they both qualified, incorporated and united together as one Thing, though they were two, yet they were bound or united together, as Body and Soul.

135. And as the Light of God reigns in all the *Powers* of the Father, so he also reigned in all *his* Angels, as a mighty King of God, and wore on his Head the fairest Crown of Heaven.

136. Here at present I will leave him a little *Scope*, because I shall have so much to do concerning him in the next Chapter: Let him prance a little yet here in the *Crown*, it shall suddenly be plucked away from him.

Of the third Angelical King, called URIEL.

137. This gracious, amiable, blessed Prince and King has his *Name* from the Light, or from the Flash or Going forth of the Light, which signifies rightly *God-the Holy Ghost*.

138. For as the Holy Ghost goes forth from the Light, and forms, figures, and images all, and reigns in all, such also is the Power, and gracious, amiable Blessedness of a Cherubim, who is the King and Heart of all his Angels; that is, when his Angels do but *behold* him, they are all then affected and *touch'd* with the Will of their King.

139. For as the Will of the Heart affects and stirs all the Members of the Body, so that the whole Body does as the *Heart* has decreed or concluded; or as the Holy Ghost rises up in the Center of the Heart, and enlightens all the Members in the *whole* Body; so the Cherubim with his whole Glance or Lustre and Will *affects* all his Angels, so that they all are together as one Body, and the *King* is the Heart therein.

140. Now this glorious and beautiful Prince is imaged and framed according to the Kind and *Quality* of the Holy Ghost, and is indeed a glorious and fair Prince of God, and is united with the other Princes in Love, as *one* Heart.

141. These are now the *three* Princes of God in the Heaven. And when the *Flash* of *Life*, that is, the Son of God, rises up in the Middle, or central Circle, in the qualifying or fountain Spirits of God, and shows itself triumphantly, then the Holy Ghost also rises upwards triumphantly: In this Rising up, the Holy *Trinity* also rises up in the Heart of these three Kings, and each of them triumphs also according to his Kind and Quality.

142. In this Rising up the Armies or Companies of *all* the Angels of the *whole* Heaven become triumphant and joyful, and that melodious *TE DEUM LAUDAMUS* (WE PRAISE THEE O GOD) rises up.

143. In this rising up of the Heart, the *Mercurius* in the Heart is stirred up or awakened, as also in the whole *Saliter* of Heaven there rises up in the Deity the *miraculous*, wonderful and fair beautiful Imaging of Heaven, in several manifold various Colours and Manners, and each Spirit presents itself in its own peculiar Form.

144. I can compare it with nothing but only with the most ^a precious Stones or Jewels; as ^b *Jerubin, Cherubims*, ^c *Rubies*, ^d *Emeralds*, ^e *Topazes*, ^f *Onixes*, *Sapphires*, *Diamonds*, ^g *Dellin*, *Topazes*, ^h *Jaspers*, ⁱ *Hyacinths*, ^k *Amethysts*, ^l *Beryls*, ^m *Sardiusses*, ⁿ *Carbuncles*, and such ^o like.

145. In *such* Manner and Colours, the ^p Heaven of God's Nature shows or presents itself in the Rising up of the Spirits of God: And now when the Light of the Son of God *shines* therein, then it is like a bright clear *Sea*, of the Colours of the above-mentioned precious Stones or Jewels.

Of the wonderful Proportion, Alteration or Variation, and Rising up of the Qualities in the heavenly Nature.

146. Seeing then the Spirit gives the *Form* and Manner of Heaven to be known, I cannot chuse but write it thus down, and let his Will be done, who will have it so.

147. And although the Devil will raise Scorners and Mockers to *vilify* it, I do not much regard that; I am satisfied with this gracious, amiable and blessed *Revelation* of God; they may mock so long, till they find it by Experience with eternal Shame, then the Fountain of Woe, Lamentation and Sorrow, will surely *gnaw* them.

148. Also I have not gone up to Heaven, and *beheld* it with my fleshly Eyes, much less has any told it me; for though an Angel should come *and tell it me*, yet I could not apprehend or *conceive* it without Illumination from God, much *less* believe it.

149. For I should always stand in doubt, whether it was a good Angel, sent of God or no, seeing the ^q Devil can transform or cloath himself in the Form of an Angel of Light, to seduce Men.

^a Such as are mentioned, Exod. 28. 17. and Chap. 39. 10. Rev. 21.

^b Or Sardiusses.

^c Or Chrysolites.

^d Or Sardoxines.

^e Or Ligures.

^f Or Turquoises.

^g Or Agates.

^h Or Chalcedonixes.

ⁱ Or Chrysolites.

^j As Opals, Granes, Vermilion-Stones, Gold Stones, &c.

^k Or God's Nature's Heaven.

^l Or God's Nature's Heaven.

^m Or God's Nature's Heaven.

ⁿ 2 Cor. 11. 14.

150. But because it is *generated* in the Center or Circle of Life, as a bright shining Light, like unto the heavenly Birth, or Rising up of the Holy Ghost, with a fiery Driving or Impulse of the Spirit, therefore I cannot resist or withstand it, though the *World* always makes a Mock of me for it.

151. The Spirit testifies, that there is yet a very little Time remaining, and then the Flash in the whole Circle of this World will rise up, to which End this Spirit is a Fore-runner, *Messenger*, and Proclaimer of the Day.

152. And then whatsoever Man is not found in the *Birth* of the Holy Ghost at that Time, in him the Birth will never rise at all, but he abides in the Quality or Source of Darkness, as a dead, hard Flint-stone, in which the Source or Quality of Fierceness, Wrath and Corruption, rises up eternally.

153. And there he will be a Mocker in the Birth of the hellish Abomination: For whatsoever Quality the Tree is of, such also is its Fruit.

154. Thou livest betwixt Heaven and Hell, into whichsoever thou *sowest*, in that thou shalt *reap* also, and that will be thy Food in Eternity: If thou sowest Scorn and Contempt, thou wilt also reap Scorn and Contempt, and that will be thy Food.

155. Therefore, O Child of Man! have a care, trust not too much upon *worldly* Wisdom, it is blind, and is born blind; but when the Flash of Life is generated *therein*, then it is no more blind, but sees.

* John 3. 3, 7.

156. For, Christ saith; * *You must be born anew, or else you cannot enter into the Kingdom of Heaven.*

* In a printed Copy, Holiness of God.

157. Truly it must be generated in such a Manner, in the * Holy Ghost: which rises up in the sweet Spring or Fountain-water of the Heart, in the Flash.

* Printed Copy, Brain.

158. *And therefore has Christ ordained or instituted the Baptism or New Birth or Regeneration of the Holy Ghost, in the Water, because the Birth of the Light rises up in the sweet Water in the Heart.*

159. Which is a very great Mystery, and has been also kept *Secret* from all Men since the Beginning of the World till *now*: Which I will demonstrate and describe plainly in its due Place.

Now observe the Form and Position of Heaven.

160. When thou beholdest this World, thou hast a *Type* of Heaven.

I. The *Stars* signify or denote the Angels: For as the Stars must continue unaltered till the End of this Time, so the *Angels* also in the *eternal Time* of Heaven must remain unaltered for ever.

161. II. The *Elements* signify or denote the wonderful Proportion, Variety, *Change* and Alteration of the Form and Position of Heaven: For as the Deep between the Stars and Earth always alter and change in their *Form*, suddenly it is Fair, Bright and Light, suddenly it is Lowery and Dark, now Wind, then Rain, now Snow, suddenly the Deep is Blue or *Azure*, suddenly Greenish, by and by Whitish, then suddenly again Dusky.

162. Thus also is the Change and Alteration of *Heaven*, into many several Colours and *Forms*, but not in such a Manner and Kind as in this World, but all *according* to the Rising up of the Spirits of God, and the Light of the Son of God shines therein eternally: But the Rising up in the Birth differs in the *Degrees* more at one Time than another. *And therefore the wonderful Wisdom of God is incomprehensible.*

163. III. The *Earth* signifies or denotes the heavenly Nature, or the seventh Spirit of Nature, in which the Ideas, or *Images*, Forms and Colours rise up.

164. IV. And the *Birds* or *Fowls*, *Fishes* and *Beasts*, signify or denote the several Forms or Shapes of Figures in Heaven.

165. Thou art to know this, for the Spirit in the Flash testifies the same, that in Heaven there arise *all Manner* of Figures or Shapes like the Beasts, Fowls, Birds and Fishes of this World, but in a *heavenly* Form or Manner, Clarity or Brightness and Kind, as also all Manner of Trees, Plants, and Flowers.

166. But as they rise, so they go away again, for they are not incorporated or compacted together, as the Angels are: For these Figures are so formed in the Birth of the rising Qualities, in the Spirit of Nature, or *Nature-spirit*.

167. If a Figure is imaged in a Spirit, so that it *subsists*; and if another Spirit wrestles with this, and gets the *better*, then it comes to be divided, and indeed changed or altered, all according to the *Kind* of the Qualities; *and this is in God as a holy Sport, Play, or Scene.*

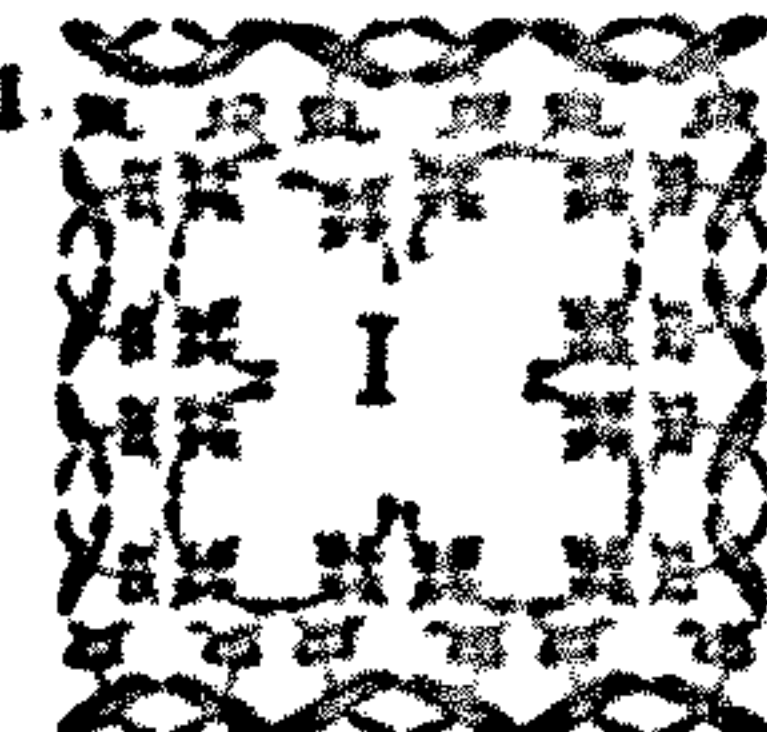
168. Therefore also the Creatures, as Beasts, Fowls, or Birds, Fishes and Worms, in this World, are not created to an eternal Being, but to a *transitory* one, as the Figures in Heaven also *pass away*.

169. This I set down here only for a Manuduction or Introduction: You will find it described more at large, concerning the *Creation* of this World.



The Thirteenth Chapter.

Of the terrible, doleful, and lamentable, miserable Fall of the Kingdom of Lucifer.

1.  Would have all proud, covetous, envious, and wrathful Men *invited* to look into this Glas, and there they will see the Original of their Pride, Covetousness, Envy and Wrath, also the *Event* and final Requital or Wages thereof.

2. The *Learned* have produced many and various Monsters concerning the Beginning of Sin, and Original of the Devil, and scuffled one with another about it; every one of them thought he had the Ax by the Handle, yet it continued hidden from them *all* till this very Time.

3. But since it will henceforth be *fully* revealed, as in a clear Looking Glas, therefore it may well be conceived, *that the great Day of the Revelation of God is now near at Hand*, wherein the Fierceness and the kindled Fire will be *separated* from the Light.

4. Therefore let none make himself stark blind, for *the Time of the Restitution of whatsoever Man has lost is now near at Hand: The Day dawns, or the Morning-redness breaks forth; it is high Time to awake from Sleep.*

Question.

5. Now it may be asked: *What is the Source or Fountain, of the first Sin of Lucifer's Kingdom?*

Answer.

6. Here we must *again* take in Hand the highest Depth of the Deity, and see out of what King Lucifer became a Creature, or what was the first Source or Fountain of Evil or *Malice* in him?

7. The Devil and his *Crew* continually excuse themselves, and so do all wicked Men, which are begotten in Corruption, saying; God does them *wrong* in thrusting them out or rejecting them.

8. Nay, this present World dares to say, that God has *decreed* or concluded it so in his *Predestinate* Purpose and Council, that some Men should be *saved*, and some should be *dann'd*; and say, to that End also God has rejected *Prince Lucifer*, that he should be a Spectacle of God's *Wrath*.

9. As if Hell, or Malice and Evil, *had been* from Eternity, and that it was in God's predestinate Purpose that Creatures should and *must* be therein; and so they pull and *bale* and bestir themselves to prove it by *Scripture*, though indeed they neither have the Knowledge of the *true* God, nor the *Understanding* of the Scriptures, though some erroneous Things also are *brewed* from the Scriptures.

* John 8. 44.

10. Christ says, *The Devil was a Murderer and Liar from the Beginning, and did not stand in the Truth.* But seeing these Justifiers and Disputers assist the Devil so steadfastly, and *pervert* God's Truth, and change it into Lies, in that they *make* of God a thirsty and fierce wrathful Devil, and such a one as has created and still wills Evil, so all of them, together with the Devil, are *jointly* Murderers and Liars.

11. For as the Devil is the *Founder* and Father of Hell and Damnation, and has himself built and *prepared* for himself the hellish *Quality* to be his royal Seat, so also such Writers and *Scribblers* are the *Master-Builders* of Lies and Damnation, who help to confirm and establish the Devil's Lies, and to make of the merciful, loving, and friendly God, a Murderer and furious Destroyer, and so pervert and turn the Truth of God into Lies.

* Ezek. 33. 11.

* Psalm 5. 4.

12. For God saith in the Prophet: *As true as I live, I have no Delight or Pleasure in the Death of a Sinner, but that he turn and live;* and in the *Psalms* it is thus; *Thou art not a God that hast Pleasure in Wickedness.*

13. Besides, God has given Laws to Man, and has *forbidden* the Evil, and *commanded* the Good. Now if God would have the Evil, and also the Good, then he should be at odds with himself, and it would follow, that there would be Destruction or Destructiveness in the *Deity*, one *Quality* running counter against the other, and the one spoiling and corrupting the other.

14. Now how all this is come to pass, or how *Wickedness* has taken its first Source, Original and Beginning, I will declare in the highest Simplicity in the greatest Depth.

15. To which End the Spirit invites and cites, summons or *warns* all Men that are seduced into Errors by the Devil, that they come and present themselves before the Looking-Glass of this *School*, wherein they shall see and inspect the murderous Devil into his very Heart.

16. Then he that will not take heed and *beware* of his Lies, whilst he may very well do it, there is no *Remedy* for him neither here nor hereafter: He that sows and will *sow* with the Devil, must *reap* with the Devil also.

17. In the *Center of the Flash* it is shown, that the *Harvest* is white already, wherein every one will reap what he has sown.

18. Here, my *entrusted* Talent, which I have received, I will let out for Rent, Profit and Increase, as I am commanded to do, and he that will deal with me in *this* Way of Gain or Usury, it shall be free for him, he may freely do it, *whether* he be a Christian, a Jew, a Turk, or a Heathen; they will be all alike advantageous to me; my Warehouse shall stand open for every one, let none fear exacting Tricks or Deceit, for he that comes to *deal with me* in Wares, shall be justly, rightly, and fairly dealt with.

19. Every one should here have a care, to deal so well, that he bring in some Gain of *Use-money* for his Master: For I am afraid, that every Merchant will not be *fitted* in my Wares for his Turn; for to some they will be very strange and *uncouth*; neither will every one understand my Language, Phrase and Expression.

20. I would therefore have every one warned, that he deal circumspectly and *warily*, and not be conceited that he is rich, and cannot grow poor; truly I have very admirable and *wonderful* Wares to sell, every one will not have Understanding and Skill to know what to do with them.

21. Now if any one should in Drunkenness or Fulness fall upon them, and plunge himself into Perdition, let him bear his own Blame; he has need of a Light *in his Heart*, that his *Understanding* and Mind may be well governed.

22. Else let him forbear to come into my Warehouse, or he will but deceive his own Expectation; for the Ware which I have to sell is very precious and dear, and requires a very sharp and acute *Understanding*: Therefore have a Care, and do not climb aloft where you see no Ladder is, else you will fall.

23. But to me is shown the Ladder of *Jacob*, upon which I am climbed up, even into Heaven, and have received my Ware, which I have to sell and vent: Therefore if any one will climb up after me, let him take heed that he be not drunken, but he must be girt with the Sword of the Spirit.

24. For he must climb through a horrible Deep, a *Giddiness* will frequently come into his Head; and besides he must climb through the Midit or Center of the Kingdom of Hell, and there he will feel by Experience what a *Deal* of Scoffings and Upbraidings he must endure.

25. In this Combat, I had many hard Trials to my *Heart's* Grief: My Sun was often eclipsed or *extinguished*, but did rise again; and the oftener it was eclipsed or put out, the *brighter* and clearer was its Rising again.

26. I do not write this for my own *Praise*, but only for an *Item* or Hint, that if it go so with you, you should not despair about it; for there belongs and is requisite a mighty enduring hard Labour, and Stoutness, for him that fights with the Devil, *betwixt* Heaven and Hell: For he is a potent Prince.

27. Therefore have a Care, that thou put on the Coat of Mail or *Habergeon* of the Spirit, else do not venture to come *near* my Warehouse, that my Wares be not ill handled by thee, and so be prejudicial to thee. * Corset or Breast-plate.

28. Thou must *renounce* the Devil and the World, if thou wilt enter into this Fight, else thou wilt not overcome: But if thou *overcomest not*, then let my Book alone, and meddle not with it, but *stick* to thy old Matters, *else* thou wilt receive but evil Wages for thy Pains: ** Be not deceived, God will not be mocked.* * Gal. 6. 7.

29. Truly it is a narrow and strait Passage, or *Entrance*, through the Gates of Hell, for them that will press *in* to God; they must endure many *Pangs*, Crushings and Squeezings from the Devil.

30. For the *human* Flesh is very young and tender, and the *Devil* is rough and hard, also dark, hot, bitter, astringent and cold, and so these *two* are very ill *matched*.

31. Therefore I seriously exhort the Reader, and would have him faithfully warned, as it were with a *Preface* to this great *Mystery*, that if he does *not* understand it, and yet longs and would fain have the Meaning or Understanding thereof, that he would pray to God for his holy Spirit, and that he would *enlighten* him with the same.

32. For without the Illumination thereof you will *not understand* this *Mystery*; for there is a strong Lock and Bar before it *in the Spirit of Man*, that must be first un-*lockt* or opened. And that *no Man* can do, for the Holy Ghost is the *only* Key to do it with.

33. Therefore if thou wilt have an open Gate into the Deity, then thou must move, stir and walk in *God's Love*; this I have set down here for thy Consideration.

Now observe,

34. Every Angel is created in the *seventh* qualifying or fountain Spirit, which is **NATURA** **NATURE**, out of which his Body is compacted or incorporated together, and his Body is given him for a Propriety, and the same is *free* to itself, as the whole Deity is free.

35. He has no Impulse or Driving, without or distinct from himself; his Impulse and Mobility standeth *in his Body*, which is of such a Kind and Manner, as the *whole* God is; and his Light and Knowledge, as also his Life, is generated in that Manner, as the whole divine Being is generated.

Viz. the Body.

36. For the Body is the incorporated or compacted Spirit of Nature, and encompasses or incloses the other six Spirits; these generate themselves *in the Body*, just as it is in the *Deity*.

37. Now *Lucifer* had the fairest, most beautiful, and most powerful Body in Heaven, of or among *all* the Princes of God, and his Light, which he has, and is continually generated in his Body, that has incorporated *with* the Heart or Son of God, as if they were *one* Thing.

38. But when he saw that he was so fair and beautiful, and found or felt his inward Birth and great Power or Authority, then his Spirit, which he had generated in his Body, which is his **ANIMAL** (or animated) or *Life-spirit*, or Son, or Heart, exalted itself, intending to triumph over the divine Birth, and to lift up or extol itself *above* the Heart of God.

A a. [39. "Note, The Author calls the *soulish* Birth the **ANIMAL** Birth, from Anima, which signifies the Soul; but seeing the Scripture otherwise understands by the Word Animal the *perished* or *corrupted* Soul, or Animalem hominem, the Animal Man, or the *corrupted* natural Man, that is, the Adamical bestial Man, and so he being advertised of it, he altered that Expression, and used it no more any further."]

Here observe the Depth.

40. In the Middle, or central Fountain or Well-spring, which is the Heart, where the Birth rises up, the astringent or harsh Quality rubs itself with the bitter and hot; and there the *Light* kindles, which is the *Son*, of which it is always impregnated in its Body, and that enlightens and makes it *living*.

41. Now that Light in *Lucifer* was so fair, bright and beautiful, that he *excelled* the bright Form of Heaven, and in that Light was perfect *Understanding*; for all the seven qualifying or fountain Spirits generate that same Light.

42. But now the seven qualifying or fountain Spirits are the Father of the Light, and may *permit* or suffer the Birth of the Light to be as much as they please; and the Light *cannot* exalt or raise itself higher than the qualifying or fountain Spirits will permit, or give it leave.

43. But when the Light is generated, then it *enlightens* all the seven qualifying or fountain Spirits, so that all Seven are *Understanding*, and do all Seven give their Will to the *Birth* of the Light.

44. But now every one has Power and Might to *alter* its Will in the Birth of the Light, according as there is *Occasion*: Now if that be so, then the Spirit cannot triumph thus, but must lay down its *prancing* Pomp.

45. And therefore it is that all seven Spirits are in full Power, every one of them has the Reins in its Hand, that it may hold in and *check* the *generated* Spirit, from triumphing any higher than is *fit* for it.

46. But the seven Spirits, which are in an Angel, which generate the Light and Understanding, they are bound and united with the whole God, that they should not qualify any other Way, either higher or more vehemently, than God himself; but that there should be one and the same Manner and Way between them both.

47. Seeing they are but a Part or Portion of the Whole, and not the Whole itself, for God has therefore created them out of himself, that they should qualify, operate or act in such a Manner, Form and Way as God himself does.

48. But now the qualifying or fountain Spirits in Lucifer did not so; but they seeing that they sat in the highest Primacy or Rank, they moved themselves so hard, and strongly, that the Spirit which they generated was very fiery, and climbed up in the Fountain of the Heart, like a proud *Damsel* or Virgin.

49. If the qualifying or fountain Spirits had moved, qualified, or acted gently and lovely, as they did before they became creaturely, as they were *universally* in God before the Creation, then had they generated also a gentle, lovely, mild and meek Son in them, which would have been like to the Son of God; and then the Light in Lucifer and the Light of the Son of God had been one Thing, one qualifying, operating, acting, and affecting, one and the same lovely Kissing, Embracing, and Struggling.

50. For the great Light, which is the Heart of God, would have played meekly, mildly, and lovingly with the small Light in Lucifer, as with a young Son, for the little Son in Lucifer should have been the dear little Brother of the Heart of God.

51. To this End God the Father has created the Angels, that as he is manifold and various in his Qualities, and in his Alteration or Variegation is incomprehensible in his Sport or Scene of Love, so the little Spirits also, or the little Lights of the Angels, which are as the Son of God, should play or sport very gently or lovely in the great Light before the Heart of God, that the Joy in the Heart of God might here be increased, and that so there might be a holy Sport, Scene, or Play in God.

52. The seven Spirits of Nature in an Angel should play and rise up gently in God their Father, as they had done before their creaturely Being, and rejoice in their newborn Son, which they have generated out of themselves, which is the Light and Understanding of their Body; and that Light should rise very gently or mildly in the Heart of God, and rejoice in the Light of God, as a Child with its Mother; and so there should be a hearty Loving, and friendly Kissing, a very meek and pleasant Taste or Relish.

53. In this the Tone should rise up, and sound, with singing and ringing forth, in praising and jubilating: Also all the Qualities should rejoice therein, and every Spirit should exercise or practise its divine Work or Labour, as God the Father himself does.

54. For the seven Spirits had this in perfect Knowledge, for they were united and aduated with God the Father, so that they could all see, feel, taste, smell, and hear, what God their Father did, or wrought and made.

55. But when they elevated themselves in a sharp or strong Kindling, then they acted against Nature's Right, otherwise than God their Father did, and this was a stirring Quality, or Rising up, against, or contrary to the whole Deity.

56. For they kindled the Salitter of the Body, and generated a high triumphing Son, which in the astringent Quality, was hard, rugged or rough, dark and cold; in the Sweet, was burning, bitter, and fiery; the Tone was a hard fiery Noise; the Love was a lofty Enmity against God.

57. Here now stood the kindled Bride in the seventh Nature-spirit, like a proud Beast; now she supposed she was beyond or above God, nothing was like her now: Love grew cold, the Heart of God would not touch it, for there was a contrary Will or

Opposition betwixt them. The Heart of God moved very meekly and lovingly, and the Angel moved very darkly, *hard*, cold, and fiery.

58. And the Heart of God should now *unite* and qualify with the Heart of the Angel, but that could *not* be; for there was now Hard against Soft, and Sour against Sweet, and Dark against Light, and Fire against a pleasant gentle Warmth, and a hard Knocking or Rumbling against a loving melodious Song.

Question.

Hearken, Lucifer, Where lies the Fault now, that thou art become a Devil? Is God in Fault, as thou lyingly sayest?

Answer.

59. O no, *thou* thyself art faulty, the qualifying or fountain Spirits in thy Body, which *thou* thyself art, have generated thee *such* a little Son: Thou canst not say, that God has kindled the *Salitter* out of which he made thee, but thy qualifying or fountain Spirits have done it; whereas thou wast entirely before a Prince and a King of God.

60. Therefore, when thou sayest, God created thee thus, or that he has *without sufficient* Cause spewed thee up out of thy Place, then art thou a Liar and Murderer; for the *whole* heavenly Host or Army bears Witness against thee, that thou hast *thyself* erected and prepared this fierce Quality for thyself.

61. If it be not so, then go before the Face of God, and *justify* thyself. But thou feest it plain enough without that; and besides, thou darest not look on that Matter: Wouldst not thou *fain* have a friendly Kiss of the Son of God, that thou mightest once be eased or refreshed? If thou art in the Right, then do but once look upon HIM: Perhaps thou mayest be made sound or whole again.

62. But stay a little, *another* sits on thy Throne, he is kissed, and he is an obedient Son to his Father, and does as the Father does.

63. Stay yet a little while, and the *hellish* Fire will kiss thee; in the mean while, make much of this ² Latin till more grows out of it; thou wilt *suddenly* lose thy Crown. Now one might ask,

What then, in Lucifer, is properly that Enmity against God, for which he was thrust and driven out of his Place?

64. Here I will show you exactly the Pith, Kernel and *Heart* of Lucifer, and then you will see, what a Devil is, or *how* he is become a *Devil*. Therefore take heed, and do not invite or entertain him as a Guest, for he is the arch-sworn Enemy of God, and of all Angels and Men, and that in his Eternity.

65. Now if thou understandest and apprehendest *this* aright, then thou wilt not make of God a Devil, as some do, which say; *God hath created the Evil*, and that his Will is, that some men should be lost; which Men, that say so, help to increase the Devil's *Lies*, and bring upon themselves the severe Judgment, by their perverting God's *Truths*, and so turning them into *Lies*.

Now observe,

66. The whole Deity has in its innermost or beginning Birth, in the Pith or Kernel, a very tart, terrible *Sbarpness*, in which the astringent Quality is a very horrible, tart, hard, dark and cold Attraction or Drawing together, like *Winter*, when there is a fierce, bitter, cold Frost, when Water is frozen into Ice, and besides is very intolerable.

67. Then think or suppose, if in such a hard Winter, when it is so cold, the *Sun* should be taken away, what Kind of hard Frost, and how very rough, *fierce* and hard Darknes would it be, wherein no *Life could* subsist.

68. After such a Manner and Kind is the astringent Quality in the innermost Kernel or Pith *in itself*, and to itself alone, without the other Qualities *in God*; for the Austere-ness or Severity makes the Attraction or Drawing together, and Fixation or Glutinou-ness of the Body, and the Hardness dries it up, so that it subsists ^b as a Creature.

^b Creaturely.

69. And the bitter Quality is a *tearing*, penetrating and cutting bitter Quality or Source: for it *divides* and drives forth from the hard and astringent Quality, and makes the Mobility.

70. And betwixt these two Qualities is Heat generated from its hard and fierce bitter Rubbing, Tearing and Raging, which rises up in the bitter and hard Quality, as a *fierce* wrathful Kindling, and presses quite through, as a *hard* fiery *Noise*.

71. From whence exists the hard Tone, and in that Rising up, or Climbing, it is invironed and *fixed* in the astringent Quality, so that it becomes a Body which subsists.

72. Now if there was *no* other Quality in this Body, which could quench the *Fierce-ness* of these four Qualities, then there would be a perpetual Emnity therein. For the Bitter would be against the Astringent, in that it storms and tears so vehemently therein, and *breaks open* the Astringent.

73. And then the Astringent also would be against the Bitter, in that it attracts, draws together, and holds fast the bitter *Captive*, that it could not have its own Course.

74. And the Heat would be against both, in that with its fierce, wrathful Kindling and Rising up it makes all hot, *burning*, and raging, and is fully or totally against the Cold.

75. And so the Tone would be a great Emnity in all the other, in that it penetrates forcibly through all like a *Tyrant*.

76. *And thus, this is the very deepest and innermost hidden Birth of God*, according to which, he calls himself *an angry* zealous or *jealous God*, as may be seen by the ¹ Ten Commandments on Mount *Sinai*.

¹ Exod. 20. 5.
Deut. 5. 9.

77. And in this Quality stands *Hell* and eternal Perdition, as also the eternal Emnity and murtherous Den, and such a Creature the *Devil* is come to be.

78. But now seeing he is a sworn Arch-enemy of God, and though indeed the Dis-putants and Helpers of the Devil will needs force it so in *Arguments*, that God wills the Good and also the Evil, and that he has created *some* Men to Damnation, therefore and thereupon the Spirit of God *cites* them, upon Pain of eternal Emnity, to come before this Looking-Glass, wherein their *Heart* shall be laid open; and they shall see *what* God is, and *who* the Devil is, or *how* he is become a Devil.

79. If thy Heart be not bolted and barred up in Death, through thy *stubborn* Wilful-ness and Blasphemy, and *drowned* in horrible Sins, purposing not to desist from them, or leave them, then *awake*, and behold; I take Heaven and Earth, also the Stars and Elements, and all the Creatures, and Man himself also in his whole Substance, to witness, and so I will prove it also *plainly* and clearly in its due Place, with all these forementioned Things, especially when we come to treat of the *Creation* of all the Creatures.

80. If these Things will *not* give thee Satisfaction, then pray to God, that He would *open* thy Heart, and then thou wilt know and *see* Heaven and Hell, as also the *whole* Deity with all its Qualities; and then no doubt thou wilt forbear, and justify the Devil no more: *I am not able to open thy Heart for thee.*

• Or the Divine Birth.

Now observe the true • Birth or Geniture of God.

81. Behold, as I have mentioned above, the Birth or Geniture of God in its innermost Being, in *these* four Qualities, is thus sharp or tart.

Thou must understand it exactly.

82. The astringent Quality is thus sharp in its own proper Quality in *itself*, but it is not alone, or without the other; neither is it generated of or in itself, as being wholly free, but the other six Spirits generate it, and they also hold it by the Reins, and may let their Reins and *Authority* go as far only as they please.

83. For the sweet Spring or Fountain-water is suddenly a Whip, Scourge or Lash upon the astringent Quality, and mitigates, softens, or supples it, so that it grows very thin, gentle, mild, and soft, as also very *bright*.

84. But that it is thus sharp in itself, is to the End that a *Body* may be imaged or framed through its attracting or drawing together, otherwise the Deity *would not* subsist, much *less* a Creature.

85. And in this Sharpness God is an all-comprehensible, and all-fixing, or all-fastening sharp God: for the Birth, Geniture, and Sharpness of God, is *thus* every where.

86. But if I shall describe the Deity in its Birth or *Geniture* in a small round Circle, in the highest Depth, then it is *thus*.

In a Similitude.

87. As suppose a WHEEL standing before thee, with seven *Wheels* one so made in the other, that it could go on *all* Sides, forward, backward, and cross Ways, without Necessity of any turning back or stopping.

88. And in its going, that always one Wheel in its turning about *generates* the other, and yet none of them vanish out of Sight, but that all Seven be visible.

89. And that the seven Wheels always generate the *Naves* in the Midst or Center according to their turning about, so that the Nave stands always free without Alteration or removing, whether the Wheels go forward, or backward, or cross Ways, or upwards or downwards.

90. And that the Nave always generates the *Spokes*, so that in their turning about, they stand right and direct from the *Nave* to the *Fellies* of the Wheel: and yet none of the *Spokes* to be out of Sight, but still turning about thus one with another, going whithersoever the *Wind* drives it, and that without Necessity of any turning back or *stopping*.

Now observe what I shall inform you in the Application of this.

91. The *seven Wheels* are the seven Spirits of God, the one always generating the other, and are like the turning about of a Wheel, which has seven Wheels *one in another*, and the one always wheels itself otherwise than the other in its *Station*, and the seven Wheels are *hooped* round with *Fellies*, like a round *Globe*.

92. And yet that a Man may see all the seven Wheels turning round about severally apart, as also the whole *Fitness* or *Compass* of the Frame, with all its *Fellies* and *Spokes* and *Naves*.

93. And the *seven Naves* in the Midst or Center to be as it were *one Nave*, which fits every where in the turning about, and the Wheels continually generating these *Naves*, and the *Naves* generating the *Spokes* continually in all the seven Wheels, and

yet none of the Wheels, as also none of the Naves, nor any of the Fellies or Spokes, *to be out of Sight*, and as if this Wheel had *seven* Wheels, and yet were all but *one* Wheel, and went always *forward*, whithersoever the Wind drove it.

Now behold, and consider,

94. The seven Wheels one in another, the one always generating the other, and going on every Side, and yet none out of Sight, or turning back; these are the *seven* qualifying or fountain *Spirits* of God the Father.

95. And they generate in the seven Wheels in each Wheel a Nave, and yet there are not seven Naves, but only *one*, which fits in all the seven Wheels: And this is the Heart or *innermost* Body of the Wheels, wherein the Wheels run about, and that signifies the *Son* of God.

96. For all the seven Spirits of God the Father generate continually in their Circle, and that is the Son of all the seven Spirits, and all those qualify or *act* in his Light, and the Son is in the Midst or Center of the Birth, and *holds together* all the seven Spirits of God, and they in their Birth turn about therewith thus.

97. That is, they climb either upward or downward, backward or forward, or cross-ways, and so the Heart of God is *always* in the Midst or Center, and fits always every qualifying or fountain Spirit.

98. Thus there is *one* Heart of God, and *not* seven, which is always generated from all the seven, and is the Heart and *Life* of all the seven.

99. Now the *Spokes*, which are always generated from the Naves and Wheels, and which fit all the Wheels in their Turning, and are their Root, Stay, and Fastening, in which they stand, and out of which they are generated, signify God the *Holy Ghost*, which proceeds forth from the Father and the Son, even as the Spokes go out from the Nave and Wheel, and yet *abide* also in the Wheel.

100. Now as the Spokes are many, and go always about with and in the Wheel, so the Holy Ghost is the *Workmaster* in the Wheel of God, and forms, images and frames all in the whole or total God.

101. Now this Wheel has seven Wheels one in another, and one Nave, which is fitted in all the seven Wheels, and all the seven Wheels *turn on that one Nave*: Thus God is one God, with seven qualifying or fountain Spirits one in another, where always one generates the other, and yet is but one God, just as these seven Wheels are but *one* Wheel.

Now observe,

102. The Wheel in its incorporated Structure and Frame signifies the *astringent* Quality, which attracts or draws together the whole corporeal Being of the Deity, and holds it, and dries it, so that it *subsists*.

103. And the *sweet* Spring or fountain-Water is generated by the driving about or *rising up* of the Spirits, for when the Light is generated in the Heat, then the astringent Quality is amazed or terrified for great Joy, and this is a submitting or lying down, or growing thin, and the *hard* corporeal Being sinks down like a Meekness or Mildness.

104. And so now the Terror or the *Glance* of the Light rises up in the astringent Quality very *gently* and shivering, and trembles, which now in the *Water* is bitter, and the Light dries it, and makes it friendly and sweet.

105. Now therein standeth *Life* and *Joy*; for the Terror or Flash rises up in all the Qualities, like the Wheel before mentioned which turns about, and then there all the seven Spirits rise up *one* in another, and generate themselves, as in a *Circle*, and the

Light is shining in the Midst or Center of the seven Spirits, and shines back again in all the Spirits, and all the Spirits *triumph* therein, and rejoice in the Light.

106. And as the seven Wheels turn about upon one Nave, as upon their Heart, which *bolds* them, and they hold the Nave, so the seven Spirits generate the Heart, and the Heart holds the seven Spirits, and so there arise *Voices*, and *divine* Joyfulness, of
 * Or Glorious. * hearty Loving and Kissing.

107. For when the Spirits with their Light move, or boil, turn about and rise one in another, then the Life is *always* generated; for one Spirit always affords to the other its Taste or Relish, that is, it is *affected* with the other.

108. Thus the one tastes and feels the other, and in the Sound one hears the other, and the Tone presses forth from all the seven Spirits *towards* the Heart, and rises up in the Heart in the Flash of the Light, and then rise up the Voices and *Joyfulness* of the Son of God; and all the seven Spirits triumph and rejoice in the Heart of God, each according to its Quality.

109. For in the Light in the *sweet* Water all Astringency, and Hardness, and Bitterness, and Heat, are mitigated and made pleasant, and so there is in the seven Spirits nothing else but a *pleasant* Striving, Struggling, and wonderful Generating, like a divine holy Sport or Scene of God.

110. But their sharp or tart Birth, of which I have written above, abides *bidden* as a Kernel, for it becomes mitigated by the light and sweet Water.

111. Just as a sour bitter green Apple is *forced* by the Sun, that it becomes very pleasant or lovely to be eaten, and yet all its Qualities are tasted; so the Deity keeps its Qualities also, but strives or struggles gently, like a pleasant lovely Sport or Scene.

112. But if the qualifying or fountain Spirits should *extoll* or lift up themselves, and penetrate suddenly one into another, driving hard, rubbing and thronging, crowding or squeezing, then the sweet Water would be *squeezed* out, and the fierce Heat would be kindled, and then would rise up the *Fire* of the seven Spirits, as in *Lucifer*.

113. *This is now the true Birth or Geniture of the Deity, which has been so from Eternity in all Corners and Places whatever, and abides so in all Eternity.*

1 Απολλύων,
Rev. 9. 11.

114. But in the Kingdom of *Lucifer*, ¹ the *Destroyer*, it is otherwise, as I have written above concerning the *Fierceness*; and in this World, which is now half kindled also, it is likewise after another manner, and will be so till the Day of the Restitution; of which I shall write when I treat concerning the *Creation* of this World.

115. Now in this glorious, lovely, and heavenly *Salitter*, or divine Qualities, the Kingdom of *Lucifer* also was created without any greater Motion than the other.

116. For when *Lucifer* was created, he was altogether *perfect*, and was the fairest Prince in Heaven, adorned and indued with the fairest *Clarity* or Brightness of the Son of God.

117. But if *Lucifer* had been spoiled or destroyed in the Moving of the Creation, as he *pretends*, then he had never had his Perfection, Beauty and Clarity, but would have been *presently* a fierce dark Devil, and not a Cherubim.

Of the glorious Birth and Beauty of King Lucifer.

118. Behold, thou murderous and lying Spirit! here I will describe thy *royal* Birth, how thou wast in thy Creation, how God created *thee*, and how thou becamest so beautiful, and to what *end* God created thee.

119. If thou sayest any other Thing than this, which Heaven and Earth, and all the Creatures, testify, then thou liest; nay, the whole *Deity* testifies against thee, that God
 created

created thee for his *Praise* out of himself, to be a Prince and King of God, as he did Prince *Michael*, and Prince *Uriel*.

Now observe,

120. When the Deity moved itself to Creation, and would form, image or frame Creatures in *its Body*, it kindled not the qualifying Spirits, else they would have *burnt* eternally, but it stirred them very gently or softly in the astringent Quality.

121. That drew or attracted the divine *Salutter* together, and dried it, so that it became a *Body*, and so the whole divine Power of all the seven qualifying or fountain Spirits of that Place or Room, as far as that of the Angels *reached*, was captivated in the Body, and became the Propriety of the Body, which neither can nor shall be destroyed again in *Eternity*, but shall remain the Body's Propriety, or proper own in *Eternity*.

122. Now the captivated or incorporated Power of all the seven qualifying or fountain Spirits had its *Propriety* in the Body, and is risen in the Body, and has generated itself in the same Manner as the whole *Deity* generates itself from all the seven qualifying or fountain Spirits.

123. One Quality has always generated the other alike, and none of them have vanished or gone out of Sight, just as it is in the *whole* God; and then the whole Body, as it is also in the Ternary, generated itself just as the Deity generates itself without or distinct from the Body in the *Ternary*.

124. But this I must mention here; viz. that *Lucifer*, the King, was incorporated together out of his whole Kingdom, as the Heart of the whole Place or Room thereof, so far as his whole angelical Host or Army reached when it was created, and so far as that Circumference or Circle, Region or Quarter reached, wherein he and his Angels became a Creature, and which God before the Time of Creation had inclosed or concluded as a Room or Space for a Kingdom, whose Circuit or Extent comprehends *Heaven and this World*, as also the *Deep of the Earth*, and of the whole Circle, Sphere, or Circumference of this *whole World*, of the Heavens and Stars.

125. And according to the Qualities were his qualifying or fountain Princes created, which are his kingly Counsellors, and so also were all his Angels created.

126. Yet you are to know, that *every* Angel has *all* the seven Spirits in him, but one of the seven is Chief or Principal.

Now behold!

127. When the King was thus incorporated or *compact*ed together, as one comprehending his whole Kingdom, then instantly, the same Hour, and in the same *Moment*, when he was incorporated or compacted together, the Birth of the Holy *Trinity* of God, which he had for a Propriety in his Body, rose up and generated itself without, distinct from the Creature, in God.

[128. "Understand for a Propriety in the Liberty, not essentially, but as the Fire shines *B b.*
"forth or glows through the Iron that is flaming hot, and the Iron remains Iron still; or as
"the Light replenishes or fills the Darkness, the dark Source or Quality being changed into
"Light, and so becomes joyful, and yet in the Center remains a Darkness, which is under-
"stood to be Nature; for a Spirit is replenished only with the Majesty."]

129. For in the Driving together of the Body, presently likewise rose up the Birth also in great Triumph, as in a new-born King, in God; and all the seven qualifying or fountain Spirits showed themselves very joyful and *triumphing*.

130. And instantly in the same *Moment* the Light was generated and rose up out of the seven Spirits in the Center of the Heart, as a new-born Son of the King, which also

instantly in a Moment clarified or brightened the *Body* of all the seven qualifying or fountain Spirits from the Center of the Heart; and externally from without, the Light of the Son of God clarified or brightened it.

131. For the Birth of the new Son in the Heart of *Lucifer* also penetrated through the whole *Body*, and was glorified from the Son of God, which was without, distinct from the *Body*, and was in a friendly Manner welcomed with the *greatest* Beauty of Heaven, according to the Beauty of God the Son, and it was to him as a loving Heart or Propriety, with which the whole Deity qualified or *operated*.

132. And then instantly also the Spirit of the new-born Son in the Heart, went forth from the Light of *Lucifer* through his *Mouth*, and united, qualified, or co-operated with the holy Spirit of God, and was with highest Joy received and embraced, as a dear *little* Brother.

133. Now here stands the beauteous Bride: what shall I write of her now? was she not a *Prince* of God, as also the most beautiful, moreover in God's Love also, and as a *dear* Son of the Creatures?

Of the horrible, proud, and henceforth doleful lamentable Beginning of Sin. The highest Depth.

Observe here,

134. When King *Lucifer* was thus fairly, gloriously, beauteously, highly and holily framed or built, he should *surely* have now begun to praise, honour and magnify his *Creator*; and should do that, which God his *Creator* does.

135. *Viz.* God his *Creator* qualifies or operates very *meekly*, lovingly and joyfully, and one qualifying or fountain Spirit of God always loves the other, and brings its *Affection* into the other, and always helps the other to image, form and frame all in the *heavenly* Pomp.

136. Whereby in the heavenly Pomp always such fair beauteous Forms, Ideas, *Figures*, and Vegetations spring up, as also *various* Colours and Fruits; and this the qualifying or fountain Spirits of God do *in* God, as a holy Play, Sport or Scene.

Now behold!

137. Seeing then God had incorporated or compacted together out of himself *eternal* *Creatures*, they should not qualify or operate in the heavenly Pomp in such a Way and Manner, as to be *like* God himself.

138. No, by no means; for they were not thus imaged or framed for *that* End: For the *Creator* had for this Cause incorporated or *compact*ed the *Body* of an Angel together, to be more dry than he is in his *Body*, that he might be and *remain to be* God; so that the Qualities should be harder and tougher, that the Tone or Sound might be loud, clear and shrill.

139. So that when the seven Qualities in an Angel, in the Center of the Heart, generate the Light and the Spirit or *Understanding*, that then that same Spirit, which in the Light of the Heart goes forth at the Mouth of the Angel, in the *divine* Power, should as a loud, clear, shrill Sound in the Power of all the Qualities *in* God sing and ring forth as a melodious *Music*, and in the Forming, Imaging, Framing or Qualifying of God, rise up as a pleasant, hearty, loving Voice, in *God's* forming.

140. And when the Holy Ghost forms the heavenly Fruit, then should the Tone, which should rise up in the Praising of God from the Angels, be also together in the

forming or Imaging of the Fruit; and so on the other Side again, the Fruit should be the Food of the Angels.

141. And therefore also we pray in *our Father*, saying, *GIB uns unser Taglich Brodt*, [GIVE us our daily Bread,] so that the Tone or Word, *GIB*, [GIVE,] which we thrust forth from our Center of the Light, through the animated, animal or soulish Spirit, out at the Mouth forth from us, into the divine Power, should in the divine Power, as a Fellow-forming or Fellow-generating, help to image or frame unser Taglich Brodt, [our daily Bread,] which afterwards *Der Vater giebet uns*, [the Father gives us,] for Food.

^a Matth. 6. 11.

^a Psuchicall.

^o Co-forming.

^p Co-generating.

^q In a printed Copy, in *sede et dilectione Dei.*

142. And then when *our* Tone is thus incorporated in God's Tone, so that the Fruit is formed, imaged or framed, it must needs be wholesome or healthful for us, and so we are in God's Love, and have that Food to make use of, as by the Right of Nature, being our Spirit in God's Love did help to image and form the same.

143. Herein stands the innermost and greatest Depth of God. O, Man, consider thyself! I will more largely declare it in its due Place.

144. Now for such an End has God created the Angels, and they do so too: for their Spirit, which in the Center or Heart goes forth from their Light in the Power of all the seven qualifying or fountain Spirits, that goes forth at their Mouth, as God the Holy Ghost goes forth from the Father and Son, and helps to form, image or frame all in God (that is to say, in the divine Nature) through the *Mercurius*, Song and Speaking, and Sport or Scene of Joy.

145. For as God works in Nature to the Producing of all Manner of Forms, Ideas, Images, Vegetations, Springings, Fruits and Colours; so do the Angels also in very great Simplicity or Sincerity; and though they should scarce touch the least Twig, or scarce rejoice in the beauteous Flowers in the heavenly May, and discourse and confer never so little, weakly, meanly, or simply thereof; yet nevertheless that very Tone or Speech rises up together in the divine Salitter, and helps to co-image, and frame or form all.

146. Thou hast many Examples thereof in this World, that if some Creature or Man look upon a Thing, it perishes because of the Poison or Venom in the Creature: On the other Hand again, some Men, as also Beasts and other Creatures, can with their Tone or Words change or alter the Malignity or Evil of a Thing, and bring it into a right Form.

147. And that now is the divine Power, which all the Creatures are subjected to; for all whatsoever it is that lives and moves, is in God, and God himself is all, and all whatsoever is formed or framed, is formed out of HIM, be it either out of Love, or out of Wrath.

The Head-Spring, or Fountain-Vein of Sin.

148. Now Lucifer being so royally imaged or framed, that his Spirit in his Forming and Imaging rose up in him, and was received or embraced of God very excellently and lovingly, and was set or put into *Glorification*, then instantly he should have begun his angelical Obedience and Course, and should have moved (as God himself did) as a loving Son in the House of his Father, and that he did not.

149. But when his Light was generated in him in his Heart, and that his qualifying Spirits were instantly affected or invironed with the high Light, they then became so highly rejoicing, that they elevated themselves in their Body against the Right of Nature, and presently began as it were a higher, statelier, more pompous or active Qualifying or Operation than God himself exercised.

150. But these Spirits elevating themselves thus, and triumphing so eagerly and vehemently one in another, and rising up against the Right of Nature, by that Means they kindled the qualifying or fountain Spirits an exceeding Deal too much; *viz.* the astringent Quality attracted or compacted the *Body* too hard together, so that the sweet Water was *dried up*.

151. And the powerful and great bright Flash, which was risen up in the sweet Water in the *Heat*, from whence the bitter Quality exists in the sweet Water, that rubbed itself so horribly hard with the astringent Quality, as if it would break in Pieces for great *Joy*.

152. For the Flash was so bright, that it was as it were intolerable to the qualifying or fountain Spirits, and therefore the bitter Quality or Source trembled and rubbed itself so hard in the astringent, that the Heat was kindled *contrary* to the Right of Nature, and the astringent also dried up the sweet Water by its hard Attracting together.

153. But now the Quality of Heat was *so severe*, furious and eager, that it bereaved the astringent Quality or Source of its Power; for the Heat exists in the Fountain or Source of the *sweet Water*.

154. But the sweet Water being dried up through the astringent attracting together, therefore could not the Heat any more rise to a Flame or to any Light, (for the Light exists in the Unctuousity or *Oiliness* of the Water) but *glowed* like a red-hot Iron, or like Iron not quite glowing, but very *dimly* and darkly; or as if you should put a very hard *Stone* into the Fire, and should let it lie there in great Heat, as long as you please, yet it would not be *glowing* Light, because it has too little Water, or *Oiliness* in it.

155. Thus now the Heat kindled the dried Water, and the Light could *no more* elevate and kindle itself, for the Water was dried up, and was quite consumed by the Fire or great Heat.

156. The Meaning is not here, as if the Spirit of the Water was *swallowed up* or devoured, which dwells in all the seven Qualities, but its Quality, or upper Place or *Predominance*, was changed into a dusky hot and sour Quality.

157. For here in this Place the sour Quality has taken its *first Original* and Beginning, which now also is *inherited* in this World, which is not in Heaven in God after *such a* Manner at all, nor in any Angel; for it is, and signifies the House of *Affliction*, Trouble and Misery, and is a Forgetfulness of all Good.

158. Now when this was done, the qualifying or fountain Spirits *rubbed* themselves one upon another in that Manner and Way, as I have mentioned *above* concerning the *Figure* of the sevenfold Wheel, for they use thus to rise up one in another, and to taste one another, or to *affect* one another, from whence Life and Love exist.

159. Now in all the Spirits there was nothing else but a mere *hot*, fiery, *co'd* and hard Corruption, and so one evil Quality tasted the other, whereby the whole Body grew so very fierce and wrathful; for the Heat was against the Cold, and the Cold against the *Heat*.

160. And so the sweet Water being dried up, the bitter Quality (which existed and was generated by the *first Flash*, when the Light kindled itself) rose up in the Body through all the Spirits, as if it would *destroy* the Body, and so raved and raged like the rankest or worst Poison.

161. And from thence existed the *first Poison*, wherein we poor Men now in this World have enough to *chew* upon, and thereby the bitter *poisonous Death* is come into the Flesh.

162. In this Raging and Tearing now the Life of *Lucifer* was generated, that is, his *dear* little Son in the Circle or Center of his Heart; and what Manner of Life and dear little Son came to be, I offer to any *rational* Soul to consider of.

163. For *such* as the Father was, *such* was the Son also, *viz.* a dark, astringent, cold, hard, bitter, hot, sour, stinking Fountain or Source, and the Love stood in the bitter Quality, in its *penetrating* Taste and Relish, and became an Enmity against all the qualifying or fountain Spirits in the Body of the high-minded *arrogant* King.

164. Thus the Tone rose up through the Penetrating of the bitter Quality through the *beat* and *dried* Water, and through the astringent hard Quality, into the *Heart*, into the little new dear Son.

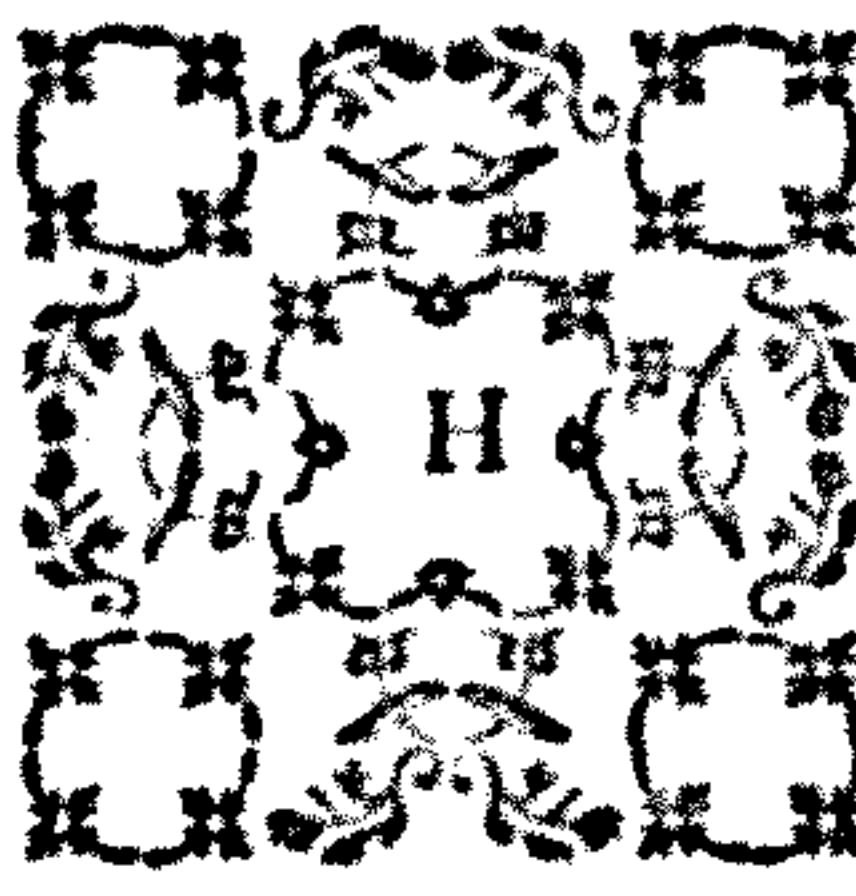
165. And here the Spirit *went forth*, and as he was generated in the *Heart*, so he went forth now at the *Mouth*; but how welcome a Guest he was before God, and in God, also before the holy Angels of the other Kingdoms, I leave to *thee* to consider of.

166. He should now have united with the Son of God, as one Heart and one God: Alas for ever! Who can write or express this sufficiently?



The Fourteenth Chapter.

How Lucifer, who was the most beautiful Angel in Heaven, is become the most horrible Devil. The House of the murderous Den.

1.  HERE, *King Lucifer*, pull thy Hat down over thy Eyes, lest thou shouldst see how Man will take off thy Crown away from thee, thou canst *no more* rule in Heaven; stand still a little While, we must first *view* thee, and observe what a beauteous fair Bride thou art, and whether the Filth of thy Whoredom may *not* be cleansed and washed away from thee, that thou mayest be fair again; we will a little describe thy *Chastity* and Virtue.

2. *Come on* you Philosophers, and you Lawyers and Advocates, that justify and defend *King Lucifer*! *Come near* and bring him to the *Bar*, whilst he has yet the *Crown upon him*, for here we will hold a *Court* of Judgment against Malefactors for him; if you can *maintain* his Cause to be right, then he shall be your King; if not, then he shall be turned out and cast down into Hell; and another shall get his royal Crown, who will *govern* better than he.

Now observe,

3. When *Lucifer* had thus horribly spoiled and destroyed himself, all his qualifying or fountain Spirits were Enmity against God, for they all qualified or acted much *otherwise* than God, and so there *came to be* an eternal Enmity betwixt God and *Lucifer*. But now it might be asked:

Question.

How long did Lucifer stand in the Light of God? The Depth.

Answer.

4. When the royal Body of *Lucifer* was incorporated or compacted together, in that very *Hour* the Light kindled itself also in *Lucifer*.

5. For as soon as his qualifying or fountain Spirits in the Framing of the Body *begun* to qualify or operate, and to generate themselves according to the Right of Nature, *then* rose up the Flash of Life in the Heart in the sweet Spring or Fountain-Water, and so the royal Body was *ready furnished or compleat*, and the Spirit went forth in the Heart from the Light through the Mouth *into* the Heart of God.

6. And so he was a most exceeding beautiful Prince and King, and very *dear* and acceptable to the divine Being, and was received and *embraced* with great Joy.

7. In like Manner also the Spirit *went forth* from the Heart into all the qualifying or fountain Veins of the Body, and kindled all the seven Spirits, and so the royal Body was glorified *in the Twinkling of an Eye*, and there he stood as a King of God, in an unsearchable Clarity or Brightness, transcendently *excelling* the whole heavenly Host or Army.

8. Now in this clear and light Flash the seven qualifying or fountain Spirits were *Or infected.* *instantly* affected as a Man kindles a Fire, for they were affrighted at the terrible Clarity or Brightness of their Spirit, and so instantly at the *first* Flash *suddenly* became highly triumphing, rising aloft, extreme stately, and overjoyful, and so moved themselves towards a *higher Birth*.

9. But if they had *continued* in their Seats, and had qualified or operated, as 'they had done from Eternity, then that high Light had *not hurt* them.

10. For they were *not* new Spirits made of any *new* Thing, but they were the *old* Spirits, which had no Beginning, which had been in God from Eternity, and *knew very well* the Right of the Deity and of Nature, *how* they should move and stir.

11. Also when God figured or framed the Body together, he did *not* beforehand destroy the qualifying or fountain Spirits, but figured or framed the Body of King *Lucifer* together out of the Kernel of that which was the *best*, wherein was the best Knowledge of all.

12. Else if the Qualities had been dead beforehand, there had been a Necessity of a new Life, and it would have been in *Doubt*, whether the Angels *could* have subsisted eternally.

Conceive it aright.

13. God created Angels out of himself, for this reason, that they might be harder and drier, incorporated or compacted together than the Ideas, Figures, Shapes or Forms, which through the Qualifying or Operating of the Spirits of God in Nature rise up, and also through the Moving of the Spirits *vanish* or pass away again, that their Light in their Hardness should shine the clearer and *brighter*, and that the Tone of the Body should sound the clearer and shriller, whereby the Joyfulness should increase the more in God. *This was the Cause that God created Angels.*

14. But that it is said, the Angel generated a *new Light*, or a *new Spirit*, that is thus to be understood,

15. When the qualifying or fountain Spirits were incorporated or compacted together, then the Light shone much brighter and clearer in the Body, and from or out of the Body, *than* it did *before*, in the *Salitter*: for there then rose up a much clearer and brighter Flash in the Body than before, whilst the *Salitter* was thin and dim.

16. And therefore the qualifying or fountain Spirits also became stately and proud, and supposed they had a *much fairer* little Son or Light than the Son of God was; and therefore they would also the more earnestly and eagerly qualify or operate, and elevate themselves, and so despised the Qualifying or Acting which is in God their Father, and the Birth of the Son of God, as also the *Exit* or Going forth of God the Holy Ghost, and supposed *they could do it*, because they were so gloriously incorporated or compacted

† Viz. the seven Spirits of Nature which they were constituted of.

together, therefore they would now *exalt* themselves gloriously and stately, and show forth themselves, as if they were the most fair and beauteous *Bride* of Heaven.

17. They knew very well, that they were not the whole or total God, but were only a *Portion* or *Part* thereof; they also knew very well, how far their Omnipotence reached or extended, and yet they would no more have their *old* Condition, but would be higher than the whole or *total* God, and supposed thereby they should have their Place, Region, Quarters, or Court above the whole or total Deity, above all Kingdoms whatsoever.

18. And therefore they elevated or extolled themselves, intending to kindle or *enflame* the whole God, and to govern or rule the whole God by their Power and Might. All Forms and *Ideas* should rise up in the Qualifying and Acting of their Spirit. He would be *Lord of the Deity*, and would not endure any Co-rival.

19. Now this is the Root of Covetousness, Envy, Pride and Wrath; For in the fierce Or Anger. Qualifying, or Acting and Boiling, rose up the Wrath, and burnt like Fire of Heat and Cold, and was also bitter as Gall.

20. For the qualifying or fountain Spirits had no outward Impulse upon them got into them, but the Impulse to Pride elevated itself within the Body, in the Council of the seven qualifying or fountain Spirits; these agreed and united in a Compact, that they would be God alone.

21. But because they could not begin it in their old Seat, and so bring it to Effect, they therefore *dissembled* or played the Hypocrite together, and flattered one with another, and so combined, intending to extoll themselves against the Birth of God, and would needs qualify or work in the *biggest* Depth, and then nothing could be like them, seeing they were together the *most mighty* Prince in God.

22. The astringent Quality was the *first* Murderer, Flatterer and Hypocrite, for when it saw that it generated so fair and bright a Light, then it compressed itself together yet *harder* than God had created it to be, intending to be *much more* terrible, and to draw together all in its whole Region, Circuit or Circumference, and keep it fast as a stern severe Lord.

23. And so then in a Degree it had effected somewhat from whence Earth and Stones have their *Original*; which I will write of when I treat concerning the *Creation* of the World.

24. The bitter Quality was the *second* Murderer, which when it rose up in the Flash, did *tear* with Breaking and great Power in the astringent Quality, as if it would break the *Body* in Pieces.

25. And the astringent Quality permitted it, or else it was very well able to have *staid* and captivated the bitter Spirit, and to bathe or *steep* it in the sweet Water, till its high Mind had been *allayed* and gone: But it would needs have *such a little Brother*, because it was so serviceable to its Turn; else, seeing the bitter Spirit *takes* its Original from it, as it were from its Father, it could well have *stopped* or hindered that.

26. The Heat is the *third* murderous Spirit, which *killed* its Mother, the sweet Water, but the astringent Spirit is the Cause thereof, for by its Stern severe *attracting* together and hardening, it has thus vehemently awakened and kindled the Fire by the bitter Quality; for the Fire is the *Sword* of the astringent and bitter Quality.

27. But seeing the Fire rises up in the sweet Water, therefore itself has the *Whip* or Scourge in its own Power, and might have *staid* or kept back the astringent Quality in the Water, but it also became a *Flatterer*, or Hypocrite, and dissembled with the *great* Quality, viz. the astringent, and helped to destroy the sweet Water.

28. The Tone is the *fourth* Murderer; for it takes its *ringing* Sound in the Fire, in the sweet Water, and rises up very gently and lovely in the *whole* Body.

29. Yet it did not so here, but after it was risen up in the Water, in the astringent Quality, it rose up *so furiously* like a Thunder-Clap, whereby it would prove and show forth *its new Deity*: And so the Fire rose up, as when there is a *Tempest* of Lightning, intending thereby to be *so great*, as to be above all Things in God.

30. And this they practised so long, till they had *murdered* their Mother, the sweet Water; and therein the whole *Body* became a dark Valley, and there was no more Remedy or Council in God that could help here: For, Love was turned into Enmity, and the whole Body became a black dark *Teufel* [*Devil.*]

Teufel, quasi
Teu-fall.

31. Of the Word (*Teufel*) *Teu* has its Original from hard Beating, Drumming or Thumping; and the Word or Syllable, *-fell* has its Original from the fall, and so Lord Lucifer is called *Teufel*, [*Devil,*] and is no more called a *Cberubim* or *Seraphim*. Here it may be asked:

Question.

Could not God have hindered and prevented the Pride of *Lucifer*, that he might have abstained from his High-mindedness?

Answer.

32. This is a high Question, on which all those lay hold that *justify* and plead the Cause of the Devil; but they are all *cited* to appear at the Court of Justice held for Trial of criminal *Malefactors*: let them have a Care *how* they plead for their Master, else the Sentence of Judgment will be *pronounced* against him, and he will lose his *Crown*.

The wonderful Revelation.

33. Behold, King *Lucifer* was the Head in his whole Region, Circuit or Circumference, also he was a *mighty* King, and was created out of the *Kernel* or Marrow of his whole Region and Circumference, also he would fain have kindled that whole Circumference by his Elevation, that so all might have burned and qualified, or operated *as he* did in his own Body.

34. Though indeed the Deity, without or distinct from his Body, would have meekly and gently qualified or *acted* towards him, and have *enlightened* and exhorted him to *Repentance*, yet now there was no other Will in *Lucifer*, but that he would *needs* rule over the Son of God, and kindle that whole Region or Circumference, and in such a Way *himself* would be the *whole* God, above and over all the Angelical Hosts or Armies.

35. Now when the Heart of God with his *Meekness* and *Love* made Haste towards *Lucifer*, he despised it, and thought *himself* far better than that, and then stormed back again with Fire and Coldness in *hard* Claps of Thunder *against* the Son of God, supposing he must be in Subjection under him, and that he himself was *Lord*; for he *despised* the Light of the Son of God.

Question.

Then thou askest: How! Had he such Power?

Answer.

36. Yes, he had; for he was a *great Part* of the Deity, and besides, was from or out of the Kernel thereof, for he made an *Attempt* also upon that King and great Prince *Michael*,

Michael, to spoil and destroy him, who at last fought with him, and overcame him, in whom the Power of God in *Lucifer's* Kingdom fought vehemently also against its King, till at last he was thrust down from his kingly Seat, as one that was vanquished.

Rev. 12.

Objection.

Now thou wilt say: God should have enlightned his *Heart*, that he might have repented.

Answer.

37. No! He would receive no other Light than his own, for he scorned the Light of the Son of God, which did shine without, distinct from his Body, seeing he had such a glittering Light in himself, and so elevated himself more and more, till his Water was quite dried up and burnt, and his Light was quite put out, and then *all was done* with him.

[38. "This Water here, is the Water of eternal Life, generated in the Light of the Majesty, but in the Center it is like the Sulphur or Brimstone Spirit, or to Aqua Fortis, or the Water of Separation."]

C c.

Concerning the Fall of all his Angels, one might ask,

Question.

How comes it, that at this Time all his Angels did also fall?

Answer.

39. As *this* Lord commanded, so his Subjects obeyed; when he elevated himself, and would be God, his Angels seeing it, followed their Lord, doing as he did, all made a proffer to assault and storm the Deity.

40. For they were all in Subjection under him, and he ruled in all his Angels, for he was created out of the Pith or Kernel of that *Salitter*, out of which his Angels were all created, and he was the Heart and Lord of all his Angels.

41. Therefore they all did as he did, and all would sit in the Primacy of the Deity, and would rule powerfully in the whole Region, Circuit or Circumference, over and above the whole divine Power: They were all of one Will, and would not suffer the same to be taken from them. Now thou wilt ask,

Question.

42. Did not the total or universal God know this, before the Time of the Creation of Angels that it would so come to pass?

Answer.

43. No: For if God had known it before the Time of the Creation of Angels, it had then been an eternal predestinate purposed Will in God to have it so, and it had been no Enmity against God, but God had indeed at the Beginning created and made him a Devil.

44. But God created and made him a King of Light, and when he became disobedient, and would be above the whole or total God, then God spewed him out of his Seat, and in the Midst or Center of our Time created another King out of the same Deity, out of which Lord *Lucifer* was created; [understand it aright, out of the *Salitter*, which was

without *distinēt* from the Body of King *Lucifer* ;] and set him on the royal Throne of *Lucifer*, and gave him Might, Authority, and Power, as *Lucifer* had before his Fall.

45. *And the same King is called JESUS CHRIST, and is the Son of God and of Man.*

46. And this I will demonstrate clearly and at large in its proper Place.

D d.

[47. " Note, *This is explained in the second and third Book: God knew this very well according to his Wrath, but not according to his Love, according to which God is called God, into which no Pienceness nor Imagination enters, neither is there any Searching in the Love concerning the hellish Creature.*

• O: Good-
neis.

48. " *This foregoing Question is thus understood or meant ; as when I say, God knoweth not the Evil ; also God willeth not the Evil, according to the Tenure of the Scripture ; then I understand or mean, that in his Love (which alone is the one only Good, and is alone called God) there is no Glimpse of Evil revealed or manifested ; otherwise, if any Evil was revealed or manifested therein, then the Love would not be the eternal Meekness and Humility.*

• In that, ac-
cording to
which he is
called a con-
suming Fire.

49. " *But in the Outspeaking of his Word, wherein the Nature of the spiritual World exists, wherein Perceptibility or Sensibility is understood to consist, and wherein God calls himself an angry, zealous or jealous God, and a consuming Fire, therein indeed God has known the Evil from Eternity, and that in Case he should once move himself therein, that the Source or Quality thereof would become creaturely also, but therein is he not called God, but a consuming Fire.*

50. " *I understand the abovesaid Question magically, taking Notice how God's Love and Wrath differ, and are distinguished, and how the Knowledge of Evil, viz. of the Devil and Fall, is discerned to differ from his Well-spring or Source, from whence the Fall also took its Original.*

51. " *And so also in God's Love there is only the Fountain and Knowledge of Joyfulness, for every Science or Root causes or produces its like.*

• Text, Sciencz.

52. " *For if I should say, God's Love had willed the Evil, or that there was a false Science or Root in God's Love and Meekness, then I should speak contrary to the Scripture : For what God's Love knows sensibly or feelingly in itself, that it also wills, and nothing else.*

53. " *From hence, in the Creation, Good and Evil are existed : And I exhort the Reader to conceive our very deep Sense right, and not mistake or go astray here, but to read our other Writings, where these Things are sufficiently explained."]*

Of the great Sin, and contrary or opposite Will ; and of the eternal Enmity of King Lucifer, together with his whole Host or Army against God.

54. This is the right Mirrour of Man ; before this Court of Justice for Malefactors the Spirit invites and cites all Men to stand as before a Mirrour, wherein they may see themselves, and what the *bidden, secret Sin* is.

55. This has remained hidden ever since the World began, and was never so fully and totally revealed in any *Heart* of Man : I myself also wonder much more than the Reader can wonder at this high Revelation or Manifestation.

56. I do *not* write this for my own Glory ; for my Glory stands in my Hope of that which is to come : I am a poor Sinner as well as other Men, and ought also to come before *this Glass*.

57. But I marvel that God should reveal himself thus fully to such a simple Man, and that he thus *impels* him also to set it down in Writing; whereas there are many *learned* Writers which could set it forth and express it better in a more *flourishing* Style, and demonstrate it more exactly and fully than I, that am a *Scorn* and *Fool* to the World.

58. But I neither can nor will oppose him; for I often stood in great Striving *against* him, that if it was not his Impulse or Will, that he would be pleased to take it *from me*; but I find, that with my striving against him I have but merely gathered *Stones* for this Building.

59. Now I am climbed up and mounted so very high, that I dare not look back, for fear a Giddiness should take me, and I have now but a short *Length* of Ladder to the Mark, to which it is the whole Desire, Longing, and Delight of my Heart, to reach fully. When I go *upward*, I have no Giddiness at all; but when I look back, and would return, *then* am I giddy, and afraid to fall.

60. Therefore have I put my Confidence in the strong God, and will *venture*, and see what will come of it. I have no more but one Body, which nevertheless is mortal and corruptible, I willingly venture *that*; if the Light and Knowledge of *my* God do but remain with me, then I have sufficiently enough for *this Life and the Life to come*.

61. Thus I will not be angry with my God, though for his *Name's Sake* I should endure Shame, Ignominy, and Reproach, which springs, buds, and blossoms for me *every Day*, so that I am almost inured to it: I will sing with the Prophet *David*, *Though my Body and Soul should faint and fail, yet thou, O God, art my Trust and Confidence; also my Salvation, and the Comfort of my Heart.* * Psalm 73.26,

62. *Sin* has *seven* Kinds, Forms, Species or Sorts; among which there are *four* special Well-springs or Sources: And the *eighth* Kind or Sort is the *House of Death*.

Now observe,

63. The *Seven Forms* are the seven qualifying or fountain Spirits of the Body; *viz.* the *astringent* Quality, the *Water*, the *Bitter*, the *Heat*, the *Sound*, the *Love*, the *Nature* or Beginning from the other Six: And when these are kindled, each Spirit generates a *several* Enmity against God.

64. Out of these Seven are generated *other four* new Sons, and they together are the *new God*, which is wholly against the *old God*, as two professed Armies or Enemies, which have sworn eternal Enmity one against the other.

The first Son is PRIDE. The second Son is COVETOUSNESS. The third Son is ENVY. The fourth Son is WRATH.

65. Now let us view these in the Ground from whence *all* has its Original, and see how it is an Enmity against God: And therein you will see, what is the Beginning and *Root of Sin*, and wherefore *in God* it *cannot* be suffered or endured.

66. Therefore come on, you *Phi'sophers* and *Lawyers*, you that will maintain and undertake to prove it, that God also created the *Evil*, and that he wills the same; also that it is his *predestinate* Purpose that the *Devil* fell, and that many *Men* are *damm'd*; otherwise he could have altered all, and turned it some other Way.

The Citation, or Summons.

67. Here the Spirit of our Kingdom *cites* you, together with your Prince *Lucifer*, whom you defend and justify, the *third* Time, before the final Court of Justice for criminal Malefactors; give in your Answer there.

68. For as to these *seven* Kinds or Forms, and *four* new Sons, the Right shall be prosecuted in the heavenly Father's House.

69. If you can prove and maintain, that the *seven Spirits of Lucifer* have of Right and Equity generated *these four* new Sons, so that they of *Right and Equity* should govern Heaven and the whole Deity, then King *Lucifer* shall be re-inthroned again, and set upon his Seat, and his Kingdom shall be restored to him again.

70. If *not*, then a *Hell* or Hole, Burrow or Dungeon, shall be given to him for an everlasting Prison, and *there* shall *He* together with his Sons be Prisoners for *ever*: And you shall take heed lest a Court of Justice be held, and pass upon you also.

71. Now seeing you will plead the Right of the *Devil's* Cause, wherewith shall he requite you, or what *Fee* shall he reward you with? He has nothing in his Power but the hellish Abomination; what will then be your Recompence? Guess, even the best of all that he has, the best Fruits and Apples in his Orchard, and best Perfumes and Incense of his *Garden*.

Of the First Kind or Form.

72. The *first* Spirit is the *astringent* or harsh Quality, which in God is a gentle, attracting, or drawing together, a drying, and cooling or refreshing, and is made Use of in and for the Imaging or Forming of Things; and though in its Depth it is somewhat sharp or *tart*, yet it tempers itself with the *sweet Water*, so that it is meek, soft, pleasant, and full of Joy.

73. And when the Light of the sweet Water comes *into it*, then it willingly, friendly, and freely *ye'ds* up its Birth thereunto, and makes it dry, and shining *bright*.

74. And when the Tone or *Tune* rises up in the Light, then it also gives up its Tone, Tune, and ringing Sound very *gently* and brotherly thereunto.

75. It also receives the *Love* from all the Spirits.

76. Also the *Heat* favours it, giving way friendly, that it may be cooled, and so it is a friendly Will in and with *all* the Qualities; it readily helps also to image or frame the Spirit of *Nature*, and to form therein all Manner of Shapes, Figures, Fruits, and Growths or Vegetations, according to the *Will* of all the six Spirits.

77. It is a very *bumble* Father to its Children, and loves them *heartily*, and plays with them friendly, for it is the right *Father* of the *other six* Spirits, which are generated in it, and it helps to generate them all.

78. Now when God constituted *Lucifer* with his Host or Army, he created them out of *this* friendly Deity, out of himself, out of the Place of Heaven and of this World, there was no other Matter to make them of, this living *Salitter* was very gently and softly attracted or drawn together without any *killing* or slaying it, or without any *great* Stirring or Motion.

79. These Spirits thus incorporated or compacted together, had the Knowledge, the Skill and the eternal, infinite, and unbeginning *Law* of God, and knew full well, I. How the Deity had generated them.

80. II. They knew also well, that the Heart of God had the *Primacy* in the whole Deity.

81. III. They knew well also, that they had no more for their proper own, to deal with and to *dispose of*, than their own compacted, incorporated *Body*; for they saw very well, that the Deity generated itself without, severally, distinct, apart from their Body, as it had done *from Eternity*.

82. IV. They knew likewise very well, that they were not the *whole* Room or Place, but were therein to increase the Joy and wonderful Proportion, Variety and *Harmony* of

that same Place, and were to *accord*, qualify, and act friendly with that Room or Place of the Deity, and in a friendly Manner affect the Qualities that are without, distinct from their Bodies.

83. V. They had also *all Power* to dispose of all the Ideas, Figures, and Growths or Vegetations, as they would; all was a hearty Love-play, Sport or *Scene* in God; they had not at all moved God their *Creator* to any contrary Will, though they had *broken* all the heavenly Ideas, Figures, or Vegetations and Growths, and had made of them all *Horses to ride on*; God had still always caused enough of *others* to come up instead of them, for it had all *been* but a Play or Scene in God.

84. For to that very *End* also they were created, that they should play and sport with the Ideas, Figures, and Growths or Vegetations, and *dispose* of them for their *own Use* as they pleased.

85. For, the Ideas or Figures have in a Manner framed themselves thus from Eternity, and * have *passed away* and altered *again* through the qualifying or fountain Spirits: *For this was the eternal Play, Sport or Scene of God, before the Time of the Creation of the Angels.* * That is, have come and gone perpetually.

86. Thou hast a very good *Example* and Instance of this, if thou wilt but see, and wilt not be stark blind here; *viz.* in the Beasts, Fowls, and all Vegetations or Growths in this World: *All these* were created before Man was created, who is and signifies the second Host or Army, which God created *instead* of expelled *Lucifer*, out of the Place of *Lucifer*.

Question.

87. But now, what did the astringent or harsh Quality do in *Lucifer*?

Answer.

88. When God had thus *gently* incorporated it, or compacted it together, then it found and felt itself to be mighty and powerful, and saw that it retained a *Body* as fair and excellent as the Figures were, that were without, distinct from it; *thereupon* it became high minded, and elevated itself in its Body, and would be more severe and eager than the *Salitter* was, which was without, distinct from its Body.

89. But seeing ' it could not do any Thing *alone*, it *flattered* and played the Hypocrite with the other Spirits, so that they followed it as their *Father*, and did all as they saw it do, each in its own Quality. ' The astringent or harsh Spirit.

90. Now being thus agreed, they generated also *such* a Spirit, which came forth at the Mouth, at the Eyes, at the Ears, and at the Nostrils, and affected or *mixed* itself with the *Salitter* that was without distinct from the Body.

91. For the Intent and Purpose of the astringent or harsh Quality, seeing it was so glorious, when the Kernel was incorporated or compacted together out of the whole Kingdom, its intent was, that it also through *its* Spirit, which it did generate by or with the other Spirits, would rule powerfully with the Sharpness externally, without its own Body, in the whole *Salitter* of God, and that all should stand and be in, or under its *own* Power and Authority.

92. It would image, frame, and form all through its own Spirit, which it *generated*, as the whole Deity did; it would have the *Primacy* in the whole Deity: This was its Purpose.

93. But seeing it could not effect it in its true *natural* Seat, it thereupon elevated itself, and kindled itself.

94. And so by this Kindling, it kindled its *Spirit* also, which now went forth at the Mouth, the Ears, the Eyes, and the Nostrils, as a very fierce, *ferocious* Spirit, and

strove against the *Salitter* in its Place, as a furious, storming, raging Lord, and kindled the *Salitter*, and attracted or drew all forcibly together.

Thou must understand it right.

95. The astringent or harsh Quality in the Spirit that *went forth*, kindled the astringent or harsh Quality which was in the Place of its *Region*, or in Nature, *viz.* in the seventh qualifying or fountain Spirit, and ruled powerfully in the astringent Quality, in the *Salitter*; and that the astringent Quality in the *Salitter* would not have, but strove with the sweet Water against this Spirit; but all would *not* help, the Storm grew hotter and hotter, the longer the greater, till at length the astringent or harsh Quality of the *Salitter* was kindled.

96. And so when this was done, then the Storm grew *so hot*, that the astringent Quality drew the *Salitter* together, so that *hard Stones* proceeded from it; whence the Stones in *this* World have their Original: And the Water in the *Salitter* was also attracted or drawn together, so that it became very thick, as it is now at present in this World.

97. But when the astringent Quality was kindled in *Lucifer*, then it became very cold; for the *Coldness* is its own proper Spirit, and thereupon now it kindles with its cold Fire also all in the *Salitter*.

98. And hence the Water of this World became so cold, dark, and thick; and hence it is that all is become so hard and palpable, which was *not* so before the Times of the Angels.

99. And this now was a great contrary Will in the *divine Salitter*, a great Battle and Strife, and an eternal *Enmity*. But now thou wilt say,

Objection.

100. God should have withstood him, that it might not have come so far.

Answer.

101. O dear blind Man! it was not a Man nor a Beast that stood here before God. But it was *God* against *God*; one strong one against another: Besides, how should God withstand him? With the friendly *Love*? That could not avail, for *Lucifer* did but *scorn* and despise *that*, and would himself be God.

102. Should God withstand him then with Anger or Wrath, which indeed must be done at *length*, then God must have kindled himself in his Qualities in the *Salitter*, wherein King *Lucifer* dwelt, and must in the strong Zeal or Jealousy strive and fight against him, which he did; and so this Striving made this Kingdom so dark, *waste*, and evil, that another Creation must *needs* afterwards follow upon it.

103. Ye Philosophers, and *Jurists* or Lawyers of Prince *Lucifer*, here you must first defend the astringent or harsh Quality in *Lucifer*, and *answer* whether it has dealt righteously or *no*, and prove it in Nature. I do not *accept* of your extorted, wrested, bowed, stretched, and far-fetched Texts of Scripture, *brought in* by Head and Shoulders for a *Proof*, but I will have living Testimonies.

104. And I will set before you also *living* Testimonies, *viz.* the created and comprehensible Heaven, the Stars, the Elements, the Creatures, the Earth, Stones, Men, and lastly, your dark, cold, hot, hard, rough, smoky, wicked Prince *Lucifer* himself; *all these* are come into this present Condition, through his *Elevation*.

105. Here bring in your *Defence*, and answer for your Spirit; if not, it will be condemned. For this is God's *Jus*, Right or Law, which has no Beginning, that the

Child which is generated of the Mother, should be *bumble* before the Mother, and be obedient to her; for it has its Life and Body from the *Mother* who has generated it.

106. Also the *House* of the Mother, as long as the Mother lives, is not the Child's proper own; but the Mother keeps the Child with her in Love, she nourishes it, and puts on it the best and finest *Attire* which she has, and gives the same to it for its *own*, that her Joy may be increased by the Child, and that she may have Joy in it.

107. But when the Child *rebels* and resists against the Mother, and takes away all from the Mother, and *domineers* over her, and moreover strikes at her, and forces her to change into a *low* Condition, contrary to Right and Equity, then it is but *just* that the Child should be expelled out of the House, and left to sit behind the *Hedge*, and quite lose its Child's Portion and Inheritance.

108. And *thus* it was between God and his Child *Lucifer*. The Father put on him the fairest *Attire*, *hoping* to have Joy in him: But when the Child got the *Robe* and Ornament, he despised the Father, and would *domineer* over the Father, and would ruin his Father's House; and besides, struck at the Father, and would not be *advised* or taught to do otherwise.

Of the Second Species, Form, Sort, or Spirit, of Sin's Beginning in Lucifer.

109. The *second* Spirit is the *Water*: And as the astringent or harsh Quality is the *Father* of the other six Spirits, which attracts or draws them together, and so *bolds* them, so the sweet Water is the *Mother*, in which all Spirits are conceived, kept and generated, that softens, and moistens, or soaks them, wherein and whereby they get their Life, and then the *Light* of Joyfulness rises up therein.

110. Thus King *Lucifer* in the same Manner got the sweet Water for his corporeal Government, and indeed the very Kernel and *best* of it. For God put on to his little Son the best Ornament, Robe, and Attire of all, hoping to have great Joy in him.

Question.

111. Now what did this *astringent*, or harsh Quality with its *Mother*, the sweet Water?

Answer.

112. It flattered with the *bitter* Quality, and with the *Heat*, and persuaded them that they should elevate themselves and be *kindled*, and so together they would destroy their Mother, and turn her into a *sour* Form or Property, whereby they would domineer with their Spirit very sharply over the *whole* Deity: All must bow down and crouch to them; and they would form, frame, figure and image all with their *Sharpness*.

113. According to this false or wicked Conclusion and Result, they *agreed* to do one and the same Thing, and so *dried up* the sweet Water in *Lucifer's* Body; the Heat kindled it, and the Astringent dried it, and then it became very sour and sharp.

114. And when in this Qualifying or Acting they had generated the *Spirit* of *Lucifer*, then the *Life* of the Spirit, which rises up in the Water, as also the *Light*, became very sour and sharp.

115. And now this sour Spirit also *stormed* with all its Powers against the sweet Water, which was without, distinct from the Body in God's *Salitter*, and thought *itself* must needs be the Prime and Chief, and should in its *own* Power form, frame and image every Thing.

116. And this was the *second Enmity* against God, from whence is existed the *fourth* Quality in this World, for it was not so from Eternity; as you have an *Examp^e* thereof in this, *viz.* if you set any *sweet* Thing in the *Warmth*, and let it stand therein, it grows *sour* of itself; as also Water, Beer or Wine in a Vessel will do; but none of the other Qualities alter, but only into a *Stink*, which is caused by the Quality of Water. Now thou wilt ask,

Question.

117. Why did God suffer Lucifer's *Evil Spirit*, which proceeded out of the Body of *Lucifer*, to come *into Him*? Could he *not* hinder it?

Answer.

118. Thou must know, that betwixt God and Lucifer there was no other Difference, than there is betwixt *Parents* and *their Children*; nay, there was yet a *nearer* Relation between them: For as Parents generate a Child out of their Body according to their Image, and keep it in their House, as a natural *Heir* of their Bodies, and cherish it, thus near also is the *Body* of Lucifer to the Deity.

119. For God had generated him out of his Body, and therefore also made him the *Heir* of his Goods, and gave him the whole Region, or Extent of the Place in which he created him for a Possession.

The highest Depth.

120. But here you must know, what it was that *Lucifer* fought against God *with*, and so *moved God to Anger*. For he could *not* do it with his Body; for his Body reached no further than the Place where he then stood; he could effect *little* with that, but it was *something else*.

Be attentive here.

121. The Spirit, which is generated from or out of all the seven qualifying Spirits in the *Center* of the Heart, the same does (whilst it is yet in the Body, when it is generated) qualify, mix, or *act* in and with God, as one Substance or Thing, neither is there any Difference.

122. And when that *same Spirit*, which is generated in the Body, sees any Thing through the *Eyes*, or hears through the *Ears*, or smells through the *Nostrils*, then it is already in *that Thing*, and works, labours, or acts therein, as in its own Propriety.

123. And if the same be *pleasing* to it, it eats of it, and is *affected* with the Thing, and wrestles with it, and makes a Mixture or *Temper* together; let the Thing be as far off as it will, even so far as the *Originality* of its Kingdom in God reaches, so far can the Spirit govern or rule in a *Moment*, and is withheld, or hindered by Nothing.

124. For it is, and comprehends the *Power*, as God the Holy Ghost does; and in this there is no Difference at all betwixt God the Holy Ghost and the Spirit of the Body, but *only* this, that the holy Spirit of God is the *whole Fulness*, and the Spirit of the Body is but a *Portion* or *Part*, which presses through the whole Fulness, and wherever it comes, there it is mixed or *affected* with the Place, and presently rules *with* God in the same Place.

125. For it is of God and in God, and cannot be withheld or hindered, but only by the *seven* Nature-spirits of the Body, which generate the animated or soulish Spirit; they have the *Reins* in their Hand, and generate it as they please.

E e. [126. "God's Spirit has all the Qualities, Fountains, or Sources, but distinguishes itself
"in three Principles, where three Sources or Qualities arise, the first in the Fire according

“to the first Principle, and the second in the Light in the second Principle, and the third in the Spirit of this World in the aerial and astral Source.”]

127. When the astringent or harsh Quality, as the *Father*, forms the Word or *Son*, or Spirit, then it stands captive in the Center of the Heart, and is examined or *tried* by the other Spirits, whether it be good or no. Now if it pleases the Fire, then the Fire lets the *Flash* (in which the bitter Spirit stands) go through the *sweet* Water, wherein it conceives the *Love*, and goes with it into the astringent Quality.

128. Now when the Flash returns with the Love in the astringent Quality again, together with the *new* generated Spirit or *Will*, then the astringent Quality *rejoices* in the new young Son, and elevates itself.

129. Then the *Tone* lays hold thereon, and goes forth with it at the Mouth, Eyes, Ears and Nostrils, and executes that which is decreed in the Council of the seven Spirits: For as the *Decree* of the Council is, so also is the Spirit; and the *Council* can alter the same as it will.

130. Therefore the original Lust sticks in the Circle of the Heart, in the *Council* of the seven Spirits; and as they generate the Spirit, so also it is.

131. And so in this Manner Lord Lucifer brought the *Deity* into Anger and Wrath; [“that is, kindled the eternal Nature according to the first Principle;”] seeing he together with all his Angels, as a *malicious Devil*, fought or strove against the Deity, intending to bring and subdue the *whole* Circumference, Circuit, or Region, under his *innate* Spirits, that they should form, frame, figure, and image all, and the whole Circumference, Region, or Extent, should *bow*, *yield*, and suffer itself to be ruled and formed by the kindled *Sharpness* of the innate Spirits.

132. And * as this has a Being or Substance, *Form* or Condition in Angels, so it has also a Being, Substance, *Form* or Condition in Man. Therefore bethink and consider yourselves, *you* that are proud, covetous, thievish, extorting Usurers, calumniating, blasphemous, envious, and whorish or lascivious, what Manner of little Son or *Spirit* you send into God.

* Or as this Condition is in Angels, so there is such a Condition in Man also.

[133. “The Soul was originally comprehended in the eternal Nature with the Word Fiat, which is God’s Nature according to the first Principle and eternal Original of Nature; and if it kindles itself in the Original, then it kindles God’s Wrath in the eternal Nature.”]

G g.

Objection.

134. Thou wilt say: We do not send this *into* God, but only into our *Neighbour*, or into his Work which we like and have a * Mind to.

* Or meddle with in our Minds.

Answer.

135. Now show thou me any *Place*, to which thou sendest thy covetous or lustful Spirit, be it to Man, Beasts, Garments, Fields, Money, or any *Thing* whatsoever, where God is *not*: From him is all, and He is in all, * Himself is *all*, and He upholds and supports all.

* Note.

Objection.

136. Then thou wilt say: But he is with his *Wrath* in many Things which are so hard and evil, that they are not suitable to, or capable of the Deity.

Answer.

137. Yes, dear Man, all this is true: The Wrath of God is certainly *every where* all over, in Silver, Gold, Stones, Fields, Garments, Beasts and Men, and all whatsoever is comprehensible and palpable; otherwise they would not be so hard and harsh to be felt as they are.

138. But thou must know, that the *Kernel* of Love also sticks in all in the hidden Center, unless it be too, too altogether evil; and so evil a Thing Man has neither *no* liking to at all.

H h. [139. "God possesses all, only as to Nature He is not the Essence, He possesses "Himself."]

140. Or dost thou think thou dost well, if thou bathest or soakest thyself in God's Wrath? Take heed, that it does *not* kindle thy Body and Soul, and so thou wilt burn therein eternally, as besel *Lucifer*.

• Note. 141. But when God shall bring forth the hidden Things, at the End of this Time, then you will discern in what God's Love or Wrath has *been*. • Therefore have a Care, and take Heed, and *turn* thy Eyes from Evil, or else thou undoeest thyself, and so bringest thyself into *Perdition*.

142. *I take Heaven and Earth to witness, that I have performed here, as God has revealed to me, that it is his Will.*

143. Thus has King *Lucifer* in his Body turned the sweet Water into a sour Sharpness, intending therewith, in his Haughty-mindedness, to *rule* in the *whole* Deity.

144. And he has brought it so far to pass, that, in this World, with that Sharpness he reaches *into* the *Heart* of all living Creatures, as also into Vegetables, Leaves, and Grass, and into all other Things, as a King and Prince of this World.

145. And if the divine Love was *not yet* in the whole Nature of this World, and if we poor Men and Creatures had not in and about us *the* *Champion in the Fight*, we should all perish in a Moment, in the hellish horrible Abominations.

146. Therefore we sing very rightly thus;

Witten wir im Leben seynd. Mit dem Todt umfangen;
Wo sollen wir dann fliehen hin, das wir Gnad erlangen?
Zu dir Herr Christ alleine.

Da ist nun Der Held im Streit, Zu dem wir fliehen müssent,
Welcher ist unser König.
JESUS CHRISTUS.

*In Midst of Life, Death's sure Embrace,
Surrounds us every one,
Then whither shall we fly for Grace?
To Christ our Lord alone.*

*This is the Champion in the Fight,
To him we must direct our Flight,
CHRIST JESUS is our King of Might.*

147. He has the Father's Love in him, and fights in *divine* Power and Might against the kindled hellish Abomination. To Him we must fly; and He it is that preserves and *retains* the Love of God in all Things in this World; otherwise all would be lost and perish.

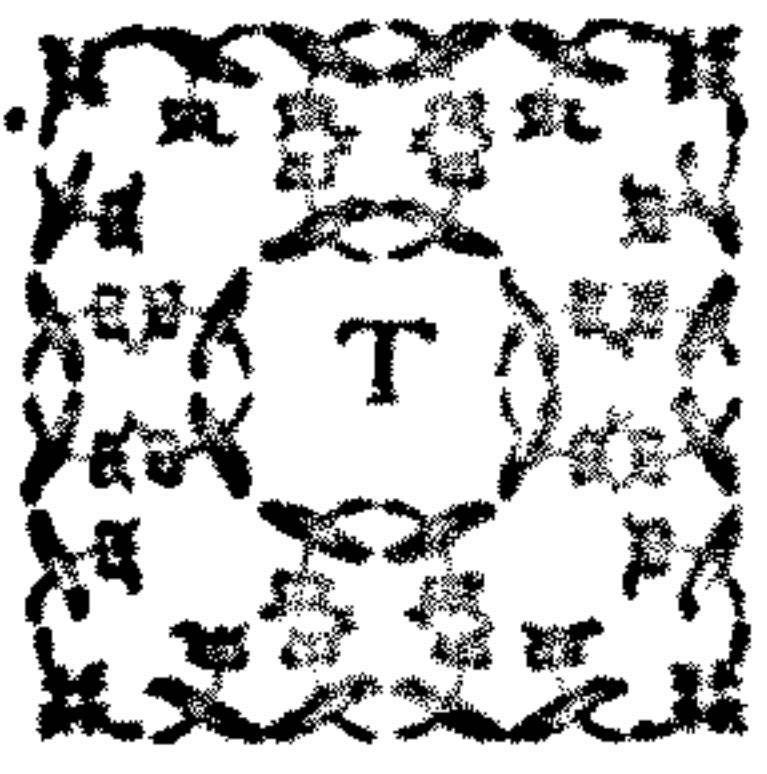
Nur hoff, wart, und beicht.
Es ist noch ein Klein Zeit.
Bis des Teufels Reich daniber leit:
*Now hope, and pray, and wait
But a shore Time at Mercy's Gate,
The Devil's Reign will be destroyed straight.*

148. You Philosophers, and Jurists or Lawyers, that make God to be as a Devil, in saying, that He willeth Evil, bring in your Plea, and answer once more here, and try whether you can *maintain* your Cause to be just; if not, then the sour, *sharp*, tart Spirit in Lucifer shall be also condemned, as a Destroyer, and the Enemy of God, and of all his *heavenly* Hosts and Armies.



The Fifteenth Chapter.

Of the Third Species, Kind, or Form, and Manner of Sin's Beginning in Lucifer.

1.  HE third Spirit in God is the *bitter* Spirit, which exists in the Flash of Life: For the Flash of Life rises up in the sweet Water through the Rubbing or *Fretting* of the astringent and hot Quality; but the Body of the Flash abides in the sweet Water, subsisting very meekly as a *Light* or Heart, and the Flash is very trembling, and by the Terror, and Fire, and Water, and astringent Spirit, it becomes bitter through the *Original* of the Water, in which it rises up.

2. And that Flash, or raging Terror, or bitter Spirit, is caught or laid hold on by the astringent Quality, and in the clear, bright Light in the astringent Spirit is *glorified*, and exceeding highly joyful; which now is the Mobility, or the Root of Life, which in the astringent Quality images, frames, and forms the Word, or makes it *distinct* or several, so that in the Body a Thought or Will exists.

3. Now this highly triumphing and joyous Spirit is very fitly and excellently, in the divine *Salitter*, used to the imaging or forming; because it chiefly moves in the Tone or Tune, and in the Love, and is *nearest* to the Heart of God in the Birth, and bound or united therewith in Joy, which indeed is itself also the Spring and Source of Joy, or the *Rising up* in the Heart of God.

4. And there is no Difference here, but only such as is between the Body and Soul in Man; and so the *Body* signifies or resembles the seven qualifying Spirits of the Father; and the *Soul* signifies or resembles the only begotten Son of God the Father.

[5. "*The Spirit of the Soul signifies or represents the Heart of God; and the Soul the Eye of God in the first Principle; as is declared in our third Book, concerning the threefold Life of Man.*"]

I i.

6. Now as the Body generates the Soul, so the seven Spirits of God generate the Son; and as the Soul is a peculiar *distinct* Thing when it is generated, and yet is *united* with the Body, and cannot subsist without the Body, so also is the *Son* of God, when he is generated, a peculiar, several, *distinct* Thing also, and yet cannot subsist without the *Father*.

Now observe,

7. Just in such a Kind and Manner was also the bitter Quality in *Lucifer*, and it had no Cause to elevate itself, neither had it *any Driving* to it from any Thing, but followed the proud Loftiness of the astringent Quality, as its Father, and supposed also, it would reign in *its* Kind and Manner over the whole Deity, and so kindled itself in its Elevation.

8. Now when it had *half* generated the animated or soulish Spirit in the Body, that Spirit became in this Kind and Manner a fierce, stinging, raging, kindled, and tearing Spirit, bitter as *Gall*, and is rightly the Quality of Hell Fire, a very fierce and enemititious hostile Being.

K k. 9. Now when this Spirit in the animated or soulish Spirit, out of, or from the Heart of *Lucifer* and his Legions, roved [or *speculated*] into the Deity; [*that is, brought its Will thereinto, as into the Genitrix;*] then it was no other but a tearing, breaking, stinging, murdering, and poisonous *Burning*: Concerning which Christ said, *The Devil is a Liar and Murderer from the Beginning; and hath not continued in the Truth.*

John 8. 44.

10. But *Lucifer* intended, by that means, to be above God; none could domineer and rule so terribly as himself, all must stoop to him; he would with his Spirit in the whole Deity rule as a powerful King over all; seeing he was the fairest and *most beautiful*, he would needs *also* be the *most potent*.

11. But he saw and knew very well the divine Meekness, and *bumble* Being in God his Father; moreover he knew also very well, that it stood in such Meekness from Eternity, and that he also should generate in such Meekness, as a loving and *obedient* Son.

12. But now seeing he was so beauteously and gloriously imaged, or formed as a King in Nature, his beauteous Form and Feature excited him, and so he thought with himself, *I am now God*, and formed or framed out of God, who can vanquish me? Or who can alter or change me? *I myself* will be Lord, and with my Sharpness rule in all Things, and my *Body* shall be the Image, which shall be worshipped; I will prepare and erect for myself a *new Kingdom*: For the whole Circumference, Extent, or Region is mine, *I am God alone*, and none else.

13. And in his Pride he struck and smote himself with Darkness and Blindness, and made himself a *Devil*, and that he must be, and abide so *eternally*.

L l.

[14. *He knew in God only the Majesty, and not the Word in the Center, which has the Fan or casting Shovel: He blinded himself with the astringent Darkness; for he would needs inflame himself, and rule in the Fire over the Light, and over the Meekness.*]

15. Now when these evil, devilish Spirits (understand the Center of the Genitrix) moved or boiled in God's *Salitter*, and made havock, or spoiled all therein, then there was nothing but Stinging, Burning, Murdering, Robbing, and a mere opposite or contrary Will.

16. For the Heart of God delighted in Love and *Meekness*; and *Lucifer* would needs turn the same by Force into a raging Tyranny: And so there was nothing but Enmity, and a contrary or opposite Will; for by Force he kindled the *Salitter* of God, which had *rested* from Eternity, and stood in its Meekness.

Exod. 20. 5.
Deut. 5. 9.

17. Concerning this Kindling in this Circumference or Extent, it is that God calls himself *an angry, zealous, or jealous God against those that bate him*, that is, against those who kindle his Wrath and *Fierceness* still more with the *diabolical* Spirits, with Swearing, Cursing, Blaspheming, and all Manner of furious *Fierceness* and Wrath, which *stick* in the Heart, with Pride, Covetousness, Envy, and Anger; all that whatsoever is in thee, thou castest into God; [*That is, into the Genitrix of Nature, and therefore that must be proved and tried through the Fire, and the Soul's Spirit also, and the Wickedness or Malice must abide and remain in the Fire.*]

M m.

18. Now thou askest, How can that be?

Answer.

19. When thou openest thy Eyes, and seest the *Being* of God, then thou *prickest* as it were with Thorns into the Being of God, and movest or stirrest up the Wrath and Anger of God.

• Which is every where in this World, in every Creature.

20. And when a Tone or Noise sounds in thy *Ears*, so that thou receivest or catchest it up from the Being of God, then thou infectest it, as if thou didst dart Thunder-Claps into it.

21. Consider what thou dost with thy *Nostrils*, and with thy *Mouth*, whence thy dear new born little Son rushes forth with thy Speech, as a little Son of all the seven Spirits; and observe, whether it doth not *storm* and assault in God's *Salitter*, as *Lucifer* did. O, there is no Difference at all in this!

22. But again, on the other Side, God saith, *'I am a merciful God to those that love me; those I will do good to, and bless them, to a thousand Generations.* Exod. 20. 6.
Deut. 5. 10.

Here observe,

23. And such are those, who contrary to the kindled Wrath-fire, with their *Love*, Meekness, and industrious earnest Desires, and *Kindlings* of Love with their Prayers, *quench* the Wrath-fire, and press on against the kindled Fierceness.

24. And here indeed is many a hard Blow or Crushing; for the kindled Wrath-fire of God falls many Times so heavy upon them, that they know not *where* to bestow themselves; heavy Mountains lie upon them, the *Love-cross* presses sore, and is heavy.

25. But this is their Comfort and *strong Helmet* against the Fierceness, and the kindled Fire; according as the kingly Prophet *David* saith, *'To the Honest or the Upright, the Light rises up in the Darknes.* Psalms 112. 4.

26. And in this Strife and Fight against the Wrath of God, and the kindled Fierceness of the *Devils*, and of all *wicked Men*, the Light rises up in the Heart of the Honest and Upright; and the friendly Love of God *embraces* him, that he may not despair in his Cross, but strive further still against the Wrath and Fierceness.

27. If there were not at all Times some honest upright Men on Earth, who *quench* the Wrath of God with their Opposing, the hellish Fire had kindled itself long ago; and then it would have well been seen *where* Hell is, which Men do *not* now believe.

28. But thus saith the Spirit; as soon as the Fierceness overcomes the Opposition of Love in this World, then the *Fire* kindles itself, and then there is *no more Time* in this World.

29. But that the Fierceness does terribly burn now at present, it needs no Proof here, for it is known as clear as the Day by *woful Experience*. *Behold there rises up yet a little Fire, in the Opposition against the Wrath, out of a singular especial Love-restraint of God: When this grows weak also, then is the End of this Time.*

30. But whether *Lucifer* has done right, in that he has awakened and stirred up the Fierceness in the *Salitter* of God, whence this World is become stinging, venomous, thorny, rocky, envious, and evil, false, or wicked, let the *Attorneys*, *Proctors*, *Advocates*, and *Defenders of Lucifer*, answer, plead, and justify it if they can; if *not*, then this third *bitter*, stinging, venomous Spirit shall be *condemned* also.

Of the Fourth Kind, Species, Form or Manner of Sin's Beginning in Lucifer.

31. The fourth Spirit of God is *Heat*, which is generated between the bitter and astringent Quality, and is conceived or bred in the sweet Water, and is *shining* and giving Light, and is the true Fountain of Life.

32. For in the sweet Water it is very meek, from whence Love exists, and is only a loving *Warmth*, and no *Fire*.

33. And though indeed it be in the hidden Kernel of the Fire's Quality or Original, yet that Fire is not kindled or burning, for it is generated in the *sweet* Water.

34. Now where the Water is, there is no burning Fire, but a pleasing Warmth, and gentle Qualifying or *Vivifying*; but if the Water should be dried up, then there would be burning Fire *there*.

35. Thus Lord *Lucifer* thought also, if *he did* but kindle his Fire, then he might domineer forcibly in the divine Power; but he thought it would have burnt *eternally*, and also have given Light; his Purpose was not to put out the Light, but he would have it burn continually in the Fire; he thought he would dry up the Water, and then the Light would move, stir or *shine* in the burning Fire.

36. But he *knew not*, that if he kindled the dried Water, that the Kernel, that is, the Unctuousity, Oil, or Heart of the Water, would be *consumed*, and that the Light would turn into Darkness, and the Water turn into a foul *Stink*.

37. For the Oil, or Unctuousity in the Water, is generated through Meekness or Well-doing, and that is the Unctuousity, Oil, Unction, Marrow or Fatness, wherein the Light becomes *Shining*. But if the Unctuousity be burnt up, then the Water is turned into a foul Stink, and moreover becomes very dark.

38. And thus it befel the Pride of *Lucifer*, he triumphed a little While with his kindled Light; but when his Light was *spent* and burnt up, then he became a black Devil.

39. But he supposed, he would eternally reign thus in his burning Light in the whole divine Power, as a very terrible God, and so with his Fire-spirit he *wrestled* with the *Salitter* of God, intending to kindle the whole Circumference, or Extent of his Kingdom.

40. And indeed he has done somewhat, in that he has set the *divine* Power into a Burning, which appears even in the Sun and Stars; also the Fire in the *Salitter* in the Elements is often kindled, so that it seems as if the *Deep* was of a burning Fire; of which I shall speak in another Place.

N n. [41. "He *stept* back out of the Meekness into the anxious Fire-will, and fell into "Darkness. The Reader is advertised, that he must not understand in any Place, as if the "Devil had kindled or fired the Light of God; no, but the Forms of Nature only, out of "which the Light shines. For he has not comprehended the Light, as little as the Fire does, "which cannot lay hold on the Light: But he entered into the Fire, and is expelled into the "Darkness, and has neither Fire nor Light, besides, without, or distinct from "his "Creature."]

Or his own
creaturely
Existence.

42. Now in this Quality King *Lucifer* has prepared for himself the right hellish Bath or Lake. He *dares not* say, that God has framed or erected the hellish Quality for him, but he himself has done it: Moreover he has *offended* the Deity, and turned the Powers of God into a hellish Bath or Lake, for his own *eternal Habitation*.

43. For when he and all his Angels had kindled in their Bodies the qualifying or fountain Spirit of the Fire, then the Unctuousity, Marrow or Fatness *burnt* in the sweet Water, and the Flash or Terror, which rises up fiercely in the Birth of the Light, became raging and tearing, burning and stinging, and a Being or Substance of a mere *opposite* or contrary Will.

44. And here, in this Quality, the *Life* was turned into a *Sting of Death*; for through Heat the bitter Quality grew so fierce, stinging, raging and burning, as if the whole Body were mere fiery Stings; these did tear and rage in the astringent Quality, as if one did thrust *fiery* Pins, Needles, or red-hot Bodkins through the Body.

45. On the other Side, the *cold Fire* of the astringent Quality was in a mad furious Rage against the Heat, and against the bitter Venom or Poison, like a great Uproar or

Hurliburly; and now further in the Body of *Lucifer* there was nothing else but a murdering, rubbing, fretting, burning and stinging, a most horrible hellish Fire.

46. This *Fire-spirit*, and right Devil's Spirit, elevated itself now also in the Center of the Heart, and would *rule* through the animated or soulish Spirit, [*Hereby is understood the Spirit of the Will, out of the Center, which is generated out of the Genitrix, viz. out of the seven qualifying or fountain Spirits, which is the Image of God,*] in the whole divine Power, and kindle the whole *Salitter* of God as a new and potent God; and so the Formings, and heavenly Imagings, should rise up in a horrible fiery Quality, and suffer themselves to be imaged and framed according to this *Fierceness*.

O o.

47. Now when I write of the animated *soulish Spirit*, then you must exactly know *what it is, or how it is*, else thou wilt read this Birth or ^aGeniture in vain, and it will happen to thee, as it did to the wise Heathens, who climbed up to the very Face or Countenance of God, but could not *see* it.

^a Or Nativity.

48. The ¹*Spirit of the Soul* is very much more subtle, and more incomprehensible than the Body, or the seven qualifying or fountain Spirits, which hold, retain, and form the Body; for it goes forth from the seven Spirits, as God the Holy Ghost goes forth from the Father and the Son.

¹ Or soulish Spirit.

49. The seven qualifying or fountain Spirits have their compacted, or incorporated Body out of Nature, that is, out of the seventh Nature-spirit in the *divine Power*; which in this Book I call *the Salitter of God, or the Comprehensibility*, wherein the heavenly Figures or Shapes arise.

50. And that is *a Spirit*, as all the rest of the seven Spirits are, only the other six are an incomprehensible Being therein; for the divine Power generates itself in the Comprehensibility of the seventh Nature-spirit, as it were hidden or concealed, and incomprehensible to the Creatures.

51. But the animated or *soulish Spirit* generates itself in the Heart, out of or from the seven qualifying or fountain Spirits, in that Manner as the Son of God is generated, and keeps its Seat in the Heart, and goes forth from that *Seat* in the divine Power, as the Holy Ghost from the Father and the Son; for it is of such a subtle Nature as the holy Spirit of God has, and unites, qualifies, or operates with God the Holy Ghost.

52. And when the animated or soulish Spirit goes forth out of the Body, then it is *one Thing* with the hidden Deity, and is together the Middle or Center in the Imaging or Framing of a Thing in Nature, as God the Holy Ghost himself is.

53. An Example whereof you have in this; as when a *Carpenter* will build a curious House or artificial Piece of Architecture, or any other *Artist* goes about the Making of some artificial Work, the *Hands*, which signify *Nature*, cannot be the first that begin the Work: but the seven Spirits are the first Workmasters about it, and the animated or soulish Spirit shows the Form, Figure, or Shape of it, to the seven Spirits.

54. And then the seven Spirits image or frame it, and make it comprehensible, and then the *Hands first* begin to fall to work, to make the Structure according to the Image or Frame contrived: For a Work must be first brought to the Sense, before you can make it.

55. For the Soul comprehends the *highest* Sense, it beholds what God its Father acts or makes, also it co-operates in the heavenly Imaging or Framing: And therefore it makes a Description, Draught, Platform, or Model for the Nature-spirits, showing how a Thing should be imaged or framed.

56. And according to this Delination, or Prefiguration of the Soul, all Things in this World are made; for the corrupted Soul works or endeavours continually to bring forth or frame heavenly Forms, but cannot bring that to Effect, for the *Materials* for its Work are only the earthly corrupted *Salitter*, even a *half-dead* Nature, wherein it cannot image or frame heavenly Ideas, Shapes, or Figures.

57. By this you may understand, what great *Power* the Spirits of the expelled Angels have had in the heavenly Nature; and what Manner of Substance this Perdition or *Corruption* is of; how they have corrupted and spoiled Nature in Heaven in their Place with their horrible Kindling, from whence the horrible Fierceness which is predominant in *this* World exists.

58. For the kindled Nature burns still continually until the last Judgment-Day, and this kindled Fire, Source or Quality, is an eternal *Enmity* against God.

59. But yet whether this kindled Fire-spirit has *Right* therein, and whether God himself has kindled it, from whence the Wrath-fire existed, let the Electionists or Predestinarians, or those that dispute so about Election, justify it, and prove it in *Nature* if they can; if not, then this Fire-spirit is to be condemned also.

Of the Fifth Kind, Species, Form or Manner of Sin's Beginning, in Lucifer and his Angels.

60. The fifth qualifying or fountain Spirit in the divine Power, is the gracious, amiable and blessed *Love*, which is the very Glance or Aspect of *Meekness* and *Humility*, which is also generated in the Flash of Life.

61. For the Flash, as a Crack, penetrates suddenly, whereby Joy exists, and then the Stock of the kindled Light in the sweet Water abides standing, and *presses* gently after the Flash through the Fire, even into the astringent Quality, and mitigates the Fire, and molifies, softens, or supples the astringent Quality, which is also a Birth or Geniture of the Water.

62. But when the Fire tastes the *mild* Sweet and pliant Taste, then is it mitigated and forms itself into a meek Warmth, very lovingly, and there rises up a very *friendly* Life in the Fire, and penetrates the astringent Quality with this pleasing, lovely, gentle Warmth, and allays or stills the *cold* Fire, and mollifies or supples the Hardness, attenuates the Thick, and makes the Dark to be Light.

63. But when the bitter Flash, together with the Astringent and Fire-spirit, tastes this Meekness, there is nothing else then but a mere Longing, Desiring and Replenishing, a very gentle, pleasant Tasting, Wrestling, Kissing, and Love-birth: For the *severe* Births of all the qualifying or fountain Spirits in this Penetration become very gentle, pleasant, humble and friendly, and the very *Deity* rightly subsists therein.

64. For in the first four qualifying or fountain Spirits stand the divine Birth or Geniture; therefore they must be very earnest, and strong also, though they have among them too their *meek Mother*, the sweet Water, and in the Fifth stands the gracious, amiable and blessed Love, and in the Sixth the *Joy*, and in the Seventh the Framing, Imaging, or *Comprehensibility*.

65. Now, *Lucifer!* come on, with thy Love; how hast *thou* behaved thyself? Is thy Love also such a Well-spring or Fountain as this? We will now view that also, and examine what Manner of *loving Angel* thou art turned into.

Observe,

66. If *Lucifer* had not elevated and kindled himself, then his Fountain of Love would be no other than that in God, for there was no other *Salitter* in him, than there is in God.

67. But when he elevated himself, *intending* to rule the whole Deity with his animated or soulish Spirit, then the Stock and Heart of Light, which is the Kernel, Marrow, or Pith of *Love* in the sweet Water, became a fierce and *corroding* pressing Fire, Source or Quality,

Quality, from whence in the whole Body existed a very trembling, burning Government, and Birth or Geniture.

68. Now when the animated or soulish Spirit was *generated* in this severe and astringent Fire's Birth, then it pressed very furiously forth from the Body into Nature, or the *Salitter* of God, and *destroyed* the gracious, amiable and blessed Love in the *Salitter*; for it pressed very fiercely, furiously, and in a fiery Manner, as a raging Tyrant through all, and supposed that itself *alone* was God; *itself* alone would govern with its Sharpness.

69. From *hence* now existed the great contrary opposite Will and eternal Enmity between God and *Lucifer*; for the Power of God moves very *softly*, meekly, pleasantly, and friendly, so that its Birth cannot be conceived of or *apprehended*, and the Spirits of *Lucifer* move and tear very *harshly*, astringently, in a fiery Manner, swiftly and furiously.

70. An Example of which you have in the kindled *Salitter* of the Stars, which because of this kindled Fierceness, must *roll* with the Vanity, even to the last Judgment-Day: And *then* the *Fierceness* will be separated from them, and be given to King *Lucifer*, for an eternal House.

71. But that this is a great opposite, contrary Will in God, needs no Proof; but a Man may think, in Case such a fierce Fire, Source or Quality should rise in his Body, what an *Untowardness* and contrary Will he should have in him, and how often the whole Body would be in a Rage and Fury.

72. Which indeed befalls those, who lodge the Devil within them; but so long as he is but a Guest, he lies *still* like a tame Whelp; but when he becomes the *Host* himself, and Master of the House, then he storms and makes *Havock* in the House, as he did to the Body of God.

73. And therefore it is, that the Wrath-fire of God is yet in the Body of God which is in this World, till the End, and many a Creature is swallowed up and *devoured* in the Wrath-fire. of which much is to be written, but it is referred to its proper Place.

74. But now, whether God himself has created and kindled this Enmity, and fierce Fire-source in *Lucifer*, they are to plead for and justify, who dispute for Predestination, Foreseeing, and the Election of Grace, and they are to prove it in Nature if they can; if not, then this *corrupted* Fire-source, which stands in the Place or Stead of Love, shall be condemned also.

Of the Sixth Species, Kind, Form or Manner of Sin's Beginning in Lucifer, and in his Angels.

75. The sixth qualifying or fountain Spirit in the divine Power, is the *Mercurius*, or *Tone*, or *Tune*, wherein the Distinction and heavenly Joy rises up.

76. This Spirit takes its Original in the Fire-flash, that is, in the bitter Quality, and rises up in the Flash through the *sweet* Water, wherein it mitigates itself, so that it becomes clear and bright, and is reserved and kept in the astringent Quality, and there it *touches* or stirs all the Spirits; and from this Touching or Stirring rises up the *Tone*; its rising Source or Quality stands in the Flash, and its Body or Root stands in the sweet Water in the *Love*.

77. Now this *Tone* or *Tune* is the *divine Joyfulness*, the Triumphant, wherein the divine and meek Love-play, Sport, or Scene in God, rises up, as also the Formings, Imagings, and all Manner of *Ideas*, Shapes, and Figures.

78. But here thou must know, that this Quality penetrates very gently and pleasantly with its Touching or Stirring, through all the Spirits, in such a Way and Manner, as

when a *pleasant* and meek Fire of Joy rises up in the Heart of a Man, in which Fire of Joy, the animated or soulish Spirit triumphs as if it were in *Heaven*.

79. Now this Spirit does *not* belong to, or concern the Imaging or Framing of the Body, but to the Distinction, *Diversifying*, and Mobility, especially to the Joy, and to the Distinction or Difference in the Imaging or *Shaping*.

80. And when the animated or soulish Spirit in the Center of the Heart, in the Midst or Center of the seven qualifying or fountain Spirits, is generated, so that the *Will* of the seven Spirits is incorporated or compacted together, then the Tone brings it forth from the Body, and is its *Chariot* on which the Spirit rides, and executes that which is decreed in the *Council* of the seven Spirits.

81. For the Tone goes through the animated or soulish Spirit into the Nature of God, and into the *Salitter* of the seventh qualifying or fountain Spirit in the *Divine* Power, which is its inceptive or beginning Mother, and unites, qualifies, or co-operates with the same in the Forming or Framing, and also in the Distinguishing or *Diversifying* of the Imaging or *Shape*.

* Or Relative-
ness.

82. Therefore when King Lucifer changed, or *transmuted* his high-minded prancing Nag or Palfrey in the Tone, into a fiery ¹ Resting, in all the seven Spirits, that was a terrible contrary, or *opposite* Will in the *Salitter* of God.

83. For when his animated or soulish Spirit was generated in his Body, then he *stung* forth from his Body into the *Salitter* of God, as a fiery Serpent, out of a Hole.

84. But when the Mouth *opened to speak*, that is, when the seven Spirits had incorporated or compacted the Word together in their Will, and sent it through the Tone into the *Salitter* of God, then it was no otherwise, than if there went a fiery Thunder-bolt into God's Nature; or as a fierce Serpent, which tyrannizes, raves, and rages, as if it would *tear* and rend Nature all to Pieces.

! Rev. 12. 9.

85. Hence that takes its Original, that the Devil is called ¹ *the old Serpent*; and also, that there are Adders and *Serpents* in this corrupted World, moreover, all Manner of Vermine, or venomous Broods of Worms, Toads, Flies, Lice, and Fleas, and all such like Things whatsoever; and from hence also *tempestuous* Weather of Lightning, Thundering, Flashing, and Hail-stones, take their Original in this World.

Observe,

86. When the Tone rises up in the divine Nature, then it rises up gently from all the seven qualifying or fountain Spirits *jointly* together, and generates the Word, or Ideas, Figures, and Shapes, very gently.

87. That is, when one qualifying or fountain Spirit attracts a Will to the Birth or Geniture, then it presses very *gently* through the other qualifying or fountain Spirits, even into the *Center* of the Heart, and there that Will is formed and approved by all the Spirits.

88. And then the other six Spirits speak it forth in the Tone, out from God's animated or soulish Spirit; understand out from the Heart of God, out from the Son of God, which abides standing in the Center as a compacted *incorporated* Word.

89. And the Flash out of that same Word, or the Stirring of the Word, which is the Tone, goes forth very *finely* and gently from the Word, and executes, affects, or performs the Will of the Word.

90. And that same *Going forth* from the Word is the Holy Ghost, which forms, frames, and images all whatsoever was decreed in the Center of the Heart, in the *Council* of the seven Spirits of God the Father.

91. In such a gentle Way and Manner should King *Lucifer* also have generated, qualified, or operated; and according to the *Right* of the Deity, with his animated

or soulish Spirit in the *Salitter*, or in the Nature of God, have *helped* to image, or frame Things, as a *dear* Son in Nature.

92. Just as a Son in the House helps his Father to drive or *manage* his Work, according to his Father's Way and Profession, Kind and Art: And so should *Lucifer* also with his Angels, in the *great House* of God the Father, according to the Manner and Way of God; have *helped* with his animated or soulish Spirit to image all the Forms, Ideas, and Vegetations in the *Salitter* of God.

93. For the whole *Salitter* should be a House of Pleasure and *Delight* for angelical Bodies, and all should rise up according to the Delight of their Spirit, and image themselves so, that they should never at all have *any* Displeasure in any Figure, Shape, or Creature, but their animated or soulish Spirit should be co-operative in every Imaging; and then the *Salitter* should have been the Creature's proper own.

[94. "*The Imaging out of the heavenly Essences, is performed magically, all according to the Will and Ability, or Potentiality of Nature and the Creatures.*"] P p.

95. If they had but continued in their meek Birth or Geniture, according to the *divine Right*, then all had been their own, and their Will would have been always *fulfilled* eternally, and nothing had been among them and in them, but merely the Joy of Love, to speak after an earthly Manner, as it were an *eternal Laughing*, and a perpetual Rejoicing in an eternal hearty Delight. For God and the Creatures had been one Heart and one Will.

[96. "*The Image out of, or proceeding from the Soul's Fire, and the Love, or the divine Center, are in one Being.*"] Q q.

97. But when *Lucifer* exalted himself, and kindled his qualifying or fountain Spirits, then the animated or soulish Spirit went forth in the *Tone* out of or from all the Bodies of *Lucifer's* Angels, into the *Salitter* of God, as a fiery Serpent, or *Dragon*, and imaged and framed all Manner of fiery and poisonous Forms and Images, like to wild, cruel, and evil Beasts.

98. And from hence the wild, fierce, and evil Beasts have their *Original* in this World. For the Host or Army of *Lucifer* had kindled the *Salitter* of the Stars and of the Earth, and *half* killed, spoiled and destroyed it.

99. But when God, after the Fall of *Lucifer*, made the Creation of this World, then all was created out of the same *Salitter* wherein *Lucifer* had his Seat: And so afterwards the Creatures also in this World must needs be created out of that same *Salitter*, which now form themselves according to the Condition or Kind of the kindled Qualities, Evil and Good.

100. And that Beast, which had most of the Fire, or the bitter, or the astringent Quality, in the *Mercurius*, that became also a bitter, hot, and fierce Beast, all according as the Quality was predominant or *chief* in the Beast.

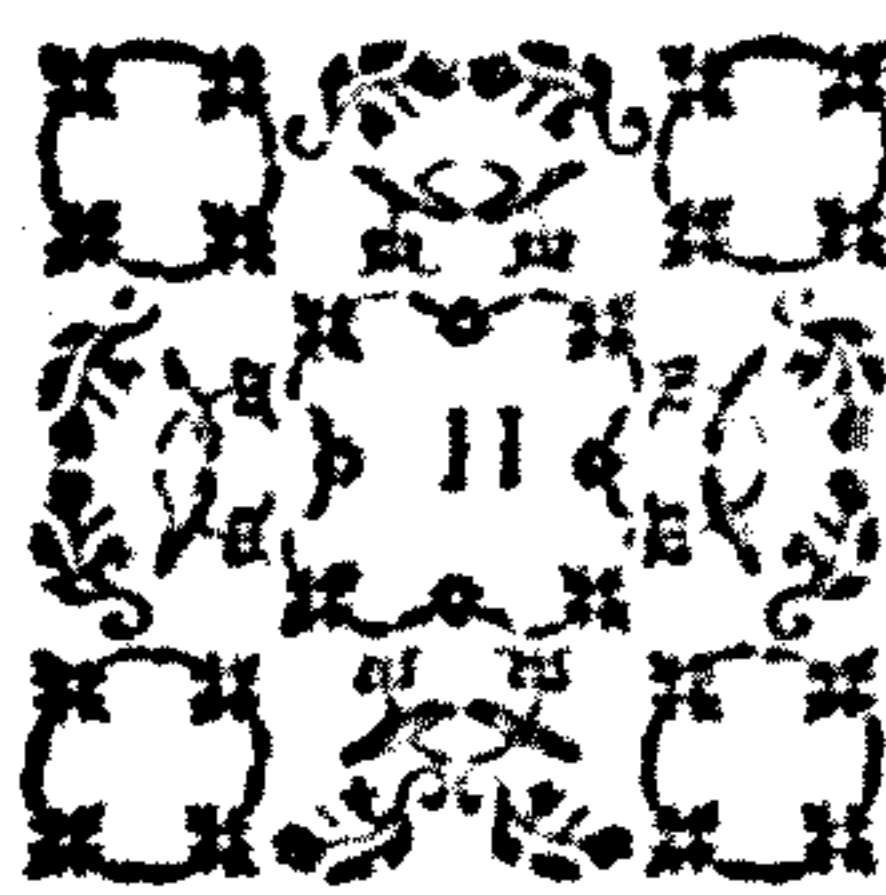
101. This I set down here only for a Manuduction; you will find it demonstrated more at large, concerning the *Creation* of this World.

102. Now, whether this fiery *Tone*, or *Dragon-spirit*, in *Lucifer* and in his Angels be right, and whether God has thus created him, let the Attorneys or Advocates of *Lucifer*, which make God to be as a Devil, justify it here by their Answer, and prove it in *Nature* if they can, whether God be such a God, as willeth the Evil, and has created the Evil?

103. *If not*, then shall this Spirit also be condemned to the eternal Prison; and they should give over their lying and blaspheming of God; or else they are *worse* than the wild Heathens or Pagans, which know nothing of God; *who* notwithstanding live in God, and shall *sooner* possess the Kingdom of Heaven, than many of these Blasphemers of God shall, which I shall demonstrate also in its proper Place.

The Sixteenth Chapter.

Of the Seventh Species, Kind, Form, or Manner of Sin's Beginning in Lucifer, and his Angels.

1.  ERE thou shouldst open thy Eyes *wide*, for thou wilt see the hidden secret Things, which have been kept hidden from all Men since the World began. For thou wilt see the murtherous Den of the Devil, and the horrible Sin, Enmity, and Perdition.

2. The Devil has taught Man *Sorcery* or *Witchcraft*, thereby to strengthen and fortify his Kingdom. But if he had revealed to Man the right, true, fundamental Ground, which lurked behind or under it, many would have altogether let it alone, and not have meddled with it at all.

3. Come on ye *Jugglers* and *Sorcerers* or *Witches*, you that go a wooing and a whoring after the Devil: Come to my School: I will show you, how with your *Necromancy*, or Art you are carried into Hell.

4. You please yourselves with this, that the Devil is in Subjection to you, and you suppose that you are Gods: Here I will describe the Original and Ground of *Necromancy*, for I am become also a Searcher into Nature, but not after your Way and Manner, but to discover your Shame by a divine Revelation, for an Advertisement to this last World, and for a Sentence of Condemnation upon their Skill and Knowledge; for the Judgment follows upon Knowledge.

5. Seeing the Bow of *Fierceness* is already bent, let every one look to himself, lest he be found in the Limit of the Mark. For the Time is at Hand, to awake from Sleep.

6. Now the seventh Form, or the seventh Spirit in the divine Power, is *Nature*, or the Issue or Exit from the other six. For the astringent Quality attracts the *Salitter* together, or the Fabrick or Product of all the six Spirits, even as a Magnet or Loadstone attracts to itself the *Salitter* of the Iron; and when it is attracted together, then it is a *Comprehensibility*, in which the six Spirits of God qualify, act or operate, in an incomprehensible Way or Manner.

7. This seventh Spirit has a Colour and Condition or Kind, of its own, as all the other Spirits have; for it is the *Body* of all the Spirits, wherein they generate themselves as in a Body: Also out of this Spirit, all *Figures*, Shapes and Forms are imaged or fashioned; moreover, the Angels also are created out of it, and all *Naturality* stands therein.

8. And this Spirit is always generated from the six, and subsists always continually, and is never missing or wanting, nor does ever pass away, and it again continually generates the six; for the other six are in this seventh, as in a Mother inclosed or encompassed; and they receive their Nourishment, Power and Strength always, in their Mother's Body or Womb.

9. For the seventh Spirit is the *Body*, and the other six are the *Life*, and in the middle Center is the Heart of *Light*, which the seven Spirits continually generate as a Light of Life; and that Light is their Son; and the boiling *Mobility*, or Penetration through all the Spirits, expands itself aloft in the Heart, in the Exit or Rising up of the Light.

• Natur
Kundiger.
Naturalist,
Physicus, or
Natural Phi-
losopher.

• Or the Uni-
versal Nature.

10. And this is that Spirit of all the seven, which goes forth out of the Heart of God, which forms, frames, and images all in the seventh, and wherein the qualifying or fountain Spirits, with the *Love-wrestling*, present and show themselves infinitely.

11. For the Deity is like a Wheel, which with its *Fellies* and *Spokes*, with all the *Naves*, turns about, and is felled together, as seven Wheels, so that it can go any Way forward, backward, downward, upward, and crossways, without turning back.

12. Whereas yet always the Form of all the seven *Wheels*, and the one only *Nave* in the Center of all the Wheels, is fully in Sight, and so it is not understood, how the Wheel is made; but the Wheel always appears admirable, *wonderful*, and marvellous, with its Rising up, and yet abides also in its own Place.

13. In such a manner the Deity is continually generated, and never passes away, ceases or vanishes out of Sight; and in this manner also is the *Life* in Angels and Men continually generated.

14. But according to the moving of the seven Spirits of God, the Figures and Creatures of the *Transitoriness* are formed, and not thus generated; though indeed the Birth or Geniture of all the seven Spirits shows itself therein, yet their Quality stands only in the seventh Nature-Spirit, which the other six Spirits form, figure, frame, *alter* and *change*, according to their *Wrestling* and Rising up.

15. And therefore also the Figures, and *Transitory* Forms and Creatures, are changed according to the Condition of the *seventh* Nature-Spirit, in which they rise up.

16. But the Angels are not only imaged or framed out of the seventh Nature-Spirit, as the transitory Creatures are, but when the Deity moved itself to the creating of Angels, then in every Circle, wherein each Angel was incorporated or compacted together, there the Deity with its *whole Substance* and Being was incorporated or compacted together, [*Understand the two eternal Principles, viz. "the Fire and the Light, and yet not the Quality or Source of the Fire, but the Essence of it,"*] and became a Body, and yet the Deity continued in its Seat, as before.

R r.

Understand this well:

17. The Angel's Body, or the *Comprehensibility*, is from or out of the *seventh* Spirit, and the Birth or Geniture in that Body is the *six* qualifying or fountain Spirits; and the Spirit or the Heart, which the six Spirits generate in the Center of the Body, in which the Light rises up, and the animated or soulish Spirit out of the Light, which also qualifies, unites, or operates with the *Deity*, without, distinct from the Body, that signifies the Heart of God, out of which the Holy Ghost goes forth.

18. And it was also from or out of the Heart of God, co-united or mixed in the Body of the Angel in their first compacting or *incorporating* together; therefore the Angel's Government in the *Mind*, generates itself as the Deity does.

19. And as in the seventh Nature-Spirit of God, which exists out of the other six; there does *not* stand the whole perfect Knowledge of the other six Spirits, for it cannot search or dive into their deep Birth or Geniture, in that they are its *Father*, and generate it out of themselves, no more does the whole, full, and *perfect* Knowledge of God stand in the *angelical* Body, but in the *Spirit*, which is generated in the Heart, which goes forth from the Light, which qualifies, or operates also with the Heart and Spirit of God, wherein the whole, full and *perfect* Knowledge of God stands. But the Body cannot apprehend that animated or soulish

Spirit; as also the seventh Nature-Spirit comprehends not the *deepest Birth* or Geniture of God.

20. For when the seventh Nature-Spirit is generated, then it is dried by the astringent Quality, and is as it were staid and kept by its Father, and cannot go back again into the Deep, that is, into the Center of the Heart, where the Son is generated, and from whence the Holy Ghost goes forth, but must hold still as a *generated Body*, and must give way to the qualifying or fountain Veins, that is, to the *Spirits*, to qualify, work and labour therein, as they please.

21. For it is the proper House and Habitation of the six Spirits, which they continually build according to their Pleasure, or as a Garden of Delight, into which the Master of it *sows* all manner of Seeds, according to his Pleasure, and then enjoys the Fruit of it.

22. Thus the other six Spirits continually erect this Garden of Delight and Pleasure, and *sow* their Fruits into it, and feed upon it to strengthen their Might and Joy; and this is the Garden, in which the Angels dwell, and walk up and down in, and *wherein* the heavenly Fruit grows.

23. But the wonderful Proportion, or Variety of Harmony which appears in the Growths or Vegetations, and Figures and Forms in this Garden, arises from the *Qualification* or Operation, and from the loving, wrestling, or struggling of the other Spirits.

24. For that which is predominant or chief in the Striving, images, or forms the Growth and Vegetation according to its Kind, and the other always *help* to promote it; one while one is at it, by and by the other, then the third, and so on.

25. And *therefore* also there arise so many several Growths, Vegetations, and Figures, as are altogether unsearchable and incomprehensible to the *bodily Reason* of the Angels; but to the animated, or *soulish Reason* of the Angels, they are wholly, fully, and perfectly comprehensible.

26. And this is also wholly hidden as to my Body, but not as to my animated or soulish Spirit, for so long as it qualifies, or works with and in God, it comprehends the same; but when it falls into *Sin*, then the Door is shut against it, and the Devil bolts it up fast, and it must be set open again with great Labour and Industry of the *Spirit*.

27. I know very well, that the Wrath of the Devil will mock and scoff in the Hearts of many wicked Men, at *this Revelation*. For he is mightily ashamed because of this Revelation; he has also given my Soul many a Pang and Crush for it; but I leave it to God's Direction, that will have it so; I cannot resist him, though my earthly Body should go to wrack for it, yet my God will *glorify me* in my Knowledge.

28. The Glorification of *this* my Knowledge I desire, and no other; for I know that when this my Spirit in my new Body, which I shall get at the Day of my *Resurrection*, out of this my now *corrupted* Body, shall arise, that it will appear like the Deity, as also like the holy Angels.

29. For the triumphing joyous Light in my Spirit shows it me sufficiently, in which I have also *searched* into the Depth of the Deity, and described it rightly according to my Gifts, and the Impulse of the Spirit, though in great *Feebleness* and Weakness, in that my *original* and *actual Sins* have often bolted the Door against me, and the Devil has danced before it, as a whorish Woman, and rejoiced at my Captivity and Anguish; yet that will bring *very little* Profit to his Kingdom.

30. Therefore I must now look for no other than his fierce Wrath, *but my Stay, Trust and Refuge, is the Champion in the Fight*, who has often delivered me from his Hands, in whom I will *fight* against him, till my Departure out of this Life.

Of the terrible, lamentable, and miserable Perdition of Lucifer in the Seventh Nature-Spirit. The sad mourning House of Death.

31. If all Trees were Writers or Clerks, and all Branches were Pens, and all Hills were Books, and all Waters were Ink, yet they could not *sufficiently describe* the lamentable Misery which *Lucifer*, together with his Angels, has brought into his Place, or whole Space of that World wherein he was created.

32. For he has made the House of *Light* to be a House of *Darkness*, and the House of *Joy* to be a House of Mourning, Lamentation, and *Sadness*; that which was the House of Pleasure, Delight, Vivifying, and *Refreshing*, he has made to be a House of Thirst and *Hunger*; the House of *Love* to be a House of eternal *Enmity*; and the House of *Meekness* to be a House of Knocking, Rumbling, *Thundering* and Lightning; the House of *Peace* to be a House of Lamenting, and eternal *Howling*; the House of *Laughing* to be a House of eternal Trembling and *Herror*; the Birth or Geniture of Light, Munificence, and *Well-doing*, to be an eternal hellish Pain and *Torment*; the *Food of pleasing Relish* to be an eternal Abomination and Stink, a *Loathing* of all Fruits; and the House of *Lebanon* and Cedars to be a stony and *rocky* House of Fire; the *sweet Scent* or Relish to be a *Stink*, and a House of Ruin and Desolation, an End of all Good; the *divine Love* to be a black, cold, hot, eating, *corroding*, and yet not consuming Devil, who is an *Enmity* against God and his Angels; and so he has all the heavenly Hosts or Armies against him.

Now observe,

33. The *Learned* have had many Disputations, Questions, Conceits and Opinions concerning the fierce Malignity and Evil that is in all the Creatures, even in the very Sun and Stars in this World; moreover, there are some so very poisonous and venomous Beasts, Worms, and Vegetables in this World, that thereupon rational Men have justly *wondered*, and some have concluded peremptorily, *That God must needs have also willed the Evil*, seeing he has created so much that is Evil: And some have laid the Blame and Fault thereof upon the Fall of *Adam*, and some have imputed it to the Work and Doings of the Devil.

34. But seeing all the Creatures and Vegetables were created *before* the Time of Man, therefore the Fault ought not to be laid upon Man; for Man got not the *bestial Body* in his Creation, but it first came to be so in his Fall.

35. Neither has Man brought the Malignity, Poison and Venom into the Beasts, Birds, Worms, and Stones, for he *had* not their Body; otherwise if he had brought Malignity and Fierceness or Wrath into all Creatures, then he could *never* have looked for Mercy at God's Hands, no more than the Devil.

36. Poor Man did not fall out of a resolved, purposed Will, but through the poisonous, venomous Infection of the Devil, else there had been no Remedy for him.

37. Now this true Information thou wilt find described here as follows, not from a Zeal to vilify any Body thereby, but *in Love*, and as a humble Information and Instruction from the Abyss of my Spirit, and for an assured Comfort to the poor, sick old *Adam*, who now lies at the Point of his *last Departure* from hence out of this World.

38. For *in Christ* we are all one Body, therefore also this Spirit would heartily fain have it so, that its Fellow-Members might be *refreshed* with a Draught of the precious Wine

of God *before* their Departure from hence, whereby they might encounter and stand in the great Fight with the Devil, and obtain the *Victory*, that the Victory of the Devil in this modern drunken World might be disappointed and destroyed, and the great Name of the LORD might be sanctified.

Now behold!

39. When King *Lucifer*, together with his Angels, was so gloriously, beautifully, and divinely created, as a Cherubim and King in God, then he suffered his bright beauteous Form to *besool* him, in that he saw how noble, glorious, and fair a Spirit *rose up* in him.

40. Then *his* seven qualifying or fountain Spirits thought they would elevate and kindle themselves, and so they also would be as fair, glorious, and mighty, as the animated or *soulish Spirit*, and thereby would domineer, by their own Power and Authority, in the *whole* Court, Circumference, Dominion, or Extent, as a new God.

41. They saw very well, that the animated or *soulish Spirit* qualified, mixed, or operated with the Heart of God; and thereupon they were resolved, they would elevate and *kindle* themselves, hoping to be as bright, illustrious, deep, and almighty, as the *deepest Ground* in the Center of the Heart of God.

42. For they thought to elevate the natural Body, which was compacted together, or incorporated out of the Nature-Spirit of God, up into the *bidden Birth* or Geniture of God, that their seven qualifying or fountain Spirits might thus be as high, and as *all-comprehensible*, as the animated or soulish Spirit, and the animated or soulish Spirit should *triumph* over the Center of the Heart of God, and the Heart of God should be subjected under it; and so the seven Spirits of God should image, frame and form all, by *their* animated or soulish Spirit.

43. And this high Mind and Self-will was directly and *wholly* against the Birth or Geniture of God; for the Body of the Angels should abide and remain in its Seat, and *be* Nature, and as an humble Mother hold still and be quiet, and should not have the Omniscience, and own self rational Comprehensibility of the Heart, or of the *deepest Birth* or Geniture of the *Holy Trinity*; but the seven Spirits should generate themselves in their natural Body, as is done in God.

44. And their Comprehensibility should not be in the *bidden Kernel*, or in the innermost Birth or Geniture of God, but the animated or soulish Spirit, which they generate in the Center of their Heart, should *qualify*, mix, or operate with the innermost Birth or Geniture of God, and help to form all Figures, Shapes, and Images, according to the Pleasure, Delight, and Will of the seven Spirits, whereby, in the divine Pomp, all might be but *one* Heart and one Will.

45. For the Birth or Geniture of God also is thus; the seventh Nature-Spirit does not *reach back* into its Father, which generates it, but holds still and is quiet as a Body, and lets the Father's Will, which is the other six Spirits, to form and image in it how they please.

46. Neither does any one Spirit particularly and severally reach with its corporeal Being after the Heart of God, but includes, closes, or *joins* its Will with the other, in the Center, to the Birth or Geniture of the Heart, so that the Heart and the seven Spirits of God are *one* Will.

47. For this is the Law of the *Comprehensibility*, that it does not elevate itself up into the *Incomprehensibility*; for the Power, which in the Center or Midst is compacted together or incorporated out of all the seven Spirits, is incomprehensible and unsearchable, but not invisible; for it is not the Power of one Spirit alone, but of all seven.

48. Therefore one Spirit in its own Body, besides, and distinct from its ^{• Inſtehen-} Inſtanding ^{den Geburt.} or innate Birth or Geniture, cannot reach into the whole Heart of God, and examine, try and ſearch all; for it comprehends, beſides, and diſtinct from its inſtanding Birth or Geniture, only its *own* Birth or Geniture in the Heart of God, but *all* the ſeven Spirits, *jointly* together comprehend the whole Heart of God.

[49. “ And ſo alſo in Man, but underſtand it as to the Image of God, viz. in the Soul's Spirit, not in the fiery Eſſence of the Soul, but in the Eſſence of the Light, wherein the Image of God ſtands.”]

S C.

50. But in the Inſtanding, or innate Birth or Geniture of the Spirits, where the one ſtill generates the other, there *every* Spirit generates all the ſeven Spirits, but yet only in the riſing Flaſh of the Life.

51. But the Heart, when it is generated, is ſingular or diſtinct, viz. *a peculiar Perſon*, and yet not ſeparated from the Spirits; but the Spirits cannot tranſmute or *change themſelves*, in their firſt Birth or Geniture, one into another.

52. Alſo the ſecond cannot change itſelf into the third, which is the *Exit* of the Spirit; but every Birth or Geniture abides in its Seat; and yet all the Births or Genitures together are but the *one* only God.

53. But ſeeing the Body of *Lucifer* was created out of Nature, and the moſt *outward* Birth or Geniture, therefore it was unjuſtly done, that he ſhould elevate himſelf into the *innermoſt* and deepeſt, which he could not do ^{• Or juſt} in the divine Right, but muſt ſo elevate ^{divino.} and kindle himſelf only, that thereby the qualifying or fountain Spirits might be ſet or put into the ſharpeſt penetrating and *inſelling*.

54. I verily ſuppoſe, indeed, that thou fair Necromancer haſt changed thyſelf to purpoſe; and mayeſt well teach Men alſo *thy Black Art*, that they perhaps might alſo become ſuch potent Gods as *thou* art.

55. You blind and proud Necromancers, Jugglers and Sorcerers, your Art conſiſts in your changing the *Elements* of your Body by your Conjurations and Inſtruments of the Qualities or qualifying Properties, which you make uſe of to, that Purpoſe, and you think you have *Right* ſo to do; but is it not againſt the Birth or Geniture of God? if you think not, make that appear.

56. How can you well ſuppoſe, that you can change yourſelves into *another Form*? Indeed, you ſuffer the Devil thus to play the Ape with you, and *cheat* you; and all this while you are but *blind* in your own Skill; though you have learned your Art never ſo well, yet you do not know the Scope it drives at; for the Pith and Heart therein is the changing or altering of the qualifying or fountain Spirits, as *Lucifer* did, when he would needs be God.

57. Now thou aſkeſt: How can that be?

Answer.

58. Behold when the corporeal qualifying, or fountain Spirits ſet their Will into Sorcery or Witchcraft, then the animated or ſoulith Spirit, which they generate, and which in the *aſtral elementary* Quality rules in the hidden and deepeſt Center, is clearly already a Sorcerer or Witch, and has changed, transformed, or metamorphoſed itſelf into Sorcery or *Witchcraft*.

59. But the beſtial Body cannot follow ſo ſuddenly and nimbly, but muſt be charmed to it by *Characters* and *Conjurations*, and ſome Inſtruments for that Purpoſe, whereby the animated or ſoulith Spirit makes the beſtial Body inviſible, and changes it into ſuch a Form, as the Will of the qualifying or fountain Spirits *was*, at the Beginning of its Purpoſe to a *Metamorphoſis*, or Tranſmutation.

60. The beſtial Fleſh cannot well *change* itſelf, or put itſelf into another Birth or Geniture, but is brought into a ſlender and inferior baſe Form, as of a Beaſt, of

Wood, or such like Thing, which has its Body qualifying, or boiling in the *Elements*, as in their Fountain.

61. But the astral Spirits can well cloath themselves in another Form or Shape, but that continues *only so long*, as the Birth or Geniture of Nature above their Pole or Zenith permits them.

62. For when it changes itself with its *wheeling* and penetrating, so that another qualifying or fountain Spirit becomes chief or predominant, then their Art lies down upon the Ground, and *their Deity* in the first qualifying or fountain Spirit, in which they had begun their Art, has an *End*.

63. Now if it be to last *any longer*, then it must be made again *afresh* according to the qualifying or fountain Spirit then ruling at that present, or the *Devil* with his animated or soulish Spirit must be in the astral Spirits of the Body, which instantly and suddenly changes it, or else *his Art* is here also at an *End*.

64. For Nature will *not* suffer itself to be juggled with at all Times and Hours, as the Spirits would *have* it, but all must be done according to that Spirit which then at that present Time is Lord and Chief, or *predominant*.

65. It is *not* that Spirit of God which is Lord and Chief in Nature, which *causes* or makes the Juggling, but it is made in the *Fierceness* of the *Salister*, which Lord *Lucifer* has kindled with his Elevation, which is his eternal Kingdom.

66. But when the Power or Might of that Spirit is allayed, then the kindled Fire can be *no more* useful to the Juggler.

67. For the Wrath-Fire in Nature is not, during this Time of the World, the Devil's *own* House of his Power; for the Love stands *bidden* in the Center of the Wrath-Fire, and *Lucifer*, together with his Angels, lies imprisoned in the *outward* Wrath-Fire, even until the Judgment of God: Then he will have the Wrath-Fire separated from the Love, for an eternal Bath or Lake, and doubtless he will wash his Juggler's Head and Face with it.

68. This I set thee down here for a *Warning*, that thou mayest know what manner of *Ground* Sorcery or Witchcraft has, not in such a Way as if I would write any heathenish Sorcery or Witchcraft, neither have I learned any; but the animated, or soulish Spirit beholds their Juggling, which in the *Body* I do not understand.

69. But seeing it runs counter, quite contrary to the Love and Meekness of the Birth or Geniture of God, and is a contrary or *opposite* Will in the Love of God, so that he is unwilling, unless pressing Necessity drives him to it, to hurt Man, therefore will the Spirit have the *Wrath-Bath*, or Lake of Nature, set apart to be an eternal Parching or drying Place, for Jugglers, Perverters or Changers of God's Ordinance or Order: And therein they may practise and show forth their new Deity.

Of the kindling of the Wrath-Fire.

70. Now when King *Lucifer*, together with all his Angels, kindled himself, then the Wrath-Fire rose up *instantly* in the Body, and the gracious amiable and blessed *Light* was extinguished in the animated or soulish Spirit, and became a fierce, furious, devilish Spirit, all according to the *Kindling* and Will of the qualifying or fountain Spirits.

71. Now this animated or soulish Spirit was bound or united with the Deity, in Nature, and could qualify, mix or operate in and with the same, as if it were one and the same thing; and that now *stung forth* out of the Bodies of the Devils into the Nature of God, like a Thief and a *Murderer*, that desired to rob, murder, and spoil all, and bring all under its Power, and so kindled all the seven Spirits in Nature, and then there was nothing else but an astringent, bitter, fiery and cracking *Burning*, *Tearing*, and *Raging*.

72. Thou must *not think*, that the Devil has thus powerfully and mightily overcome the Deity. No; but he has kindled the Wrath of God, which, indeed, had otherwise *rested eternally* in secret, and so he has made the *Salitter* of God to be a murderous *Den*; for if Fire be cast into a Heap of Straw, and kindled, it will *burn*.

73. Moreover, the Wrath-Fire of God does *not reach* in Nature into the innermost Kernel of the Heart, which is the Son of God, much less into the secret Glory or Holiness of the Spirit, but into the Birth or Geniture of the six qualifying or fountain Spirits, in the *Place* where the seventh is generated.

74. For in that *Place*, or in this Birth or Geniture, is Lord *Lucifer become a Creature*, and his Dominion reached no further or deeper than so; but if he had continued in the *Love*, then his animated or soulish Spirit had reached even to the *Center* of the Heart of God, for Love presses or penetrates *through* the whole Deity.

75. But when his Love was extinguished, then the animated or soulish Spirit could *no more* reach into the Heart of God, and so his Attempt was in vain; but he raved and raged in Nature, that is, in the seventh qualifying or fountain Spirit of God.

76. But seeing the Power of all the seven Spirits stood *in this one*, therefore also all the seven were kindled in the Wrath, but yet only in the *outward* and *comprehensible* Qualification or Constitution.

77. For the Devil could not touch the Heart, neither could he touch the *innermost* Birth or Geniture of the qualifying or fountain Spirits; for his *Glory* of the seven Spirits was already mortified in the first Flash of kindling, and was presently held captive and imprisoned in the first *Exit* of the animated or soulish Spirit.

78. In *this Hour* King *Lucifer* prepared for himself the Hell and eternal Perdition, which now stands in the *outermost* qualifying or fountain Spirit of the Nature of God, or in the outermost Birth or Geniture of this World.

79. But when *Nature* kindled itself thus horribly, then the House of Joy came to be a House of Trouble, Affliction, and Misery. For the astringent Quality became kindled in *its own House*, which is a very hard, cold and dark Being, like a cold, hard frosty Winter, which only attracted the *Salitter* together, and dried it up, so that it became rugged, cold and sharp like Stones, wherein the Heat was captivated, imprisoned, and also attracted together, and so formed or framed into a hard, cold, dark Being.

80. When this was done, the Light in Nature was extinguished in the outermost Birth or Geniture also, and all became very dark, perished and *spoiled*; the Water became very cold and thick, and staid here and there in the *Clefts*; this is the Original of the Elementary Water on Earth.

81. For before the Times of the World the Water was very thin or rarified like Air, and then the Life was generated therein also, which Water is now so *mortal*, corrupted, perished and spoiled, and so rolls and runs to and fro.

82. The gracious, amiable, and blessed Love which rose up in the Flash of the Life, became a fierce and bitter Venom or Poison, a very murderous Den, a *Sting of Death*: The Tone or Tune became like the hard Knocking or loud *Rumbling* of Stones, and a House of Lamentation.

83. Briefly, all was a mere dark and miserable Being in the whole Circumference, Extent, or Dominion, in the outermost Birth or Geniture of the Kingdom of *Lucifer*.

84. But thou must not think that Nature was thus *corrupted* and kindled even to the innermost Ground, but only the outermost Birth or Geniture; but the innermost, in which the seven qualifying or fountain Spirits generate themselves, retained its own Right to itself, seeing the *kindled* Devil could not reach into it.

85. But now the inner Birth or Geniture has the Fan or Casting-shovel in its Hand, and will one Day *purge* its Floor, and give the Chaff or Husks to the Kingdom of *Lucifer* for eternal Food.

86. For if the Devil *could* have reached into the innermost Birth or Geniture, then instantly the whole Circumference, Court or Extent of his Kingdom would have been the kindled *burning Hell*.

87. But now he must lie *captivated* and imprisoned in the outermost Birth or Geniture, even till the last Judgment-Day, which is at Hand, and very near *to be expected*.

88. But *Lucifer* has kindled *his qualifying or fountain Spirits* even in the innermost Birth or Geniture, and now *his* qualifying or fountain Spirits generate an animated or soulish *Devil's Spirit*, which is an eternal Enemy of God.

89. For when God was angry in *his* outermost Birth or Geniture in Nature, then it was not his purposed *determinate Will* to be kindled, neither has he effected that Kindling. But he has drawn the *Salitter* together, and thereby has prepared an eternal *Lodging* for the Devil.

90. For he cannot be expelled *quite out*, away, beyond God, into another Kingdom of Angels; but a Place must be *reserved* to him for a Habitation.

91. Neither would God *presently* give him the kindled *Salitter* for an eternal Habitation, for the *internal Birth or Geniture* of the Spirits stood yet *bidden* therein.

92. For God intended to do somewhat *else* with it, and so King *Lucifer* should be kept a *Prisoner* till another angelical Host or Army, out of the same *Salitter*, should come in *his* Stead, which are *Men*.

93. Now come on you Attorneys, Lawyers, and Advocates of *Lucifer*, maintain the Cause of your King now, and show whether he has done right in kindling of the *Wrath-Fire* in Nature; if not, then he must *burn* therein eternally, and your *Lies* against the Truth must burn with him.

94. These are the seven Kinds, Species, Forms, or Manner of Sin's Beginning, and eternal *Enmity* against God.

Now follows briefly concerning the four new little Sons of Lucifer, which he has generated in himself in his corporeal Regimen, for which he was expelled from his Place, and is become the most horrible Devil.

Of the First Son, Pride.

95. Now it may be asked, What moved *Lucifer* to this, that he would needs be above God?

Answer.

96. Here thou must know, that without, distinct from himself, he had no Impulse at all to his Pride, but his Beauty and Brightness *deceived* him. When he saw that he was the fairest and most beautiful Prince in Heaven, then he *despised* the friendly Qualifying, Mixing, Operating, and Generating of the Deity, and thought with himself that he would *rule* with his princely Power in the whole Deity; all must stoop and bow to him.

97. But when he found that he could not effect it, then he kindled himself, intending to do it some other Way; and so then the Son of Light became a Son of Darkness; for he *himself* consumed the Power of his sweet Water, and made it to be a sour Stink.

• Avarice.

*Of the Second Son, * Covetousness.*

98. The second Will was *Covetousness*, which grew out of Pride, for *Lucifer* thought with himself, that he would *reign* over all Kingdoms, as a sole God; all should bow

to him, he would form and frame *all* with his own Power; and besides also, his *Beauty* so deceived him, that he thought he would have all in his sole Possession.

99. This modern World should do well to speculate on this Pride and Covetousness, and to consider *how* it is an Enmity against God; and that thereby they go *Headlong* to the Devil, and there must have their Jaws and Throats open eternally to rob and devour, and yet find nothing but *hellish* Abomination.

*Of the Third Son, * Envy.*

• Or Spite.

100. This Son is the very † *Gout* of this World; for it takes its Original in the Flash of Pride and Covetousness, and stands on the Root of Life as pricking and bitter Gall. † Podagra.

101. This Spirit also came at first from Pride, for Pride thought and said to itself, Surely thou art *beautiful* and *mighty potent*; and Covetousness thought and said to itself, All must be *thine*; and Envy thought and said to itself, Thou must *kill* all with thy Stinging which is not obedient unto thee; and thus it stung at the other Gates of Angels, but all was in vain, for its Power and Might reached *no further* than in the Extent of the *Place* out of which it was created:

*Of the Fourth Son, * Wrath.*

• Or Anger.

102. This Son is the very *burning* hellish Fire, and takes its Original also from Pride: For when *Lucifer* with his hateful and odious Envy could *not* fill his Pride and Covetousness, then he kindled the *Wrath-Fire* in himself, and roared therewith into God's Nature, as a fierce Lion, and from whence then arose the Wrath of God and *all Evil*.

103. Of which much were to be written, but you will find it more apprehensibly; at the Place concerning the Creation: For there are to be found *living* Testimonies enough, so that none need doubt whither the Things be so or no.

104. Thus King *Lucifer* is the Beginning of *Sin*, and the *Sting of Death*, and the Kindling of God's Wrath, and the Beginning of all Evil, a Corruption, Perdition and Destruction of this World; and whatever Evil is done, there *he* is the first Author and *Causer* of it.

105. Also he is a Murderer and Father of Lies, and a Founder of Hell, a Spoiler and Corrupter, and Destroyer of all that is *Good*, and an eternal Enemy of God, and of all good Angels and Men; against whom I, and all Men that think to be saved, must daily and hourly *struggle* and fight, as against the worst and archest Enemy.

The final Condemnation.

106. But seeing God has *accursed* him as an eternal Enemy; and *condemned* him to eternal Imprisonment, where he now sees his Hour-Glass more and *more* plainly before his Eyes; and seeing his hellish Kingdom is *revealed to me* by the Spirit of God; so I curse him also together with and among all holy Souls of Men, and renounce and *defy* him as an eternal *Enemy*, who has often spoiled and torn up my Vineyard.

107. Moreover I defy also all his † Lawyers and Helpers, and will with the divine Grace from henceforth *fully* reveal his Kingdom, and demonstratively prove, that [†] God [†] is a God of Love and Meekness, who willetb not the Evil, and [†] who bath no Pleasure in the Perdition of any, but willetb that all Men should be helped or saved. And then I will show and prove also, that *all Evil* comes from the Devil, and takes its Original from him.

† Jurists.

† Psalm 5. 4.

† Ezek. 18. 23.

32. 11.

† Tim. 2. 4.

Of the final Fight and Expulsion of King Lucifer, together with all his Angels.

108. Now when this horrible *Lucifer*, as a *Tyrant* and raging *Spoiler* of all that is good, showed himself thus terribly, as if he would kindle and destroy *all*, and bring all under his Jurisdiction, then all the heavenly Hosts and Armies were against him, and he also against *them all*; there now the Fight begun, for all stood most terribly, one *Party against another*.

! Rev. 12.

109. And the great Prince * *Michael* with his Legions fought against him; and the Devil with his Legions had *not* the *Victory*, but was driven from his Place, as one vanquished.

110. *Now it may be asked*, What Manner of Fight was this? How could they fight one with another *without Weapons*?

Answer.

111. The Spirit alone understands this *bidden Secret*, which must fight daily and hourly with the *Devil*, the outward *Flesh cannot* comprehend it; also the astral Spirits in Man cannot understand it, neither is it comprehended by Man at all, unless the animated or soulish Spirit unites, qualifies, and operates with the *innermost Birth or Geniture* in Nature, in the Center, where the Light of God is set opposite against the Devil's Kingdom, that is, in the third Birth or Geniture, in the *Nature* of this World.

112. When it unites, qualifies, or operates with God in *this Seat*, then the animated or soulish Spirit carries it into the *astral*; for the astral must in this Place fight hourly with the Devil.

113. For the Devil *has Power* in the outermost Birth or Geniture of Man, for his Seat is there, the murderous Den of Perdition, and the House of Misery and *Woe*; wherein the Devil *whets* the Sting of Death, and through his animated or *soulish Spirit* he reaches in into the Heart of Man in his outermost Birth or Geniture.

114. But when the astral Spirits are *enlightened* from the animated or soulish Spirit, which in the Light unites with God, then they grow *servent*, and very longing and desirous of the Light. On the other hand, the animated or soulish Spirit of the Devil, which rules in the outermost Birth or Geniture of Man, is very terrible and angry, and of a very contrary or *opposite Will*.

115. And then there rises up the striving or *fighting Fire* in Man, just as it rose up in Heaven with *Michael* and *Lucifer*, and so the poor Soul comes to be miserably crushed, *stretched*, tormented, and put upon the Wrack.

116. But if it gets the *Victory with its piercing Penetration*, then it brings its Light and Knowledge into the outermost Birth or *Geniture of Man*; for it presses back with Force through the seven Spirits of Nature, which I *call* here the astral Spirits, and as an Assessor governs also in the *Council of Reason*.

117. And then Man first knows what the Devil is, how much an *Enemy* he is to him, and how *great* his Power is; also how he must fight with him very *secretly* every Day, Hour, and Moment.

118. Which Thing *Reason*, or the outward Birth or *Geniture* of Man, without the Experience of this Fight or Battle, *cannot* comprehend. For the third or outermost Birth or Geniture in Man, which is the *carnal* or fleshly Birth, and which Man through the first Fall in his Lust has raised and prepared for himself, is the Devil's Castle, or

Fort of Prey or Robbery, and Dwelling-house, wherein the Devil as in a *Bulwark* fights with the Soul, and gives it many a hard Thump upon its Breast, which goes to the very Heart.

119. Now this Birth of the *Flesh* is *not* the Mansion-house of the Soul, but in its Strife it goes in with its Light into the *divine* Power, and fights against the Murder of the Devil.

120. On the other hand, the Devil with his Poison shoots and *darts* at the seven qualifying or fountain Spirits which generate the Soul, intending to destroy and to *kindle* them, that thereby he may get the whole Body for his own Propriety.

121. Now if the Soul would willingly bring its Light and Knowledge into the *human* Mind, then it must fight, and strive hard, and stoutly, and yet has a very *narrow* Passage to enter in at; it will be often knockt down by the Devil, but it must stand to it here, like a *Champion* in the Battle. And if it now gets the *Victory*, then it has conquered the Devil; but if the Devil prevails and gets the better, then the Soul is *captivated*.

122. But seeing the fleshly Birth or Geniture is not the Soul's *own* proper House, and that it cannot possess it as an *Inheritance*, as the Devil does, therefore the Fight and Battle lasts as long as the House of Flesh lasts.

123. But if the House of Flesh be once destroyed, and that the Soul is not yet conquered or vanquished in its House, but is free and unimprisoned, then the Fight is *ended*, and the Devil must be gone from this Spirit *eternally*.

124. Therefore this is a very difficult *Article* to be understood; nay it cannot be understood at all, unless it be by Experience in *this* Fight. Though I should write *many* Books thereof, yet thou wouldst understand *nothing* of it, unless thy Spirit stands in *such* a Birth or Geniture, and that the Knowledge is generated in thyself; otherwise thou canst neither comprehend *nor* believe it.

125. But if thou comprehendest this, then also thou understandest the Strife or the Fight which the *Angels* held with the Devils. For *the Angels have not Flesh nor Bones*, no more have the Devils.

126. For their bodily or *corporeal* Birth stands only in the seven qualifying or fountain Spirits, but the animated or *soulish* Birth in the Angels, unites, mixes, or operates with God; but it is *not* so in the Devils.

127. Therefore thou must here know, that the Angels with their animated or *soulish* Birth, in which they qualify and unite with God, have strove and fought in *God's Power* and Spirit against the kindled Devils, and turned them out from the Light of God, and driven them together into a *Hole*, that is, into a narrow Court, Quarter, or Compass, like a Prison, which is the Place or Space in, upon, and above the Earth, up to the Moon, which is a Goddess of the earthly Birth or Geniture.

128. So far reaches their Extent now, till the last Day, and then they will get a House in that Place, where the *Earth* now is and stands, and this will be called *the burning Hell*.

[129. "That is, in the outermost Birth, in the Darkness, wherein they reach not the
"Second Principle, and Source or Fountain of the Light."]

130. Lord *Lucifer*, wait for it, and in the mean While take this for an assured Prophecy concerning it; for thou wilt get the kindled *Salitter* in the outermost Birth or Geniture, which thou thyself hast so prepared and fitted, to be thy *eternal House* to dwell in.

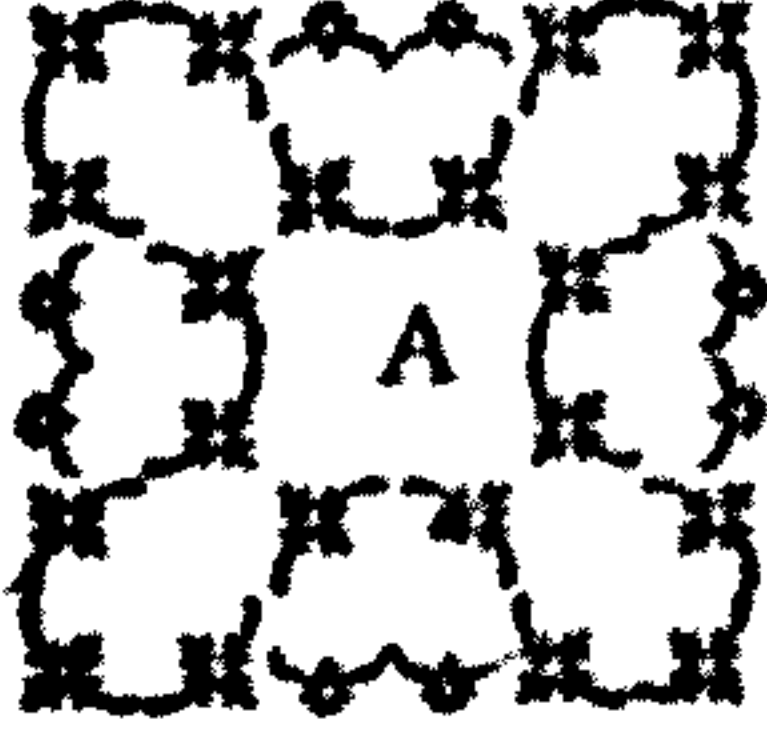
131. But not in such a Form as it now stands, but all will be *separated* in the kindled Wrath-Fire; and the dark, hot, cold, rugged, hard, bitter, stinking Relicks, Dregs, or Dross, will be *left thee* for an eternal Inn and Lodging.

132. And thou wilt be such an eternal almighty God therein, as a *Prisoner* in a deep Prison or Dungeon, where thou wilt neither attain nor see the eternal Light of God. But the kindled bitter Wrath of God will be thy *Grate*, Bolts and Bounds, out of which thou canst never get.



The Seventeenth Chapter.

Of the lamentable and miserable State and Condition of the corrupt perished Nature, and Original of the four Elements, instead of the holy Government of God.

1.  ALTHOUGH God be an eternal almighty Regent or Governor, whom none can resist, yet *Nature* in its Kindling has now got a very monstrous strange Government, such as was *not* before the Times of the Wrath.

2. For the six qualifying or fountain Spirits generated the seventh Nature-Spirit before the Times of the Wrath, in the Place of this World, very meekly and *pleasantly*, as is now done in Heaven, and not so much as the least Spark of Wrath or Anger rose up therein.

3. Moreover, all was very bright and light therein, neither was there need of any *other* Light; but the Fountain or Well-spring of the Heart of God enlightened *all*, and was a Light in all, which shone every where all over incessantly without any Obstacle. For Nature was very rarified and thin, or transparent, and all stood merely in Power, and was in a very pleasant *lovely* Temper.

4. But as soon as the Fight begun *in Nature* with the proud Devil, then in the seventh Nature-Spirit, in the Court, Region, or Extent of *Lucifer*, which is the Place of this World, all got *another* Form and Operation.

5. For Nature got a twofold Source, and the outermost Birth or Geniture in Nature was kindled in the Wrath-Fire, which † Fire now is called the *Wrath of God*, or the *burning Hell*.

† Nature-Fire, God's Anger, Hell.

Note.

6. Here is required most inward Sense or Perception to understand this; for the Place where the Light is generated in the Heart only comprehends it, the *outward* Man does not comprehend it at all.

7. But behold! when *Lucifer* with his Host or Army stirred or *awakened* the Wrath-Fire in the Nature of God, so that God was moved to Anger in Nature in the Place of *Lucifer*, then the outermost Birth or Geniture in Nature got *another* Quality, which was very fierce, astringent, cold, hot, bitter, and sour.

8. The moving or boiling Spirit, which *before* qualified or operated very meekly in Nature, that became in its outermost Birth or Geniture very elevating and *terrible*, which now in the outermost Birth is called the *Wind*, or the Element of *Air*, in regard of its Elevation or Expansion.

9. For when the seven Spirits kindled themselves in their outermost Birth or Geniture, then they generated such a *violent* moving Spirit; and so the sweet Water, which *before*

before the Times of the Wrath was very rarified and thin, and incomprehensible, grew very thick and elevated, and swelled, and the astringent Quality grew very sharp, and cold-fiery, or fierce-cold, for it got a strong Attracting together, like *Salt*.

10. For the Saltwater, or ^a Salt, which still to this Day is found in the Earth, has its Original and Descent from the *first Kindling* of the astringent Quality; and so the Stones also have their Beginning and Descent from thence, as also the Earth. ^{a Or Saltpetre.}

11. For the astringent Quality now attracted the *Salitter* very strongly together, and dried it, whence the *bitter* Earth is proceeded; but the Stones are from the *Salitter* which at that Time stood in the Power of the Tone or Tune.

12. For as Nature with the working, wrestling, and rising up of its Birth or Geniture stood in the Time of the Kindling, just *such a Matter* attracted itself together.

13. *Now it may be asked*: How then is a comprehensible or palpable Son come to be out of an incomprehensible Mother?

Answer.

14. Thou hast a *Similitude* of this, in that the Earth and Stones are proceeded out of the Incomprehensibility.

15. For behold the Deep between Heaven and Earth is also incomprehensible, and yet the elementary Qualities *sometimes* generate living comprehensible Flesh therein, as Grasshoppers, Flies, and Worms, or creeping Things.

16. Which is caused by the *strong* attracting together of the Qualities, in which attracted *Salitter* the Life is suddenly generated. For when the Heat kindles the astringent Quality, then the Life rises up, for the bitter Quality stirs itself, which is the Original of Life.

17. So in like manner the *Earth* and *Stones* have their Descent; for when the *Salitter* kindled itself in Nature, then all became very rugged, thick, and dark, like a thick dark Mist or Cloud, which the astringent Quality dried up hard with its Coldness.

18. But seeing the Light in the outermost Birth was extinguished, the Heat also was captivated in the Comprehensibility or Palpability, and could *no more* generate its Life. From thence *Death* came into Nature, so that Nature or the corrupt Earth could no more help it, and thereupon *another* Creation of Light must needs follow, or else the Earth would have been an *eternal* indissolvable Death; but now the Earth generates or brings forth Fruit in the Power and Kindling of the *created* Light.

19. *Now one might ask*: What is the Condition then of this *twofold* Birth or Geniture? Is God then extinguished in the Kindling of the Wrath-fire, in the Place of this World, so that nothing is there else but a *mere* Wrath-fire? Or is the *one* only God become a *twofold* God?

Answer.

20. Thou canst not better comprehend, or understand this, then in and by thy *own* Body, which through the first Fall of *Adam* with all its Birth or Geniture, Fitness, Faculties, and Will, is become just such a House as the Place of this World is come to be.

21. First, thou hast the *bestial* Flesh, which is come to be so through the lustful longing Bit of the Apple, for it is the House of *Corruption*. For when *Adam* was made out of the corrupted *Salitter* of the Earth, that is, out of the Seed, or ^b Mass, or Lump, which the Creator extracted out of the corrupted Earth, he was not then at first such Flesh, else his Body had been created *mortal*, but he had an *angelical powerful* Body, in which he should have subsisted eternally, and should have eat angelical

Fruit, which grew for him in Paradise before his Fall, before the LORD cursed the Earth.

22. But seeing the Seed, or Mass, or Lump, out of which *Adam* was made, was somewhat infected with the corrupt Disease or Malady of the Devil, *Adam* therefore longed after his Mother, that is, to eat of the Fruit of the corrupted Earth, which then in its outward Comprehensibility was become so evil, and in the Wrath-fire was become so hard, palpable, and comprehensible.

23. But seeing *Adam's* Spirit longed after that Fruit which was of the Quality of the corrupted Earth, therefore also Nature formed or framed such a Tree for him as was like the corrupted Earth.

24. For *Adam* was the Heart in Nature, and therefore his animated or soulish Spirit helped to image, fashion, or form this Tree, of which he would fain eat.

25. But when the Devil saw that the Lust was in *Adam*, then he stung lustily and briskly at the Salitter in *Adam*, and infected the Salitter out of which *Adam* was made yet more and more.

26. And now then it was Time that the Creator should frame a Wife for him, which afterwards set the Sin on Work, and did eat of the false, evil, or corrupt Fruit. Else if *Adam* had eaten of the Tree, before the Woman had been made out of him, then it would have been far worse than it is.

27. But seeing this requires a high and deep Description, as also requires much Room, therefore seek for it concerning the Fall of *Adam*, where you will find it largely described.

So now I return to the forementioned Similitude.

28. Now when *Adam* eat of the Fruit, which was Good and Evil, then he suddenly got such a Body also. The Fruit was corrupt or perished, and palpable, as to this Day all Fruits now on Earth are; and so such a fleshy, and palpable, or comprehensible Body *Adam* and *Eve* got instantly.

29. But now the Flesh is not the whole Man; for this Flesh cannot comprehend or apprehend the Deity, else the Flesh were not mortal and corruptible, or fading and transitory; for Christ saith, "It is the Spirit that quickens, the Flesh profiteth nothing."

• John 6. 63.
• Or the Spirit is the Life.

30. For this Flesh cannot inherit the Kingdom of Heaven, but is only a Seed which is sown into the Earth, out of which will grow an impalpable or incomprehensible Body, such as the first was before the Fall. But the Spirit is eternal Life, which unites, qualifies, or mixes with God, and comprehends the internal Deity in Nature.

31. Now as Man in his outward Being is corrupted, and as to his fleshy Birth or Geniture is in the Wrath of God, and is moreover also an Enemy of God, and yet is but one Man, and not two; and on the other hand, in his spiritual Birth or Geniture he is a Child and Heir of God, who rules and lives with God, and qualifies, mixes, or unites with the innermost Birth or Geniture of God; thus also is the Place of this World come to be.

32. The outward Comprehensibility or Palpability in the whole Nature of this World, and of all Things which are therein, stands all in the Wrath-fire of God, for it is become thus through the Kindling of Nature. And Lord Lucifer with his Angels has his Dwelling now in the same outward Birth or Geniture which stands in the Wrath-fire.

33. But now the Deity is not separated from the outward Birth or Geniture so, as if they were two Things in this World; if so, Man could have no Hope, and then this World did not stand in the Power and Love of God.

34. But the Deity is in the outward Birth hidden, and has the Fan or casting Shovel in its Hand, and will one Day cast the Chaff and the kindled Salitter upon a

Heap, and will draw away from it its inward Birth or Geniture, and give them to Lord *Lucifer* and his *Crew* of Followers for an eternal House.

35. In the *mean while* Lord *Lucifer* must lie *captive* and imprisoned in the outermost Birth in the Nature of this World, in the *kindled* Wrath-fire; and therein he has great Power, and can reach into the *Heart* of all Creatures with his animated or soulish Spirit in the outermost Birth or Geniture, which stands in the Wrath-fire.

36. *Therefore* the Soul of Man must fight and strive continually with the Devil, for *he still presents before it the Swine-apples of Paradise*, and invites it also to bite thereof, that he thereby may also bring it into his Prison.

[37. "That is, the fierce Source of Malignity, wherewith the Soul is infested."]

V v.

38. And if that will not succeed to his Purpose, then he strikes many a hard Blow at the Head, and that Man must continually *lie under the Cross*, Affliction, and Misery, in this World.


39. For he hides the noble Grain of Mustard-seed, so that *Man does not know himself*. And then the World supposes, that he is thus plagued and smitten of God, whereby the Devil's Kingdom remains always *bidden* and undiscovered.

40. But stay a little; thou hast given me also many a Blow, I have experimental Knowledge of thee, and here I will open thy Door to thee a little, that *another also* may see what thou art.



The Eighteenth Chapter.

Of the Creation of Heaven and Earth; and of the first Day.

1.  *MOSES* writes in his first Book *as if* he had been *present*, and had beheld all with his Eyes; but without Doubt he received it in Writing from his Forefathers: It may be, *he* might have well discerned somewhat *more* herein in the Spirit than his Forefathers.

Genesis 1. See Ch. 21. v. 1. 11. Ch. 26. v. 122, 123. And 1. Apology to Baltazar Tylchen, Part 2. No. 11.

2. But because at that Time when God created Heaven and Earth, there was yet *no Man* which saw it, therefore it may be concluded, that *Adam* before his Fall, while he was yet in the deep Knowledge of God, knew it in the Spirit only.

3. But yet when he fell, and was set into the *outward* Birth or Geniture, he knew it no more, but had only a *Remembrance* of it, as of a dark and secret *Action* or *History*, and so left it to his Posterity.

4. For it is manifest, that the first World before the Deluge or Flood, knew *as little* of the Qualities, and Birth or Geniture of God, as this last World wherein we now live. For the external fleshy Birth or Geniture could *never* apprehend or *understand* the Deity, otherwise somewhat more would have been written of it.

5. But seeing through the *divine Grace* in this high Article this great Mystery has been somewhat revealed to *me*, in *my Spirit*, according to the inward Man, which qualifies, mixes, and unites with the Deity, therefore I *cannot* forbear to describe it according to my *Gifts*. And I would have the Reader faithfully admonished, not to be offended at the *Simplicity* of the Author.

6. For I do it not out of a Desire of *Boasting* and Vain-glory, but in a humble Information to the Reader, that thereby the Works of God might be *somewhat* better known,

and the Devil's Kingdom revealed and laid open, seeing this present modern World moves and lives in all Malice, Wickedness, and *devilish* vicious Blasphemies, that it might once see in what kind of Power, Impulse, or Driving it lives, and in what kind of *Inn* it takes up its Lodging.

7. And I do it to try, whether I may happily with the *intrusted* Talent get Gain of Usury, and not return it to my God and Creator again singly and empty, without Improvement, like the *lazy* Servant, who had stood idle in the Vineyard of the Lord, and would require his Wages without having laboured at all.

8. But if the Devil should raise Mockers and Despisers, who would say, it does not become me to climb so *high* into the Deity, and to dive so *deeply* thereinto.

9. To all of them I give this for an Answer: That I am not climbed up into the Deity, neither is it possible for such a mean Man as I am to do it; but the Deity is climbed up into me, and from *its Love* are these Things revealed to me, which otherwise I in my half-dead fleshly Birth or Geniture must needs have let alone altogether.

10. But seeing I have such an Impulse upon me, I let *him* act and move in me, who knows and understands what it is, and whose Pleasure it is that I should do it; I poor Man of Earth, Dust and Ashes, could *not* do it. But the Spirit invites and cites all such Mockers and Despisers before the *innermost* Birth or Geniture of God in this World, to desist from their Wickedness and Malice: If not, then they shall be spewed out as *bel-lish Chaff* into the *outermost* Birth or Geniture in the Wrath of God.

Now observe,

11. When God was now moved to Anger in the *third* Birth or Geniture, in the Court, Quarters, or Region of *Lucifer*, which was all the Space and Room, or Extent of this World, then the Light was *extinguished* in the third Birth or Geniture, and all became a Darkness, and the *Salitter* in the third Birth or Geniture was rough, wild, hard, bitter, sour, and in some Parts stinking, *muddy* and brittle, all according to the Birth or Geniture of the qualifying or fountain Spirits, then at that Time working.

12. For in that Place wherein the *astringent* Quality was predominant, there the *Salitter* was attracted together and dried, so that hard dry *Stones* came to be; but in those Places, where the astringent Spirit and the Bitter were equally alike predominant, there sharp small Gravel and *Sand* came to be, for the raging bitter Spirit broke the *Salitter* all to Pieces.

13. But in those Places, where the *Tone* together with the astringent Spirit were predominant in the Water, there Copper, Iron, and such like rocky Oar of Minerals came to be: but where the *Water* was predominant, together with all the Spirits jointly and equally, there the wild Earth came to be, and the Water was here and there like a Cloud or Vapour held *captive* in the Clefts and Veins, or Spaces of the Rocks; for the astringent Spirit, as the Father of corrupted Nature, held it captive with its sharp *attracting* together.

14. But the *bitter* Spirit is the chiefest Cause of the black Earth, for through its fierce Bitterness the *Salitter* became killed in its outermost Birth or Geniture, from whence existed the wild or *barren* Earth.

15. But the *Heat* in the astringent Spirit chiefly helped to make the Hardness; but where that came to be, there it generated the noblest and most precious *Salitter* in the Earth, as Gold, Silver, and precious Stones.

16. For when the *shining* Light, by reason of the hard, dry, and rough Matter, became extinguished, then it was together dried up and incorporated in the Heat, which is the Father of the Light.

Yet you must understand it thus,

17. *Viz.* Where the hot Spirit in the *sweet Water* was predominant in Love; there the astringent Spirit attracted the Matter together, and so thereby the noblest Ores of Minerals and precious Stones were generated.

18. But concerning precious Stones, as Carbuncles, Rubies, Diamonds, Smaragdines or Emeralds, Onixes, and the like, which are of the *best* Sort, they have their Original where the *Flash* of the Light rose up in the Love. For that Flash becomes generated in the Meekness, and is the Heart in the Center of the qualifying or fountain Spirits; therefore those Stones are also meek, full of Virtue, delightful, pleasant and lovely.

19. Now it might be asked: Why Man in this World is so in love above all other Things with Gold, Silver, and precious Stones, and uses them for a^b Defence or Protection, and the Maintenance of his Body?

^b Eccies. 7. 12.
With Money
and Treasures
Men defend
themselves, as
with a Shield.

Answer.

20. Herein lies the *Pitb* or Kernel; for Gold, Silver, and precious Stones, and all bright Ores of Minerals, have their Original from the *Light*, which shone before the Times of Wrath in the outermost Birth or Geniture of Nature, that is, in the *seventh* Nature-Spirit: And so now, seeing every Man is, as the whole House of this World is, therefore all his qualifying or fountain Spirits love the *Kernel*, or the best Thing that is in the corrupted Nature, and that they use for the Defence, Protection, and Maintenance of themselves.

^b Or Livelihood.

21. But the innermost Kernel, which is the Deity, that they can no where comprehend, for the *Wrath* of the Fire lies before it, as a strong¹ Wall, and *this Wall must be broken down with a very strong Storm or Assault, if the astral Spirits will see into it.* But the Door stands open to the animated or soulish Spirit, for it is withheld by Nothing, but is as God himself is in his innermost Birth or Geniture.

¹ Or Bulwark.

22. Now then it might be asked: How shall I then understand myself in or according to the threefold Birth or Geniture in Nature?

The depth!

23. Behold the *first* innermost and deepest Birth or Geniture stands in the Center, and is the *Heart* of the Deity, which is generated by the qualifying or fountain Spirits of God; and this Birth or Geniture is the *Light*, which though it be generated out of the qualifying or fountain Spirits, yet no qualifying or fountain Spirit of itself alone can comprehend it, but every qualifying or fountain Spirit comprehends only its own innate Place or Seat in the Light, but all the seven Spirits jointly together comprehend the whole Light, for they are the Father of the Light.

24. Thus also the qualifying or fountain Spirits of *Man* do not *wholly* comprehend the innermost Birth or Geniture of the Deity, which stands in the Light, but every qualifying or fountain Spirit reaches with *its* animated or *soulish* Birth or Geniture into the Heart of God, and unites, qualifies, or mixes in that Place *therewith*.

25. And that is the hidden Birth or Geniture in Nature, which no Man by his own Reason, Wit, or *Capacity* can comprehend; but the *Soul* of that Man which stands in the Light of God only comprehends it, and no other.

The Second Birth or Geniture in Nature, are the seven Spirits of Nature.

26. This Birth or Geniture is more *intelligible* and comprehensible, but yet also only to *the Children of this Mystery*; the Plowman does not understand it, though he

sees, smells, tastes, hears, feels it, yet he looks on it, but knows not how the Being thereof is.

W w.

27. ["By this is meant or understood the corrupt Reason in its own Wit, Ingenuity, or Capacity, without the Spirit of God. The Doctor, as well as the Plowman, is here meant, the one is as blind concerning the Deity as the other, and sometimes the Peasant or Plowman exceeds the Doctor in Knowledge, if he adheres close to God."]

28. Now these are the Spirits wherein all Things stand both in Heaven and in this World, and from these the third and outermost Spirit is generated, wherein Corruptibility stands.

* Or third Spirit.

29. But ^k this Spirit, or this Birth has seven Kinds or Species, viz. the astringent, the sweet, the bitter, the hot: these four generate the Comprehensibility in the third Birth or Geniture.

30. The fifth Spirit is the Love, which exists from the Light of the Life, which generates Sensibility and Reason.

31. The sixth Spirit is the Tone, which generates the Sound and Joy, and is the Spring or Source rising up through all the Spirits.

32. In this sixth Spirit now stands the Spirit of Life, and the Will, or Reason and Thoughts of all the Creatures, and all Arts, Inventions, Formings, and Imagings of all that which stands in the Spirit in the Incomprehensibility.

33. The seventh Spirit is Nature, in which stands the corporeal Being of all six Spirits, for the six Spirits generate the seventh. In this Spirit stands the corporeal Being of Angels, Devils, and Men, and is the Mother of all the six Spirits, in which they generate themselves, and in which they also generate the Light, which is the Heart of God.

Of the Third Birth or Geniture.

34. Now the third Birth or Geniture, is the Comprehensibility or Palpability of Nature, which was rarified and transparent, lovely, pleasant and bright, before the Time of God's Wrath, so that the qualifying or fountain Spirits could see through and through all.

35. There was neither Stone nor Earth therein, neither had it Need of any such created or contracted Light as now; but the Light generated itself every where in the Center, and all stood in the Light.

36. But when King Lucifer was created, then he excited or awakened the Wrath of God in this third Birth or Geniture; for the Bodies of the Angels came to be Creatures in this third Birth.

37. Now then, seeing the Devils kindled their own Bodies, intending thereby to domineer over the whole Deity, therefore the Creator also, in his Wrath, kindled this third Spirit, or this third Birth or Geniture in Nature, and imprisoned the Devil therein, and made an eternal Lodging therein for him, that he might not be bigger than the whole God.

X x.

[38. "Understand, in the outward Sources or Qualities; for the outermost of all, is also the innermost of all."]

39. But seeing the Devils kindled themselves out of Pride, Wantonness, and Wick- edness; therefore they were quite thrust out from the Birth or Geniture of the Light; and they can neither lay hold of, or comprehend it eternally.

40. For the Light of their Heart, which qualified, mixed, or united with the Heart of God, they have extinguished that themselves, and instead thereof have generated a fierce, hot, astringent, bitter, and hard stinking devilish Spirit.

41. But now thou must *not think*, that thereupon the whole Nature or Place of this World is become a mere bitter Wrath of God No; here lies the Point; the *Wrath* does not comprehend the innermost Birth or Geniture in Nature, for the *Love* of God is yet hidden in the Center, in the whole Place of this World, and so the House which Lord *Lucifer* is to be in, is *not fully* separated, but there is still in all Things of this World, both Love and Wrath *one in another*, and they always wrestle and strive one with another.

42. But the Devils cannot lay hold on the Wrestling of the Light, but only on the Wrestling of the Wrath, wherein they are *Executioners* or Hangmen, to execute the Justice or Law, which was pronounced in God's Wrath against *all* wicked Men.

43. Neither *ought* any Man to say, that he is generated in the Wrath-fire of the total Corruption, or Perdition, *out of God's predestinate Purpose*. No; the corrupted Earth does not stand *neither* in the total Wrath-fire of God, but only in its *outward* Comprehensibility or Palpability, wherein it is so hard, dry, and bitter.

44. Whereby every one may perceive, that this Poison and *Fierceness* does not belong to the Love of God, in which there is nothing but *Meekness*.

45. Yet I do not say this, as if every Man was *holy* as he comes from his Mother's Womb, but as the Tree is, so is its Fruit. Yet the Fault is not God's, if a Mother bears or brings forth a Child of the Devil, but the Parent's Wickedness.

46. But if a wild Twig be planted in a sweet Soil, and be *ingrafted* with some other of a better and sweeter Kind, then there grows a mild Tree, though the Twig were *wild*. For here all is possible; as soon is the Good changed into Evil, as the Evil into Good.

47. For every Man is *free*, and is as a *God* to himself; he may *change* and alter himself in this Life either into Wrath, or into Light. Such Cloaths or Garments as a Man puts on, such is his Ornament or Lustre. And what Manner of Body soever Man *sows* into the Earth, such a Body also grows up from it, though in another Form, Clarity and Brightness, yet all according to the Quality of the *Seed*.

48. For if the Earth was *quite* forsaken of God, then it could never bring forth *any* good Fruit, but mere bad and evil Fruit. But seeing the Earth stands yet in God's Love, therefore his Wrath will not burn therein eternally, but the Love *which has overcome* will spew out the Wrath-fire.

49. And then will the burning Hell begin, when the Love and the Wrath shall be *separated*. In this World the Love and the Wrath are one in another in *all* Creatures, and that which overcomes in the Wrestling inherits the House of or by Right, whether it be the Kingdom of Hell, or of Heaven.

50. I do not speak so, as if the Beasts in their Birth or Geniture were to inherit the Kingdom of Heaven: *No*; for they are like the corrupted Earth, evil and good; but if they be sown again into their Mother the Earth, then they are Earth.

51. But the *Salitter* in a good Beast shall not therefore be left to the Devil for a Propriety, but will in the separated Part, in the Nature of God, eternally blossom, and bring forth other *heavenly* Figures. But the *Salitter* of the Beast ¹ of God's Wrath will in the Wrath of God bear *bellish* Fruits.

[52. "That is, their Figure will stand as a Shadow upon the Holy Ground, in the Wonders, viz. in the eternal Magic."]

53. For if the Earth be once kindled, then in the Wrath burns the Fire; and in the Love the Light; and then *all* will be separated, for the one cannot comprehend the other *any more*.

54. But in this Time every thing has a *twofold* Source and Quality; whatsoever thou buildest and sowest here in the *Spirit*, be it with Words, Works, or Thoughts, *that* will be thy eternal House.

¹ From. or belonging to?

Y y.

Ed. M. ...
Ed. M. ...

55. Thus thou seest and *understandest* out of what the Earth and Stones are come to be. But if that kindled *Salitter* should have continued to be thus in the whole Deep of this World, then the whole Place thereof would have been a *dark Valley*, for the Light was imprisoned together also with, and in the *third* Birth or Geniture.

56. Not that the Light of the Heart of God in its *innermost Birth* is imprisoned: No; but that Lustre and the Shining thereof, in the *third* Birth or Geniture, was together incorporated or compacted in the *outermost* Comprehensibility, and therefore it is, that Men are in love with all those Things which stand in *that Salitter*.

57. But seeing the whole Deep in the third Birth or Geniture was very dark in regard of the *corrupted Salitter* of the Earth and Stones, *therefore* the Deity could not endure it to be so, but created and compacted the Earth and Stones together as in *one Lump*, or

■ Gen. 1. 1. as on a Heap. Concerning which, Moses writes *thus*:

Am Anfang erschuff GOTT Himmel und Erden.

In the Beginning, created, GOD, Heaven and Earth.

■ Or how these German Words are framed in the Articulation by the Instruments of Speech; that what they signify according to the Language of Nature may be understood.
 ° Voice of God.
 † The Place of this World.
 † Or murmuring Sound.
 † Or Palate.

58. These Words must be considered exactly, *what* they are. For the Word (*Am*) conceives itself in the *Heart*, and goes forth to the *Lips*, but there is captivated and goes back again sounding, till it comes to the Place from whence it went forth.

59. And this signifies now, that the *°* Sound went forth from the Heart of God, and encompassed the whole Place or Extent of this World; but when *†* it was found to be *evil*, then the Sound returned again into its own Place.

60. The Word or Syllable (*An*) thrusts itself out from the Heart, and *presses forth* at the Mouth, and has a long following *†* Pressure; but when it is spoken forth, then it *closes* itself up in the Midst or Center of its Seat with the *†* upper Gums, and is *half* without, and *half* within.

61. And this signifies, that the Heart of God had a Loathing against the *Corruption*, and so thrust away the corrupted Being from himself, but *laid hold* on it again in the Midst or Center at the Heart.

62. And as the Tongue breaks off or divides the Word or Syllable, and keeps it half without and half within, so the Heart of God would *not wholly* reject the kindled *Salitter*, but the Malignity, Malice and Malady of the Devil, and the other Part should be re-edified or built again *after* this Time.

63. The word or Syllable (*fang*) goes *swiftly* from the Heart out at the Mouth, and is *staid* also by the hinder Part of the Tongue, and the Gums; and when it is let loose, it makes another swift Pressure from the Heart, out at the Mouth.

64. And this signifies the sudden *Rejection* at the Riddance and Thrusting out of the Devils, together with the corrupted *Salitter*; for the strong and swift Spirit thrusts the Breath *strongly* away from it, and *retains* the true Tone of the Word, or the Expression with it at the hindermost Gum, and that is the true Spirit of the Word or Syllable.

65. And this signifies, that the corrupted *Fierceness* is thrust out eternally from the Light of God, but the inward Spirit, which is *loaded* therewith against its Will, shall be set again in its first House.

66. The last following Pressure (*ang*) signifies, that the innermost Spirits in the Corruption are not *altogether* pure, and therefore they need a sweeping away, *purging*, or consuming of the Wrath, in the Fire, which will be done at the End of this Time.

67. The Word (*erschuff*) conceives itself *above* and *under* the Tongue, and shuts the Teeth in the upper and lower Gums, and so presses itself *close* together, and being held together, and spoke forth again, then it opens the Mouth again *swiftly*, like a *Fish*.

68. And this signifies the astringent Spirit's *strong* driving together of the corrupted *Salitter*, as a Lump on a Heap.

69. For

69. For the Teeth *retain* the Word, letting the Spirit go forth *leisurely* between the Teeth: And this signifies that the astringent Quality holds the Earth and Stones *firmly* and fast together; and yet, notwithstanding, *lets* the Spirits of the Earth spring up, grow, and bear Blossoms out of the astringent Spirit; which signifies the *Regeneration or Restitution of the Spirits of the Earth*.

70. But that the Mouth is swiftly opened again *after* the Word is ended, it signifies concerning the Deep above the Earth, that God the Lord will nevertheless dwell there, and *reserve* his Regimen for himself, and hold the Devil as a Prisoner in the Wrath-Fire.

71. The Word (GDE) conceives itself in the *Midst* or Center, upon the Tongue, and is thrust thither out of the Heart, and leaves the Mouth *open*, and stays sitting on its royal Seat, and sounds without and within; but when it is spoken forth, then it makes *another* Pressure between the upper Teeth and the Tongue.

72. And this signifies, that when God created Heaven and Earth, and all the Creatures, he *nevertheless* remained in his Divine, Eternal, Almighty Seat, and *never* went away from it at all, and that HE alone is ALL. The last Pressure signifies the Sharpness of his Spirit, whereby in a Moment he *effects* all in his whole Body.

73. The Word (Wimmel) conceives itself in the Heart, and is thrust forth to the Lips, there it is *shut* up, and the Syllable (mmel) sets the Lips open again, and is held on the Middle of the Tongue, and so the Spirit goes forth on *both Sides* of the Tongue out of the Mouth.

74. And this signifies, that the *innermost* Birth is become shut up from the outermost by the horrible Sins, and is incomprehensible to the outward corrupted Birth or Geniture.

75. But seeing it is a Word with a *twofold* Syllable, and that the second Syllable (mmel) opens the Mouth again, it signifies, that the *Gates* of the Deity are become opened again.

76. But that by the Word or Syllable (mmel) it is conceived again upon the Tongue, and held fast with the upper Gums, and that in the mean while the Spirit *slippeth* forth on both Sides of the Tongue; this signifies, that God would again give to this corrupted Kingdom, or Place in God, a *King* or *great* Prince, who should open again the innermost Birth or Geniture of the clear and bright *Deity*, and thereby the Holy Ghost should go forth on both Sides, that is, out of the innermost Depth of the Father and of the Son, and should go forth *again* into this World, and should new regenerate this World again through the *New King*.

77. The Word (und) conceives itself in the Heart, and is staid and compacted, or *incorporated* by the Tongue on the upper Gums; but when it is *let loose*, it makes another Pressure from the Heart, out at the Mouth.

78. Now this signifies the Difference or *Distinction* between the holy and the earthly Birth or Geniture. This Syllable comes indeed from the Heart, but is staid by the Tongue on the upper Gums, so that one cannot *yet* perceive what Kind of Word it is; and this signifies that the earthly and corrupt Birth or Geniture cannot lay hold on, or apprehend the innermost Birth or Geniture, but is foolish and silly^f.

79. The last Pressure from the Heart signifies, that [†] it will indeed qualify, mix, or *unite* with the *innermost* Birth or Geniture in its Sensibility, Perception, or Thoughts, but *cannot* apprehend it in its Reason; therefore this Syllable or Word alone by itself is dumb, and has no Signification or Understanding in it alone, but is used only for Distinction's Sake, with some *other* Word.

80. The Word (Erden) is thrust forth from the Heart, and is conceived on the *binder* Part upon the Tongue, at the *binder* Gums, and *trembles*; the Tongue is used

^f A foolish or silly Virgin.
[†] The Earthly Birth.

Or staggers. about the first Syllable (Cr,) yet not steadily, but it recoils inward at the nether Gums, and crouches as it were before an Enemy trembling.

81. The other Syllable (-den) is conceived by the Tongue and upper Gums, and leaves the Mouth open, and the Spirit of Formation goes forth at the Nostrils, and will not go forth together in this Word out at the Mouth; and though it carries forth somewhat indeed along with it, yet the true Tone or Noise of the true Spirit goes only forth through, or at the Nostrils, or Organ of Smelling.

This is a great Mystery.

82. The Word or Syllable (Cr-) signifies the kindled, astringent and bitter Quality, the earnest severe Wrath of God, which trembles at the hinder Part of the Gums, before which the Tongue is as it were afraid, and crouches at the nether Gums, and lies as it were from an Enemy.

83. The Word or Syllable (-den) conceives itself on the Tongue again, and the Spirit attracts the Power and Virtue out of the Word, and therewith goes forth another Way at the Nostrils, and so goes therewith up into, or towards the Brain before the royal Seat. And this signifies, that the outermost Salitter of the Earth is eternally rejected from God's Light and Holiness.

84. But that the Spirit lays hold on the Power and Virtue of the Word, and goes another Way through the Nostrils into the Brain before the Throne of the Senses or Thoughts, it signifies, that God will extract the Heart of the Earth from the Wrath of Wickedness; and use it to his eternal royal Praise.

Observe,

85. He will extract from the Earth the Kernel, and the best of the good Spirit, and will regenerate it anew, to his Honour and Glory.

86. Here, O Man, consider thyself well, and mind what Manner of Seed thou sowest into the Earth, the very same will spring up, and bear Blossoms and Fruit for ever, either in the Love, or in the Wrath.

87. But when the Good shall be separated from the Evil, then thou wilt live in that Part which thou hast laboured for here, be it either in Heaven, or in Hell-fire.

88. In whatsoever thou endeavourest, labourest and allest here, into that thy Soul goes, when thou diest.

89. Or dost thou think, that my Spirit has sucked this which I have set down here out of the corrupted Earth, or out of an old felt Hat, or old Shoe?

90. Truly no, for the Spirit at this Time of my Description and setting it down did unite and qualify, or mix with the deepest Birth or Geniture of God. In that I have received my Knowledge, and from thence it is sucked, not in great earthly Joy, but in the anxious Birth or Geniture, Perplexity and Trouble.

91. For what I did hereupon undergo, suffer, and endure from the Devil and the hellish Quality, which as well rules in my outward Man, as in all Men whatsoever; this thou canst not apprehend, unless thou also dancest in this Round.

92. Had not our Philosophers and Doctors always plaid upon the Fiddle of Pride, but on the musical Instrument of the Prophets and Apostles, there would have been far another Knowledge and Philosophy in the World.

93. Concerning which, in Regard of my Imbecility, Want of Literature or Learning, and Study, as also the Slowness and Dulness of my Tongue, I am very insufficient, but not so slender in the Knowledge. Only I cannot deliver it in profound Language, and the Ornament of Eloquence, but I rest contented with my Gift I have received, and am a Philosopher among the Simple.

Whether
Heavenly or
Hellish, good
or evil Mat-
ter or Thing.

Concerning the Creation of the Light in this World.

94. Here shut the Eyes of thy *Flesh* a little, for here they will profit thee nothing, seeing they are *blind* and dead, and open the Eyes of thy Spirit, and then I will rightly *show thee* the Creation of God.

Observe,

95. When God had driven the corrupted *Salitter* of Earth and Stones, which had generated itself in the outermost Birth by the *kindling*, together on a Heap as in a Lump, then, for that Cause, the third Birth or Geniture in Nature in the *Deep*, above the Earth, was not pure and bright, because the Wrath of God did *yet burn* therein.

96. And though the innermost Birth or Geniture was light and bright, yet the outermost, which stood in the Wrath-fire, could not *comprehend* it, but was altogether dark.

97. For *Moses* writes,

7 Gen. 1.

Und es war finstler auf der Tiefe.

And it was Dark on the Deep.

The Word (*auf*) *on*, signifies the *outermost* Birth or Geniture, and the Word (*in*) signifies the *innermost* Birth or Geniture.

98. But if the innermost Birth had been dark, then the Wrath of God had *rested* in this World eternally, and it would never have been Light; but the wrath has *not* thus touched, or reached the Heart of God.

99. Therefore He is a sweet, friendly, bounteous, good, meek, pure and *merciful* God, according to his Heart in the *innermost* Birth or Geniture in the Place of this World, and still continues to be so; and his meek Love presses forth from his Heart into the *outermost* Birth or Geniture of the Wrath, and quenches the same, and therefore *Sprach Er, he said, Es werde Licht, Let there be Light.*

Here observe the Sense in the highest Depth.

100. The Word (*Sprach*) or *said*, is spoken after the Manner of Men: You Philosophers, open your Eyes, I will in my Simplicity teach you the [*Sprach Gottes*] the Speech, Speaking or Language of God, as when he says a Thing; and indeed it *must be so*.

101. The Word (*Sprach*) conceives itself *between* the Teeth, for they bite or join *close* together, and the Spirit hisses forth through the Teeth, and the Tongue bows or *bends* in the Middle, and sets its Forepoint, as if it did listen after the Hissing, and was *afraid*.

102. But when the Spirit conceives the Word, that *shuts* the Mouth, and conceives it at the hinder Gums upon the Tongue in the Hole or *Hollowness*, in the bitter and astringent Quality.

103. And there the Tongue is *terrified*, trembles, and crouches to the nether Gums, and then the Spirit *comes* forth from the Heart, and closes the Word, which conceives itself at the hinder Gums in the astringent and bitter Quality, in the Wrath, and goes forth mightily and strongly through the Fierceness, as a King and a Prince, and also *opens* the Mouth, and rules with a strong Spirit from the Heart through the *whole* Mouth within, and also without the Mouth, and makes a mighty and *long Syllable*, as a Spirit which has broken the Wrath.

104. Against which the Wrath, with its *Snarling* in the astringent and bitter Quality, at the hinder Gums in the Hollow on the Tongue, *struggles*, and keeps its Right to itself, and keeps its Seat in its Place, and lets the *meek* Spirit come forth from the Heart,

through it, and thunders with its snarling after it, and so *helps* to form or frame the Word, yet with its *thundering* cannot get away from its Seat, but abides in its hollow Hole, as a captive Prisoner, and looks *terribly*.

This is a great Mystery.

105. Here observe the Sense and Meaning; if thou apprehendest it, then thou *understandest* the Deity right, if not, then thou art yet blind in the *Spirit*.

106. *Judge not*, else here thou runnest counter against a strong Gate, and wilt be imprisoned; if the Wrath-fire catches thee, then thou wilt remain *eternally* therein.

107. Thou Child of Man, behold now, how great a *Gate* of Heaven, of Hell, and of the Earth, as also of the whole Deity, the Spirit opens to thee.

108. Thou shouldest *not* think, that God at that Time did speak in that Way as Men do, and that it was but a *weak* impotent Word, like *Man's* Word.

109. Indeed Man's Word conceives itself just in such a *Form*, Manner, Proportion, Quality, and Correspondency; only the *half dead* Man does not understand it: And this Understanding is very noble, dear and precious, for it is generated only in the Knowledge of the *Holy Ghost*.

110. But God's Word, which He spoke then in Power, has encompassed Heaven and Earth, and the Heaven of Heavens; yes, and the *whole* Deity also.

111. But it frames and conceives itself first between the Teeth closed or *clapped* together, and *hisses*, which signifies, that the Holy Ghost at the Beginning of the Creation went through the firmly closed *Wall* of the third and outermost Birth or Geniture, which stands in the *Wrath-fire* in this World.

112. For it is written, *And it was dark on the Deep, and the Spirit of God moved on the Water*. The *Deep* signifies the *innermost* Birth or Geniture; and the *Darkness* signifies the *outermost* corrupt Birth or Geniture, in which the Wrath burned. The *Water* signifies the Allaying or *Mitigation* of the Spirit.

113. But that the Spirit *hisses* through the Teeth, it signifies that the Spirit *is gone forth* from the Heart of God through the Wrath; but that the Teeth remain *closed* together, whilst the Spirit hisses, and do not open themselves, it signifies, that the Wrath *has not* comprehended or reached the Holy Ghost.

114. But that the Tongue *crouches* towards the nether Gums, and is sharp at the Point, and will not be used about the Hissing, it signifies, that the *outward* Birth or Geniture, together with all the Creatures which are therein, ² cannot comprehend, or reach to apprehend the *Holy Spirit*, which goes forth out of the innermost Birth or Geniture out from the Heart of God, neither can they hinder him by their Power.

115. For he goes and penetrates through *all* shut or closed Doors, Closets, and Births, and needs no Opening of them; as the Teeth cannot stay or hinder the Spirit or *Breath* from going or *passing* through them.

116. But that the Lips stand open, when it is come hissing through the Teeth, it signifies, that ¹ he with his going forth out of the Heart of God, in the Creation of this World, has *opened* again the *Gates* of Heaven, and is gone through the Gates of God's Wrath, and has left the *Wrath* of God strongly shut and bolted up, and has left the Devil his eternal kindled Wrath-house *close* locked up, out of which he cannot come eternally.

117. It further signifies, that the Holy Ghost in like Manner has an *open Gate* in the Wrath-house of this World, where he may drive and perform his Work, *incomprehensibly* as to the Gates of Hell, and where he gathers or collects a *holy Seed* to his eternal Praise, against, or without the Will of the strong, fast shut hellish Gates, and altogether incomprehensibly as to *them*.

* The Natural Man cannot perceive the Things of God.

* The Holy Ghost.

118. But as the Spirit effects his going forth, and his conceived or intended Will through the Teeth, and yet the *Teeth* do not stir, *nor can* comprehend the Will of the Spirit, so the Holy Ghost also, without the Apprehension or Comprehension, either of the *Devil*, or of the *Wrath* of God, builds, or erects continually a holy Seed or Temple in the House of *this* World.

119. But that the whole Word (*Sprach*) *said*, forms or conceives itself at the *hinder* Gums on the Tongue in the *hollow* Hole in the Center of the astringent and bitter Quality, and *snarls*, it signifies, that God has conceived or *framed* the Place of this World at the Heart in the Midst or Center of it, and has built to himself again a House to his Praise, against all the Grumbling, Murmuring, and *Snarling* of the Devil, in *which* he rules with his Holy Spirit.

120. And as the Spirit goes forth from the Heart through the Grumbling, Murmuring, and Snarling of the bitter and astringent Quality very *strongly* and powerfully, and with its going forth rules in the astringent and bitter Quality, incomprehensibly as to the astringent and bitter Quality as a potent King, so also the Spirit of God rules in the *outermost* Birth or Geniture of this World (in the Wrath-house) *mightily*, and generates to himself a Temple therein, incomprehensible as to the Wrath-house.

121. But that the astringent and bitter Spirit does so *grumble* and murmur, when the Spirit from the Heart goes through its House, and rules powerfully, it signifies, that the Wrath of God, together with the Devils, are in the House of this World, *set* in Opposition to the Love, so that *both* these, all the Time of this World, must fight and *strive* one against the other, as two Armies in the Field; *from whence also Wars and Fightings among Men, and among Beasts, and all Creatures, have their Original.*

122. But that the astringent and bitter Quality conceive themselves *together* with the Word, and unite and agree one with another, and yet the Spirit of *the Heart only* speaks forth the Word at the Mouth, it signifies, that *all* Creatures, which were only produced and put forth by the Word, *viz.* the Beasts, Fowls, Fishes, Worms, Trees, Leaves, Herbs and Grass, were formed from the *whole* Body, being Good and Evil.

123. And that, in all these, there *would stand* both the angry and corrupt Quality, and also the Love of God; and yet all would be *driven on* by the Spirit of Love, though those two would disturb, rub, plague, squeeze, and *vex* one another.

Note.

124. Whereby then, in many a Creature, the Wrath-fire would be so very *hard kindled*, that the Body together with the Spirit will afford and produce an eternal Wrath *Schitter* in Hell.

125. For the Spirit, which is generated in the Heart, must in its Body walk through the Midst or Center of the *Hellish* Gates, and may very *easily* be kindled; they are as Wood and Fire, which will burn, if thou pourest no Water in among them.

126. O Man, thou wast not created together with and as the Beasts, by the Word, from Good and Evil; and if thou hadst not eaten of Good and Evil, then the Wrath-fire would not have been in thee; but by that means thou hast also gotten a bestial Body: *It is done, the Love of God take Pity, and have Mercy in that Behalf.*

127. But, that *after* the conceiving and compacting of the Word together in the astringent Quality at the hinder Gums upon the Tongue, the Mouth *opens* itself wide, and the compacted and united Spirit goes forth together at the Mouth, which Spirit is generated *both* out of the Heart, and also out of the astringent and bitter Quality, it signifies, that the Creatures would live in great Anguish and *Adversity*, and would not be able to generate through one Body, but through *two*.

128. For the astringent and bitter Quality receives the Power from the Spirit out of the Heart, and infects or affects itself therewith: And therefore is Nature now become

too weak in the Spirit of the Heart, and is not able to elevate its own innermost Birth of the Heart; and for that Cause Nature has brought forth a Male and a Female.

129. Thus it denotes also the evil and good Will in the whole or *universal* Nature, and in all the Creatures; that there would be a continual Wrestling, Fighting, and Destroying, from whence this World is rightly called a Valley of Milery, full of Crosses, Persecutions, Toils, and Labours. For when the Spirit of Creation entered into the Midst, and *interposed* its Power, it was forced to make and form the Creation in the *Midst* or Center of the Kingdom of Hell.

130. And now seeing the outermost Birth or Geniture in Nature is *twofold*, that is, both Evil and Good, therefore it is that there is a perpetual Tormenting, Squeezing, Lamenting and Howling; and the Creatures in this Life are subject to Torments and Afflictions, so that *this evil World is justly called a murderous Den of the Devil.*

131. But that the astringent and bitter Spirit *sits still* in its Seat at the hinder Gums on the Tongue, and *thrusts* forth the Word at the Mouth, and yet cannot get away from thence, it signifies, that the Devil and the Wrath of God *would* indeed be domineering in all the Creatures, yet should not have *full Power* in them, but must *stay* in Prison; and there would belch forth or blow into all the Creatures, and plague them, but should *not* overcome them, unless the Creatures themselves are minded to tarry there in that Place, or love to live in the Qualities, and be of the Conditions of the Devil, and Wrath of God.

132. Just as the *meek* Spirit of the Heart goes through the astringent and bitter Quality, and overcomes it; and though it be indeed infected with the astringent and bitter Spirit, yet it *tears* and breaks thorough, as a Conqueror: But if it should *wilfully* sit still in the hollow Hole in the astringent and bitter Spirit, and suffer itself to be taken captive, and *would not* fight, then the Fault were its own.

133. And thus it is also with those Creatures which will continually *sow and reap* in the hellish Fire, especially *that Man* who lives in a *continual Desire* of Pride, Covetousness, Envy, and Wrath, and will at *no Time* fight and strive against them with the Spirit and Fire of *Love*; such a one does himself *pull* the Wrath of God, and the burning hellish Fire, upon his Body and Soul.

134. But that the Tongue does *crouch* so much towards the nether Gums when the Word goes forth, it signifies and denotes the animated or *soulisb* Spirit of the Creatures, especially of *Man*.

135. The Word which conceives itself at the upper Gums, and which qualifies or unites with the astringent and bitter Spirit, signifies the *seven Spirits of Nature*, or the astral Birth or Geniture, in which the Devil rules, and the Holy Ghost *opposes* him therein, and overcomes the Devil.

136. But the Tongue signifies the *Soul*, which is generated from the seven Spirits of Nature, and is the *Son*; and so now when the seven Spirits will, *then* the Tongue must stir, and must perform their *Demands*.

137. If the astral Spirits would not prove false, and would not woo the Devil to commit Adultery with him, then they would *bide* the animated or *soulisb* Spirit, and hold it fast in their *Bands* as a Treasure, when *they fight* with the Devil: Just as they hide and cover the Tongue as their best Jewel, when they wrestle with the astringent and bitter Quality.

138. Thus you have a short and *real* Introduction concerning the Word which God has spoken, rightly described in the Knowledge of the *Spirit*, faithfully imparted according to my Gifts, and the *Talent* I am intrusted with.

139. Now it may be asked: What then is it that God *spoke*, when He said; *let there be Light, and there was Light?*

The Depth.

140. The *Light* went forth from the innermost Birth or Geniture, and kindled itself in the outermost. * It gave again to the outermost a *natural peculiar Light* of its own. • Note.

141. Thou must *not think*, that the Light of the Sun and of Nature is the Heart of God, which shines in Secret. No; thou oughtest not to *worship the Light* of Nature, it is not the Heart of God, but it is a *kindled Light* in Nature, whose Power and Heart stands in the Unctuousity or *Fatness* of the sweet Water, and of all the other Spirits in the *third Birth* or Geniture, and is *not* called God.

142. And though it is generated *in God*, and *from God*, yet it is but the *Instrument* of his Handy-work, which cannot apprehend and *reach back* again to the clear Deity in the deepest Birth or Geniture, as the Flesh cannot apprehend or reach the Soul.

143. But it must *not* so be understood, as if the Deity was *separated* from Nature; no, but they are as Body and Soul: *Nature* is the Body, and the *Heart of God* is the Soul.

144. *Now a Man might ask*: What Kind of Light then was it, which was kindled? Was it the Sun and Stars?

Answer.

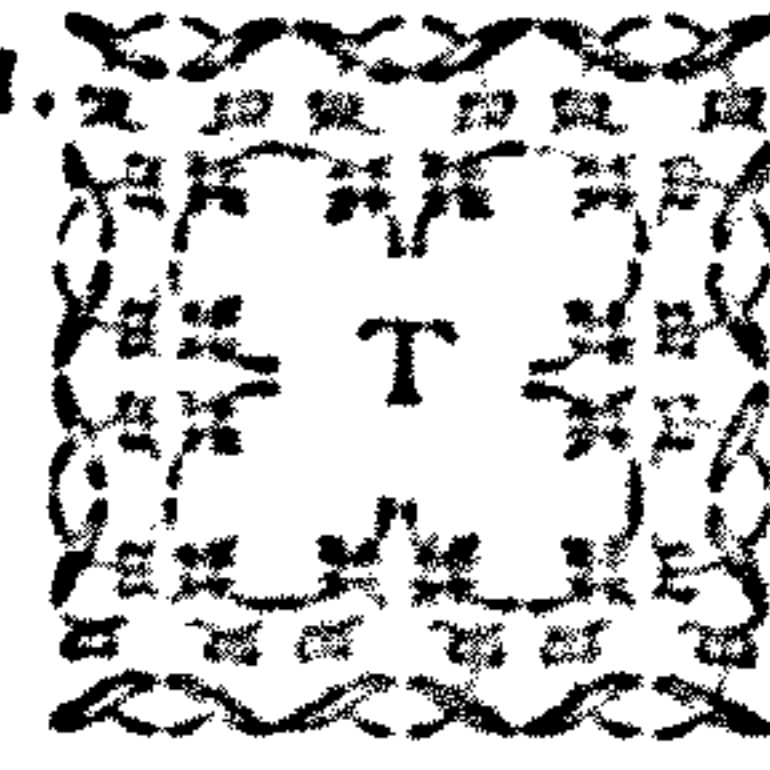
145. No, the Sun and Stars were *first* created but on the fourth Day, out of *that* very Light: There was a Light risen in the seven Spirits of Nature, which had no peculiar distinct *Seat* or Place, but shone every where all over, but was *not bright* like the Sun, but like an azure Blue and Light, according to the Kind and Manner of the qualifying or fountain Spirits; till afterwards the right Creation and Kindling of the *Fire* in the Water, in the astringent Spirit, followed, *viz.* the Sun.



The Nineteenth Chapter.

Concerning the Created Heaven, and the Form of the Earth, and of the Water, as also concerning Light and Darkness.

Concerning Heaven.

1.  HE true *Heaven*, which is our own proper humane Heaven, into which the Soul goes when it parts from the Body, and into which *Christ our King* is entered, and from whence it was that he came from his Father, and was born, and became *Man* in the Body or Womb of *the Virgin Mary*, has hitherto been *close bidden* from the Children of Men, and they have had many Opinions about it.

2. Also the Learned have scuffled about it with many strange scurrilous Writings, falling one upon another in calumnious and disgraceful *Terms*, whereby the holy Name of God has been reproached, his Members wounded, his Temple destroyed, and the holy Heaven *profaned* with their calumniating, and malicious Enmity.

3. *Men have always* been of the Opinion, that Heaven is many hundred, nay, many thousand Miles distant from the Face of the Earth, and that God dwells only in that Heaven.

• Phyci.
 Studiers of
 Natural Philo-
 sophy, called
 Phycis; or
 the Mathe-
 maticians.

• The Holy
 Spirit.

4. Some ^b *Naturalists* or Artists have undertaken to measure that Height and Distance, and have produced many *strange* and *monstrous* Devices. Indeed, *before* this my Knowledge and *Revelation* of God, I held *that* only to be the true Heaven, which in a round Circumference and Sphere, very Azure of a light blue Colour, extends itself *above* the Stars, supposing that God had therein his *peculiar Being*, and did *rule* only in the *Power* of his holy Spirit in this World.

5. But when this had given me many a hard Blow and *Repulse*, doubtless from ^c the Spirit, which had a great longing Yearning towards me, at last I fell into a very *deep Melancholy* and heavy Sadness, when I beheld and contemplated the great Deep of this World, also the Sun and Stars, the Clouds, Rain and Snow, and considered in my Spirit the *whole* Creation of this World.

6. Wherein then I found to be in all Things, *Evil and Good*, Love and Anger, in the inanimate Creatures, *viz.* in Wood, Stones, Earth, and the Elements, as also in Men and Beasts.

7. Moreover, I considered the little Spark of Light, *Man*, what he should be esteemed for with God, in *Comparison* of this great Work and Fabrick of Heaven and Earth.

8. But finding that in all Things there was evil and Good, as well in the *Elements* as in the Creatures, and that it went as *we'l* in this World with the Wicked, as with the Virtuous, Honest, and Godly; also that the *barbarous* People had the best Countries in their Possession, and that they had *more Prosperity* in their Ways than the Virtuous, Honest and Godly had; I was *thereupon* very melancholy, *perplexed*, and exceedingly troubled, no Scripture could *comfort* or satisfy me, though I was very well acquainted with it, and *versed* therein; at which Time the Devil would by no means stand idle, but was *often* beating into me many heathenish Thoughts, which I will here be silent in.

9. But when in this *Affliction* and Trouble I elevated my Spirit, which then I understood very little or nothing at all, what it was, I *earnestly* raised it up into God, as with a great Storm or Onset, wrapping up my whole Heart and Mind, as also all my *Thoughts* and whole Will and Resolution, *incessantly* to wrestle with the Love and Mercy of God, and not to give over, unless he blessed me, that is, unless he *enlightened me with his holy Spirit*, whereby I might *understand* his Will, and be rid of my Sadness. *And then the Spirit did break thorough.*

10. But when, in my resolved Zeal, I gave so hard an Assault, Storm, and Onset upon God, and upon all the Gates of Hell, as if I had more Reserves of Virtue and Power ready, with a *Resolution* to hazard my Life upon it, which assuredly were not in my Ability *without* the Assistance of the Spirit of God, *suddenly*, after some violent Storms made, my Spirit *did break thorough* the Gates of Hell, even into the innermost Birth or Geniture of the Deity, and there I was *embraced* with Love, as a Bridegroom embraces his dearly beloved Bride.

11. But the Greatness of the Triumphant that was in the Spirit, I *cannot express* either in Speaking or Writing; neither can it be compared to any Thing, but with *that*, wherein the Life is generated in the Midst of Death, and it is *like* the Resurrection from the Dead.

12. In this Light my Spirit suddenly saw through all, and *in* and *by* all the Creatures, even in Herbs and Grass, it knew God, who he is, and how he is, and what his Will is: And suddenly in that Light my Will was set on by a mighty *Impulse*, to describe *the Being of God*.

13. But because I could not presently apprehend the *deepest* Births of God in their *Being*, and comprehend them in my *Reason*; there passed almost *twelve* Years, before the exact Understanding thereof was given me.

14. And

14. And it was with me as with a young Tree, which is planted in the Ground, and at first is young and *tender*, and flourishing to the Eye, especially if it comes on lustily in its growing: But it does not bear Fruit *presently*; and though it blossoms, they fall off; also many a cold Wind, Frost and Snow, puff upon it, *before* it comes to any Growth, and bearing of Fruit.

15. So also it went with this Spirit: The first Fire was but a *Seed*, and not a constant lasting Light: *Since that Time* many a cold Wind blew upon it; but the Will never extinguished.

16. This Tree was also often tempted to try whether it would bear Fruit, and show itself with Blossoms; but the *Blossoms* were struck off till this very Time, wherein it stands in its first Fruit, in the Growth or Vegetation.

17. *From this Light now it is that I have my Knowledge*, as also my *Will*, *Impulse* and *Driving*, and therefore I will set down this Knowledge in Writing according to my Gift, and let God work his Will; and though I should *irritate* or enrage the whole World, the Devil, and all the Gates of Hell, I will look on and wait what the LORD intends with it.

18. For I am too, too *weak* to know his Purpose; and though the Spirit affords in the *Light* to be known some Things which are *to come*, yet according to the outward Man I am too weak to comprehend the same.

19. But the animated or *soulish* Spirit, which qualifies or unites with God, that comprehends it well; but the *bestial Body* attains only a Glimpse thereof, just as if it lightened: For this is the Posture of the innermost Birth or Geniture of the Soul, when it tears through the *outermost* Birth or Geniture in the Elevation of the Holy Ghost, and so breaks through the Gates of Hell; but the outermost Birth presently *shuts* again; for the *Wrath* of God bolts up the Firmament, and holds it captive in its Power.

20. And then the Knowledge of the outward Man is *gone*, and he walks up and down in an *afflicted* and anxious Birth or Geniture, as a Woman with Child, who is in her Travail, and would *always* willingly bring forth her Child, but *cannot*, and is full of Throws.

21. Thus it goes also with the bestial Body, when it has *once tasted* of the Sweetness of God, then it continually hungers and thirsts after it: But the *Devil* in the Power of God's Wrath opposes exceedingly, and so a Man in such a Course must *continually* stand in an anxious Birth or Geniture; and so there is nothing but fighting and warring in his Births or Genitures.

22. I write not this for my own Glory, but for a *Comfort* to the Reader, so that if perhaps he be minded to walk with me upon my *narrow* Bridge, he should not suddenly be discouraged, dismayed, and distrustful, when the Gates of Hell and God's Wrath meet him, and *present* themselves before him.

23. When we shall come together *over* this narrow Bridge of the fleshly Birth or Geniture, to be in yonder green Meadow, to which the Wrath of God does *not* reach or come, then we shall be fully *requited* for all our Damages and Hurts we have sustained; though indeed at present the World accounts us for *Fools*, and we must suffer the Devil in the Power of God's Wrath to domineer, rush, and roar over us: It should not trouble us, for it will be more excellent *Reputation* to us in the other Life, than if in this Life we had worn a royal Crown; and there is so very *short a Time* to get thither, that it is not worth the being called a *Time*.

Now observe,

24. If thou fixest thy Thoughts concerning Heaven, and wouldst willingly *conceive* in the Mind what it is, and where it is, and how it is; thou *needest* not to swing or cast

thy Thoughts many thousand Miles off, for that Place, or that Heaven is *not thy Heaven*.

25. And though indeed that is united with thy Heaven as *one Body*, and so together is *but the one Body of God*, yet thou art not in that very Place which is above many hundred thousand Miles off become a Creature, but thou art in the *Heaven* of this World, which contains also in it just such a Deep, as is not of any human Number, [for Circumscriptive.]

26. For the *true Heaven* is every where, even in that very Place where thou standest and goest, and so when thy Spirit apprehends the innermost Birth or Geniture of God, and presses in *through* the astral and fleshly Geniture, then it is *clearly* in Heaven.

27. But that there is assuredly a *pure* glorious Heaven in all the three Births or Genitures aloft above the Deep of this World, in which God's Being together with that of the holy Angels rises or *springs up* very purely, brightly, beautifully, and joyfully, is *undeniable*, and he is *not* born of God that denies it.

But thou must know,

28. That the Place of this World with its innermost Birth and Geniture unites or qualifies with the Heaven aloft *above us*, and so there is one Heart, one Being, one Will, *one God, all in all*.

29. But that the Place of this World is not called Heaven, and that there is a Firmament or fast Inclosure between the *upper* Heaven above us, it has this Understanding or Meaning as follows.

30. The upper Heaven comprises the two Kingdoms, that of *Michael* and that of *Uriel*, and of all the holy Angels which are *not fallen* with *Lucifer*, and that Heaven *continues* as it was from Eternity, before the Angels were created.

31. The other Heaven is this World, in which *Lucifer* was a King, who kindled the outermost Birth or Geniture in Nature; and that now is the *Wrath* of God, and cannot be called God or Heaven, but *Perdition*.

32. Therefore the upper Heaven includes itself so far in its outermost Birth or Geniture, and reaches so far as the *Wrath* of God reaches, and so far as the Government or Dominion of *Lucifer* has reached, for the corrupted or perished Birth or Geniture cannot comprehend the *pure*.

33. That is, the outermost Birth or Geniture of this World cannot comprehend the outermost Birth or Geniture of Heaven *aloft* above this World, for they are one to the other as the Life and the Death, or as a *Man* and a *Stone* are one to the other.

34. And therefore there is a strong Firmament or Inclosure between the *outermost* Birth or Geniture of the upper Heaven, and that of this World; for the Firmament between them is *Death*, which rules and reigns every where in the outermost Birth in *this* World, and this World is so bolted up therewith, that the *outermost* Birth of the *upper* Heaven cannot come into the outermost Birth of this World, there is a great Cliff or Gulp between them. And therefore in our outermost Birth or Geniture we cannot *see* the Angels, neither can the Angels dwell with us in the *outermost* Birth of this World, but in the *innermost* they dwell with us.

35. And so when we fight with the Devil, they keep off his Blows in the innermost Birth, and are the Defence and Protection of the *body* Soul.

36. Therefore we can neither see nor comprehend the holy Angels; for the outermost Birth of *their Body* is incomprehensible to the outermost Birth or Geniture of this World.

37. The second Birth of this World stands in the Life, for it is the *astral* Birth, out of which is generated the *third* and holy Birth or Geniture, and therein Love and Wrath *strive* one with the other.

38. For the second Birth stands in the seven qualifying or fountain Spirits of this World, and is in all Places and in all the Creatures, as also in Man: ' But the Holy Ghost also rules and reigns in the *second Birth*, and helps to generate the *third* holy Birth or Geniture. ^{See v. 71. and ch. 20. v. 54.}

39. ' But this third Birth or Geniture is the clear and *holy Heaven*, which qualifies or unites with the Heart of God without, distinct, and above all Heavens, as one Heart; ^{See v. 55. 96.} also they are the one Heart, which holds and *bears up* or sustains the Place of this World, and holds the Devil captive in the outermost Birth in the Anger-fire, as an *almighty incomprehensible God*.

40. *And out of this Heart JESUS CHRIST the Son of God, in the Womb or Body of the Virgin Mary, went into all the three Births or Genitures, and assumed them really, that he might through, and with his innermost Birth or Geniture, take the Devil, Death and Hell captive in the outermost Birth, and overcome the Wrath of God as a King and victorious Prince; and in the Power of his Geniture or Birth in the Flesh, press through all Men.*

41. And so by this entering of the innermost Birth of the Heart of the Heaven of this World, into the *astral* and outermost, is JESUS CHRIST the Son of God and of *Mary* become the *Lord and King* of this our Heaven and Earth, who rules and reigns in all the three Births or Genitures over Sin, the Devil, Death, and Hell, and so *we with him* press through the sinful, corrupted, and outermost dead Birth, or Geniture of the *Flesh, through Death and the Wrath of God* into our Heaven.

42. *In this Heaven now sits our King JESUS CHRIST, at the right Hand of God, and encompasses or surrounds all the three Births, as an almighty Son of the Father, who is present in and throughout all the three Births in this World, in all Corners and Places, and comprehends, holds and bears up or sustains all, as a new-born Son of the Father, in the Power, and upon the Seat or Throne of the once great, mighty, potent, and now expelled, accursed, and damned King Lucifer, the Devil.*

43. Therefore, thou Child of Man, be not discouraged, be not so timorous and pusillanimous; for if thou sowest in thy Zeal and earnest Sincerity the *Seed of thy Tears*, thou dost not sow it in Earth. but in *Heaven*; for in thy *astral Birth* thou sowest, and in thy *animated or soulish Birth* thou reapest, and in the Kingdom of Heaven thou possessest and enjoyest it.

44. While thou livest in this struggling or *striving Birth or Geniture*, thou must apply to it, and suffer the Devil to ride upon thee; but so hard as he strikes thee, so hard thou must strike him again if thou wilt defend thyself. For when thou fightest against him, thou *stirrest up* his Wrath-fire, and destroyest his Nest, and this is then as a great *Combustion*, and as a great strong Battle maintained against him.

45. And though thy Body perhaps is put hard to it and suffers Pain and Misery, yet it is much worse with him when he is vanquished, for then he roars like a Lion which is *robbed* of her young Whelps, for the Fierceness and Wrath of God *torments* him; but if thou lettest him lodge *within* thee, then he grows fat and *wanton*, and will *vanquish* thee in time.

46. Thus thou hast a real Description of *Heaven*: And though perhaps *thou can't* not in thy Reason conceive it, yet *I can* very well conceive it; therefore consider rationally and seriously upon it, what God is.

47. Thou seest in this World nothing but the *Deep*, and therein the Stars, and the Birth or Geniture of the Elements: Now wilt thou say, God is *not* there? Pray then, what was there in that Place *before* the Time of the World? Wilt thou say, there was nothing? then thou speakest *without* Reason, for thou must *needs* say, that God was *there*, or else nothing would there have come to be.

48. Now if God was *there* then, who has thrust him *out* from thence or vanquished him, that he should be there *no* more? But if God be there, then he is indeed in his *Heaven*, and moreover in his *Trinity*.

49. But the Devil has kindled the Bath or Lake of Wrath, whence the Earth and the Stones, also the Elements, are become so fluctuating, as also cold, bitter, and hot, and so has [†] *destroyed* the outermost Birth or Geniture.

† Killed or murdered.

50. Whereupon now this Treatise, and my whole Purpose, is to describe, how it is come to be living and *revived* again, and how it regenerates itself again. And from thence [‡] also in the Creatures the *bestial Flesh* is come to be, but *Sin* in the *Flesh* is the *Wrath* of God.

‡ The Wrath-Bath.

51. *Another Question, which is chiefly treated of in this Book is this, viz.* Where then shall the Wrath of God come to be?

Answer.

52. Here the Spirit answers, that at the *End* of the Time of *this* corrupted Birth or Geniture, *after* the Resurrection from the Dead, this Place or Space, where the Earth now is, will be left to the *Devil* for a Propriety or Possession and *House of Wrath*, yet *not* through and in all the three Births or Genitures, but only in the *outermost*, in which he *now* stands: But the innermost will hold him captive in its Might and Strength, and use him for a *Footstool*, or as the Dust under its Foot, which innermost Birth he will never be able either to comprehend or to *touch*.

53. For it has *not* this Understanding or Meaning, that the Wrath-fire should be *extinguished*, and be no more; for then the Devils also must become *holy* Angels again, and live in the holy Heaven; but that not being so, a Hole, Burrow, or Dungeon in this World must remain to be *their* Habitation.

54. [‡] If Man's Eyes were but *opened*, he should see God every where in his Heaven; for Heaven stands in the innermost Birth or Geniture every where.

‡ See v. 40. and ch. 20. v. 54.

55. Moreover, *when Stephen saw the Heaven opened, and the Lord JESUS at the right Hand of God*, there his Spirit did not first swing itself up aloft into the upper Heaven, but it penetrated or pressed into the *innermost* Birth or Geniture, wherein Heaven is every where.

56. Neither must thou think, that the *Deity* is such a kind of Being as is *only* in the upper Heaven, and that the Soul, when it departs from the Body, goes up aloft into the upper Heaven many hundred thousand Miles off. It *needs* not do that, but it is set up or put into the innermost Birth, and there it is with God, and in God, and with all the holy Angels, and can suddenly be above, and suddenly beneath; it is *not hindered* by any Thing.

57. For in the innermost Birth, the upper and nether Deity is *one Body*, and is an open Gate: The holy Angels converse and walk up and down in the innermost Birth of this World *by* and *with* our King JESUS CHRIST, as well as in the uppermost World aloft in their Quarters, Courts, or Region.

58. And where then would or should the Soul of Man *rather* be, than with its King and Redeemer JESUS CHRIST. For near and afar off in God is one Thing, *one Comprehensibility*, Father, Son and Holy Ghost, every where all over.

59. The Gate of the Deity, in the upper Heaven, is *no other*, also no brighter than it is in this World: And where can there be greater Joy than in that Place, where every Hour and *Moment* beautiful, loving, dear, new-born Children and Angels *come* to Christ, which are pressed or penetrated through Death into Life.

60. Doubtless they will make *large Relations* of many Fights: And where can there be greater Joy, than where in the *Midst* or Center of Death, Life is generated continually?

61. Does not every Soul bring along with it a *new Triumph*? and so there is nothing else but an exceeding friendly Welcoming and *Salutation* there.

62. Consider, when the Souls of Children come to their Parents, who in the Body did generate them, whether Heaven *can chuse* but be there? Or dost thou think my Writing is too earthly?

63. If thou wert come to this Window, thou wouldst not then say, that it is earthly: And though I must indeed use the *earthly* Tongue, yet there is a true heavenly *Understanding* couched under it, which in my outermost Birth I am not able to express, either in Writing or in Speaking.

64. I know very well, that the Word concerning the three Births cannot be comprehended or apprehended *in every Man's Heart*, especially where the Heart is too much *steeped*, soaked, or drowned in the Flesh, and bolted or barred up with the outermost Birth. Or fleshy Matters.

65. But I cannot render it otherwise than as it is, for it is just so; and though I should write *mere Spirit*, as indeed and Truth it is no other, yet the Heart understands *only* Flesh.

Concerning the Constitution and Form of the Earth.

66. Many Authors have wrote that Heaven and Earth were created out of NOTHING. But I wonder that among *so many* excellent Men, there has *not one* been found, that could yet describe the true Ground; seeing the same God which now is, *has been* from Eternity.

67. Now, where nothing is, there nothing can come to be: All Things must have a *Root*, else can nothing grow: If the *seven Spirits of Nature* had not been from Eternity, then there would no Angel, no Heaven, also no Earth have come to be.

68. But the Earth is come from the corrupted *Salitter* of the outermost Birth or Geniture, which thou canst not deny, when thou lookest on Earth and Stones, for then thou must needs say, that *Death* is therein: And on the other Hand also thou must needs say, that there is a *Life* therein, otherwise neither Gold nor Silver, nor any Plant, Herb, Grass or Vegetable, could grow therein.

69. *Now one might ask*: Are there also all the three Births or Genitures therein?

Answer.

70. * Yes: the Life presses through Death; the *outermost* Birth is the Death; the *second* is the Life, which stands in the Wrath-fire and in the Love; and the *third* is the holy Life. See v. 39. and ch. 20. v. 54.

An Instruction, or Information.

71. The outward Earth is a bitter Stink, and is dead, and that every Man understands to be so. But the *Salitter* is destroyed or killed through the Wrath; for thou canst not deny, but that *God's Wrath* is in the Earth, otherwise it would not be so astringent, bitter, sour, venomous and poisonous, neither would it engender such poisonous, venomous, evil Worms and creeping Things. But if thou shouldst say, that God has created them *thus out of his Purpose*, that is as much as if thou shouldst say, that God himself is Evil, Malice, Malignity or Wickedness.

72. Pray tell me; Why was the Devil expelled or thrust out? Surely thou wilt say, Because of *his Pride*, in that he would needs be above God. But guess with *what* he would do so: *What* Power had he to do it? Here tell me, if thou knowest any thing of it; if thou knowest nothing, be *silent* and attentive.

73. Before the Times of the Creation he set in the *Salitter* of the Earth, when it was yet thin or transparent, and stood in a heavenly, holy Birth, or Geniture, and was in

the whole Kingdom of this World, therein it was neither Earth nor Stones, but a heavenly Seed, which was generated out of the seven qualifying or fountain Spirits of Nature; for therein sprung up heavenly Fruits, Forms and Ideas, which were a pleasant *delightful Food* of Angels. But when the *Wrath* did burn therein, then it was killed and destroyed in Death: Yet not so to be understood, as if it was therefore altogether quite dead; for how can any Thing in God die *totally*, that has had its Life from Eternity?

74. But, I. The *outermost* Birth or Geniture was burnt up, frozen, drowned, stupefied, chilled, and quite benumbed.

75. But II. The *Second Birth* or Geniture generates the Life again in the outermost.

76. And III. The *third* is generated between the first and the second, that is, between Heaven and Hell, in the *Midst* or Center of the Wrath-fire, and the Spirit presses through in the Wrath-fire, and generates the *holy* Life, which stands in the Power of the Love.

77. And in this same Birth or Geniture shall *those* Dead arise who have sown a *holy* Seed, and *those* who have sown in the *Wrath*, will arise in the Wrath-fire: For the Earth will *revive* and be living again, seeing the Deity in *Christ* has regenerated it anew again through his *Flesh*, and exalted it to the right Hand of God: But the *Wrath-fire* abides in its own Birth or Geniture.

78. But if thou sayest, that there is *no* Life in the Earth, thou speakest as one that is *blind*; for thou mayest see plainly, that Herbs and Grass grow out of it.

79. But if thou sayest, it has but *one* Kind of Birth or Geniture, thou speakest again also like one that is *blind*; for the Herbs and Wood, which grow out of it, are *not* Earth, neither is the *Fruit* which grows upon a Tree Wood; so also the Power and *Virtue* of the Fruit is *not* God neither; but ^m God is in the Center in the innermost Birth in all the three natural Births or Genitures, *biddenly*, and is not known but only ^m in the *Spirit of Man*; also the outermost Birth in the Fruit does not comprehend, conceive, or contain *him*, but he contains the outermost Birth of the Fruit, and forms it.

^m Note, how God is in all Things, yet no Creature is He.

Another Question is,

80. Why then is the Earth so mountainous, hilly, rocky, stony and uneven?

Answer.

81. The Hills came to be so in the Driving together or *Compaction*: For the *corrupted Salitter* was more abounding in one Place than in another, according as the Wheel of God was, as to its innate Standing, or instant qualifying or fountain Spirits.

82. For in *those* Places where the sweet Water in the standing Wheel of God was chief or *predominant*, there much earthly, comprehensible, or *palpable* Water came to be.

83. But where the astringent Quality in the Bitterness in *Mercurius* was chief or predominant, there much *Earth* and *Stones* came to be.

84. But where the Heat in the Light was chief or predominant, there much *Silver*, and *Gold*, as also some fair, *clear* *Stones*, in the Flash of the *Light*, came to be; but especially where the Love in the Light was chief or predominant, there the most *precious* *Stones* or *Jewels*, as also the best, purest, and *finest* *Gold* came to be.

85. But when the Lump of the Earth was pressed and compacted together, then thereby the Water came to be *squeezed* and pressed forth: But where it was *inclosed* and pressed in with the astringent Quality by hard Rocks, there it is yet in the Earth *still*, and has since that Time worn and made some great Holes or Veins for its *Passage*.

86. In those Places where there are great Lakes and Seas, there the *Water* was chief, or predominant over that Place in that Zenith or *Elevation* of the Pole; and there not being much *Salitter* in that Place, there came to be as it were a Dale or Valley, wherein the Water remained standing.

87. For the thin Water seeks for the Valley, and is an *Humility* of the Life, which did not elevate itself, as the Astringent, Bitter, and Fire's Quality have done in those Creatures the *Devils*.

88. Therefore it always seeks the *lowest* Places of the Earth; which rightly signifies or resembles the Spirit of *Meekness*, in which the Life is generated; as you may read concerning the Creation of Man, as also before, concerning the Species or Condition of Water, Meekness, and such Qualities.

Of Day, and Night.

89. The *whole* Deity with all its Powers and Operations, together with its innate or instant *Being*, as also its Rising up, Penetration, Changing, and Alteration, that is to say, the whole Machine, Fabrick and Work, or the whole Generating or Production, is *all* understood in the *Spirit* of the ⁿ Word.

90. For in what Proportion or *Harmony* soever, or innate or instant Generating or Production of Qualities soever, the Spirit comprehends, conceives, and forms the Word, and goes forth therewith, just *such* an innate or instant Birth, Penetrating, Rising, Wrestling, and Overcoming, it has also in *Nature*.

91. * For when Man fell into Sin, he was *removed* out of the innermost Birth or Geniture, and set or put into the other *two*, which presently embraced him, and mixed, qualified, or united *with* him and *in* him, as in their own Propriety, and so Man instantly received the Spirit, and all Generatings or Productions of the *astral* Birth, and also of the outermost Birth or Geniture.

92. Therefore now it expresses or speaks forth *all Words*, according to the innate instant Generating or Production of Nature; for the Spirit of Man, which stands in the astral Birth, and qualifies or unites with the total universal Nature, and is as it were the whole Nature itself, that forms the Word, according to the innate, instant Birth or Geniture.

93. When it sees any Thing, then it gives a *Name* to it, according to its Qualification or Condition; and if it be to do so, then it must also form or *frame*, or put itself into such a Form, and generate itself also with its Tone, Sound, or Articulation, just so as the Thing which it will give a Name to, generates or *composes* itself. *And herein lies the Kernel of the whole Understanding of the Deity.*

94. I do *not* write this, and bring it to Light, that others after me should presently fall to writing, and publish the Conceits of their own Spirit herein, and cry them up for *Sanctity*, or a holy Thing.

95. † Hearken, there belongs more than so to this; thy animated or *foulish* Spirit must first qualify, operate or *unite* with the innermost Birth or Geniture in God, and stand in the *Light*, that it may *rightly* know and understand the astral Birth or Geniture, and that it may have a free and *open Gate* into all the Births or Genitures, else thou wilt *not* be able to write a holy and true Philosophy, but as it were full of † Lice and Fleas, and so thou wilt be found a Mocker against God.

96. I conceive already, the Devil will get *many* a one to ride upon *his* proud prancing Nag; and many will make themselves *ready* for the Journey before they be well *'girt*; I will not bear the blame.

• Of every Word or Syllable in every Language, or Dialect.

• See v. 39. and ch. 21. v. 11.

• See v. 40.

† Or many evil Beasts and creeping Vermin. † With the Girdle of Truth.

97. For what I here *reveal* or manifest, I must do it; for the Time of breaking through is at *Hand*: He that will *now sleep*, the stormy Tempest of the Fierceness will rouze him.

98. But now that every one might have a Care of his Affairs and *Doings*, I would have them faithfully warned, according to the Impulse, Driving, and Will of the Spirit.

Observe,

* Gen. 1. 99. The Writer *Moses* saith, 'God separated the Light from the Darknefs, and called the Light Day, and the Darknefs Night, so out of Evening and Morning the first Day came to be.

100. But seeing these Words, *Evening* and *Morning*, are contrary to the Current of Philosophy and Reason, therefore it may be conceived, *that* 'Moses was not the sole original Author thereof, but it was derived down to him from his Forefathers, who reckoned *all* the *six* Days of the Creation in one *continued Course*, and preserved and kept the Memory of the Creation from *Adam*, in an *obscure* Word, and *so left* it to Posterity.

* See ch. 21.
v. 1. 11. ch.
26. v. 122,
123. and
I. Apology to
Balthazar
Tylicen,
Part 2. N^o 11.

101. For *Evening* and *Morning* were *not* before the Time of the *Sun* and *Stars*, which most certainly and really were first created but on the *fourth* Day, which I shall demonstrate from an assured certain Ground, concerning the Creation of the Sun and Stars.

102. But there was *Day* and *Night*, which I will here declare according to my Knowledge: Thou must here *once* more open the Eyes of thy Spirit wide, if thou intendest to understand it; if *not*, then thou wilt remain *blind*.

103. *And though* this great Work in Man has remained *bidden* till this very Day, yet God be praised, it will now *once be* Day, for the Day-spring or Morning-redness *breaks forth*. The Breaker-through, or Opener of the innermost Birth shows and presents itself with its *red, green, and white* Flag, in the outermost Birth upon the *Rainbow*.

Observe,

104. *Now thou objectest*: How then could there be Day and Night, and not also Morning and Evening?

Answer.

105. *Morning* and *Evening* are and reach only up from the Earth to the Moon, and take their *Original* from the Light of the Sun, and this makes *Evening* and *Morning*, as also the *outward* Day, and the *outward* dark *Night*, as every one knows.

106. But there was not a *twofold* Creation of *Evening* and *Morning* at that Time; but when *Evening* and *Morning* did once begin, they kept their *constant* Course all along from that Time to this.

Of the Day. [Tag.]

107. The Word [Tag] conceives itself at the Heart, and goes forth at the Mouth through the *Way* or *Passage* of the astringent and bitter Quality, and does *not* awaken or rouze up the astringent and bitter Quality, but goes *directly* through their Place, which is at the hinder Gums upon the Tongue, *forth* very softly or *gently*, and incomprehensibly as to the astringent and bitter Quality.

108. But when it comes forth upon the Tongue, then the Tongue and the upper Gums *close* the Mouth; but when the Spirit thruts at the Teeth, and will go forth,

then the Tongue *opens the Mouth* at the Teeth, and will go forth before the Word, and does as it were *leap for Joy forth* at the Mouth.

109. But when the Word breaks through, then the Mouth *within* opens wide, and the Word conceives itself *once more* with its Sound behind the astringent and bitter Qualities, and rouzes them up, as if they were *lazy Sleepers* in the Darkness, and goes forth *suddenly* out at the Mouth.

110. And then the astringent Quality *creeps* after it as a drowzy Man, which is awakened from Sleep; but the bitter Spirit which goes forth from the Fire Flash lies *still*, and hears or regards *not*, *neither* does it move. * *These are very great Things, and not so slight Matters, as the Countryman supposes.*

111. Now, that the Spirit first conceives itself at the Heart, and breaks through all *Watches* and *Guards* till it comes upon the Tongue, unperceived, or unobserved, it signifies, that the Light broke forth out of the Heart of God, through the *corrupted*, outermost, fierce, *dead*, bitter and astringent Birth or Geniture in the *Nature* of this World, incomprehensibly both as to Death and the Devil, together with the Wrath of God, as it is written in the Gospel of St. *John*, * *The Light shined in the Darkness, and the Darkness comprehended it not.*

112. But that the Tongue and the upper Gums *close* the Mouth, when the Spirit comes upon the Tongue, it signifies, that the seven qualifying or fountain Spirits of Nature in *this* World, at the Time of the Creation, were *not mortified* and dead through the Wrath of God, but were *lively*, active, and *vigorous*. For the Tongue signifies or denotes the Life of Nature, in which stands the animated *soulish* and holy Birth or Geniture: For it is a * Type of the Soul.

113. But that the Spirit suddenly *affects* the Tongue, when it comes upon it, whereupon it leaps for Joy, and will go *before* the Spirit forth at the Mouth, it signifies, that the seven qualifying or fountain Spirits of Nature, which are called the *astral Birth*, when the Light of God, which is called the *Day*, rose up in them, they suddenly got the *divine* Life and Will, and so highly rejoiced, as the Tongue in the Mouth here does.

114. But that the *fore* Gums widen *inward*, and give Room for the Spirit to do as it pleases, it signifies, that the *whole* astral Birth yielded itself very friendly and courteously to the *Will* of the Light, and did not awaken the Fierceness in it.

115. But that the Spirit, when it goes forth at the Mouth, conceives itself yet *once more* behind the astringent Quality upon the Tongue at the hindermost Gums, and awakens or rouzes up the astringent Quality, being as it were *asleep*, and then goes suddenly forth at the Mouth, it signifies, I. That the *astringent* Spirit indeed must hold, preserve, and image or frame all in the whole Nature, but it is *after* the Spirit of the Light has *first* formed it, and that then first the Light awakens the *astringent* Spirit, and gives all into the Hands *thereof* to hold or preserve it.

116. And that must be, because of the outermost Comprehensibility or *Palpability*, which must be held and sustained by the *astringent* Fierceness, otherwise nothing would subsist in its *Body*, neither could the compressed, compacted Earth and Stones subsist, but would be again a broken, thick, muddy, and *dark Salitter*, such as at first *moved* in the whole Deep.

117. It signifies also, II. That this *Salitter*, at last, when the Spirit has done with its *Creation* and *Work* in this World, shall be rouzed up and *revived* at the last Judgment-Day.

118. But that the Spirit conceives itself *behind* the astringent Quality, and not *in* the astringent Quality, and so awakens or rouzes it up, it signifies, that the astringent Nature will *not comprehend* the Light of God in its own proper Way, but shall *rejoice*

* See ch. 18. v. 27. Where it is said, The Doctor as well as the Plow-man is meant. And sometimes the Peasant or Plow-man exceeds the Doctor in Knowledge, if he adheres to God. * John 1. 5.

* Prefiguration or Resemblance.

in the Light of the *Grace*, and be awakened or raised up thereby, and *perform* the *Will* of the Light, as the bestial Body of Man effects and performs the Will of the Spirit, and yet these are *not two* separated Things.

119. But that the bitter Spirit *lies still*, and neither hears nor comprehends, or apprehends the Work of the Spirit, it signifies, that the bitter Wrath-fire, which exists in the Flash of Fire, at the Time of the Birth or Geniture of the *Light*, and *still also* does so, is not awakened by the Light, also does not comprehend it, but lies *captive*, imprisoned in the outermost Birth or Geniture, and must give Leave to the Spirit of Light to do its Work in Nature, how it *pleases*, and yet can neither see, hear, nor comprehend the *Work* of the Light.

¹ See v. 98.

120. ¹ Therefore *no Man* ought to think, that the Devil is *able* to tear the Works of the Light out of his Heart, for he can neither see nor comprehend them: And though he rages and raves in the outermost Birth in the *Flesh* as in his Castle of Robbery or Fort of Pray, be not discouraged or dismayed; only take heed *thou thyself* bring not the Works of Wrath into the *Light* of thy Heart, and then thy Soul will be *safe enough* from the *deaf and dumb Devil*, who is *blind* in the Light.

² See v. 99.

121. ² Thou shouldst not suppose, that which I write here to be as a *doubtful* Opinion, questionable whether it be so or no: For the Gate of Heaven and Hell stands open to the Spirit, and in the Light it presses through them *both*, and beholds them; also proves or examines them; for the astral Birth or Geniture lives *between* them both, and must endure to be squeezed.

122. And though the Devil *cannot* take the Light from me, yet he *hides* or *eclipses* it often with the outward and fleshly Birth or Geniture, so that the astral Birth or Geniture is in *Anxiety*, and in a Straight, as if it were captivated or imprisoned.

123. And these only are his *Blows* and *Strokes*, whereby the Mustard-Seed is overwhelmed, covered, and obscured: Concerning which also the holy Apostle *Paul* saith, ³ *2 Cor. 12. 7,* ^{8, 9.} *That a great Thorn was given him in his Flesh, and he besought the Lord earnestly to take it from him, whereupon the Lord answered, Let my Grace be sufficient for thee.*

124. For he was also *come* to *this Place*, and would fain have had the Light without Obstruction or Hindrance, as *his own* in the *astral Birth* or Geniture. But it *could not be*; for the *Wrath* rests in the *fleshly Birth*, and must bear or endure the Corruption or Putrefaction in the *Flesh*: But if the Fierceness should be *wholly* taken away from the astral Birth or Geniture, then in that he would be like God, and know all Things as God himself does.

⁴ In this Life.

125. Which now at ^b present *that Soul* only knows, which qualifies, operates, or unites with the *Light* of God, but cannot *perfectly* bring it back again into the *astral Birth* or Geniture; for it is another Person.

126. Just as an Apple on a Tree *cannot* bring its Smell and Taste back again into the Tree, or into the Earth, though it be indeed the Son of the Tree; so it is also in *Nature*.

127. The *holy Man* Moses was so high and deep in this Light, that the *Light* glorified, *clarified*, or brightened the astral Birth also, whereby the outermost Birth of the *Flesh* in his *Face* was clarified, brightened, or glorified; and he also desired to see the Light of God *perfectly* in the astral Birth or Geniture. But it *could not be*; for the Bar or Bolt of the *Wrath* lies before it: For even the whole or universal Nature of the astral Birth in this World *cannot* comprehend the Light of God, and therefore the Heart of God is *bidden* and concealed, which however *dwells* in all Places, and comprehends all.

⁵ Gen. 1. 3.

128. Thus thou seest, that the *Day* was created before the Time of the Sun and Stars; for when God said, ^c *Let there be Light*; there the Light broke through the Darkness, but *the Darkness* did not comprehend it, but remained sitting in its Seat.

129. Thou seest also, how the Wrath of God in the *outermost Birth* of Nature lies hid, and rests, and *cannot* be awakened, unless Men *themselves* rouze or awaken it, who with their fleshly Birth or Geniture qualify, operate, or unite with the Wrath in the *outermost Birth* of Nature.

130. Therefore if any one should be *damm'd* into Hell, he ought *not* to say, that God has done it, or that he *wills* it to be so; but *Man* awakens or stirs up the Wrath-fire in *himself*, which if it grows *burning*, afterwards qualifies, mixes, or unites with God's Wrath and the hellish Fire, as one Thing.

131. For when thy Light is extinguished, then thou standest in the Darkness, and in the Darkness the *Wrath* of God is *bidden*, and so if thou awakenest it, then it *burns* in thee.

132. There is Fire even in a Stone, but if you do not strike upon it, the Fire remains *bidden*, but if you strike it, then the Fire *springs* forth; and then if any combustibile Matter be near it, that will take Fire and burn, and so it comes to be a large Fire; and thus it is also with *Man*, when he kindles the resting Wrath-fire, which is otherwise at *rest*.

Of the Night. [Nacht.]

133. The Word (*Nacht*)^a conceives itself first at the Heart, and the Spirit makes a grunting Sound with or in the astringent Quality, yet not wholly comprehensible to the astringent Quality; afterwards it conceives itself upon the Tongue: But *all the while* it grunts at the Heart, the Tongue *shuts* the Mouth, till the Spirit comes, and conceives itself upon the Tongue, but then it opens the Mouth suddenly, and lets the Spirit *go forth*.

^a See v. 112.

134. And now that the Word conceives itself first at the Heart, and *grunts* with or in the astringent Quality, it signifies, that the Holy Ghost conceived itself *in the Darkness* upon the Heart of God in the astral Birth or Geniture of the seven qualifying or fountain Spirits: But that it *grunts* within or at the astringent Quality, it signifies, that the Darkness was a contrary or *opposite Will* against the Holy Ghost, at or against which the Spirit was *displeas'd*.

135. But that it goes likewise through the *dark Way* or Passage, it signifies, that the Spirit goes forth also through the Darkness, which is *yet* in a quiet Rest, and generates it to be Light, if it holds still, and does *not* kindle the Fire.

Note.

136. Here is cause for the judging World to see, and consider, who *condemn Man* in his Mother's Body or Womb, whereas they do not know, whither the Wrath-fire of the Parents be *fully* kindled in the Fruit, or not; and seeing that the Spirit of God moves also in the Darkness which stands yet in quiet Rest, and can easily generate the Darkness to be Light: And moreover the *Hour* of Man's Birth or *Nativity* is very *helpful* and profitable for it; but in many it is very *hurtful* and obstructive, but not *compulsive*.

137. But that the Mouth shuts, when the Spirit conceives itself upon the Heart, and that the astringent Quality grunts against, and *with* or *in* it, it signifies, that the whole Court, Extent, or Place of this World was *very dark* in the astral, and also in the outermost Birth or Geniture, and by the *strong* going forth of the Spirit became Light.

138. But that the bitter Spirit is not *awakened*, whilst the Spirit goes through its Place; it signifies, that the *dark Night* in the outermost Birth or Geniture of this World has never comprehended the Light; also never shall comprehend it in all Eternity.

139. Hence it is, that the Creatures see only the *astral Light* with their Eyes, else if the Darknes was not yet in the outermost Birth or Geniture, then the astral Spirit could see *through Wood and Stones, as also through the whole Earth*, and could not be hindered by any Thing, just as it is in Heaven.

140. But now the Darknes is separated from the Light, and *abides* in the outermost Birth or Geniture, wherein the Wrath of God rests till the last Judgment-Day; but then the Wrath will be kindled, and the Darknes will be the House or Habitation of eternal *Perdition*, wherein Lord *Lucifer*, together with all wicked Men who have sown into Darknes into the Soil of the Wrath, shall have their eternal Dwelling and *Residence*.

141. But the astral Birth, in which the natural Light now stands, and wherein the *holy Birth* is generated, shall be *also* kindled at the End of this Time, and the Wrath and the *holy Birth* shall be *separated* asunder, for the Wrath shall not comprehend the holy Birth or Geniture.

142. But the Wrath in the astral Birth shall be given to the House of Darknes for a Life, and *the Wrath shall be called the bellish Fire: And the House of Darknes*, which is the outermost Birth, *shall be called Death: And King Lucifer* shall be the God therein, and his Angels and all damned Men shall be his Ministers, Officers, and Servants.

143. In this devouring *Gulf* or Throat will rise up all Manner of *bellish Fruits and Forms*, all according to the hellish Quality and Kind; as in Heaven there spring up *heavenly Fruits and Forms* according to the heavenly Quality and Kind.

144. Thus you may understand what the Creation of Heaven and Earth signifies, and is, also what God made on the *first Day*. Though indeed the first three Days were not *distinguished* or severed asunder by Evening and Morning, but a Time is to be reckoned and accounted as of twenty-four Hours, as there is on high above the *Moon* such a Time and Day.

145. Secondly, it is also therefore counted for a human Day, because doubtless the *Earth* instantly *begun* its Revolution, and turned round about once in such a Period of Time, while God was separating, and so till he had separated the Light from the Darknes, and thus it performed and finished its Course the first Time.

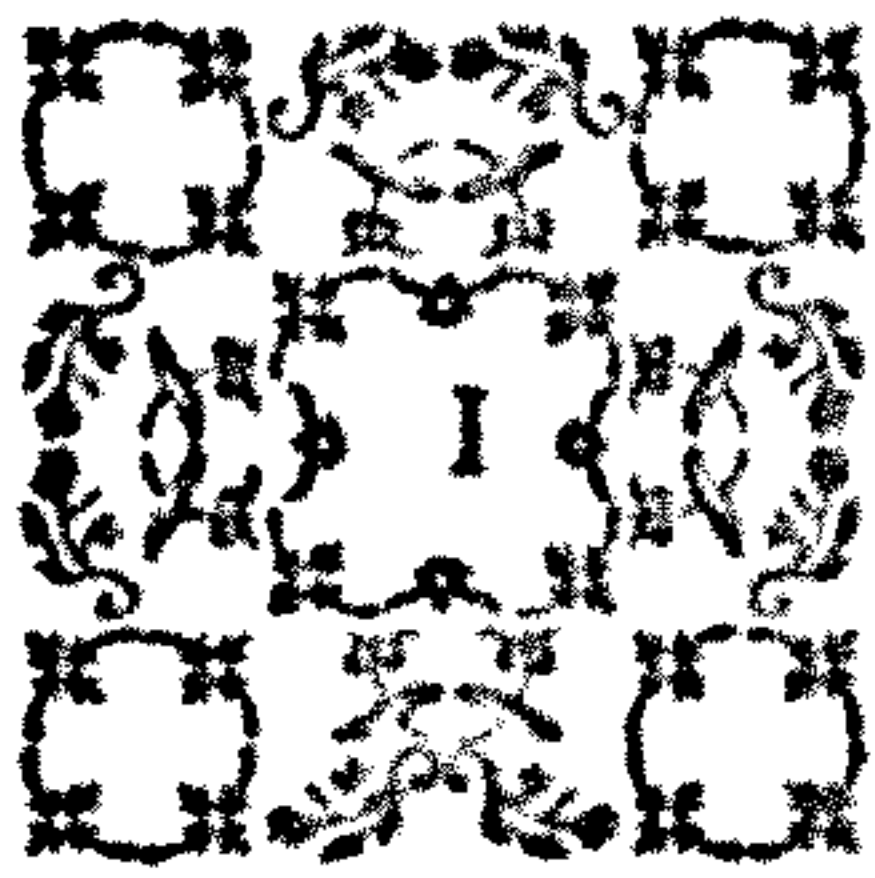
• The Earth.



The Twentieth Chapter.

Of the Second Day.

¹ Gen. 1. 6, 7. 1.
8.



It is written thus, concerning the second Day: *'And God said, let there be a Firmament in the Midst of the Waters, and let it be a Distinction or Division between the Waters: So there God made the Firmament, and divided the Waters under the Firmament, from the Waters above the Firmament, and it was so done. And God called the Firmament, Heaven; and so out of the Evening and the Morning the second Day came to be.*

² See ch. 21.
v. 1. 11. ch.
26 v. 122,
123. and first
Apology to
Balthazar
Tylchen, Part
2. N^o 11.

2. This Description shows once more, that the dear Man ² *Moses* was not the original Author thereof; for it is very obscurely, and not fully expressed, though indeed it has a very excellent Understanding and Meaning.

3. And without Doubt the *Holy Ghost* would not have it revealed, lest the Devil should know all the Mysteries in the Creation. For the Devil does not know the Creation of the *Light*, viz. how Heaven is made out of the Midst or Center of the Water.

4. For he can neither see nor comprehend, or apprehend the Light and holy Generation or Production, which stands in the Water of the Heaven, but the Generation or Production only which stands in the astringent, bitter, sour, and hot Quality, from whence exists the *outermost* Birth or Geniture, which is his royal Fort or Castle.

5. The Meaning is *not*, that he has *no* Power in the elementary Water, to possess it; for the *outermost* corrupted Birth or Geniture in the elementary Water *belongs also* to the Wrath of God, and *Death* is also therein, as well as in the Earth.

6. But the Spirit in *Moses* means here quite another *Sort* of Water, which the Devil can neither understand, nor comprehend: But if it should have been *declared* so long a Time ago, then the Devil would have *learned* it from Man, and had without Doubt strowed his hellish Chaff *also* into it.

7. Therefore the Holy Ghost has kept it hidden *almost* till the last Hour before the Evening, wherein his *thousand Years* are accomplished, and then he must be let loose again for a little Season, as is to be read in the Revelation^b. [“After that Summer, comes the *last Winter*; but the Sun will shine warm yet, before that Time.”]

^b Rev. 20. 3.
Z 2.

8. But seeing he is *now* loose from the Chains of Darkness, God causes Lights to be set up every where in this World, whereby Men might learn to know him, and his Feats and Wiles, and beware of him.

9. Whither he be *loose* or *no*, I offer it to every one to consider; view but the World in the clear Light, and thou wilt find, that at present the *four* new Sons which the Devil generated when he was thrust out of Heaven, govern the World, viz. 1. Pride, 2. Covetousness, 3. Envy, 4. Wrath; these rule the World at present, and are the Devil's Heart, his animated or *soulish* Spirit.

10. Therefore view the World very well, and then thou wilt find, that it *fully* qualifies, unites, and co-works with these *four new* Sons of the Devil. Therefore Men have cause to look circumspectly to themselves. For *this is the Time*, of which all the Prophets have prophesied; and Christ in the Gospel, saying; ‘*Thinkest thou, that the Son of Man will find any Faith, when he shall come again to judge the World?*’

^b Luke 18. 8.

11. The World supposes, that it flourishes now, and stands in its *flower*, because the clear Light has moved over it. But the Spirit shows to me, that it stands in the *Midst* or Center of *Hell*.

12. For it forsakes the Love, and hangs on Covetousness, Extortion and Bribery; there is *no Mercy* at all therein: Every one cries out, If I had but *Money*! Those that are in Authority and Power *suck* the very Marrow from the Bones of Men of low Degree and Rank, and feed upon the Sweat of their Brows. Briefly, there is nothing else but lying, cozening, robbing and murdering, and so may very justly be called the Devil's *Nest* and Dwelling-house.

13. The *Holy Light* is now a-days accounted a mere History and bare Knowledge, and that the Spirit *will not* work therein; and yet they *suppose*, that is Faith which they profess with their *Mouths*.

14. O thou blind and foolish World! full of Devils. It is *not* Faith, to know that Christ died for thee, and has shed his Blood for thee, that thou mightest be *saved*: This *in thee* is but a mere History and Knowledge, the Devil also knows as much, but it profits him *nothing*; so thou also, thou foolish World, goest *no further*, but contentest thyself with the *bare* Knowledge, and therefore this thy Knowledge will *judge* thee.

15. But if thou wouldst know what the *true Faith* is, then observe: *Thy Heart must not qualify or co-operate with the four Sons of the Devil, in Pride, Covetousness, Envy, Wrath, Extortion, Oppression, Lying, Deceiving, Murder, and tearing the Bread out of thy Neighbour's Throat, studying Day and Night to do Mischief, in bringing subtle Devices and Designs to effect, that thou mayest give Satisfaction to the proud, covetous, envious, and wrathful Devils, to court them, and exercise thyself in worldly Pleasures and Voluptuousness.*

16. For thus saith the Spirit in its Zeal, or in the Jealousy of God's Wrath in this World: While thy *Spirit* and *Will* qualifies or co-operates with and in the four Abominations of the Devil, thou art not one Spirit with God: And saith the Spirit, Though thou presentest me every Hour with thy Lips, and *prayest and bowest thy Knees before me*, yet I will accept none of thy Labour: Is not thy Breath however continually before me? What shall thy Incense be to me in my fierce Wrath? Dost thou think, I will receive the Devil into myself, *or exalt Hell into Heaven?*

17. Convert! Convert! and *strive against the Malice and Wickedness of the Devil*, and incline thine Heart towards the LORD thy GOD, and *walk in his Will*. If thy Heart will incline to me, saith the Spirit, then will I also incline to thee: Or dost thou think, that I am false and wicked as thou art?

18. Therefore I say now, if thy Heart does not qualify, mix, or co-operate with God in thy Knowledge out of a true Purpose of *Love*, then thou art a Dissembler, Liar, and Murderer in the Sight of God. For God does not *bear any Man's Prayer*, unless his Heart be fully directed and bent in *Obedience* to God.

19. Wouldst thou fight against the Wrath of God? Then thou must put on the *Helmet of Obedience*, and of *Love*, otherwise thou wilt not break through; and if thou dost not break through, then thou fightest in *vain*, and remainest to be a Servant or Minister of the Devil, in one Way as well as in the other.

20. What will thy Knowledge do thee good, if thou wilt not *strive and fight* therein? It is just as if one knew of a great Treasure, and would not go for it; but though he knows he might have it, would rather *starve* for Hunger in the *bare* knowing of it.

21. Thus saith the Spirit, *Many Heathens*, who have not thy Knowledge, and yet *strive or fight* against the Wrath, *will enter into the Kingdom of Heaven before thee*.

22. For who shall judge them, if their Hearts qualify, unite, or operate with God? For though they do *not* know him, and yet work and labour in his Spirit, in Righteousness, and in the *Purity* of their Heart, in *true Love* one to another, *they testify assuredly, that the Law of God is in their Heart*.

23. But seeing thou knowest it, and dost it *not*, and the other know it not, but yet *do it*, they with their Doing judge thy Knowledge; and thou art found to be a Hypocrite, Dissembler, and an unprofitable Servant, who wast put into the Vineyard of the Lord, and *wilt not work* therein.

24. What dost thou suppose the Master of the House will say to thee, when he shall require and demand his *Talent* which he entrusted thee with, *thou having buried it in the Earth?* Will he not say, *Thou perverse wicked Servant, why didst thou not put my Talent out upon use, and then I could have demanded the Principle and the interest or Profit?* Note: And so the *Sufferings of Christ* will be quite taken from thee, and will be given to the Heathens, who had but *one Talent*, and yet made *five* good for it to the Master of the House; and thou must *howl with the Dogs*.

Now observe,

25. If we will rightly consider, how God separated the *Water under the Firmament*, from the *Water above the Firmament*, then great Things are to found therein.

26. For the Water which *rests on the Earth*, is as a corrupt, perished, and mortal or dead Being, or Thing, as the Earth is, and belongs also to the *outermost* Birth, which with its Comprehensibility, or as to its Palpability, stands in *Death*, even as the Earth and Stones do.

27. The Meaning is *not*, that it is *quite* reprobated, rejected or thrust out from God; for the *Heart* therein belongs yet to the astral Birth or Geniture, out of which the *holy* Birth becomes generated.

28. But Death stands in the outermost Birth, and *therefore* is the palpable Water separated from the impalpable.

29. Now thou wilt ask, How is that?

Answer.

30. Behold the Water in the Deep *above* the Earth, which qualifies, mixes, or unites with the *elementary* Air and Fire, that is the Water of the *astral* Birth or Geniture, wherein stands the *astral* Life, and wherein *especially* the Holy Ghost moves, and through which the *third* and innermost Birth does generate *incomprehensibly* as to the Wrath of God therein: And that Water to our Eyes seems like the Air.

31. But that Water, Air, and Fire, are *one in another*, in the Deep above the Earth, every intelligent Man may see and understand.

32. For thou seest that often the whole Deep is very *clear* and pure, and in a *Quarter of an Hour* is covered with watery Clouds; that is, when the Stars from *above*, and the Water upon the Earth from *beneath*, kindle themselves, and so Water is suddenly there also generated; which would *not be*, if the Wrath did not also stand in the astral Birth or Geniture.

33. But seeing *all* is corrupted, therefore must the upper Water in the Wrath of God come to help the astringent, bitter, and hot Quality of the Earth, and allay, mitigate, and *quench* its Fire, so that the Life may always be generated, and that the holy Birth between Death and the Wrath of God may be generated also.

34. But that also the Element of *Fire* is, and rules in the Deep of the Air and Water, thou seest in Tempests of Lightning; also thou perceivest, how the Light of the *Sun* kindles the Element of Fire on the Earth with its *Reflection*, although many times aloft in the upper Region towards the *Moon* it is very cold.

35. But now God separated the palpable Water from the impalpable, and placed the palpable on the Earth, and the impalpable remained still in the Deep, in its own Seat, as it had been from Eternity.

36. But seeing the Wrath also is in *that* Water in the Deep above the Earth, therefore constantly through the Kindling of the Stars, and of the Water in the *Wrath*, such palpable Water generates itself, which with its outermost Birth stands in Death.

37. Which seeing it qualifies or *unites* with its innermost Birth of the astral Birth or Geniture, it comes to help the *Saliter* of the *corrupted* Earth, and quenches its Wrath, whereby in the astral Birth or Geniture all stands in the Life, and so the Earth generates the *Life* through the *Death*.

The Gate of the Mystery.

38. But that there is a *Firmament* between the Waters, which Firmament is called *Heaven*, it has this *Understanding* or Meaning.

39. The whole Deep, from the *Moon* to the *Earth*, stands all with its Working in the wrathful and comprehensible, or palpable Birth or Geniture; for the *Moon* is the Goddess of the palpable Birth; and so the House of the Devils, of Death, and of Hell, is in the Circuit, Orb, or Extent between the Moon and the Earth.

40. Where *therefore* the fierce *Wrath* of God in the outermost Birth or Geniture, in the Deep, becomes daily kindled, and blown up by the *Devils*, and *all wicked Men*, through the great Sins of Man, which still qualify, mix, unite, or co-operate with the *astral* Birth or Geniture in the Deep.

41. Now therefore God has made the Firmament, which is called Heaven, *between* the outermost and innermost Birth, and that is a *Partition* or Division between the outermost and innermost Birth or Geniture. For, the outermost Birth of the Water cannot comprehend the innermost Birth of the Water, which is called Heaven, and which is made out of the Midst or Center of the Water.

A a a. 42. [*“ Heaven is the Firmament, viz. the Fire-sea, or Sea of Fire, out of the seven
“ Spirits of Nature, out of which the Stars as a Quintessence were concreated, incorporated,
“ or created by the Word FIAT: And it has or contains both Fire and Water, and bangs
“ in itself inwardly on the first Principle, and shall bring its Wonders, with or as to the Fi-
“ gure of them, into the Eternal; but its Birth or Geniture fades or passes away.”*]

43. Now the innermost Birth of Heaven *reflects* strongly upon the Earth, and holds the outermost Water upon the Earth, together with the Earth also, strongly *cap-
tive*.

44. And if that were not, then with the *Revolution* of the Globe of the Earth the Water would be divided or dissolved again; also then would the Earth crumble, break, and moulder away in the Deep, [and all would be a *Chaos* again.]

45. But now therefore that Firmament, between the outermost palpable Water and the inward, holds the *Earth* and the *palpable* Water captive.

46. *But now thou mayest ask*, What Kind of Firmament of Heaven then is that, which I can neither see nor apprehend?

Answer.

47. It is the Firmament *between* the clear Deity and the corrupt Nature, which thou must break through when thou intendest to come to God; and it is that very Firmament which does not *quite* stand in the Wrath, neither is it altogether or perfectly pure; concerning which it is written, *‘ The very Heavens are not pure in the Sight of God.*

¹ Job 15. 15.

² Matth. 24.

^{35.} Mark 13. 31.

⁴ Gen. 1.

And at the last Judgment-Day the Wrath will be purged from them. For it is written,

‘ Heaven and Earth shall pass away, but my Word shall not pass away, says Christ.

48. Now that *Impurity* in that Heaven is the *Wrath*, but the *Purity* is the *Word* of God, which he once spoke, saying; *‘ Let the Water under the Firmament be separated from the Water above the Firmament.* And that Word stands, and is *comprised* in the Firmament of the Water, and holds the outward Water, together with the Earth, captive or *fixed*.

The Gate of the Deity.

Observe here the bidden Mystery of God.

49. When thou beholdest the Deep above the Earth, thou oughtest *not* to say, that it is *not* the Gate of God, where God in his *Holiness* dwells: No, no, think not so; for the *whole* holy *Trinity*, God the Father, Son, and Holy Ghost, dwells in the Center under the Firmament of Heaven, but that very Firmament cannot comprehend him.

50. Indeed, all is as it were *one* Body, the outermost and innermost Birth, together with the Firmament of Heaven, as also the *astral* Birth *therein*, in and with which the Wrath of God also qualifies, mixes, and unites; but yet they are one to another as the Government, Frame, or Constitution in *Man*.

51. The

51. * The *Flesh* signifies, 1. The outward Birth or Geniture, which is the House of Death. 2. The second Birth or Geniture in Man is the *astral*, in which the *Life* stands, and wherein Love and Wrath wrestle one with another; and *thus far* Man himself knows himself; for the astral Birth generates the Life in the outermost, that is, in the *dead* Flesh. 3. The third Birth is generated between the astral and outermost, and that is called the animated or *soulish* Birth or Geniture, or the Soul, and is as large as the *whole* Man.

* Note, three sorts of Births or Genitures in Man.

52. And that Birth or Geniture the outward Man *neither knows nor comprehends*; neither does the astral comprehend it, but every qualifying or fountain Spirit comprehends only its *innate* or instant *Root*, which signifies or resembles the Heaven.

53. And that animated or soulish Man must press through the Firmament of Heaven to God, and *live* with God, else the whole Man *cannot* come into Heaven to God.

54. † For every Man that desires to be saved, must with his innate instant Births or Genitures be as the *whole* Deity with all the three Births in this World is.

† See ch. 10. v. 39, 55, 56, 71.

55. Man cannot be absolutely or *wholly pure without Wrath and Sin*, for the Births of the ^p Depth in this World are not fully pure before the Heart of God; but always Love and Wrath *wrestle* one with another, whence God is called ^q *an angry zealous God*.

^p Job 15. 15. ^q Exod. 20. 5. Deut. 5. 9.

56. Now as a Man is in the Government or Order of his *Nativity*, Birth or Geniture, just *so* also is the whole Body of God in or of this World; but in the *Water* stands the *meek* Life.

57. As, I. First in the outward Body of God, in or of this World, there is the congealed, astringent, bitter, and hot *Death*, in which the palpable Water is also congealed and dead.

58. And therein now is the *Darkness*, wherein King *Lucifer* with his Angels, as also all *fleshly* or carnal wicked Men, lie captive, even with or in their *living* Bodies, as also the *separated* Spirits of *darned* Men.

59. This Birth can neither see, hear, feel, smell nor comprehend the *Heart* of God, but is ^r a foolish Virgin, which King *Lucifer* in his Pride has caused to be so.

^r Or Folly,

60. And II. The second Birth is the *astral*, which thou must understand to be the *Life* of the seven qualifying or fountain Spirits, wherein *now* the Love and the Wrath are against one another; therein stands the *upper* Water, which is a Spirit of the Life, and therein, or *between*, is the Firmament of Heaven, which is made out of the *Midst* or Center of the Water.

61. Now this Birth or Geniture presses through the outward congealed Birth *quite through* Death, and generates the astral Life in the Death, that is, in the congealed Earth, Water, and Flesh, of the Beasts and of Men, also of the Fowls, Fishes, and Worms, or creeping Things.

62. And the Devil can reach *half* into this Birth, so far as the Wrath comprehends or reaches, and no deeper, and thus far goes his Dwelling, and no deeper; therefore the Devil *cannot know* how the other Part in this Birth has a *Root*; and so far Man is come in his Knowledge from the Beginning of the World to this Time, since his Fall. But the other *Root*, called the Heaven, the Spirit has kept that hidden and concealed from Man till this time, lest the Devil should have learned it from Man, and should have strewed Poison into it for Man before his *Eyes*. This *other Part* of the astral Birth, which stands in the Love in the sweet Water, is the Firmament of Heaven, which holds the kindled Wrath together with all the Devils *captive*, for they cannot enter thereinto; and in that Heaven dwells the *Holy Spirit*, which goes forth from the Heart of God, and strives or fights against the Fierceness, and generates to himself a Temple in the *Midst*, in the Fierceness of the Wrath of God.

† Or alive in
the Body here
upon Earth.

63. And in this Heaven dwells the Man that *fears God*, even with and in † the living Body; for that Heaven is as well in Man, as in the Deep above the Earth. And as the Deep above the Earth is, so is Man also both in Love and Wrath, till after the Departure of the Soul; but then when the Soul departs from the Body, then it *abides* either only in the Heaven of Love, or only in the Heaven of Wrath.

† Luke 16.26.

64. That Part which it here has comprehended in its *Departure*, that is now its eternal, permanent, incessant Dwelling-house, and from thence it can *never* get; for there is a great † *Cliff between them and the other*; as Christ speaks of *the rich Man*.

65. And in this Heaven the holy Angels dwell amongst us, and the Devils in the other Part: And in this Heaven Man lives *between* Heaven and Hell, and must endure and suffer from the Fierceness many hard *Blows*, Temptations, Persecutions, and many Times, Torments and Squeezings.

† +

1. Cross.

2. Patience.

3. Hope.

4. Faith.

† John 5. 4.

66. † The Wrath is called the *Cross*, and the *Love-Heaven* is called *Patience*, and the *Spirit* that rises up *therein* is called *Hope* and *Faith*, which qualifies, mixes, or *unites* with God, and *wrestles* with the Wrath till it † *overcomes and gets the Victory*.

67. And herein lies the *whole* Christian Doctrine: He that teaches otherwise, does *not* know what he teaches, for his Doctrine has no Foot, Ground or Foundation, and his Heart always totters, wavers, and doubts, and knows not what it should do.

68. For his *Spirit* always seeks for *Rest*, but finds it not, for it is impatient, and always seeks after *Novelties*, or some new Thing; and when it finds somewhat, it amuses itself therewith, as if it had found some *new Treasure*, and yet no Stedfastness, Stability or Certainty in him, but he seeks continually for Abstinence or for a Diversion.

69. O ye *Theologists*, the *Spirit* here opens a *Door and Gate* for you: If you will not now see, and feed your Sheep and Lambs on a green Meadow, but on a dry, parched Heath, you must be *accountable* for it before the severe earnest and wrathful Judgment of God; therefore look to it.

70. I take Heaven to witness that I perform here what I must do; for the Spirit *drives me* to it, so that I am wholly captivated therewith, and cannot be freed from it, whatever may befall me hereafter, or ensue upon it.

The Holy Gate.

71. III. The third Birth or Geniture in the Body of God, in or of this World, is under the Firmament of Heaven, hidden or concealed; and the Firmament of Heaven qualifies, mixes, or unites therewith, but yet not fully *bodily*, but *creaturely*, as the Angels and the Souls of Men do.

72. And this third Birth or Geniture is the *almighty* and *holy* Heart of God, wherein our King *Jesus Christ* with his natural Body *sits at the right Hand of God*, as a King and Lord of the whole Body or Place of this World, who encompasses, holds and preserves *all* with his Heart.

73. And this Firmament of Heaven is his Throne or Footstool, and the qualifying or fountain Spirits of his natural Body *rule* in the whole Body of this World, and all is tied, bound, or united with them, whatsoever stands in the astral Birth in the Part of *Love*: The other Part of this World is tied, bound, and united with the *Devil*.

74. Thou must *not think*, as *Johannes Calvus* or *Calvinus* thought, which was, that the Body of Christ is *not an almighty Being*, and that it comprehends or reaches *no further* than a little circumscribed Place wherein it is.

75. No; thou child of Man, thou erreſt, and doſt not *rightly* understand the *divine Power*: Does not every man in his astral, qualifying or fountain Spirits, *comprehend* the whole Place or Body of this World, and the Place *comprehends* Man? it is all but *one Body*, only there are distinct Members.

76. Why then should not the qualifying or fountain Spirits in the Natural Body of Christ qualify, mix or unite with the qualifying or fountain Spirits of *Nature*? Is not his Body also out of the qualifying or fountain Spirits of *Nature*, and his Heart animated or become soulish from or out of the *third* Birth or Geniture, which is the Heart of God, which comprehends all Angels and the Heaven of Heavens, even the *whole Father*?

77. Ye Calvinists, desist from your Opinion, and do not torment yourselves with the comprehensible or palpable Being; for ¹ *God is a Spirit*; and in the Comprehensibility ² John 4. 24. or Palpability stands *Death*.

78. The Body of Christ is no more in the hard Comprehensibility or Palpability, but in the divine Comprehensibility or Palpability of *Nature*, like the Angels.

79. For our Bodies also at the Resurrection will have no more such hard Flesh and Bones, but be like the Angels; and though indeed all *Forms* and *Powers* shall be therein, and all *Faculties* and *Members* even to the privy Parts, and these shall be in another Manner of Form, and so also the Entrails and Guts, and yet we shall not have the *hard* Comprehensibility or Palpability.

80. For Christ says to *Mary Magdalen* in *Joseph's* Garden at the Sepulchre, after his Resurrection, *Touch me not, for I am not yet ascended to my God and to your ² God*, ² John 20. 17. As if he would say, I have *not* now the *bestial* Body any more, although I show myself to thee in my Form or Shape which *I had*, otherwise, thou in thy *bestial* couldst *not see me*.

81. And so during the forty Days after his Resurrection, he did *not* always walk *visibly* among the Disciples, but *invisibly*, according to his heavenly and angelical Property; but when he would speak or *talk* with his Disciples, then he showed or presented himself in a comprehensible or *palpable* Manner and Form, that thereby he might speak natural Words with them, for the *Corruption* cannot comprehend or apprehend the divine [Words or Things.]

82. Also it sufficiently appears that his Body was of an angelical Kind, in that he went to his Disciples ¹ *through the Doors, being shut*. ² John 20. 19.

83. Thus thou must know now, that his Body qualifies, mixes, or unites with all the seven Spirits in *Nature* in the astral Birth in the Part of *Love*, and holds Sin, Death, and the Devil captive in its *wrath* Part.

84. And thus thou now understandest what God made on the *second* Day, when he separated the Water under the Firmament from the Water above the Firmament. Thou seest also, how thou art in this World *every where* in Heaven, and also in Hell, and dwellest between Heaven and Hell in great Danger.

85. Thou seest, also, *how* Heaven is in a holy Man, and that *every where*, wheresoever thou standest, goest or liest, if thy Spirit does but qualify or co-operate with God, then as to *that Part*, thou art in Heaven, and thy *Soul* is in God. Therefore also says Christ; ¹ *My Sheep are in in my Hands, no Man can pull them away from me*. ² John 10.

86. In like manner thou seest, also, how thou art always in Hell among all the Devils, as to the *Wrath*; if thy Eyes were but open, thou wouldst see *wonderful* Things, but thou standest between Heaven and Hell, and canst see neither of them, and walkest upon a very *narrow* Bridge.

87. Some Men have many times, according to or in the syderial or astral Spirit, entered in thither, being ravished in an Extasy, as Men term it, and have presently known the Gates of Heaven and of Hell, and have shown and declared how that many Men dwell in Hell, *with*, or *in* their living Bodies, or with their Bodies alive: And such indeed have been scorned, derided or laughed at, but with great Ignorance and Indiscretion, for it is just so as *they declare*; which I will describe

also more at large in its due Place, and show in what Manner and Condition it is with them.

88. But that the Water has a *twofold* Birth, I will here prove it also with or by *the Language of Nature*; for that is the *Root* or *Mother* of *all* the Languages, which are in this World; and therein stands the whole *perfect* Knowledge of *all* Things.

89. For when *Adam* spoke at the first, he gave Names to all the Creatures, according to their Qualities and innate instant Operations, Virtues or Faculties. And it is the very Language of the total, universal Nature, but is not known to every One. For it is a hidden secret Mystery, which is imparted to me by the Grace of God from the Spirit, which has a Delight and Longing towards me.

Now observe,

90. The word *Wasser* [*Water*] is thrust forth from the Heart, and *closes* the Teeth together, and passes *over* the astringent and bitter Qualities, and touches them not, but goes forth *through* the Teeth, and the Tongue contracts and rouzes up itself together with the Spirit, and *helps* to hiss, and so qualifies, mixes, or *unites* with the Spirit, and the Spirit presses very forcibly through the Teeth. But when the Spirit is *almost* quite gone forth, then the astringent and bitter Spirit contracts and rouzes up itself, and afterwards first qualifies with the Word, but yet sits still in its Seat, and afterwards *jars* mightily and strongly in the Syllable -*ser*.

91. But now that the Spirit conceives itself at the Heart, and comes forth; and closes the Teeth together, and *bisses* with the Tongue through the Teeth, it signifies, that the *Heart of God* has moved itself, and with its Spirit made a *Closure* round about it; which is the *Firmament of Heaven*: Also, as the Teeth do shut and *close* together, and then the Spirit goes through the Teeth, so also the Spirit goes forth from the Heart into the *astral* Birth or Geniture.

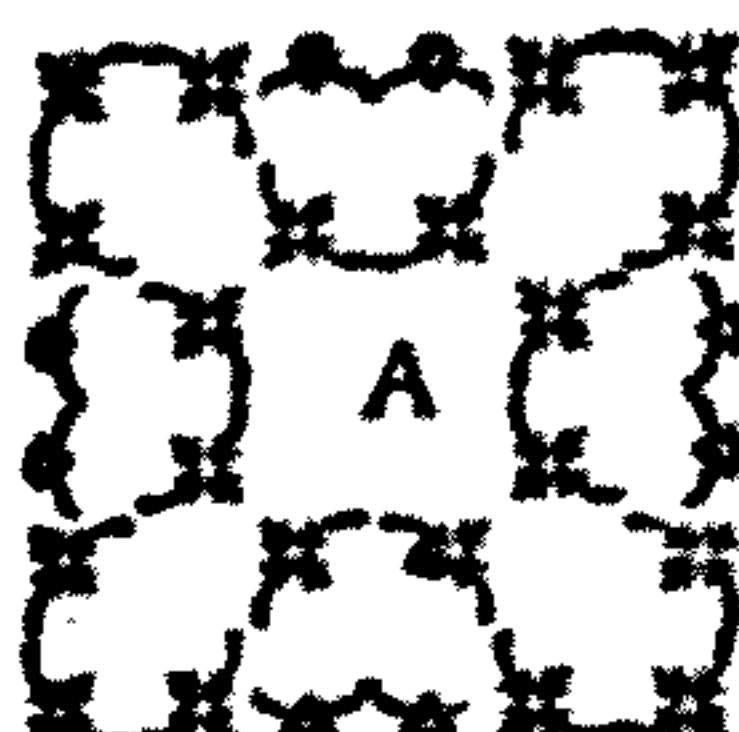
92. And as the Tongue *frames* itself for the hissing, and qualifies, mixes, or unites with the Spirit, and moves therewith, so the Soul of Man *co-images* or frames itself with the Holy Spirit, and qualifies, operates, or unites therewith, and presses jointly together in the Power thereof *through Heaven*, and rules together also therewith in the *Word* of God.

93. But that the astringent and bitter Qualities awaken *behind* afterwards, and co-image afterwards to the Framing of the Word, it signifies, that indeed all is as it were *one* Body, but the Heaven and the Holy Spirit together with the Heart of God has its *proper* Seat to itself, and the Devil, together with the Wrath of God, can neither comprehend the Holy Spirit, nor the Heaven; but the Devil, together with the Wrath *bangs* in the outward Birth in the *Word*, and the Wrath helps to image all in the outermost Birth in this World, whatsoever stands in the Comprehensibility or Palpability; just as the astringent and bitter Qualities *rouze* themselves behind *afterwards* to the Framing of the Word, and qualify, operate, or unite therewith.

94. But that the Spirit *first* goes over the astringent and bitter Qualities unperceived, it signifies, that the *Gate of God* is every where in this World *all over*, wherein the Holy Ghost rules, and that the Heaven stands open every where, even in the Midst or Center of the Earth; and that the Devil *no where* can either see, comprehend, or apprehend the Heaven, but is a *grumbling* and *snarling* Hell-Hound, which afterwards first comes out from behind, when the Holy Ghost *has* built or raised to himself a Church and Temple, and destroys it in the Wrath, and *bangs behind* at the Word as an Enemy, who will not endure that a Temple of God should be raised or built in his Land or Country, whereby his Kingdom might be *lessened* or diminished.

The Twenty-first Chapter.

Of the Third Day.

1.  ALTHOUGH *the Spirit* in the Writings of *Moses* has kept the *deepest* Mysteries secret, hidden and concealed in the *Letter*, yet all is so very regularly described, that there is *no Defect* at all in the Order thereof.

2. For when God through the Word had created Heaven and Earth, and had *separated* the Light from the Darkness, and had given a Place to each of them, then presently *each began* its Birth or Geniture, and Qualifying or Working.

3. On the *First Day*, God drove together [or compacted] the corrupt *Salitter*, which came to be so in the Kindling of his Wrath: I say, God then drove it together or created it through the *strong Spirit*, for the Word *Schuff* [created] signifies here a Driving together, [or Compaction.]

4. In this Driving together or *Compaction* of the corrupted Wrath-*Salitter*, was King *Lucifer* also, as an impotent Prince, together with his Angels, *driven* into the Hole of the Wrath-*Salitter*, into that Place where the outward *half* dead Comprehensibility is generated, which is the Place or Space between the Nature-Goddes the *Moon*, and the dead *Earth*.

5. Now when this was done, the Deep became clear, and with the hidden or concealed Heaven the Light was *separated* from the Darkness, and the Globe of the Earth in the great *Wheel* of Nature was rolled or turned *once about*; and accordingly there passed the Time of ^d *one Revolution*, or of one Day, which contains twenty-four Hours.

^d The Diurnal Motion of the Earth 24 Hours.

6. In the Duration of the *Second Day* began the sharp Separation; and the *incomprehensible Cliff* between the Wrath and the Love of Light was made, and so King *Lucifer* firmly, strongly, or fast *bolted up* into the House of Darkness, and was *reserved* to the final Judgment.

7. And so also the Water of Life was *separated* from the Water of Death, yet in that Manner as that they *hang* one to another in this Time of the World, *as Body and Soul*; and yet neither of them comprehend the other; but the *Heaven* which was made out of the Midst or Center of the Water, is the *Cliff* between them, so that the comprehensible or palpable Water is a Death, and the incomprehensible or impalpable is the Life.

8. Thus now the incomprehensible Spirit, which *is God*, rules every where in this World, and replenishes or *fills all*, and the comprehensible hangs or depends on him, and dwells in the Darkness, and can neither see, hear, smell, nor feel the incomprehensible one, but sees the Works thereof, and is a *Destroyer* of them.

9. And now when God had bound up the Devil in the Darkness through the *Closure* of the Heaven, which Heaven is every where in all Places; then he began again his wonderful Birth or Geniture in the *seventh* Nature-Spirit, and all generated again as it *had done* from Eternity.

10. For *Moses* writes thus: ^e *And God said, let the Earth send forth Grass and Herbs* ^e Gen. 1. 11, *that yield a Seed, and the Fruit-tree yielding or bearing Fruit after its Kind, and which has* 12, 13. *its own Seed in itself upon the Earth. and it was so done. And the Earth sent forth Grass, and the Herb that yields Seed, each after its Kind, and the Tree yielding Fruit, and which has*

its Seed in itself, every one according to its Kind; and God saw that it was good. And so out of Evening and Morning the Third Day came to be.

¶ See ch. 19.
v. 55, 92.

11. This indeed is very rightly and properly described, but the true Ground sticks bidden or concealed in the Word, and has never been understood by Man. For Man since the Fall could never comprehend or apprehend the inward Birth or Geniture, to perceive how the heavenly Birth or Geniture is; but his Reason lay captivated in the outward Comprehensibility or Palpability, and could not penetrate and press through Heaven, and see the inward Birth or Geniture of God, which also is in the corrupted Earth, and every where, in all Places.

12. Thou must not here think, that God has made some new Thing, which never was before; for if that were so, then there had been another God, which is not possible to be. For without, or besides this one only God, nothing is at all, for the Gates of Hell are not any where without, beyond, or absent from this one only God; only there is a Partition or Distinction between the Love in the Light, and the kindled Wrath in the Darkness, so that the one cannot comprehend the other, and yet hang one to another as one Body.

13. The Salitter, out of which the Earth is come to be, was from Eternity, and stood in the seventh qualifying or fountain Spirit, which is the Nature-Spirit, and the other six have generated the seventh continually, and are incompassed or surrounded therewith, or lie captivated or inclosed therein, as in their Mother, and are the Power and Life of the seventh, just as the astral Birth is in the Flesh.

14. But when King Lucifer had stirred the Wrath in this Birth or Geniture, and had with his Loftiness brought the Poison and Death into it, then in the wrathful Birth, in the Fierceness, or Sting of Death, such Earth and Stones were generated.

15. And upon this now ensued the Spewing out thereof; for the Deity could not endure such a Birth or Geniture in the Love and Light of God, but the corrupted Salitter must be driven together in a Lump, and Lord Lucifer also with it; so then presently the innate Light in the corrupted Salitter went out or extinguished, and the Closure of the Heaven between the Wrath and the Love was made, that so such Salitter might be generated no more, and that Heaven might hold the Wrath in the outermost Birth or Geniture in Nature captive in the Darkness, and be an eternal Partition or Separation between them.

16. But this being accomplished in the two Days, then on the Third Day the Light rose up in the Darkness, and the Darkness, together with the Prince thereof, could not comprehend it.

17. For there, out of the Earth, sprung up Grass and Herbs, and Trees, and there now also it stands written thus: [¶] Each according to its Kind. In these Words lie the Kernel of the eternal Birth or Geniture hidden or concealed, and cannot be comprehended or apprehended by or with Flesh and Blood, but the Holy Ghost through the animated or soulish Birth must kindle the astral Man, otherwise he is blind herein, and understands nothing but concerning Earth and Stones, also Grass, Herbs, and wooden Trees.

18. But now is it written here; God sprach [said,] Let the Earth bring forth Grass and Herbs, and fruitful Trees.

Observe here,

19. The Word sprach, [said] is an eternal Word, and was before the Times of the Wrath, from Eternity in this Salitter, when it stood yet in the heavenly Form and Life, and now also it is not quite dead in its Center, but only in the Comprehensibility or Palpability.

20. But now when the Light rose up again in the outward Comprehensibility, or in Death, then the eternal Word stood in its *full Birth*, and generated the *Life* through and out of Death, and the corrupted *Salitter* brought forth Fruit again.

21. But seeing the eternal *Word* must qualify, mix, or unite with the Corruption in the Wrath, thereupon the *Bodies* of the Fruits were evil and good. For the outward Birth or Geniture of the Fruits must be out of or from the *Earth*, which is in Death; and the Spirit of Life must be out of the *astral Birth*, which stands in Love and Wrath.

22. For thus stood the Birth or Geniture of Nature in the Time of the *Kindling*, and was thus together incorporated in the Earth, and must also in such a Birth spring up again: For it is written; ^a *That the dead Earth should let the Grass and Herbs, and Trees* ^b Gen. 1. 12. *spring up, each according to its Kind*, that is, according to the Kind and Quality, as it *had been* from Eternity, and as it had been in the heavenly Quality, Kind and Form. For that is called *its own Kind*, which is received in the Mother's Body or Womb, and is its *own* by Right of Nature, as its own peculiar Life.

23. Thus also the Earth brought forth *no* strange Life, but even that which *had been* in it from Eternity: And as before the Time of the Wrath it had brought forth heavenly Fruits, which had a *body*, pure heavenly Body, and were the Food of Angels, so now it brought forth Fruits, according to its comprehensible, palpable, hard, evil, wrathful, poisonous, venomous, *half-dead* Kind; for as the Mother was, so were her Children.

24. *Not* that the Fruits of the Earth are thereupon *wholly* in the Wrath of God; for the one only incorporated or compacted Word, which is immortal and *incorruptible*, which was from Eternity in the *Salitter* of the Earth, sprung up again in the Body of Death, and brought forth Fruit out of the *dead* Body of the Earth; but the Earth comprehended *not* the Word, but the Word comprehended the Earth.

25. And now as the whole Earth was, together with the Word, so was the Fruit also, but the Word remained in the Center of the *Heaven*, which is also in this Place hiddenly; and this Birth or Geniture *caused* the seven qualifying or fountain Spirits, out of or from the outermost, corrupt, and dead Birth or Geniture, *to form* the Body; and itself, *viz.* the Word or Heart of God, remained in its heavenly Seat, sitting on the Throne of *Majesty*, and filled the *astral* and also the mortal Birth or Geniture, but to them was the holy Life *altogether* incomprehensible.

26. Thou must not think, that thereupon the outermost dead Birth or Geniture of the Earth has got *such* a Life through the risen Word that sprung up, so that it is *no more* a Death: No; that can never be, for that which is *once* dead in God, that is really dead, and in its *own Power* can never be living again; but the Word, which qualifies, mixes, or unites with the *astral Birth* in the Part of the Love, that generates the *Life* through the *astral Birth* or Geniture, through the Death.

27. For thou seest plainly, how all the Fruits of the Earth, whatsoever it brings forth, must *putrefy* and rot; also they are a Death.

28. But that the Fruits get *another* Body than the Earth is, which is much fuller of Virtue, fairer, or more beautiful, also of a better Taste, Relish and Smell; it is, *because* the *astral Birth* or Geniture receives Power or Virtue from the Word, and forms or frames *another* Body, which stands half in the Death, and half in the Life, and stands *bidden* between the Wrath of God and the Love.

29. But that the Fruits upon the Body are much pleasanter, more lovely, sweeter and milder, and with a good Taste and Relish, that is even the *third Birth* out of the Earth, according to which the Earth shall be *purged* and cleansed at the End of this Time, and shall be set or put again into its *first* Place, but the Wrath will abide in Death.

The richly joyful Gate of Man.

30. Behold, thus says the Spirit in the Word, which is the very Heart of the Earth, and which rises or springs up in his Heaven, in the clear Flash of the Life, wherewith my Spirit in its Knowledge qualifies, mixes, or unites, and through which I write these Words.

B b b. 31. Man is made out of the Seed of the Earth, out of an incorporated or compacted Mass or Lump; [“understand out of the Matrix of the Earth, wherein the Eye is twofold; the one in God, and the other in this World, out of three Principles;”] and not out of the Wrath, but out of the Birth or Geniture of the Earth; and stood in the astral Birth or Geniture in the Part of the Love, but Wrath hung to him, which he should have put forth from himself, as the Fruit puts forth from it the Bitterness of the Tree; and that he did not, but reached back from the Love into the Wrath, and lusted after his dead or mortal Mother to eat of her, and to suck her Breast, and to stand upon her Stock.

32. Now according to his Wrestling, so also it befell him, and so he brought himself with his outermost Birth or Geniture into the Death or Mortality of his Mother, and with his Life he brought himself out from the Love into the Part of the wrathful, astral Birth or Geniture.

33. And there he stands now between Heaven and Hell in the Face of the Devil in his Kingdom, against whom the Devil wars, fights, and strives continually, that he might either banish him out of his Country into the Earth, or make him a Child of Wrath in Hell. And what is now his Hope?

Answer.

34. Behold! thou blind Heathen; behold! thou Perverter, Obscurer, and Wrestler of the Scriptures, open thy Eyes wide, and be not ashamed at this simple Plainness; for God lies hid in the Center, and is yet much more simple and plain, but thou seest him not.

35. Behold! thy Spirit or thy Soul is generated from or out of thy astral Birth or Geniture, and is the third Birth in thee, just as an Apple upon a Tree is the third Birth or Geniture of the Earth, and has not its Vegetation in, from, or within the Earth, but from above the Earth; and if it was a Spirit, as thy Soul is, it would not suffer the Earth any more to tie or bind it to Corruption.

36. But thou must know, that the Apple on its Stock or Branch however, with its innermost Birth or Geniture, qualifies, mixes, or unites with the Word of God, through whose Power it is grown out of the Earth.

37. But seeing the Wrath is in its¹ bodily or corporeal Mother, therefore it cannot set or put it out from the comprehensible or palpable Birth, but must remain with its Body in the Palpability or Comprehensibility in Death.

38. But in its Power, in which its Life stands, wherewith it qualifies, mixes, or unites with the Word of God, it will in its Mother, in the Power of the Word at the last Judgment-Day, be set or put again into its heavenly Place, and be separated from the wrathful, and dead or mortal Palpability, and spring up in the Heaven of this World, in a heavenly Form, and be a Fruit for Men in the other Life.

C c c. [39. “Here understand, the Power of the Principle, out of which the Apple and All grows, shall in the Renovation of the World spring up again in Paradise with the Wonders.”]

40. But

40. But seeing thou art made out of the Seed of the Earth, ["*red Earth, is Fire and Water, conceived with or by the Word Fiat, out of the Matrix of the Earth; but when Man imagined or set his Desire into the Earth, he became earthy,*"] and hast set or put thy Body back again into thy Mother, therefore thy Body also is become a palpable, dead, or mortal Body, such as thy Mother is.

D d d.

41. And thy Body has the same Hope which thy Mother the Earth has, viz. that at the last Judgment-Day, in the Power of the Word, it shall be set or put again into its first Place.

42. But seeing thy astral Birth stands here on Earth in the Wrath, and qualifies, mixes, or unites with the Love in the Word, just as the Fruit on the Tree does; for the Power of the Fruit qualifies, or unites with the Word; therefore thy Hope stands in God. For the astral Birth or Geniture stands in Love and Wrath, and that in this Time it cannot boast of, in Regard of the outermost Birth or Geniture in the Flesh, which stands in Death.

43. For the dead or mortal Flesh has encompassed the astral Birth, and Man's Flesh is a dead Carcase, whilst it is yet in the Mother's Body or Womb, and is encompassed with Hell and God's Wrath.

44. But now the astral Birth generates the animated soulish Birth, viz. the Third, which stands in the Word, wherein the incorporated or compacted Word lies bidden in its Heaven.

[45. "*The Sulphur to the (Production of the) Soul, is the first Principle in the eternal Will-Spirit, and comes to Life in the third Principle, and so lives between Love and Wrath, and hangs to both.*"]

E e e.

46. But now seeing thou hast thy Reason, and art not like the Apple on the Tree, but art created an Angel and the Similitude or Image of God, instead of the expelled Devils, and knowest how thou canst with thy astral Birth, in the Part of Love, qualify or unite with the Word of God, therefore thou canst in the Center in the Word, set or put thy animated or soulish Birth into Heaven, and thou canst, with thy Soul, even with thy ^k living Body in this dead or mortal Palpability, rule with God in Heaven.

k Or Body
alive.

47. For the ^l Word is in thy Heart, and qualifies or unites with the Soul, as if it were one Being; and if thy Soul stands in the Love, then it also is one Being. And, thou mayest say, that according to thy Soul thou fittest in Heaven, and livest and reignest with God.

l Deut. 13.
14. Rom. 10.
8.

[48. "*Understand; according to the Spirit of the Soul, with the Image out of the animated or soulish Fire.*"]

F f f.

49. For the Soul, which apprehends the Word, has an open Gate in Heaven, and can be prevented by nothing; neither does the Devil see the Soul, because it is not in his Country or Dominions.

50. But seeing thy astral Birth stands with the one Part in the Wrath, and that the Flesh through the Wrath stands in Death, thereupon the Devil, in the Part of the Wrath, sees continually even into thy Heart, and if thou lettest him have any Room or Place there, then he tears that Part of the astral Birth, which stands in the Love, out from the Word.

51. And then thy Heart is a dark Valley: And if thou doest not labour and work quickly again to the Birth of the Light, then he kindles the Wrath-fire therein, and then shall thy Soul be spewed out from the Word, and then it qualifies, or unites with the Wrath of God, and so afterwards thou art a Devil, and not an Angel, and canst not with thy animated or soulish Birth reach the Gates of Heaven.

52. But if thou fightest and strivest with the Devil, and keepest the Gate of Love in thy astral Birth, and so departest from hence as to the Body, then thy Soul remains in

E e

the Word *quite bidden* from the Devil, and reigns with God, even unto the Day of the Restitution of that which was lost.

53. But if thou standest with thy astral Birth in the *Wrath*, when thou departest from hence as to the Body, and thy Soul not comprehended in the Word, *then* thou canst never reach the Gates of Heaven; but into what thou hast sown thy Seed, that is, thy *Soul*, in that very *Part* shall thy Body also rise.

The Gate of the Power.

Or find one another.

54. But that Soul and Body shall ^m come together again at the Day of the Resurrection, thou mayest *perceive* so much here by the Earth. For the Creator said: *Let the Earth bring forth Grass and Herbs, and Trees bearing Fruit, each according to its Kind.* And then *each* sprung up according to its Kind, and grew; and as before the Time of the Wrath it *had* a heavenly Body, so it got now an earthly one *answerable* to its Mother.

55. But it is to be considered, how all was comprised in the Word at the great Tumult and *Uproar* of the Devil, *so that* all sprung up in its *own Being* according to its Power, Virtue and Kind, as if it had *never been* destroyed, but only altered.

56. Now if it was thus at *that* Time, when there was such Murdering and Robbing, sure it will be much more *so* at the last Judgment-Day, when the Earth shall be *separated* in the kindled Wrath-Fire, and shall be living again or revived, then *surely* it will be comprehended in the Word of Love, as it has in the same Word here generated its Fruit of Grass, Herbs, and Trees, as also all manner of mineral Oars of Silver and Gold.

57. But seeing the *astral* Birth of the Earth stands in the Love, and the outward in Death, therefore will each remain in its Seat, and so Life and Death will *separate* themselves.

58. And where now would the Soul of Man *rather* be at the Day of Regeneration, than in its ⁿ *Father*, that is, *in the Body* which hath generated it?

Note, Christ's not being ascended to his Father.

59. But seeing the Soul, all the *while* the Body had been in Death, remained *bidden* in the Word, and seeing the same Word also holds the Earth in the astral Birth in the *Love*, therefore it qualifies, mixes, or unites through the Word, *all* the Time of its Hiddenness and Secrecy, also with its *Mother* the Body, according or as to the *astral* Birth or Geniture in the Earth, and so *Body* and Soul in the Word were never separated one from another, but live *jointly* and equally together in *God*.

60. And though indeed the *bestial* Body must putrefy and rot, yet its Power and Virtue *live*, and in the mean while there grow out of its Power, in its Mother, fair beautiful Roses, Blossoms and Flowers. And though it were *quite* burnt up and consumed in the Fire, yet its Power and *Virtue* stands in the four Elements in the *Word*, and the Soul qualifies, mixes, or unites therewith; for the Soul is in *Heaven*, and the same Heaven is *every where*, even in the Midst or Center of the Earth.

61. O dear Man, view thyself for a while in this *Looking-Glass*; thou wilt find it more largely to be read of concerning the Creation of Man. This I set down *here* for this very Cause, that thou mightest *the better* understand the *Power* of Creation, and that thou mightest the better conceive, and *fit* thyself for this Spirit, and so learn to understand *its Language*.

The open Gate of the Earth.

62. Now it might be asked: From or out of what Matter or Power and *Virtue* then did the Grass, Herbs, and Trees spring forth? What manner of Substance or Condition or Constitution has this Kind of Creature?

Answer.

63. The Simple says, *God made all Things out of nothing*; but he knows not that God; neither does he know what he is: For when he beholds the *Earth*, together with the *Deep* above the Earth, he thinks verily all this is *not* God; or else he thinks, God is *not there*. He always imagines with himself, that God dwells only *above* the azure Heaven of the Stars, and rules, as it were, with some Spirit which *goes forth* from him into this World; and that *his Body* is not present here upon the Earth, nor in the Earth.

64. And just such Opinions and Tenets I have read also in the Books and Writings of Doctors, (*der ° Doctoren*;) and there are also very many *Opinions*, Disputations, and Controversies risen about this very Thing among the *Learned*.

° Doct. Thoren. Learned in Folly of verbal Trifles.

65. But seeing God opens *to me* the Gate of his Being in his great Love, and remembers the *Covenants* which he has with Man, therefore I will faithfully and earnestly, according to my Gifts, *unshut* and set wide open *all the Gates of God*, so far as God will give me Leave.

66. It is *not* so to be understood, as that I am *sufficient* enough in these Things, but only so far as I am able to comprehend.

67. For the Being of God is like a Wheel, wherein many Wheels are made *one in another*, upwards, downwards, cross-ways, and yet continually turn all of them together.

68. Which indeed when a Man beholds the *Wheel*, he highly marvels at it, and cannot *at once* in its Turning learn to conceive and *apprehend* it: But the more he beholds the Wheel, the more he learns its Form or Frame; and the more he learns, the greater Longing he has to the Wheel; for he continually sees something that is more and more wonderful, so that a Man can neither behold it, or learn it *enough*.

69. Thus I also, what I do not *enough* describe in one Place concerning this great Mystery, that you will find in another Place; and what I cannot describe in this Book in Regard of the Greatness of the Mystery, and my Incapacity, that you will find in the *other* following.

70. For *this Book* is the first Sprouting, or Vegetation of this Twig, which springs or grows green in its Mother, and is *as a Child*, which is learning to go, and is not able to run apace at the *first*.

71. For though the Spirit sees the Wheel, and would fain comprehend its Form or Frame in *every* Place, yet it cannot do it exactly enough, because of the Turning of the Wheel: But when it comes about again, so that the Spirit can see the first apprehended or conceived Form again, then *continually* it learns more and more, and always delights and loves the Wheel, and longs after it *still* more and more.

Now observe,

72. The Earth has just such Qualities and qualifying or fountain Spirits, as the Deep above the Earth, or as *Heaven* has, and all of them together belong to one only Body; and the whole or *universal* God is that one only *Body*. But that thou dost not wholly and fully see and know him, *Sins are the Cause*, with, and by which, thou in this great divine Body liest *shut up* in the dead or mortal *Flesh*, and the Power or Virtue of the *Deity* is *bidden* from thee, even as the *Marrow* in the Bones is hidden from the *Flesh*.

73. But if thou in the Spirit breakest through the Death of the *Flesh*, then thou seest the hidden God. For as the *Marrow* in the Bones penetrates, presses or breaks through, and gives Virtue, Power and Strength to the *Flesh*, and yet the *Flesh* cannot comprehend or apprehend the *Marrow*, but only the Power and *Virtue* thereof, no more

canst thou see the hidden Deity in thy Flesh, but thou receivest its *Power*, and understandest *therein* that God dwells in thee.

Or into.

74. For the dead or *mortal* Flesh belongs not ^r to the Birth of *Life*, as that it can receive or conceive the Life of the Light as a *Propriety*; but the Life of the Light in God rises up in the dead or mortal Flesh, and generates to itself, from or out of the dead or mortal Flesh, *another* heavenly and living Body, which knows and *understands* the Light.

75. For this Body is but a *Shell*, from which the new Body grows, as it is with a Grain of Wheat in the Earth. The Husk or Shell *shall not rise* and be living again, no more than it is in the Wheat, but will remain *for ever* in Death and in Hell.

G g g.

[76. "The new Body grows out of the heavenly Substantiality in the Word, out of the Flesh and Blood of Christ, out of the Myltery of the old Body."]

77. Therefore Man carries about with him here upon Earth, *in* his Body, the Devil's eternal Dwelling-House. O thou fair excellent Goddess! mayest thou not well prance and trick thyself *therein*, and in the mean while *invite* the Devil into the new Birth for a Guest, will it not profit thee very much? Take heed, thou doest not generate a new Devil, who will remain in his *own* House.

78. Behold the Mystery of the Earth; as that generates or brings forth, so must thou generate or bring forth. The Earth is *not* that Body, which grows or sprouts forth, but is the *Mother* of that Body; as also thy Flesh is not the Spirit, but the *Flesh* is the Mother of the Spirit.

79. But now in both of them, *viz.* in the Earth and in thy Flesh, there is the *Light* of the clear Deity hidden, and it breaks through, and generates to itself a Body according to the Kind of *each* Body; for Man according to his Body, and for the Earth, according to its *Body*; for as the Mother is, so also is the *Child*.

80. Man's Child is the *Soul*, which is generated out of the astral Birth from or out of the Flesh; and the Earth's Child is the *Grass*, the Herbs, the Trees, Silver, Gold, and all mineral Oars.

81. *Now thou askest*: How then shall I do, that I may understand something concerning the *Birth* or Geniture of the *Earth*?

Answers

82. Behold! the Birth of the Earth stands in its Birth or Geniture, as the *whole Deity* does, and there is no Difference at all, but only as to the *Corruption* in the Wrath, wherein Comprehensibility or Palpability stands; that *only* is the Difference or Distinction, and is *the Death* between God and the Earth.

83. Thou must know, that all the seven Spirits of God are *in* the Earth, and generate as they do in Heaven: For the Earth is in God, and God never died; but the outermost Birth or Geniture is *dead*, in which the Wrath rests, and is reserved for King *Lucifer*, to be a House of Death and of Darkness, and to be an eternal Prison or Dungeon.

Of the seven Spirits of God, and of their Operation in the Earth.

84. The *first* is the astringent Spirit, and that contracts, or draws together in the astral Birth of the seven qualifying or fountain Spirits a *Mass* or Lump in the Earth, through the Kindling of the superior Birth or Geniture *above* the Earth, and dries that up with its sharp *Coldness*; just as it contracts, or draws the Water together, and makes *Ice* thereof; so it also contracts or draws together the *Water* in the Earth, and makes thereof a dry Mass or Lump.

85. Then next the *bitter* Spirit, which exists in the Fire-flash, is also in the *Matter* or *Mafs*, and that cannot endure to be captivated or imprisoned in the dried *exficcated* Matter, but rubs itself against the astringent Spirit in the dried *Mafs* or Lump, so long till it *kindles* the Fire; and so when that is done, then the bitter Spirit is terrified, and gets its Life.

Conceive this here right.

86. In the Earth thou canst not perceive, find, or search out any Thing *besides* the Herbs, Plants or Vegetables and Metals, *more* than Astringency, Bitterness, and Water: But the Water now therein is *sweet*, opposite to the other two Qualities: Also it is thin or transparent, and the other two are hard, rough and sour, and always the one is *against* the other. Thereupon there is a perpetual Struggling, Fighting, and Wrestling, but in the Struggling of these *three*, the *Life* does not yet stand; but they are a dark Valley, and they are three Things which can never endure one another, but there is an eternal Struggling among them.

87. And from hence *Mobility* takes its Original; also God's Wrath, which rests in the hidden Secrecy, takes its Original from hence; and so also the *Original* of the Devil, of Death and of Hell, arises from hence; as you may read thereof concerning the Fall of the Devil.

The Depth in the Center of the Birth or Geniture.

88. Now when these *Three*, viz. the Astringency, Bitterness, and Sweetness, rub themselves one against another, then the astringent Quality grows predominant, for it is the strongest, and *forcibly* attracts or draws the Sweetness together, for the Sweetness is *meek* and extensive in respect of its *Suppleness*, and must yield to be captivated, or imprisoned.

89. And so when that is done, then the Bitterness is also together captivated or imprisoned in the *Body* of the sweet Water, and becomes also together dried up, and then the Astringent, Sweet and Bitter are one in another, and struggle so strongly in the *dried Mafs* or Lump, till the *Mafs* be quite dry: For the astringent Quality always contracts it together, and dries it more and more.

90. But when the sweet Water can defend itself *no* longer, then (*Anguish*) rises up in it, just as in Man, when he is *dying*, when the Spirit is departing from the Body, and so the Body yields itself captive as a Prisoner to Death; just so the *Water* also yields itself captive as a Prisoner.

91. And in this (anxious Rising up) an anguishing Heat is generated, whereby a *Sweat* presses forth, as it does in a dying Man; and that Sweat qualifies, mixes, or unites with the astringent and bitter Qualities, for it is their Son, which *they* have generated out of the sweet Water, which they had *killed* and brought to Death. Humour or Moisture.

92. Now when that is done, then the astringent and bitter Qualities *rejoice* in their Son, understand in the Sweat, and each of them gives to it their Power, Virtue and Life, and stuff it like a greedy gormandizing Hog, so that it *soon* comes to grow *full* and swelled: For the astringent Quality, as also the bitter, always draw the Sap out of the Earth, and stuff it into *their* young Son.

93. But the Body which was *first* contracted or drawn together out of the sweet Water, remains dead or mortal, and the *Sweat* of the Body, which qualifies, mixes or unites, with the astringent and bitter Qualities, has the *House* therein, where it spreads itself forth, grows gross *full*, and lusty or *wanton*. Or Juice of the Body.
Fat, lascivious, lascivious.

94. But now the two Qualities, viz. the astringent and bitter, cannot leave their Contention and Opposition, or contrary Will, but wrestle *continually* one with another: The Astringent is strong, and the Bitter is *swift*.

95. And so now when the Astringent grapples with the Bitter, then the Bitter *leaps* aside, and takes the Sun's Sap along with it; and then the Astringent every where presses hard after it, and would *fain* captivate it, then the Bitter rushes out from the Body, and extends itself as far as it can.

96. But then when the Body begins to be *too straight* or narrow for it, that it can extend or stretch it no more, and that the Contention is too great, then the Bitter must yield itself captive. Yet, notwithstanding the Astringent *cannot kill* the Bitter, but only holds it captive, and so the Strife in them is so great, that the Bitter *breaks out* of the Body in *'Strings like Treads*, and takes some of the Sun's Sap or Body along with it. *And this now is the Vegetation or Growing, and Incorporating or Imbodying of a Root in the Earth.*

* Fibraz.

97. Now thou askest, How can God be in that Birth or Geniture?

Answer.

98. Behold! that is the Birth or Geniture of *Nature*; and so now if in these three Qualities, *viz.* the astringent, bitter and sweet, the Wrath-fire was not kindled, then thou wouldst *plainly* see where God is.

99. But now the Wrath-fire is in all three; for the Astringent is *too very* cold, and contracts, or draws the Body *too hard* together; and the Sweet is *too very thick* and dark, which the Astringent soon catches and holds it captive, and dries it *too much*; and then the Bitter is *too stinging*, murderous, and raging; and so they cannot be reconciled to agree.

100. Else if the Astringent was not so much *kindled* in the cold Fire, and the Water not so thick, also the Bitter not so *swelling*, rising, and murderous, then they *might* kindle *"* the Fire, from whence the *Light* would exist, and from the Light the *Love*, and so out of the Fire-flash, the *Tone* would exist. And then thou shouldst *see* plainly whether there would not be a heavenly *Body* there, wherein the Light of God would, and does *shine*.

* Or that Fire.

101. But seeing the Astringent is too cold, and *dries* the Water too much, thereupon it captivates the *hot* Fire in its Coldness, and kills or destroys the Body of the *sweet* Water, and so the Bitter captivates it, and dries it up.

102. And so in this *Exsiccation*, or Drying up, the Unctuousity or *Fatness* in the sweet Water is killed or destroyed, in which the Fire kindles itself, and so out of that Unctuousity or Fatness an astringent and *bitter* Spirit comes to be. For when the Unctuousity or Fat in the sweet Water *dies*, then it is turned into an *anguishing* Sweat, in which the astringent and bitter qualify, mix, or unite.

103. The Meaning is not, that the Water dies *quite*; no, that cannot be, but the astringent Spirit takes the Sweetness, or the Unctuousity and *Fatness* of the Water captive in its *cold* Fire, and qualifies, mixes, or unites therewith, and makes use *thereof* for its Spirit: Its own Spirit being wholly *benumbed*, and in Death, therefore it makes use of the Water for its Life, and draws out its Unctuousity or *Fatness* to itself, and bereaves it of its Power.

104. And then the Water becomes an *anguishing* Sweat, which stands between Death and Life, and so the Fire of the Heat *cannot* kindle itself: For the Unctuousity or *Fatness* is captivated in the cold Fire, and so the *whole* Body remains a dark Valley, which stands in an *anguishing* Birth or Geniture, and cannot comprehend or reach the Life. For the *Life* which stands in the Light cannot elevate itself in the hard, bitter, and astringent Body; for it is *captivated* in the cold Fire, but *not* quite dead.

105. And thou must see, that *all this* is really so. For Example, take a Root which is of a *hot* Quality, put it in *warm* Water; or take it into *thy* Mouth, and

make it warm and supple or moist; and then thou wilt soon *perceive* its Life, and *active* or operative Quality: But so long as it is without, or *absent* from the Heat, it is captivated in Death, and is *cold* as any other Root or Piece of *Wood* is.

106. And then thou seest, that the Body upon the Root is *dead* also; for when the Virtue is gone out of the Root, then the Body is but a dead *Carcase*, and can operate or effect nothing at all. And that is, *because* the astringent and bitter Spirits have *killed* or destroyed the Body of the Water, and attracted the *Fatness* or Unctuousity thereof to themselves; and thus they have drawn^{*} or sucked up the Spirit thereof into the *dead Body*.

* Bred or hatched up their Spirit in the dead Body.

107. Otherwise if the sweet Water *could* keep its Unctuousity or Fatness in its own *Power*, and that the astringent and the bitter Spirits did rub themselves one with another very *gently* in the sweet Water, then they would kindle the Unctuousity or Fatness in the sweet Water, and then the *Light* would instantly generate itself in the Water, and would *enlighten* the astringent and the bitter Quality.

108. Whereupon they would get their true Life, and would be satisfied by the *Light*, and rejoice highly therein, and from that *living Joy*, Love would arise up, and then the *Tone* would rise in the Fire-flash, through the *Rising up* of the bitter Quality in the astringent. And if that was done, there would be a *heavenly Fruit*, just as it springs up in Heaven.

109. But thou art to know, that the *Earth* has all the qualifying or fountain Spirits. For through the Devil's Kindling, the Spirits of Life were incorporated or compacted together also in *Death*, and, as it were, captivated, but *not* quite murdered.

110. The *first Three*, viz. the astringent, sweet, and bitter, belong to the Imaging of Forming of the Body; and therein stands the Mobility, and the *Body* or Corporeity. And these now have the Comprehensibility, or Palpability, and are the Birth of the *outermost Nature*.

111. The *other three*, viz. the Heat, Love, and Tone, stand in the Incomprehensibility, and are generated out of the first three; and this now is the inward Birth, wherewith the Deity qualifies, mixes or unites.

112. And now if the first Three were *not* congealed or benumbed in Death, so that they *could* kindle the Heat, then thou wouldst soon see a bright shining heavenly Body, and thou wouldst see plainly *where* God is.

113. But seeing the first three Qualities of the Earth are congealed, or benumbed in Death, therefore they *remain* also a Death, and cannot elevate their Life into the *Light*, but remain a dark Valley, in which there *stands* God's Wrath, Death, and Hell, as also the eternal Prison, and Source or Torment of the Devils.

114. *Not that* these three Qualities of the outermost Birth, in which the Wrath-fire stands, are *rejected* and reprobated even to the innermost; no, but only the outward palpable Body, and therein the *outward* hellish Source, Quality, or Torment.

115. Here thou seest once more, how the Kingdom of God and the Kingdom of Hell hang one to another, as *one* Body, and yet the one cannot comprehend the other. For the *second Birth*, viz. the Heat, Light, Love, and the Sound or Tone, is hidden in the outermost, and makes the outward *moveable*, so that the outward gathers itself together, and generates a body.

116. And though the Body stands in the outward Palpability, yet it is formed according to the Kind and *Manner* of the inward Birth, for in the inward Birth or Geniture stands the *Word*, and the Word is the Sound or Tone, which rises up in the Light in the Fire-flash through the bitter and the astringent Quality.

117. But seeing the *Sound* of God's Word must rise up through the astringent bitter Death, and generate a Body in the half dead Water, thereupon that Body is good, and

also evil, dead and living; for it must instantly attract the Sap of *Fierceness*, and the Body of Death, and stand in such a Body and Power, as the Earth its Mother does.

118. But that the Life lies *hid* under and in the Death of the Earth, as also in the Children of the Earth, I will here demonstrate *it* to you.

119. Behold! Man becomes weak, faint and sick, and if *no Remedy* be used, then he soon falls into Death. The Sickness is *caused* either by some bitter and astringent Herb which grows out of the Earth, or else caused by an evil, mortiferous deadly Water, or by several Mixtures of earthly Herbs, or by some evil stinking and rank Flesh or Meat, and Surfeit from thence to *Loathing*; now if a learned Physician inquires of the sick Person, from what his Disease *proceeds*, and takes that which is the *Cause* of the Disease, whether it be Flesh, Water, or Herbs, and *distils* or *burns* it to Powder, according as the *Matter* is, and so burns away the outward Poison thereof which stands in *Death*; then, *in that* distilled Water, or burnt Powder, the astral Birth remains in its *Seat*, where Life and Death wrestle one with another, and are *both capable* of being raised up; for the *dead Body* is gone.

120. And so now, if thou minglest with this Water or Powder some good *Treacle* or the like, which holds *captive* the Rising up, and the Power of the Wrath in the astral Birth, and givest it to the sick *Party* or Patient in a little warm Drink, be it Beer or Wine, then the *innermost* and hidden Birth of the Thing operates, which has caused the *Disease* in Man through its outermost dead Birth.

121. For when it is put into warm Liquor, then the *Life* in the *Thing* becomes Rising, and would fain raise itself, and be kindled in the Light, but it cannot because of the *Wrath*, which is opposite to it in the astral Birth or Geniture.

122. But it can do thus much, *viz.* it can *take away* the Disease from a Man; for the astral Life rises up through Death, and takes away the *Power* from the Sting of Death: And so when that has got the *Victory*, then the *Party* becomes sound again.

123. Thus thou seest, how the Power or *Virtue* of the Word and eternal Life in the Earth, and in its *Children*, lies hidden in the Center in Death, and springs up through Death, incomprehensibly as to the Death, and continually travels in Anguish to the Birth of the Light, and yet cannot flourish or bud, till the Death be *separated* from it.

124. But it has its Life in its Seat, and that *cannot* be taken from it, but Death hangs to it in the outermost Birth or Geniture, as also the Wrath in Death; for the *Wrath* is the Life of Death and of the Devil; and in the Wrath stands also the corporeal Being, or the *Bodies* of the Devils, but the dead Birth or Geniture is their *eternal* Dwelling-house.

The Depth in the Circle of the Birth or Geniture.

125. Now one might ask, what Manner of Substance has it, or what is the Condition thereof, that the astral Birth of the *Earth* did begin its qualifying, operating, and generating one Day *sooner* than the astral in the *Deep* above the Earth; seeing the *Fire* in the *Deep* above the Earth is much sharper and easier to be kindled, than the Fire in the Earth; and seeing also that the Earth must be kindled by the Fire in the *Deep* above the Earth, else it can bear no Fruit?

Answer.

126. Behold, thou understanding Spirit: The Spirit speaks to *thee*, and *not* to the dead Spirit of the Flesh: Open the Door of thy astral Birth wide, and elevate that one Part of the astral Birth in the *Light*, and let the other in the *Wrath* stand still, and take Heed also that thy animated or soulish Spirit do *wholly* unite with the Light.

127. And so when thou standest in such a *Form*, then thou art as Heaven and Earth is, or as the whole Deity is with its Births or Genitures *in this World*.

128. But now if thou art *not thus*, then thou art blind herein, though thou wast the wittiest and wisest Doctor that *ever* could be found in the World.

129. But if thou art *thus*, then raise up thy Spirit, and look through thy Art of Astrology, thy deep Sense, and Measuring of Circles, and see if thou art *able* to apprehend it? *It must be born IN THEE*, else thou gettest *neither* Grace nor Art.

130. If the Eyes of thy Spirit shall stand open, then thou must generate *thus*, else thy Comprehensibility is a foolish Virgin, and it befalls thee, as if a *Linner* should offer to *pourtray* the Deity on a Table, and tell thee, it is made right, the Deity is just so.

131. Then the *Believer* and the *Linner* are both alike, both of them see nothing but only Wood and Colours, and the one blind leads the other: *Surely* thou art not to fight there with Beasts, but with Gods.

Now observe,

132. When the *whole* Deity in this World moved itself to the *Creation*, then not only the *one* Part did move, and the other rest, but all stood jointly in the *Mobility*, even the whole Deep, so far as Lord *Lucifer* was King, and so far as the Place of his Kingdom *reached*, and so far as the *Salitter* in the Wrath-fire was *kindled*.

133. The Motion of the three Births lasted the Length of *six Days and Nights*, wherein all the *seven* Spirits of God stood in a *full* moving Birth or Geniture, as also the *Heart* of the Spirits; and the *Salitter* of the Earth *turned about* in that *six Times* in the great Wheel; which Wheel is the seven qualifying or fountain Spirits of God. And at each turning about or diurnal Revolution, there was generated a several special *fabrick* or *Work*, according to the *innate* instant qualifying, or fountain Spirits.

134. For the *first* qualifying or fountain *Spirit* is the astringent, cold, sharp and hard Birth, or Geniture, and that *belongs* to the *first Day* in the astral Birth or Geniture; the Astrologers call it the *Saturnine*, which was performed on the first Day. For therein the hard dry sharp Earth and Stones came to be, and were incorporated or compacted together; moreover, then was also generated the *strong* Firmament of Heaven, and the Heart of the seven Spirits of God stood hidden in the hard Sharpness.

135. Astrologers appropriate, or attribute the *second Day* to *Sol* or the Sun, but it belongs to *Jupiter*, to speak of it astrologically; for on the *second Day* the Light broke forth out of the *Heart* of the seven qualifying or fountain Spirits, through the hard Quality of Heaven, and caused a Mitigation or Allaying in the hard Water of the Heaven, and the Light became *shining* in that Meekness and Allaying.

136. And then the Meekness and the hard Water *separated* themselves asunder, and the Hardness remained in its hard Place, as a hard Death, and the Meekness or Softness penetrated through the Hardness in the Power of the Light.

137. And this now is the *Water of Life*, which is generated in the Light of God out of the hard Death. And thus the Light of God in the *sweet Water* of Heaven broke through the astringent and hard dark Death; and *thus* the Heaven is made out of the Midst or Center of the Water.

138. The hard Firmament is the astringent Quality, and the *gentle*, mild or meek Firmament is the Water, in which the Light of Life rises up, which is *the Clarity* or *bright Light of the Son of God*. And in this Manner or Form also the *Knowledge*, and the Light of Life rises up in Man, and the whole Light of God in this World stands in *such* a Form, Birth and Rising up.

139. The *third Day* is very rightly attributed to *Mars*, because it is a bitter, and a *furious* raging and stirring Spirit. In the *third* Revolution of the Earth the bitter Quality rubbed itself with the astringent.

Understand this Thing rightly.

140. When the Light in the sweet Water *penetrated* through the astringent Spirit, then the *fire-flash* Terror, or Crack of the Light, when it kindled itself in the Water, rose up in the astringent and hard dead Quality, and made all *Stirring*, from thence existed the Mobility.

141. Now I speak here not *only* of the Heaven above the Earth, but this Stirring and Birth or Geniture was also *in* the Earth, and *every where*.

142. But seeing the heavenly Fruits, before the Time of the Wrath, sprung up *only* in this Stirring of the seven qualifying or fountain Spirits, and vanished or *passed away* again by their Stirring, and so changed or *altered* themselves, *therefore* on the third Day the Earth began to spring, just as the qualifying or fountain Spirits stood in the Crack of the Word, or Fire-flash.

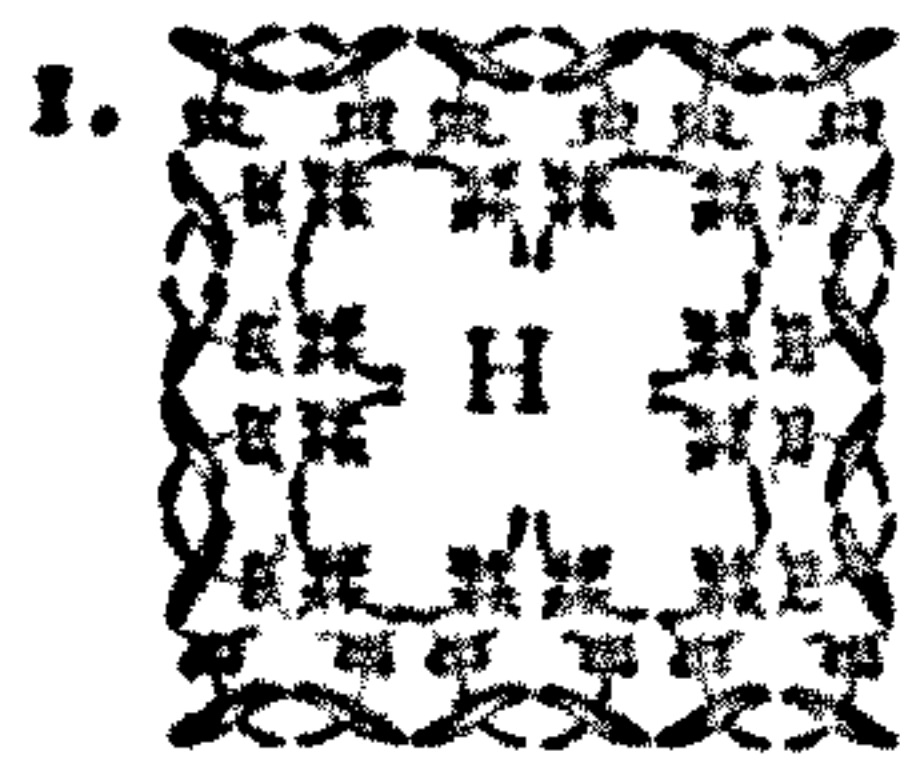
143. And though indeed the *whole Deity* is in the Center of the Earth *bidden*, yet the Earth could not for that Reason, bring forth heavenly Fruit, for the astringent Quality had *shut* and barred the hard Bolt of Death upon it, and so the Heart of the Deity in all the Births *remained* hidden in its meek and light Heaven.

144. For the outermost Birth is *Nature*, and that ought not to reach *back* into the Heart of God, neither can it, but is the Body, in which the qualifying or fountain Spirits generate themselves, and show forth and manifest their Birth or Geniture *by their Fruits*.



The Twenty-second Chapter.

Of the Birth or Geniture of the Stars, and Creation of the Fourth Day.



1. **H**ERE now is begun the Description of the astral Birth, and it ought well to be observed, what the *first Title* of this Book means, which is thus expressed, *The Day-Spring or Dawning in the East, or Morning-Redness in the Rising*. For here will a *very simple* Man be able to see and comprehend, or apprehend the Being of God.

2. The Reader should not make himself blind through his *Unbelief*, and dull Apprehension; for here I bring in the whole or total Nature, with all her Children, for a *Witness* and Demonstration. And if thou art rational, then look round about thee, and view thyself; also consider thyself aright, and then thou wilt *soon find* from, or out of what Spirit I write.

3. For my Part, I will obediently perform the Command of the Spirit, only have thou a Care, and suffer not thyself to be *shut up* by, or in an open Door; for here the Gates of Knowledge stand open to thee.

4. And though the Spirit will indeed go against the Current of some Astrologers, that is no great Matter to me, for I am bound to *obey God rather than Men*; they

are blind in or concerning the Spirit, and if they will not see, then they may remain blind still.

Now observe,

5. Now when upon the *third Day* the Fire-flash rose up out of the Light. which was shining in the sweet Water, which Flash is the bitter Quality, which generates itself out of the kindled *Terror* or Crack of Fire in the Water, then the whole Nature of this World became springing, boiling, and moving *in* the Earth, as well as above the Earth, and every where, and begun to generate itself again in all Things.

6. Out of the Earth *sprung up* Grass, Herbs and Trees; and in the Earth, Silver, Gold, and all Manner of Oar came to be; and in the Deep above the Earth sprung up the *wonderful Forming* of Power and Virtue.

7. But that thou mayest understand what Manner of *Substance* and Condition all these Things and Births or Genitures have, I will describe all in Order one after another, that thou mayest rightly understand the *Ground* of this Mystery. *And I will treat,*

1. Of the *Earth*.
2. Of the *Deep* above the Earth.
3. Of the Incorporation or Compacting of the Bodies of the *Stars*.
4. Of the seven chief Qualities of the *Planets*, and of their Heart, which is the *Sun*.
5. Of the *four Elements*.
6. Of the outward comprehensible or palpable Birth or Geniture, which exists out of this *whole Regimen*, or Dominion.
7. Of the *wonderful Proportion* and Fitness, or Dexterity of the whole Wheel of Nature.

8. Before this Looking-Glass I will now *invite* all Lovers of the holy and highly to be esteemed Arts of *Philosophy*, *Astrology*, and *Theology*, wherein I will lay open the Root and *Ground* of them.

9. And though I have not studied nor learned *their* Arts, neither do I know how to go about to measure Circles, and *use* their mathematical Instruments and Compasses, I take no great Care about that. However, they will have *so much* to learn from hence, that many will not comprehend the *Ground* thereof *all* the Days of their Lives.

10. For I use not their Tables, Formulas, or Schemes, Rules and Ways, for I have *not learned* from them, but I have another Teacher, or School-master, which is the whole or total NATURE.

11. From that *whole Nature*, together with its innate, instant Birth or Geniture, have I studied and learned my *Philosophy*, *Astrology*, and *Theology*, and not from Men, or by Men.

12. But seeing Men *are Gods*, and have the Knowledge of God the only Father, from whom they are proceeded or descended, and in whom they live, therefore I *despise not* the Canons, Rules, and Formulas of *their* Philosophy, Astrology, and Theology. For I find, that for the most part they stand upon a *right Ground*, and I will diligently *endeavour* to go according to their Rules and Formulas.

13. For I must needs say, that their Formula or Scheme is *my* Master, and I have my Beginning and *first* Knowledge from their Formula or Positions: Neither is it my Purpose to go about to amend or cry down theirs, for I cannot do it, neither have I *learned* them, but leave them standing in their own Place and Worth.

14. But I will *not* build upon their Grounds, but as a laborious careful Servant, I will *dig* away the Earth from the Root, that thereby Men may see the whole Tree with its Root, Stock, Branches, Twigs and Fruits; and may see that also my Writing

is *no new* Thing, but that *their* Philosophy and *my* Philosophy are *one* Body, one Tree, bearing one and the *same* sort of Fruit.

15. Neither have I any *Command* to bring in Complaints against them, to condemn them for any Thing, but for their Wickedness and Abominations, as Pride, Covetousness, Envy and Wrath, *against* which the Spirit of Nature complains very exceedingly, and *not I*: For what can I do, that am *poor Dust and Ashes*, also very weak, simple, and altogether unable?

16. Only the Spirit shows thus much, that *to them* is delivered and intrusted the *weighty* Talent, and the Key; and they are *drowned* in the Pleasures of the Flesh, and have *buried* their weighty Talent in the Earth, and have *lost* the Key in their proud Drunkenness.

17. The Spirit has a long time waited on them, and *importuned* them that they would once open the Door, for the *clear Day* is at Hand, yet they walk up and down in their Drunkenness, seeking for the Key, when they have it about them, though they *know it not*; and so they go up and down in their proud and covetous Drunkenness, always seeking about like the Country-man for his Horse, who all the while he went seeking for him was riding upon the *Back* of *that very* Horse he looked for.

18. *Thereupon*, saith the Spirit of Nature, *seeing they will not awake from Sleep, and open the Door, I will therefore do it myself.*

19. What could I simple vulgar *Layman* teach or write of their high Art, if it was not given to me by the *Spirit* of Nature, in whom I live and *'am*? I am in the Condition or State of a Vulgar or Layman, and have no *Salary, Wages* or Pay, for this Writing: And should I then oppose the Spirit, that He should not *begin* to open where, and in whom he pleases? *I am not the Door*, but an ordinary wooden Bolt upon it: And now if the Spirit should pluck me out from thence, and fling me into the Fire, could I hinder it?

* Subsist or
have my Being.

20. But if I would be an *unprofitable* Bolt, which stubbornly would resist to be pulled out, and should bolt up and *hinder* the Spirit in the Opening, *would* not the Spirit be angry with me, tear me off, and cast me away, and provide a more profitable and *fitter* Bolt? Then I should lie on the Ground and be trampled under Foot, when as formerly I made so fair a Show upon the Door: What should this wooden Bar then serve for, but to be cast into the Fire and *burnt*?

21. Behold! I tell thee a Mystery, so soon as the Door is set *wide* open to its Angle, all useless, fastnailed, sticking Bolts or Bars will be *cast away*, for the Door will *never* be shut any more at all, but stands open, and then the *four Winds* will go in and out at it.

22. But the *Sorcerer* sits in the Way, and will make many *so* blind, that they will not see the Door; and then they return Home and *say*, There is no Door at all, but that it is a mere Fiction, and so they go there no more.

23. Thus men suffer themselves easily to be turned away, and so live in their *Drunkenness*.

24. And now when this is done, then the Spirit is angry, which has opened the Gates, because none will go *OUT* and *IN* at its Doors any more, and then it flings the Door-posts into the Abyss, and then there is *no more Time* at all. Those that are *within*, remain within; and those that are *without*, remain without. AMEN.

25. *Now it may be asked*, What are the Stars?

Answer.

26. *Moses* writes concerning them thus; * *And God said; Let there be Lights in the Firmament of Heaven, to divide or distinguish the Day from the Night; and let them give*

* Gen. 1.
14—19.

Signs and Seasons, Days and Years; and let them be Lights in the Firmament of Heaven to shine or give Light upon the Earth; and it was so done. And God made two great Lights; the greater Light to rule the Day, and the lesser Light to rule the Night; as also the Stars. And God set them in the Firmament of the Heaven, to shine or give Light upon the Earth; and to rule Day and Night; also to divide or distinguish the Light from the Darkness; and God saw that it was good, so out of the Evening and Morning the fourth Day came to us.

27. This Description shows sufficiently, that the dear Man * *Moses* was not the original Author thereof; for the first Writer did *not* know either the true God, or the Stars, what they were. And it is very *likely*, that the Creation, before the Flood, was *not described in Writing*, but was kept as a dark Word in their Memories, and so delivered from one Generation to another, till *after* the Flood, and till People begun to lead epicurean Lives in all *Voluptuousness*.

* See ch. 21. v. 1. 11. ch. 26. v. 122, 123. and I. Apology to Balthazar Tylicien, Part 2. N^o 11.

28. And then the *holy Patriarchs*, when they saw *that*, they *described* the Creation, that it should not be quite forgotten, and that the *swinish* epicurean World might have a Looking-glass in the Creation, wherein they *might see* that there is a God, and that this Being of the World did not *so* stand from Eternity; whereby they might have a Glass to look into, and so *sear the bidden God*.

29. And it was the *chiefest* Instruction and *Doctrines* of the Patriarchs, before and after the Flood, that they *led* Men to the Creation; as *the whole Book of Job also drives at* that.

30. After these Patriarchs came the *wise Heathens*, who went somewhat *deeper* into the Knowledge of Nature. And I must need say, according to the Ground of the Truth, that they in their Philosophy and Knowledge did come even before the Face or Countenance of God, and yet could *neither see nor know* him.

31. Man was so altogether *dead* in Death, and so bolted up in the outermost Birth or Geniture in the dead Palpability; or else they could have thought, that in this Palpability, there must *needs be a divine Power* hidden in the Center, which had *so* created this Palpability, and moreover preserves, upholds, and rules the same.

32. Indeed they honoured, prayed to, or *worshipped* the Sun and Stars for Gods, but knew not how they were created, or came to be, or out of what they came to be: For they might well have thought, that they proceeded from something, and that *that* which created them, must needs be older and higher, or greater than *all the Stars*.

33. Besides, they had the Stones and the Earth for an Example, to show that they *must proceed* from something, as also Men, and all the Creatures upon the Earth. For all *give Testimony*, that there must needs be in these Things a mightier and greater *Power* at hand, which had so created all these Things, in that Manner as they are.

34. But indeed, why should I write much of the *Blindness* of the Heathens. Are not *our* Doctors, in their crowned Ornaments of Hoods and cornered Caps, *as blind as they*? They know indeed that there is a God, who has created all this, but they know not *where* that God is, or *how* he is.

35. When they would write of God, then they seek for him *without*, and *absent* from this World, only above in a Kind of Heaven, *as if* he was some Image, that may be likened to *something*. Indeed they *grant*, that that God rules all in this World with a Spirit; but his corporeal Propriety or *Habitation*, they will needs have in a certain Heaven aloft *many thousand Miles* off.

36. Come on ye *Doctors* if you are in the Right, then give Answer to the Spirit: I will ask you a few Questions. 1. What do you think stood in the Place of this World, before the Time of the World? Or, 2. *Out of what* do you think the Earth and Stars came to be? Or, 3. *What* do you think there is in the Deep above the Earth? Or, 4. From *whence* did the Deep exist? Or, 5. *How* do you think *Man* is the Image of God,

wherein God dwells? Or, 6. What do you suppose *God's Wrath* to be? Or, 7. What is *that* in Man which displeases God so much, that he torments and afflicts Man so, seeing he has created him? And 8. That he *imputes Sin* to Man, and condemns him to future Punishment? 9. Why has he created *that*, wherein, or wherewith Man commits Sin? Surely *that Thing* must be far worse. 10. For what Reason, and *out of what*, is that come to be? Or, 11. What is the Cause, or Beginning, or the Birth or Geniture of *God's fierce Wrath*, out of or from which, Hell and the Devil are come to be? Or, 12. *How comes it*, that all the Creatures in this World do bite, scratch, strike, beat, and worry one another, and yet Sin is imputed *only to Man*? Or, 13. *Out of what* are poisonous and venomous Beasts and Worms, and all Manner of Vermine come to be? Or, 14. *Out of what* are the holy Angels come to be? And 15. *What* is the *Soul* of Man? And lastly, 16. *What is the Great God himself*?

37. Give your direct and *fundamental* Answer to this, and demonstrate what you say, and leave off your verbal Contentions.

Now if you can demonstrate out of *all* your Books and Writings, 1. That you *know* the true and only God; and, 2. *How he is* in Love and Wrath: Also, 3. *What* that God is. And 4. If you can demonstrate, that God is *not in* the Stars, Elements, Earth, Men, Beasts, Worms, Leaves, Herbs and Grass, nor in Heaven and Earth; also that *all* this is not God himself, and that *my Spirit* is *false* and *wicked*; then I will be the first that will *burn* my Book in the Fire, and recall, and recant *all* whatsoever I have wrote, and will accurse it, and in all Obedience *willingly* submit myself to be instructed by you.

38. I do not say that I cannot err at all. For there are some Things, which are not *sufficiently* declared, and are described as if it was from a *Glimpse* of the great God, when the Wheel of Nature whirled about *too swiftly*, so that Man with his half dead and dull Capacity, or Apprehension, cannot *sufficiently* comprehend it; but what thou *findest not sufficiently* declared in one Place, thou wilt find it done in another; if not in this, yet in the other Books.

39. *Now thou wilt say*: It does not become me to ask *such* Questions; for the *Deity* is a Mystery, which no Man can search into.

Answer.

40. Hearken; if it does not become *me* to ask, then it does not become *thee* to judge *me*. Dost thou boast in the Knowledge of the Light, and art a *Leader* of the Blind, and yet art *blind* thyself? How wilt thou show the Way to the Blind? Must you *not both* fall, in your Blindness?

41. *But you will say*: We are not blind; for we well see the Way of the Light. Why then do you contend, or dispute about the Way of the Light, as if *none* can see it rightly? You teach others the Way, and you are *always* seeking after it yourselves, and so you *gripe in the Dark*, and discern it not. Or do you *suppose*, that it is Sin for any Man to ask after the Way?

42. O you blind Men! leave off your Contentions, and shed not innocent Blood; also do not lay waste Countries and Cities, to fulfil the Devil's Will; but put on the Helmet of Peace, gird yourselves with Love one to another, and practise Meekness: Leave off Pride and Covetousness, grudge not the different Forms of one another, also suffer not the Wrath-fire to kindle in you, but live in Meekness, Chastity, Friendliness and Purity, and then you are and live ALL in God.

43. For thou needest *not* to ask; *Where is God*? Hearken, thou blind Man; thou livest in God, and *God is in thee*; and if thou livest holily, then *therein* thou thyself art God. For wheresoever thou lookest, there is God.

* See ch. 41.
v. 139.

44. When thou beholdest the *Deep* betwixt the Stars and the Earth, *canst* thou say, that is *not* God, or there God is *not*? O, thou miserable corrupted Man! be instructed; for in the *Deep* above the Earth, where thou seest and knowest *nothing*, and sayest there is *nothing*, yet even *there* is the light-holy God in his Trinity, and is generating *there*, as well as in the high Heaven aloft above this World.

45. Or dost thou think, that he *departed* and went away from his Seat where he did sit from Eternity, in or at the Time of the Creation of this World? O no; that *cannot* be, for though He *would* himself do so, He cannot do it, for He himself is All: And as little as a Member of the Body can be rent off from itself, so little can God also be *divided*, rent, or *separated* from being *every where*.

46. But that there are so many Formings, Figurings, or Framings in him, is caused by his eternal Birth or Geniture, which first is threefold, and out of or from that Trinity, or Ternary, it generates itself *infinitely*, or immensely, inconceivably.

47. Of these Births or Genitures, I will here write, and show to the Children of the last World, *what God is*; *not* out of any Boasting or Pride, thereby to disgrace or reproach any Body! no; the Spirit will instruct thee meekly and *friendly*, as a Father does his Children; for the Work is not from ^a *my* fleshly Reason, but *the Holy Ghost's* ^b *dear Revelation*, or *breaking through* in the Flesh.

48. In my *own* Faculties or Powers I am *as blind a Man* as ever was, and am able to do nothing; but in the Spirit of God *my* ^c *innate Spirit sees through ALL*, but not always with long Stay or Continuance, only when the Spirit of *God's Love* breaks through my Spirit, then is the animated or *soulish* Birth or Geniture and the Deity one Being, one Comprehensibility, and one Light.

49. Am I *alone* only so? No, *but all Men are so*, be they Christians, Jews, Turks, or Heathens; in *whomsoever* Love and Meekness is, in *them* is also the Light of God. If *thou sayest*, No, this is not so;

Consider,

50. Do not the Turks, Jews, and Heathens *live* in the same Body, or Corporeity, wherein thou livest; and make use of that Power and *Virtue* of the same Body, which thou usest; moreover, they have even the same Body which thou hast, and the *same God* which is thy God, is *their God* also?

51. *But thou wilt say*: They know him not; also they honour him not.

Answer.

52. Yes, dear Man, now boast thyself that thou hast hit it well! *thou knowest* God indeed above others. Behold, thou blind Man, wherever Love rises up in Meekness, there the *Heart of God* rises up. For the Heart of God is generated in the meek Water of the kindled Light, be it in Man, or any where else without Man; it is *every where* generated in the Center, between the outermost and innermost Birth or Geniture.

53. And whatsoever thou dost but look upon, *there* is God, but the *Comprehensibility* stands in this World, in the Wrath, which the Devil has kindled; and in the hidden Kernel, in the Midst or Center of the Wrath, the Light or Heart of God is generated, *incomprehensibly* as to the Wrath, and so *each* of them remains in its Seat.

54. Yet notwithstanding, I do *no Way* approve or excuse the *Unbelief* of the Jews, Turks, and Heathens, and their stiff-necked Stubbornness, and their fierce Wrath, furious Malice, and *Hatred* against the Christians. No; these Things are *mere* Snares of the Devil, whereby he *allures* Men to Pride, Covetousness, Envy, and Hatred, that *he* may kindle in them the hellish Fire: Neither can I say, that these four Sons of the Devil are *not* domineering in *Christendom*, nay *indeed* in every Man.

55. *Now thou sayest*: What then is the *Difference* between Christians, Jews, Turks, and Heathens?

^a Or the Reason of my Flesh.

^c Or the Spirit that is generated, or rather regenerated in me.

Answer.

56. Here the Spirit opens both Doors and Gates; if thou wilt not see, then be blind.

57. I. The first Difference is, which God has always held and maintained, that all those who know what God is, and how they should serve him, that they should be able by their Knowledge to press through the Wrath into God's Love, and overcome the Devil: But if they do it not, then they are no better than those that know it not.

58. But if he that knows not the Way, presses through the Wrath into the Love, then is he like him who pressed through by his Knowledge. But those that persevere in the Wrath, and wholly kindle it in themselves, they are all alike, one and the other, be they Christians, Jews, Turks, or Heathens.

59. Or what dost thou suppose it is, wherewith Man can serve God?

¶ See v. 64.

60. If thou wilt dissemble with Him, and adorn or magnify thy Birth, then I suppose thee to be a very fine Angel indeed: ' But he that has Love in his Heart, and leads a merciful, meek, and lowly-minded Life, and fights against Malice and Hatred, and presses through the Wrath of God into the Light, he lives with God, and is one Spirit with God.

61. For God needs no other Service, but that his Creature, which is in His Body, does not slide back from Him, but be holy, as He is.

62. Therefore also God gave the Law to the Jews, that they should diligently study and endeavour after meek Holiness and Love, that thereby all the World might have them for their Looking-glass or Mirror. But when they grew proud, and boasted in their Birth, instead of entering into Love, they turned the Law of Love into Sharpness of Wrath; then God removed their Candlestick, and went to the Heathens.

63. II. Secondly, There is this Difference betwixt the Christians, Jews, Turks, and Heathens, that the Christians know the Tree of Life, which is CHRISTUS, CHRIST, who is the Prince of our Heaven and of this World, and rules in all Births or Genitures as a King in God his Father, and Men are his Members.

64. And now Christians know how they may, by the Power of this Tree, press out from their Death through his Death, to him into his Life, and reign and live with him, wherein they also with their pressing through with their new Birth, out from this dead Body, may be, and are with him in Heaven.

65. And though the dead Body is in the Midst or Center of Hell among all the Devils, yet, notwithstanding, the new Man reigns with God in Heaven, and the Tree of Life is to them a strong Gate, through which they enter into Life: But of this thou shalt find more largely in its proper Place.

Now observe,

66. Moses writes, that God said; Let there be Lights in the Firmament of Heaven, which should therein give a Light to the Earth, and divide or distinguish Day and Night; also make Years and Times or Seasons.

¶ See ch. 21.
v. 1, 11. ch.
26. v. 122,
123. and ch.
23. v. 14, &c.

67. This Description shows, that the first Writer did not know what the Stars are, though he was capable of understanding the Right, or Law of God, and has taken hold on the Deity at the Heart, and looked upon or had respect to the Heart, to consider what the Heart and Kernel of this Creation is; and the Spirit kept the astral and outermost dead Birth or Geniture hid from him, and did only drive him in Faith to the Heart of the Deity.

68. Which is also the principal Point most necessary for Man: For when he lays hold on true Faith, then he presses through the Wrath of God, through Death into Life, and reigns with God.

69. But

69. But seeing Men now at the End of this Time do listen and long very much after the Root of the Tree, through which Nature shows, that the Time of the Discovery of the Tree is at Hand, therefore the Spirit will show it to them. And the whole Deity will reveal itself, which is the Day-spring, Dawning, or Morning-redness, and the Breaking-forth of the great Day of God, in which, whatsoever is generated from Death, to the Regeneration of Life, shall be restored and rise again.

70. Behold, when God said, Let there be Light, then the Light in the Powers of Nature, or the seven Spirits of God, rose up, and the Firmament of Heaven, which stands in the Word, in the Heart of the Water, between the astral and outermost Birth or Geniture, was closed or shut up, by or with the Word and Heart of the Water, and the astral Birth is the Place of the Parting-mark or Limit, which stands half in Heaven, and half in the Wrath.

71. For from or out of that half Part of the Wrath, the dead Birth generates itself continually, and out of the other half Part, which reaches with its innermost Degree, even into the innermost Heart and Light of God, the Life generates itself now continually through Death, and yet the astral Birth or Geniture is not two, but one Body.

72. But when in these two Days the Creation of Heaven and of Earth was completed, and that the Heaven was made in the Heart of the Water, for a Difference or Distinction between the Light of God, and the Wrath of God, then on the third Day, through the Terror or Crack of the Fire-flash, which rose up in the Heart of the Water, and presses through Death, incomprehensibly as to Death, there sprung up all Manner of Ideas, Forms, and Figures, as was done before the Time of the kindled Wrath.

73. But seeing the Water, which is the Spirit of the astral Life, stood in the Midst or Center of Wrath, and also in Death, thereupon also every Body formed itself as the Birth or Geniture to Life and Mobility was.

Of the Earth.

74. But now the Earth was the Salitter, which was cast up out of the innermost Birth, and stood in Death: But when the Fire-flash, through the Word, rose up in the Water, then it was a Terror or Crack, from which existed the Mobility in Death; and that Mobility in all the seven Spirits, is now the astral Birth or Geniture.

The Depth. Understand this right.

75. Now when on the third Day the Fire-flash in the Water of Death had kindled itself, then the Life pressed forth quite through the dead Body of the Water and of the Earth.

76. But yet the dead Water and Earth comprehend no more than the Flash, or Terror, or Crack of the Fire, through which their Mobility exists: But the Light which rises up very softly, gently, or meekly in the Fire-flash, that neither the Earth, nor the dead Water can comprehend.

77. But it retains its Seat in the Kernel, which is the Unctuousity or Fatness, or the Water of Life, or the Heaven; for it is the Body of Life, which the Death cannot comprehend, and yet it rises up in the Death.

78. Neither can the Wrath take hold of it or apprehend it, but the Wrath remains in the Terror or Crack of the Fire-flash, and makes the Mobility in the dead Body of the Earth and the Water.

79. But the Light presses in very gently after, and forms the Birth, which through the Terror or Crack of the Fire-flash has got its compacted Body.

Of the Growths or Vegetables of the Earth.

80. When now the *wrathful* Fire-flash awakened, and rouzed up the Spirits of Nature, which stand in Death in the Earth, and made them moveable by its fierce Terror or Crack, then the Spirits begun, according to their peculiar *divine* Right, to generate themselves, as they *had done* from Eternity, and form, figure, or frame a Body together, according to the innate instant Qualities of *that* Place.

81. Now that Kind of *Salitter* which in the Time of the Kindling of the Wrath *died* in Death, as it did qualify or operate at that Time, in the innate ^a instant Life of the seven Spirits of God, so also it *did* rise again in the Time of the Regeneration in the Fire-flash, and is not become any *new* Thing, but only another Form of the Body, which stands in the Comprehensibility or *Palpability* in Death.

82. But now *the Salitter* of the Earth and of the Water is *no more* able to change or alter itself in its dead Being, and show forth itself infinitely, as it did in the heavenly Place or Seat; but when the qualifying or fountain Spirits form the Body, then it rises up in the Power and Virtue of the *Light*. And the *Life* of the Light breaks through the Death, and generates to it another Body out of Death, which is not *conformable* to, or of the Condition of the Water, and the dead Earth; also it does not get *their* Taste and Smell, but the Power of the Light presses through, and tempers or mixes itself with the Power of the Earth, and takes from Death its *Sting*, and from the Wrath its poisonous venomous Power, and presses forth up together in the Midst or Center of the Body, in the Growth or Vegetation, as a *Heart* thereof.

83. *And herein sticks now the Kernel of the Deity in the Center in its Heaven, which stands bidden in the Water of Life, if thou canst now apprehend or lay hold of it.*

Of the Metals in the Earth.

84. The *Metals* have the same Substance, Condition, and Birth or Geniture, as the *Vegetables* upon the Earth have. For the Metals or mineral Oars, at the Time of the Kindling of the Wrath in the innate instant Wheel of the seventh Nature-Spirit, stood in the Fabrick, *Work* or Operation of the Love, wherein the meek Beneficence or Well-doing generates itself *behind* the Fire-flash; wherein the holy Heaven stands, which in this Birth or Geniture, when the *Love* is predominant, presents or shows forth itself in such a gracious, amiable, and blessed Clarity or Brightness, and in such beauteous Colours, like Gold, Silver, and precious Stones.

85. But Silver and Gold in the dead *Palpability* or *Tangibility* are but as a dark Stone, in Comparison of the Root of the heavenly Generating; but I set it down here only, that thou mayest know from *whence* it has its Original.

86. But seeing it has been the most excellent rising up, and generating, in the holy heavenly Nature, therefore also it is loved by Man above all other in this World. For Nature has indeed *wrote* in Man's Heart, *that it is* better than other Stones and Earth; but Nature could *not* reveal or manifest to him the Ground thereof, from whence it is come or proceeded, *whereby* now thou mayest observe the Day-spring or Morning-redness.

87. There are many several Sorts of mineral Oars, according as the *Salitter* in Nature's Heaven was *predominant* at its Rising up in the Light of Love: For every qualifying or *radical* Spirit in the heavenly Nature contains the Property or Kind of *all* the qualifying or fountain Spirits, for it is ever infected, or affected with the other, from whence the Life and the unsearchable Birth or Geniture of the Deity exists: But

yet it is predominant as to its own Power, and that is its own Body, from whence it has the Name,

88. But now every qualifying or fountain Spirit has the Property of the whole or total Nature, and its Fabrick or *Work*, at the Time of the Kindling of the Wrath, was together also incorporated in Death; and out of every Spirit's Fabrick or Work, Earth, Stones, mineral Oars, and *Water* came to be.

89. Therefore also in the Earth there are *found*, according to the Quality of each Spirit, mineral Oars, Stones, Water, and Earth; and therefore it is that the Earth is of so many *various* Qualities, all as each qualifying or fountain Spirit, with its innate instant Birth or Geniture, was at the *Time* of the Kindling.

90. Nature has likewise manifested or *revealed* so much to Man, that he knows how he may melt away the strange or heterogeneous Matter from every qualifying or fountain Spirit's strange infected innate Birth or Geniture; whereby that qualifying or fountain Spirit might remain Chief in its own Primacy.

91. You have an *Example* of this in Gold, and in Silver, which you cannot make to be pure or fine Gold or Silver, unless ¹*it be melted seven Times in the Fire*. But when that is done, then it remains in the middle or *central Seat* in the Heart of Nature, which is the Water, sitting in its own Quality and Colour. ¹Psalm 12. 6.

92. I. First, the *astriugent* Quality, which holds the *Salitter* captive in the hard Death, must be melted away, which is the gross stoney *Dross*.

93. II. Then secondly, the *astriugent* Death of the Water is to be separated, from which proceeds a poisonous venomous Water of Separation or *Aquafortis*, which stands in the Rising up of the *Fire-flash* in Death, which is the evil Malignant, even the very worst Source of all in Death, even the *astriugent* and bitter *Death* itself; for this is the Place where the Life, which exists in the sweet Water, ²died in Death: And that separates itself now in the *second* Melting. ²Or died the Death.

94. III. Thirdly, the *bitter* Quality, which exists in the Kindling of the Water in the *Fire-flash*, is melted away, for that is a Rager, Raver, Tyrant, and Destroyer. Also no Silver nor Gold *can* subsist, if that be not *killed* or mortified, for it makes all dry and brittle, and presents or shows forth itself in several Colours; for it rides through all Spirits, *assuming* the Colours of all Spirits.

95. IV. Fourthly, the *Fire-Spirit* also, which stands in the horrible Anguish and Pangs of Life, must be also melted away, for it is a continued Father of the *Wrath*, and out of or from that is generated the *bellish* Woe.

96. Now when the *Wrath* of these four Spirits is *killed*, then the mineral oary *Salitter* stands in the Water like a tough Matter, and looks like that Spirit which is predominant in the mineral Ore; and the Light, which stands in the *Fire*, ¹colours it according to its own Quality, be it Silver, or Gold. ¹Or tinctures.

97. And now this Matter in the fourth Melting looks like Silver or Gold, but it is not yet ^m*fixed*, nor is it tough or malleable, and pure enough; its Body indeed is *sub-* ^m*substant* *sistent*, but not the Spirit.

98. V. Now when it is melted a fifth Time, then the *Love-Spirit* rises up in the Water through the *Light*, and makes the dead Body living again, so that the Matter, which remained in the first four Meltings, gets Power or *Strength* again, which was the proper own of that qualifying or fountain Spirit, which was predominant in this mineral Oar.

99. VI. Now when it is melted the sixth Time, then it grows somewhat *harder*, and then the *Life* moves, which is risen up in the Love, and stirs itself. And from this Stirring exists the *Tone* in the Hardness, and the mineral Oar gets a clear *Sound*, for the hard and dead Beating, or Noise of the bitter fiery Matter, is gone away.

• Den Alchimisten.

• Or making.

100. In this sixth Melting, I hold to be the *greatest* Danger for Chemists about the *preparing* of their Silver and Gold. For there belongs, and is required, a very subtile Fire for it, and it may soon be burnt and made dead or deaf; and it becomes very dim or blind, if the Fire be *too* cold.

101. For it must be a middle or mild Fire, to keep the Spirit in the Heart from rising, it must be gently *Simpering*, then it gets a very sweet and meek ringing Sound, and continually rejoices, *as if* it should now be kindled again in the Light of God.

102. But if the Fire be *too hot* in the fifth and sixth Melting, then the new Life, which has generated itself in the Love in the Rising up of the Light's Power out of the Water, is kindled again in the *Fierceness* in the Wrath-fire, and the mineral Oar becomes a burnt Scum and *Dross*, and the Chemist has *Dirt* instead of Gold.

103. VII. Now when it is melted the seventh Time, then there belongs and is required yet a *more* subtile Fire, for therein the Life rises up, and *rejoices* in the Love, and will show forth itself in Infinity, as it had done in Heaven *before* the Time of the Wrath.

104. And in this Motion it grows *unctuous* or fat, and luscious or luxuriant; it increases and spreads itself, and the highest Depth generates itself very joyfully out of or from the *Heart* of the Spirit, just as if it would begin an *angelical Triumph*, and present or show forth itself infinitely in *divine* Power and Form, according to the Right of the Deity: And thereby the Body gets its greatest Strength and Power, and the Body colours, or tinctures itself with the *highest Degree*, and gets its true Beauty, Excellence, and Virtue.

105. And now, when it is *almost* made, then it has its true Virtue and Colour, and there is only *one* Thing wanting, that the Spirit cannot elevate itself with its *Body* into the Light, but must remain to be a dead Stone; and though indeed it be of *greater* Virtue than other Stones, yet the *Body* remains in Death.

106. *And this now is the earthly God of blind Men*, which they love and honour, and leave the living God, who stands hidden in the Center, sitting in his Seat. For the dead Flesh comprehends only a *dead God*, and longs also only after such a dead God. *But it is such a GOD, as has thrown many Men headlong into Hell.*

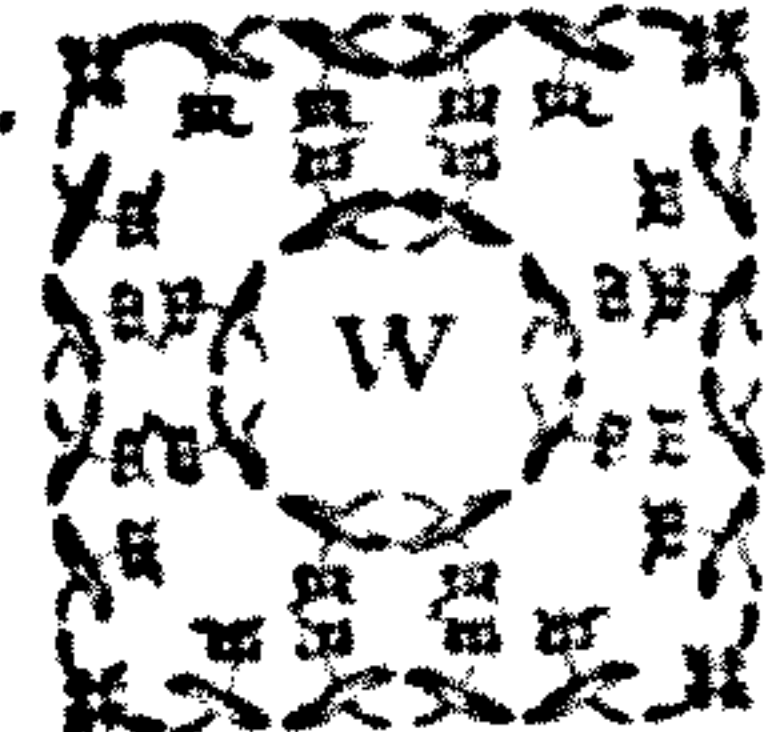
107. Do not take me for a Chemist, for I write only in the *Knowledge* of the Spirit, and not from Experience. Though indeed I could here show *something* else, *viz.* in *how many* Days, and in *what Hours* these Things must be prepared; for Gold cannot be made in one Day, but a whole Month is requisite for it.

108. But it is not my Purpose to make *any* Trial at all of it, because I know not how to *manage* the Fire; neither do I know the Colours or Tinctures of the qualifying or fountain Spirits in their outermost Birth or Geniture, which are *two* great Defects; but I know them according to (another,) or the regenerate Man, which stands *not* in the Palpability.

109. At the Description of the *SUN* you will find more and deeper Things concerning it: My Intention is only to describe the whole or *total Deity*, as far as I am capable in my Weakness to apprehend, *viz.* how *that* is in Love and Wrath, and how it generates itself now at present *in this* World. *You shall find more concerning Jewels and precious Stones at the Description of the seven Planets.*

The Twenty-third Chapter.

Of the Deep above the Earth.

1. HEN Man beholds the *Deep* above the Earth, he sees nothing but *Stars* and *Clouds* of Water, and then he thinks, sure there must be another Place, where the Deity presents or shows forth itself, together with the *heavenly* and *angelical* Government: He will needs have the *Deep* together with its Regimen or Dominion *separated* from the Deity; for there he sees nothing but *Stars*; and the Regimen or Dominion *between*, is Fire, Air, and Water.

2. Then presently he thinks God has made this thus, out of or from his *predestinate Purpose*, out of *nothing*: How then *can* God be in this Being? Or, *can* that be God himself? He continually imagines, that this is only a *House*, wherein God rules and dwells by his *Spirit*. God cannot be such a God, whose Being consists in the Power of *this* Government, or Dominion.

3. Many will dare to say, What *Manner of God* would that be, whose Body, Being, and Power or Virtue, stands or consists in Fire, Air, Water and Earth?

4. Behold! thou unapprehensive Man, I will show thee the true *Ground* of the Deity. If this whole or universal Being be not God, *then* thou art not God's Image. If he be any other, or strange God, then thou hast *no Part* in him: For thou art created out of this God, and livest *in* this very God, and this very God continually gives thee Power or Virtue, and Blessing, also Meat and Drink *out of himself*; also all thy Knowledge stands in this God, and when thou *dies*t, then thou art *buried* in this God.

5. Now, if there be any *other* or strange God without, and besides this God, who then shall make *thee* living again out of this God, in whom thou shalt be departed and turned to *Dust*? How shall that strange God, out of whom thou art *not* created, and in whom thou didst *never* live, bring thy Body and Spirit *together again*?

6. Now if thou art ^p of any *other* Matter than God himself, *how* canst thou then be his Child? Or *how* can the *Man* and *King* Christ be God's bodily or corporeal Son, whom he has generated or begotten out of his *Heart*? p Or of any other Materials.

7. Now, if his Deity be *another* Being, Substance, or Thing, than his Body, then there must be a twofold Deity in him; his Body *would* be of or from the God of this World, and his Heart would be of or from the *unknown* God.

8. O, *thou Child of Man!* open the *Eyes* of thy Spirit, for I will show thee here the *right and real proper Gate* of the Deity, as indeed that *very one only God* will have it.

9. Behold! *that* is the true one only God, out of whom thou art created, and *in whom* thou livest; and when thou beholdest the *Deep* and the *Stars*, and the *Earth*, then thou beholdest thy God, and in that same thou livest, and also art, or *hast* thy Being therein, and that same God governs or rules thee also, and out of or from that same God also thou hast *thy Senses*, and thou art a Creature out of or from him and in him; else thou hadst been *nothing*, or wouldst never have been.

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

11. When thou beholdest the *Deep*, the *Stars*, the *Elements*, and the *Earth*, then thou *comprehendest not* with thy *Eyes* the bright and clear Deity, though indeed it is

there and in them; but thou seest and comprehendest with thy Eyes, first Death, and then the Wrath of God, and the hellish Fire.

12. But if thou raisest thy *Thoughts*, and considerest *where* God is, then thou apprehendest the astral Birth or Geniture, where Love and Wrath move one against another. But when thou drawest up the *Faith* in God, who rules in *Holiness* in this Government or Dominion, then thou breakest through Heaven, and apprehendest or layest hold on God at his *holy* Heart.

13. Now when this is done, then thou art as the whole or *total* God is, who *himself* is Heaven, Earth, Stars, and the Elements, and hast also such a Regimen or Dominion in thee, and art also such a Person, as the *whole* God in the Place of this World is.

14. Now thou sayest: How shall I understand this? For the Kingdom of God and the Kingdom of Hell and of the Devil are *distinct* one from another, and *cannot* be one Body. Also the Earth and Stones are *not* God; nor the Heaven, Stars and Elements; *much less* can a Man be God; for if so, he could not be *rejected* by God. Here I will tell thee the Ground of all by *Degrees*, one Thing after another; therefore keep the Question in Mind.

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

15. Before the Times of the created Heavens, the Stars and the Elements, and before the Creation of *Angels*, there was *no* such Wrath of God, no Death, no Devil, no Earth nor Stones, neither were there any Stars. But the Deity generated itself very *meekly* and lovingly, and formed, framed, and figured itself in Ideas, Shapes, and Images, which were incorporated according to the qualifying or fountain Spirits in their generating, *wrestling*, and rising up, and *passed away again* also through their Wrestling, and figured or framed themselves into another Form or Condition, all according to the Primacy or *Predominance* of each qualifying or fountain Spirit, as you may read before.

16. But observe here rightly the earnest and *severe* Birth or Geniture, out of which the Wrath of God, Hell and Death, are come to be, which indeed have *been* from Eternity in God, but ¹ *not accensibile nor capable of being elevated*.

¹ Not kindled or domineering.

17. For the whole or total God stands in *seven* Species or Kinds, or in a sevenfold Form or Generating; and if these Births or Genitures were not, then there would be neither God, nor Life, nor Angel, nor any Creature.

18. And *these* Births or Genitures have *no* Beginning, but have so generated themselves from Eternity; and as to this Depth, God *himself* knows *not* what He is: For He knows *no* Beginning of Himself, also he knows *not* any Thing that is like Himself, as likewise He knows *no* End of Himself.

19. *These* seven Generatings in all are *none* of them the first, the second, or the third, or last, but they are all Seven, every one of them, both the first, second, third, fourth, and last. Yet I must set them down one after another, according to a *creaturely* Way and Manner, otherwise thou couldst not understand it: For the Deity is as a Wheel with seven Wheels made one in another, wherein a Man sees *neither* Beginning nor End.

Now observe,

20. I. *First*, there is the *astringent* Quality, which is *always* generated from the other six Spirits, which in *itself* is hard, cold, sharp like Salt, and yet *far* sharper. For a

Creature cannot sufficiently apprehend its Sharpness, seeing it is not *singly* and alone in a Creature; but according to the Manner and Kind of the kindled hellish Quality, I know *how* it is: This astringent sharp Quality attracts or draws together, and in the divine Love holds or *retains* the Forms and Images, and *dries* them so, that they subsist or are *fixed*.

21. II. The *second* Generating is the *sweet Water*, which is generated *also* out of all the six Spirits; for it is the Meekness, which is generated out of the other six, and presses itself forth in the astringent Birth or Geniture, and *always* kindles the astringent again, and then quenches and *mitigates* it, that it be not too much astringent, as it might be in its own Sharpness, if it was *not* for the Water.

22. III. The *third* Generating is the *Bitterness*, which exists out of the Fire in the Water; for it rubs and vexes itself in the astringent and sharp Coldness, and makes the Coldness moveable, from whence *Mobility* exists.

23. IV. The *fourth* Generating is the Fire, which exists from the Mobility or Rubbing in the astringent Spirit, and that is now sharp *Burning*, and the Bitter is Stinging and Raging. But when the Fire-Spirit rubs itself thus ragingly in the astringent Coldness, then there is an anxious *horrible* Quaking, Trembling, and sharp opposite contentious Generating.

Observe here the Depth.

24. I speak here as to the Kind and Manner of the Devil, as if the Light of God had not yet kindled itself in these four Kinds; and as if the Deity had a Beginning; I can no other or nearer Way offer it to your Judgment, that you may understand it.

25. In this fourth Rubbing is a very hard, and most horrible sharp and *fierce* Coldness, like a refined, melted, and very cold Salt-water, which yet is *not* Water, but such a hard Kind of Power and Virtue, as is like Stones.

26. There is also *therein* a Raging, Raving, Stinging, and Burning, and that Water is continually as a dying Man, when Body and Soul are parting asunder, a most *horrible* Anxiety, a woeful painful Birth or Geniture.

27. O Man! Here consider thyself, here thou seest, from whence the Devil and his fierce wrathful Malice has its Original, as also God's Wrath, and the bellish Fire, also Death and Hell, and eternal Damnation. Ye Philosophers, observe that!

28. Now when *these four* Generatings rub themselves one upon another, then Heat gets the Primacy and Predominance, and kindles itself in the sweet Water, and then instantly the Light rises up.

Understand this rightly.

29. When the Light kindles itself, then the Fire-Terror or *Crack* comes forth *first*, as when you strike upon a Stone, the Fire-Crack is first, and then the Light first conceives itself from the Fire-Crack.

30. Now the *Fire-Crack* in the Water goes through the astringent Quality, and makes it moveable, but the Light generates itself in the *Water*, and becomes *shining* Light, and is an impalpable, meek, and most richly loving Being, which neither I nor any other Creature can sufficiently write or speak of, but I *stammer* only like a Child, which would fain learn to speak.

31. That same Light is generated in the *Midst* or *Center* out of these four *Species*, out of the Unctuousness or Fatness of the sweet Water, and replenishes the whole Body of this Generating. But it is such a meek, pleasing, *well-doing*, good-smelling, and well-tasting Relish, that I know *no Similitude* to liken it to, but where Life is generated in the *Midst* or *Center* of Death; or as if a Man did sit in a huge scorching hot flaming Fire, and was suddenly snatched out from thence, and set in such a very exceeding easy

Place of Refreshment, where instantly all the smarting scalding Pains, which he felt before by the *Burning* of the Fire, should suddenly pass away, and he be put into such a pleasing Temper and *Soundness*. Just so the Generating of the four Kinds or Species are set, or put into such a *soft* and meek Welldoing, and Refreshment, *as soon* as the Light rises up in them. *Thou must understand me here right.*

32. I write, and mean it, in a creaturely Kind and Manner, as if a Man had been the Devil's Prisoner, and was *suddenly* removed out of the hellish *Fire* into the *Light* of God.

33. For the Light has had no Beginning in the Generating of God, but has shined or given Light *so* from Eternity in the Generating, and God *himself* knows no Beginning therein.

34. *Only the Spirit here sets open for thee the Gates of Hell*, that thou mayest see what is the Condition of the Devils and of Hell, and what the Condition of Man is, when the divine Light *extinguishes* in him, so that he sits in the Wrath of God, and then he *lives* in such a Generating, in such an Anguish, Smarting, Pains, Woe and Misery.

35. Neither can I declare it unto thee in any other Manner; for I must write so, *as if the Generating, or Geniture of God had or took a Beginning, when Things came to be thus; but I write here really true, and precious dear Words, which the Spirit alone understands.*

Now observe the Gates of God.

36. The *Light*, which generates itself from the Fire, and becomes shining in the Water, and replenishes or fills the whole Geniture, and enlightens it, and mitigates it, *that is the true Heart of God, or Son of God*; for he is *continually* generated out of the Father, and is another *Person* than the Qualities and Geniture of the Father.

37. For the Generating, or Geniture of the Father *cannot* catch or comprehend the Light, and use it to its Generating, but the Light *stands* by itself, and is not comprehended by any Geniture, and it replenishes and enlightens the whole Geniture, viz. *the only begotten Son of the Father. And this Light I call, in the human Birth or Geniture, the animated or soulish Birth, ["understand the Image, which budded forth out of the Effences of the Soul, according to the Similitude of God;"]* or the Soul's Birth or Geniture which qualifies, mixes, or unites with this animated or soulish Birth or Geniture of God; and *herein* is Man's Soul *one Heart* with God; but *that is* when it stands in this *Light*.

38. V. The *fifth* Generating in God, is when this *Light* thus very gently, mildly, and amiably presses through the first four Births or Generatings, and then it brings along with it the Heart, and most pleasant *lovely* Power and Virtue of the sweet Water, and so when the sharp Births or Genitures taste of it, then are they very meek, and *richly full* of Love, and it is as if continually the Life did rise up in and from Death.

39. *There* each Spirit tastes of the other, and gets mere *new* Strength and Power, for the astringent Quality grows now very pliable and yielding, because it is mitigated by the Power of the Light that springs out of the sweet Water, and in the Fire the meek Love rises up, for it *warms* the Coldness, and the sweet Water makes the *sharp* Taste very pleasant, lovely, and mild.

40. And so in the sharp and fiery Births or Generatings, there is nothing but a mere *Longing* of Love, a Tasting, friendly affecting, gracious, amiable, and blessed Generating; there is nothing but mere Love, and all Wrath and Bitterness in the Center is *bolted up* as in a strong Hold. This Generating is a very meek beneficial Welldoing, and the bitter Spirit now is the *living* Mobility.

41. VI. Now the *sixth* Generating in God, is *when* the *Spirits* in their Birth or Geniture thus *taste* one of another, for then they become very full of *Joy*: For the Fire-flash,
or

or the Sharpness out of or from the Birth or Geniture, rises up aloft, and moves as the Air in this World does.

42. For when one Power or Virtue *touches* the other, then they taste one another, and become very full of Joy; for the Light becomes generated out of all the Powers, and presses again through all the Powers; whereby and wherein the *rising Joy* generates itself, from whence the *Tone* or *Tune* exists.

43. For from the Touching and Moving, the living Spirit generates itself, and that same Spirit presses through all Births or Generatings, very *inconceivably* and incomprehensibly to the Birth or Geniture, and is a very richly joyful, pleasant, lovely Sharpness, like melodious sweet Music. Melody or Music.

44. And now when the Birth generates, then it *conceives*, or apprehends the Light, and speaks, or inspires it again into the Birth or Geniture through the moving Spirit. *And this moving Spirit is the Third Person in the Birth or Geniture of God, and is called God the Holy Ghost.*

45. VII. The *seventh* Generating is, and keeps its Birth or Geniture, and *Forming*, in the Holy Ghost, and so when that goes through the sharp Births or Genitures, then it goes forth with the *Tone*, and so forms and *images* all manner of Figures, all according to the Wrestling of the sharp Births, or Genitures one with another.

46. For they wrestle in the Birth or Geniture *continually* one with another, like a loving Play or Scene, and according as the Birth or Geniture is with the *Colours* and Taste in the Rising up, so are the *Figures* also imaged.

47. *And this Birth or Geniture now is called GOD the Father, Son, and Holy Ghost:* And neither of them is the first, and neither of them is the last; though *I make* a Distinction, and set the one after the other, yet neither of them is the first or the last, but they have all been from Eternity thus seated in the same *Equality* of Being.

48. I must write by *this Way of Distinction*, that the Reader may understand it; for I cannot write mere heavenly Words, but must write human Words. Indeed all is rightly, truly, and faithfully described: *But the Being of God consists only in Power, and the Spirit only comprehends it, and not the dead or mortal Flesh.*

49. *And thus thou mayest understand what manner of Being the Deity is, and how the three Persons in the Deity are. Thou must not liken the Deity to any Image; for the Deity is the Birth or Geniture of all Things.* And if there were not in the first four Species or Kinds the sharp Birth or Generating, then there would be no Mobility, neither could the Light kindle itself, and generate the Life.

50. But now this sharp Birth or Geniture is the *Original* of Mobility and of Life, as also of the Light, from whence exists the *living and rational Spirit*, which distinguishes, forms, and images all in this Generating.

51. For the astringent cold Birth or Geniture is the *Beginning* of all Things, which is astringent, severe, contracting, and retentive, and forms and contracts the Birth together, and makes the Birth thick or solid, so that out of it *Nature* comes to be; and hence Nature and Comprehensibility has its Original in the whole Body of God.

52. Now *this Nature* is as a *dead* unintellectual Being, and stands or consists not in the Power of the Birth or Geniture, but is a Body, wherein the Power generates.

53. But it is the Body of God, and has all Power as the whole Geniture has, and the generating Spirits take their Strength and Power out of, or from the *Body* of Nature, and continually generate again, and the astringent Spirit continually compacts or draws it together, and dries it; and thus the Body subsists, and the generating Spirits also.

54. Now the other Birth or Geniture is *the Water*, which takes its Original in the *Body of Nature*.

Observe;

55. Now when the Light shines *through* the astringent contracted Body of Nature, and mitigates it, then the mild beneficent *Well-doing* generates itself in the Body, and then the hard Power grows very mild, and melts as Ice in the Heat of the Sun, and is *extenuated* or rarefied as Water is in the Air; and yet the Stock of Nature as to the heavenly Comprehensibility *remains* standing.

56. For the astringent and Fire-Spirit holds it fast, and the meek Water, which melts from the Body of Nature in the Kindling of the Light, that goes through the *severe* and earnest, cold and fiery Birth or Geniture, and is very sweet, pleasant, and lovely.

57. Whereby now the earnest and *austere* Birth or Geniture is refreshed; and when it tastes thereof, it grows capable to be raised up, and *rejoices*, and also is a joyful rising up, wherein the Life of Meekness generates itself.

58. For *this is the Water of Life*, wherein the Love in God, as also in Angels and Men, generates itself: For it is all of one Sort of Power, Virtue, and Birth or Geniture.

59. And now when the Births or Genitures of the Powers taste the Water of Life, then they quake or tremble for very Love-Joy, and that Trembling or Moving, which rises up in the Midst or Center of the Birth or Geniture, is *bitter*. For it rises up swiftly out of the Birth, when the Water of Life comes into the Birth or Geniture; like a joyful Leaping or Springing up of the Birth.

60. But seeing it rises up so swiftly, that the Birth elevates itself so suddenly *before* it be fully affected with the Water of Life, thereupon that Terror or Crack keeps its Bitterness which it has out of or from the *austere* Birth; for the Beginning or inceptive Birth or Geniture is very austere, cold, fiery, and astringent.

61. Therefore also is the Terror or Crack now so *swelling* and trembling; for it moves the whole Birth, and rubs itself therein, till it kindles the Fire in the hard Fierceness, from whence the Light takes its Original. And then the trembling Crack becomes enlightened with the *Meekness* of the Light, and goes in the Birth or Geniture up and down, and cross-ways, both upwards and downwards, like a Wheel made with *seven* Wheels one in another.

62. In this pressing through and turning about exists the *Fane*, according to the Quality of each Spirit; and always one Power affects the other, for the Powers are as *loving Brethren* in one Body; and the Meekness rises up; and the Spirit generates and shows itself infinitely.

63. For that Power, which in the *Turning about* shows itself the Strongest in the Generating, according to that Power, Manner, and Colour, the *Holy Ghost* also images, shapes, or frames the Figures in the Body of Nature.

64. Thus thou seest, that *none* of the Powers is the first, also none the second, third, fourth, or last; but the last generates the first, as well as the first the last, and the middlemost takes its Original from the last, as also from the first, as well as from the second, third, or any of the rest.

65. Thou seest also, that Nature cannot be *distinguished* from the Powers of God, but is all one Body.

66. The Deity, that is, the holy Power of the Heart of God, is generated *in Nature*, and so also the Holy Ghost exists or goes forth out of the Heart of the Light *continually*, through all the Powers of the Father, and figures all, and images or frames all.

67. This Birth or Geniture is now in *three* distinct *Parts*, every one being several and *total*, and yet *neither* of them is divided asunder from the other.

The Gate of the Holy Trinity.

68. *The whole Birth or Geniture, which is the Heaven of all Heavens, as also this World, which is in the Body of the whole, as also the Place of the Earth and of all Creatures, and whatever thou canst think on, all that together is God the Father, who has neither Beginning nor End, and wheresoever and whatsoever thou thinkest upon, even in the smallest Circle that can be imagined, is the whole Birth or Geniture of God, perfectly, incessantly, and irresistibly.*

69. *But if in a Creature, or in any Place, the Light be extinguished, then is the austere Birth or Geniture there, which lies hid in the Light in the innermost Kernel: And this now is one Part.*

70. *The second Part, or the second Person, is the Light, which is continually generated from or out of all Powers, and enlightens again all the Powers of the Father, and has the Fountain of all Powers; but is therein distinguished from the Father as a singular Person, in that it cannot comprehend the Birth or Geniture of the Father, and yet is the Father's Son, which is always generated from or out of the Father: An Instance whereof you have in all the kindled Fires in this World; do but consider of it.*

71. *And the Father loves this his only begotten or innate Son therefore so heartily, because he is the Light and the meek beneficent Well-doing in his Body, through whose Power the Father's Joy and Delight rises up.*

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

73. *Observe here, ye Jews, Turks, and Heathens, for it concerns you; to you here are opened the Gates of God, harden not yourselves, for now is the acceptable Time.*

74. *You are not forgotten of God at all, but if you convert, then the Light and Heart of God will rise up in you, as the bright Sun at Noon-day.*

75. *This I write in the Power and perfect Knowledge of the great God, and I understand his Will herein very well. For I live and 'am in him, and spring up with this Work and Labour out of his Root and Stock, and it must be so: Only take thou Heed, if thou blindest thyself, then there is no Remedy more; neither canst thou say, thou knewest not of it, therefore arise, for the Day breaks!*

^t Or have my Being in him.

76. *The third Diversity, or the third Person in the Being of God, is the moving Spirit, which exists from the rising up in the Terror or Crack, where Life is generated, which now moves in all Powers, and is the Spirit of Life; and the Powers can no more comprehend him, or apprehend him, but he kindles the Powers, and by his Moving makes Figures and Images, and forms them according to that kind and manner, as the wrestling Birth stands in every Place.*

77. *And if thou art not wilfully blind, thou mayest know, that the Air is that very Spirit, but in the Place of this World Nature is kindled therein very swelling in the Wrath-fire, which Lord Lucifer effected, and the Holy Ghost, who is the Spirit of Meekness, lies hidden therein in his Heaven.*

78. *Thou needest not to ask, where that Heaven is. It is in thy Heart, do but open it, the Key is here shown to thee.*

79. *Thus there is one God and three distinct Persons one in another, and neither of them can comprehend, or withhold, or fathom the Original of the other, but the Father generates the Son, and the Son is the Father's Heart, and his Love and his Light, and is an Original of Joy, and the Beginning of all Life.*

80. And the *Holy Ghost* is the Spirit of Life, and a Former, Frammer and Creator of all Things, and a *Performer* of the Will in God, that has formed and created out of or from the Body, and in the Body of the Father, all Angels and Creatures, and holds and forms all *still* daily, and is the Sharpness and the living Spirit of God. *And as the Father speaks or expresses the Word out of or from his Powers, so the Spirit forms or frames them.*

Of the great Simplicity of God.

81. Come on, brave Sir, upon thy brown Nag! who *ridest* from Heaven into Hell, and from Hell into Death, and therein the Sting of Death lies; *view thyself* here, thou worldly wise Man, that art full of *base* Wit, Cunning, and subtle Policy.

82. Take Notice, ye worldly wise *Lawyers*, if you will not come before this Looking-Glass, even before the *bright* and clear Face of God, and view yourselves *therein*, then the Spirit presents to you the Birth or Geniture in the innermost astringent Circle; where Wit, Cunning, and Prudence are generated, where the *Sharpness* of the anxious Birth or Geniture of God is, for *there* your Prudence, Cunning, and deep reaching Wit are *generated*.

83. Now if you will be Gods, and not Devils, then make use of the *holy* and meek *Law* of God; if not, then you shall for ever eternally generate in the *austere* and severe Birth or Geniture of God. *This says the Spirit, as the Word of God, and not of my dead or mortal Flesh.*

84. Thou must know, that I do not suck it out from the dead or mortal *Reason*, but my Spirit qualifies, mixes, or unites with God, and proves or searches the *Deity*, how it is in all its Births or Genitures in its Taste and Smell: And I find, that the *Deity* is a very simple, *pure*, meek, loving and quiet Being; and that the Birth of the *Ternary* of God generates itself very meekly, friendly, lovingly, and unanimously, and the *Sharpness* of the innermost Birth *can never* elevate, or swell itself into the Meekness of the *Ternary*, but remains *bidden* in the Deep.

85. And the Sharpness in the hidden Secrecy is called God's WRATH; and the Being of Meekness in the *Ternary* or *Trinity* is called GOD. Here nothing goes out of, or forth from the Sharpness which *perishes*, or which kindles the Wrath, but the Spirits play very *gently* one with another, like little Children, when they rejoice one with another, where every one has his Work, and so they *play* one with another, and lovingly kiss and court one another.

86. Such a Work also the holy Angels *exercise* themselves in; and in the *Ternary* of God there is a very meek, pleasant, and sweet Being, where the Spirit always elevates itself in the *Tone*, and the one Power touches the other, as if there were pleasant melodious Hymns or Songs, and *Consorts* of musical Instruments plaid upon.

* Tune, Melody, or Music.

87. And as the rising up of the Spirits in every Place is, so the *Tone* also forms itself, but very *meekly*, and incomprehensibly to the *Bodies* of the Angels, but very comprehensibly to the animated or soulish Birth or Geniture of Angels: And as the *Deity* presents itself in each Place, so the Angels also present themselves: For the Angels were created out of *this Being*, and have among them their Princes of the qualifying or fountain Spirits of God, as they are in the Birth or Geniture of God.

88. Therefore as the Being of God presents or shows forth itself in the Birth or Geniture, so do the *Angels* also, and that Power, which at any Time has the *Primacy* in the Birth or Geniture of God, and rejoices out of the Heart of God in the *Holy Ghost*, that Power's Prince of the Angels begins also his Hymn, and jubilates with his Host or *Army*, now one, then suddenly another; for the Birth or Geniture of God is like a *Wheel*.

89. But when the *Heart* of God shows forth itself with its Clarity or Brightness, then there rises up the whole Host or Army of *all* the *three* Kingdoms of the Angels; and in this Rising up of the Heart of God the Man JESUS CHRIST is King and Chief. He leads the royal Chorus or Quire with all the holy Souls of Men till the last Judgment-Day. And then the holy Men are *perfect* Angels, and the wicked *perfect* Devils, and that in its Eternity.

90. Here view thyself, thou witty subtle World, and consider from whence thy Prudence, Subtilty, and Wit proceeds.

Now thou wilt say to me :

91. Dost not thou seek after deeper Subtilty than we? Thou wilt needs climb into the most bidden Secrets of God, which is not fit for any Man to undertake. We seek only after human Prudence and Subtilty, but thou wouldst be equal with God, and know all; how God is in every Thing, both in Heaven, and in Hell, in Devils, Angels and Men. Therefore surely it is not unlawful to seek for a cunning sharp Wit, and after crafty Designs, which bring Honour, Power or Authority, and Riches.

A Reply.

92. If thou climbest up *this* Ladder on which I climb up into the Deep of God, as I have done, then thou hast climbed well: I am not come to this Meaning, or to this Work and Knowledge through my *own* Reason, or through my *own* Will and Purpose; neither have I sought this Knowledge, nor so much as knew any Thing concerning it. I sought only for the *Heart* of God, therein to hide myself from the tempestuous Storms of the Devil.

93. But when I got in there, then this great, weighty, and hard Labour was laid upon me, which is to manifest and *reveal* to the World, and to make known *the great Day of the LORD*; and seeing they seek and long so eagerly after the *Root* of the Tree, to reveal to them what the whole Tree is, thereby to intimate, that it is *the Dawning, or Morning-Redness of the Day*, which God has long ago decreed in his Council. AMEN.

94. Thus thou seest, *what God is*, and *how his Love and Wrath* have been from *Eternity*, also how his Birth or Geniture is: And now thou canst *not* say, that thou art *not* in God, or dost *not* live in God, or that God is any *strange* Thing which thou canst not come at, but must confess, that where thou art, *there* is the Gate of God.

95. Now if thou art *holy*, then as to thy *Soul* thou art with God in Heaven; but if thou art *wicked*, then as to thy *Soul* thou art in Hell-fire.

Now observe further.

96. When God created the Angels, all of them were created wholly out of this Birth or Geniture of God; their Body was *compacted* or incorporated out of Nature, therein their *Spirit* and *Light* generated themselves, as the Deity generated itself. And as the qualifying or fountain spirits of God always took their Power and Strength out of or from the *Body* of Nature, so the Angels also, they took their Power and Strength always out of, or from the Nature of God.

97. And as the Holy Ghost in Nature forms and images, or frames *all*, so the Spirit of the Angels also qualified or united with the Holy Ghost, and *helped* to form, frame, and image *all*, that all might be one Heart and Will, and a mere Delight and Joy: For the Angels are the Children of the great God, which he has generated in his Body of Nature for the multiplying of the divine Joy.

98. But here thou must know, that the *Bodies* of Angels cannot apprehend the Birth or Geniture of God, neither does their Body *understand* it, their *Spirit* only understands it, but the Body holds still, as the *Nature* in God does, and lets the Spirit co-work and labour with God, and play lovingly.

99. For the Angels play before and in God, as little Children play before their *Parents*, whereby the divine Joy is increased.

100. But when the mighty potent Prince and King *Lucifer* was created, he would *not* do so, but elevated and swelled himself, and would be God alone, and kindled the Wrath-fire in himself, and so did all *his* Angels also.

101. But when that was done, he roared with his kindled Fire-spirit abroad into the *Nature* of God, and then the whole Body in the Nature of God, as far as his Kingdom and Dominion *reached*, was kindled. But seeing his Light was *instantly* extinguished, he could no more qualify or unite with his Spirit in the *two* Births or Genitures, *viz.* of the Son of God, and of the Holy Spirit of God, but remained standing in the *sharp* Birth or Geniture of God.

102. For the Light of God, and the Spirit of God, *cannot* comprehend the sharp Birth or Geniture, and *therefore* they are *two distinct Persons*; and so Lord *Lucifer* could no more touch, see, feel, or taste the Heart of God and the Holy Spirit of God, with his *austere*, cold, and hard Fire-birth, but was *spewed* out with his Fire-spirit into the outermost Nature, wherein he *had* kindled the Wrath-fire.

103. And *that* Nature is indeed the Body of God, wherein the Deity generates itself, but the Devils cannot apprehend the *meek Birth* of God, which rises up in the Light. For their Body is *dead* to the Light, and lives in the outermost and austere Birth or Geniture of God, wherein the Light *never* kindles itself again any more.

104. For their Unctuousity or Fatness in the sweet Water is *burnt* up, and that Water is turned into a sour *Stink*, wherein the Light of God can no more kindle itself, and the Light of God can no more enter into it.

105. For the qualifying or fountain Spirits of the *Devils* are shut up in the hard Wrath, their Bodies are a hard *Death*, and their Spirits are a fierce *Sting* of the Wrath of God, and their qualifying or fountain Spirits generate themselves continually in the innermost Sharpness, according to the sharp * Law of the Deity.

* Right or Order.

106. For otherwise they cannot generate themselves, neither can they die or pass away, vanish, and be no more, but they *stand* in the most anguishing Birth or Geniture, and there is nothing in them but mere *fierceness*, Wrath and Malice; the kindled Fire-source rises from Eternity to Eternity, and they can never touch, nor see, nor apprehend the *sweet* and *light* Birth or Geniture of God any more.

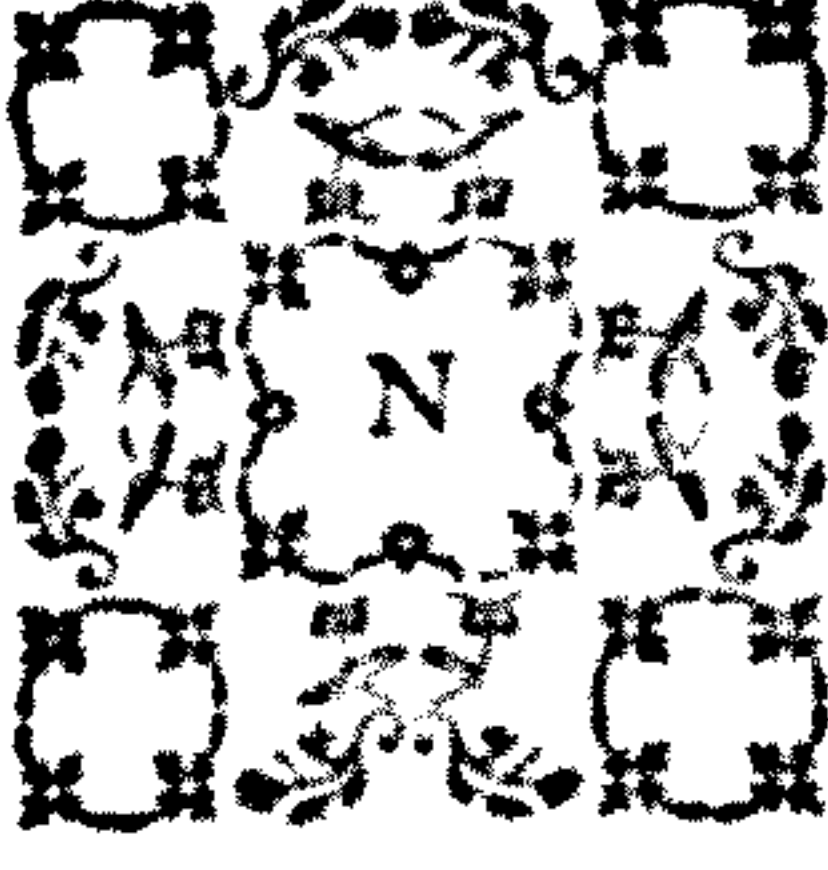
Of the kindled Nature.

107. But God has *therefore* kindled Nature so much and so hard, and did so kindle the Burning in his Wrath therein, that he might *thereby* build a Dwelling-House for the Devils, and keep them *Prisoners* therein, in that they were the Children of Wrath, in whom he rules with his fierce *Zeal* or Jealousy, and they also in the Wrath of God.

The Twenty-fourth Chapter.

Of the Incorporation, or Compaction of the Stars.

7 In a printed Copy. Of the dead Nature, and of the fourth Day.

1.  OW when the *whole Body* of Nature in the Extent, Space, or Circumference of this World, was benumbed or *deadened*, as in the hard Death, and yet that the Life was *bid* therein, thereupon God moved the whole Body of the Nature of this World on the *fourth Day*, and generated the Stars from or out of Nature, out of the risen Light. For the Wheel of God's Birth or Geniture moved itself again, as it had done from Eternity.

2. Indeed it had moved on the *first Day*, and begun the Birth or Geniture in the Body of the *corrupt Nature*; for on the *first Day* the Life separated itself from the Death, and on the *second Day* a Firmament was created *between*, and on the *third Day* the Life broke forth through Death. For there the Light broke forth through the Darkness, and made the dead Body of Nature to spring, flourish, and to be stirring and agile.

3. For on the *third Day* the Body of Nature travelled so hard in Anxiety, till the *Love-Fire* had kindled itself in the Death, and till the Light of Life was broke forth through the *congealed* Body of Death, and sprung up out of Death; but on the third Day it stood only in the *fire-crack*, from whence Mobility existed.

4. On the *fourth Day* the Light rose up, and made its Seat in the House of Death, and yet *Death* could not, nor cannot comprehend it. As little as the austere Birth of God, which stands in the innermost Kernel from whence Life exists, can apprehend the Meekness, and the Light of the Meekness together with the Spirit in the Meekness, so little also can the dead Darkness of this World comprehend the Light of Nature; *no more* can the Devils neither.

5. But the Light shines through Death, and has made its *royal* Seat in the Midst or Center in the House of Death, and of God's Wrath, and generates to itself a *new* Body of God out of the House of Wrath, which subsists eternally in the Love of God, incomprehensibly to the *old* kindled Body in the *outermost* Birth or Geniture.

8 Or divine Body.

6. Now thou wilt ask: How shall I understand this?

Answer.

7. I cannot at all write it in thy Heart, for it is not for every Man's Capacity, Understanding and Apprehension, especially where the Spirit stands in the *House of Wrath*, and does not qualify, operate, or unite with the Light of God. But I will show it to thee in an earthly *Similitude*, that thou mightest if possible get a little into the *deep* Sense.

8. Behold and consider a *Tree*; on the Outside it has a hard gross *Rind* or *Bark*, which is dead, benumbed, and without Vegetation, yet it is not quite dead, but in a Faintness or Imbecility, and there is a great Difference between it and the Body, which grows next under the Rind or Bark. But the Body has its living Power, and breaks forth through the *withered* Rind, and generates many fair *young* Bodies or *Twigs*, all which stand in the *old* Body.

9. But the *Rind* is as it were dead, and cannot comprehend the *Life* of the *Tree*, but only hangs to it, and is a *Cover* to the *Tree* in which Worms harbour, which in the end destroy the *Tree*.

10. And *thus* also is the whole House of this World; the *outward* Darknes is the House of God's Wrath, wherein the Devils dwell, and it is rightly the House of Death, for the holy Light of God has *died* therein.

I i i.

11. ["Understand, it stepped into its Principle, and is the outward Substantiality in God, as it were dead in our Esteem, whereas it lives in God, but in another Source or Quality."]]

12. But the Body of this great House, which lies hid under the *Sbell* or Rind of Darknes, incomprehensibly to Darknes, *that* is the House of Life, wherein Love and Wrath *wrestle* one with another.

13. Now the Love always breaks *through* the House of Death, and generates *both* heavenly Twigs in the great Tree; which Twigs stand in the Light. For they spring up through the Shell or *Skin* of Darknes, as the Twigs do through the Shell or Bark of the Tree, and are *one Life* with God.

14. And the Wrath springs up also in the House of Darknes, and holds many a noble Twig *captive* in Death through its Infection in the House of *Fierceness*.

15. And this now is the *Sum*, or the Contents of the astral Birth or Geniture, of which I here intend to write.

16. *And now it may be asked*: What are the Stars? or out of what are they come to be?

17. They are the *Power* of the seven Spirits of God; for when the Wrath of God was kindled by the Devil in this World, then the *whole House* of this World in Nature, or the outermost Birth or Geniture, was as it were benumbed or *chilled* in Death, from whence the *Earth* and *Stones* are come to be. But when this hard Dross or *Scum* was driven together into a Lump or Heap, then the *Deep* was cleared, but was very dark, for the Light therein was dead in the *Wrath*.

18. But now the Body of God, as to this World, could not *remain* in Death, but God moved himself with his seven qualifying or fountain Spirits to the *Birth* or Geniture.

But thou must understand this big Thing rightly.

19. The *Light* of God, which is the *Son* of God, as also the Holy Ghost, *died* not, but the Light, which is gone forth from or out of the Heart of God *from Eternity*, and has enlightened Nature, which is generated out of the seven Spirits, that is *departed* or gone away from the hard *corrupted* Nature; from whence it is, that the Nature of this World with its Comprehensibility or Palpability has *remained* in Death, and cannot apprehend the Light of God, but is a dark House of Devils.

20. Upon this, on the *fourth* Day of the Creation, God *regenerated* anew the whole House of this World, with the Qualities thereof, and has *placed* or set the qualifying or fountain Spirits in the House of Darknes, that he might generate to himself again out of that a *new Body*, to his Praise, Honour, and Glory.

21. For his Purpose was, to create *another* angelical Host or Army out of this House, which was thus to be done. He would create an Angel, which was *Adam*, who should generate out of himself Creatures *like* himself, which should possess the House of the new Birth, and in the Middle of Time, *their King* should be generated or-born out of a human Body, and possess the new-born Kingdom as a King of these Creatures, instead of the *corrupted* and expelled Lucifer.

22. And at the *Fulness* or Accomplishment of this Time, God would adorn and trim this House with its Qualities, as a royal Government, and let those very qualifying or fountain Spirits *possess* the whole House, that they might, in that House of Darknes and of Death, bring forth Creatures and Images again, as they *had done* from Eternity.

till

till the Accomplishment or Fulfilling of the whole Host or Army of the new created Angels, which were Men. And *then* God would bolt and bar up the Devil in the House of Darknes in an eternal Hole, and then kindle the whole House in its own Light again, *all but* the very Hole, Hell, or Dungeon of the Devils.

23. Now it may be asked, Why did not God bolt him up instantly, and then he had not done so much mischief?

Answer.

24. Behold! this was God's Purpose, and that must stand, *which is*, he would re-edify out of the corrupted Nature of the Earth, or build again to himself an angelical Host or Army: Understand a new Body, which should *subsist* eternally in God.

25. It was not God's Intention at all to let the Devil *have* the whole Earth for an eternal Dwelling-house, but only the Death and *Fierceness* of the Earth, which the Devil had brought into it.

26. For *what* Sin had the *Salitter* committed against God, that it should stand totally in *eternal* Shame? None: It was only a Body, which must remain still, when the Devil elevated or swelled himself therein.

27. Now if he should have instantly *left* it to the Devil for an eternal Dwelling-house, then out of *that* Place a new Body could *not* have been built. Now what Sin had that Space, Place, or *Room* committed against God, that it should stand in *eternal* Shame? None; and therefore that were *unequal* to be so.

28. Now the Purpose of God was, to make a curious excellent angelical Host or Army out of the *Earth*, and all Manner of Ideas, Forms, or Images. For in and upon that all should spring, and generate themselves *anew*, as we see in mineral Ores, Stones, Trees, Herbs and Grass, and all manner of Beasts, after a *heavenly* Image or Form.

29. And though those Imagings were *transitory*, seeing they were not pure before God; yet God would at the End of this Time *extract* and draw forth the Heart and the Kernel out of the new Birth or Geniture, and *separate* it from Death and Wrath, and the new Birth should eternally spring up in God, without, *distinct* from this Place, and bear heavenly Fruits *again*.

30. But the Death of the Earth and the Wrath therein should be Lord *Lucifer's* eternal House, after the Accomplishing of the new Birth or Geniture. In the mean while Lord *Lucifer* should lie *captive* in the Darknes in the Deep above the Earth; and there he is now; and may very shortly expect his Portion.

31. And that this new Birth or Geniture might be accomplished, whether the Devil will or *no*, the Creator has therefore in the Body of this World generated himself, as it were *creaturely*, in his qualifying or fountain Spirits, and all the Stars are nothing else but God's *Powers*, and the whole Body of this World consists in the seven qualifying or fountain Spirits.

32. But that there are so many Stars of so manifold different Effects and Operations, it is from the *Infinity*, which is in the *Efficiency* of the seven Spirits of God, in one another, which generate themselves infinitely. • Infection or Affecting.

33. But that the Birth or the *Bodies* of the Stars do not change or alter in their *Seat*, but do as they did from Eternity, it signifies that there shall be a *constant* continued Birth or Geniture, whereby the *benumbed* Body of the Earth should continually and *constantly*, in one *uniform* Operation, which yet stands in the *Infinity*, be kindled again, and generate itself *anew*, and so also should the House of Darknes of the Deep above the Earth; whereby the new Body might continually and constantly be generated out of Death, till Time should be accomplished, and the whole new born Body.

34. Now thou wilt object and say: Then sure the Stars are God, and they must be honoured and worshipped as God.

35. The wise Heathen also came to this, who indeed in their sharp or acute Understandings far excelled our Philosophers; but the right Door of Knowledge has remained yet *bidden* to them.

36. Behold! the Stars are plainly incorporated or *compacted* out of or from God; but thou must understand the Difference between them, for they are *not* the Heart, and the meek pure Deity, which Man is to honour and worship as God; but they are the innermost and sharpest Birth or Geniture, wherein all Things stand in Wrestling and Fighting, wherein the Heart of God always generates itself, and the Holy Ghost continually rises up from the Rising of the Life.

37. But the sharp Birth or Geniture of the Stars cannot apprehend the Heart of God again, nor the Holy Ghost; but the Light of God, which rises up in the Anxiety, together with the Moving of the Holy Ghost, remains free to itself as the Heart, and rules in the Midst or Center of the Closure of the hidden Heaven, which is from or out of the Water of Life.

38. For from the Heaven the Stars have their first Kindling, and are only as an Instrument, which God useth to the Birth or Geniture.

39. It is just such a Birth as is in Man; the Body is even the Father of the Soul, for the Soul is generated out of the Power of the Body, and when the Body stands in the anguishing Birth or Geniture of God, as the Stars do, and not in the fierce hellish Birth, then the Soul of Man qualifies, mixes, or unites with the pure Deity, as a Member in or of his Body.

40. Thus also is the Heart or Light of God always generated in the Body of this World, and that generated Heart is one Heart with the eternal Unbeginning infinite Heart of God, which is in and above all Heavens.

41. It is not only generated in and from the Stars, but in the whole Body of this World; but the Stars always kindle the Body of this World, that the Birth or Geniture may subsist every where.

But here thou must well observe this.

42. The Light or the Heart of God takes not its Original barely from the wild rough Stars, where indeed Love and Wrath are in one another, but out of or from the Stars where the meek Water of Life is continually generated.

43. For that Water, at or in the Kindling of the Wrath, was not apprehended by Death, but subsists from Eternity to Eternity, and reaches to all the Ends and Parts of or in this World, and is the Water of Life, which breaks through Death, out of which the new Body of God in this World is built.

44. But it is in the Stars, as well as in all Ends, Corners, and Places, but not in any Place comprehensible or palpable, but fills or replenishes all alike at once. It is also in the Body of Man, and he that thirsteth after this Water, and drinks thereof, in him the Light of Life kindles itself, which is the Heart of God, and there presently springs forth the Holy Ghost.

45. Now thou askest: How then do the Stars subsist in Love and Wrath?

Answer.

46. Behold! the Stars are risen or proceeded out of the kindled House of God's Wrath, as the Mobility or Stirring of a Child in the Mother's Body or Womb in three Months. But now they have attained their Kindling from the eternal benumbed, not quite dead, Water of Life, for that Water in Nature was never dead.

† The first inward Stirring of Life in the Child.
 † As Gen. 38. 24.

47. But when God moved himself in the Body of this World, then on the *third Day* the Anxiety, in the Birth of this World, rubbed itself, from whence the Fire-flash exists, and the Light of the Stars kindled itself in the Water of Life.

48. For till the *third Day* from the Time of the Kindling of God's Wrath in this World, Nature in the Anxiety was a *dark Valley*, and stood in Death, but on the third Day the Life broke through Death, and the *new Birth* begun.

49. For so long, and not an Hour longer, *the new born King and grand Prince of this World*, JESUS CHRIST, *rested in Death*, and has born or generated the *first three Days* of the Creation of Nature, and that very Time, in Death to Light again, that this Time might again be *one Time* with the *eternal Time*, and that no Day of Death might be *between*; and that the eternal Love, and the new-born or regenerated Love out of the new Body of Nature, might be one eternal Love; and that there might be *no Difference* between the Love, and the new-born or regenerated Love, but that the new-born Love might reach into the Being or Substance which was from Eternity, and *itself* also be in Eternity.

50. Thus the new-born Love, which rose out of the Water of Life in the Light in the Stars, and *in* the whole Body of this World, is wholly bound and united with the eternal unbeginning infinite Love, so that they are *one Heart* and *one Spirit*, which supports and preserves all.

51. In this Kindling of the Light, in the Stars and Elements, the Birth of Nature did not thereupon *wholly transmute* or change itself into the holy Meekness, as it was before the Time of the Wrath, *so that* the Birth of Nature is now altogether holy and *pure*: No, but it stands in its sharpest, austerest, and most anxious Birth, wherein the Wrath of God *incessantly* springs up like hellish Fire.

52. For if Nature had *fully* changed itself with its sharp Birth into Love, according to the heavenly Right, Law, or Manner, then were the Devils again in the *Seat* of God.

53. And this thou mayest very well perceive and understand in *extreme* Heat and Cold, as also by the Poison, Bitterness, and Sourness in this World; all which stand in the Birth or Geniture of the *Stars*, wherein the Devil lies *captive*.

54. The Stars are only the Kindling of the great House; for the whole House is benumbed in Death, as the Earth is; for the outermost Birth or Geniture is *dead* and benumbed, as the Rind, Shell, or Bark of a Tree. But the astral Birth is the *Body* in which the Life rises up.

55. But it is in its Body very sharp; yet the new Birth, which rises up in the Water of Life, and presses through Death, *mitigates* it. But it cannot *alter* the *Kernel* of the sharp Birth, but is generated out of it, and *keeps* its holy new Life to itself, and presses through the angry Death, and the angry Death comprehends it *not*.

56. Now this Love and Wrath is indeed one Body, but the Water of Life is the Heaven of *Partition* between them, so that the Love does not receive or comprehend the Wrath, nor the Wrath the Love, but the Love *rises up* in the Water of Life, and receives into itself from the first and austere Birth the *Power*, which is in the Light, which is generated out of the Wrath; so that the new Body is born out of the old.

57. For the *old Body*, which stands in the *austere Birth*, belongs to the Devil for a House, and the *new* belongs to the Kingdom of Christ.

58. *Now it may be asked*: Are not all the three persons of the Deity in the Birth or Geniture of Meekness in this World?

Answer.

59. *Yes*, they are all three in this World in the *full Birth* or Geniture of Love, Meekness, Holiness, and Purity, and they are always generated in such a Substance and Being, as *was done* from Eternity.

60. Behold! God the Father spoke to the People of *Israel* on Mount *Sinai*, when he gave the Law to them, saying; *‘I am an angry, zealous, or jealous God to those that hate me.*
 61. Now thou canst not make of this *one* only Father, who is both angry and also full of Love, *two* Persons, but he is *one* only *Father*, which continually generates his heartily beloved *Son*, and from both these the *Holy Ghost* goes forth continually.

Observe the Depth in the Center.

62. The *Father* is the *one* only Being, who himself is *ALL*; who continually generates his heartily beloved *Son* from Eternity, and in *both* of them the *Holy Ghost* is continually standing in the *Flash*, wherein the *Life* is generated.

63. But now from the austere and *earnest* Birth or Geniture of the qualifying or fountain Spirits of the *Father*, wherein the *Zeal* or *Jealousy* and the *Wrath* stands, the *Body* of *Nature* always comes to be, wherein the *Light* of the *Son*, viz. of the *Father's Heart*, stands incomprehensibly as to *Nature*.

64. For the *Light* is in the *Midst* or *Center* of the Birth or Geniture, and is the *Place of Life*, wherein the meek *Life* of *God* is generated from or out of *all* the Powers of the *Father*, and in the same *Place* the *Holy Ghost* goes forth from the *Father* and the *Son*.

65. Now those Powers of the *Father*, which stand in the *Kindling* of the *Light*, are *the holy Father*, and *the meek Father*, and *the pure Birth or Geniture of God*, and the *Spirit*, which rises therein, is the *holy Spirit*. But the sharp Birth or Geniture is the *Body*, wherein this *holy Life* is continually generated.

66. But when the *Light* of *God* shines through this sharp Birth or Geniture, then it becomes very meek, and is as it were like a *Man* that is asleep, in whom the *Life* still moves, and the *Body* is in a sweet quiet Rest.

67. And in this *Body* of *Nature* now was the *Kindling* made, for out of this *Body* the *Angels* also were created; and if *they had not* elevated and kindled themselves in their *Highmindedness*, then their *Body* might have stood eternally in a *Stillness*, and in an incomprehensible *Meekness*, as it is in the *other* Principalities of *Angels* that are without, distinct from this *World*, and their *Spirit* had generated itself eternally in *their* *Body* of *Meekness*, as the *holy Trinity* does in the *Body* or *Corporeity* of *God*, and their inborn or *innate* *Spirit* had been one *Heart*, one *Will*, and one *Love* with or in the *holy Trinity*: For to *that End* also they were created in the *Body* of *God*, to be a *Joy* to the *Deity*.

68. But Lord *Lucifer* would *himself* be the mighty *God*, and kindled his *Body*, and excited or stirred up therein the *sharp* Birth of *God*, and opposed the *Light* or bright *Heart* of *God*, intending to rule therein with his *Sharpness*, which was a *Thing* impossible to be done.

69. But seeing he elevated and kindled himself *against* the *Right* of the *Deity*, thereupon the sharp Birth in the *Body* of the *Father* rose up against him, and took him as an angry *Son* Prisoner or *Captive* in the sharpest Birth, and therein now is his eternal *Dominion*.

70. But now when the *Father* kindled himself in the *Body* of the *Sharpness*, he did *not* by that means *kindle* the *holy Source*, wherein his most loving *Heart* generates itself, and so thereupon his *Heart* should sit in the *Source* of *Wrath*. No! that is impossible that it should be, for the sharp Birth *cannot* apprehend the *holy* and *pure* Birth, but the *holy* and *pure* presses *quite* through the sharp, and generates to itself a new *Body*, which stands again in *Meekness*.

71. And that new *Body* is *the Water of Life*, which is generated when the *Light* presses *through* the *Wrath*, and the *Holy Ghost* is the *Former* or *Framer* therein. But *Heaven* is the *Partition* between *Love* and *Wrath*, and is the *Seat* wherein the *Wrath* is transmuted or changed into *Love*.

72. Now when thou beholdest the Sun and Stars, thou must *not* think that they are the *holy* and pure God, and thou must *not offer* to pray to them, or ask any Thing of them, for they are not the holy God, but are the kindled, *austere* Birth or Geniture of *his* Body, wherein Love and Wrath *wrestle* one with another.

73. But the holy God is *bidden* in the *Center* of all these Things in his *Heaven*, and thou canst neither see nor comprehend him; but the *Soul* comprehends him, and the astral Birth but half, for the Heaven is the Partition between Love and Wrath. That Heaven is every where, even in thyself.

74. And now when thou worshippest or prayest to the *holy God* in his Heaven, then thou worshippest or prayest to *him* in *that* Heaven which is *in* thee, and that same God with his Light; and therein the Holy Ghost *breaks* through in *thy* Heart, and generates thy *Soul* to be a new Body of God, which rules and reigns with God in *his* Heaven.

• Or new divine Body.

75. For the earthly Body, which thou bearest, is one Body with the whole kindled Body of this World, and thy Body qualifies, mixes, or unites with the whole Body of this World; and there is no Difference between the Stars and the Deep, as also the Earth and thy Body; it is all one Body. This is the only Difference, thy Body is a *Son* of the Whole, and is in itself as the whole Being itself is.

76. And now as the new Body of this World generates itself in *its* Heaven, so the new Man also generates himself in *his* Heaven, for it is all but *one* Heaven, wherein God dwells, and therein thy new Man dwells, and they *cannot* be divided asunder.

77. But if thou art wicked, then thy Birth or Geniture is *not capable* of Heaven, but of the Wrath, and remains in the other Part of the astral Birth or Geniture, wherein the earnest and *austere* Fire-source rises up, and bolts it up into *Death*, so long, till thou breakest through Heaven, and *livest* with God.

78. For instead of thy Heaven, thou hast the Wrath-Devil sitting there; but if thou breakest through, then *he* must get him gone, and the Holy Ghost rules and reigns in *that* Seat, and in the other Part, *viz.* the Fierceness, the Devil *tempts* thee, for it is his Nest; and the Holy Ghost *opposes* him, and the new Man lies in his own Heaven *bidden* under the Protection of the Holy Ghost, and the Devil knows not the new Man, for he is not in *his* House, but in Heaven, *viz.* the Firmament of God.

79. *This I write as a Word, which is generated in its Heaven, where the holy Deity always generates itself, and where the moving Spirit rises up in the Flash of Life; even there this Word and this Knowledge is generated, and risen up in the Love-fire through the zealous Spirit of God.*

80. I know very well what the Devil intends; for *that* Part of the earnest and austere Birth or Geniture, wherein Love and Wrath are set opposite one to another, *sees* into *his* very Heart. For when he comes with his fierce and hellish Temptation, like a *fawning* Dog, then he sets upon us with his Wrath in that Part, wherein the austere Birth and Geniture stands, and *therein* the Heaven is set in Opposition to him, and there the fair *Bride* is known.

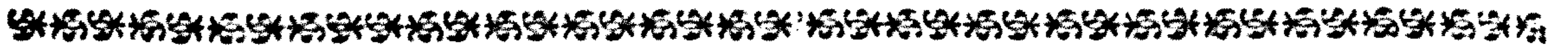
81. For he stings through the *old* Man, with an Intent to spoil or destroy the *new*; but when the new rises against him, then the Hell-hound retires, and then the new Man *feels* very well what Device the Hell-hound has darted or spit into the astral Birth, and then is it Time to purge and scour it out.

82. But I find, that the most cunning Devil is set against me; he will raise Scorners and Mockers, who will say, that I intend by mine *own* Conceit to grope, dig deep, and search out the *Deity*. Yes, Mr. Scorner, thou art an *obedient* Son to the Devil, thou hast great Cause to mock God's Children, *as if* I was able in mine *own* Power to fathom the Depth of the Deity: No! but the Deity searches the Ground *in* me: Or, dost thou think, that I am strong enough to stand against it?

83. Indeed, thou *proud* Man, the Deity is a very meek, simple, and quiet still Being, and gropes not in the Bottom of Hell and Death, but *in his* Heaven, where there is nothing but an unanimous Meekness; therefore it is not *meet* for me to do *so*.

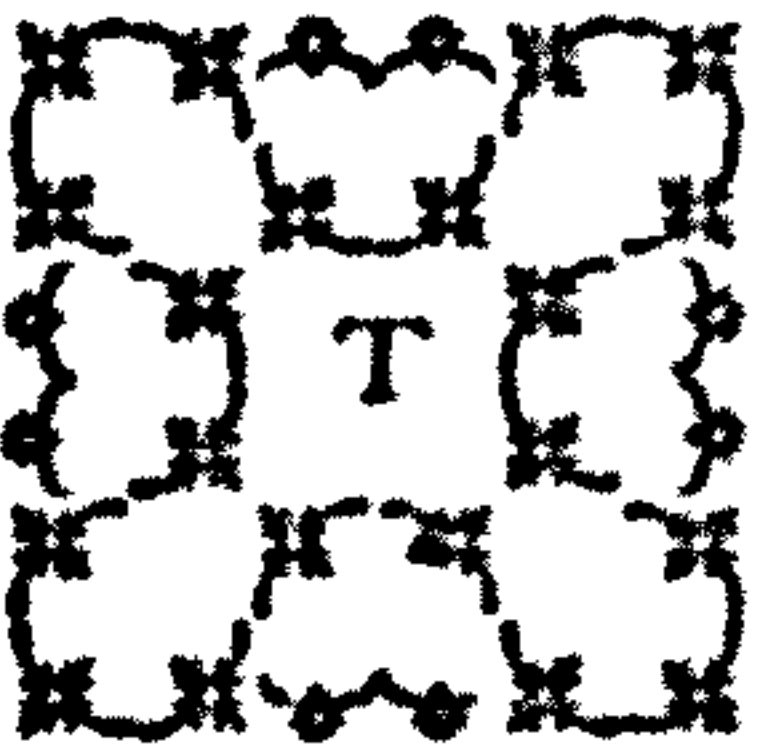
84. But behold! it is *not* I that have made Way for this, but thy Desire and highly raised lofty Lust has moved the *Deity* to *reveal* to thee the Desire of thy Heart, in the highest *Simplicity* in the *greatest* *Depth*, that it may be a Witness against thee, and Denunciation of the earnest severe Day of God.

85. *This I speak to thee as a Word of the earnest Severity of God, which is generated or born in the Flash of Life.*



The Twenty-fifth Chapter.

Of the whole Body of the Stars Birth or Geniture, that is, the whole Astrology, or the whole Body of this World.

1.  HE learned and highly experienced *Masters* of Astrology, or the starry Art, are come so high and deep in their Understanding, that they know the *Course* and *Effects* of the Stars, what their Conjunction, Influence, and Breaking through of their Powers and Virtues denotes, and produces; and how *thereby* Wind, Rain, Snow, and Heat is caused, also Good and Evil, Prosperity and Adversity, Life and Death, and all the Drivings and *Agitations* in this World.

† Infection.

‡ Good Hap,
bad Hap:
Good Luck,
and Mischance
or Mischiefs.

2. And indeed it has a *true* Foundation, which I know in the Spirit to be *so*, but their Knowledge stands only in the House of Death, in the outward Comprehensibility or Palpability, and in the beholding with the Eyes of the *Body*; but the Root of *this Tree* has hitherto remained hidden *to them*.

3. Neither is it my Purpose to write of the *Branches* of the Tree, and to invert or disprove their Knowledge, neither do I build upon *their* Ground, but I leave their Knowledge to *sit* in its own Seat, seeing I have not studied it. But I write in the Spirit of *my Knowledge* concerning the Root, Stock, Branches, and Fruits of the Tree, as an industrious and laborious Servant to *his* Master, in discovering the *whole* Tree of this World.

4. *Not* with an Intent to set any new Thing on Foot, for I have *no* Command to do *so*, but my Knowledge stands in this Birth or Geniture of the Stars, in the Midst or Center, where the *Life* is generated, and breaks through Death, and where the *moving Spirit* exists and breaks through; and in the Impulse or Moving *thereof* I also write.

5. Also I know very well, that the Children of the Flesh will *scorn* and mock at me, and say, I should *look* to my own *Calling*, and not trouble my Head about these Things, but rather be diligent to bring in *Food* for me and my Family, and let those meddle with *Philosophy* that have studied it, and are *called* and appointed to it.

6. With such an Attempt the Devil has given me so many Assaults, and has so *wearied* me, that I have *often* resolved to let it alone, but my former Purpose was too hard for me. For when I took care for the *Belly*, and to get my *Living*, and resolved to *give over* this Business in hand, then the Gate of Heaven in my Knowledge was bolted up.

7. And then my Soul was so *afflicted* in Anxiety, as if it was captivated by the Devil, whereby *Reason* got so many Checks and Assaults, as if the Body were presently to fall

to the Ground, and the Spirit would *not* give over, till it broke through again, through the dead or *mortal* Reason, and so has broke open to Pieces the *Doer of Darknes*, and has got its seat again in the Stead thereof, whereby I got new Life and Power again.

8. Whereby I understand, that the *Spirit* must be *tried* through the *Cross* and *Affliction*, and I have not failed of bodily Temptation, but was tain always to stand ready for an Encounter, so much has the Devil set himself against *this*.

9. But when I perceived that my eternal *Salvation* was concerned therein, and that through my Negligence the Gates of the Light would be shut against me, which yet was the very *Firmament* and *Fort* of my Heaven, wherein my Soul did *bide* itself from the storms of the Devil, which I took in, and *gained* with great Toil and many hard Assaults, and Stormings, through the *Love* of God. by the breaking through of my *Redeemer* and King JESUS CHRIST, therefore I leave my Care to God, and will take my fleshly Reason *captive*.

10. And I have chose the Gate of Knowledge of the Light, and will follow after the Impulse and Knowledge of the Spirit, though my *bestial Body* should be brought to beggary, or quite fall to the Ground. I regard none of these Things, but will say with the royal Prophet David, *Though my Body and Soul should faint and fail, yet thou O God art my Salvation, my Comfort, and the Refuge of my Heart.* ^{b Psalm 73.26.}

11. In *thy* Name I will venture it, and will not strive against *thy* Spirit; though the Flesh be troubled, and must endure Misery, yet *Faith* in the Knowledge of the Light must move and soar *above* Reason.

12. And I know also very well, that it is not fit for the Disciple to fight against *his* Master, and I know that the high experienced Masters of Astrology do *far exceed* me in *their* Way. But I labour in *my* Calling, and they in *theirs*, lest I should be found a lazy idle Servant to my Lord, at his Coming, when he shall demand the *Talent* he hath entrusted me withal; but that I may present it to him with Usury, or Profit and Gain.

13. Therefore I will not *bury his Talent in the Earth*, but lend it *out upon Usury or Interest*, lest he should say to me at that Time of his requiring it of me, *Thou wicked slothful Servant, why hast thou hid my Talent in the Darknes, and didst not put it out upon Use, and so now I might have received it with Usury, Gain, and Profit? And so then he will take it quite away from me, and give it to another, who hath gained many Talents with his one.* Therefore I will sow, let him water it, I leave the Care to him.

Now observe,

14. The whole House of this World, which stands in a visible and comprehensible or palpable Being, is the *old House of God*, or the old Body, which stood before the Time of Wrath in a *heavenly Clarity and Brightness*. But when the Devil stirred up the Wrath therein, then it became a House of Darknes and of *Death*.

15. Therefore then also the holy Birth or Geniture of God, as a special Body of itself, *separated* itself from the Wrath, and made the Firmament of Heaven, between the Love and the Wrath, so that the Birth or Geniture of the Stars stands in the *Middle*. Understand it thus; *viz.* with its outward Comprehensibility and *Visibility* it stands in the Wrath of Death, and with the new Birth rising up therein, which stands in the middle or central Seat, where the *Closure* of Heaven is, it stands in the Meekness of the Life.

16. For Meekness moves against the Wrath, and the Wrath against the Meekness, and so *both* are *distinct* Kingdoms in the *one* only Body of this World.

17. But seeing the Love and Meekness of God would not leave the Body or Place of this kindled wrath World sticking in eternal Wrath and Ignominy, therefore he generated the whole old Body of this World *again* into a rectified reformed Body.

'Law and
Order.

wherein Life ruled in a *divine* Manner and Way; *though* in the kindled Wrath, yet it must subsist according to the ' Right of the Deity, *that* out of it a new Body might be generated, which should subsist in Holiness and Purity in *Eternity*.

18. For which Cause there is appointed in God a *Day of Separation*, on which Life and Wrath shall be separated *asunder*.

19. Now when thou beholdest the Stars, and the Deep, together with the Earth, then thou seest with thy bodily Eyes nothing else but the *old* Body in the wrathful Death; thou canst not see Heaven with *thy bodily* Eyes, for the blue or azure Sphere which thou seest above is *not the Heaven*, but is only the old Body, which may be justly called *the corrupted Nature*.

20. But that there *seemeth* to be a blue or azure Sphere *above* the Stars, whereby the Place of this World is closed and shut out from the *holy* Heaven, as Men have thought *hitherto*; yet it is *not so*, but it is *the superior Water of Nature*, which is much brighter than the Water below the *Moon*. And now when the *Sun* shines through the Deep, then it is as it were of a light-blue or azure Colour.

21. But how deep or how large the Place of this World is, *no Man* knows, though some *natural* Philosophers, Mathematicians, Astronomers, or Astrologers *have* undertaken to measure the Deep with their Measures of Circles; their Measuring is but conjectural, or a Measuring of something that is *comprehensible* or palpable; as if a Man would grasp the Wind in his Fist.

22. But the true Heaven is every *where* all over, to this very Time, and till the last Judgment-Day; and the Wrath-House of Hell and of Death is also in this World *every where*, even to the last Judgment-Day.

23. But the Dwelling of the Devils is *now* from the Moon to the Earth, and in the deep Caves and Holes thereof; especially in Wildernesses and desert Places, and where the Earth is full of Stones and Bitterness.

24. But their kingly Regimen or Government is in the Deep, in the four Coasts or Quarters of the equinoctial Line or Circle, of which I will write in *another* Place.

25. But here I will show thee; 1. How the *Body* of this World came to be; and 2. How *it is* at present; and then, 3. How the Regimen or *Government* therein is.

26. The whole Body of this World is as a Man's Body, for it is surrounded in its utmost Circle with the Stars and risen Powers of *Nature*; and in that Body the *seven* Spirits of Nature govern, and the Heart of Nature stands in the Midst or Center.

27. But the *Stars* in general are, and signify the wonderful Proportion, or changing *Variety* of God. For when God created the Stars, he created them out of the Rising up of the *Infinity*, out of the old Body of God *then* further kindled.

28. For as the seven Spirits of God had, *before* the Time of the Wrath, generated themselves infinitely by their Rising up and *Efficiencies*, whence rose up so many several Varieties of Figures and heavenly Ideas or Vegetations; so also the holy God formed his old Body of *this corrupted Nature*, into as many and *various* Powers, as ever stood in the Birth or Geniture in the Holiness.

Understand this high Thing rightly.

29. Every Star has a several peculiar Property, which thou mayest perceive by the curious *Ornament* of the budding blossoming Earth. And the Creator has *therefore* rebuilt and revived again the old kindled Body into so many and *various* Powers, that *through* this old Life, in the Wrath, such a new Life might generate itself therein, through the *Closure* of Heaven, that that *new Life* might have all the Powers and Operations that ever the old had before the Times of Wrath, that it might qualify, mix,

or unite with the *pure* Deity distinct from this World, and that *it* might be *one* holy God, together with the Deity without, distinct from this World.

30. Also the *new Birth* blossomed in the Time of the Creation, when Man *had not* spoiled or corrupted it; but by him Nature was still *more* corrupted, and so God cursed the Ground. But seeing Man took hold of the *Fruit* of the *old* Body, thereupon the *Fruit* of the *new* Body was hidden in its Heaven, and Man must now behold it *with* the new Body, and cannot partake of it with the natural Body.

31. Of which I have a great Longing to eat, but I *cannot reach* to it, for Heaven is the Closure or *Firmament* between the old and new Body. And therefore I must let it alone till I come into the *other Life*, and must give my bestial Body *Mother Eve's Wrath-Apples* to eat.

Concerning the Kindling of the Heart, or Life of this World.

32. When God had brought the Body of this World in *two Days* into a right Form, and had made the Heaven for a *Partition* between the Love and the Wrath, then on the *third Day* the *Love* pressed through the Heaven and through the Wrath, and then instantly the old Body in Death stirred and *moved itself* to the Birth or Geniture.

33. For the *Love* is *hot*, and that kindled the Fire-source or Quality, and that rubbed itself in the astringent and cold Quality of benumbed Death, till the astringent Quality was *beated* on the *third Day*, whereby the Mobility or astringent Earth became moveable.

34. For all stood in the Fire-crack till the *fourth Day*, and then the Light of the *Sun* kindled itself; for the whole Body stood in Anguish or *Pain* in the Birth, as a *SOL.* Woman in Travail.

35. The astringent Quality was the Encompasser or *Inclosure* of the Life in it now; the Heat was anxious, which was kindled through the Love of God, and did *thrust forth* the astringent Quality as a dead Body, but the Heat retained its Seat in the Midst or Center of the Body, and so pressed through.

36. But when the Light of the *Sun* kindled itself, then the *next* Circle or Orb above the *Sun* stood in the Fire-crack, for the Sun or the Light was shining in the Water, and the Bitterness ascended also in the *Fire-crack* out of the Water. But the Light made very great *Haste* after it, and laid hold on the Fire-crack, and there it remained standing as a *Captive*, and became corporeal.

37. In this Revolution the Planet *Mars* came to be, whose Power stands in the *MARS.* *litter* Fire-crack, for it is a Tyrant, Rager, Raver, and Stormer, like a *Fire-crack*; moreover it is *hot*, and a poisonous venomous Enemy of Nature, through whose Rising up and Birth or Geniture in the Earth, all Manner of poisonous, venomous, evil Worms and *Vermine* are come to be.

38. But seeing the Heat in the middle Point or Center of the Body was *so mighty* great, thereupon it extended itself so very largely, and opened the Chamber of Death so wide before its Kindling of the Light, that it, the *SUN*, is the greatest Star.

39. But as soon as the Light kindled itself in the Heat, so instantly was that hot Place *caught* in the Light, and then the Body of the *Sun* could grow *no* bigger. For the Light mitigated the Heat, and so the Body of the *Sun* remained there *standing* in the Midst or Center as a *Heart*, for the Light is the Heart of Nature, *not* the Heat.

But here thou must observe exactly,

40. As far as the middle Point or Center has kindled itself, *just* so big is the *Sun*; for the *Sun* is nothing else but a kindled *Point* in the Body of Nature.

41. Thou must not think, that there is any other Power or Virtue in it or belonging to it, than there is in the whole Deep of the *Body* every where, all over.

42. For should the Love of God, through its Heaven, kindle the whole Body of this World *through the Heat*, it would be every where all over as Light as it is now in the Sun.

43. And now if the *great Heat* was taken away from the Sun, then it would be *one* Light with God; but seeing that cannot be in this Time, therefore it remains a King and Regent in the *old* corrupted and kindled Body of Nature; and the clear Deity remains hidden in the meek Heaven.

44. But the Light of the Meekness of the Sun qualifies, mixes, or *unites* with the pure Deity; but the *Heat* cannot comprehend the Light, and therefore also the Place of the Sun remains in the Body of *God's Wrath*, and thou must *not* worship, pray to or honour the Sun as God, for its Place or Body *cannot* apprehend the Water of Life, because of its *Fierceness*.

The highest Ground of the SUN, and of ALL the PLANETS.

45. And here I shall have *Adversaries* enough who shall be ready to censure me, for they will not have regard to consider *the Spirit*, but will mind their *old Rules*, and say; Astrologers understand it better, who have wrote of *such Matters*; and they will look on *the great open Gate*, as a Cow looks on a new Barn-Door.

46. Dear Reader, I understand the *Astrologers* Meanings and Sayings full well, and I have *perused* their Writings also, and taken Notice how they describe the Course of the Sun and Stars, neither do I despise it, but hold that for the *most Part* to be good and *right*.

47. But that I write otherwise than they in *some Things*, I do it not out of Self-will or Conceit, and *Supposition*, doubting whether it be so or *no*. I dare not make any *Doubt* herein, neither can any Man instruct me herein.

48. I have *not* my Knowledge by *Study*; indeed I have read the Order and *Position* of the *seven Planets* in the Books of Astrologers, and find them to be *very right*; but the Root, how they came to be, and from what they are proceeded, I cannot learn it from *any Man*; for they know it *not*, neither was I present when God created them.

49. But seeing the Doors of the Deep, and the Gates of Wrath, and the *Chambers* of Death also, are set open *in my Spirit* through the Love of God, the Spirit *therefore* must needs look through them.

50. And accordingly I find, that the Birth or Geniture of Nature stands to this Day, and generates itself just so as it first took its Beginning; and *whatsoever rises* up in this World, whether Men, Beasts, Trees, Herbs, Grass, mineral Oars, or be they what they will, all rises up in such a *Quality*, Manner, and Form; also every Life, be it good or bad, takes its Original thus.

51. For this is the *Right* or Law of the Deity, that every Life in the Body of God should generate itself in *one* Manner or uniform Way; though it be done through many *various* Imagings, yet the *Life* has one uniform Way, and Original in all.

52. I see not this Knowledge with my *fleshy* Eyes, but with those Eyes wherein Life generates itself *in me*; in that Seat the Gates of Heaven and Hell stand open to me, and the *new Man* speculates into the Midst or Center of the astral Birth or Geniture, and to him the inner and outermost Gate stands *open*.

53. While he yet sticks in the *old Man* of Wrath and Death, and sits also in his Heaven, he sees through *both*; in such a Manner also he sees the Stars and Elements. For *in God* there is no Place of Hinderance; for *the Eye of the LORD* beholds all.

54. Now if my Spirt did not see through *his* Spirit, then I were but a blind Stock; but seeing I see the *Gates* of God in *my* Spirit, and have the Impulse to do it, I will therefore write *directly* according as I have *seen* it, and will not regard any *Man's* *Authority*.

55. Thou must not conceive it so, as if *my old Man* were a *living Saint* or Angel. *No*, Friend, he sits with all Men in the House of Wrath and of Death, and is a *constant* Enemy to God, and sticks in his Sins, Wickedness, and Malice, as all Men do, and is full of Faults, Defects, and *Infirmities*.

56. But thou must know this, that he sticks in a continual *anxious* Birth or Geniture, and would fain be rid of the Wrath and Wickedness, and yet *cannot*. For he is as the whole House of this World, wherein always Love and Wrath wrestle one with another, and the new Body always generates itself in the Midst or Center of the *Anguish*. For so it must be, if thou wilt be born anew, otherwise no Man *can reach* the Regeneration.

57. Man is *always* seeking *here* for soft Days of Ease for the Flesh, and after Riches, Beauty, and Bravery, and knows *not*, that he sits therewith in the *Chamber* of Death, where the Sting of Wrath darts into him.

58. Behold! I tell *this* to thee, as a *Word of Life*, which I receive in the Knowledge of the Spirit, in the Midst or Center in the Birth or Geniture of the new Body of this World, over which the Man *JESUS CHRIST* is Ruler and King, together with his *Eternal* Father.

59. Also I receive it from *before* the Seat of his Throne, where all holy Souls of Men stand before him, and rejoice before him; that the *Desire* of the Flesh in soft Pleasingness, to be rich, to be handsome, beautiful and fair, or to be mighty or potent, is a *very* Bath or Lake of bellish Wrath, into which thou croudest and runnest, as if thou wast drawn in with Cart-ropes; for there is very great Danger therein.

60. But if thou wouldst know how it is, behold, I will tell thee in a Parable or Similitude. When thou art pressed, according to the *Desire* of thy Heart, into Riches and Power, then is it with thee, as if thou *stoodst* in a deep Water, where the Water always stands up to thy very Mouth, and thou feelest *no* Ground under thy Feet, but thou swimmest with thy Hands, and struggling with thyself art floating, suddenly thou art deep in Water, suddenly above Water again, yet always in a great Terror and Danger, expecting to sink down to the Bottom; the Water coming often *into thy* Mouth, always expecting Death by being drowned.

61. Just in this manner thou sittest, and no other, when thou art in the *Pleasures* of the Flesh; if thou *wilt not* fight, thou canst not look for any Victory, but thou wilt be *murdered* in thy soft Bed of Down. For Man has a continual Host or *Army* before him, which fights with him continually; if he will not *defend* himself, then he is taken captive and slain.

62. But how can he defend himself, that *swims* in a deep Water? He has enough to do, to keep himself *up* struggling and floating in the Water; and yet nevertheless he is there also assaulted and *stormed* by the Devils.

63. O *Danger upon Danger!* as our King Christ also saith; ^m *It is very hard for a* ⁿ *rich Man to enter into the Kingdom of Heaven. A Camel will easier go through the Eye of* ^{24.} *a Needle, than a rich Man enter into the Kingdom of Heaven.* ^{Mark 10. 25.}

64. But if any will be new born again, he must *not* yield himself to be a Servant to Covetousness, Pride, State and Self-power, to take *delight* in the Will or Desires of his Flesh, but he must struggle and fight against *himself*, against the Devil, and against all the *Lusts* of the Flesh, and he must think and consider that he is but a *Servant* and Pilgrim on Earth, who must wander through many miserable Seas of Danger into

another world; and *there* he will be a LORD, and his Dominion will consist in Power, and perfect Delight, Beauty, and Brightness; *this I tell as the Word of the Spirit.*

Now observe,

♁ Sol. 65. The ♀ SUN has its own royal Place to itself, and *does not go away* from that Place, where it came to be at the first; as *some suppose*, that it runs round about the Globe of the Earth in a Day and a Night; and *some of the Astrologers also write so*, and some have undertaken to measure, how far its Orb and Circumference of its *supposed Motion* is.

♁ Venus, Mer-

cury.

♁ Saturn, Ju-

piter, Mars.

♁ Sol.

66. This Opinion or Supposition is *not right*, but the *Earth rolls* itself about; and *runs* with the other Planets, as in a Wheel, *round* about the Sun. The Earth does *not remain staying* in one Place, but runs round in a Year *once* about the Sun, as the other Planets next the Sun, but ♁ Saturn and Jupiter, as also Mars, by reason of their great Orb, Circumference, and great Height, *cannot do it*, because they stand so high above, and far distant from the ♀ SUN.

67. *Now it may be asked*, what is the SUN, and what are the other PLANETS? Or how are they come to be?

68. Behold! the *other Planets* are peculiar Bodies of their own, which have a corporeal Propriety of themselves, and are *not bound* to any settled or fixed Place, but only to their Circle, Orb, or Sphere wherein they run their Course. But the SUN is not such a Body, but is only a Place or Locality kindled by the *Light of God*.

Understand it right.

69. The Place, where the SUN is, is such a Place as you may choose or suppose *any where* above the Earth; and if God should kindle the Light by the Heat, then the *whole World* would be such a mere SUN; for that same Power, wherein the Sun stands, *is every where* all over; and *before* the Time of Wrath, it was every where all over in the Place of *this World*, as Light as the Sun is now, but not so intolerable.

70. For that Heat was not so *great* as in the Sun, and therefore the Light also was very *meek*, and thus in respect of the horrible Fierceness of the Sun, the Sun is differenced or distinguished from the Meekness of God. So that Man should *not dare* to say, that the Sun is an open Gate of the Light of God; but is as the Light in a *Man's Eye*, whereas also the Place of the Eye belongs to the Body, but the Light is different or *distinct* from the Body.

71. And though indeed it exists by the *Heat* in the Water of the Body, yet it has a peculiar, distinct Thing, which the Body *cannot* comprehend; and such a distinct Difference there is *also* between God the Father and the Son.

72. Thus on the *fourth Day*, in the anxious Birth or Geniture of this World, in the middle Point or Center of this World, the SUN is sprung up and *stands still* in its eternal corporeal Place, for it *cannot rise up* in one Place, and set in another.

73. For it is the only and *sole* natural Light of this World, and besides it, there is *no more* any true Light in the House of Death; and though it seems as if the other Stars did *shine* bright and give *Light* also, yet it is *not so*, but they take all their Luster and shining Light from the Sun; as hereafter presently follows.

The true Birth, or Geniture and Descent of the Sun and of the other Planets, is just thus as follows.

74. Now when the Heaven was made for a *Distinction*, or Partition between the Light of God and the *kindled Corruption* of the Body of this World, then was the

Body of this World a dark Valley, and had no Light that could have shone forth in the *outward* Body, besides the Heaven; there stood all Powers as it were captivated in Death, and were in great *Anguish*, till they had heated themselves in the Midst or Center of the Body.

75. But when this was *done*, so that the anxious Birth or Geniture stood so severely in the *Heat*, then the Love in the Light of God broke through the Heaven of the *Partition*, and kindled the Heat.

76. And there rose up the shining Light in the Heat, in the Water, or in the Fat or Oiliness of the Water, and the Heart of the Water kindled itself, and this was done in the *Twinkling* of an Eye.

77. For as soon as the Light had rightly laid hold on the Body, the Body was captivated in the *Light*; and the Heat was captivated, and was changed into a *competent* Meekness, and could stand or extend *no* further in such Anguish.

78. But seeing the Heat was so terrified by the Light, thereupon its horrible Fire-source was *allayed*, and so could kindle itself *no* further; and so also the Breaking through of the Love in the Light of God through the Heaven at this Time, with its Breaking through, extended or stretched itself *no* further out of, or from God's predestinated Purpose; therefore also the *SUN* came to be no bigger.

Of the Planet Mars.

79. But when the *Sun* was kindled, then the horrible Fire-crack went forth *upwards* from the Place of the *Sun*, distant from the Place of the Sun, as a horrible tempestuous *Flash*, and in its corporeal Being took along with it the Fierceness of the Fire, *whereby* the Water became very bitter, and the Water is the Kernel or Stock of the *Crack*.

80. Now the Astrologers write of the Distance the Planet *Mars* stands aloft off from the *Sun*; which I contradict *not*, because I meddle *not* with the measuring of Circles. And so far that Fire-crack went on a *sudden* from its own Place till the Light also laid hold on it, and *then* it also was captivated by the Light, and staid, and took Possession of that Place.

81. But that the Light could lay *no sooner* hold of it, was caused by the earnest Fierceness and sudden *Flash*, for it was not taken hold of by the *Light*, before the Light had wholly or thoroughly affected or possessed it.

82. And there it is now as a Tyrant, Rager, and Stirrer of the whole Body of *this* World; for that is its very Office, that with its *Revolution* in the Wheel of Nature it moves and stirs all, from whence every Life takes its Original.

Of the Planet Jupiter.

83. Now when the bitter Fire-crack was captivated by the *Light*, then the Light in its own Power pressed yet *higher* in the Deep, till it reached into the *hard* and cold Seat of Nature. And there the Power of the first going *forth*, or rising up from the *Sun*, could not get higher, but sitting, stayed there corporeally, and took Possession of that *Place* for a Habitation.

But thou must understand this Thing right.

84. It was the Power of the Light, which *stayed* in this Place, which is a very meek, friendly, gracious, amiable, blessed and sweet Being. The Astrologers write of the Distance this Planet is above Mars. But it is the *Mitigator* of the destroying,

furious, raging, raving *Mars*, and an Original of the Meekness in every Life, an Original also of the Water, from which the Life generates itself, as I shall mention hereafter.

85. Thus far the Power of the Life *reached* forth from the *Sun*, and *not* higher; but the Luster or *Shining* thereof, which has its Power also, reaches even to the *Stars*, and through the whole Body of this World.

But thou must understand this exactly, from whence these two Planets are come to be.

86. When the Power of the Heart of God pressed forth out of the eternal *inexhaustible* Fountain of the Water of Life through the Heaven of the Partition, and kindled the Water in the Place of the Sun, then the Flash, understand the Fire-flash, did shoot forth or went forth out of the Water, which was very terrible and bitter, out of which *Mars* came to be.

87. After this Flash the Power of the Light *shot nimbly* after it, like a meek elevated Life, and overtook the Fire-crack, and mitigated it, so that it became somewhat *weaker*, and could break no farther through the Deep, but stayed trembling.

88. But the Power that was gone forth in the Light had *more* Strength than the Fire-crack, and so it rose up higher than the Fire-crack, *Mars*, till it came very deep into Nature's Austerity, and there it became *feeble* also, and *stayed* there.

89. From or out of this Power the Planet *Jupiter* came to be, and not out of or from that *Place* where he is, but it always kindles that very Place with its Power; but it is as one of the *household* Servants in that Place, who must always walk about in the Place of its Office and Service. But the *Sun* has a House of its own; but *no other* Planet has any House of its own.

90. *If we will rightly search into the Original of the Stars Birth and Geniture, or their Beginning, then we must exactly know the Birth or Geniture of the Life, viz. how the Life generates itself in a Body; for these all are one Kind of Birth or Geniture:*

91. He that does not know nor understand *this*, he does not at all know the Birth of the Stars, for *all* concentered together is *one* Body. Every Creature, when Life is once generated in it, then afterwards its *Life* stands or subsists in its Body, *as* the Birth or Geniture of the Natural Body of this World does, for every Life must be generated according to the Right, Law, or Ordinance of the *Deity*, as the Deity generates itself continually.

92. If this be rightly considered, which indeed cannot be done, without a *special* Illumination of the holy God, then first of all a Man finds the astringent, cold and austere Birth or Geniture, which is the Cause of the *corporeal* Nature, or of the Imaging, Fashioning, or *Framing* of a thing.

93. Now if it was not for this severe, and cold sharp contracting, compacting Power, there would be *no natural* or corporeal Being, neither could the Birth or Geniture of *God* subsist, and all would be unsearchable.

94. But in this hard, severe, and cold Power, stands the corporeal Being, or the *Body* wherein the Spirit of Life is generated; and out of that *same* Spirit the Light and *Understanding* is generated, whereby then the Senses, and Trial or Probation of all Powers, exist.

95. For when the *Light* is generated, it is generated in the Midst or *Center* of the Body, as a Heart or Spirit out of all Powers, and there it stands and remains in the Place where it had its Beginning, and goes forth *through* all the Powers.

96. For as it is generated out of all Powers, and has the *Fountain* of all Powers, *so* with its shining Luster also, it brings the Fountain of all Powers *into* each Power, from *whence* then exists the Taste and Smell, also Seeing, Feeling, and Hearing; *as* also Reason and Understanding.

97. Now as the Original and Beginning of the Life in a Creature is, so is the *first* Regeneration of the Nature of the *new* Life in the *corrupted* Body of this World. And he that *denies* it, he has *not* the true Understanding, nor any Knowledge of Nature, and so his Knowledge is not generated in God, but he is a *Mocker* of God.

98. For, I. Behold! thou *canst not* deny it, that the Life in a Creature exists in the *Heat* of the Heart, and in that Life also stands the Light of the animated or *foulish* Birth or Geniture.

99. Now the Heart signifies the *Sun*, which is the Beginning of Life in this outward Body of this World. And now thou canst not say, that the animated or foulish Birth goes away or *departs* from the *Heart*, whilst the Body stands in the Mobility or *Life*.

100. No more does the *Sun* go away or depart from *its Seat*, but retains and keeps its own Place, as a Heart, to itself, and shines forth as a Light, or as a Spirit of the *whole* Body of this World, in all Powers of the Body.

101. For its Birth also has a Beginning out of all Powers, and therefore with its Light and Heat it is again *one Spirit* and Heart in the *whole* Body of this World.

102. And II. Thou canst not deny neither, but that the *Gall* in a Creature is *not* existed from the Heart, and yet is the *Mobility* or Stirring of the Heart, by a *Vein* that goes from the Gall to the Heart, from whence the *Heat* exists. But it has its first Original from the *Flash* of Life, and so when the Life generates itself in the Heart, and the Light rises up in the Water, then the *Fire-crack* goes before, which rises up out of the Anxiety of the Water in the Heat.

103. For when Heat is so *anxious* in the cold in the astringent Quality, that the Light kindles itself through the *bidden Heaven* of the Heart in the Corporeity, then the anxious Death in the Wrath of God is terrified, and *departs* as a Crack or Flash from the Light, and climbs upwards very terribly, trembling, and timorously, and the Light of the Heart *hastens* after it, and affects or possesses it, and then it remains *sitting* still.

104. And this is, and signifies the Planet *Mars*, for thus it is become a Being, and its *own Quality* is nothing else but a poisonous, *venomous*, bitter Fire-crack, which is risen up from the Place of the *Sun*.

105. But now it is always a Kindler of the *Sun*, just as the Gall of the Heart, whence the *Heat* both in the *Sun* and in the Heart exists, and whence the Life takes its Original in *all Things*.

106. III. Thou canst not deny, but that the *Brain* in the Head in a Creature is the *Power* of the Heart, for from the Heart all Powers rise up into the Brain, from whence, in the Brain, the *Senses* of the Heart exist. The *Brain* in the *Head* takes its Original from the Power of the Heart.

Now observe,

107. After the Fire-crack of the Gall, or *Mars*, was departed from the Light of Life, then the Power pressed out of the Heart through the Light of Life *after it*, even into the Head into the *austere* Quality, and when the Power can rise up no higher, then it is stayed or captivated by the austere Birth, and is *dried* up by the cold.

108. Now here it stays, and qualifies, mixes, or unites with the Spirit of Life in the Heart, and is a *royal Seat* of the Spirit of the Heart, for thus far the Spirit of the Heart's Power presses forth, and there is it *approved*.

109. For the Brain sits in the severe Birth or Geniture, and in its *own Body* it is the meek Power of the Heart, and signifies the *new Birth* which is new regenerated in

the Midst or Center of the Austereness of Death and Wrath, in *its* Heaven, and presses forth through Death into Life.

110. For there the Spirit or the *Thoughts* become a whole creaturely Person again, through the affecting or proving of all Powers, which in Man I call the animated or *soulish* Birth.

111. For when the new Spirit in the Brain is well settled, then it goes to its *Mother* again, into the Heart, and then it stands as a perfect Spirit or Will, or as a new born Person, which in Man is called the *Soul*.

112. Now behold! as the Brain in Man is a Being and *Product*, so is the Planet *Jupiter* also a Being and *Product*; for it has his Original from the Rising up of Life, from the Power which is risen up out of the *Water* of Life, out of the *Place* of the *Sun*, through the Light.

113. And that Power is risen up so high, that it is *caught* or captivated again in or by the austere, hard, and cold Power, and there it remains *at a Stand*, and by the first *Revolution*, or Going forth, is become corporeal, and became exsiccated or dried by the austere and cold Power.

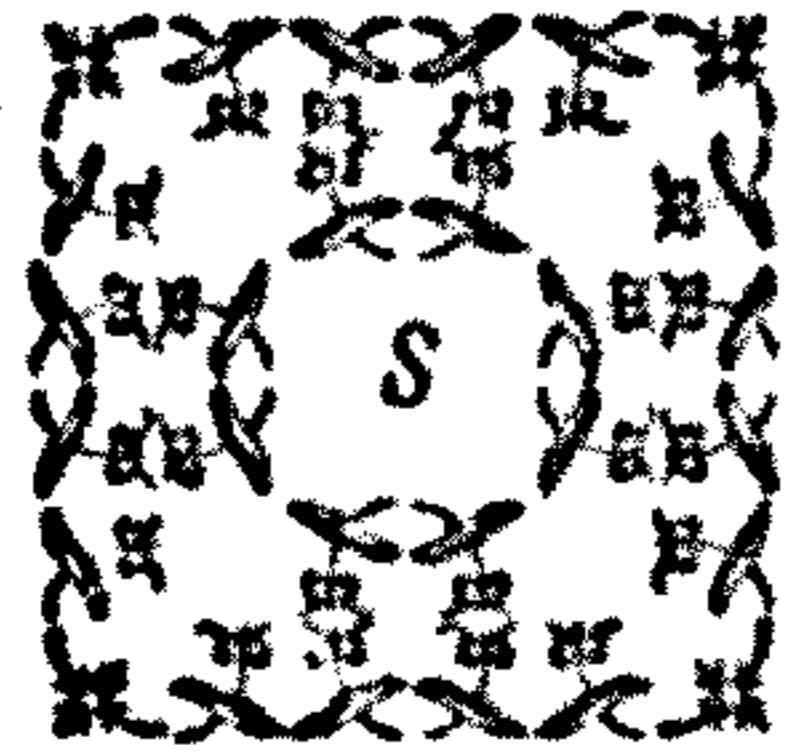
114. And it is rightly the Brain in the *corporeal* Government of this World, from whence the Senses and Reason are generated, also all Meekness and *Wisdom* in natural Things; but the right and holy Spirit in Man, is generated in the *bidden* Heaven in *the Water of Life*.

115. The outward *Jupiter* is only the Meekness and Understanding in the outward Comprehensibility or *palpable* Things; but the *holy* Fountain or Well-spring is incomprehensible and unsearchable or unfathomable to *outward* Reason. For the astral Birth or Geniture stands with the *Root* in the holy Heaven, and with the *Corporeity* in the Wrath.



The Twenty-sixth Chapter.

Of the Planet Saturn.

1.  *ATURN*, that cold, sharp, austere, and astringent Regent, takes its Beginning and Original *not* from the *Sun*; for it has in its Power the *Chamber* of Death, and is a Drier up of all Powers, from whence *Corporeity* exists.

2. For as the *Sun* is the Heart of the Life, and an Original of all Spirits in the Body of this World, so *Saturn* is a Beginner of all *Corporeity* and Comprehensibility, or Palpability, and in the Power of *these two* Planets stands the whole Body of this World; and there cannot be *any Creature* or Imaging, nor any Mobility, without the Power of *these two*, in the natural Body of this World.

3. But *Saturn's* Original is the earnest, *astringent*, and austere Anxiety of the whole *Body* of this World; for as in the Time of the kindling of the Wrath, the Light in the outermost Birth or Geniture of this World was *extinct*, which Birth or Geniture is the *Nature* or Comprehensibility, or the Rising up of the Birth of all qualifying or fountain Spirits, so also the *astringent Quality* stood in its Sharpness and severest Birth or Geniture, and attracted, or contracted most *strongly* and eagerly the whole Work or Effect of the qualifying or fountain Spirits.

• Naturfig-
keit.
Naturality.

4. From

4. From whence then the *Earth* and *Stones* came to be, and were very rightly the House of Death; or the enclosing or shutting up of the Life, wherein King *Lucifer* was captivated.

5. But when, on the first Day, the Light *somewhat* broke forth again, through the Word or Heart of God in the Root of the Nature or Body of this World, as a *choosing* or appropriating of the *Day*, or Beginning of the Mobility of Life, then the severe and astringent Birth or Geniture obtained again a *Glimpse*, or Rising up of the Life in the Birth or Geniture.

6. And from that Time it stood as it were in an *anxious* Death, till *after* the third Day, when the Love of God pressed through the Heaven of the Partition, and kindled the *Light* of the *Sun*.

7. But seeing the Heart or *Power* of the Sun could *not open* the anxious Birth or Quality of Fierceness and Wrath, and *temper* the same, especially aloft in that Height above *Jupiter*, thereupon that whole Circumference or Sphere stood in a *horrible* Anxiety, just as a Woman in Travail, and yet could not awaken or raise the Heat, because of the horrible Coldness and Astringency.

8. But seeing the *Mobility* nevertheless was risen up through the Power of the *bidden* Heaven, therefore Nature could *not rest*, but was in Anguish to the Birth, and generated out of or from the Spirit of Sharpness, an astringent, cold, and austere Sun or Star, which is *Saturn*.

9. For the Spirit of Heat could not kindle itself, from whence the *Light* exists, and out of or from the Light through the Water the *Love* and Meekness exist, but it was a Birth or Geniture of an austere, cold, and severe *Fierceness*, which is a Drier, Spoiler, and Enemy of Meekness, which in the Creatures generates the *hard Bones*.

10. But *Saturn* was *not* bound to its Place, as the *Sun* is, for it is not a corporeal Place or Space in the *Room* of the Deep, but *Saturn* is a Son which is born or generated out of the Chamber of Death, out of the kindled, hard, and cold Anxiety, and is only one of the Household or Family in that *Space* or Room, in which it has its Course and *Revolution*. For it has its corporeal Property to itself, as a *Child*, when it is born or generated from the Mother.

[11. " Saturn indeed was created together with the *Wheel*, when the *FIAT* created K k k. " the *Wheel*, but it does not go forth or proceed from Sol."]

12. But *why* it did rise up thus from God out of the *austere* Birth, and what its *Office* is, I will mention hereafter, concerning the Driving about, or Revolution of the Planets.

13. But its Height or Distance cannot be *exactly* known. But I am fully persuaded that it is in the Midst, in the Deep between *Jupiter* and the general Sphere of the fixed Stars or Constellations, for it is the Heart of the *Corporeity* in Nature.

14. For as the *Sun* is the Heart of Life, and a Cause of the *Spirits* of Nature; so *Saturn* is the Heart and the Cause of all *Bodies*, and Imagings, Formings and Framings in the Earth, and upon the Earth, as also in the whole Body of this World.

15. And as in Man the *Skull* is a Container or Incloser of the Brain, wherein the *Thoughts* are generated, so the *Saturnine* Power is an Environer, Drier, and Container of all *Corporeity*, and Comprehensibility, or *Palpability*.

16. And as the Planet *Jupiter*, which is an Opener and Generator of Meekness, is between the Fierce *Mars* and the austere *Saturn*, and generates the Meekness and Wisdom in the Creatures, so the Life and the Senses of all Creatures are generated between these two *Qualities*, especially the *new Body* of this World, as also the *new Man*, of which thou wilt find more concerning the Description of Man.

Of the Planet Venus.

17. *Venus*, that gracious, amiable, and blessed Planet, or the Kindler of *Love* in Nature, has its Original and Descent, or Proceeding from the Springing up of the *Sun* also; but its Condition, Quality, Being, and Proceeding, or Descent is *thus*.

Here observe this rightly and exactly.

18. When the *Love of God* kindled the Place of the *Sun*, or the *SUN*, then there sprung up first out of the Anxiety, out of the Place of the *Sun*, out of the seven qualifying or fountain Spirits of Nature, the terrible *fierce*, bitter Fire-crack, whose Birth and Principal, or first Original, is the *kindled bitter Wrath* of God, in the astringent Quality, through the Water.

19. And that sprung up *first*, in the Kindling of the *Sun* out of the Chamber of Death, and was an Awakener or Rouser of Death, and a Beginner of Life, and climbed up aloft very fiercely, and trembling, till the Light of the *Sun* laid hold on it, and affected or possessed it, and there it was caught or captivated by the Meekness of the Light, and *stayed*; from which the Planet *Mars* came to be.

20. After that Fire-crack, the Power of the Light, which at the Beginning had generated itself out of the Unctuousity or *Fatness* of the Water behind the Fire-crack, instantly *shot forth* after it, like a mighty Potency, and took the fierce Fire-crack captive, and highly elevated itself aloft *beyond* it, as a Prince and Subduer of the Fierceness, from whence now existed the Sensibility of Nature, or the Planet *Jupiter*.

The Gate of Love.

21. But when the *two* Spirits, of the Mobility, and of the Life, were risen up out of the Place of the *Sun* through the Kindling of the Water, then the Meekness, as a *Seed* of the Water, pressed downward in the Chamber of Death, with the Power of Light, with a very gentle and friendly *Affection* or Influence, from whence existed the Love of Life, or the Planet *Venus*.

But thou must here understand this high Thing.

22. The Birth, or the Rising, or Springing up of the seven Planets, and of all the Stars, is *no otherwise* than as the Life, and wonderful Proportion, Variety and Harmony of the *Deity* has generated itself from *Eternity*.

23. For when King *Lucifer* had caused this Place of the World to be appointed as a House of Wrath for him, and supposed thus fiercely and powerfully to rule therein, then presently the Light in Nature went out, wherein he supposed to be Lord; and the whole Nature was *benumbed* and congealed as a Body of Death, wherein was no Mobility, and he must remain there in *Darkness*, as an eternal captive Prisoner.

24. But now the holy God would *not let* this Place of his Body, understand *the Space* or Room of *this World*, stand in eternal *Darkness* and Ignominy, and leave it to the Devils for their proper own, but generated a *new* Regimen or Dominion of Light, and of all the seven qualifying or fountain Spirits of the *Deity*; which the Devil could *neither* apprehend, *nor* lay hold on or touch; neither was it useful or profitable to him at all.

25. For he can no more see in the Light of the *Sun*, but in the *Darkness*; for he is not become a Creature in this Light, and therefore it is *not* profitable or useful to him.

26. But seeing there must be a new Government or Dominion, it must needs be such a one as the Devil could lay no hold on or touch, or that he could make no use of as his corporeal proper own.

Now that is thus constituted.

27. The Love, or Word, or Heart, that is, the innate or only begotten Son of the Father, who is the Light and Meekness, and the Love and Joy of the Deity; as he himself said, when he had assumed the Humanity, 'I am the Light of the World; he took the Place of this World by the Heart, and sat in the Midst or Center of this Space or Room, in that Place where the mighty Prince and King Lucifer did sit before his Fall, and there he was new born to be a Creature. John 8. 12.

28. And so out of this kindled Place of the Sun, there existed and were chiefly generated six Sorts of Qualities, all according to the Right, Law, or Order of the divine Birth or Geniture.

29. I. There arose the Fire-crack, or the Mobility in the Heat, and that is the Beginning of Life in the Chamber of Death.

II. After this, the Light in the Unctuousity or Fatness of the Water became shining in the Heat, and that is now the Sun.

III. And when now the Light of the Sun had affected or possessed the whole Body of the Sun, then the Power of Life, which rose up out of the first Affecting or Possessing, ascended, as when Wood is kindled, or when Fire is struck out of a Stone.

30. Then first is discerned the Glance or Splendor, and out of the Splendor the Fire-crack, and after the Fire-crack the Power of the kindled Body; and the Light with the Power of the Body elevates itself instantly above the Crack, and rules or reigns much higher, deeper, and more powerfully than the Fire-crack.

31. Also the Power of the kindled Body, in the Power proceeded forth without and beyond the Fire, qualifies, mixes, or unites gently, pleasantly, and very sensibly; and herein rightly is understood the Divine Being.

32. In the same Manner also is the Existence of the Sun, and of the two Planets, Mars and Jupiter.

33. But seeing the Place of the Sun, that is, the SUN itself, contained all Qualities according to the Right of the Deity, as also what all other Places had, thereupon instantly in the first Kindling, all the Qualities went upwards and downwards, and generated themselves according to the eternal, unbeginning, infinite Law and Right.

34. For the Power of the Light, which mitigated the astringent and bitter Quality in the Place of the Sun, and made it thin like Water, or the Love of Life, that went downwards, according to the Nature of Humility.

35. Out of this the Planet Venus existed; for in the House of Death it is an Opener of Meekness, or a Kindler of the Water, and a soft Penetrator into the Hardness, a Kindler of the Love, in which the upper Regimen or Dominion, as the bitter Heat, is desirous or longing after Mars, and the hearty Sensibility is desirous or longing after Jupiter. Venus.

36. From whence the Affections or Insinuations exist; for the Power of Venus makes fierce Mars or the Fire-crack mild, and mitigates it, and makes Jupiter humble, else the Power of Jupiter would break through the hard Chamber Saturn, and in Men and Beasts, through the Skull or Brain-pan; and so the Sensibility would transmute itself into High-mindedness above the Birth-right, or right Law or Order of the Geniture of the Deity, in the Manner and Way of the proud Devil.

Of the Planet Mercurius.

37. If we would exactly and *fundamentally* know how the Birth or *Beginning* is of the Planets and Stars, and of the Being of all Beings, in the Deep of this World, we must accurately consider the instant or *innate* Birth, or Beginning of *Life* in Man.

38. For *that* takes such a Beginning and Rising, and stands also in such an Order, as the Birth or Geniture of *the Being of all Beings* in the Body of this World does.

39. For the instant or innate Wheel of the Stars and Planets is *no* otherwise than as the Birth of the seventh Spirit of Nature, before the Time of the World rose up, wherein were formed Images and Figures, Forms, Shapes, or Ideas, as also *heavenly Fruits*, according to the eternal Right, Law, or Order of the *Deity*.

40. And in that, Man is created, according to the Qualifying of God, and also out of the *divine* Being, *therefore* Man's Life has such a Beginning and Rising up as that of the Planets and Stars was.

41. For the Beginning, instant, or innate State and *Being* of the Planets and Stars, is no other than the Beginning and Impulse, or Government and Dominion *in Man*.

42. And now as the human Life rises up, so has also the Birth of the seven Planets and Stars risen and sprung up, and *therein* there is no Difference at all.

The Center or Circle of the Birth of Life. The great Depth.

43. The Spirit cites the Physicians to come before this Looking-glass, especially Anatomists and Dissectors of Men, who by their *Anatomy* would learn the Birth and Rising or Springing up of *Man's Life*, and have murdered many *innocent* Men, against the Right and Law of God and of Nature, *hoping* thereby to find out the wonderful Proportion, Harmony, and Form of Nature, that they might thereby be *useful* in restoring the Health of others.

44. But seeing they are found in Nature to be *Murderers*, and Malefactors against the Law and Right of God and Nature, therefore the Spirit, which qualifies, mixes, or unites with God, does *not* justify them in their murderous Way.

45. They might have had a *nearer* and *surer* Way to learn the wonderful Birth or Geniture of Nature, if their *lofty* High-mindedness, and devilish murderous Lust, would have given them leave, which have perverted their true *divine* Senses or Understandings.

46. Their Intent was only to *fight* with Men, and *not* with Gods, therefore it is just they should receive such a Reward of their Error.

47. Come on you crowned Ornaments of Caps and Hoods, &c. Let us see whether a simple Layman may be able to search into the Birth or Geniture of Man's Life, in the Knowledge of God? If it be *amiss*, then reject it; if it be right, let it *stand*.

48. I here set down this *Description* of the Birth or Geniture of Man's Life, to the End that the Original of the Stars and Planets may be the better conceived. At the Description of the Creation of Man, thou wilt find all, more fundamentally and *deeply*, what the Beginning of Man is.

Now observe,

49. The *Seed* of Man is generated in such a Manner, as the wonderful Proportion, Harmony, or Form of Nature in its Wrestling and Rising up, is generated from Eternity.

50. For the *human* Flesh is, and resembles Nature in the Body of God, which is generated from the other six qualifying or fountain Spirits, wherein the qualifying or fountain Spirits generate themselves again, and show forth themselves *infinitely*, wherein

Forms and Images rise up, and wherein the Heart of God, or the holy clear Deity in the middle or central *Seat*, generates itself *above* Nature in that Center, wherein the Light of Life rises up.

51. But now in Man's *Body*, in the Government or Dominion of the Birth or Geniture, there are *three* several Things, each of them being *distinct*, and yet are not divided *asunder* one from another; but all three together are one only Man, after the Kind and Manner of the *Ternary* or Trinity in the divine Being.

52. The *Flesh* is not the Life, but is a dead inanimate Being, which when the Government or Dominion of the Spirit *ceases* to qualify or operate therein, soon becomes a dead *Carcase*, and putrefies and turns to Dust or Ashes.

53. But now no *Spirit* can subsist in its Perfection without the Body, for as soon as it departs from the Body, it loses its Government or *Dominion*. For the Body is the Mother of the Spirit, in which the Spirit is generated, and in which it *receives* its Strength and Power; it is and remains a Spirit, when it is separated and departed from the Body, but it loses its *Rule*, Dominion, or Government.

54. These three Dominions or Regimens are the whole Man together with Flesh and Spirit, and they have severally for their Beginning, and Dominion or Government, a *sevenfold* Form after the Kind and Manner of the seven Spirits of God, or of the seven Planets.

55. Now as the Dominion or Government of God's eternal, unbeginning, infinite Birth or Geniture is, so also is the Beginning and Rising, or Springing up of the seven Planets and the Stars; and just so also is the Rising or Springing up of *Man's Life*.

Now observe,

56. When thou mindest, thinkest, and considerest what there is in this World, and what there is without, besides, or distinct from this World, or what the Being of all Beings is, then thou speculatetest, contemplatetest, meditatetest in the whole Body of God, which is the Being of all Beings, and that is an unbeginning *infinite* Being.

57. But in its own Seat there is no Mobility, Rationality, or Comprehensibility, but it is a *dark Deep* which has neither Beginning nor End. Therein is neither thick nor thin, opake nor transparent, but it is a dark Chamber of Death, where nothing is *perceived*, neither Cold nor Warmth, but it is the *End* of all Things.

58. And this now is the Body of the Deep, or the very real Chamber of Death.

59. But now in this dark Valley there are the *seven* Spirits of God, which have neither Beginning nor End, and the one is neither the first, second, third, or last.

60. In these *seven* Dominions or Regimens, the Regimen divides itself into *three* distinct Beings, where the one is not without the other, nor can they be divided the one from the other. But those seven Spirits do each of them generate one another, from Eternity to Eternity.

61. The *first* Dominion or Regimen stands or consists in the Body of all Things, that is, in the whole Deep, or Being of all Beings, which hath in all Corners and Places thereof in itself the *seven* Spirits in Possession, or in Propriety indivisibly, or irresistibly, for its proper own.

62. Now if these seven Spirits in any one Place *wrestle not* triumphingly, then in that Place there is no Mobility, but a deep *Darkness*; and although the Spirits are perfect in that Place, yet that Place is a dark House, as you may perceive and understand by a dark Cave or Room close shut up, in which the kindled Spirits of the Planets and Stars *cannot* kindle the Elements.

63. But now the *Root* of the seven Spirits is every where all over, but when there is no Wrestling, then it stands still and quiet, and *no* Mobility is *perceived*.

64. And such a House is the whole Deep without, within, and above all Heavens; which House is called the *Eternity*. And such a House also is the *House of Flesh* in Man, and in all Creatures.

65. And this Being together comprehends the Eternity, which is *not called* God, but the Body of Nature which is not Almighty, wherein indeed the Deity is immortal or not dead, but standing hidden in the Kernel of the seven Spirits, and yet not comprehended or understood.

66. And such a House also the *whole Space* or Extent of this World came to be, when the Deity in the seven Spirits had *bid* itself from the horrible Devils, and had so *continued*, if the seven Planets and Stars had not risen or sprung up from God's Spirits, which opened again and kindled the Chambers of Death in the dark House of this World, in all Places every where, from whence exists the Regimen or *Dominion* of the Elements.

67. Moreover, thou art to know also, that the Regimen or Dominion of the seven Spirits of God in the House of this World, is not thereupon exsiccated or dried up in *Death*, that all must needs receive its Life and Beginning from the Planets and Stars.

68. *No!* for the clear Deity stands every where hidden in the Circle in the *Heart* of the whole Deep, and the seven Spirits stand in the Body of the Deep in Anxiety and great Longing, and are still kindled by the Planets and Stars, from whence exists the *Mobility*, and the Birth or Geniture in the whole Deep.

69. But seeing the Heart of the Deity *bides* itself in the Body of this World in the outermost Birth or Geniture, which is the Corporeity, *thereupon* the Corporeity is a dark House, and all stands in great Anguish, and needs a *Light* to shine in the Chamber of the Darkness, which is the *Sun*, and that so long till the Heart of God will *move* itself again in the seven Spirits of God in the House of this World, and *kindle* the seven Spirits.

70. And then the *Sun* and Stars will return again to their first Place, and will *pass away* in such a Form or Manner, for the Heart and Light of God shall give Light and shine again in the *Corporeity*, that is, in the Body of this World, and replenish or fill all.

71. And then the Anxiety *ceases*; for when the Anxiety in the Dominion of the Geniture, or Birth Regimen tastes of the *Sweetness* of the Light of God, so that the Heart of God *triumphs* together in the Birth Regimen, then all is richly full of Joy, and the whole Body *triumphs*.

72. Which at present in this Time, in the House of this World, *cannot* be, because of the fierce *captive* Devil, which keeps House in the outermost Birth or Geniture in the Body of this World, till the *Judgment* of God.

73. *Now here thou mayest understand, how the Heart of God has the Fan or Casting-shevel in its Hand, and will one Day cleanse his Floor, which I herewith earnestly declare to you as in the Knowledge in the Light of Life, where the Heart, in the Light of Life, breaks through, and proclaims the bright clear Day.*

Of Man and the Stars.

74. Now as the *Deep*, or the House of this World, is a dark House, where the whole Corporeity generates itself, and so is very thick, dark, anxious, and half dead, and takes its moving from the *Planets* and *Stars* which kindle the Body in the outermost Birth or Geniture, from whence exists the *Mobility* of the *Elements*, as also the figured and *creaturely* Being, so also the human House of Flesh is a *dark Valley*, wherein is in-

deed the *Anxiety* to the Birth of Life, and it always highly endeavours, intending to elevate itself into the Light, from whence the *Life* might kindle itself.

75. But seeing the Heart of God did hide itself in the Center or Kernel, *therefore* it cannot be; and *thereupon* the Anxiety generates no more but *ONE Seed*. The House of the Flesh generates a *Seed* of its Likeness to the Propagating of a Man again, and the House of the Spirit in the Instant or innate State of the seven Spirits, generates *in the Seed* another *Spirit* after its Likeness, to the Propagating of the *Spirit of Man* again.

76. And the House of the *bidden* Heart generates also such a Spirit as stands *bidden*, in the Body, to the Spirit of the House of Flesh, as also to the Spirit of the astral Birth or Geniture; just as the *Heart of God* in the seven Spirits of God stands hidden in the Spirits in the Deep of this World, and does *not kindle* them, till after *this* Enumeration, or Account of *Time* is out.

77. This *third* Spirit is the Soul in Man, and qualifies, mixes, or unites with the Heart of God, as a Son or *little* God in the great *immense* or *immeasurable* God.

78. Now these three distinct Dominions or Regimens are generated *in the Seed*, which takes its Original in the Flesh, as I have mentioned a little before.

Now observe this bidden secret bidden Mystery. Ye Naturalists, observe. The Gate of

Phisici,
Natural Phi-
losophers.

79. Out of the *anguishing* Chamber in the Body of this World, out of the seven Spirits of God, are risen or sprung forth the Stars, which *kindle* the Body of this World, and out of or from the Body the *Fruit* or *Seed* generates itself, which is the Water, Fire, Air, and Earth.

80. *The Earth* is the *Fruit* of the *seventh* Spirit of God, which is *Nature* or *Corporeity*, wherein the other six Spirits generate themselves again, and figure or frame the *Salitter* of the *seventh* Spirit into *infinite* Sorts of Forms or Shapes; so that the Earth also generates its *Seed*, which is the *Fruit* of *Vegetation*, as is apparent to the Eye.

81. Now *Man's* House of Flesh is also such a House as the *dark* Deep of this World is, wherein the seven Spirits of God generate themselves.

82. But seeing *Man's* Body is its proper own, and is a *Son* of the *whole* Body of God, *therefore* it generates also a proper *Seed* of its own, according to the Government or Dominion of his corporeal, qualifying, or fountain Spirits.

83. The Body takes its *Food* from the *Seed* of the seven Spirits of God, in the Body of the great Deep, which is Fire, Air, Water, and Earth.

84. Of or from the Earth it takes the Birth of the Earth or the *Fruit*, for it is much more noble than the Earth. *It is an extracted Mass out of the Salitter out of the seventh Nature Spirit.*

85. For when the Body of Nature was *kindled* by the Devil, then the *Word* or the Heart of God drew the *Mass* together, before the corrupted *Salitter* was pressed together, which now is called the Earth, because of the hard Fierceness or Corruption.

86. But when the Earth was *pressed* together, then the *Mass* stood in the dark Deep in the created Heaven *between* the anxious Birth or Geniture, and the Love of the Heart of God, till the *sixth* Day; and then the Heart of God breathed the Light of Life out of or from his Heart into the innermost, or *third* Birth or Geniture in the *Mass*.

87. Now when this was done, then in the *Mass*, the seven Spirits of the Qualities began to qualify or operate, and in the *Mass* the *Seed* of the seven qualifying or fountain Spirits generated itself, as Fire, Air, and Water, as in the Body of the Deep.

88. Thus *MAN* became a *living* Soul, in that Kind and Manner, as the *Sun* is risen or sprung forth, and out of that the rest of the seven *Planets*.

89. The *Light* in Man, which the Heart of God *had breathed in*, signifies or resembles the *Sun* which shines in the whole Deep; concerning which you will find more clearly about the Creation of Man.

90. Now behold! As in the Deep of this World, through the *kindling* of the Stars, a *Seed* is generated out of the Body of the dark Deep, like the *creaturely* Body, so also in like manner, in *Man's* House of Flesh, there is generated a *Seed*, according to the eternal Birth-right of the *seven* qualifying or fountain Spirits.

91. And in the *Seeds* there are *three distinct* Things, whereof the one cannot fathom the other, and yet are in that *one* only Seed, and qualify, mix, or unite one with another, as one Being, and is also *one Being*, and yet also *three distinct Things*, according to the Kind and Manner of the *Ternary* or Trinity in the Deity.

92. *First* there is the whole *Body* of Man, which is a dark House, and has no Mobility besides, or *without*, distinct from the Qualifying or Operation of the seven Spirits, but is a dark Valley, as the Body of the Deep of this World is.

93. Now in the dark Body of Man there is such a Regimen or Dominion also as to the *seven* Spirits, as is in the Body of the Deep. And when the seven Spirits qualify or operate according to the *Birth-right* of the Deity, then out of the *wrestling* of the seven Spirits a *Seed* generates itself according to *their* Likeness.

94. Now that Seed has first a *Mother*, which is the dark *Chamber* of the House of Flesh. Secondly, it has a Mother, which is the *Wheel* of the seven Spirits, according to the Kind and Manner of the seven Planets. Thirdly, it has a Mother which is generated in the Circle of the seven Spirits in the Center, and is the *Heart* of the seven Spirits.

95. And this now is the *Mother of the Soul*, which shines through the seven Spirits, and makes them living, and in their Stead the Seed qualifies, mixes, or *unites* with the Heart of God: But it is *that Seed* only, in which the Light is kindled; but in that, in which the Wrath-fire burns, there this third Mother remains *Captive* in the Dark Chamber.

96. And though indeed it is the *third* Mother, yet it remains to be but a foolish Virgin, if the Light be not kindled in it; just as the Deep of this World is a foolish Virgin before the Heart of God, in which the Wheel of the seven Spirits stands in such Anxiety, in so much *Corruption* and *Redemption*, in Heat and Cold, as is apparent to the Eye.

97. But when the *third* Mother is kindled in the *Light*, then it stands in the created Heaven of the *holy* Life, and shines through the *second* Mother, the seven Spirits, whereby the seven Spirits get a friendly courteous Will, which is the Love of the Life, as you may read in the eighth Chapter of this Book, concerning the *Love-birth* or *Geniture* of God.

98. But the *third* Mother they cannot constantly or *permanently* shine through, for it stands in the House of Darkness, but they often cast a *Glimpse* upon it, even as if it lightened, whereby the third Mother *many Times* becomes very longing, and rejoices highly, but is soon bolted up again by the *Fierceness* of God's *Wrath*.

* See v. 95.

99. * The Devil also dances at this Gate, for it is the Prison, wherein the *new* Man lies hid, and wherein the Devil lies captive. But I mean in the House of the Deep of this World; though indeed the House of *Flesh* and the Deep altogether qualify, mix, or unite one with another, as one Body, and are one Body, only they have distinct Parts or Members.

The Deep in the Center.

* See v. 97.

100. Now behold! * When the *Seed* is generated, it stands in the Center or Midst of the Body in the *Heart*; for there the *Mother* catches the *Ternary* or Trinity.

101. *First*,

101. *First*, the astringent Spirit catches hold, and that draws together a Mass or Lump out of the *sweet* Water, that is out of or from the Unctuality or Fatness of the Blood of the Heart, or from the Sap or Oil of the Heart.

102. Now that Oil has clearly the *Root* of the Ternary or Trinity in it, viz. the whole Man, for it is just as when kindled Tinder is cast into Straw.

103. Now it may be asked, How comes this to pass?

104. Here now is the true Ground of Man; observe it exactly, for it is the Looking-Glass of the great Mystery, the deep Secret of the Humanity, about which all the Learned since the Beginning of the World have danced, and have sought after this Door, but have not found it.

105. But I must once mention, that it is the Dawning or Morning Redness of the Day, as the Door-keeper will have me do.

Now observe,

106. Just as the first Mass was, out of which Adam became a living Man, so also in like Manner is every Mass or Seed of the Ternary or Trinity in every Man.

Observe,

107. When the Salitter or Fabrick of the six qualifying or fountain Spirits, which is the seventh Nature-Spirit in the Space or Room of this World, was kindled, then the Word or Heart of God stood every where in the Center or Midst of the Circle of the seven Spirits, as a Heart, which replenished all at once, viz. the whole Space or Room of this World.

108. But seeing the Deep, that is, the whole Space of this World, was the Body of the Father, (understand the Father of the Heart of God,) understand the Father's Body; and the Heart in the whole Body did shine forth, viz. the Father's Luster or Brightness, then the corrupted Salitter was affected or possessed every where with the Light, and the Heart of God could not fly out from it, but hid its Luster and shining Light in the Body of the whole Deep, from the horrid kindled Spirits of Devils.

109. And when this was done, then the qualifying or fountain Spirits became very fierce and vehemently struggling, and the astringent Spirit, as the strongest, in the seventh Nature-Spirit, drew very terribly together the Fabrick and Effects of the other five, from whence the bitter Earth and Stones came to be, but were not yet driven together, but moved in the whole Deep.

110. In this Hour the Mass was drawn together; for when the Heart of God did hide itself in the Salitter, then it cast a Glance again on the whole Space or Body, and thought how it might be remedied again, whereby another angelical Kingdom might be in the Deep of this World.

111. But the Glance was the Love-spirit in the Heart of God, which in that Place of the Glance affected or possessed the Oil of the Water, where before the Light was risen up.

112. Here consider Saint Peter's Glance, that was cast upon him in the House of Caipbas, it is the very same.

113. As the Man casts a Glance on the Woman, and the Woman on the Man, and so the Spirit of the Man, understand the root of the Love, which in the Rising up of Life out of the Water, rises up through the Fire, as also the Woman's Spirit does; and so one Spirit catches the other in that Oil of the Heart, whereby presently a Mass, Seed, or driving Will, or Desire to the propagating of a Man again, arises in the Mass.

114. Just in such a Way and Manner the *first Mass* also came to be, for the Love-Spirit in the Heart of God cast a Glance in the *Body* of the kindled wrathful Father on the *Water of Life*, whereby, and out of which, the *Love* in the Fire-flash arose or sprung up *before* the Time of the Wrath.

115. In this casting of the Glance, the one Spirit caught the other, the unctuous Oil or Water in the Wrath *conceived* from the Love-Spirit in the Heart of God, and qualified, mixed, or united, with the same, and the astringent Spirit drew the *Mass together*; and there was clearly a Birth, or a Will, or Desire to the *producing* of a whole Creature, just as the Seed in Man is.

116. But now the Firmament of Heaven, that is *between* the Heart of God and the kindled, hard Chamber of Death, was closed or shut up; otherwise the *Life* in the *Mass* had suddenly kindled itself.

117. For the Firmament was *within* in the *Mass*, as well as *without* distinct from the *Mass*, which is the parting Mark, or Limit of *Separation* between the Heart of God and the fierce Devils.

118. *Therefore* the Word or Heart of God *must* blow up the moving Spirit in the *Mass*, which was first done but on the *sixth Day*, for very assured Causes.

119. For if Heaven had not as a Firmament been *shut up* in the *Mass*, between the Heart of God and the corporeal qualifying or fountain Spirits of the *Mass*, then the *Mass* might have *kindled* the *Soul* from or by its *own Power*, as it was with the holy Angels.

120. But it was to be *feared*, that it would come to pass as it did with that fair little Son *Lucifer*, seeing the corporeal qualifying or fountain Spirits in the *Mass* were kindled in the *Wrath-fire*.

121. *Therefore* Heaven *must* be a Firmament between the Sparkle which had conceived from the Heart of God in the *first Glance*, that though the *Body* might happen to perish, yet the *holy Seed* might remain, which is the *Soul*, which qualifies, mixes, or unites with the Heart of God, out of which a *new Body* might come to be; when the whole God should *kindle again* the Deep of this World in the Light of the Heart of God; and just so it is come to be with the *Body*. *The Love of God have Mercy, and take Pity on it.*

122. The dear Man *Moses* writes, *That God made Man out of a Clod of Earth*, as the Learned have rendered it. But *Moses* was *not* present when it was done.

123. But this I must needs say, that *Moses* has wrote very *right*, but the true Understanding or Meaning, out of what the Earth proceeded, remained hidden to *Moses*, and them that have come after him in the *Letter*, and the Spirit has kept it hidden to *this very Time*.

124. It was also hidden from *Adam*, while he was yet in *Paradise*; but *now* it will *fully* be revealed. For the Heart of God has set upon or assaulted the Chamber of Death, and will *shortly* break quite through.

125. And therefore in these our present Times, some *Beams* of the Day will more and more break through in the Hearts of *some Men*, and make known the Day.

126. *But when the Dawning or Morning Redness shall shine from the East to the West, or from the Rising to the Setting, then assuredly Time will be no more; but the SUN of the Heart of God rises or springs forth, and, ² RA. RA. R. P. will be pressed in the Wine-press without the City, and therewith to R. P.*

* See the Col-
lect on of his
Letters. Let-
ter 23. v. 12.

127. *These are bidden mystical Words, and are understood only in the Language of Nature.*

128. *Moses* writes very *right*, that Man was created out of the Earth; but at *that Time*, when the *Mass* was held by the Word, then the *Mass* was *not* Earth. But if it

had *not* been held or kept by the Word, then at that very Hour it had become *Black* Earth, but the cold Wrath-fire was in it already.

129. For at the very *Hour* when *Lucifer* elevated himself, the Father was moved to *Wrath* in the qualifying or fountain Spirits against the *Legions* of *Lucifer*, and the Heart of God hid itself in the Firmament of Heaven, where the *Salitter*, Effect, Product or Fabrick of the Corporeity, was *burning* already, for without or distinct from the Light, is the *dark* Chamber of Death.

130. But the *Mass* was held or kept in the Firmament of Heaven, that it might *not* be congealed; for when the Heart of God *glanced* on the *Mass* with its hot Love, then the Unctuosity or Oil in the *Mass*, which rose up out of the Water through the Fire, out of which the Light rises up, and out of which the Love-Spirit rises up, caught hold of *the Heart of God*, and was *impregnated* with a *young Son*.

131. And that was the *Seed of Love*; for one Love embraced the other, the Love of the *Mass* embraced and conceived from the Love out of the *Glance* of the Heart of God, and was thereby impregnated, and this is the Birth or Geniture of the *Soul*; and as to *this Son*, Man is the Image of God.

132. But the qualifying or fountain Spirits in the *Mass*, could not presently be kindled thereby from the *Soul*; for the *Soul* stood only in the *Seed* in the *Mass*, hidden with the Heart of God in its Heaven, till the Creator *blew* upon the *Mass*, and then the qualifying or fountain Spirits kindled the *Soul* also, and then both Body and Soul lived equally together.

133. Indeed the *Soul* had its *Life* before the *Body*, but it stood in the Heart of God, hidden in the *Mass* in Heaven, and was a Kind of holy *Seed*, qualifying, mixing, or uniting with God, which is *eternal*, incorruptible, and indestructible, for it was a *new* and pure *Seed* for an Angel and Image of God.

134. But the Fabrick, Effect, or Product of the whole *Mass*, was an Extract, or Attraction of the *Word* of God, out of the Fabrick or Effect of the qualifying or fountain Spirits, or of the *Salitter*, out of which the Earth came to be.

135. This Extract was *not yet* become Earth, though it was the *Salitter* of the Earth, but was held or kept by the *Word*.

136. For when the Love-Spirit out of the Heart of God glanced on the *Salitter* of the *Mass*, then the *Salitter* caught hold of it and conceived from it, and was *impregnated* in the Center of the *Soul*, and the *Word* stood in the *Mass* in the *Sound*; but the *Light* abode in the Center of the *Mass*, in the Firmament of Heaven, standing hidden in the unctuous Oil of the Heart, and did *not* move itself forth out of the Firmament of Heaven, in the Birth of the qualifying or fountain Spirits.

137. Else if the *Light* had kindled itself in the Birth or Geniture of the *Soul*, then all the seven qualifying or fountain Spirits, according to the eternal Birth-right of the Deity, had triumphed and qualified, mixed, or *united* in and with the *Light*, and had been a *living* Angel; but seeing the *Wrath* had plainly already infected the *Salitter*, therefore that *Danger* was to be *feared* which befell *Lucifer*.

Now it may be asked,

138. *Why were not many Masses created at this Time, out of which, instantly at once, there might have been a whole angelical Host or Army, instead of fallen Lucifer?*

139. *Why should there be so long a Time of staying in the Wrath?*

140. *And why should the whole Host or Army be generated out of that one Mass, in so very long a Time?*

141. *Or did not the Creator at this Time see and know of the Fall of Man?*

Answer.

142. *This now is the very Door of the bidden secret Mystery of the Deity.* Concerning which the Reader is to conceive, that it is not in the Power or Capacity of any Man to discern or to know it, if the *Dawning or Morning-Redness* did not break forth in the Center in the Soul.

143. For they are *divine* Mysteries, which no Man can search into by his *own* Reason, and I also esteem myself most unworthy of such a Gift, and besides I shall have many Scorners and Mockers against me; for the *corrupted* Nature is horribly *ashamed* before the Light.

144. But notwithstanding that, I cannot forbear; for when the divine Light breaks forth in the Circle or Birth of Life, then the qualifying or fountain Spirits *rejoice*, and in the Circle of the Life reflect or look back into their Mother, into the *Eternity*, and they also look forwards into the Eternity.

145. But it is not a constant and *lasting* Thing or Being, Clarifying or Brightening of the qualifying or fountain Spirits, much *less* of the *bestial* Body, but it is the *Ray* of the breaking through of the *Light* of God with a fiery Impulse, which rises up through the meek Water of Life in the Love, and remains standing in *its* Heaven.

146. Therefore I can bring it no further than from the *Heart* into the *Brain* before the princely Throne of the Senses, and there it is *shut up* in the Firmament of Heaven; and it goes *not back* again through the qualifying or fountain Spirits into the Mother of the Heart, that it might come on to the *Tongue*, for if that was done, I would tell it with my *Mouth*, and make it known to the *World*.

147. But for that Cause I will let it stand in *its* Heaven, and write according to my Gifts, and with Wonder and *Admiration* expect what will become of it. For in the qualifying or fountain Spirits I cannot *sufficiently* comprehend or apprehend it, because they stand in the *anxious* Chamber.

148. As to the *Soul*, I see it *very well*, but the Firmament of the Heaven is between, in which the Soul *bides* itself, and there receives its *Rays* from the Light of God; and in that Respect it goes *through* the Firmament of Heaven as a Tempest of *Lightening*, but very gently, in a most amiable and pleasant Delight and Joy.

149. So that I *cannot* in the Comprehensibility, in my *innate* instant or present qualifying or fountain Spirits, or in the Circle of Life, discern or know it *otherwise*, for the *Day* breaks forth *apace*.

150. For that Cause I will *write* according to this Knowledge, though the Devil should offer to assault and storm the World, which however he cannot do. Yet his Hour-Glass is shown to him, and set before him.

151. Now come on, you *Electionists*, and Contenders about the Election of Grace, you that suppose *you only* are in the right, and esteem a simple Faith to be but a *foolish* Thing, you have danced long enough before this Door, and have made your *Boast* of the Scriptures, that they maintain that God has of Grace *chosen some* Men in their Mother's Womb to the Kingdom of Heaven, and reprobated or rejected *others*.

152. Here make to yourselves many *Masses*, out of which there may proceed other Manner of Men of other Qualities, and *then* you may be in the right. But out of the *one* only *Mass* you can make no more than *one* only *Love* of God, which presses forth through the first Man, and so presses through and upon *all*. If God should have permitted *Peter* or *Paul* to have wrote otherwise; *however*, look you to the Ground of the *Heart*.

153. If you lay hold on the Heart of God, then you have Ground *enough*.

* That contend about Election and Predestination.

• See 1. Apology to Balthazar Tylichen, Part 2. N^o 11.

B R I E F C O N T E N T S

O F T H E

A U R O R A .

	Page.
P REFACE to the Reader.	5
<i>The Author's Preface, being a brief Information concerning the two Qualities, the Evil and the Good in Nature, from the Beginning to the End</i>	9
<i>The Contents of this Book by Way of Introduction</i>	19
Chapter.	
I. <i>An Inquiry into the Divine Being in Nature: Concerning the two Qualities, the Good and the Evil</i>	23
II. <i>An Instruction, showing how Men may come to apprehend the divine and natural Being; and further of the Qualities</i>	27
III. <i>Of the most highly blessed Trinity, ONE God</i>	32
IV. <i>Of the Creation of the holy Angels</i>	40
<i>Of the Divine Quality</i>	41
<i>Of the Divine SALITTER</i>	41
V. <i>Of the corporeal Substance, Being, and Propriety of an Angel</i>	45
VI. <i>How an Angel, and a Man, is the Similitude and Image of God</i>	51
<i>Of the blessed Love of the Angels towards God</i>	53
VII. <i>Of the Court, Place and Dwelling; also of the Government of Angels, how it stood at the Beginning, after the Creation, and how it is become as it is</i>	54
<i>Of the Nativity or Genitures of angelical Kings, and how they came to be</i>	58
<i>Of the deepest Ground and Mystery</i>	59
VIII. <i>Of the whole Body of an angelical Kingdom. The great Mystery. In his other Writings, called Mysterium Magnum</i>	61
<i>Of the first Species, Circumstance, Quality or Spirit of God in the divine Power or SALITTER</i>	62
<i>Of the Second</i>	63
<i>Of the Third</i>	64
<i>Of the Fourth</i>	65
<i>The great Mystery of the Spirit</i>	66
<i>Of the End of Nature in this World</i>	67

The C O N T E N T S.

Chapter.	Page.
VIII. <i>Of the Language of Nature</i>	70
<i>Of the Fifth Circumstance or Spirit in the divine Power of the Father, viz. the Love</i>	73
IX. <i>Of the gracious, amiable, blessed, friendly and merciful Love of God. The divine Mystery</i>	75
<i>What remains bidden, since the Beginning of the World</i>	76
<i>The Wrath, the Original of Hell-fire</i>	77
X. <i>Of the Sixth qualifying or fountain Spirit in the divine Power. The Sound</i>	83
<i>What in Men shall arise, in heavenly Joy, or in hellish Torment. The Salitter</i>	80
<i>How a Man may quench the kindled Wrath of God in this Life in himself</i>	88
<i>How near God and the whole Trinity is to us</i>	91
XI. <i>Of the Seventh qualifying or fountain Spirit in the divine Power. The divine SALITTER</i>	92
<i>The Holy Gate. What the Father, the Son, and the holy Spirit is; whom we Christians worship</i>	95
<i>What the Law of Nature is</i>	95
<i>Why he only that sinneth shall be punished</i>	96
<i>The Prerogative of Christians</i>	96
<i>Of the divine and heavenly Nature's Operation and Property</i>	99
<i>Of the Word SALITTER</i>	99
<i>How the Imaging in Nature is</i>	100
<i>How our Life is a perpetual Warfare with the Devil</i>	102
XII. <i>Of the Birth or Descent of the holy Angels, as also of their Government, Order, and heavenly joyous Life</i>	104
<i>What the Angels do when they sing not. What they talk of. Who they are like</i>	107
<i>The Ground and highest Mystery of God's Angels</i>	103
<i>What Heaven itself is</i>	109
<i>The secular Rights in the Books of Moses derive their Origin from the divine Nature in Heaven</i>	110
<i>What the Angels walk upon</i>	113
<i>Of MICHAEL</i>	114
<i>Of LUCIFER</i>	115
<i>Of Lucifer's Creation</i>	116
<i>Of URIEL</i>	116
<i>The Beauty of heavenly Forms resembled to precious Stones</i>	117
<i>Why Baptism is instituted in the Water</i>	118
<i>How the Wisdom of God is incomprehensible</i>	118
XIII. <i>Of the horrible Fall of the Kingdom of Lucifer</i>	119
<i>What the Fountain of the first Sin of the Angels is</i>	119
<i>Where the Fault lies, that Lucifer is become a Devil</i>	124
<i>The eternal Geniture of the Deity</i>	128
<i>The Beginning of Sin</i>	130
XIV. <i>How Lucifer, who was the most beautiful Angel in Heaven, is become the most horrible Devil</i>	133

C O N T E N T S.

Chapter.	Page.
XIV. <i>The Cause that God created Angels</i>	134
<i>Of the eternal Enmity</i>	138
<i>Seven Forms or Sources of Sin, and the Eighth the House of Death</i>	139
<i>Of the first Form</i>	140
<i>What the eternal Sport of God was, before the Time of the Creation of the Angels</i>	141
<i>Of the second Form, or Source of Sin's Beginning</i>	143
<i>How God possesses all, and yet no Creature is He</i>	146
XV. <i>Of the third Form or Species of Sin's Beginning in Lucifer</i>	147
<i>What Lucifer knew before his Fall</i>	148
<i>When the End of this Time will be. Also of the fourth Form or Species of Sin's Beginning</i>	149
<i>Of the Sting of Death</i>	150
<i>What the Comprehensibility is</i>	151
<i>Of the fifth Form or Manner of Sin's Beginning</i>	152
<i>Of the sixth Form of Sin's Beginning</i>	153
<i>Of the old Serpent</i>	154
XVI. <i>Of the seventh Form of Sin's Beginning in Lucifer and his Angels</i>	156
<i>Of Sorcerers and Witches</i>	156
<i>Wherein Neutrality consists</i>	156
<i>Of the mourning House of Death</i>	159
<i>That God wills not Evil, nor can do it</i>	159
<i>Of Pride, Covetousness, Envy, and Wrath</i>	164, 165
<i>The final Condemnation</i>	165
<i>Also of the last Fight and Expulsion of Lucifer and all his Angels</i>	166
<i>What will be called the burning Hell</i>	167
XVII. <i>Of the miserable State and Condition of the corrupt perished Nature, and Original of the four Elements, instead of the holy Dominion of God</i>	168
<i>What is called the Wrath of God</i>	168
<i>How a Comprehensible is come out of an Incomprehensible</i>	169
<i>How the Devil still presents the Swine-Apples of Paradise before the Soul</i>	171
XVIII. <i>Of the Creation of Heaven and Earth, and of the first Day</i>	171
<i>Why Man in this World so much loves Gold, Silver, and precious Stones</i>	173
<i>How I shall understand Myself according to the Threefold Geniture in Nature</i>	173
<i>An Explanation of the first Verse of the first Chapter of Genesis, according to the Language of Nature</i>	176
<i>Into what the Soul goes when we die</i>	178
<i>Of the Creation of the Light in this World</i>	179
<i>Whence Fightings among all Creatures have their Original</i>	181
<i>What Light was before the Sun and Stars</i>	183
XIX. <i>Concerning the Created Heaven, and of the Form of the Earth and of the Water; as also concerning Light and Darkness</i>	183
<i>From what Light this Author has his Knowledge</i>	185

C O N T E N T S.

Chapter.	Page.
XIX. <i>How it was, that Jesus Christ could take the Devil, Death and Hell captive.</i>	
<i>Also in what Heaven he sits at the right Hand of God</i>	187
<i>Where shall the Wrath of God come to be at the End</i>	188
<i>Concerning the Form of the Earth</i>	189
<i>Why the Earth is so hilly, rocky, stony, and uneven</i>	190
<i>Of Day and Night</i>	191
<i>Of Morning and Evening</i>	192
XX. <i>Of the Second Day: How God separated the Waters under the Firmament</i>	
<i>from these above the Firmament</i>	196
<i>We should strive against the Malice and Wickedness that is in our Hearts</i>	198
<i>What the Moon or Luna is</i>	199
<i>How the Heavens are not pure in God's Sight</i>	200
<i>In what Heaven the Man that fears God dwells</i>	202
<i>How Christ could go through, the Doors being shut</i>	203
XXI. <i>Of the Third Day</i>	205
<i>The Diurnal Motion of the Earth</i>	205
<i>Man is made out of the Seed of the Earth</i>	208
<i>How Man's Hope stands in God</i>	209
<i>How Sins are the Cause that the Deity is hidden from us</i>	211
<i>Of the Seven Spirits of God, and of their Operation in the Earth</i>	212
<i>Man's Sickness and Remedy pointed out</i>	216
<i>Why the astral Birth of the Earth begun a Day sooner than the astral</i>	
<i>Birth in the Deep above the Earth</i>	216
<i>Neither Grace nor Art acquired, unless born in us</i>	217
XXII. <i>Of the Birth or Geniture of the Stars, and Creation of the Fourth Day:</i>	
<i>Also the Reason of the Title, Day-Dawning, or Morning-Redness</i>	218
<i>Why the Spirit of Nature itself will open the Door</i>	220
<i>What the Stars are</i>	221
<i>Sixteen Questions asked the Doctors</i>	221
<i>How this Work is the Holy Spirit's dear Revelation</i>	223
<i>Of the Earth</i>	225
<i>Of the Vegetations of the Earth</i>	226
<i>Of the Metals in the Earth</i>	226
XXIII. <i>Of the Deep above the Earth</i>	229
<i>Of the astral Birth or Geniture; and of the Birth or Geniture of God</i>	230
<i>The severe Geniture of the Wrath of God cannot be accensibile nor elevated</i>	
<i>in God</i>	230
<i>What is called the animated or soulish Birth</i>	232
<i>Of the Being of the Deity, and of the Three Persons. Also whence the</i>	
<i>living and rational Spirit exists</i>	233
<i>What is the Water of Life</i>	234
<i>The Gate of the holy Trinity</i>	235
<i>Of the kindled Nature</i>	238
XXIV. <i>Of the Invention or Compaction of the Stars</i>	239
<i>Out of what the Stars are come to be</i>	240

C O N T E N T S.

Chapter.	Page.
XXIV. <i>Why God did not bar the Devil up instantly</i>	241
<i>Why the Stars should not be worshipped</i>	242
<i>In whom the Light of Life kindles from the Water of Life</i>	242
<i>Why Christ rested forty Hours and no longer in Death</i>	243
<i>God an angry God to those that hate him</i>	244
<i>What is the Water of Life</i>	244
<i>Where the Word of this Author is generated</i>	245
XXV. <i>Of the whole Body of the Star's Birth, or Geniture, that is, the whole Astrology</i>	246
<i>Though Body and Soul should fail, God is his Refuge</i>	247
<i>What is called the corrupted Nature</i>	248
<i>The Kindling of the Life of this World: Of Sol</i>	249
<i>Of Mars</i>	249
<i>The highest Ground of the Sun and all the Planets</i>	250
<i>How the Eye of the Lord beholds all</i>	250
<i>How the Desire of the Flesh is the Lake of hellish Wrath</i>	251
<i>The annual Motion of the Earth round about the Sun</i>	252
<i>Of the Planet Mars</i>	253
<i>Of Jupiter</i>	253
XXVI. <i>Of the Planet Saturnus</i>	256
<i>Of the Planet Venus. The Gate of Love</i>	258
<i>How Christ is the Light of the World</i>	259
<i>What is the Divine Being</i>	259
<i>Of the Planet Mercurius</i>	260
<i>The great Depth concerning the Center or Circle of the Birth of Life</i>	260
<i>What is called Eternity; also what the house of Flesh is</i>	262
<i>What has the casting Shovel in its Hand; also of Man and the Stars</i>	262
<i>How Man became a living Soul</i>	263
<i>The deep hidden secret Mystery of the Humanity</i>	264
<i>RA. RA. RP. See the Margin</i>	266
<i>Four Questions concerning that Mass which is Man</i>	267
<i>Notes concerning the not finishing this Book</i>	269

F I N I S.

