

## THE TWENTY-THIRD CHAPTER

*Of the Deep above the Earth.*

1. WHEN man beholdeth the *deep* above the earth he seeth nothing but *stars*, and *clouds* of water, and then he thinketh, Sure there must be another place, where the Deity presenteth or sheweth forth itself, together with the *heavenly* and *angelical* government: man will needs have the deep, together with its regimen or dominion, *severed* from the Deity; for there he seeth nothing but *stars*; and the regimen or dominion *between*, is fire, air, and water.
2. Then presently he thinketh, God hath made this thus, out of or from his *predestinate purpose*, *out of nothing*: How then *can* God be in this being ? Or, how could that be God himself? He continually imagineth that this is only a *house*, wherein God dwelleth and ruleth by his *spirit*. God cannot be such a God, whose being consisteth in the power of *this* government or dominion.
3. Many will dare to say, What *manner of God* would that be, whose body, being, and power or virtue, standeth or consisteth in fire, air, water and earth ?
4. Behold! thou unapprehensive man, I will shew thee the true *ground* of the Deity. *If* this whole or universal being be not God, *then* thou art not God's image. If he be any other or strange God, then thou hast *no part* in him : For thou art created out of this God, and livest *in* this very God, and this very God continually giveth thee power or virtue, and blessing, also meat and drink, *out of himself*; also all thy knowledge standeth in this God, and when thou *dienst*, then thou art *buried* in this God.
5. Now, if there be any *other* or strange God,

without and besides this God, who then shall make *thee* living again out of this God, in whom thou shalt be when thou art departed and turned to *dust* ? How shall that strange God, out of whom thou art *not* created, and in whom thou didst *never* live, bring thy body and spirit *together again* ?

6. Now if thou art of any *other* matter than God himself, *how* then canst thou be his child ? Or *how* can the *man* and *king* Christ be *God's* bodily or corporeal Son, whom God hath generated or begotten out of his *heart* ?

7. Now, if his Deity be *another* being, substance or thing than his body, then there must be a twofold Deity in him; his body *would* be of or from the god of this world, and his heart would be of or from the *unknown God*.

8. *O, thou child of man! open the eyes of thy spirit, for I will here shew thee the right and real proper gate of the Deity, as indeed that very one only God will have it.*

9. Behold! *that* is the true one only God, out of whom thou art created, and *in whom thou livest*; and when thou beholdest the deep, and the stars, and the earth, then thou beholdest thy God, and in that same thou livest, and also art, or *hast thy being* therein; and that same God also governeth or ruleth thee, and also out of or from that same God thou hast *thy senses*, and thou art a creature out of or from him and in him ; else thou hadst been *nothing*, or wouldst never have been.

10. Now perhaps thou wilt say that I write in a heathenish manner. Harken and behold! observe the distinct understanding, *how* all this is so; for I write *not* heathenishly or barbarously, but philosophically; neither am I a Heathen, but I have the *deep* and *true* knowledge of the one only great God, who is ALL.

11. When thou beholdest the deep, the stars, the elements, and the earth, then thou *comprehendest not* with thy eyes the bright and clear Deity, though indeed it is *there* and *in them*; but thou seest and comprehendest with thy eyes, first death, and then the wrath of God and the hellish fire.

12. But if thou raisest thy *thoughts*, and considerest *where* God is, then thou apprehendest the astral birth or geniture, where love and wrath move one against the other. But when thou drawest up the *faith* in God, who ruleth in *holiness* in this government or dominion, then thou breakest through heaven, and apprehendest or layest hold on God at his *holy* heart.

13. Now when this is done, then thou art as the whole or *total* God, who *himself* is heaven, earth, stars, and the elements, and hast also such a regimen or dominion in thee, and art also such a person, as the *whole God* in the place of this world.

*Now thou sayest, How shall I understand this ?* For the kingdom of God and the kingdom of hell and of the devil are *distinct* one from the other, and *cannot* be one body. Also the earth and stones are *not* God; nor the heaven, stars and elements; *much less* can a man be God; for if so, he could not be *rejected* by God. Here I will, by degrees, tell thee the ground of all, one thing after another; therefore keep the question in mind.

*Of the astral Birth or Geniture, and of the Birth or Geniture of God.*

14. *Before* the times of the created heavens, the stars, and the elements, and before the creation of *angels*, there was *no* such wrath of

God, no death, no devil, no earth nor stones, neither were there any stars. But the Deity generated itself very *meekly* and lovingly, and formed, framed and figured itself in ideas, shapes, and images, which were incorporated according to the qualifying or fountain spirits in their generating, *wrestling*, and rising up, and *passed away again* also through their wrestling, and figured or framed themselves into another form or condition, all according to the primacy or *predominancy* of each qualifying or fountain spirit, as you may read before.

15. *But observe here, rightly* the earnest and *severe* birth or geniture, out of which the wrath of God, hell, and death, are come to be, which indeed have *been* from eternity in God, but not liable to be kindled or to become predominant.

16. For the whole or total *God* standeth in *seven* species or kinds, or in a sevenfold form or generating; and if these births or genitures were not, then there would be neither God, nor life, nor angel, nor any creature.

17. And *these* births or genitures have *no beginning*, but have so generated themselves from eternity; and as to this depth, *God himself knoweth not what he is: For he knoweth no beginning of himself, also he knoweth not anything that is like himself as also he knoweth no end of himself.*

18. *These seven* generatings *in all* are *none of them* the first, the second, or the third, or last, but they are all seven, every one of them, both the first, second, third, fourth, and last. Yet I must set them down one after another, according to a *creaturely* way and manner, otherwise thou couldst not understand it: For the *Deity* is as a wheel with seven wheels made one in another, wherein a man seeth *neither* beginning nor end.

*Now observe:*

19. I. *First*, there is the *astrigent* quality, which is *always* generated from the other six spirits, which in *itself* is hard, cold, sharp like salt, and yet *far* sharper. For a creature cannot sufficiently apprehend its sharpness, seeing the sharpness is not *singly* and alone *in* a creature; but according to the manner and kind of the kindled hellish quality I know *how* it is: This astrigent sharp quality attracteth or draweth together, and in the divine love holdeth or *retaineth* the forms and images, and so *drieth* them that they subsist or are *fixed*.

20. II. The *second* generating is the *sweet water*, which is *also* generated out of all the six spirits ; for it is the meekness, which is generated out of the other six, and presseth itself forth *in* the astrigent birth or geniture, and *always* kindleth again the astrigent, and then quencheth and *mitigateth* it, that it be not too much astrigent, as it might be in its own sharpness, if it were *not* for the water.

21. III. The *third* generating is the *bitterness*, which existeth out of the fire *in* the water; for it rubbeth and vexeth itself in the astrigent and sharp coldness, and maketh the coldness moveable, from whence *mobility* existeth.

22. IV. The *fourth* generating is the fire, which existeth from the mobility or rubbing in the astrigent spirit, and that is now a sharp *burning*, and the bitter is a stinging and raging. But when the fire-spirit rubbeth itself thus ragingly in the astrigent coldness, then there is an anxious *horrible* quaking, a trembling, and a sharp, opposite, contentious generating.

*Observe here the Depth.*

23. *I speak here as to the kind and manner of the devil, as if the light of God had not yet*

*kindled itself in these four kinds; and as if the Deity had a beginning; I can no other or nearer way offer it to your judgment, that you may understand it.*

24. In this fourth rubbing is a very hard, and most horrible, sharp and *fierce* coldness, like a refined, melted, and very cold salt-water, which yet is *not* water, but such a hard kind of power and virtue that is like stones.

25. There is also *therein* a raging, raving, stinging and burning, and that water is continually as a dying man, when body and soul are parting asunder, a most *horrible anxiety*, a woeful, painful birth or geniture.

26. *O Man! here consider thyself, here thou seest from whence the devil and his fierce, wrathful malice hath its original, as also God's wrath, and the hellish fire, also death and hell, and eternal damnation.* Ye philosophers, observe that!

27. Now when *these four* generatings rub themselves one upon another, then *heat* gets the primacy and predominancy, and kindleth itself in the sweet water, and then instantly the light riseth up.

*Understand this rightly.*

28. When the light kindleth itself, then the fire-terror or *crack* cometh forth *first*. As when you strike upon a stone the fire-crack is first, and then the light first conceiveth itself from the fire-crack.

29. Now the *fire-crack* in the water goeth through the astringent quality, and maketh it moveable, but the light generateth itself in the *water*, and becomes a *shining* light, and is an impalpable, meek, and most richly loving being, of which neither I nor any other creature can sufficiently write or speak, but I only *stammer*,

like a child which would fain learn to speak.

30. That same light is generated in the midst or *centre*, out of these four *species*, out of the unctuousness or fatness of the sweet water, and replenisheth the whole body of this generating. But it is such a meek, pleasing, *well-doing*, good-smelling and well-tasting relish, that I know *no similitude* to liken it to, but where life is generated in the midst or centre of death; or as if a man did sit in a huge, scorching, hot, flaming fire, and were suddenly snatched out from thence, and set in such a very exceeding easy place of refreshment, where instantly all the smarting, scalding pains, which he felt afore by the *burning* of the fire, should suddenly pass away, and he be put into such a pleasing temper and *soundness*. Just so the generating of the four kinds or species are set or put into such a *soft* and meek well-doing and refreshment, *as soon* as the light riseth up in them. *Thou must understand me here aright.*

31. I write, and mean it, in a creaturely kind and manner, as if a man had been the devil's prisoner, and were *suddenly* removed out of the hellish *fire* into the *light* of God.

32. For the light hath had no beginning in the generating of God, but hath shone or given light from eternity in the generating, and God *himself* knoweth no beginning therein.

33. *Only, the spirit here setteth open for thee the gates of hell*, that thou mayest see what is the condition of the devils and of hell, and what is the condition of man, when the divine light *extinguished* in him, so that he sitteth in the wrath of God and *liveth* in such a generating, in such an anguish, in such smarting pains, in such woe and misery.

34. Neither can I declare it unto thee in any other manner; for I must write *as if the generating*

*or geniture of God had or took a beginning when things came to be thus; but I write here very, really true and precious dear words, which the spirit alone understandeth.*

*Now observe the Gates of God.*

35. The *light*, which generateth itself from the fire and becometh shining in the water, and replenisheth or filleth the whole geniture and enlighteneth it, and mitigates it, *that light is the true Heart of God, or Son of God*; for he is *continually* generated out of the Father, and is a *Person* other than the qualities and geniture of the Father.

36. For the generating or geniture of the Father *cannot* catch or comprehend the light, and use it to its generating, but the light *standeth* by itself, and is not comprehended by any geniture, and it replenisheth and enlighteneth the whole geniture, *viz. [John i. 14.] the only begotten Son of the Father. This light I call, in the human birth or geniture, the animated or soulish birth—*  
*[" Understand, the image which budded  
"forth out of the essences of the soul, accord-  
"ing to the similitude of God." ]*  
—or the soul's birth or geniture which qualifieth, mixeth or uniteth with this animated or soulish birth or geniture of God; and *herein* is man's soul *one heart* with God: but *that is* when it standeth in this *light*.

37. V. The *fifth* generating in God is when this *light* thus very gently, mildly and amiably presseth through the first four births or generatings, and then it bringeth along with it the heart, and most pleasant *lovely* power and virtue of the sweet water, and so when the sharp births or genitures taste of it, then are they very meek, and *richly full* of love, and it is as if the life did continually rise up in and from death.

38. *There* each spirit tasteth of the others, and

getteth mere *new* strength and power, for the astringent quality groweth now very pliable and yielding, because it is mitigated by the power of the light that springeth out of the sweet water, and in the fire the meek love riseth up, for it *warmeth* the coldness, and the sweet water maketh the *sharp* taste very pleasant, lovely, and mild.

39. And so in the sharp and fiery births or generatings there is nothing but a mere *longing* of *love*, a tasting, friendly affecting, gracious, amiable and blessed generating ; there is nothing but mere love, and all wrath and bitterness in the centre are *bolted* up as in a strong hold. This generating is a very meek, beneficial well-doing, and the bitter spirit is now the *living* mobility.

40. VI. Now the *sixth* generating in God is *when* the *spirits*, in their birth or geniture, thus *taste* one of another, for then they become very full of *joy*: For the fire-flash, or the sharpness out of or from the birth or geniture, riseth up aloft, and moveth as the air in this world doth.

41. For when one power or virtue *toucheth* another, then they taste one another, and become very full of joy ; for the light becometh generated out of all the powers, and presseth again through all the powers; whereby and wherein the *rising* *joy* generateth itself, from whence the *tone* or *tune* existeth.

42. For from the touching and moving the living spirit generateth itself, and that same spirit presseth through all births or generatings, very *inconceivably* and incomprehensibly to the birth or geniture, and is a very richly joyful, pleasant, lovely sharpness, like melodious, sweet music.

43. And now when the birth generateth, then it *conceiveth* or apprehendeth the light, and speaketh or inspireth the light again into the birth or

geniture through the moving spirit. *This moving spirit is the third Person in the birth or geniture of God, and is called God the Holy Ghost.*

44. VII. The *seventh* generating is, and keepeth its birth or geniture and *forming* in, the Holy Ghost; and so when that goeth through the sharp births or genitures, then it goeth forth with the tone, and so formeth and *imageth* all manner of figures, all according to the wrestling of the sharp births or genitures one with another.

45. *For they wrestle in the birth or geniture continually* one with another, like a loving play or scene, and according as the birth or geniture is with the *colours* and taste in the rising up, so also are the *figures* imaged.

46. *And this birth or geniture now is called GOD the Father, Son, and Holy Ghost:* Not one of them is the first, and not one of them is the last: though *I make* a distinction, and set the one after the other, yet not one of them is the first or the last, but they have all been from eternity thus seated in the same *equality* of being.

47. I must write *thus* by way of *distinction*, that the Reader may understand it; for I cannot write mere heavenly words, but must write human words. Indeed all is rightly, truly and faithfully described: *But the being of God consisteth only in power, and only the spirit comprehendeth it, and not the dead or mortal flesh.*

48. *Thus thou mayest understand what manner of being the Deity is, and how the three Persons in the Deity are. Thou must not liken the Deity to any image; for the Deity is the birth or geniture of all things.* If, in the first four species or kinds, there were not the sharp birth or generating, then there would be no mobility, neither could the light kindle itself and generate the life.

49. But now this sharp birth or geniture is the *original* of mobility and of life, as also of the light, from whence existeth the *living and rational spirit*, which distinguisheth, formeth and imageth all in this generating.

50. For the astringent cold birth or geniture is the *beginning* of all things, which quality is astringent, severe, contracting and retentive, and formeth and contracteth together the birth, and maketh the birth thick or solid, so that out of it *nature* cometh to *be*; hence nature and comprehensibility hath its original in the whole body of God.

51. Now *this nature* is as a *dead*, unintellectual being, and standeth or consisteth not in the power of the birth or geniture, but is a body, wherein the power generateth.

52. But it is the body of God, and hath all power as the whole geniture hath, and the generating spirits take their strength and power out of or from the *body* of nature, and continually generate again, and the astringent spirit continually compacteth or draweth together again, and drieth up; and thus the body subsisteth, and the generating spirits also.

53. Now the other birth or geniture is *the water*, which taketh its original in the body of *nature*.

*Observe:*

54. Now when the light shineth *through* the astringent, contracted body of nature, and mitigateth it, then the mild, beneficent *well-doing* generateth itself in the body, and then the hard power groweth very mild, and melteth, as ice in the heat of the *sun*, and is *extenuated* or rarefied, as water is in the air ; and yet the stock of nature, as to the heavenly comprehensibility, *remaineth* the same.

55. For the astringent and fire-spirit holdeth it fast, and the meek water, which melteth from the body of nature in the kindling of the light, goeth through the *severe*, earnest, cold and fiery birth or geniture, and is very sweet, pleasant and lovely.

56. Whereby now the earnest and *austere* birth or geniture is refreshed; and when it tasteth thereof it groweth capable to be raised up, and *rejoiceth*, and also is a joyful rising up, wherein the life of meekness generateth itself.

57. For *this is the water of life*, wherein the love, in God as also in angels and in men, generateth itself: For it is all of one sort of power, virtue and birth or geniture.

58. And now when the births or genitures of the powers taste the water of life, then they quake or tremble for very love-joy, and that trembling or moving, which riseth up in the midst or centre of the birth or geniture, is *bitter*. For it riseth up swiftly out of the birth, when the water of life cometh into the birth or geniture, like a joyful leaping or springing up of the birth.

59. But seeing it riseth up so swiftly, that the birth elevateth itself so suddenly, *before* it be fully affected with the water of life, thereupon that terror or crack keepeth its bitterness which it hath out of or from the *austere* birth ; for the beginning or inceptive birth or geniture is very austere, cold, fiery and astringent.

60. Therefore also is the terror or crack now so *swelling* and trembling; for it moveth the whole birth, and rubbeth itself therein, till it kindleth the fire in the hard fierceness, from whence the light taketh its original. Then the trembling crack becometh enlightened with the *meekness* of the light, and goeth in the birth or geniture

up and down, and crossways, both upwards and downwards, like a wheel made with *seven* wheels one in another.

61. In this pressing through and turning about existeth the *tone*, according to the quality of each spirit; and always one power affecteth another, for the powers are as *loving brethren* in one body; and the meekness riseth up; and the spirit generateth and sheweth itself infinitely.

62. For that power which in the *turning about* sheweth itself the strongest in the generating, according to that power, manner and colour, the *Holy Ghost* also imageth, shapeth or frameth the figures in the body of *nature*.

63. *Thus thou seest* that *none* of the powers is the first, also none the second, third, fourth or last; but the last generateth the first, as well as the first the last, and the middlemost taketh its original from the last, as also from the first, as well as from the second, third, or any of the rest.

64. Thou seest also that nature cannot be *distinguished* from the powers of God, but is all one body.

65. The Deity, that is, the holy power of the heart of God, is generated *in nature*, and so also the Holy Ghost existeth or goeth forth out of the heart of the light *continually*, through all the powers of the Father, and figureth all, and imageth or frameth all.

66. This birth or geniture is now in *three* distinct *parts*, every part being several and *total*\* and yet *not one* of them is divided asunder from the others.

\* "several and total" (ein *sonderlichet und ganzes*), "a particular [one] and a whole [in itself]."

*The Gate of the Holy Trinity.*

67. *The whole birth or geniture*, which is the heaven of all heavens, as also this world, which is *in* the body of the whole, as also the *place* of the earth and of all creatures, and whatever thou canst think on, *all that together is God the Father*, who hath neither beginning nor end; and wheresoever and upon whatsoever thou thinkest, even in the smallest circle that can be imagined, is the *whole* birth or geniture of God, perfectly, incessantly and irresistibly.

68. But if in a creature, or in any place, the light be *extinguished*, then in that place is the austere birth or geniture, which lieth hid in the light in the innermost kernel: *And this now is one part.*

69. *The second part, or the second Person, is the light*, which is continually generated from or out of all powers, and enlighteneth again all the powers of the *Father*, and hath the fountain of all powers; but it is therein distinguished from the Father as a *singular Person*, in that it cannot comprehend the birth or geniture of the Father, and yet is the Father's *Son*, which is always generated from or out of the Father : An instance whereof you have in all the kindled *fires* in this world ; do but consider of it.

70. Therefore the *Father* loveth this his only begotten or innate *Son* so heartily, *because* he is the light and the meek beneficent well-doing in *his body*, through whose power the Father's joy and delight riseth up.

71. *Now these are two Persons*, and neither of them can apprehend, retain, or comprehend the other, and the one is *as great* as the other; and if either of them were not, the other could

not be.

72. *Observe here, ye Jews, Turks, and Heathen, for it concerneth you; to you here are opened the gates of God, harden not yourselves, for now is the acceptable time.*

73. You are *not* forgotten of God at all, but if you convert, then the light and heart of God will rise up *in you*, as the bright sun at noonday.

74. *This I write in the power and perfect knowledge of the great God, and I understand his will herein very well.* For I live and *am* in him, and spring up with this work and labour out of his root and stock; and it must be so: Only, take thou heed, if thou blindest thyself, then there is *no* remedy more; neither canst thou say thou knewest *not* of it, therefore arise, for the day breaketh !

75. *The third diversity, or the third Person in the being of God, is the moving spirit, which existeth from the rising up in the terror or crack, where life is generated, which now moveth in all powers, and is the spirit of life; and the powers can no more comprehend him, or apprehend him; but he kindleth the powers, and by his moving maketh figures and images, and formeth them according to that kind and manner as the wrestling birth standeth in every place.*

76. And if thou art not *wilfully* blind, thou mayest know that the *air* is that very spirit; but in the place of this world nature is *kindled* therein very swelling in the wrath-fire, which lord *Lucifer* effected, and the Holy Ghost, who is the spirit of meekness, lieth *hidden* therein in his heaven.

77. Thou needest not to ask where that heaven is. It is in *thy* heart, do but open thy heart, the *key* is here shewn to thee.

78. *Thus there is one God, and three distinct Persons one in another, and not one of them can comprehend, or withhold, or fathom the original of the others, but the Father generateth the Son, and the Son is the Father's heart, and his love and his light, and is an original of joy, and the beginning of all life.*

79. And the *Holy Ghost* is the spirit of life, and a former, framer and creator of all things, and a *performer* of the will in God; that hath formed and created out of or from the body, and in the body of the Father, all angels and creatures, and holdeth and formeth all *still*, daily, and is the sharpness and the living spirit of God: *As the Father speaketh or expresseth the Word, out of or from his powers, so the spirit formeth or frameth them.*

*Of the great Simplicity of God.*

80. Come on, brave Sir, upon thy brown nag! thou who *ridest* from heaven into hell, and from hell into death, and therein the sting of the devil lieth. *View thyself* here, thou worldlywise man, that art full of *base* wit, cunning, and subtle policy.

81. Take notice, ye worldly-wise *lawyers*, if you will not come before this looking-glass, even before the *bright* and clear face of God, and view yourselves *therein*, then the spirit presenteth to you the birth or geniture in the innermost astringent circle ; where wit, cunning and prudence are generated, where the *sharpness* of the anxious birth or geniture of God is, for *there* your prudence, cunning and deep-reaching wit are *generated*.

82. Now if you will be gods, and not devils, then make use of the *holy* and *meek law* of God; if not, then you shall for ever eternally generate in the *austere* and severe birth or geniture of

God. *Thus saith the spirit, as the word of God, and not of my dead or mortal flesh.*

83. Thou must know that I do not suck it out from the dead or mortal *reason*, but my spirit qualifieth, mixeth or uniteth with God, and proveth or searcheth the *Deity*, how it is in all its births or genitures in its taste and smell: And I find that the Deity is a very simple, *pure*, meek, loving and quiet being; and that the birth of the *Ternary* of God generateth itself very meekly, friendly, lovingly and unanimously, and the *sharpness* of the innermost birth *can never* elevate or swell itself into the meekness of the *Ternary*, but remaineth *hidden* in the deep.

84. And the sharpness in the hidden secrecy is called God's WRATH ; and the being of meekness in the *Ternary* or *Trinity* is called GOD. Here nothing goeth out of, or forth from, the sharpness which *perisheth*, or which doth kindle the wrath, but the spirits play very *gently* one with another, like little children when they rejoice one with another, where every one hath his work, and so they *play* one with another, and lovingly caress one another.

85. In such a work also the holy angels *exercise* themselves; and in the *Ternary* of God there is a very meek, pleasant, and sweet being, where the spirit always elevateth itself in the tone [melody, music]; and one power moveth the other, as if there were a rising up of lovely song, and play upon stringed instruments.

86. And as is the rising up of the spirits in every place, so the tone also formeth itself, but very *meekly*, and incomprehensibly to the *bodies* of the angels, but very comprehensibly to the animated or soulish birth or geniture of angels: and as the Deity presenteth itself in each place, so the angels also present themselves: For the angels were created out of *this being*, and have

among them their princes of the qualifying or fountain spirits of God, as these princes are in the birth or geniture of God.

87. Therefore as the being of God presents or sheweth forth itself in the birth or geniture, so do the angels also ; and whatsoever be the power which at any time is predominant in the birth of God, and rejoiceth out of the heart of God in the Holy Ghost, the prince of that power in the angels beginneth his hymn of praise before all the others, and jubilateth with his host; now it is one, then the other; for the birth or geniture of God is like a wheel.

88. But when the *heart* of God sheweth forth itself with its clarity or brightness, then there riseth up the whole host or army of *all the three* kingdoms of the angels; and in this rising up of the heart of God the *Man* JESUS CHRIST *is King and Chief*. He leadeth the royal *chorus* or choir, with all the holy souls of men, till the Last Judgment Day. And then the holy men are *perfect* angels, and the wicked, *perfect* devils, and that in its eternity.

89. *Here view thyself , thou witty, subtle world, and consider from whence thy prudence, subtlety and wit proceed.*

*Now thou wilt say to me:*

90. *Dost not thou seek after deeper subtlety than we? Thou wilt [wishest to] climb into the most hidden secrets of God, which is not fit for any man to go about. We seek only after human prudence and subtlety, but thou wouldst be equal with God, and know all; how God is in every thing, both in heaven and in hell, in devils, angels and men. Therefore, sure it is not unlawful to seek for a cunning, sharp wit, and after crafty designs, which bring honour, power or authority, and riches.*

*A Reply.*

91. If thou climbest up *this ladder* on which I climb up into the deep of God, as I have done, then thou hast climbed well: I am not come to this meaning, or to this work and *knowledge*, through my *own* reason, or through my *own* will and purpose; neither have I sought this knowledge, nor so much as knew anything concerning it. I sought only for the *Heart* of God, *therein* to hide myself from the tempestuous storms of the *devil*.

92. But when I gat in thither, then this great, weighty and hard labour was laid upon me, which is, to manifest and *reveal* to the world, and to make known, *the great day of the LORD* ; and, seeing men seek and long so eagerly after the *root* of the tree, to reveal to them what the whole tree is, thereby to intimate that it [the present time] is *the Dawning, or Morning-Redness of the Day*, which God hath long ago *decreed* in his council. AMEN.

93. Thus thou seest *what God is*, and *how his love and wrath* have been from *eternity*, also how his birth or geniture is: And now thou canst *not* say that thou art *not* in God, or dost *not* live in God, or that God is any *strange* thing which thou canst not come *at*, but must confess, that where thou art, *there* is the gate of God.

94. Now if thou art *holy*, then, as to thy *soul*, thou art with God in heaven; but if thou art *wicked*, then, as to thy *soul*, thou art in hell-fire.

*Now observe further:*

95. When God created the angels, all of them were created wholly out of this birth or geniture of God; their body was *compact*ed or incorporated out of nature, therein their *spirit* and *light* generated themselves, as the Deity generated

itself. And, as the qualifying or fountain spirits of God always took their power and strength out of or from the *body* of nature, so the angels also took their power and strength always out of or from the nature of God.

96. And as the Holy Ghost in nature formeth and imageth or frameth *all*, so the spirit of the angels also qualified or united with the Holy Ghost, and did *help* to form, frame and image *all*, that all might be one heart and will, and a mere delight and joy : For the angels are the children of the great God, whom he hath generated in his body of *nature* for the multiplying of the divine joy.

97. But here thou must know that the *bodies* of angels cannot apprehend the birth or geniture of God, neither doth their body *understand* it, their *spirit* alone understandeth it, but the body holdeth still, as the *nature* in God doth, and lets the spirit co-work and labour with God, and play lovingly.

98. For the angels play before and in God, as little children play before their *parents*, whereby the divine joy is increased.

99. But when the mighty, potent prince and king *Lucifer* was created, he would *not* do so, but elevated and swelled himself, and would alone be God, and kindled the wrath-fire in himself, and so did all *his* angels also.

100. Now when that was done he roared with his kindled fire-spirit abroad into the *nature* of God, and then the whole body in the nature of God, as far as Lucifer's kingdom and dominion *reached*, was kindled. But seeing his light was *instantly* extinguished, he could no more qualify or unite with his spirit in the *two* births or genitures, *viz.* of the Son of God, and of the Holy Spirit of God, but remained fixed in the *sharp* birth or geniture of God.

101. For the light of God, and the spirit of God, *cannot* comprehend the sharp birth or geniture, and *therefore* they are *two distinct Persons*; and so lord *Lucifer* could no more touch, see, feel or taste the Heart of God and the Holy Spirit of God, with his *austere*, cold and hard fire-birth, but was *spewed* out with his fire-spirit into the outermost nature, wherein he *had kindled* the wrath-fire.

102. This same nature is, indeed, the body of God, wherein the Deity generateth itself; but the devils cannot apprehend the *meek birth* of God which riseth up in the light For their body is *dead* to the light, and liveth in the outermost and austere birth or geniture of God, wherein the light *never* kindleth itself again any more.

103. For their unctuosness or fatness in the sweet water is *burnt* up, and that water is turned into a sour *stink*, wherein the light of God can no more kindle itself, and the light of God can no more enter into it.

104. For the qualifying or fountain spirits of the *devils* are shut up in the hard wrath; their bodies are a hard *death*, and their spirits are a fierce *sting* of the wrath of God, and their qualifying or fountain spirits generate themselves continually in the innermost sharpness, according to the sharp law [right or order] of the Deity.

105. For otherwise they cannot generate themselves; neither can they die, nor pass away and vanish, and be no more; but they *stand* in the most anguishing birth or geniture, and there is nothing in them but mere *fierceness*, wrath and malice; the kindled fire-source riseth from eternity to eternity, and they can never touch nor see nor apprehend the *sweet* and *light* birth or geniture of God any more.

*Of the kindled Nature.*

106. Now God hath *therefore* kindled nature so much and so hard, and did so kindle the burning in his wrath therein, that he might *thereby* build a dwelling-house for the devils, and keep them *prisoners* therein, in that they were the children of wrath, in whom he ruleth, with his fierce *zeal* or jealousy, and they rule in the wrath.