

## THE NINETEENTH CHAPTER

*Concerning the Created Heaven, and the Form of the Earth, and of the Water, as also concerning Light and Darkness.*

*Concerning Heaven.*

1. THE true *heaven*, which is our own proper human heaven, into which the soul goeth when it parteth from the body, and into which *Christ our King* is entered, and from whence it was that he came from his Father, and was born, and became *man* in the body or womb of *the Virgin Mary*, hath hitherto been *close hidden* from the children of men, and they have had many opinions about it.
2. Also the learned have scuffled about it with many strange scurrilous writings, falling one upon another in calumnious and disgraceful *terms*, whereby the holy name of God hath been reproached, his members wounded, his temple destroyed, and the holy heaven *profaned* with their calumniating and malicious enmity.
3. *Men have always* been of the opinion that heaven is many hundred, nay, many thousand miles distant from the face of the earth, and that God dwelleth only in that heaven.
4. Some *naturalists* [scientists] or artists have undertaken to measure that height and distance, and have produced many *strange* and *monstrous* devices. Indeed, *before* this my knowledge and *revelation* of God, I held *that* only to be the true heaven, which in a round circumference and sphere, very azure of a light blue colour, extends itself *above* the stars, supposing that God had therein his *peculiar being*, and did *rule* only in the *power* of his holy spirit in this world.

5. But when this had given me many a hard blow and *repulse*, doubtless from the [holy] spirit, which had a great longing yearning towards me, at last I fell into a very *deep melancholy* and heavy sadness, when I beheld and contemplated the great deep of this world, also the sun and stars, the clouds, rain and snow, and considered in my spirit the *whole* creation of this world.

6. Wherein then I found to be in all things, *evil and good*, love and anger, in the inanimate creatures, *viz.* in wood, stones, earth and the elements, as also in men and beasts.

7. Moreover, I considered the little spark of light, *man*, what he should be esteemed for with God, in *comparison* with this great work and fabric of heaven and earth.

8. But finding that in all things there was evil and good, as well in the *elements* as in the creatures, and that it went as *well* in this world with the wicked as with the virtuous, honest, and Godly; also that the *barbarous* people had the best countries in their possession, and that they had *more prosperity* in their ways than the virtuous, honest and Godly had.

9. I was *thereupon* very melancholy, *perplexed* and exceedingly troubled, no Scripture could *comfort* or satisfy me, though I was very well acquainted with it, and *versed* therein; at which time the devil would by no means stand idle, but was *often* beating into me many heathenish thoughts, which I will here be silent in.

10. But when in this *affliction* and trouble I elevated my spirit (for I then understood very little or not at all what it was), I *earnestly* raised it up into God, as with a great storm or onset, wrapping up my whole heart and mind, as also all my *thoughts* and whole will and resolution,

*incessantly* to wrestle with the love and mercy of God, and not to give over, until he blessed me, that is, until he *enlightened me with his holy spirit*, whereby I might *understand* his will, and be rid of my sadness. *And then the spirit did break through.*

11. But when, in my resolved zeal, I gave so hard an assault, storm and onset upon God, and upon all the gates of hell, as if I had more reserves of virtue and power ready, with a *resolution* to hazard my life upon it, (which assuredly were not in my ability *without* the assistance of the spirit of God), *suddenly*, after some violent storms made, my spirit *did break through* the gates of hell, even into the innermost birth or geniture of the Deity, and there I was *embraced* with love, as a bridegroom embraceth his dearly beloved bride.

12. But the greatness of the triumphing that was in the spirit I *cannot express*, either in speaking or writing; neither can it be compared to anything, but to *that* wherein the life is generated in the midst of death, and it is *like* the resurrection from the dead.

13. In this light my spirit suddenly saw through all, and *in* and *by* all the creatures, even in herbs and grass it knew God, who he is, and how he is, and what his will is : And suddenly in that light my will was set on by a mighty *impulse*, to describe *the being of God*.

14. But because I could not at once apprehend the *deepest* births of God in their *being*, and comprehend them in my *reason*, there passed almost *twelve* years, before the exact understanding thereof was given me.

15. It was with me as with a young tree that is planted in the ground, and at first is young and *tender*, and flourishing to the eye, especially if it comes on lustily in its growing : But [it] doth

not bear fruit at once; and though it blossoms, the blossoms fall off; also many a cold wind, frost and snow pass over it, *before* it comes to any growth and bearing of fruit.

16. So also it went with this spirit: The first fire was but a *seed*, and not a constant lasting light: *Since that time* many a cold wind blew upon it; but the will never extinguished.

16a. This tree was also often tempted to try whether it would bear fruit, and shew itself with blossoms; but the *blossoms* were struck off till this very time, wherein it standeth in its first fruit, in the growth or vegetation.

17. *From this light now it is that I have my knowledge*, as also my *will, impulse and driving*, and therefore I will set down this knowledge in writing according to my gift, and let God work his will; and though I should *irritate* or enrage the whole world, the devil, and all the gates of hell, I will look on and wait what the LORD intendeth with it.

18. For I am much too *weak* to know his purpose; and though the spirit affordeth in the *light* to be known some things which are *to come*, yet according to the outward man I am too weak to comprehend the same.

19. But the animated or *soulish* spirit, which qualifieth or uniteth with God, that comprehends it well; but the *bestial body* attains only a glimpse thereof, just as if it lightened: For thus presenteth itself the innermost birth or geniture of the soul, when it teareth through the *outermost* birth or geniture in the elevation of the Holy Ghost, and so breaketh through the gates of hell; but the outermost birth presently *shuts* again; for the *wrath* of God bolteth up the firmament, and holds it captive in its power.

20. Then the knowledge of the outward man is *gone*, and he walketh up and down in an *afflicted* and anxious birth or geniture, as a woman with child, who is in her travail, and would *always* fain bring forth her child, but *cannot*, and is full of throes.

21. Thus it goeth also with the bestial body, when it hath *once tasted* of the sweetness of God, then it continually hungereth and thirsteth after this sweetness: But the *devil* in the power of God's wrath opposeth exceedingly, and so a man in such a course must *continually* stand in an anxious birth or geniture; and so there is nothing but fighting and warring in his births or genitures.

22. I write this not for mine own glory, but for a *comfort* to the Reader, so that if perhaps he be minded to walk with me upon my *narrow* bridge, he should not suddenly be discouraged, dismayed and distrustful, when the gates of hell and God's wrath meet him, and *present* themselves before him.

23. When we shall come together *over* this narrow bridge of the fleshly birth or geniture, to be in yonder green meadow, to which the wrath of God doth *not* reach or come, then we shall greatly rejoice at all our damages and hurts which we have sustained; though indeed at present the world doth account us for *fools*, and we must suffer the devil in the power of God's wrath to domineer, and to rush and roar over us: It should not trouble us, for it will be a more excellent *reputation* to us in the other life, than if in this life we had worn a royal crown; and there is so very *short a time* to get thither, that it is not worth the being called a *time*.

*Now observe:*

24. If thou fixest thy thoughts concerning heaven, and wouldst fain *conceive* in the mind what it is, and where it is, and how it is, thou

*needest* not to swing or cast thy thoughts many thousand miles off, for that place, or that heaven, is *not thy* heaven.

25. And though indeed that is united with thy heaven as *one* body, and so together is *but the one* body of God, yet thou art not in that very place which is become a creature, aloft, many hundred thousand miles off; but thou art in the *heaven* of this world, which containeth also in it a deep, such as is not of any human number (or is not circumscriptive).

26. For the *true heaven* is everywhere, even in that very place where thou standest and goest, and so when thy spirit apprehendeth the innermost birth or geniture of God, and presseth in *through* the astral and fleshly geniture, then it is *clearly* in heaven.

27. But that there is assuredly a *pure* glorious heaven in all the three births or genitures aloft above the deep of this world, in which God's being, together with that of the holy angels, riseth or *springeth up* very purely, brightly, beauteously and joyfully, is *undeniable*, and he is *not* born of God that denieth it.

*But thou must know,*

28. That the place of this world with its innermost birth and geniture uniteth or qualifieth with the heaven aloft *above us*, and so there is one heart, one being, one will, *one God, all in all*.

29. But that the place of this world is not called heaven, and that there is a firmament or fast enclosure between the *upper* heaven above us, hath this understanding or meaning, as followeth.

30. The upper heaven compriseth the two kingdoms, that of *Michael*, and that of *Uriel*, with all the holy angels that are *not fallen* with *Lucifer*, and that heaven *continueth* as it was

from eternity, before the angels were created.

31. The other heaven is this world, in which *Lucifer* was a king, who kindled the outermost birth or geniture in nature; and that now is the *wrath* of God, and cannot be called God or heaven, but *perdition*.

32. Therefore the upper heaven closeth itself so far in its outermost birth or geniture, and reacheth so far as the *wrath* of God reacheth, and so far as the government or dominion of *Lucifer* hath reached, for the corrupted or perished birth or geniture cannot comprehend the *pure*.

33. That is, the outermost birth or geniture of this world cannot comprehend the outermost birth or geniture of heaven *aloft* above this world, for they are one to the other as the life and the death, or as a *man* and a *stone* are one to the other.

34. Therefore there is a strong firmament or enclosure between the *outermost* birth or geniture of the upper heaven, and that of this world; for the firmament between them is *death*, which ruleth and reigneth everywhere in the outermost birth in *this* world, and this world is so bolted up therewith that the *outermost* birth of the *upper* heaven cannot come into the outermost birth of this world; there is a great cleft\* or gulf between them. Therefore in our outermost birth or geniture we cannot *see* the angels, neither can the angels dwell with us in the *outermost* birth of this world; but in the *innermost* they dwell with us.

\* " cleft"—a literal translation of *Kluft*, gulf or chasm.

[35]. (absent - Sparrow's numbering)

36. And if or as we fight with the devil, they keep off his blows in the innermost birth, and the defence and protection of the *holy* soul.

37. Therefore we can neither see nor comprehend the holy angels ; for the outermost birth of *their body* is incomprehensible to the outermost birth or geniture of this world.

38. The second birth of this world standeth in the life, for it is the *astral* birth, out of which is generated the *third* and holy birth or geniture, and therein love and wrath *strive* the one with the other.

39. For the second birth standeth in the seven qualifying or fountain spirits of this world, and is in all places and in all the creatures, as also in man : But the Holy Ghost also ruleth and reigneth in the *second birth*, and helpeth to generate the *third* holy birth or geniture.

40. But this third birth or geniture is the clear and *holy heaven*, which qualifieth or uniteth with the heart of God without, distinct and above all heavens, as one heart; also they are the one heart, which, as *an almighty, incomprehensible* God, holdeth and *beareth up* or sustaineth the place of this world, and holdeth the devil captive in the outermost birth in the anger-fire.

41. *And out of this heart JESUS CHRIST, the Son of God, in the womb or body of the Virgin Mary, went into all the three births or genitures, and assumed them really, that he might, through and with his innermost birth or geniture, take the devil, death and hell captive in the outermost birth, and overcome the wrath of God, as a king and victorious prince; and, in the power of his geniture or birth in the flesh, press through all men.*

42. And so by this entering of the innermost birth of the heart of the heaven of this world into the *astral* and outermost, is JESUS CHRIST, the Son of God and of *Mary*, become

the *Lord* and *King* of this our heaven and earth, who ruleth and *reigneth* in all the three births or genitures over sin, the devil, death and hell, and so *we with him* press through the sinful, corrupted and outermost dead birth or geniture of the flesh, *through death* and *the wrath of God* into our heaven.

43. *In this heaven* now sitteth our King JESUS CHRIST, *at the right hand of God*, and encompasseth or surroundeth all the three births, as *an almighty Son of the Father*, who is present in and throughout all the three births in this world, in all corners and places, and comprehendeth, holdeth and beareth up or sustaineth all, as a new-born Son of the Father, in the power, and upon the seat or *throne*, of the *once* great, mighty, potent, and *now expelled*, accursed and damned king *Lucifer*, the devil.

44. Therefore, thou child of man, be not discouraged, be not so timorous and despondent; for if thou sowest in thy zeal and earnest sincerity the *seed of thy tears*, thou dost not sow it in earth, but in *heaven*; for in thy astral birth thou sowest, and in thy animated or soulish birth thou reapest, and in the kingdom of heaven thou possessest and enjoyest it.

45. While thou livest in this struggling or *striving* birth or geniture thou must buckle to, and suffer the devil to ride upon thee; but so hard as he striketh thee, so hard thou must strike him again, if thou wilt defend thyself. For when thou tightest against him, thou *stirrest up* his wrath-fire, and destroyest his nest, and this is then as a great *combustion*, and as a great strong battle maintained against him.

46. And though thy body may suffer pain, yet it is much worse with him when he is vanquished, for then he roareth like a lion that is *robbed* of her young whelps, for the fierceness

and wrath of God *tormenteth* him; but if thou lettest him lodge *within* thee, then he groweth fat and *wanton*, and will *vanquish thee* in time.

47. Thus thou hast a real description of *heaven* : And though perhaps *thou* canst not in thy reason conceive it, yet *I can* very well conceive it; therefore consider rationally and seriously what God is.\*

\* "therefore consider rationally and seriously," etc. Sparrow has added "seriously," presumably because the German *vernünftig* expresses not so much the idea of thinking according to the rational faculty, as thinking "in reasonableness," i.e. in a patient, open and temperate attitude of mind.

48. Thou seest in this world nothing but the *deep*, and therein the stars, and the birth or geniture of the elements : Now wilt thou say, God is *not* there ? Pray then, what was there in that place *before* the time of the world? Wilt thou say, There was nothing ? Then thou speakest *without* reason, for thou must *needs* say that God was there, or else nothing would have come to be there.

49. Now if God was *there* then, who hath thrust him *out* from thence or vanquished him, that he should be there *no* more? But if God is there, then he is indeed in his *heaven*, and, moreover, in his *Trinity*.

50. But the devil hath kindled the bath or lake of wrath, whence the earth and the stones, also the elements, are become so fluctuating, as also cold, bitter, and hot. And so he hath *destroyed* the outermost birth or geniture.

51. Whereupon now this treatise, and my whole purpose therein, is to describe how the outermost birth is come to be living and *revived* again, and how it regenerateth itself again. From thence [the wrath bath] also in the creatures the *bestial flesh* is come to be; but *sin* in the flesh is the

wrath of God.

Another question, which is chiefly treated of in this book, is this, viz. Where then shall the wrath of God come to be ?

*Answer.*

52. Here the spirit answereth, that at the *end* of the time of *this* corrupted birth or geniture, *after* the resurrection from the dead, this place or space where the earth now is will be left to the *devil* for a propriety or possession and *house of wrath*, yet *not* through and in all the three births or genitures, but only in the *outermost*, in which he *now* standeth: But the innermost will hold him captive in its might and strength, and use him for a *footstool*, or as the dust under its foot, which innermost birth he will never be able either to comprehend or to *touch*.

53. For it hath *not* this understanding or meaning, that the wrath-fire should be *extinguished*, and be no more; for then the devils also must become *holy* angels again, and live in the holy heaven; but that not being so, a hole, burrow or dungeon in this world must remain to be *their* habitation.

54. If man's eyes were but *opened*, he would see God everywhere in his heaven; for heaven standeth in the innermost birth or geniture everywhere.

55. Moreover, when *Stephen* saw the heaven *opened*, and the Lord *JESUS* at the right hand of God, there his spirit did not first swing itself up aloft into the upper heaven, but it penetrated or pressed into the *innermost* birth or geniture, wherein heaven is everywhere.

56. Neither must thou think that the *Deity* is such a kind of being as is *only* in the upper heaven, nor that the soul, when it departeth

from the body, goeth up aloft into the upper heaven many hundred thousand miles off.

57. It *needeth* not do that, but it is set or put into the innermost birth, and there it is with God, and in God, and with all the holy angels, and can now be above, and now beneath; it is not *hindered* by anything.

58. For in the innermost birth the upper and nether Deity is *one body*, and is an open gate: The holy angels converse and walk up and down in the innermost birth of this world *by* and *with* our King JESUS CHRIST, as well as in the uppermost world aloft in their quarters, courts or region.

59. And where then would or should the soul of man *rather* be, than with its King and Redeemer JESUS CHRIST? For near and afar off in God is one thing, *one comprehensibility*, Father, Son and Holy Ghost, everywhere all over.

60. The gate of the Deity in the upper heaven is *no other*, also no brighter, than it is in this world: And where can there be greater joy than in that place, where every hour and *moment* there cometh to Christ beautiful, loving, dear, new-born children and angels, who are pressed or penetrated through death into life ?

61. Doubtless they will have to tell of many fights: and where can there be greater *joy*, than where, in the midst or centre of death, life is generated continually ?

62. Doth not every soul bring along with it a *new triumph*? and so there is nothing else but an exceeding friendly welcoming and *salutation* there.

63. Consider, when the souls of children come

to their parents, who in the body did generate them, whether heaven *can choose* but be there ? Or dost thou think my writing is too earthly ?

64. If thou wert come to this window, thou wouldst not then say that it is earthly : And though I must indeed use the *earthly* tongue, yet there is a true heavenly *understanding* couched under it, which in my outermost birth I am not able to express, either in writing or in speaking.

65. I know very well that the word concerning the three births cannot be comprehended or apprehended *in every man's heart*, especially where the heart is too much *steeped*, soaked or drowned in the flesh, and bolted or barred up with the outermost birth.

66. But I cannot render it otherwise than as it is, for it is just so; and though I should write *mere* spirit, as indeed and truth it is no other, yet the heart understandeth *only* flesh.

*Concerning the Constitution and Form of  
the Earth*

67. Many authors have written that heaven and earth were created out of NOTHING. But I wonder that, among *so many* excellent men, there hath *not one* been found that could yet describe the true ground; seeing the same God which now is, *hath been* from eternity.

68. Now, where nothing is, there nothing can come to be: All things must have a *root*, else can nothing grow : If the *seven spirits of nature* had not been from eternity, then there would have come to be no angel, no heaven, also no earth.

69. But the earth is come from the corrupted *Salitter* of the outermost birth or geniture, which thou canst not deny, when thou lookest on earth

and stones, for then thou must needs say that *death* is therein: On the other hand also thou must needs say that there is a *life* therein, otherwise neither gold nor silver, nor any plant, herb, grass or vegetable, could grow therein.

*Now one might ask, Are there also all the three births or genitures therein ?*

*Answer.*

70. Yes : the life presseth through death; the *outermost* birth is the death; the *second* is the life, which standeth in the wrath-fire and in the love ; and the *third* is the holy life.

*An Instruction or Information.*

71. The outward earth is a bitter stink, and is dead; and that every man understandeth to be so. But the *Salitter* is destroyed or killed through the wrath ; for thou canst not deny but that *God's wrath* is in the earth, otherwise the earth would not be so astringent, bitter, sour, venomous and poisonous, neither would it engender such poisonous, venomous, evil worms and creeping things. But if thou shouldst *say* that *God* hath created them *thus out of his purpose*, that is as much as if thou shouldst *say* that God himself is evil, malice, malignity or wickedness.

72. Pray tell me, Why was the devil expelled or thrust out ? Surely thou wilt say, Because of *his pride*, in that he would needs be above God. But guess, Sir, with *what* the devil would be so: *What* power had he to do it ? Here tell me, if thou knowest anything of it; if thou knowest nothing, be *silent* and attentive.

73. Before the times of the creation he sat in the *Salitter* of the earth, when the *Salitter* was yet thin or transparent, and stood in a heavenly, holy birth or geniture, and he was in the *whole*

kingdom of this world, therein was neither earth nor stones, but a heavenly *seed*, which was generated out of the seven qualifying or fountain spirits of nature; for in the kingdom of this world sprang up heavenly fruits, forms and ideas, which were a pleasant, *delightful food* of angels.

74. But when the *wrath* did *burn* in the seed, then the seed was killed and destroyed in death : Yet not so to be understood as if it were therefore altogether *quite* dead; for *how* can anything in God die *totally*, that hath had its life from eternity ?

75. But I. The *outermost* birth or geniture was burnt up, frozen, drowned, stupefied, chilled and stark benumbed.

76. But II. The *second birth* or geniture generateth the life again in the outermost.

77. And III. *The third [birth]* is generated between the first and the second, that is, between heaven and hell, in the *midst* or centre of the wrath-fire, and the spirit presseth through the wrath-fire, and generateth the *holy* life, which standeth in the power of the love.

78. And in this same birth or geniture will *those* dead arise who have sown a *holy* seed, and *those* who have sown in the *wrath* will arise in the wrath-fire: For the earth will *revive* and be living again, seeing the Deity in *Christ* hath regenerated *it* anew again through his *flesh*, and exalted *it* to the right hand of God: But the wrath-fire *abideth* in its own birth or geniture.

79. But if thou sayest that there is *no* life in the earth, thou speakest as one that is *blind*; for thou mayest see plainly that herbs and grass grow out of it.

80. But if thou sayest it hath but *one* kind of birth or geniture, thou speakest again also like one that is *blind* ; for the herbs and wood which grow out of it are *not* earth, neither is the *fruit*, which groweth upon a tree, wood; so also the power and *virtue* of the fruit is *not* God either ; but God is in the centre, in the innermost birth in all the three natural births or genitures, *hiddenly*, but is not known, except *in the spirit of man* alone; also the outermost birth in the fruit doth not comprehend, conceive or contain *him*, but he containeth the outermost birth of the fruit, and formeth it.

*Another Question is:*

Why then is the earth so mountainous, hilly, rocky, stony and uneven ?

*Answer.*

81. The hills came so to be in the driving together or *compaction*: For the *corrupted Salitter* was more abounding in one place than in another, according as the wheel of God was, as to its innate standing, or instant qualifying or fountain spirits.\*

\* " according as the wheel of God was, as to its innate standing, or instant qualifying or fountain-spirits," (*als nach das Rad Gottes mit seinen instehenden Quellgeistern ist gewesen*), "according as the wheel of God was, with its innate [*i.e.* involved, impelled and impelling] and instant qualifying fountain-spirits." Sparrow has used "innate standing" and " instant qualifying " to render one word alone in the German, "instehenden" (which here refers unmistakably to fountainspirits, not to the wheel). *Instehend* means, literally, "instanding" and " instant-ing," *i.e.* own, innate, involved, impelled and impelling. The phrase " instehenden Quellgeistern " means, not only that the fountain-spirits stand within the wheel (involved in it, and as it were constituting it and impelling it), but also that *they* are impelled to act, or qualify, instantly and invariably: where the wheel is, there they must operate. See also Ch. 13, par. 86 *et seq.*

82. For in *those* places where the sweet water in the standing wheel of God was chief or *predominant*, there much earthly, comprehensible or *palpable* water came to be.

83. But where the astringent quality in the bitterness in *Mercurius* was chief or predominant, there much *earth* and *stones* came to be.

84. But where the heat in the light was chief or predominant, there much *silver* and *gold*, as also some fair, *clear stones*, in the flash of the *light*, came to be; but especially where the love in the light was chief or predominant, there the most *precious stones* or jewels, as also the best, purest and *finest gold* came to be.

85. But when the lump of the earth was pressed and compacted together, then thereby the water came to be *squeezed* and pressed forth : But where the water was *enclosed* and pressed in with the astringent quality by hard rocks, there it is yet in the earth still, and hath since that time worn and made some great holes or veins for its passage.

86. In those places where there are great lakes and *seas*, there the *water* was chief or predominant over that place in that *zenith* or *elevation* of the pole; and there not being much *Salitter* in that place, there came to be as it were a dale or valley, wherein the water remained standing.

87. For the thin water seeketh for the valley, and is a *humility* of the life, which did not exalt itself, as the astringent and the bitter qualities, and the fire's quality, have done in those creatures the *devils*.

88. Therefore it always seeketh the *lowest* places of the earth; which rightly signifieth or

resembleth the spirit of *meekness*, in which the life is generated; as you may read concerning the creation of man, as also before, concerning the species or condition of water, meekness, and suchlike qualities.

*Of Day and Night.*

89. The *whole* Deity with all its powers and operations, together with its innate or instant *being*, as also its rising up, penetration, changing and alteration, that is to say the whole machine, fabric and work, or the whole generating or production, is *all* understood in the *spirit* of the word.

90. For in what proportion or *harmony* soever, or in what innate or instant generating or production of qualities soever, the spirit comprehendeth, conceiveth and formeth the word, and goeth forth therewith, just *such* an innate or instant birth, penetrating, rising, wrestling and overcoming it hath also in *nature*.

91. For when man fell into sin, he was *removed* out of the innermost birth or geniture, and was set or put into the other *two* genitures, which presently embraced him, and mixed, qualified or united *with* him and *in* him, as in their own propriety; and so man instantly received the spirit, and all generatings or productions of the *astral* birth, and also of the outermost birth or geniture.

92. Therefore now it expresseth \* or speaketh forth *all words*, according to the innate, instant generating or production of nature; for the spirit of man, which standeth in the astral birth, and qualificieth or uniteth with the total universal nature, and is as it were the whole nature itself, that formeth the word, according to the innate, instant birth or geniture.

\* " Therefore now it expresseth," etc. In the German " it"

may refer either to "the spirit of the astral birth," or to " man." St M. takes " man " to be the antecedent.

93. "When the spirit of man seeth anything, then it giveth a name to that thing, according to the qualification or condition of the thing; but if it is to do this, then it must form or frame or put itself also into such a form, and generate itself also, with its tone, sound or articulation, just so as the thing to which it will give a name doth generate or compose itself. *Herein lieth the kernel of the whole understanding of the Deity.*

94. I do *not* write this, and bring it to light, that others after me should presently fall a writing, and publish the conceits of their own spirit herein, and cry them up for *sanctity*, or for a holy thing.

95. Hearken, Friend, there belongeth more than so to this; thy animated or *soulish* spirit must first qualify, operate or *unite* with the innermost birth or geniture in God, and stand in the *light*, that it may *rightly* know and understand the astral birth or geniture, and that it may have a free and *open gate* into all the births or genitures; otherwise thou wilt *not* be able to write a holy and true philosophy, but a philosophy full of lice and fleas, as it were, and so thou wilt be found a mocker against God.

96. I conceive already that the devil will get *many* a one to ride upon *his* proud prancing nag ; and many will make themselves *ready* for the journey before they be well *girt* [with the girdle of *truth*]; but I will not bear the blame for that.

97. For what I here *reveal* or manifest I must do; for the time of breaking through is at *hand* : He that will *now sleep*, the stormy tempest of the fierceness will rouse him.

98. But now, that every one might have a care of his affairs and *doings*, I would have men faithfully warned, according to the impulse, driving and will of the spirit.

*Observe:*

99. The writer, *Moses*, saith, [Gen. i.] *God separated the light from the darkness, and called the light day, and the darkness night, so out of evening and morning the first day came to be.*

100. But seeing these words, *evening* and *morning*, are contrary to the current of philosophy and reason, therefore it may be conceived *that Moses* was not the sole original author thereof, but that it was derived down to him from his forefathers, who reckoned *all* the *six* days of the creation in one *continued course*, and preserved and kept the memory of the creation from *Adam*, in an *obscure* word, and *so left* it to posterity.

101. For evening and morning were *not* before the time of the *sun* and *stars*, which most certainly and really were first created but on the *fourth day*, which I shall demonstrate from an assured, certain ground, concerning the creation of the sun and stars.

102. But there was *day* and *night*, which I will here declare according to my knowledge: Thou must here *once* more open wide the eyes of thy spirit, if thou intendest to understand it; if *not*, then thou wilt remain *blind*.

103. *Though* this great work in man hath remained *hidden* till this very day, yet God be praised, it will now *once be day*, for the dayspring or morning-redness *breaketh forth*. The breaker - through, or opener of the innermost birth, sheweth and presenteth itself with its *red*, *green* and *white* flag, in the outermost birth upon the *rainbow*.

*Observe:*

*Now thou objectest, How then could there be day and night, and not also morning and evening ?*

*Answer.*

104. *Morning and evening* are and reach up from the earth to the moon only, and take their *original* from the light of the sun, and this maketh evening and morning, as also the *outward day*, and the *outward dark night*, as every one knoweth.

105. But there was not a *twofold* creation of evening and morning at that time; but when evening and morning did once begin, they kept their *constant* course all along from that time to this.

*Of the Day. (Tag)*

106. The word (Tag) conceiveth itself at the heart, and goeth forth at the mouth through the *way* or passage of the astringent and the bitter qualities, and doth *not* awaken or rouse up the astringent and the bitter qualities, but goeth forth *directly* through their place, which is at the hinder gums upon the tongue, very softly or *gently*, and incomprehensibly as to the astringent and the bitter qualities.

107. But when it cometh forth upon the tongue, then the tongue and the upper gums *close* the mouth; but when the spirit thrusteth at the teeth, and will go forth, then the tongue *openeth the mouth* at the teeth, and will go forth before the word, and at the mouth doth as it were leap forth for joy.

108. But when the word breaketh through, then the mouth *within* openeth wide, and the word conceiveth itself *once more* with its sound behind the astringent and the bitter qualities, and rouseth them up, as if they were *lazy* sleepers in the darkness, and goeth forth *suddenly* out at

the mouth.

109. Then the astringent quality drayleth [Drail, to trail] after it, as a drowsy man who is awakened from sleep; but the bitter spirit which goeth forth from the fire flash lieth *still*, and heareth or regardeth *not, neither* doth it move. *These are very great things, and not so slight matters as the countryman supposeth.*

110. Now, that the spirit first conceiveth itself at the heart, and breaketh through all *watches* and guards till it come upon the tongue, unperceived or unobserved, signifieth that the light brake forth out of the heart of God, through the *corrupted*, outermost, fierce, *dead*, bitter and astringent birth or geniture in the *nature* of this world, incomprehensibly both as to death and the devil, together with the wrath of God; as it is written in the Gospel of St John, [John i. 5.] *The light shineth in darkness, and the darkness comprehended it not.*

111. But that the tongue and the upper gums *close* the mouth, when the spirit cometh upon the tongue, signifieth that the seven qualifying or fountain spirits of nature in *this* world, at the time of the creation, were *not mortified* and dead through the wrath of God, but were *lively*, active and *vigorous*. For the tongue signifieth or denoteth the life of nature, in which standeth the animated, *soulish* and holy birth or geniture : For it is a type [prefiguration or resemblance] of the soul.

112. But that the spirit suddenly *affecteth* the tongue, when the spirit cometh upon it, whereupon it leapeth for joy, and will go *before* the spirit forth at the mouth, signifieth that the seven qualifying or fountain spirits of nature, (which are called the *astral birth*), when the light of God, (which is called the *day*), rose up in them, suddenly gat the *divine* life and will, and so highly rejoiced; as the tongue in the

mouth here doth.

113. But that the *fore* gums widen *inward*, and give room for the spirit to do as it pleaseth, signifieth that the *whole* astral birth yielded itself very friendly and courteously to the *will* of the light, and did not awaken the fierceness in it.

114. But that the spirit, when it goeth forth at the mouth, conceiveth itself yet *once more* behind the astringent quality upon the tongue at the hindermost gums, and awakeneth or rouseth up the astringent quality, being as it were *asleep*, and then goeth suddenly forth at the mouth:

115. It signifieth, I. That the *astringent* spirit indeed must hold, preserve and image or frame all in the whole nature, but this is [only] *after* the spirit of the light hath *first* formed it, and that then the light first awakeneth the *astringent* spirit, and giveth all into the hands *thereof* to hold or preserve it.

116. And that must be, because of the outermost comprehensibility or *palpability*, which must be held and sustained by the *astringent* fierceness, else nothing would subsist in its *body*, neither could the compressed, compacted earth and stones subsist, but would be again a broken, thick, muddy and *dark Salitter*, such as at first *moved* in the whole deep.

117. It signifieth also, II. That this *Salitter*, at last, when the spirit hath done with its *creation* and *work* in this world, shall be roused up and *revived* at the Last Judgment Day.

118. But that the spirit conceiveth itself *behind* the astringent quality, and not *in* the astringent quality, and so awakeneth or rouseth it up, signifieth that the astringent nature will *not comprehend* the light of God in its own proper way, but shall *rejoice* in the light of the

*grace*, and be awakened or raised up thereby, and *perform* the *will* of the light; as the bestial body of man effecteth and performeth the will of the spirit, and yet these are *not two* severed things.

119. But that the bitter spirit *lieth still*, and neither heareth nor comprehendeth nor apprehendeth the work of the spirit, signifieth that the bitter wrath-fire, which ariseth in the flash of fire at the time of the birth or geniture of the *light*, is not awakened by the light, neither comprehendeth it, but lieth *captive*, imprisoned in the outermost birth or geniture, and must give leave to the spirit of light to do its work in nature, how it *pleaseth*, and yet can neither see nor hear nor comprehend the *work* of the light.

120. Therefore *no man* ought to think that the devil is *able* to tear the works of the light out of his [man's] heart, for he can neither see nor comprehend them: and though he rageth and raveth in the outermost birth in the *flesh*, as in his castle of robbery or fort of prey, do not despair; only take heed that *thou thyself* bring not the works of wrath into the *light* of thy heart. Then thy soul will be *safe enough* from the *deaf* and *dumb devil*, who is *blind* in the light

121. Thou shouldst not suppose that which I write here to be as a *doubtful* opinion, questionable as to whether it be so or no : For the gates of heaven and of hell stand open to the spirit, and in the light it presseth through them *both*, and beholdeth them; also proveth or examineth them; for the astral birth or geniture liveth *between* them both, and must endure to be squeezed.\*

\* "and must endure to be squeezed"—*und muss sich wol quetschen lassen* = and must itself be willing to suffer the pain

of being squeezed between the doors of heaven and of hell, as between a door and its jamb.

122. And though the devil *cannot* take the light from me, yet he often *hideth* or *eclipseth* it with the outward and fleshly birth or geniture, so that the astral birth or geniture is in *anxiety*, and in a strait, as if it were captivated or imprisoned.

123. These are only his *blows* and *strokes*, whereby the mustard - seed is overwhelmed, covered and obscured : Concerning which also the holy Apostle *Paul* saith, [Cor. xii. 7-9] *that a great thorn was given him in his flesh, and he besought the Lord earnestly to take it from him, whereupon the Lord answered, Let my grace be sufficient for thee.*

124. For he also was *come* to *this* place, and would fain have had the light without obstruction or hindrance, as *his own* in the *astral birth* or geniture. But *it could not be*; for the *wrath* resteth in the *fleshly* birth, and must bear or endure the corruption or putrefaction in the flesh: But if the fierceness should be *wholly* taken away from the astral birth or geniture, then, in that [birth], man would be like God, and know all things, as God himself doth.

125. Which now [in this life] at present only *that soul* which qualifieth, operateth or *uniteth* with the *light* of God knoweth, though it cannot *perfectly* bring it back again into the *astral* birth or geniture; for it is another person.

126. Just as an apple on a tree *cannot* bring its smell and taste back again into the tree, or into the earth, though it be indeed the son of the tree : So it is in *nature* also.

127. The *holy man* *Moses* was so high and deep in this light, that the *light* transfigured the astral birth also, whereby the outermost birth of the *flesh* in his *face* was transfigured; and he

also desired to see the light of God *perfectly*, in the astral birth or geniture.

128. But that could *not* be ; for the bar or bolt of the *wrath* lieth before it : For even the whole or universal nature of the astral birth in this world *cannot* comprehend the light of God, and therefore the heart of God is *hidden* and concealed, which, however, *dwelleth* in all places, and comprehendeth all.

129. Thus thou seest that the *day* was created before the time of the sun and stars; for when God said, [Gen. i. 3] *Let there be light*; there the light brake through the darkness, but *the darkness did not comprehend it*, but remained sitting in its seat.\*

\* " remained sitting in its seat." See Ch. 25, par. 82.

130. Thou seest also how the wrath of God lieth hid and resteth in the *outermost birth* of nature, and *cannot* be awakened, unless men *themselves* rouse or awaken it, who with their fleshly birth or geniture qualify, operate or unite with the wrath in the *outermost birth* of nature.

131. Therefore if any one should be *damned* into hell, he ought *not* to say that God hath done it, or that God *willeth* it to be so; but *man* awakeneth or stirreth up the wrath-fire in *himself*, which, if it groweth *burning*, afterwards qualifyeth, mixeth or uniteth with God's wrath and the hellish fire, as one thing.

132. For when thy light is extinguished, then thou standest in the darkness, and in the darkness the *wrath* of God is *hidden*, and so if thou awakenest it, then it *burneth* in thee.

133. There is fire even in a stone, and if you do not strike upon the stone, the fire remaineth *hidden*, but if you strike it, then the fire *springs* forth; and then, if any combustible matter be

near it, that matter will take fire and burn, and so it cometh to be a huge fire; and thus it is with *man* also, when he kindleth the resting wrath-fire, which otherwise is at *rest*.

*Of the Night. (Nacht).*

134. The word (Nacht) conceiveth itself first at the heart, and the spirit *grunteth* with or in the astringent quality, yet not wholly comprehensible to the astringent quality; afterwards it conceiveth itself upon the tongue : But *all the while* it *grunteth* at the heart the tongue *shuts* the mouth, till the spirit cometh and conceiveth itself upon the tongue, and then it openeth the mouth quickly, and lets the spirit *go forth*.

135. Now that the word conceiveth itself first at the heart, and *grunteth* with or in the astringent quality, signifieth that the Holy Ghost conceived itself *in the darkness* upon the heart of God in the astral birth or geniture of the seven qualifying or fountain spirits: But that it *grunteth* within or at the astringent quality, signifieth that the darkness was a contrary or *opposite will* against the Holy Ghost, at or against which the spirit was *displeased*.

136. But that it goeth likewise through the *dark* way or passage, signifieth that the spirit goeth forth also through the darkness, which is *yet* in a quiet rest, and generateth it to be light, if it holdeth still, and doth *not* kindle the fire.

137. Here is the cause for the judging world, which condemneth man in his mother's body or womb, to see and consider (for it doth not know) whether the wrath-fire of the parents be fully kindled in the fruit or not, since also the spirit of God moveth in the darkness which standeth in quiet rest, and can easily generate the darkness to be light. Towards this, moreover, the hour of man's nativity is very helpful to him; and to many [it is] very harmful.

138. But that the mouth shutteth, when the spirit conceiveth itself upon the heart, and that the astringent quality grunteth against and *with* or *in* it, signifieth that the whole court, extent or place of this world was *very dark* in the astral, and also in the outermost birth or geniture, and by the *strong* going forth of the spirit became light.

139. But that the bitter spirit is not *awakened*, whilst the spirit goeth through its place, signifieth that the *dark night* in the outermost birth or geniture of this world hath never comprehended the light; also never will comprehend it in all eternity.

140. Hence it is that the creatures see the *astral light* with their eyes alone, else, if the darkness were not yet in the outermost birth or geniture, then the astral spirit could see *through* wood and stones, as also *through the whole earth*, and could not be hindered by anything, just as it is in heaven.

141. At the present time the darkness is separated from the light, and *abideth* in the outermost birth or geniture, wherein the wrath of God resteth till the Last Judgment Day ; but then the wrath will be kindled, and the darkness will be the house or habitation of eternal *perdition*, wherein lord *Lucifer*, together with all wicked men who have sown into the darkness in the soil of the wrath, will have his eternal dwelling and *residence*.

142. But the astral birth, in which the natural light now standeth, and wherein the *holy* birth is generated, will be *also* kindled at the end of this time, and the wrath and the *holy* birth will be *separated* asunder, for the wrath will not comprehend the holy birth or geniture.

143. But the wrath in the astral birth will be given to the house of darkness for a life, and *the wrath will be called the hellish fire: And the house of darkness*, which is the outermost birth, *will be called death: And king Lucifer* will be the *god therein*, and his angels and all damned men will be his ministers, officers and servants.

144. In this devouring abyss will rise up all manner of *hellish fruits and forms*, all according to the hellish quality and kind; as in heaven there spring up *heavenly fruits and forms*, according to the heavenly quality and kind.

145. Thus you may understand what the creation of heaven and earth signifieth and is, also what God made on the *first day*. Though indeed the first three days were not *distinguished* or severed asunder by evening and morning, but a time is to be reckoned and accounted as of twenty-four hours, as there is on high above the *moon* such a time and day.

146. Secondly, it is also therefore counted for a human day, because, doubtless, the *earth* instantly *began* its revolution and did turn round about once in such a period of time, while God was separating, and so till he had separated, the light from the darkness ; and thus it [the earth] performed and finished its course the first time.