

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* ye philosophers, and ye lawyers and advocates, that justify and defend king *Lucifer*! Come near and bring him to the *bar*, whilst he hath 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 at enmity against God, for they all qualified or acted much *otherwise* than God, and so there *came to be* an eternal enmity between 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 building of the body *began* 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 complete*, 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 instantaneously, 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 *instantly* kindled, as a man kindleth 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, proudly lifted up and joyful to excess, and so moved themselves towards a *higher birth*.

9. But if they had *continued* in their seats, and had qualified or operated, as they [the seven spirits of nature of which they were constituted] 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 they *knew very well* the right of the Deity and the right of nature, and *how* they [the spirits] 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 for 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 which also through the moving of the spirits *vanish* or pass away again ; that the light of the angels, 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.*

* " shriller," lit., " more sonorous." Sparrow has in most cases printed " shrill," where the German is " *hell*," " clear, distinct, sonorous." He probably intended thereby to emphasize the idea of pitch, over and above the idea of sonority.

14. But it is said, the angel generated *a new light*, or *a new spirit*. That is to be understood as followeth:

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. Therefore the qualifying or fountain spirits 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 they despised 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 together, therefore they would now *exalt* themselves gloriously and stately, and shew 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 *piece* 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 that they would have their place, region, quarters or court above the whole or total Deity, above *all* kingdoms *whatsoever*.

18. Therefore they elevated or extolled themselves, intending to kindle or *inflame* 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 his [Lucifer's] spirit. He would be *lord of the Deity*, and would not endure any co-rival.*

* "would not endure any co-rival," lit., "no other was to be lord beside him " (*neben*), alongside, by the side of.

19. Now this is the root of covetousness, envy, pride and wrath [anger]; for in the fierce 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 in themselves no impulse from without, 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 alone would be God.

21. But because they could not begin it in their old seat, and so bring it to effect, therefore they *dissembled* or played the hypocrite together, and flattered one with another, and so combined, intending to extol themselves against the birth of God, and would needs qualify or work in the *highest 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. So then, in a degree, it 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. The astringent quality permitted this tearing, 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 the astringent quality would needs have *such a little brother*, because such little brother was so serviceable to its turn; else, seeing the bitter spirit *taketh* its original from the astringent quality, as it were from its father, the astringent quality 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 hath 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 since the fire riseth up in the sweet water, therefore itself hath the *whip* or scourge in its own power, and might have *staid* or kept back the astringent quality in the water, but the heat also became a *flatterer* or hypocrite, and dissembled with the *great* quality, *viz.* the astringent, and did *help* to destroy the sweet water.

28. The tone is the *fourth* murderer; for it taketh its *ringing* sound in the fire, in the sweet water, and riseth 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 also dissembled [or played] with the astringent quality and broke out or burst forth *furiously*, like a thunder-clap, whereby it would prove and shew 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*).

* " they," *i.e.* the tone, and the heat, and the bitter and the astringent qualities.

31. Of the word (Teufel) Teu- hath its original from hard beating, drumming or thumping; * and the word or syllable -fel hath its original from the Falle [fall], and so lord Lucifer is called Teufel (*devil*), and is no more called a *Cherubim* or *Seraphim*.

* "beating, drumming or thumping " (*Pochen*). See Ch. 10, *par. 119*.

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 elevating, 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 would 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 he *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 it, and then stormed back again with fire and coldness in *hard* claps of thunder *against* the Son of God, supposing the Son of God 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*, to spoil and destroy him, who at last *fought* with *Lucifer*, and overcame him, since [or because] the power of God in *Lucifer's* kingdom also fought vehemently against *its* king, till at last he was thrust down from his kingly seat, as one that was *vanquished*. [Rev. xii. 7-9]

Objection.

Now thou wilt say, God should have enlightened his *heart*, that he *might* have repented.

Answer.

37. No! Lucifer would receive no light other 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 he 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.

[" *This water here, is the water of eternal life, " generated in the light of the Majesty, but in " the centre it is like the sulphur or brimstone " spirit, or like unto aquafortis, or the water of " separation."]*

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.

38. 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.

39. For they were all in subjection under Lucifer, and he ruled *in all* his angels, for he was created out of the pith or kernel of that *Salitter*, out of which *all* his angels were created, and he was the heart and lord of all his angels.

40. *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.

Did *not* the whole, total or universal God *know* this, before the time of the creation of angels, that it would so come to pass ?

Answer.

41. *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.

42. 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 *centre 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, *distinct* 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.

43. *The same King is called JESUS CHRIST, who is the Son of God and of man.*

44. This I will demonstrate clearly and at large in its proper place.

[45. " Note, *This is explained in the second and third books: 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 fierceness nor imagination entereth, neither is there any searching in the love concerning the hellish creature.*

46. " *This foregoing question is understood or
" meant thus: as when I say, God knoweth not
" the evil; also, God willeth not the evil, accord-
" ing 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 were revealed
" or manifested therein, then the love were not
" meekness and humility alone.*

47. "*But in the outspeaking of his Word,
" wherein the nature of the spiritual world
" existeth, wherein perceptibility or sensibility is
" understood to consist, and wherein God calleth
" himself an angry, zealous or jealous God, and
" a consuming fire, therein, indeed, God hath
" 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.*

* " therein, indeed, God hath known the evil," etc., lit.,
" therein, indeed, God hath known from eternity that, should
he once move himself in that source or quality, the same would
become creaturely also; but therein [in that source] he is not
called God," etc;

48. " *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 of
" the fall, is discerned to differ from his well-
" spring or source, from whence the fall also took
" its original.*

49. " *So also in God's love there is only the
" fountain and knowledge of joyfulness, for every
" science or root causeth or produceth its like.*

50. " *For if I should say, God's love had
" willed the evil, or that there was a false*

" science [text: Scientz] or root in God's love and meekness,
" then I should speak contrary to the Scripture:
" For what God's love knoweth sensibly or
"feelingly in itself, that it also willeth, and
" nothing else. And what God's wrath knoweth
" sensibly in itself, that he also knoweth, and
" nothing else*

* The last clause of this par. does not appear in Sparrow's translation, neither is it in the German edition of 1656, nor in Schiebler's edition. It is in the German editions of 1682, 1715 and 1730.

51. "From hence, in the creation, good and
" evil are existed: I exhort the Reader to con-
" ceive our very deep sense aright, 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 against God of
King Lucifer, together with his whole Host
or Army.*

52. This is the right looking-glass of man;
before this court of justice for malefactors the
spirit inviteth and citeth all men to stand as
before a looking-glass, wherein they may see
themselves, and what the *hidden, secret sin* is.

53. This hath remained hidden ever since the
world began, and was never so fully and totally
revealed in any *heart* of man : I myself also do
wonder much more than the Reader can wonder
at this high revelation or manifestation.

54. I do *not* write this for my own glory ; for
my glory standeth in my hope of that which is
to come : I am a poor sinner as well as other
men, and I also ought to come before *this glass*.

55. But I marvel that God should reveal himself

thus fully to such a simple man, and that God thus *impelleth* him also to set it down in writing; whereas there are many *learned* writers who could set it forth and express it better, in a more *flourishing* style, and demonstrate it more exactly and fully than I, who am a *scorn* and a *fool* to the world.

56. But I neither can nor will oppose him; for I often stood in great striving *against him*, that if it were 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.

57. Now I am climbed up and mounted so very high that I dare not look back, for fear a giddiness should overtake 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.

58. Therefore have I put my confidence in the strong God, and will *venture*, and see what will come of it. I have no more than 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*.

59. Thus I will not be angry with my God, though for his *name's sake* I should endure shame, ignominy and reproach, which springeth, buddeth and blossometh for me *every day*, so that I am almost inured to it: I will sing with the prophet *David* [Psalm lxxiii 26],
*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.*

60. *Sin* hath *seven* kinds, forms, species or sorts; among which there are *four* special wellsprings or sources : And the *eighth* kind or sort is the *house of death*.

Now observe:

61. The *seven forms* are the seven qualifying or fountain spirits of the body; when these are kindled each spirit generateth a special or particular enmity against God.

62. 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 of 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.

63. Now let us view these in the ground from whence *all* hath 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.

64. Therefore come on, ye *philosophers* and *lawyers*, you that will maintain, and undertake to prove it, that God created the *evil* also, and that he willeth the same; also that it is his *predestinate* purpose that the *devil fell*, and that many *men* are *damned*; otherwise God could have altered all, and turned it some other way.

The Citation, or Summons.

65. Here the spirit of our kingdom for the third time *citeth* you, together with your prince

Lucifer, whom you defend and justify, before the final Court of Justice for criminal malefactors; give in your answer there.

66. For as to these *seven* kinds or forms, and *four* new sons, the right shall be prosecuted in the heavenly Father's *house*.

67. 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 reenthroned, and set upon his seat, and his kingdom shall be restored to him again.

68. 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 imprisoned for *ever*: and you should take heed lest a Court of Justice be held, and pass upon you also.

69. Now seeing then you will plead the right of the *devil's* cause, wherewith shall he requite you, or with what *fee* shall he reward you ? He hath nothing in his power but the hellish abomination; what will then be your recompense ?
Guess, Sir, even the best of all that he hath, the best fruits and apples in his orchard, and the best perfumes and incense of his *garden*.

Of the First Kind or Form.

70. 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 be somewhat sharp or *tart*, yet it tempereth itself with the *sweet water*; so that it is meek, soft, pleasant and full of joy.

71. When the light of the sweet water cometh *into it*, then it willingly, friendly and freely *yieldeth* up its birth thereunto, and maketh it [the sweet water] dry and shining *bright*.

72. When the tone or *tune* riseth up in the light, then it [the astringent quality] also giveth up its tone, tune and ringing sound very *gently* and brotherly thereunto.

73. Also it receiveth the *love* from all the spirits.

74. Also the *heat* favoureth it, giving way friendly, that it [the heat] may be cooled, and so the astringent quality is a friendly will in and with *all* the qualities; it readily helpeth 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.

75. It is a very *humble* father to its children, and loveth them *heartily*, and playeth 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.

76. 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.

77. 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.

78. II. They knew also well, that the Heart of God had the *primacy* in the whole Deity.

78a. 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*.

79. 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.

80. 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 *mere 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.

* " mere horses to ride on," that is, playthings.

81. 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.

82. For the ideas or figures have in a manner 1 Th»tis, hare framed themselves thus from eternity, and have *passed away* and altered *again* [come and gone perpetually] through the qualifying or fountain spirits:

For this was the eternal play, sport or scene of God, before the times of the creation of the angels.

83. 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 signifieth the second host or army, which God created *instead* of expelled *Lucifer*, out of the place of *Lucifer*.

Question.

But now, what did the astringent or harsh quality do in *Lucifer*?

Answer.

84. 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 had or possessed a *body* more beautiful than 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.

85. But seeing it [The astringent or harsh spirit] could not do anything *alone*, it *flattered* and played the hypocrite with the other spirits, so that they followed it as their *father*, and did all that they saw it do, each in its own quality.

86. 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.

87. 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.

88. 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.

89. But seeing it could not effect this in its true *natural* seat, it thereupon elevated itself, and kindled itself.

90. 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, *furious* spirit, and strove against the *Salitter* in its [the *Salitter's*] place, as a furious, storming, raging lord, and kindled the *Salitter*, and attracted or drew all forcibly together.

Thou must understand it aright.

91. 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.

92. 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.

* "thick." The idea is that of density. The quality in the *Salitter*, that later became physical water, was "densified," and thus made more grossly manifest. Whence became water, as we have it.

93. 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 kindleth with its cold fire also all in the *Salitter*.

94. 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.

95. 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.

God should have withstood him, that it might not have come so far.

Answer.

96. 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.

97. 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.

98. 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 hath dealt righteously or *no*, and prove it in nature. I do not *accept* of your extorted, wrested, bowed, stretched, and farfetched texts of Scripture, *brought in* by head and shoulders for a *proof*, but I will have living testimonies.

99. And I will also set before you *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*.

100. 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 law hath no beginning, and is, that the child which is generated of the mother should be *humble* before the mother, and be obedient to her; for it hath its life and body from the *mother* who hath generated it.

101. Also the *house* of the mother, as long as the mother liveth, is not the child's proper own ; but the mother keeps the child with her in love, she nourisheth it, and putteth on it the best and finest *attire* which she hath, and giveth the same to it for its *own*, that her joy may be increased by the child, and that she may have *joy* in it.

102. But when the child *rebelleth* and resisteth against the mother, and takes away all from the

mother, and *domineers* over her, and moreover striketh at her, and forceth 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.

* " left to sit"—a literal translation of a form which means, " to be put away," " to be kept out."

103. 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.*

104. The *second* spirit is the *water*: As the astringent or harsh quality is the *father* of the other six spirits, which attracteth or draweth them together, and so *holds* them, so the sweet water is the *mother* in which all spirits are conceived, kept and generated, that softeneth and saturateth them, wherein and whereby they get their life, and then the *light* and joyfulness riseth up therein.

105. Thus king *Lucifer* in the same manner did get the sweet water for his corporeal government, and indeed the very kernel and *best* thereof. For God put on to his little son the best ornament, robe and attire of all, hoping to have great joy in him.

Question.

Now what did this *astringent* or harsh quality with its *mother*, the sweet water ?

Answer.

106. 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 incline to them; and they would form, frame, figure and image all with their *sharpness*.

107. 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.

108. When in this qualifying or acting they had generated the *spirit* of *Lucifer*, then the *life* of the spirit, which riseth up in the water, as also the *light*, became very sour and sharp.

109. 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 everything.

110. This was the *second enmity* against God, from whence is existed the *sour* quality in this world, for it was not so from eternity; as you have an *example* thereof in this, *viz.* if you set any *sweet* thing in the *warmth*, and let it stand therein, it groweth *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.

Why did God suffer *Lucifer's evil spirit*, which

proceeded out of the body of *Lucifer*, to come into *Himself*? Could God *not* hinder it ?

Answer.

111. Thou must know, that between God and Lucifer there was no other difference, than there is between *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.

112. For God had generated him out of his body, and therefore also made him the *heir* of his goods, and gave him for a possession the whole region or extent of the place in which he created him.

The highest Depth.

113. But here you must know what it was with which *Lucifer* fought against God, and so *moved God to anger*. For he could *not* do it with his body; for his body reached no farther than the place where he then stood; he could effect *little* with that, but it was *something else*.

Be attentive here.

114. The spirit, which is generated from or out of all the seven qualifying spirits in the *centre* of the heart, the same doth (whilst it is yet in the body, when it is generated) qualify, mix or *act* in and with God, as one substance or thing, nor is there any difference.

115. And when that *same spirit*, which is generated in the body, seeth anything through the eyes, or heareth through the ears, or smelleth through the nostrils, then it is already in *that thing*, and worketh, laboureth or acteth therein, as in its own propriety.

116. And if the same be *pleasing* to it, it eateth thereof, and infecteth itself with the thing, and wrestleth therewith, and maketh 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 reacheth, so far can the spirit govern or rule in a *moment*, and is withheld or hindered by nothing.

117. For it is and comprehendeth the *power*, as God the Holy Ghost doth; and in this there is no difference at all between 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 *piece* or *part*, which presseth through the whole fulness, and wherever it cometh, there it is mixed or *affected* with the place, and presently ruleth *with* God in the same place.

118. 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.
[" *God's Spirit hath all the well-springs, but distinguished 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 aërial and astral source.*"]

119. When the astringent or harsh quality, as the *father*, formeth the word or *son*, or spirit, then it stands captive in the centre of the heart, and is examined or *tried* by the other spirits, whether it be good or no. Now if it pleaseth the fire, then the fire letteth the *flash* (in which the bitter spirit standeth) go through the *sweet* water, wherein it conceiveth the *love*, and goeth therewith into the astringent quality.

120. Now when the flash returns with the love into the astringent quality again, together with the new-generated spirit or *will*, then the astringent quality *rejoiceth* in the new young son, and elevateth itself.

121. Then the *tone* lays hold thereon, and goeth forth therewith at the mouth, eyes, ears and nostrils, and executeth 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.

122. Therefore the original lust sticketh in the circle of the heart, in the *council* of the seven spirits; and as they generate the spirit, so also it is.

123. 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.

124. As this hath a being or substance, *form* or condition in angels, so it hath 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.

*[" 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
"kindleth itself in the original, then it kindleth
" God's wrath in the eternal nature."]

Objection.

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.

125. Now shew thou me any *place*, to which
thou sendeth thy covetous or lustful spirit, where
God is *not*; be it to man, beasts, garments, fields,
money or *anything* whatsoever. From him is
all, and he is in all, he himself is all, and he
upholdeth and supporteth all.

Objection.

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.

126. Yes, dear man, all this is true: The
wrath of God is certainly *everywhere* 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.

127. But thou must know that the *kernel* of
love also sticketh in all in the hidden centre,
unless it be altogether too evil; and *so* evil a
thing man hath *no* liking for at all.

[" God possesseth all, only as to nature, he is
" not the essence, he possesseth himself."]

Or dost thou think thou dost well, if thou
bathest or soakest thyself in God's wrath ? Take
heed, that it doth *not* kindle thy body and soul,
and so thou wilt *burn* therein eternally, as befell

Lucifer.

128. 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 hath *been*. Therefore have a care, and take heed, and *turn* thy eyes from evil, or else thou undoest thyself, and so bringest thyself into *perdition*.

129. *I take heaven and earth to witness, that I have performed here as God hath revealed to me, that it is his will.*

130. Thus hath 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.

131. He hath brought it so far to pass that, in this world, with that sharpness, he reacheth *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.

132. And if the divine love were *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.

133. Therefore we sing very rightly thus ;

Mitten wir im Leben seynd. Mit dem Todt umfängen;
Wo sollen wir dann fliehen hin, dasz wir Gnad erlangen?
Zu dir Herr Christ alleine.
Da ist nun Der Held im Streit, zu dem wir fliehen müssen,
Welcher ist unser König,
JESUS CHRISTUS.

*In the midst of this our life, death doth us round embrace,
Whither shall we flee away, that we may obtain grace?*

To thee Lord Christ alone.

*This is the Champion in the fight, to Him 'tis we
must flee,*

*Who is our King,
JESUS CHRIST.*

134. He hath the Father's love in him, and
fighteth in *divine power* and might against the
kindled hellish abomination. To him we must
flee; and he it is that preserveth and *retaineth*
the love of God in all things in this world; else
all would be lost and perish.

Nur hoffe, wart, und beit,
Es ist noch eine Kleine Zeit,
Bis Teufels Reich darnieder leit.

*Now hope, pray, and wait
But a small time, and then strait
Th' devil's kingdom will be quite down laid.**

* " Now hope, pray," etc., lit., " Only hope, wait and pray,
there is but a little time, until the kingdom of the devil is put
down."

135. Ye 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 as the enemy of God, and of all
his *heavenly* hosts and armies.