

THE TWENTIETH CHAPTER

Of the Second Day

1. CONCERNING the second day, it is written thus : [Gen. i 6-8] *And God said, Let there be a firmament in the midst of the waters, and let it be a distinction or division between the waters: So there God made the firmament, and divided the waters under the firmament, from the waters above the firmament, and it was so done. And God called the firmament, heaven; and so out of the evening and the morning the second day came to be.*

2. This description sheweth once more that the dear man *Moses* was not the original author thereof; for it is written very obscurely and baldly, though indeed it hath a very *excellent* understanding and meaning.

3. Without doubt the *Holy Ghost* would not have it revealed, lest the devil should know all the mysteries in the creation. For the devil doth not know the creation of the *light*, viz. how heaven is made out of the midst or centre of the water.

4. For he can neither see nor comprehend nor apprehend the light and holy generation or production, which standeth in the water of the heaven, but he can see the generation or production only which standeth in the astringent, bitter, sour and hot quality, from whence existed the *outermost* birth or geniture, which is his royal fort or castle.

5. The meaning is *not* that he hath *no* power in the elementary water, to possess it; for the outermost corrupted birth or geniture in the elementary water *belongeth also* to the wrath of God, and *death* is also therein, as well as in the earth.

6. But the spirit in *Moses* meaneth here quite another *sort* of water, which the devil can neither understand nor comprehend: But if it should have been *declared* so long a time ago, then the devil would have *learned* it from man, and had without doubt strowed his hellish chaff *also* into it.

7. *Therefore* the Holy Ghost hath kept it hidden *almost* till the last hour before the *evening*, wherein his *thousand years are accomplished*, and then he must be let loose again for a little *season*, as is to be read in the Revelation [Rev. xx. 3] [*" After that summer cometh the last winter; but " the sun will shine warm yet, before that time."*]

8. But seeing he is *now loose* from the chains of darkness, God causeth lights to be set up everywhere in this world, whereby men might learn to know him, and *his feats* and wiles, and beware of him.

9. Whether he be *loose or no* I offer it to every one to consider; but view the world in the clear light, and thou wilt find, that at present the *four* new sons which the devil generated when he was thrust out of heaven, *do govern* the world, *viz.* 1. Pride, 2. Covetousness, 3. Envy, 4. Wrath; these rule the world at present, and are the *devil's* heart, his animated or *soulish* spirit.

10. Therefore view the world very well, and then thou wilt find that it *fully* qualifieth, uniteth and co-worketh with these *four new sons* of the devil. Therefore men have cause to look circumspectly to themselves. For *this is the time* of which all the prophets have prophesied; and Christ in the Gospel, [Luke xviii. 8] saying, *Thinkest thou that the Son of Man will find any faith, when he shall come again to judge the world?*

11. The world supposeth that it flourisheth now, and standeth in its *flower*, because the

clear light hath moved over it. But the spirit sheweth to me that it standeth in the *midst* or centre of *hell*.

12. For it forsaketh the love, and hangeth on covetousness, extortion and bribery; there is *no mercy at all* therein: Every one crieth out, If I had but *money!* Those that are in authority and power *suck* the very marrow from the bones of men of low degree and rank, and feed upon the sweat of their brows. Briefly, there is nothing else but lying, deception, robbing and murdering, and so [this world] may very justly be called the devil's *nest* and dwelling-house.

13. The *holy light* is nowadays accounted a mere history and bare knowledge, and that the spirit *will not work* therein ; and yet they *suppose* that is faith which they profess with their *mouths*.

14. O thou blind and foolish world ! full of the devil. It is *not* faith, to know that Christ died for thee, and hath shed his blood for thee, that thou mightest be *saved*: This *in thee* is but a mere history and knowledge, the devil also knoweth as much, but it profiteth him *nothing*; so thou also, thou foolish world, goest *no further*, but contentest thyself with the *bare* knowledge, and therefore this thy knowledge will *judge* thee.

15. But if thou wouldst know what the *true faith* is, then observe: *Thy heart must not qualify or co-operate with the four sons of the devil, in pride, covetousness, envy, wrath, extortion, oppression, lying, deceiving, murder, and tearing the bread out of thy neighbours throat, studying day and night to do mischief, in bringing subtle devices and designs to effect, that thou mayest court and give satisfaction to the fourfold devil of pride, covetousness, envy and wrath, and exercise thyself in worldly pleasures and voluptuousness.*

16. For thus saith the spirit in its zeal, or in

the jealousy of God's wrath in this world : While thy *spirit* and *will* qualifyeth or co-operateth with and in the four vices or sins of the devil, thou art not one spirit with God ; and though thou didst every hour offer [the worship or prayer of] thy lips, and bow the knee before me, yet I will accept none of thy labour: Is not my breath, however, continually before me ? What shall thy incense be to me in my fierce wrath ? Dost thou think I will receive the devil into myself, *or exalt hell into heaven* ?

17. Convert! Convert! and *strive against the malice and wickedness of the devil*, and incline thine heart towards the LORD thy GOD, and *walk in his will*. If thy heart will incline to me, saith the spirit, then will I also incline to thee : Or dost thou think that I am false and wicked, as thou art ?

18. *Therefore* I say now, if thy heart doth not qualify, mix or co-operate with *God* in thy knowledge, out of a true purpose of *love*, then thou art a dissembler, liar and murderer in the sight of God. For God doth not *hear* any man's *prayer*, unless his heart be fully directed and bent in *obedience* to God.

19. Wouldst thou fight against the wrath of God? Then thou must put on the helmet of *obedience* and of *love*, otherwise thou wilt not break through; and if thou dost not break through, then thou fightest in *vain*, and remainest to be a servant or minister of the devil, in one way as well as in another.

20. What good will thy knowledge do thee, if thou wilt not *strive* and *fight* therein ? It is just as if one knew of a great treasure, and would not go for it; but, though he knoweth he might have it, would rather *starve* for hunger in the *bare* knowing of it.

21. Thus saith the spirit, *Many Heathen*, who have not thy knowledge, and yet strive or fight against the wrath, *will enter into the kingdom of heaven before thee*.

22. For who shall judge them, if their heart do qualify, unite or operate with God? For though they do *not* know him, and yet work and labour in his spirit, in righteousness, and in the *purity* of their heart, in *true love* one to another, *they testify assuredly that the law of God is in their heart* [1 Rom. ii. 15].

23. But seeing thou knowest it, and dost it *not*, and the others know it not, but yet *do* it, they, with their doing, judge thy knowledge; and thou art found to be a hypocrite, a dissembler, and an unprofitable servant, who wert put into the vineyard of the Lord, and *wilt not work* therein.

24. What dost thou suppose the Master of the house will say to thee, when he shall require and demand his *talent* with which he entrusted thee, *thou having buried it in the earth* ? Will he not say, *Thou perverse wicked servant, why didst thou not put my talent out upon use, and then I could have demanded the principal and the interest or profit?*

25. And so the *sufferings of Christ* will be quite taken from thee, and will be given to the Heathen, who had but *one talent*, and yet yielded to the Master of the house five; and thou wilt have to *howl with the dogs*.

Now observe:

26. If we rightly consider how God separated the *water under* the firmament, from the water *above* the firmament, then great things will be found therein.

27. For the water which *resteth on the earth*

is as corrupt and perished and mortal or dead a being or thing as the earth is, and belongeth also to the *outermost* birth, which with its comprehensibility, or as to its palpability, standeth in *death*, even as the earth and stones do.

28. The meaning is *not* that the water is *quite* reprobated, rejected or thrust out from God; for the *heart* therein belongeth yet to the astral birth or geniture, out of which the *holy* birth becometh generated.

29. But death standeth in the outermost birth, and *therefore* is the palpable water *separated* from the impalpable.

Now thou wilt ask, How is that ?

Answer.

30. Behold the water in the deep *above* the earth, which qualifieth, mixeth or uniteth with the *elementary* air and fire, that is the water of the *astral* birth or geniture, wherein standeth the *astral life*, and wherein *especially* the Holy Ghost moveth, and through which the *third* and innermost birth doth generate *incomprehensibly* as to the wrath of God therein: That water to our eyes seemeth like the air.

31. But that, in the deep above the earth, water, air and fire are *one in another*, every intelligent man may see and understand.

32. For thou seest that often the whole deep is very *clear* and pure, and then, in *a quarter of an hour*, is covered with watery clouds; that is, when the stars from *above*, and the water upon the earth from *beneath*, kindle themselves, and so water is suddenly there also generated; which would *not be*, if the wrath did not also stand in the astral birth or geniture.

33. But seeing *all* is corrupted, therefore must

the upper water in the wrath of God come to help the astringent, bitter and hot quality of the earth, and soften the quality and *quench* its fire, so that the life may always be generated, and that the holy birth, between death and the wrath of God, may be generated also.

34. But that also the element of *fire* is, and doth rule in the deep of the air and water, thou seest in tempests of lightning; also thou perceivest how the light of the *sun* kindleth the element of fire on the earth with its *reflection*, although many times aloft in the upper region towards the *moon* it is very cold.

35. But now God separated the palpable water from the impalpable, and placed the palpable on the earth, and the impalpable remained still in the deep, in its own seat, as it had been from eternity.

36. But seeing the wrath also is in *that* water in the deep above the earth, therefore constantly, through the kindling of the stars, and of the water in the *wrath*, such palpable water generateth itself, which, with its outermost birth, standeth in death.

37. And which, seeing it qualifieth or *uniteth* with the innermost birth of the astral birth or geniture, cometh to help the *Salitter* of the *corrupted* earth, and quencheth its wrath ; whereby, in the astral birth or geniture, all standeth in the life. And so the earth generateth the *life* through the *death*.

The Gate of the Mystery.

38. But that there is a *firmament* between the waters, which firmament is called *heaven*, hath this *understanding* or meaning :

39. The whole deep, from the *moon* to the

earth, standeth with its whole working in the wrathful and comprehensible or palpable birth or geniture; for the *moon* is the goddess of the palpable birth; so the house of the devil, of death, and of hell, is in the circuit, orb or extent between the moon and the earth.

40. Where, *therefore*, the fierce *wrath* of God, in the outermost birth or geniture in the deep, becometh daily kindled and blown up by the *devils* and *all wicked* men, through the great sins of man, which still qualify, mix, unite or co-operate with the *astral* birth or geniture in the deep.

41. Therefore God hath made the firmament, which is called heaven, *between* the outermost and the innermost birth ; and that is a *partition* or division between the outermost and the innermost birth or geniture.

42. For the outermost birth of the water cannot comprehend the innermost birth of the water which is called heaven, and which is made out of the midst or centre of the water.

[" *Heaven is the firmament, viz. the fire-sea, or*
" *sea of fire, out of the seven spirits of nature,*
" *out of which the stars, as a quintessence, were*
" *concreted, incorporated or created by the Word*
" *FIAT : It hath or containeth both fire and*
" *water, and hangeth in itself inwardly on the*
" *first Principle, and will bring its wonders, with*
" *or as to the figure of them, into the eternal; but*
" *its birth or geniture fadeth or passeth away.*"]

43. Now the innermost birth of heaven *reflects strongly* upon the earth, and holdeth the outermost water upon the earth strongly captive, together with the earth also.

44. If that were not, then, with the *revolution* of the globe of the earth, the water would be divided or dissolved again; also then would the earth crumble, break and moulder away in the

deep (and all would be a *Chaos* again).

45. Therefore that firmament, between the outermost palpable water and the inward, holdeth the *earth* and the *palpable* water captive.

But now thou mayest ask, What kind of firmament of heaven then is that which I can neither see nor apprehend ?

Answer.

46. It is the firmament *between* the clear Deity and the corrupt nature, which thou must break through when thou intendest to come to God; and it is that very firmament which doth not *quite* stand in the wrath, neither is it altogether or perfectly pure ; concerning which it is written, [*Job XV . 15*] *The very heavens are not pure in the sight of God.* But at the Last Judgment Day the wrath will be purged from them. For it is written, [*Matt xxiv. 35*] *Heaven and earth shall pass away, but my words shall not pass away,* saith Christ. [*Mark xiii. 31*]

47. Now that *impurity* in that heaven is the *wrath*, but the *purity* is the *word* of God, which he once spake, saying [*Gen.i. 6.*]; *Let the water under the firmament be separated from the water above the firmament.* And that word standeth and is *comprised* in the firmament of the water, and holdeth captive or fixed the outward water, together with the earth.

The Gate of the Deity.

Observe here the hidden Mystery of God.

48. When thou beholdest the deep above the earth, thou oughtest *not* to say that it is *not* the gate of God, where God in his *holiness* dwelleth : No, no, think not so; for the *whole* holy

Trinity, God the Father, Son, and Holy Ghost, dwelleth in the centre under the firmament of heaven, though that very firmament cannot comprehend him.

49. Indeed, all is as it were *one* body, the outermost and the innermost birth, together with the firmament of heaven, as also the astral birth *therein*, in and with which the wrath of God also qualifyeth, mixeth and uniteth; but yet they are one to another as is the government, frame or constitution in *man*.

50. [Note three sorts of births or genitures in man] The *flesh* signifieth, 1. The outward birth or geniture, which is the house of death. 2. The second birth or geniture in man is the *astral*, in which the *life* standeth, and wherein love and wrath wrestle the one with the other; and *thus far* man himself knoweth himself; for the astral birth generateth the life in the outermost, that is, in the *dead* flesh. 3. The third birth is generated between the astral and the outermost, and that is called the animated or *soulish* birth or geniture, or the soul, and is as large as the *whole* man.

51. And that birth or geniture the outward man *neither knoweth nor comprehendeth*; neither doth the astral comprehend it, for every qualifying or fountain spirit comprehendeth only its *innate* or instant *root*, which signifieth or resembleth the heaven.

52. And that animated or soulish man must press through the firmament of heaven to God, and *live* with God, else the whole man *cannot* come into heaven to God.

53. For every man that desireth to be saved, must, with his innate, instant births or genitures, be as the *whole* Deity with all the three births in this world is.

54. Man cannot be absolutely or *wholly pure*, or devoid of *wrath and sin*, for the births of the depth in this world are not fully pure before the heart of God [Job XV. 15]; love and wrath always *wrestle* the one with the other, whence God is called [Exod. XX. 5., Deut V. 9.] *an angry zealous God*.

55. Now as a man is, in the government or order of his *nativity*, birth or geniture, just *so* also is the whole body of God in or of this world ; but in the *water* standeth the *meek* life.

56. As, I. First in the outward body of God, in or of this world, there is the congealed, astringent, bitter and hot *death*, in which the palpable water is also congealed and dead.

57. Therein now is the *darkness*, wherein king *Lucifer* and his angels, as also all *fleshly* or carnal wicked men, lie captive, even with or in their *living* bodies, as also the *separated* spirits of *damned* men.

58. This birth can neither see, hear, feel, smell nor comprehend the *heart* of God, but is a foolish virgin [folly], which king *Lucifer* in his pride hath caused so to be.

59. II. The second birth is the astral, which thou must understand to be the *life* of the seven qualifying or fountain spirits, wherein *now* the love and the wrath are against each other ; therein standeth the *upper* water, which is a spirit of the life, and therein, or *between*, is the firmament of heaven, which is made out of the midst or centre of the water.

60. Now this birth or geniture presseth through the outward congealed birth *quite through* death, and generateth the astral life in the death, that is, in the congealed earth, water and flesh of the beasts and of men, also of the fowls, fishes and

worms or creeping things.

61. The devil can reach *half* into this birth, so far as the wrath comprehendeth or reacheth, but no deeper, and thus far goeth his dwelling, but no deeper. Therefore the devil *cannot know* how the other part in this birth hath a root; and so far man is come in his knowledge, from the beginning of the world to this time, since his fall. But the other *root*, called the heaven, the spirit hath kept hidden and concealed from man till this time, lest the devil should have learned it from man, and should have strowed poison into it for man before his *eyes*.

62. This *other part* of the astral birth, which standeth in the love in the sweet water, is the firmament of heaven, which holdeth captive the kindled wrath, together with all the devils, for they cannot enter thereinto; and in that heaven dwelleth the *Holy Spirit*, which goeth forth from the heart of God, and striveth or fighteth against the fierceness, and generateth to himself a temple in the *midst*, in the fierceness of the wrath of God.

63. And in this heaven dwelleth the man that *feareth God*, even with and in the living body; for that heaven is as well in man as in the deep above the earth. As is the deep above the earth, so is man also, both in love and wrath, till after the departure of the soul; but when the soul departeth from the body, then it *abideth* either in the heaven of love only, or only in the heaven of wrath.

64. That part, which here it hath comprehended in its *departure*, is now its eternal and indissoluble dwelling-house, and from thence it can *never* get; for there is a great *cleft* * [1 Luke xvi. 26] *between them*; as Christ speaks of *the rich man*.

* "*cleft*" (*Kluft*). See Ch. 19, par. 34.

65. And in this heaven the holy angels dwell amongst us, and the devils in the other part: and in this heaven man liveth *between* heaven and hell, and must endure and suffer from the fierceness many hard *blows*, temptations, persecutions, and many times torments and squeezings.

66. The wrath is called the *cross*, and the *love-heaven* is called *patience*, and the *spirit* that riseth up *therein* is called *hope* and *faith*, which qualifieth, mixeth or *uniteth* with God, and *wrestleth* with the wrath *till it overcometh* [1 John v. 4] *and getteth the victory*.

67. And herein lieth the *whole* Christian doctrine: He that teacheth otherwise doth *not* know what he teacheth, for his doctrine hath no foot, ground or foundation, and his heart always tottereth, wavereth and doubteth, and knoweth not what it should do.

68. For his *spirit* always seeketh for *rest*, but findeth it not; for it is impatient, and always seeketh after *novelties*, or some new thing; and when it findeth somewhat, it *tickleth* itself therewith, as if it had found some *new treasure*, and yet there is no steadfastness, stability or certainty in him, but he seeketh continually for abstinence or for a diversion.*

* "or for a diversion." These words are an addition by Sparrow; it is probable, however, that they render the meaning of the original, *Abstinentz*, better than the English "abstinence." St M. has dropped the latter altogether and uses only the word "diversion." Anyone who knows the meaning of the prefix *ab*, in German, will understand why J. B. uses this otherwise unsuitable word.

69. O ye theologists! the spirit here openeth a door and gate for you: If you will not now see, and feed your sheep and lambs on a green meadow, but on a dry, seared heath, you must be *accountable* for it before the severe, earnest and wrathful judgment of God ; therefore look to it.

70. I take heaven to witness that I perform here what I must do; for the spirit *driveth me* to it, so that I am wholly captivated therewith, and cannot be freed from it, whatever may befall me hereafter, or ensue upon it.

The Holy Gate.

71. III. The third birth or geniture in the body of God, in or of this world, is under the firmament of heaven, hidden or concealed; and the firmament of heaven qualifieth, mixeth or uniteth therewith, but yet not fully *bodily*, but *creaturely*, as the angels and the souls of men do.

72. And this third birth or geniture is the *almighty* and *holy* heart of God, wherein our King *Jesus Christ*, with his natural body, *sitteth at the right hand of God*, as a King and Lord of the whole body or place of this world, who encompasseth, holdeth and preserveth *all* with his heart.

73. And this firmament of heaven is his throne or footstool, and the qualifying or fountain spirits of his natural body *rule* in the whole body of this world, and all is tied, bound or united with them, all whatsoever that standeth in the astral birth in the part of *love* : The other part of this world is tied, bound and united with the *devil*.

74. Thou must *not think*, as *Johannes Calvus* or *Calvinus* thought, which was, that the body of Christ is *not an almighty being* [Wesen], and that it

comprehendeth or reacheth *no farther* than the little circumscribed place wherein it is.

75. No; thou child of man, thou erreth, and dost not *rightly* understand the *divine* power: Doth not every man in his astral, qualifying or fountain spirits *comprehend* the whole place or body of this world, and the place *comprehendeth* man? it is all but *one body*, only there are distinct members.

76. Why then should not the qualifying or fountain spirits in the natural body of Christ qualify, mix or unite with the qualifying or fountain spirits of *nature* ? Is not his body also out of the qualifying or fountain spirits of nature, and is not his heart animated or become soulish from or out of the *third* birth or geniture, which is the heart of God, which comprehendeth all angels and the heaven of heavens, even the *whole Father* ?

77. Ye Calvinists, desist from your opinion, and do not *torment yourselves* with the comprehensible or palpable being ; for *God is a Spirit* ; [John iv. 24.] and in the comprehensibility or palpability standeth *death*.

78. The body of Christ is no more the hard comprehensibility or palpability, but the divine comprehensibility or palpability of nature, like the angels.

79. For our bodies also, at the resurrection, will not consist of such hard flesh and bones, but will be like the angels. And though indeed all *forms* and *powers* will be therein, and all *faculties* and *members*, even to the privy parts, yet these will be in another manner of form, and so also will the entrails and guts; but we shall not have the *hard* comprehensibility or palpability.

80. For Christ, after his resurrection, saith to *Mary Magdalen*, at the sepulchre in *Joseph's*

garden, [John xx. 17.] *Touch me not, for I am not yet ascended to my God and to your God.* As if he would say, I have *not* now the *bestial body* any more, although I shew myself to thee in my form or shape which *I had*, otherwise, thou, in thy bestial body, couldst *not see me*.

81. And so during the forty days after his resurrection he did *not* always walk *visibly* among the disciples, but *invisibly*, according to his heavenly and angelical property; though when he would speak or *talk* with his disciples, then he shewed or presented himself in a comprehensible or *palpable* manner and form, that thereby he might speak natural words with them: for the *corruption* cannot comprehend or apprehend the divine (words or things).

82. Also it sufficiently appeareth that his body was of an angelical kind, in that he went to his disciples *through* closed doors [John xx. 19.].

83. Thus now thou must know, that his body qualifieth, mixeth or uniteth with all the seven spirits in nature in the astral birth in the part of *love*, and holdeth sin, death and the devil captive in its *wrath part*.

84. Thus thou now understandest what God made on the *second day*, when he separated the water under the firmament from the water above the firmament. Thou seest also, how thou art in this world *everywhere* in heaven, and also in hell, and dwellest between heaven and hell, in great danger.

85. Thou seest, also, *how* heaven is *in* a holy man; and that *everywhere*, wheresoever thou standest, goest or liest, if thy spirit doth but qualify or co-operate with God, then, as to *that part*, thou art in heaven, and thy *soul* is in God. Therefore also saith Christ, [John x. 28, 29] *My sheep are in my hands, no man can pull them away from me.*

86. In like manner thou seest, also, how thou art always in hell among all the devils, as to the *wrath*; if thy eyes were but open, thou wouldst see *wonderful* things ; but thou standest between heaven and hell, and canst see neither of them, and walkest upon a very *narrow bridge*.

87. Some men have many times, according to or in the sidereal or astral spirit, entered in thither, and been ravished in an ecstasy, as men call it, and have presently known the gates of heaven and of hell, and have told, shewn and declared how that many men dwell in hell, *with* or *in* their living bodies, or with their bodies alive: Such indeed have been scorned, derided or laughed at, but with great ignorance and indiscretion, for it is just so as *they declare*; which I will also describe more at large in its due place, and shew in what manner and condition it is with them.

88. But the water hath a *twofold* birth, and I will here prove that also, with or by *the language of nature*; for that is the *root* or *mother* of *all* the languages which are in this world; and therein standeth the whole *perfect* knowledge of *all* things.

89. For when *Adam* spake at the first, he gave names to all the creatures, according to their qualities and innate, instant operations, virtues or faculties. And it is the very language of the total, universal nature, but is not known to every one. For it is a hidden secret mystery, which is imparted to me by the grace of God from the spirit, which hath a delight and longing towards me.

Now observe:

90. The word Wasser (*Water*) is thrust forth from the heart, and *closeth* together the teeth, and passeth *over* the astringent and bitter qualities,

and toucheth them not, but goeth forth *through* the teeth, and the tongue contracteth and rouseth up itself, together with the spirit, and *helpeth* to hiss, and so qualifieth, mixeth or *uniteth* with the spirit, and the spirit presseth very forcibly through the teeth. But when the spirit is *almost* quite gone forth, then the astringent and bitter spirit contracteth and rouseth up itself, and afterwards first qualifieth with the word, but yet sitteth still in its seat,* and afterwards *jarreth* mightily and strongly in the syllable -fer.

* "sitteth still in its seat." See Ch. 25, par. 82.

91. But now, that the spirit conceiveth itself at the heart, and cometh forth and closeth together the teeth, and *hisseth* with the tongue through the teeth, signifieth that the *heart of God* hath moved itself, and with its spirit made a *closure* round about it, which is the *firmament of heaven*: Also, as the teeth do shut and *close* together, and then the spirit goeth through the teeth, so also the spirit goeth forth from the heart into the *astral* birth or geniture.

92. And as the tongue *frameth* itself for the hissing, and qualifieth, mixeth or uniteth with the spirit, and moveth therewith, so the soul of man *co-imageth* or frameth itself with the Holy Spirit, and qualifieth, operateth or uniteth therewith, and presseth together jointly in the power thereof, *through heaven*, and ruleth together also therewith in the *word* of God.

93. But, that afterwards the astringent and bitter qualities awaken *behind*, and co-image afterwards to the framing of the word, signifieth that indeed all is as it were *one* body, but the heaven and the Holy Spirit, together with the heart of God, hath its *proper* seat to itself; and the devil, together with the wrath of God, can comprehend neither the Holy Spirit nor the heaven; but the devil, together with the wrath,

hangeth in the outward birth in the *word*, and the wrath helpeth to image all in the outermost birth in this world, all whatsoever that standeth in the comprehensibility or palpability; just as the astringent and bitter qualities *afterwards rouse* themselves behind to the framing of the word, and qualify, operate or unite therewith.

94. That the spirit *first* goeth over the astringent and bitter qualities unperceived, signifieth that the *gate of God* is everywhere in this world *all over*, wherein the Holy Ghost ruleth ; and that the heaven standeth open everywhere, even in the midst or centre of the earth ; and that the devil *nowhere* can either see or comprehend or apprehend the heaven, but is a *grumbling* and snarling hell-hound, which afterwards, when the Holy Ghost *hath* built or raised to himself a Church and Temple, first cometh out from behind and destroyeth it in the wrath, and *hangeth behind* at the word as an enemy, who will not endure that a Temple of God should be raised or built in his land or country, whereby his kingdom might be *lessened* or diminished.