

## THE SIXTEENTH CHAPTER

*Of the Seventh Species, Kind, Form, or Manner of Sin's Beginning in Lucifer and his Angels.*

1. HERE 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 murderous den of the *devil*, and the horrible sin, enmity and perdition.

2. The devil hath 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* sorcery, many would have let it alone altogether, 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 shew you how, with your *necromancy* or art, you are carried into hell.

4. You rejoice [maliciously] with this ; that the devil is in subjection to you, and ye suppose that ye are gods : Here I will describe the original and *ground* of *necromancy*, for I am become also a searcher into nature [natural philosopher], 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 followeth upon knowledge.

5. Seeing the bow of *fierceness* is already bent, let every one look to himself, lest he be found within 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 attracteth the *Salitter* together, or the fabric or product of all the six spirits, even as a magnet or loadstone attracteth 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 hath 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 standeth therein*.

8. And *this spirit* is always generated from the six, and subsisteth always *continually*, and is never missing or wanting, nor doth ever pass away, and it again continually generateth the six; for the other six are in this seventh as in a mother, enclosed 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 centre is the heart of *light*, which the seven spirits continually generate as a light of life; and that light is their son ; and the welling out or penetration through all the spirits expandeth itself aloft \* in the heart, in the exit or rising up of the light.

\* " expandeth itself aloft" — *empöret (gebäret) sich*. See Ch. 3, par. 67.

10. And this is the spirit of all the seven spirits, that goeth forth out of the heart of God, which there, in the seventh spirit, formeth and

frameth all, and wherein the qualifying or fountain spirits, with their love-wrestling, shew themselves endlessly.

11. For the Deity is like a wheel, which with its *fellies* and *spokes*, and with all the *naves*, turneth about, and is fellied 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 centre of all the wheels, is fully in sight, and so it is not understood how the wheel is made ; but the wheel always appears more and more *wonderful* and marvellous, with its rising up, and yet abideth also in its own place.

13. In such a manner the Deity is continually generated, and never passeth away, or ceaseth or vanisheth out of sight; and in this manner also is the *life* in angels and men continually generated.

14. According to the moving of the seven spirits of God the figures and creatures of the *transitoriness* are *formed*, but not thus generated; though indeed the birth or geniture of all the seven spirits sheweth itself therein, yet their quality standeth only in the seventh nature-spirit, which the other six spirits do form, figure, frame, *alter* and *change*, according to their *wrestling* and rising up.

15. 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. The angels are not alone 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.

*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 centre of the body, in which the light riseth up, and the animated or soulish spirit out of the light, which also qualifieth, uniteth or operateth with the *Deity*, without, distinct from the body, that signifieth the heart of God, out of which the Holy Ghost goeth 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* generateth itself as the Deity doth.

\* " And it was " = " And the soulish spirit was "; meaning, that there was, through the soulish spirit, an admixture of the heart of God incorporated in the body of the angels in the first compaction.

19. And as in the seventh nature-spirit of God, which existeth out of the other six, there doth *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.

20. So also the whole, full and *perfect knowledge* of God doth not stand in the *angelical*

body, but in the *spirit*, which is generated in the heart, which goeth forth from the light, which qualifieth or operateth also with the heart and. spirit of God, wherein the whole, full and *perfect knowledge* of God standeth. But the body cannot apprehend that animated or soulish spirit; as also the seventh nature-spirit comprehendeth not the *deepest birth* or geniture of God.

21. 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 centre of the heart, where the son is generated, and from whence the Holy Ghost goeth 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.

22. 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 *soweth* all manner of seeds, according to his pleasure, and then enjoyeth the fruit thereof.

23. Thus the other six spirits continually erect this garden of delight and pleasure, and *sow* their fruits thereinto, 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 groweth.

24. But the wonderful proportion or variety of harmony, which appeareth in the growths or vegetations and figures and forms in this garden, ariseth from the *qualification* or operation, and from the loving, wrestling or struggling of the other spirits.

25. For that which is predominant or chief in the striving, imageth or formeth the growth and vegetation according to its kind, and the others always *help* to promote it; now the one, now the other, now the third, and so on.

26. Therefore also there arise so many diverse 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.

27. This is also wholly hidden as to my body, but not as to my animated or soulish spirit, for so long as my animated or soulish spirit qualifieth or worketh with and in God it comprehendeth the same; but when it falls into *sin*, then the door is shut against it, which the devil bolteth up fast, and which must, with great labour and industry of the *spirit*, be set open again.

28. 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 hath also given my soul many a pang and crush for it; but I leave it to the direction of God, who 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.

29. 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.

30. For the triumphing joyous light in my spirit sheweth 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 *febleness* and weakness, in that my *original* and *actual sins* have often bolted the door against me, and the devil hath danced before it, as a whorish woman, and rejoiced at my captivity and anguish ; yet that will bring *very little* profit to his kingdom.

31. 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 hath often delivered me from his bands, in this Champion 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.*

32. 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, hath brought into his place or whole space of that world wherein he was created.

33. For he hath 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 hath 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 *horror*:

\* "*knocking, rumbling*" (*Pochen*) See Ch. 10, par. 119.

34. 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 body* 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 hath all the heavenly hosts or armies against him.

*Now observe:*

35. The *learned* have had many disputations, questions, conceits and opinions concerning the fierce malignity and evil that is in all the creatures in this world, and even in the very sun and stars; 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 willed the evil also*, seeing he hath 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.

36. 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 gat not the *bestial body* in his creation, but it first came to be so in his fall.

37. Neither hath 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, like the devils, could never obtain God's mercy.

38. 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.

\* " out of a resolved, purposed will," or, " on account of" or " in consequence of, an intentional will."

39. Now this true information thou wilt find, described here following, not from a zeal to vilify anybody 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 lieth at the point of his *last departure* from hence out of this world.

40. 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!*

41. 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 *befool* him, in that he saw how noble, glorious and fair a spirit *rose up* in him.

42. 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.

43. 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 centre of the heart of God.

44. For they thought to elevate the natural body, (which was compacted together or incorporated out of the nature-spirit of God), up into the *hidden 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.

45. And the animated or soulish spirit would *triumph* over the centre of the heart of God, and the heart of God should be subjected under it; and so the seven spirits of God would image, frame and form all, by *their* animated or soulish spirit.

46. 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 a 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.

47. And their comprehensibility should not be in the *hidden kernel*, or in the innermost birth or geniture of God, but the animated or soulish spirit, which they generate in the centre 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.

48. For the birth or geniture of God also is thus; the seventh nature-spirit doth not *reach back* into its father, which generateth it, but holdeth still and is quiet as a body, and letteth the father's will, which is the other six spirits, to form and image in it how they please.

49. Neither doth any one spirit particularly and severally reach, with its corporeal being, after the heart of God, but includeth, closeth or *joineth* its will with the others, in the centre, to the birth or geniture of the heart, so that the heart and the seven spirits of God are *one* will.

50. For this is the law of the *comprehensibility*, that it doth not elevate itself up into the *incomprehensibility*; for the power which, in the centre 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.

51. Therefore one spirit in its own body, besides and distinct from its instanding or innate instant birth or geniture, *cannot* reach into the whole heart of God, and examine, try and search all; for, besides and distinct from its instanding birth or geniture, it comprehends only its *own* birth or geniture in the heart of God; but *all* the seven spirits, *jointly* together, comprehend the whole heart of God.

*["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  
" standeth."]*

52. But in the instanding or innate birth or geniture of the spirits, where the one still generateth the other, there *every* spirit generateth all the seven spirits, but yet only in the rising flash of the life.

53. 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.

54. Also the second cannot change itself into the third, which is the *exit* of the spirit; but every birth or geniture abideth in its seat; and yet all the births or genitures together are but the *one only God*.

55. But seeing the body of *Lucifer*, was created out of nature, [which is] 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 in the divine right, but must only so elevate and kindle himself that thereby the qualifying or fountain spirits might be set or put into the sharpest penetrating and *infecting*.

56. I verily suppose, indeed, that thou, fair Necromancer, hath changed thyself to purpose; and mayest well also teach men *thy black art*, that they perhaps might also become such potent gods as *thou art*.

57. Ye blind and proud necromancers, jugglers and sorcerers, your art consisteth 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 ye think ye have *right* so to do; but is it not against the birth or geniture of God ? If you think not, make that appear.

58. 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 purpose it driveth 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.

Now thou askest, How can that be ?

*Answer.*

59. Behold, when the corporeal, qualifying or fountain spirits set their will into sorcery or witchcraft, then the animated or soulish spirit, which they generate, and which in the *astral elementary* quality ruleth in the hidden and deepest centre, is clearly already a sorcerer or witch, and hath changed, transformed or metamorphosed itself into sorcery or *witchcraft*.

60. But the bestial body cannot follow so suddenly and nimbly, but must be charmed to it by *characters* and *conjurations*, and by some instruments for that purpose, whereby the animated or soulish spirit maketh the bestial body invisible, and changeth it into such a form as the will of the qualifying or fountain spirits was in, at the beginning of its purpose to a *metamorphosis* or transmutation.

61. 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 hath its body qualifying or boiling in the *elements*, as in their fountain.

62. But the astral spirits can well clothe themselves in another form or shape, but that continueth *so long only* as the birth or geniture of nature above their pole or zenith permitteth them.

63. For when it changeth itself with its *wheeling* and penetrating, so that another qualifying or fountain spirit becomes chief or predominant, then their art lieth down upon the ground, and

*their Deity* in the first qualifying or fountain spirit, in which they had begun their art, hath an *end*.

64. 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 changeth it, or else *his art* is here also at an end.

65. 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*.

66. It is *not* that spirit of God which is lord and chief in nature, which *causeth* or maketh the juggling, but it is made in the *fierceness* of the *Salitter*, which lord *Lucifer* hath kindled with his elevation, and which is his eternal kingdom.

67. But when the power or might of that spirit is allayed, then the kindled fire can be *no more* useful to the juggler.

68. 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 standeth *hidden* in the centre of the wrath-fire, and *Lucifer*, together with his angels, lieth 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 he will wash his juggler's head and face withal, doubtless.

69. This I set thee down here for a *warning*, that thou mayest know what manner of *ground* sorcery or witchcraft hath, 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 beholdeth their juggling, which in the *body* I do not understand.

70. But seeing it runneth 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 loath to hurt man, unless pressing necessity driveth him to it, therefore will the spirit have the *wrathbath* 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 shew forth their new deity.

*Of the kindling of the Wrath-Fire.*

71. 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.

72. 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 *darted 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.

73. Thou must *not think* that the devil hath thus powerfully and mightily overcome the Deity. No; but he hath kindled the wrath of God, which, indeed, had otherwise *rested eternally* in secret, and so he hath made the *Salitter* of God to be a

murderous *den*; for if fire be cast into a heap of straw, and the straw kindled, it will *burn*. God hath not, on that account become a devil. \*

\* The last clause of this par. is absent from Sparrow's translation, and it does not appear in the German ed. of 1656, nor in Schiebler's ed. It is in the German eds. of 1682, 1715 and 1730.

74. Moreover, the wrath-fire of God doth *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.

75. For in that place, or in this birth or geniture, is lord *Lucifer become a creature*, and his dominion did reach no farther or deeper than so; but if he had continued in the *love*, then his animated or soulish spirit had reached even to the *centre* of the heart of God, for love presseth or penetrateth *through* the whole Deity.

76. 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.

77. 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.

78. 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.

79. In *this hour* king *Lucifer* prepared for himself the hell and eternal perdition, which now standeth in the *outermost* qualifying or fountain spirit of the nature of God, or in the outermost birth or geniture of this world.

80. 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 essence, 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 essence.

81. 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 stayed here and there in the *clefts*. This is the original of the elementary water on earth.

82. 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 rolleth and runneth to and fro.

83. 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.

84. 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*.

85. 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.

86. But now the inner birth or geniture hath 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.

87. 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*.

88. 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*.

89. But *Lucifer* hath 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.

90. 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 hath he effected that kindling; but he hath drawn the *Salitter* together, and thereby hath prepared an eternal *lodging* for the devil.

91. For the devil cannot be expelled *quite out*, away, beyond God, into another kingdom of

angels; but a place must be *reserved* to him for a habitation.

92. Neither would God *presently* give him the kindled *Salitter* for an eternal habitation, for the *internal* birth or geniture of the spirits stood yet *hidden* therein.

93. For God intended to do somewhat *else* with it, and so king *Lucifer* would be kept a *prisoner* till another angelical host or army, out of the same *Salitter*, should come in *his* stead, which are *men*.

94. Now come on, ye advocates [or justifiers] of *Lucifer*, maintain the cause of your king now, and shew whether he hath 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.

95. These are the seven kinds, species, forms or manners of sin's beginning, and eternal *enmity* against God.

*Now followeth briefly concerning the four new little sons of Lucifer, which he hath 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.*

*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.

*Of the Second Son, Covetousness. [Avarice]*

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 would 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. [Spite]*

100. This son is the very *gout* [Podagra] of this world; for it taketh its original in the flash of pride and covetousness, and standeth on the root of life as pricking and bitter gall.

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, All which is not obedient unto thee thou must *kill* with thy stinging; and thus it stung at the

other gates of angels. But all was in vain, for its power and might reached *no farther* than the extent of the *place* out of which it was created.

*Of the Fourth Son, Wrath.* [anger]

102. This son is the very *burning* hellish fire, and taketh its original also from pride. For when *Lucifer* with his antagonistic 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 [in the present book] 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 whether 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* thereof.

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 arch enemy.

*The final Condemnation.*

106. But seeing God hath *accursed* him as an eternal enemy, and *condemned* him unto eternal

imprisonment, where God now seeth his hourglass more and *more* plainly before his eyes; and seeing his hellish kingdom is *revealed to me* by the spirit of God; so I, together with and among all holy souls of men, curse him also, and renounce and *defy* him as an eternal *enemy*, who hath 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* [Psalm v. 4.], *who willeth not the evil*, and *who hath no pleasure in the perdition of any*, [Ezek. xviii. 23] *but willeth that all men should be helped or saved*. [1 Tim. ii. 4.] Then I will shew and prove also that *all evil* cometh from the devil, and taketh its original from him.

*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, shewed 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 began, for all stood most terribly, one *party against another*.

109. And the great prince *Michael* [Rev. xii.] 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. *Now it may be asked*, What manner of fight was this? How could they fight one with another *without* weapons?

*Answer.*

110. The spirit alone understandeth this *hidden*

secret, which spirit 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 unite, qualify and operate with the *innermost* birth or geniture in nature, in the centre, 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.

111. When it uniteth,\* qualifieth or operateth with God in *this seat*, then the animated or soulish spirit carrieth it \*\* into the *astral*; for the astral must in this place fight hourly with the devil.

\* "When it uniteth," etc. The word which Sparrow has translated "it" is in the original "er," and may refer either to "man," or to "the animated or soulish spirit." St M. has chosen the former, and prints: "Lorsque dans ce siége, *l'homme inqualifie* avec Dieu, alors l'esprit *animique*," etc. "When in this seat, man uniteth . . . then the animated or soulish spirit," etc.

\*\* "carrieth it." Here "it" refers to "the light."

112. For the devil *hath* power in the outermost birth or geniture of man, for his seat is there. [This seat is] the murderous den of perdition, and the house of misery and *woe*, wherein the devil *whetteth* the sting of death, and through his animated or *soulish* spirit he reacheth in into the heart of man, in man's outermost birth or geniture.

113. But when the astral spirits are *enlightened* from the animated or soulish spirit, which in the light uniteth with God, then they grow *fervent*, and very longing and desirous of the light. On the other hand, the animated or soulish spirit of the devil, which ruleth in the outermost birth or geniture of man, is very terrible and angry, and of a very contrary or *opposite* will.

114. And then there riseth 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 rack.

115. But if it getteth the victory, then it bringeth with its piercing penetration its light and knowledge into the outermost birth or geniture of man; for it presseth back with force through the seven spirits of nature, which here I call the astral spirits, and governeth in the council [or counsel] of reason.

116. Then man first knoweth 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.

117. 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 hath 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*, fighteth with the soul, and giveth it many a hard knock on the head.\*

\* "knock on the head" (*Kopfstoss*)—an obsolete word which denotes a blow given from above on the top of some object.

118. Now this birth of the *flesh* is *not* the mansion-house of the soul, but in its strife the soul goeth in with its light into the *divine* power, and fighteth against the murder of the devil.\*

\* "fighteth against the murder of the devil"="fighteth against the murder that is being committed by the devil."

119. On the other hand, the devil with his poison shooteth and *darteth* 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.

120. 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 hath a very *narrow* passage to enter in at; it will often be knocked 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 hath conquered the devil; but if the devil prevails and gets the better, then the soul is *captivated*.

121. 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 doth, therefore the fight and the battle lasteth as long as the house of flesh lasteth.

122. 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*.

123. Therefore this is a very difficult *article* to be understood; nay, it cannot be understood at all, except by experience in *this* fight. Though I should write *many* books thereof, yet thou wouldst understand *nothing* of it, unless thy spirit stand in *such* a birth or geniture, and that the knowledge be generated in thyself; otherwise thou canst neither comprehend *nor believe* it.

124. 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.

125. For their bodily or *corporeal* birth standeth only in the seven qualifying or fountain spirits, but the animated or *soulish* birth in the angels uniteth, mixeth or operateth with God; but it is *not* so in the devils.

126. Therefore thou must here know, that the angels with their animated or *soulish* birth, in which they qualify and unite with God, have striven 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.

127. So far reacheth their extent now, till the last day, and then they will get a house in that place where the *earth* now is and standeth, and this will be called *the burning hell*.

[*" That is, in the outermost birth in the darkness, wherein they reach not the second Principle and source or fountain of the light."*]

128. Lord *Lucifer*, wait for it, and in the meanwhile 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.

129. But not in such a form as [that in which] it now standeth, but all will be *separated* in the kindled wrath-fire ; and the dark, hot, cold, rugged, hard, bitter, stinking refuse, will be *left thee* for an eternal inn and lodging.

130. 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 boundaries, out of which  
thou canst never get.