

## The Second Chapter.

*Of the Origin of God's Eternal Speaking Word: And of the Revelation or Manifestation of the Divine Power; viz. of Nature and Property*

1. CREATURELY Reason stands in the *formed*, comprised, expressed, or out-spoken *Word*, and therefore is an imaged figured Substance, and thinks always God also is an Image, or figured Substance, having some *Shape or* other, that can irritate and introduce himself into Properties to Evil or Good, in like Manner as itself has imagined concerning this high *Article of* the Divine Will.
  2. And 1. It supposes that God has from Eternity framed in himself a *predestinate* and predeterminate Purpose and *Election*, decreeing what he would do with his Creature.
  3. And 2. That he has thus introduced himself into a *peremptory* Resolution, that he might manifest his Love and Mercy to his chosen and elect.
  4. And 3. That so his Wrath may be a *Cause* that his Mercy and Compassion might be made known: All which, in the Ground, is *thus*, that God's Wrath *must* manifest and reveal his Majesty; as Fire does the Light.
  5. But concerning the Will of God, as also concerning the divided *Distinction of* the Word, and of the Creature, it has no right Apprehension.
  6. For if God had once held any *Consultation* in himself, thus to manifest or reveal Himself, then, 1. his Manifestation had *not* been from Eternity *without* a Mind, Intention, or Place.
  7. And 2. Then also must that Council once have taken *Beginning*.
- (Chap. 2. *Eternal speaking Word in itself.* )
8. And so, 3. *There* must have been a *Cause* in the Deity, for the sake of which God in his Trinity had consulted.

9. And, 4. Then must also *Thoughts* have been in God, which so moulded him into forms and *Ideas*, representing how he would sit and compose every thing.

10. But he himself is only O N E, and the *Ground* of all Things, and the *Eye* of every Being, and the *Cause* of every Essence ; out of his Property Nature and Creature [Virtue, Power or Faculty] exist.

11. For what should he then consult with himself if there be *no Enemy* before or behind him; and he himself alone is *All*, even the Will, the Possibility, and the Ability?

12. Therefore when we will speak of God's *unchangeable* Being solely and alone; 1. What he wills, 2. What he would have come to pass, and 3. What he always wills, we must *not* speak of his *Consultation*, for there is no Consultation in him.

13. He is the Eye of total Visibility, and the Ground of every Existence; he always wills and does in himself but *one thing*, viz. generates himself, in the Father, Son, and Holy Spirit, in the Wisdom of his Manifestation ; besides this, the One only [Abyssal] God in himself wills *nothing*.

14. Neither has he in himself any more or farther Consultation; for if he would any thing more in himself, then that Will could *not* be *omnipotent* enough to bring it to pass.

15. Also thus he can will no more in himself, but only his *Will*, for that which he has ever willed from Eternity, he *himself is*.

16. He is also one alone, and no more; nor can one only thing be at Strife with itself, from whence Consultation should arise to decide the Strife.

17. So also it is to be considered concerning those things which spring out of an Eternal Ground, which is without Beginning, that every Thing, which is from an Eternal Ground, is a thing in itself, and is its own Will, that has nothing *before* it that can destroy it; unless it brings itself into a heterogeneous, or *strange* Apprehension, which is not *conformable* to the first Ground out of which it is risen; and then there is a *Separation from* the total Entireness.

18. As we are to understand the like concerning the Apostate Devils, and the Soul of Man; that the Creation has broken itself off from the total entire Will, and brought itself into a peculiar, separate, different Apprehension, opposite to the Divine Unigeniture, or sole Operation.

19. But for the understanding of this we are to look upon the *chief* Cause, how this could be done; for if the Powers [or faculties] of the one only Divine Property had *not* introduced themselves into *Divisibility*, then that could not have been.

20. And there would neither have been Angels nor any other Creature, neither would there have been any *Nature* or *Property*, and the invisible God would only have been manifested in the still and quiet working Wisdom in *himself* and all Beings would have been one only Being.

21. Concerning which, Man cannot speak as of a Being, but of a longing *Delight*, working in itself, which is indeed but just so in the one only God, and no otherwise.

22. But when we consider the *divine* Manifestation or Revelation in the whole Creation, in all things, and peruse *the Holy Scriptures*, then we see, find, and apprehend the *true* Ground.

23. For it is written, *In the Beginning was the Word, and the Word was with God, and that Word was God: the same was in the Beginning with God; all things were made by it, and without it was nothing made which was made.*

24. In this short Description lies the whole Ground of the Divine and Natural Revelation or Manifestation in the Being of all Beings. [Mysterium Magnum]

25. For what is termed in the Beginning, is here called the *Eternal Beginning* the Will of the Abyss to a Ground or Foundation, that is, to the divine Apprehension, wherein the Will comprises or frames itself in a *Center* to a Ground or Foundation, *viz.* to the Being of God, and brings itself into Power, and goes forth from the Power into Spirit, and in the Spirit models itself into *Perceptibility* of the Powers.

26. Thus those Powers, which all lie in one Power, are the *Original of the Word*: For the one only Will comprises itself in the one only Power, wherein lies all hidden Secrets, and breathes itself forth through the Power into *Visibility [or Wisdom, Intuition]*.

27. And that same Wisdom or Visibility is the *Beginning* of the Eternal Mind, *viz.* the every Way Discovery of itself.

[(G.) Umblickung; the *shining sound or Glance*]

*Note:* (G.) means the original German word in Boehme's text.

28. Of this now it is said, *The Word was in the Beginning with God, and was God himself.*

29. For the Will is the *Beginning*, and is called God the Father.

30. This comprises itself into *Power*, which is called God the Son.

31. And the *Ens* or Being of the Power is the Science and Cause of the speaking, *viz.* The Essence or Divisibility of the one only Power, that is, of the Distribution or branching forth of the Mind, which the Spirit with its going forth out of the Power makes distinguishable.

32. Now there can be no *Speaking* or Sound, for the Powers stand all in one only Power, in great Stillness and Quietness, unless that one only Longing or Delight in the Power comprises [compacts, or attracts into] itself into a *Desire*, as into a Science or Root.

33. That is, the free Longing comprises or frames itself into a Science or Root of it itself, to a *Formation* of the Powers, that the Powers may enter into a Compaction to a sounding Noise; from whence the sensible Tongue of the *five Senses* exists, *viz.* an *inward* Vision, Feeling, Hearing, Smelling, and Tasting.

34. Yet this must not be understood creaturely, but only after the Manner of the *first* Perceptibility and Invisibility in a sensible Manner.

35. and then it is here said rightly, *The Word, viz.* the eternal formed Word [Son of God], was IN the Beginning WITH God; for here now two Beings are to be understood, *viz.* the *unformed* Power; that is, IN ; and the *formed* Power that is WITH [(G.) BEY] for that is entered into somewhat to Mobility.

36. The IN is still and quiet, and the WITH [(G.) BEY] is *compact*, and out of this Compaction and Science arise Nature and Creature and every Being.

37. And here we should open the Eyes of our Understanding wide, that we may know how to *distinguish* God and Nature; and not say only, God wills, God creates.

38. It is not enough for Men to juggle with the Holy Spirit, and *account* him a Devil, as captivated Reason does, which says, *God wills Evil*.

39. For every willing of Evil is a Devil, *viz.* a false compacted Will for self, and a Rent or Splinter broken off from the entire Being, and a *Phantasy*.

40. Therefore I exhort the Reader deeply to apprehend our Sense, and to avoid the Phantasy of making *Conclusions* and Determinations without the true inward Ground or Foundation. We will here set him down the true Ground.

41. Understand; The Powers to the Production of the Word are God, and the Science or Root, *viz.* the magnetical Attraction, is *the Beginning of Nature*.

42. Now the Powers *cannot* be revealed without this Desire of Attraction; God's Majesty in the working Power to Joy and Glory would not be *revealed* without that Attraction of the Desire; and there would be no Light in the Divine Power, if the Desire did not attract and *over-shadow* itself.

43. In which, the Ground of Darkness is understood, which then introduces itself to the kindling of the *Fire*; according to which God calls himself an angry God, and a consuming Fire; wherein is the great *Divisibility*, also Death and dying, moreover the gross apparent Life exists and *is understood*.

44. A Similitude of which you have in a *burning Candle*; where the Fire attracts the Candle into itself, and consumes it, where the Being or Substance dies; that is, in the dying the Darkness transmutes itself in the Fire into a Spirit, and into another Quality or Source, that is to be understood in the *Light*.

45. As to which, Men cannot understand there is any *palpable* Life in the Candle, but with the kindling of the Candle the *Ens* or Being of the Candle in the consuming introduces itself into a painful palpable Motion and *Life*; out of which painful palpable Life, the Nothing, *viz.* the One becomes *shining*, and lights far and wide.

46. Thus we are also to conceive of God, that he has *therefore* introduced his Will into a Science or Root to Nature, that his Power in Light and Majesty may be *manifested*, and that there might be a *Kingdom of Joy*.

47. For if in the Eternal One no Nature did arise, then *All* would be still and quiet.

48. But Nature introduces itself into Painfulness, Perceptibility, and a Power of being discovered, that the eternal *Stillness* might be moveable, and that the Powers to the Word might be apparent.

49. Not that the Eternal becomes painful, no more than the Light becomes painful from the Fire, but that the fiery Property in the Painfulness might *move* the still Longing or Delight.

50. Nature is the *Instrument* [(G.) Wirkung \*; Operation] of the still Eternity, wherewith it forms, makes, and, distinguishes, and therein compacts itself into a Kingdom of Joy.

\* (G): German

51. For the Eternal Will manifests its Word [or self] by and through Nature.

52. The Word takes *Nature* to itself in the Science or Root.

53. Yet the Eternal ONE , *viz.* God JEHOVAH, takes *no Nature* to himself, but dwells through and through Nature, as the Sun in the Elements, or as the Nothing dwells in the Light of the Fire, for the Glance of the Fire makes the Nothing *shining*.

54. And yet Men must not say it is *merely nothing*, for the Nothing is God, and all Things; only we speak thus, to the End, if it be possible, to give the Reader *our Sense* and Apprehension.

55. Nature in the Original with its Science or Root, *viz.* in the

attracting *Desire*, is understood to be as follows. I will set before you a Similitude in Fire and Light, whereby the Reader, by the *Assistance* of the Divine Power, may introduce himself into the true Sense and *Understanding*.

56. Look upon a kindled Candle, and you will see a Similitude both of the *divine* and of the *natural* Being, Essence, or Substance.

57. In the *Candle* lie all, one among another in one Substance, in *equal Weight* [balance], without Distinction; viz. the Fat or Tallow; also the Fire, the Light, the Air, the Water, the Earth; also the Brimstone, the Mercury, the Salt, and the Oil; out of which the Fire, the Light, the Air, and the Water exist.

58. Whereas yet in the Candle a Man can observe *no Distinction*, to say, this is Fire, this is Light, this is Air, this is Earthy: a Man sees *no Cause* of Brimstone, Salt, or Oil; a Man may say there is Salt or Tallow; and it is very true.

59. Yet all *those* Properties lie therein, but in *known* Distinction; for they stand all in equal Weight in the Temperature.

60. In like manner also we are to conceive of the Eternal ONE; viz. of the hidden, *unrevealed* God, without or beyond the Eternal Science or Root, that is, without the powerful Revelation or Manifestation of *his Word*.

61. All *Powers* and Properties lie in the unbeginning God JEHOVAH, in the Temperature.

62. But, as the Eternal Will, which is the Father of every Being, and the Original of all Things, compacts itself in the Wisdom into a *Mind*, for its own Seat and Power, and breathes forth that Introcompaction; so its own *Will* compacts itself in the Outbreathing of its *Power* in the Temperature, in the going forth of itself into a Science or Root to the dividing or *Distinction*, and Manifestation of the Powers, so that in the only One an endless Multiplicity of Powers shines forth as an eternal *Lightning* and Appearance; that the Eternal ONE might be distinct, perceptible, visible, palpable and substantial.

63. And in this Science or Root, or indrawing Desire, as a Man may after *a sort* offer it to the Understanding, the Eternal Nature begins, and in Nature Substance begins.

64. Understand a *spiritual Substance*, viz. the *Mysterium Magnum*, viz. of the revealed or manifested God; or as a Man may express it, *the divine Revelation* or Manifestation, as where the Holy Scripture speaks differently of God, in a kind of distinct *Contrariety*.

65. Viz. *God is good; and God is an angry, zealous, or jealous God, also God cannot will Evil, and yet, God hardens their Hearts, that they cannot believe and be saved; Here, no Evil, or Evil committed in the City, and the Lord has not done it.*

66. Also, *Therefore have I raised thee up, that I might show the Power of my Wrath upon thee.*

67. Here is also the whole *Election* concerning Good and Evil, of all that the Scripture speaks; also the great Difference or *Contrariety* of Evil and Good in the Creation, there being both evil and good Creatures.

68. As also in Metals, Earths, Stones, Plants, Trees, and Elements is to be seen; *all* has its Beginning and Original from hence.

69. And in Nature there is one Thing always set opposite to another, the one to be Enemy to the other.

70. Yet not to *that End* to be at Enmity one against another, but that in the Strife one should stir up the other, and manifest it; that the *Mysterium Magnum* should enter into Distinction, and be an Exulting and Joyfulness in the Eternal ONE.

71. It is that the Nothing might have *Something* to work in, and to sport or act its Part with, viz. the *Spirit of God*; which has, through the Wisdom of Eternity, introduced itself into such a *Mysterium Magnum*, to the Visibility of itself.

72. Which *Mysterium* it has also introduced into a *Beginning* to Creation and to Time; and compacted it into a Substance and moving of the four Elements; and made the Invisible spiritual, visible, in and with Time.

73. And we show you the true Image thereof in and by the *World*, viz. in and by the Sun, Stars, and Elements; and also of the Mystery, from whence the four Elements exist.

74. We see that the *Sun* gives Light in the deep Abyss of the World, and its Beams kindle the *Ens* or Being of the *Earth*, out of which all Things spring.

75. Also we understand, that it kindles the *Ens in Mysterio Magno*, viz. in *Spiritu Mundi*; that is, in *Sulphur, Mercurius, and Sal*, wherein the magic Fire is opened; out of which the Air, the Water, and the Earthiness take their Original.

76. That is, the *one* only Element, in *Mysterio Magno*, of the outward World, divides or distinguishes itself afterwards into *four* Elements, which indeed lay before in the Mystery, but standing in the Science or Root in the magnetic Impression, one in another hidden in the great Mystery, and lying in one only Essence or Substance.

77. Now as the Virtue or Power and *Beams* of the Sun unlock the *Mysterium* of the outward World, so that out of it Creatures and Plants proceed, so also on the contrary, the *Mysterium* of the outward World is the Cause, that the Sun Beams unlock and kindle themselves therein.

78. If the great Mystery in *Sulphur, Mercurius, and Sal*, did not lie in a spiritual Manner and Property, in *Spiritu Mundi*, viz. in the Science or Root of the Property of the Stars, which is a Quintessence above or beyond the four Elements, then could not the Sun Beams be *manifested*.

79. But the Sun being nobler, and a Degree deeper in Nature than the *Mysterium* of the outward World, viz. than the *Spiritus Mundi* in *Sulphur, Mercurius, and Sal*, and in the *quinta Essentia* of the Stars; it thereupon presses into the outward *Mysterium*, and kindles it, and also itself therewith, that its Beams become fiery, else they would not be fiery.

80. And as the Sun eagerly introduces its Desire into the Science or Root into the *Mysterium Magnum*, viz. into the three first, viz. into *Sulphur, Mercurius and Sal*, to kindle and manifest itself in them;

so also the Science or Root brings its Desire out of the Quintessence of the Stars through the three first, *viz. Sulphur, Mercurius* and *Sal*, so eagerly towards the Sun, as being the God of its Nature; which is a Soul of the *Mysterium Magnum* in the outward elementary World, being a Similitude of the inward hidden God.

81. Also Men see, how greedy and hungry the Stars are after the Power and Virtue, or Influence of the Sun, insomuch that they introduce their Science and Desire after a magnetical Manner; *in Spiritum Mundi*, into the three first, and draw the Sun's Power and Influence into them.

82. On the other Side also, the Sun mightily presses into them to receive their Science or Root, whereupon they have their shining from the Power, Virtue, or Influence of the Sun.

83. And they again, on the other Side, inject their kindled Power as a Fruit into the four Elements, and so *qualify* or have Influence one in another, and the one is continually the Manifestation, also the Power and the Life of the other; as also the Destruction and Corruption of the other.

84. And that one Property may not climb up above all the other, the most High has spoken forth or expressed them thus *in Equilibrio*, Balance or Harmony, according to his own Being, out of his Eternal speaking Word, out of the Eternal great Mystery, which is wholly spiritual, into a *Time*, and set the Eternal into Time with a *Figure*, wherein every creaturely Life exists; and also exercises its Dominion therein.

85. But the Angels and Eternal Spirits are to be excepted, as also the right *inward* Soul of the true Man; these have their Original out of the *Eternal* unbeginning Science, Or Root, or Nature, as shall be mentioned hereafter.

86. Now understand this assumed Similitude thus : God is the Eternal Sun, *viz.* the Eternal One *only Good*, but without the Eternal Science or Root, *viz.* the Eternal Nature, it would not be manifested with its solar Power, *viz.* the *Majesty*, without the Eternal *Spiritual* Nature.

87. For without Nature there would be nothing wherein God in his Power could be manifested; for he is the *Beginning* of Nature.

88. And yet he does not therefore introduce himself out of the Eternal ONE into an Eternal Beginning to Nature, because he would be somewhat *that is evil*, but that his Power might come into Majesty, *viz.* into *Distinction* and Perceptibility.

89. And that a Motion, and Sport and Scene, as upon a Theatre, might be in him, wherein the Powers might sport or act their Parts together, and so manifest, find and perceive themselves in their Sport of Love and *struggling*,; from whence the great inmeasureable Love-Fire, in the Band, and in the Birth of the Holy Trinity, becomes *working*.

90. Of which we present you a further Similitude in and by Fire and Light; the Fire in its Painfulness denotes to us *Nature* in the Science or Root; and the Light denotes to us the *Divine* Love-Fire.

91. For the Light is also Fire, but a yielding [giving] Fire, for it gives itself into all things, and in its giving there is Life and Being, *viz.* Air, and a *spiritual* Water; into which oily Water the Love-Fire of the Light brings its Life, for it is the Food of the Light.

92. For otherwise, if the Light should be shut in, and the spiritual Water could not separate itself from the fiery Quality [nature or condition], and so resolve, dissolve or mix itself in itself with the Nothing; *viz.* with *the Abyss*, then the Light would extinguish.

93. But seeing it resolves, dissolves or mixes itself with the Abyss (wherein yet the Eternal *Byss* or Ground and Foundation lies) *viz.* with the Temperature, wherein all the Powers lie in One, the Light or Love-Fire so draws that spiritual Water again to itself for a Food, which in the resolving, dissolving or Mixture, much more becomes an *Oil or Tincture*, *viz.* a Power and Virtue of the Fire, and Glance of the Light.

94. And here lies the greatest *Arcanum*, or secret Mystery of spiritual eating or feeding upon: Loving Sons, if you knew it, you had the Ground of *all* secret hidden Mysteries of the Being of all Beings: And concerning this Christ said, *He would give us the Water of Eternal Life, which would flow in us into a Well-spring of Eternal Life.*

Not the outward Water, which is generated from the outward Light-Fire, but the inward Water, generated from the *divine* Light-Fire; of which the outward is a Type, Image or Shadow.

95. Know also and understand this Similitude thus : The Eternal only Good, *viz.* the Word of the holy Mental Tongue, which the most Holy JEHOVA speaks out of the Temperature of his only Being, in the Science or Root to Nature; he speaks it for this Reason only into a Science or Root of Distinction, *viz.* into an *Opposition*, that his *holy* Power and Virtue might be distinct, and come into the Glance of the Majesty; for it must be manifested through the fiery Nature.

96. The Eternal Will, which is called Father, brings its Heart or Son, *viz.* its *Power*, through the Fire into a great Triumph of the Kingdom of Joy.

97. In the Fire is *Death*, *viz.* the Eternal Nothing dies in the Fire, and out of that Dying comes the Holy Life; *not* that it is a Dying, but thus the Life of Love exists out of the Painfulness: The Nothing thus takes an Eternal Life into itself, so that it is *palpable*, and yet goes again out from the Fire as a Nothing.

98. As we see that the Light shines from the Fire, and yet is as Nothing, but a lovely giving *munificent* working Power and Virtue.

99. Understand it thus, in the Separation or Distinction of the Science or Root, where Fire and Light divide themselves; by the Fire understand the *Eternal Nature*, wherein God says, He is an angry, jealous or zealous God, and consuming Fire.

100. Which is *not* called the Holy God, but his Zeal or Jealousy, as a consuming Power of whatever the Desire in the Distinction or Separation in the Science or Root comprehends or *conceives* in itself; as where a distinct Separability in the Science or Root elevates and conceives itself into a Self-Will, to go forth above the Temperature, and breaks itself off from the *total* Will, and introduces itself into *Phantasy*.

101. So Lord *Lucifer* and the Soul of *Adam* have done, and still at this Day it is done in the human Science or Root in the *Soulish* Property; out of which a *Thistle-Child*, of a false and wicked Science or Root, of a *devilish* Kind or Condition, is generated,

which the Spirit of God well knows, concerning whom Christ said, *They were not his Sheep.*

102. So also it is said, that they only are *God's Children*, whose Souls are *sprung forth, not from Flesh and Blood, nor from the Will of Man*, but from God, that is, out of a right Divine Science out of the Temperature, as out of the Root of the Love Fire.

103. Into which *perished* Adamical Science God has introduced his Love-Fire again in Christ, and rooted it again in the Temperature of the Light, as in the Science or Root of the Light; of which hereafter it shall be treated.

104. And as we understand two *Beings* in the kindling of the Fire; *viz.* one in the Fire, and the other in the Light, as two Principles; so we are to understand concerning *God*.

105. He is called God *only* according to the Light; *viz.* in the Powers of the Light, wherein the Science or Root is also manifested, and that in endless *Variety* or Divisibility ; but all in the Love-Fire, where all Properties of the Powers give their Will up into the *One only*; *viz.* into the Divine Temperature, where but one only Spirit and Will rules in all Properties, and the Properties all give up themselves into a great *Love* in and towards one another; where one Property desires to taste and relish the other in great fiery Love, and all is but one entire lovely Power, qualifying or infusing into one another; and yet introducing themselves through the Diversity or Separability of the Science or Root, and manifold Powers, Colours, and Virtues, to the *Manifestation* of the infinite Divine Wisdom.

106. Of which we have an Example in the springing Earth, in the Herbs and Plants, where, out of the Science or Root of the Temperature, out of *the good Part*, grow fair lovely Fruits.

107. And on the contrary, out of the Science of the fiery Nature, with the Impression of the *Curse* of the Earth (inasmuch as *the Lord has cursed it because of Man's and the Devil's Fall*, and reserved it to be driven off, upon and at his Test ) meer evil, stinging, thistly Fruits grow.

108. Which yet have in them some Good as to their Original, where, in the Quintessence, the Temperature yet lies, and at the *End* shall be separated.

109. And in this Place we must rightly understand, that in the Divine Power, so far as it is called God, *viz.* in the Word of the *Divine* Property, no Will to evil can be, neither is there any experimental Knowledge of Evil therein.

110. But the Knowledge Of Good and Evil is meerly in this, where the unsearchable abyssal Will separates itself into the fiery Science or Root, wherein the natural and creaturely Ground lies.

111. For out of the divine Love-Science or Root, no Creature can *solely* and only be generated; it must have in itself the fiery Triangle of the fiery Science or Root, according to the Painfulness, *viz.* an *own Self-Will*.

112. This goes forth into a Particular out of the Temperature of the unsearchable abyssal Will as an expressed or out-spoken Science or Root, *viz.* a *Beam* or Ray from the whole entire Will where the Word of Power separates itself into Fire, and out of the Fire again into Light.

113. Here the Angels and Souls of Men *exist, viz.* out of the fiery Science of the Beginning of the Eternal Nature, where that Beam of the fiery Science shall again unite itself into the Light's Temperature, *viz.* into the entire Total; and then it eats of the holy Tincture of the Fire and of the Light, out of the spiritual Water, whereby *the* Fire becomes a Kingdom of Joy.

114. For the Spirit's Water is a *daily* mortifying of the fiery Science, whereby the fiery Science, through the Love-Fire, becomes a Temperature; and then also there is but one only Will therein, *viz.* to love all that which stands in this Root.

115. It is to be understood concerning the Angels of God, as also the blessed Souls, who all have their Original out of the *Science* or *Root of the Fire*.

116. In which Science \* the Light of God shines, so that they have a continual Hunger after Divine Power and Love, and introduce the *Holy Love* into the Fire for a Food, whereby the fiery Triangle is

changed into meer Holiness and Love in great Joy.

\* Or root of the senses or thoughts; see Clavis, verse 214

117. For nothing is or subsists eternally, unless it has its Original out of the Eternal unbeginning Will, out of the fiery Science \* of the Word of God, as shall be mentioned hereafter.

\* See the word Science in the Clavis, verses 210, 219