

## THE TENTH CHAPTER

*Further of the Creation of every Being: And how a Man may seek and find himself: Also how he may find all Mysteries, even to the Ninth Number, and no Higher.*

1. YOUR seeking in the stars and elements, supposing to *find* the mysteries of nature, is but labour in vain; you find no more but *one eye*, and see with but one eye; and when you suppose you have found *Sol*, you have scarce found *Luna*, but only a glance of *Sol*, and are far from the heart, and do but run with the moon about the centre.

2. There is but *one way* which you must go, if you will find the Great Mystery, *Mysterium Magnum*; for if you should seek in *Luna* all your life long, it would be wholly in vain; your *desire* would remain to be but *Luna*: If you should take great and hard labour and pains in *Mercury*, and suppose the Stone lieth therein, your *alchemy* would prove but dung and dross.

3. When you come into *Venus*, you suppose you have *Sol*, and that it is gold, but is the woman [or female], and hath only a watery tincture; her life is air, and so you vainly labour in [or upon] the *body* : But if you take the *spirit* of the tincture, then indeed you go in a way in which *many have found Sol*; but they have followed on the way to *the*

*heart* of Sol, where the spirit of the heavenly tincture hath laid hold on *them*, and brought them into the liberty, into the Majesty, where they have *known* the Noble Stone, *Lapis Philosophorum*, the Philosopher's Stone, and have stood amazed at man's blindness, and seen his labouring in vain.

#### 4. *Would you* fain find the Noble Stone?

Behold we will shew it you plain enough, if you be a *Magus*, and worthy, else you shall remain blind still: therefore fall to work thus ; for it hath no more but *three numbers*. First, tell from *one* till you come to the *Cross*, which is *ten*, and is a cross number, (from one to ten is one number) : but you have power only over the *number nine*, you must stay at the *tenth*, for it is the end of nature, which the creature ought not to search into: If the creature stay under the cross, it remaineth in the conceived will of God, and then it hath *ten times ten*, that is a *hundred*, and *ten times a hundred* is a *thousand*: and *there* lieth the *Stone* without any great painstaking, for it is pure, and is not defiled with any earthly nature: Make it thus, as I have written above [in the ninth Chapter] concerning *the centre*: Transpose the planets that are about the wheel; and take always one masculine, and then one feminine, one for the spirit of the soul, and the other for the air-spirit; you need *not* take care for the body, for each planet maketh a body to itself well enough, according as its desire is: Begin with *Saturn*, (for he is the first to the fire-life to the noble tincture);

and then go about the wheel to *Luna*; for you must always take one planet for the life of the tincture, and then one for the spirit of the air, for the one subsisteth not without the other, or else you get a spirit without a body, a fire-spirit, which burneth in a lantern like a kindled fire, but *it yieldeth nothing*, it is only a mere pride, willing to be without a body.

5. Go thus about in the wheel *to Sol*, which is the *seventh* number in the *first number* [or account]: and when you get into that, you suppose you have the Stone: but it doth not prove fixed, *Mars* destroyeth it: go on further through the sun's fire, which is the *eighth number*, and when you come through it, lay hold through the tincture, on the eternity [which] is the *ninth number*, and; bring that upon the cross upon the *tenth number*, which is the end of nature; here handle the Stone, and take as much of it as you will, no fire will destroy it: It is free from the wrath and out-birth: Its splendour and light stand in the power of the *Majesty*: Its body is out of the eternal substantiality, its number upon the cross is a hundred, and in the Majesty a thousand.

6. We give this to the seeker: for none findeth the Stone in *Luna*, unless he come upon the cross into the *tenth number*: and then, if he longs further to seek this world, and would fain have the splendour of this world, and desireth *the Stone of this world*, viz. in metals, let him go thus from the

inward into the outward; let him go into *Luna*, and divide or break it into a thousand parts, and give it a little of *Sol*; but if its covetousness [hunger and thirst] be great, then give it a seventh part of *Sol*, and then it is complete.

7. For all the planets and stars run after the heart, every one of them taketh strength and virtue from the heart, and maketh to itself its own body; for *Luna* is out of all the *six* planets, and hath even *Sol*, but not the heart; for it hath *Sol* only in desire: as you see that it shineth with *Sol*, and not with a splendour of its own : and therefore *the spirit of the heart* must be added to it, which was pure before, and then all the planets resort to it, each of them desireth the pure child, and each buildeth its house therein: But look to it, have a care of *Venus*, that it may not by *tattling* bring its feminine tincture into it: for it appeareth bright and fair: but it is a woman, and maketh a dark body, and quickly devoureth *Sol*: Keep black *Saturn* in *Mars*'s heat, and so at length bounteous *Jupiter* will appear, who is courteous and kind, and hath the superior house, the house of the spirit of the tincture; when it is come out from black *Saturn*, then *that is the Metalline Stone*.

8. Trouble not yourself so very much and long with *fire*, it affordeth no more than it is able; or else you number back again into loss; indeed not into perdition, but yet *in Solem Hungariae*, into

the *Sol of Hungaria: Venus* exulteth the more, but your covetous hope and expectation is disappointed and taken away; Although indeed you ought justly to rest satisfied in the *tenth number*: for the riches of this world are but dung [and dross]; and if you attain to the *tenth number* with your former preparation, you need not take so great care about the *number thousand* : It standeth upon the crown of the virgin, in which are set *twelve stars: six* [of them] divine, and *six* human: The crown hath the number thousand, and the virgin the [number] hundred.

9. Christ saith, *Seek first the kingdom of God, and all other things will be added to you.* All lieth in the willing, for the willing maketh the desiring, and the desiring receiveth where nothing is, though indeed there is something there; yet it is hidden to us men, unless a man hath *attained* the Stone upon the cross, and then he findeth, where reason saith there is nothing; for that which hath not been from eternity is not at all, and thereof we know nothing, we know only of that which is, and hath ever been, though indeed *not manifested to us men*, but yet is of God in his wisdom, from eternity to eternity.

10. Therefore, although we speak of *two* kingdoms, *viz.* of the kingdom of God, and of the kingdom of this world, in that manner as if we saw them with bodily eyes, let it not seem a

wonder; if God reveals himself in man, then he is in *two* kingdoms, and seeth with *twofold eyes*, and yet this way is not so hard and difficult, as reason's seeking in outward things : *It lieth all in the willing*; the outward willing must enter into the inward, it must deny itself, as if it were dead to the outward, and had no life in the outward, and yet liveth: As God liveth, and is in the outward, and the outward is dead to him, so that it cannot apprehend him; so also *thou, O man*, thou art with thy soul in the inward; but thy soul's will hath turned itself about with *Adam* into the outward; therefore, if thou wilt behold God and the eternity, *turn* thyself about with thy will into the inward, and then thou art as God himself; for thou wert thus created in the beginning; and thus thou livest according to the *inward* will unto God, and in God, and according to the *outward* [will thou livest] in this world, and hast *both* kingdoms thy own, and art indeed *rightly* an image and similitude of God; thou searchest out *all things*, and findest that which lay hidden in secret; for thou findest that in the eternity, and beholdest it standing backward in the out-birth, in the figure.

11. The ground of the creation of this world is much easier to be known in the *inward man*, in the Will of God, than visible things to the *outward [man]*: The outward knoweth less, that which he seeth with his eyes, and taketh hold of with his hands, heareth with his ears, smelleth with his nose, and tasteth with his mouth, than

the inward doth the *ground* and the existency of the outward: The inward seeth indeed the creature in the ground of it; but is as it were dead to the outward, and yet liveth therein; and in that he liveth to the outward he liveth to God, in regard of his works of wonder, in that he manifesteth, and bringeth into *being*, that which standeth hidden in the figure.

12. And yet we say still, that the eternal standeth in the willing, and the will maketh desiring, and in the desiring standeth the *figure* of the willing. Thus it was before the time of this world: But when God moved himself in his willing, he so created the desiring, that it stood in a *being*. And other than this very thing we know nothing.

13. Therefore, now, the desiring is another thing than the willing, for the willing is *without* being [or substance], and the desiring *maketh* being; and so out of the eternal nothing is come whatsoever is : and before there was nothing, but only a willing, which was a virgin, without image, and yet was *a figure of an image* in the willing; and this figure hath discovered the spirit, and created it into a being [or substance], as we perceive in the form of this world: The figure hath caused the spirit, that it hath expressed the wonders in figure, and that is the *matrix* of the *genetrix*, and that is the spirit of this world: for the spirit could express nothing but a similitude of itself; for there was nothing else.

14. Therefore we demonstrate the creation to you thus; for to create signifieth to comprehend in the willing whatsoever standeth in the figure in the willing: for when a *carpenter* will build a house, he must first frame *a model* of it in his willing, how he will build it, and then he buildeth it according to the model of his willing.

15. Thus also hath the spirit of God *framed* in his will a model after his likeness, and so created that *model*; for you see in this world, that when the spirit through the word *Fiat* (upon the *First Day*) created the out-birth in the wrath, *viz.* water and earth, he comprehended the figure in the will; and that was the heaven which he created on the *Second Day*, and tried the work on the *Third Day*, and suffered to proceed out of the earth forms and images out of the essences, *viz.* trees, herbs, and grass, which were images of the essences of the desiring; but the image of the spirit remained still hidden, and yet was in being even *unto* the *Fourth Day*. (Here understand) a Day without the sun, is one turning about of the wheel of nature in the desiring of the willing. The inward will hath the *number six*, according to the six spirits, and the outward [will] in the desiring of the figure hath also the *number six*, according to the similitude of the spirit; and the *two* kingdoms [viz. the inward and the outward] make, with their number sixes, *four-and-twenty*, which divide themselves into *four* parts, *viz.* six before noon, and

six after noon, six before mid-night, and six after mid-night, till the beginning or morning again.

16. And according to this, the spirit in the desiring did set *a sign*, and a reckoning, whence times and years proceed, which were not before; for every number [of the] *twelve*, which is heavenly, divine, and earthly, human or bestial, hath *a sign* in the firmament, which the spirit created into a visible *being*, together with the *crown* of the centre, which is the circumference [or sphere] of the *constellations*. And we give you notice, that the creating of the spirit, is a going forth out of itself into the outward. For *in Loco Solis*, in the place of the sun, is the point where the spirit created the similitude; for the word *Fiat* stood there, and went forth from the inward *number ten* as a body, and that is *Luna*, and in such a comprehension was the manner and form of the deep apprehended: and the spirit went forth, and drave the essences of the centre even to the crown, and there comprehended them with the signs [or framed them into the signs], and all forms of the image, which stood in the virgin in the figure in the willing, and they are the *stars*, and created them as a circumference [or sphere] of the spirit, and they are all together a body of that spirit, which is called *Sol*: for there the eternal spirit hath comprehended or conceived the similitude of the spirit [of this world]: and it goeth thus forth out of the natural body of this world, as a spirit; even as the eternal spirit [goeth forth] out of the eternal centre of nature, out of

the *number ten*. And as they have ordered themselves with their revolution in the *three days*, understand, before the sun [was], so they also remained standing in the *Fiat* in that order, and are not material or palpable, though as to the eternity it is a material being, but *not as to us*; but they are powers; an out-birth out of the eternal hidden and secret centre, and a similitude of the eternal, and have *power* and strength to shape and figure bodies and images, according to all the properties of every star.

17. Understand us thus: Out of the place of the sun, *Ex loco solis*, goeth forth the manifestation of *all the stars* and elements, and all the stars are the sun's children, even unto *Saturn*, which is the house of the sixfold spirit: for the planets are the spirit, and the crown, which is the uppermost, [is] the body; and is in that manner as we have mentioned before concerning the centre of nature, and concerning the thrones of the angels. Very great things are herein contained, which we justly conceal, because of the wickedness of the world, which if they knew them, they would *misuse* the powers of nature to their covetousness and falsehood.

18. Therefore we tell you, that those to whom the *number ten* is opened, have it also given them into their will to speak *no more* than what is requisite and necessary for the world, and that at all times as need requires, and is known

in God.

19. Thus we give you to understand, how God on the *Fourth Day* created the sun, and with that leading spirit the stars also; and what they are, being together nothing else but *a life* according to the similitude of God, *wherein* the eternity hath manifested itself in a *being*.

20. On the *Fifth Day* God moved this being and life, and set the *Fiat* therein, and created out of the matrix all kinds of similitudes, according to every form in the spirit; and in this creation now hath the *third* kingdom, *viz.* the kingdom of anger, pressed hard in with it, and there went forth all manner of beasts, fowls, fishes, worms, and whatsoever moveth and liveth; all went forth out of the outward matrix, and stood upon the earth: and in the deep went forth all sorts of spirits of fire, (such as are the *Ascendents* and *Phoenix*); and in the air also all sorts of spirits, according to the substantiality of the air; and in the water, and in the earth, all sorts of spirits, every one according to the property of its *mother [genetrix]*; and the whole deep between the constellations, so far as the Word gave itself in unto the creation, is nothing but a *life* and *stirring of* spirits.

21. Now reason asketh, Seeing the *devil* dwelleth in this world, and hath his princely dominion there, whereabouts doth he then dwell ? Behold, O man! Consider this well. There are in the whole

deep no more than *seven revolutions [or orbs]*, which roll and turn about like a wheel, or as the life windeth itself about the soul; and the *heart*, as the centre, *standeth still*, in the *midst*, that is, *the Sun*; and the revolutions about the Sun, are *the six planets*, as spirits of the centre, and the *seventh* revolution is the *earth*, which turneth itself *once about* in four and twenty hours, and runneth along in the course of the planets *once a year*, and besides, carrieth the *Moon* with it *about the Sun*, as the others do also, but some in shorter and some in much longer time : as first *Saturn* in twenty-nine years, in respect of his large course. But the *Moon*, which runneth back, doth it every month, twelve times in a year, and passeth somewhat on yet further [in a thirteenth revolution].

22. Now *this together* maketh the wheel of the birth; wherein standeth the *Verbum Fiat*, which hath driven the devil out from this circle, and so he dwelleth without this circle, and there is a great darkness about the crown of stars in the firmament, so that many stars in the firmament *are not seen* because of the darkness; and that otherwise hath a great signification as to men, which we would indeed make mention of, if the world were not so mad, and suffered the *devil* to drive it, who derideth *all manner of revelations*, that thereby *he* may blindfold men: It shall in the Last Time stand manifest to the children, which see with *both eyes*, [viz. with the eye that seeth into the eternity, and the eye that seeth into that which is

temporary].

23. Thus the devil dwelleth near us, and yet hath a princely dominion much deeper, nearer towards the constellations, in the midst [amongst them], where it is darkest: for he may not come [dares not, likes not] near the *shining* lustre of the stars: and so is a prisoner, and dare not touch the *seven* governments of the word *Fiat*, and hath no power therein, and so is the poorest creature in the crown.

24. *This* cannot be described by a circle, for the sun standeth innermost in the most inward circle, and the other [planets] always further outwards, even to the crown which includeth the outwardmost heaven: and it cannot be understood [by outward reason], but the spirit *understandeth it* in itself; for, as it is, so is this circle also: neither can it be set down in writing, for the life windeth itself *inwards* to the sun: and so also the spirit of life in man windeth itself *inwards* into the soul, as you may consider concerning the Three Principles, where the outermost is also the innermost, which the outward spirit of our reason cannot conceive, for *it* is but *one* and not *three* in number. But the spirit of the soul, if it be turned about, so that it looketh with its own eyes into the innermost, and with the eyes of this world into the outermost, understandeth it : for this is *the vision in Ezekiel*, of the spirit with inward and outward eyes, where the spirit goeth right forward wheresoever it goeth.

25. Although the wise *Magi* and *mathematicians* have made a sphere, and described the wheel, yet that is not enough: It is indeed a *help* to the unskilful to consider of the *Mysterium Magnum*, the Great Mystery: but the wheel hath a much more subtle understanding, and cannot be made in any circle after this manner: for it goeth into itself towards the heart of the *sun*, and out from itself towards the *figure* of the substantiality; it driveth upwards and downwards; for the spirit of the tincture, *viz.* the right fire-life, driveth *upwards* inwards towards the liberty of God, and yet desireth the spirit of the substantiality, which driveth *downwards*, for without that the fire-life doth not subsist: Thus the fire-spirit turneth itself about, as it were *side-ways*, and always reacheth after the spirit of the substantiality, and the spirit of the substantiality flieth from the fire; but since it is generated out of the fire-life, and cannot be severed from it, therefore it is *wheeled about* with the fire-spirit: For when the fire-spirit wheeleth to the right-side, and reacheth after the spirit of the substantiality, then the spirit of the substantiality wheeleth also on the left-side upwards, and that maketh a wheeling round, and one maketh haste after the other; for the substantiality flieth from the fire, and yet it cometh out of the fire, as you see that out of the fire goeth air, and out of the air water, which is the substantiality.

26. Thus the fire, which is an anguish, desireth meekness, and the liberty, which is without source [or pain], and reacheth after the water-source: and the meekness, *viz.* the water-source, desireth a body, and that it may be free from the fire and covered, and the *fire* runneth always after the *water*, and the *water* flieth from the *fire*; for if the fire should go away upwards, and the water go away downwards, there would then be a great separation between them, and *each* [both the fire and the water] would die and come to nothing. But seeing the fire inclineth towards the water, and refresheth itself therein, it so preserveth itself, and can send forth the spirit of the air again from itself, so that the life *subsisteth*.

27. Thus we shew you the Great Mystery, *Mysterium Magnum*, that you might learn to understand how far you should go, and where your number and end is; for the fire, (after the seven spirits of nature), is the *eighth number* [or form], and is a cause of the *seven spirits*. Now no creature subsisteth in the fire, for the fire consumeth the substantiality wherein the natural life standeth; but yet the fire maketh tincture; and that *twofold*: One reaching inward into itself after the eternal liberty, after the still meekness [that is] without being; and the other reaching forth out from itself, after the outward substantiality, *viz.* after the *oil*, which cometh out from the water, which is from *Venus*, and wherein its outward splendour and shining spring up: and in the

inward *tincture*, in the desiring of the eternal liberty, the Majesty of the liberty springeth up.

28. Understand us rightly thus: The fire hath the *eighth number*, and the inward tincture hath the *ninth number*; and so far [only] we ought to go; for the *tenth number* is the eternal fire of God, and holdeth in the midst of, its birth *the cross*, which severeth the centre of the eternal nature into *two* kingdoms, of which we have made mention formerly: and what creature soever will go back through it, that creature cometh through the kingdom of God back again into *the outermost* out from God, and out from this world back into the centre of the fire, as into an *eternal darkness*, where the fire is black, and a perpetual hunger: The kindling of the light of the fire standeth only under the cross, in the meekness, in the ninth number, which is a *single number*; the tenth number is a *twofold number*, and belongeth to angels and men but they ought not to reach further into the centre of the cross, but must stand there before the cross of *the Number Three*, and cast their minds down into the tincture of humility backwards into the ninth number, and look forward into the tenth number, but with a *timorous* mind, not desiring to create and have [any thing] in the tenth number, *viz.* to go back into the centre of the fire of God; but highly *rejoice* before the tenth number eternally, and with their songs of praise and *Hallelujahs*, sing, *Holy! Holy! Holy! is our God the Lord of Hosts* ; and that song is

a food to the divine fire, from whence goeth forth, in the divine essences, the wonder, paradise, the element and heavenly substantiality, and it standeth before the Number Three as a virgin of the eternal knowledge of God; and that is *the Wisdom of God*; for in the wisdom appeareth the substantiality of all divine essences, which to write of here we have no more pen nor tongue.

29. Only, we shew you how far you should search into *such a revelation*: for in the *ninth number* you see all things, for it is the tincture of the heavenly life; you see [in the ninth number] the *hundredth number* of the virgin of wisdom, and also the *thousandth number* of the, crown of the Majesty.

30. But you must *not* search further into *the tenth number*, there to search and dive into the *abyss*, else you go out from God as Lucifer did, who would fain be a *creator* in the tenth number, and sought [to have] the fire of the eternal *original*, and therein he must remain as in the death, in the darkness, eternally.

31. Therefore let the Reader be warned, not to dive further into these very deep writings, nor *plunge* his will deeper, than [so far] as he apprehendeth: he should always rest satisfied with his *apprehension*: for in the apprehension he standeth yet in the *substantiality*, and there he *erreth not*, how deep soever the spirit leadeth him : for to

one more will be given than to another : And this only is the mark [to be aimed at], that every one continue steadfast *in humility* towards God, and submit himself to God, that he may make the will and the deed as he pleaseth. When you do that, you are in yourself as dead : for you desire nothing but God's will; and the will of God *is your life*, which goeth inward even to the thousandth number, and searcheth into the deep of the Deity with all wonders : He leadeth your will, submitted to him, into the virgin of his wisdom, so that you may *behold all wonders* : But you must not leave him, and imagine into the wonders; so soon as you do so, you go quite out from God's will, which is the eternal liberty, and are captivated in your *imagination*: Mark this; for every imagination maketh substantiality, and therein you stand, and must go out from that again, or else *you shall not* see God.

32. Therefore Christ teacheth us *humility, love, pureness of heart, and to be merciful*; and calleth upon us to seek after the will of God, and to submit ourselves to it : For *in God's will* we are able to do *ALL*; our own nature must not do it; but God himself is zealous in us, and he is our doing if we work any wonder: For no human soul should say or think, I will do wonders: *No, that cannot be*: for the wonders above the outward nature go forth only from the *centre* of the eternal nature, out of *the tenth number*, which the creature *cannot* [do]: but if it be yielded up into the will

of God, then God *in the creature* doth the wonder: for it is his delight to manifest himself *in the weak*; for the strong is stiff in his own will, and will not submit it unto God : He relieth upon his own wit and reason. Thus his will is out from God, and *is able to do nothing*; and then, if he speaketh from himself concerning God's being and will, he is an ignorant liar, he speaketh not from God's spirit and will, but from himself, from *his own opinion*, in which there is mere doubt; and from thence ariseth the contention about [matters of] faith [and religion], about divine knowledge, so that men seek God *in their own* willing and knowing: Men will think to find God in their *own willing*, and he is not therein; for he dwelleth merely and barely in *that willing* which yieldeth itself with all its reason and knowing wholly to him, and to *that* he giveth knowledge and power to *understand* his being.

33. Therefore lift up your heads and observe this: the will of God is *not* in any strife and contention, but man's will and the devil's; it is the will of the wrath of God; let not the flattering hypocrites seduce you, who enter in, boasting of the *history*, and say, *We have the will of God by us, we are his ministers*, look upon us, we are God's *officers*, and though we be wicked, yet we rightly bear the *office*, and [dispense the] will [of God]. O cursed generation of *Cain* and *Judas*, you are neither born nor known in God : Why then boast you of the will of God ? How can you say that

you bear the Great Mystery of God, whereas you are *without God*, in a strange will, and in yourself you carry not the *Mysterium Magnum* ? But a *poor sinner*, who converteth, but is captivated by the devil, and is in strife against the devil, he that panteth, sigheth, and crieth after God, he runneth in sorrow and abstinence to the *office* of the Great Mystery, which Christ *hath given* to his *disciples* and *children*, who are in the will of God, and *they* have the *true key* to heaven and hell.

34. But you, *sophister*, bear not the office while you are without the will of God; but the poor repentant man bringeth the *Mysterium Magnum*, the Great Mystery, *with him* to you, and rendereth himself up to the *apostolical power*, which you have *not*; but -the church or congregation of Christ, which is in the will of God, [hath it] : and so one faith receiveth the other, and the church, or congregation of Christ, *absolveth* the repentant sinner, and *not you*, *sophister*, who have neither virtue nor power, nor knowledge of the kingdom of God, but are yourself the devil's captive ; and you sit in the anger of God, and are only the proud *whore of Babel*, and swim aloft upon the office of the Great Mystery, and are incapable of it, unless you be *in the will of God*, and then you are *Christ's apostle*, and wear the garment of *Aaron*, and God openeth and shutteth by your mouth; but your natural will doth it not, that should always be dead, or else you are not capable of the office ; also in your own will, you sit not in the office of Christ, upon

*Peter's chair, but upon the stool of pestilence, and are the Antichrist, as we have known you in the number seventy-two, which you bear: for you are in contention about the cup of Christ, and you have it not in your power, but the church or congregation of Christ, which is submitted to the will of God, hath it: The Ark of the Covenant is with them at Shilo, and not in your [contentious] schismatical sectarian Jerusalem, which you have made full of abominable blasphemies.*

35. But what shall the spirit judge more concerning you, seeing you are an adulterous woman, and have lost your *faith* and fidelity? He hath given you time to repent, and you do not repent, but lie in whoredom day and night, and therefore he will spew you out in the wine-press, and Babel shall burn up itself. Thus Christ saith,  
*O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !*  
*Behold, your house is left unto you desolate.* And so he saith also to you now, you desolate *Jerusalem* in *Babel*. *The time cometh that the children of Christ will go out from you, and it is already, and you shall perish in your whoredom. Behold, your merchants will stand afar off, and say, Behold! Babel, in which we became rich and fat, is become desolate.*