

THE EIGHTEENTH CHAPTER

Of the Creation of Heaven and Earth; and of the first Day.

1. MOSES writeth in his first book [Genesis] 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*, in the spirit, might well have discerned somewhat *more* herein than his forefathers did.

2. But because at that time, when God created heaven and earth, there was *yet no man* who 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.

3. But yet when he fell, and was set into the *outward* birth or geniture, he knew it no more, but kept it in remembrance, only as a dark and veiled story ; and this he left 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 knoweth: For the external fleshly 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 hath been somewhat revealed to *me*, in *my spirit*, according to the inward man, (which qualifieth, mixeth and uniteth 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 vainglory, 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 moveth and liveth in all malice, wickedness and *devilish* vicious blasphemies) and that the world might once see in what kind of power, impulse or driving it liveth, and in what kind of *inn* it taketh up its lodging.

7. I do it to try whether I may, with the *entrusted* talent, happily 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 doth 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, he who knoweth and understandeth 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 inviteth * and citeth all such mockers and despisers [to come] before the *innermost* birth or geniture of God in this world, [and] to desist from their wickedness and malice: If not, then they shall be spewed out as *hellish chaff* into the *outermost* birth or geniture in the wrath of God.

* " But the spirit inviteth," etc. St M. renders this clause:
" But the spirit inviteth all these mockers and these scornors
of the innermost birth," etc. This gives an entirely different
meaning, which, though it *may* be the real sense intended by
J. B., hardly seems warranted by the original, " *vor die innerste
Geburt.*"

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, stagnant
and morass-like, 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 *astrigent*
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
astrigent spirit and the bitter were equally alike
predominant, there sharp small gravel and *sand*
came to be, for the raging bitter spirit brake the
Salitter all to pieces.

13. But in those places where the *tone*, together
with the astrigent spirit, was predominant in
the water, there copper, iron, and such like
rocky ores 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
astrigent spirit, as the father of corrupted nature,
held it captive with its sharp *attracting* together.

14. But the *bitter* spirit is the chief 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 [hardness] came to be, there it [the heat] 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. 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, onyxes 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 becometh generated in the meekness, and is the heart in the centre of the qualifying or fountain spirits ; therefore those stones are also meek, full of virtue, delightful, pleasant and lovely.

Now it might be asked, Why in this world is man so in love with gold, silver and precious stones, above all other things, and useth them for a defence or protection, and for the maintenance of his body? [Eccles. vii. 12]

Answer.

19. Herein lieth the *pith* 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: So now, seeing every man is as the whole house of this world, 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 [liveliness] of themselves.

20. But the innermost kernel, which is the Deity, that they can nowhere comprehend, for the *wrath* of the fire lieth before it, as a strong 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 standeth open to the animated or soulish spirit, for it [the animated or soulish spirit] is withheld by nothing, but is as God himself is, in his innermost birth or geniture.

Now then it might be asked, How then shall I understand myself in or according to the threefold birth or geniture in nature ?

The depth!

21. Behold, the *first*, innermost and deepest birth or geniture standeth in the centre, 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 yet, though it be generated out of the qualifying or fountain spirits, no qualifying or fountain spirit of itself alone can comprehend, but every qualifying or fountain spirit comprehendeth only its own instanding, 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.

22. Thus also the qualifying or fountain spirits of *man* do not *wholly* comprehend the innermost birth or geniture of the Deity, which standeth in the light; but every qualifying or fountain spirit reacheth, with *its* animated or *soulish* birth or

geniture, into the heart of God, and uniteth, qualifieth or mixeth *therewith* in that place.

23. 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 alone who standeth in the light of God comprehends it, and no other.

*The Second Birth or Geniture in Nature,
are the seven Spirits of Nature.*

24. This birth or geniture is more *intelligible* and comprehensible, but yet also only to *the children of this Mystery*. The ploughman doth not understand it; though he seeth, smelleth, tasteth, heareth and feeleth it, yet he but looks on it, and knoweth not *how* the being thereof is. [*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 ploughman, is here meant, the one is as " blind as the other concerning the Deity; and " sometimes the peasant or ploughman exceeds " the doctor in knowledge, if the peasant cleaves " close to God."]*

25. 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 standeth.

26. But this [third] spirit, or this birth hath *seven* kinds or species, *viz.* the astringent, the sweet, the bitter, the hot: these four generate the *comprehensibility* in the third birth or geniture.

27. The fifth spirit is the love, which existeth from the light of the life, which generateth *sensibility* and *reason*.

28. The sixth spirit is the tone, which

generateth the *sound* and joy, and is the spring or source rising up through all the spirits.

29. In these six spirits now standeth 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 standeth in the *spirit* in the *incomprehensibility*.

30. The seventh spirit is nature, in which standeth the corporeal being of all six spirits, for the six spirits generate the seventh. In this spirit standeth the corporeal being of angels, devils, and men, and it 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.

31. Now the third birth or geniture is the comprehensibility or palpability of nature, which (*before* the time of God's wrath) was rarified and transparent, lovely, pleasant and bright, so that the qualifying or fountain spirits could see *through* and *through* all.

32. There was neither stone nor earth therein, neither had it [the third birth or geniture] need of any such created or contracted light as now; but the light generated itself *everywhere* in the centre, and all stood in the light.

33. 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.

34. 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 *higher* than the *whole* God.

[*" Understand, in the outward sources or " qualities; for the outermost of all, is also the " innermost of all."]*

35. But seeing the devils kindled themselves out of pride, *wantonness* and wickedness; *therefore* they were quite thrust out from the birth or geniture of the light; and they can neither lay hold of nor comprehend it *eternally*.

36. For the light of their heart, which qualified, mixed or united with the heart of God, they themselves have extinguished, and instead *thereof* have generated a fierce, hot, astringent, bitter, hard and stinking devilish spirit.

37. 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 lieth the point: the *wrath* doth not comprehend the innermost birth or geniture in nature, for the *love* of God is yet hidden in the centre, 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 the other*, and they always wrestle and strive one with the other.

38. 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.

39. 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 doth not stand in the total wrath-fire of God, but only in its *outward* comprehensibility or palpability, wherein it is so hard, dry and bitter.

40. Whereby every one may perceive that this poison and *fierceness* doth not belong to the love of God, in which there is nothing but *meekness*.

41. Yet I do not say this, as if every man were *holy* as he cometh from his mother's womb, but as the tree is, so is its fruit. Yet if a mother beareth or bringeth forth a child of the devil, the fault is not God's, but the parents' wickedness.

42. Yet if a wild twig be planted in a sweet soil, and be *engrafted* with some other of a better and sweeter kind, then there groweth a mild tree, though the twig were *wild*. For here all is possible; the evil is as soon changed into good, as the good into evil.

43. For every man is *free*, and is as *a god* to himself; in this life man may *change* and alter himself either into wrath or into light. Such clothes or garments as a man puts on, transfigure him. And what manner of body soever man *soweth* into the earth, such a body also groweth up from it, though in another form, clarity and brightness, yet all according to the quality of the *seed*.

44. For if the earth were *quite* forsaken of God, then it could never bring forth *any* good fruit, but mere bad and evil fruit. But seeing the earth standeth yet in God's love, therefore his wrath will not burn therein eternally, but the love *which hath overcome* will spew out the wrath-fire.

45. Then will the burning hell begin, when the love and the wrath shall be *separated*. In this

world the love and the wrath are the one in the other in *all* creatures, and that which overcometh in the wrestling inheriteth the house by right, whether it be the kingdom of hell, or the kingdom of heaven.

46. 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.

47. But the *Salitter* in a good beast will not therefore be left to the devil for a propriety, but will in the separated part, in the nature of God, eternally blossom—

[*" That is, their figure will stand as a shadow upon the holy ground, in the wonders, viz., in the eternal Magia:"*]

—and bring forth other *heavenly* figures. But the *Salitter* of the beast of God's wrath will, in the wrath of God, bear eternal *hellish* fruits.

48. For if the earth be once kindled, then in the wrath burneth the fire, and in the love the light; and then *all* will be separated, for the one cannot comprehend the other *any more*.

49. But in this present time everything hath 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.

50. 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 with and in the *third* birth or geniture.

51. Not that the light of the heart of God in

its *innermost birth* is imprisoned: No; but the lustre and the shining thereof, in the *third* birth or geniture, was incorporated with, and in, the *outermost* comprehensibility; and therefore it is that men are in love with all those things which stand in *that Salitter*.

52. 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, *thereore* the Deity could not endure it so to be, but created and compacted together the earth and stones, as in *one lump*, or as on a heap. *Concerning which, Moses writeth thus :*

Am Anfang schuff Gott Himmel unb Erden.
In the beginning created GOD heaven and earth.

53. These words must be considered exactly, what they are. For the word (Am) conceiveth itself in the *heart*, and goeth forth to the *lips*, but there is captivated and goeth back again sounding, till it cometh to the place from whence it went forth.

54. This signifieth now, that the sound [voice of God] went forth from the heart of *God*, and encompassed the whole place or extent of this world; but when it [the place] was found to be *evil*, then the sound returned again into its own place.

55. The word or syllable (An) thrusteth itself out from the heart, and *presseth forth* at the mouth, and hath an after-pressure [or murmuring sound]; * but when it is spoken forth, then it *closeth* itself up in the midst or centre of its seat with the upper gums [palate], and is *half* without and *half* within.

* "after-pressure," that is, a lingering emphasis. St M. aptly renders this, "*une longue trace*," "a long track or trail."

56. This signifieth 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 centre at the heart.

57. As the tongue breaketh off or divideth 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 impulse of the devil; and the other part should be re-edified or built again *after* this time.

58. The word or syllable (-fang) goeth *swiftly* from the heart out at the mouth, and is *stayed* also by the hinder part of the tongue and the gums : and when it is let loose, it maketh another swift pressure from the heart, out at the mouth.

59. This signifieth the sudden *rejection* at the riddance and thrusting out of the devils, together with the corrupted *Salitter*; for the strong and swift spirit thrusteth the breath *strongly* away from it, and *retaineth* the true tone of the word or expression with it at the hindermost gum, and that is the true spirit of the word or syllable.

60. This signifieth 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.

61. The last after-pressure (-ang) signifieth 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.

62. The word (Schuff) conceiveth itself *above* and *under* the tongue, and shutteth the teeth in the upper and lower gums, and so presseth itself *close* together, and being held together, and spoken forth again, then it openeth the mouth again *swiftly*, like *a flash*.

63. This signifieth the astringent spirit's *strong* driving together of the corrupted *Salitter*, as a lump on a heap.

64. For the teeth *retain* the word, letting the spirit go forth *leisurely* between the teeth. This signifieth that the astringent quality holdeth the earth and stones *firmly* and fast together; and yet, for all that, *letteth* the spirits of the earth spring up, grow and bear blossoms out of the astringent spirit; which signifieth the *regeneration or restitution of the spirits of the earth*.

65. But that the mouth is swiftly opened again *after* the word is ended, it signifieth, 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.

66. The word (*Gott*) conceiveth itself in the *midst* or centre, upon the tongue, and is thrust thither out of the heart, and leaveth the mouth *open*, and stayeth sitting on its royal seat, and soundeth without and within; but when it is spoken forth, then it maketh *another* pressure between the upper teeth and the tongue.

67. This signifieth 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 signifieth the sharpness of his spirit, whereby in a moment he *effecteth* all in his whole body.

68. The word (Himmel) conceiveth itself in the heart, and is thrust forth to the lips, there it is *shut* up, and the syllable (*-mel*) setteth the lips open again, and is held on the middle of the tongue, and so the spirit goeth forth on *both sides* of the

tongue out of the mouth.

69. This signifieth 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.

70. But seeing it is a word with a *twofold* syllable, and that the second syllable (-mel) openeth the mouth again, it signifieth that the *gates* of the Deity have been opened again.

71. But that by the word or syllable (-mel) it is conceived again upon the tongue, and held fast with the upper gums, and that in the meanwhile the spirit goeth out on both sides of the tongue.

72. This signifieth that God would again give to this corrupted kingdom or place in God, a *King* or *great* Prince, who would open again the innermost birth or geniture of the clear and bright *Deity*, and thereby the Holy Ghost would go forth on both sides, that is, out of the innermost depth of the Father and of the Son, and would go forth *again* into this world, and would new regenerate this world again through the *New King*.

73. The word (und) conceiveth itself in the heart, and is stayed and compacted, or *incorporated* by the tongue on the upper gums; but when it is *let loose*, it maketh another pressure from the heart, out at the mouth.

74. Now this signifieth the difference or *distinction* between the holy birth or geniture and the earthly. This syllable cometh indeed from the heart, but is stayed by the tongue on the upper gums, so that one cannot *yet* perceive what kind of word it is ; and this signifieth that the earthly and corrupt birth or geniture cannot lay hold on, or apprehend the innermost birth or geniture, but is foolish and silly [a foolish or

silly virgin].

75. The last pressure from the heart signifieth that it [the earthly birth] 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 hath no signification or understanding in itself alone, but is used only for distinction's sake, with some *other* word.

76. The word (Erden) is thrust forth from the heart, and is conceived on the *hinder* part upon the tongue, at the *hinder* gums, and *trembleth*; the tongue is used about the first syllable (Er-), yet not steadily, but the tongue recoils [or staggers] inwards at the nether gums, and *croucheth* as it were before an enemy, trembling.

77. The other syllable (-den) is conceived by the tongue and *upper* gums, and leaveth the mouth open, and the spirit of formation goeth forth at the *nostrils*, and will not go forth together in this word out at the *mouth*; and though it carrieth forth somewhat indeed along with it, yet the true tone or noise of the true spirit goeth forth only through or at the nostrils, or organ of smelling.

This is a great Mystery.

78. The word or syllable (Er-) signifieth the *kindled* astringent and bitter quality, the earnest *severe* wrath of God, which trembleth at the hinder part of the gums, before which the tongue is as it were afraid, and croucheth at the nether gums, and flieth as it were from an enemy.

79. The word or syllable (-den) conceiveth itself *on* the tongue again, and the spirit attracteth the power and virtue out of the word, and therewith goeth forth *another way* at the nostrils, and

so goeth therewith up into or *towards* the brain before the royal seat. This signifieth that the outermost *Salitter* of the earth is *eternally* rejected from God's light and *holiness*.

80. But that the spirit layeth hold on the *power* and virtue of the word, and goeth another way through the nostrils into the brain before the throne of the senses or *thoughts*, signifieth that God will *extract* the heart of the earth from the wrath of wickedness; and *use* it to his eternal royal praise.

Observe:

81. He will extract from the earth the *kernel*, and the best or the good spirit, and will *regenerate* it anew, to his honour and glory.

82. *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.

83. 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.

84. *In whatsoever* [whether a good or evil thing] *thou endeavourest, labourest and actest here, into that thy soul goeth when thou diest.*

85. Or dost thou think that this which I have set down here my spirit hath sucked out of the corrupted earth, or out of an old felt hat?

86. 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.

87. For what I did hereupon undergo, suffer and endure from the devil and the hellish quality, which as well doth rule in my *outward* man as in all men whatsoever, this thou canst not apprehend, unless thou also *dancest* in this round.

88. Had not our philosophers and doctors always played upon the fiddle of pride, but had played on the *musical instrument* of the prophets and apostles, there would have been far another knowledge and *philosophy* in the world.

89. 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 simple in the knowledge. Only I cannot deliver it in profound language, and in the *ornament* of eloquence, but I rest contented with my gift I have received, and am a *philosopher among the simple*.

Concerning the Creation of the Light in this World.

90. 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 *shew thee* the *creation* of God.

Observe:

91. 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.

92. 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.

93. For *Moses* writeth,
Und es war Finster auf der Tieffe.
And it was dark on the deep.

The word (auf) *on*, signifieth the *outermost* birth or geniture, and the word (in) signifieth the *innermost* birth or geniture.

94. 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 hath *not* thus touched or reached the heart of God.

95. 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 so to be; and his meek love presseth forth from his heart into the *outermost* birth or geniture of the wrath, and quencheth the same, and therefore Sprach Er, *He said*, Es werde Licht, *Let there be light.*

Here observe the sense in the highest depth.

96. The word (Sprach) or *said*, is spoken after the manner of men : Ye philosophers, open your eyes. I will, in my simplicity, teach you the Sprach Gottes, the speech, speaking or language of God, as indeed it must be.*

* "as indeed it must be." St M. has, "as indeed it ought to be."

97. The word (Sprach)) conceiveth itself *between* the teeth, for they bite or join *close* together,

and the spirit hisseth forth through the teeth,
and the tongue boweth or *bendeth* in the middle,
and setteth its forepoint, as if it did listen after
the hissing, and was *afraid*.

98. But when the spirit conceiveth the word,
that *shuts* the mouth, and conceiveth it at the
hinder gums upon the tongue in the hole or
hollowness, in the bitter and astringent quality.

99. There the tongue is *terrified*, trembleth
and croucheth to the nether gums, and then the
spirit *cometh* forth from the heart, and closeth
the word, which conceiveth itself at the hinder
gums, in the astringent and bitter quality, in
the wrath, and goeth forth mightily and strongly
through the fierceness, as a king and a prince,
and also *openeth* the mouth, and ruleth with a
strong spirit from the heart through the *whole*
mouth within, and also without the mouth, and
maketh a mighty and *long syllable*, as a spirit
which hath broken the wrath.

100. Against which the wrath, with its *snarling*
in the astringent and bitter quality, at the
hinder gums in the hollow on the tongue,
struggleth, and keeps its right to itself, and
keepeth its seat in its place, and lets the *meek*
spirit come forth from the heart, through itself
[the wrath], and thundereth with its [the wrath's]
snarling after the meek spirit, and so *helps* to
form or frame the word, yet with its *thundering*
cannot get away from its seat, but abideth in its
hollow hole, as a captive prisoner, and appears
terrible.

This is a great Mystery.

101. Here observe the sense and meaning; if
thou apprehendest it, then thou *understandest*
the Deity aright, if not, then thou art yet blind
in the *spirit*.

102. *Judge not*, else here thou runnest counter

against a strong gate, and wilt be imprisoned; if the wrath-fire catcheth thee, then thou wilt remain *eternally* therein.

103. 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 openeth to thee.

104. Thou shouldst *not* think that God at that time did speak in that way as men do, and that it is but a *weak*, impotent word, like *man's* word.

105. Indeed man's word conceiveth itself just in such a *form*, manner, proportion, quality and correspondency; only the *half-dead* man doth not understand it: This understanding is very noble, dear and precious, for it is generated only in the knowledge of the *Holy Ghost*.

106. But God's word, which he spake then in power, hath encompassed heaven and earth, and the heaven of heavens ; yea, and the *whole* Deity also.

107. But it frameth and conceiveth itself first between the teeth closed or *clapped* together, and *hisseth*, which signifieth 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 standeth in the *wrath-fire* in this world.

108. For it is written, *And it was dark on the deep, and the spirit of God moved on the water.* The *deep* signifieth the *innermost* birth or geniture; and the *darkness* signifieth the *outermost* corrupt birth or geniture, in which the wrath burned. The *water* signifieth the allaying or *mitigation* of the spirit.

109. But that the spirit doth *hiss* through the teeth signifieth that the spirit *is gone forth* from the heart of God through the wrath; but that

the teeth remain *closed* together, whilst the spirit hisseth, and do not open themselves, signifieth that the wrath *hath not* comprehended or reached the Holy Ghost.

110. But that the tongue doth *crouch* towards the nether gums, and is sharp at the point, and will not be used about the hissing, signifieth that the *outward birth* or geniture, together with all the creatures which are therein, *cannot* comprehend or reach to apprehend the *Holy Spirit*, which goeth forth out of the innermost birth or geniture out from the heart of God, neither can they hinder him by their power.

111. For he goeth and penetrateth 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.

112. But that the lips stand open, when it is come hissing through the teeth, signifieth that he [The Holy Ghost] with his going forth out of the heart of God, in the creation of this world, hath *opened* again the *gates* of heaven, and is gone through the gates of God's wrath, and hath left the *wrath* of God strongly shut and bolted up, and hath left the devil his eternal kindled wrath-house *close* locked up, out of which he cannot come eternally.

113. It further signifieth that the Holy Ghost in like manner hath an *open gate* in the wrathhouse of this world, where he may drive and perform his work, *incomprehensibly* as to the gates of hell, and where he gathereth or congregateth a *holy seed* to his eternal praise, against or without the will of the strong, fast, hellish gates, and altogether incomprehensibly as to *them*.

114. But in the same way as the spirit effecteth his going forth, and his conceived or intended will, through the teeth, and yet the *teeth* do not stir, *nor can* they 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, buildeth or erecteth continually a holy seed or temple in the house of *this* world.

115. But that the whole word (Sprach) *said*, formeth or conceiveth itself at the *hinder* gums on the tongue in the *hollow* hole in the centre of the astringent and bitter quality, and *snarleth*, signifieth that God hath conceived or framed the place of this world at the heart in the midst or centre of it, and hath built to himself again a house to his praise, against all the grumbling, murmuring and *snarling* of the devil, in *which* he ruleth with his Holy Ghost.

116. And in the same way as the spirit goeth 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 ruleth in the astringent and bitter quality, incomprehensibly as to the astringent and bitter quality, as a potent king, so also the spirit of God ruleth in the *outermost* birth or geniture of this world (in the wrath-house) *mightily*, and generateth to himself a temple therein, incomprehensibly to the wrath-house.

117. But that the astringent and bitter spirit doth so *grumble* and murmur, when the spirit from the heart goeth through its house, and ruleth powerfully, signifieth 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.*

118. But that the astringent and the bitter qualities conceive themselves *together* with the word, and unite and agree one with the other, and yet the spirit of *the heart alone* speaketh forth the word at the mouth, signifieth that *all* creatures, which were produced and put forth by the word alone, *viz.* the beasts, fowls, fishes, worms, trees, leaves, herbs and grass, were formed from the *whole* body, being good and evil.

119. 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* each other.

Note.

120. 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-*Salitter* in hell.

121. For the spirit, which is generated in the heart, must in its body walk through the midst or centre 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.

122. O man, thou wast not, by the Word, created together with and as the beasts, 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.

123. But, that *after* the conceiving and compacting of the word together in the astringent quality at the hinder gums upon the tongue, the mouth *openeth* itself *wide*, and the compacted and united spirit goeth forth together at the

mouth, which spirit is generated out of the heart and also out of the astringent and bitter quality, signifieth that the creatures would live in great anguish and *adversity*, and would not be able to generate through one body, but through *two*.

124. For the astringent and bitter quality receives the power from the spirit out of the heart, and infecteth or affecteth itself therewith: Therefore is nature now become *too weak* in the spirit of the heart, and is not able to deliver [itself from] its own innermost birth of the heart; and *for that cause* nature hath brought forth a male and a female.

125. Thus it denoteth also the evil and the 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 misery, full of crosses, persecutions, toils and labours. For when the spirit of creation entered into the midst, and *interposed* its power, it was fain to make and form the creation in the *midst* or centre of the kingdom of hell.

126. 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*.

127. But that the astringent and bitter spirit *sitteth still* in its seat at the hinder gums on the tongue, and *thrusteth* forth * the word at the mouth, and yet cannot get away from thence, signifieth that the devil and the wrath of God *would* indeed be domineering in all the creatures, yet would not have *full power* in them, but must

stay in prison; and that there they would belch forth or blow into all the creatures, and plague them, but would *not* overcome them, unless the creatures themselves are minded to tarry there in that place.

* "thrusteth forth" (*bellet*), "soundeth forth," or "crieth forth." The literal meaning is, "barketh forth."

128. Just as the *meek* spirit of the heart goeth through the astringent and bitter quality, and overcometh it; and though it be indeed infected with the astringent and bitter spirit, yet it *teareth* and breaketh 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.

* " in the hollow hole." This rendering is correct according to the 1682 ed., but the 1715 and 1730 eds. have, "*in der Hölle,*" " in hell."

129. Thus it is also with those creatures that will continually *sow* and *reap* in the hellish fire, especially *that man* who liveth 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 himself attracteth the wrath of God, and the burning hellish fire, upon his body and soul.

130. But that the tongue doth *crouch* so much towards the nether gums when the word goeth forth, signifieth and denoteth the animated or *soulish* spirit of the creatures, especially of *man*.

131. The word which conceiveth itself at the upper gums, and which qualifieth or uniteth with the astringent and bitter spirit, signifieth the *seven spirits of nature*, or the astral birth or geniture, in which the devil ruleth, and the Holy

Ghost *opposeth* him therein, and overcometh the devil.

132. But the tongue signifieth 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*.

133. If the astral spirits would not prove false, and would not woo the devil, to commit adultery with him, then they would *hide* the animated or *soulish* 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.

134. Thus you have a short and *real* introduction concerning the word which God hath spoken, rightly described in the knowledge of the *spirit*, faithfully imparted according to my gifts, and the *talent* I am entrusted with.

Now it may be asked, What then is it that God *spake*, when he said, *Let there be light*, and there was light?

The Depth.

135. 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.

136. Thou must *not think* that the light of the sun and of nature is the heart of God, which shineth 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 stand 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.

137. Though it be generated *in* God and *from* God, yet it is but the *instrument* of his handiwork, 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.

138. But it must *not* so be understood as if the Deity were *separated* from nature; no, but they are as body and soul: *Nature* is the body, and the *heart of God* is the soul.

Now a man might ask, What kind of light then was it that was kindled? Was it the sun and stars ?

Answer.

139. No, the sun and stars were *first* created but on the fourth day, out of *that* very light: * There was a light arisen in the seven spirits of nature which had no peculiar distinct *seat* or place, but did shine everywhere 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.

* "light" = luminous, transparent, full of light. See Ch. 3, par. 50.