

THE NINTH CHAPTER

Of the Gracious, amiable, blessed, friendly and merciful Love of God.

The Great, Heavenly and Divine Mystery.

1. BECAUSE I write here of heavenly and divine things, which are *altogether strange* to the *corrupted*, perished nature of man, the Reader doubtless will wonder at the *simplicity* of the author, and be offended at it.

2. Because the condition and inclination of the corrupted nature is to gaze on *high* things alone, like a proud, wild, wanton and *whorish* woman, who always gazeth in her heat or burning lust after *handsome* men, to act wantonness with them.

3. Thus also is the proud, corrupted, perished nature of man, it stareth only upon *that* which is glittering and in *fashion* in this world, and supposeth that God hath forgotten the afflicted, and therefore plagueth them so, because he mindeth them not.

4. Corrupt nature imagineth that the Holy Ghost regardeth only *high* things, the high arts and sciences of *this world*, the profound studies, and great learning.

5. But whether it be so or no, look but back, and then you will find the true *ground*. *What was Abel?* A shepherd. *What were Enoch and Noah?* Plain, simple men. *What were Abraham, Isaac and Jacob ?* Herdsmen.

6. *What was Moses*, that dear man of God? A herdsman. *What was David*, when the mouth of the Lord called him ? A shepherd.

7. *What were* the great and the small prophets? Vulgar, plain and mean people: *some*

of them but country people and herdsmen, *counted the underlings or footstools of the world*: Men counted them but mere fools.

8. Though they did miracles and wonders, and shewed great signs, yet *the world* gazed on high things alone, and the Holy Ghost must be as the dust under their feet: For the proud devil *always endeavoured* to be king in this world.

9. *How came* our King JESUS CHRIST into this world ? Poor, and in great trouble and misery, and *had not where to lay his head*.

10. *What were* his Apostles? Poor, despised, illiterate fishermen. *And what were* they that believed their preaching? The poorer and meaner sort of the people. The High Priests and Scribes *were the* executioners of Christ, [they] who *cried out, Crucify him, crucify him*.

11. *What were they* that in all ages of the Church of Christ stood by it most stoutly and constantly? The poor, contemptible, despised people, who shed their blood for the sake of Christ.

12. *But who were they* that falsified and adulterated the right, pure Christian doctrine, and *always fought* against and opposed it? *Even* the learned doctors and scribes, popes, cardinals, bishops, and great dons or masters and teachers. *And why did the world* follow after them, and depend on them ? But because they had * great respect, were in great *authority* and *power*, lived stately, and carried a port in the *world*. Even such a *proud whore* is the corrupt, perished human nature.

* "But because they had," etc. "Only because they had a high standing and made a great show before the world."

13. *Who was it that purged out of the Churches in Germany the Pope's greediness of money, his idolatry, bribery, deceit and cheating? A poor despised monk or friar Luther]. By what power and might? By the power of God the Father, and by the power and might of God the Holy Ghost.*

Question.

14. *Then what is yet concealed or remains hidden, the true doctrine of Christ ?*

Answer.

No; but the philosophy [Gnosis], and the *deep ground* of God; the heavenly delightful habitation and pleasure ; the revelation of the creation of *angels*; the revelation of the horrible *fall* of the devil; from whence *evil* proceedeth; the creation of this world; the deep ground and mystery of man, and of all creatures in this world; the Last Judgment and change of this world; the mystery of the resurrection of the dead ; and of eternal life.

15. *This shall arise in the depth, in great plainness and simplicity. But why not in the height in art? [In order] that no man should dare to boast that he himself hath done it, and that hereby the devil's pride should be discovered and brought to nothing.*

16. But why doth God so? *Of his great love and mercy towards all people and nations, and to shew hereby that now is near at hand the time of the restitution of all whatsoever is lost, wherein men shall behold and enjoy the perfection, and move in the pure light and deep knowledge of God.*

17. Therefore, *beforehand, will arise the dawning of the day, or morning redness, whereby the day may be known or taken notice of.*

18. *He that will now sleep, let him sleep still; and he that will awake and trim his lamp, let him awake still: Behold the Bridegroom cometh, and he that is awake and is ready accompanieth him into the eternal heavenly wedding: But he that sleepeth at his coming, he sleepeth for ever, eternally in the dark prison of fierceness or wrath.*

19. Therefore I would have the Reader warned that he read *this book* with diligence, and not he *offended* at the meanness or simplicity of the author, for God looketh *not* to high things, for He *alone* is high: But *he careth for the lowly*, how to help them.

20. If you come *so far* as to apprehend the spirit and sense of the author, then you will need no *admonition*, but will rejoice and be glad in this light, and thy soul will laugh and *triumph* therein.

21. *Now observe*, The gracious, amiable, blessed love, which is the *fifth* fountain-spirit in the divine power, is the *hidden* source, fountain or quality which the corporeal being *cannot* comprehend or apprehend, *but* only when it riseth up in the body, and *then* the body triumpheth therein, and behaveth itself friendly, lovely and *courteously*; for that quality or spirit belongeth *not* to the imaging or *framing* of a body, but riseth up in the body, as a *flower* springeth up out of the earth.

22. Now this fountain-spirit taketh its original *at first* out of the sweet quality of the water.

Understand this, how it is, and observe it exactly.

23. *First* there is the astringent quality, *then* the sweet, and *next* the bitter: The sweet is in the *midst* between the astringent and the bitter.

Now the astringent causeth things to be hard, cold and dark; and the bitter *teareth*, driveth, rageth and divideth or *distinguished*. These two qualities *rub* and drive each other so hard, and move so eagerly, *that* they generate the heat, which now in these two qualities is *dark*, even as heat in a *stone* is.

24. As when a man taketh a stone, or any hard thing, and *rubbeth* it against wood, these *two* things are heated: Now this heat is but a darkness, having *no* light therein: And so it is, in the divine power also.

25. Now the astringent and the bitter qualities, *without* the sweet water, rub and drive themselves *so hard* the one against the other, that they generate the dark heat, and so are *kindled* in themselves.

26. *And this* [process] *together* [with the agents therein] *is the wrath or anger of God, the source and original of the hellish fire*. As we see by *Lucifer*, who *elevated* and compressed himself so hard together with his *legions*, that the sweet fountain-water in him was *dried up*, wherein the light kindleth, and wherein the love riseth up.

27. *Therefore* now he is *eternally* an astringent, hard, cold, bitter, hot and sour stinking fountainsource: For when the sweet quality in him was dried up, it *became* a sour stink, a valley of misery, and a house of perdition and woe.

Now further into the Depth.

28. When the astringent and the bitter qualities *rub* themselves so hard the one upon the other that they generate heat (the sweet quality, the sweet fountain-water, being therein in the midst or centre, *between* the astringent and bitter qualities), the *heat* becometh generated between the astringent and the bitter qualities in the sweet fountain-water, *through* [by means of] the

astrigent and the bitter qualities :

29. There the light kindleth in the heat in the sweet fountain-water, and *this is the beginning of life*: For the astrigent and bitter qualities are the beginning and cause of the heat and of the light also, and *thus* the sweet fountain-water becometh a *shining* light, like the blue or *azure* light of heaven.

30. And that bright light fountain-water *kindleth* the astrigent and the bitter qualities, and the heat (which is generated by the astrigent and the bitter qualities in the sweet water), *riseth up* out of the sweet fountain-water through the astrigent and bitter qualities, and in the astrigent and bitter qualities the light *first then* becometh dry and shining, as also moveable and triumphing.

31. And when the light riseth up out of the sweet fountain-water *in the heat*, in the astrigent and bitter qualities, then the bitter and astrigent qualities *taste* the light and sweet water, and the bitter quality *catcheth* the taste of the sweet water, and in the sweet water is the *light*, but only of a sky-colour or *azure*, which is blue.

32. And then the bitter quality trembleth, and *dissolveth* the hardness in the astrigent quality, and the light becometh dry in the astrigent, and shineth clear, *much* brighter than the light of the sun.

33. In this rising up the astrigent quality becometh meek, light, thin or *transparent* and pleasant or lovely, and obtaineth its life, whose *original* riseth up out of the heat in the sweet water, and this now is *the true fountain or wellspring of love*.

Observe this in the deep Sense.

34. How should love and joy *not* be there, where life is generated in the very centre or

midst of death, and light in the midst of darkness ?

Question.

Thou askest, *How comes that to pass ?*

Answer.

35. If *my* spirit indeed did sit in *thy* heart, and spring up in thy heart, then *thy* body would find, feel and apprehend it.

36. But *otherwise* I cannot bring it into thy sense. Neither canst thou apprehend or understand it, *unless* the Holy Ghost kindle thy soul, so that *this* light itself shine in *thy* heart.

37. Then will this light itself be generated *in thee*, as in God, and rise up in *thy* astringent and bitter qualities, in *thy* sweet water, and triumph, as in God: Now when *this* is done, then will you *first understand my book*, and not before.

Observe:

38. When the light is generated in the bitter quality, that is, when the bitter and dry fountainsources *catch* the sweet fountain-water of life, and *drink* it, then the bitter spirit becometh living in the astringent spirit, and the astringent spirit, which is as a spirit impregnated with child,* is impregnated with life, and must continually generate the life.

* "a spirit impregnated with child," lit., "a pregnant spirit."

39. For the sweet water, and the light in the sweet water, rise up *continually* in the astringent quality, and the bitter quality triumpheth continually *therein*, and so there is nothing else but mere laughing and joy, and mere existing in love.

40. For the astringent quality *loveth* the sweet

water.

41. First, because in the sweet water the spirit of light is generated, and saturateth or moisteneth the astringent, hard and cold qualities; also it enlighteneth them and warmeth them; for in water, light and heat the *life consisteth*.

42. Secondly, the astringent quality loveth the bitter, because the bitter quality in the sweet water, that is, in water, heat and light, triumpheth in the astringent quality, and maketh the astringent moveable or stirring, *wherein* the astringent also can triumph.

43. Thirdly, the astringent quality loveth the heat, because in the heat the light is generated, *whereby* the astringent quality is enlightened and warmed.

44. And the sweet quality also loveth the astringent.

45. First, because the astringent drieth it up,* *that* it becometh *not* thin or dim *like* the elementary water, and that its quality consisteth in power; and *because* in the astringent quality the *light*, which is [thus] generated therein, becometh *shining* and *dry*.

* St M. translates: " *la qualité astringente la resserre,* " " the *astringent quality contracts it.* "

46. Besides, the astringent quality is a cause of the *heat* which is generated in the sweet water, wherein the light riseth up, and wherein the sweet water standeth in great *clarity*, *brightness* or glory.

47. Secondly, the sweet quality also loveth the bitter, because it is a cause of the *heat*, and also because the bitter spirit triumpheth and *trembleth* in the sweet water, heat and light, and so maketh

the sweet water moveable or stirring and *living*.

48. Thirdly, the sweet quality loveth heat *exceedingly*, so very much that I cannot compare it to anything; but you may take this for a *similitude*, though it comes very short of it: Suppose that in *two* young people of a noble *complexion*, these being kindled in the heat and fervour of burning love the one to the other, there is such a fire as this: that if each could creep into the body and *heart* of the other, or if they could transmute themselves into *one* body, they would do it.

49. But this *earthly* love is only cold water, and is not true fire: A man cannot find any *full* similitude of it in this *half-dead* world. In all *divine things* that receive the *true love-fire*, the resurrection of the dead at the last day alone is a perfect similitude.

50. But the sweet quality doth thus love the heat *because* it generateth therein the light-spirit, which is the spirit of life. For *life* existeth in the heat, for if the heat were not, all would be a dark valley: Now *so dear* as the life is, so dear also is the heat to the sweet spirit, and the light in the heat.

51. And the bitter quality also loveth *all* the other fountain-spirits. And first the sweet. For in the sweet water the bitter spirit is *refreshed*, and therein it *quencheth* its great thirst; and its bitterness is therein mitigated; also it obtaineth its light-life *therein*: In the astringent it hath its body, wherein it triumpheth, cooleth and mitigateth itself; and in the heat it *hath* its power and strength, wherein its joy standeth.

52. And the hot quality also loveth *all* the other qualities ; and the love is so *great* therein towards and in the others that it cannot be likened to anything, for it is generated from and out of

the others.

53. The astringent and bitter qualities are the *father* of the heat, and the sweet fountain-water is its *mother*, which conceiveth, retaineth and generateth it: For the heat existeth through the astringent and bitter hard driving, which riseth up in the sweet quality, as in wood or fuel.

54. Wilt thou *not believe* this ? Then open thy eyes, and go to a *tree*, look upon it, and bethink thyself; there you see first the *whole* tree, take a knife and cut a *gash* in it, and taste how it is ; then you *first* taste the astringent, harsh, *choky* quality, which draweth thy tongue together, and that also *draweth* and holdeth together all the powers of the tree.

55. Then you taste the bitter quality, which maketh the tree moveable or stirring, so that it *springeth* and groweth green and flourisheth, and so getteth its branches, leaves and fruit.

56. *After that* you taste the sweet, which is very *gentle* and sharp; for it getteth the *sharpness* from the astringent and bitter qualities.

57. Now these *three* qualities would be dark and dead, if the *heat* were not therein: But as soon as the *spring* time cometh, that the sun with its *beams* reacheth and warmeth the earth, the spirit becometh living by the heat in the tree, and the spirits of the tree begin to grow green, *flourish* and blossom.

58. For the spirit riseth up in the heat, and *all* the spirits rejoice therein, and so there is a hearty love between them.

59. But the heat is generated through the power and *impulse* of the astringent and bitter qualities in the sweet water.

60. But they must use the heat of the sun to their kindling, because the qualities *in this world* are half dead, and are too weak; of which king Lucifer was the cause, which you will find, here following, concerning *his fall*, and concerning the creation of this world.

*Of the friendly Love, gracious, amiable
Blessedness and Unity of the Five Qualifying
or Fountain-Spirits of God.*

61. Though it be impossible for the hands of men to describe this sufficiently, yet the *enlightened* spirit of *man* seeth it; for it riseth up just in such a form and birth as the light [doth] in the divine power, and also in [such a form and birth as] the qualities which are *in God* [rise up].

62. Only this is to be lamented concerning man, that his qualities are corrupted, perished, and *half* dead; and therefore it is that man's spirit [in its] or his qualities [in their] rising or kindling in this world, can come or attain to *no perfection*.

63. On the other hand, it is highly to be rejoiced at, that man's spirit, in his necessity, becometh *enlightened* and kindled by the Holy Ghost: [just] as the sun kindleth the cold heat in a tree or herb, whereby the cold *chilled* heat becometh living.

Now observe:

64. As the members of man's body love one another, so do the spirits also in the *divine* power; there is nothing else but a mere longing, desiring, and fulfilling, as also a *triumphing* and rejoicing the one in the other: For through these spirits come the *understanding* and distinction in God, in angels, in men, in beasts, in fowls and in *everything* that liveth.

65. For in *these five* qualities rise up the seeing, smelling, tasting and feeling; and so a *rational* spirit cometh to be.

66. When the light riseth up, then one spirit seeth another.

67. When the sweet spring or fountain-water riseth up *in the light*, through all the spirits, then the one tasteth the other; and then the spirits become *living*, and the power of life penetrateth through all.

68. In *that* power the one smelleth the other; and through this qualifying *influence* and penetration the one feeleth the other.

69. So there is nothing else but a *hearty*, loving and friendly aspect or seeing, a pleasant smell, a good relishing or tasting, and a lovely feeling, a gracious, amiable, *blessed* kissing, a feeding upon and drinking of one another, and a lovely walking and *conversing* together.

70. This is the gracious, amiable, blessed BRIDE, which *rejoiceth in her* BRIDEGROOM; herein is love, joy and delight; here is light and brightness or clarity ; here is a pleasant and lovely smell; here is a friendly and sweet taste.

71. And this for ever *without end* ! How can a creature sufficiently rejoice therein ? O dear love and gracious amiable blessedness! Surely thou hast no end. No man can see any end *in thee*, thy profound deep is unsearchable, thou art *everywhere* all over thus; only in the fierce devils art thou *not* thus, they have spoiled and perished thee in *themselves*.

Question.

72. Now thou wilt say, *Where* then are these gracious, amiable and blessed spirits to be met

with? Do they dwell only in themselves in *heaven* ?

Answer.

73. This is the other open gate of the Deity, here thou must set thy eyes *wide* open, and rouse up or awaken the spirit in thy *half* dead heart: for this is not an obscure fiction, contrivance or phantasy.

Observe :

74. The seven spirits of God, in their circumference and *space*, contain or comprehend heaven and this world; also the *wide breadth and depth* without and beyond the heavens, even above and beneath the world, and in the world, yea *the whole Father*, who hath neither beginning nor end.

75. They contain also *all* the *creatures* both in heaven and in this world; and all the creatures in heaven and in this world are imaged, fashioned or framed out of these spirits, and live in them as in their own *propriety*.

76. Their life and their *reason* is generated in them in such a manner as the divine being is generated, and also in the *same* power.

77. Out of and from the same *body* of the seven spirits of God are *all things* made and produced, all angels, all devils, the heaven, the earth, the stars, the elements, men, beasts, fowls, fishes; all worms, wood, trees, also stones, herbs and grass, and *all* whatsoever is.

Question.

78. Now thou wilt ask, Seeing God is *everywhere*, and is himself *All*, how cometh it then that there is in this world such cold and heat, such biting and striking among all creatures, and that there is almost nothing else but mere *fierceness* or wrath in this world ?

Answer.

[79. " *The cause is, that, without* [apart from, " outside of] *the light the first four forms of* " *nature are one at enmity against the other;* " *and yet they are the causes of life.*"]

80. Behold here the wickedness and malice which is the cause ; viz. when king *Lucifer* did sit in his kingdom, like a *high-minded* proud bride, then his circuit, circle or orb contained or comprehended the place or *space* where *now* is the created heaven, which is made out of the water :

81. And also the place of the created world, even unto heaven, as also the *deep* where now the earth is, *all* that was a pure and holy *Salitter*, wherein the seven spirits of God were *complete* and pleasant, as now [they are] in heaven, although they are *still* complete and *full* in this world. But observe the circumstances rightly.

82. When king *Lucifer* elevated himself, then he elevated himself in the seven qualifying fountain-spirits, and *kindled them* with his elevation, so that all was wholly *burning*, and the astringent quality was so *hard* and compact, that it generated stones; and it was so *cold*, that it made the sweet spring or fountain-water turn *into ice*.

83. And the sweet spring water became very thick and stinking, and the bitter quality became very *raging*, tearing and raving, whence *poison* was generated, and the fire or heat was violently and zealously or fervently *burning* and *consuming*, and so there was a very great distemper and confused *mixture*.

84. *Upon this* king *Lucifer* was thrust out of his royal place or kingly *throne*, which he had in *that place* where now is the created heaven, and thereupon *instantly ensued* the creation of this world.

85. And the hard, spoiled or corrupt matter, which had *wrought forth itself* in the kindled seven qualifying or fountain-spirits, was *driven* together, from whence the earth and stones came to be, and, after that, all the creatures were created out of the *kindled Salitter* of the seven spirits of God.

86. Now the qualifying or fountain spirits became *so fierce* and wrathful in their kindling, that the one continually spoileth the other with its evil corrupt quality or source, and so also now do the creatures, which *were made out of* the qualifying or fountain spirits, and *live* in the same impulse, the one biting, beating, worrying and annoying the other, all according to the kind or *disposition* of the qualities.

87. Upon this now the *total* or universal God hath decreed the *Last Judgment*, wherein he will separate the evil from the good, and set the good again in the meek, mild and pleasant delight, as it *was before* the horrible kindling of the devil, and will give that which is fierce or *wrathful* to king *Lucifer* for an *everlasting* habitation.

88. And then there will be *two parts* or divisions of this kingdom, the one *men* will get, with their King JESUS CHRIST; the other the *devils* shall have with all ungodly men and wickedness.

89. This is a *short* introduction, that the Reader might the better understand the divine Mystery ; when I write concerning *the fall of the devil*, and concerning the *creation* of *this* world, you will find all more at large, particularly described. Therefore I would have the Reader admonished, that he read *all in order*, and so he will come to the true ground.

90. It is true, that from the beginning of the world it was *not so fully* revealed to any man; but seeing God will have it so, I submit to his

will, and will see what *God* will do with it.

91. For his way which is *before* him is for the *most part* hidden from me: But following *after* him the spirit seeth, even into the highest and profoundest depth.