

THE SIXTEENTH CHAPTER

Of Praying and Fasting, and due Preparation to the Kingdom of God. What Praying is, and bringeth to Effect: What the Power of it is, and what the final use and benefit of it is.

1. FOR the instruction and comfort of the sincere simple Christianity, and for a constant awakening of ourselves, that we might be found worthy *to hear* the voice of the noble bridegroom, who calleth his bride, and will bring her home!

A very lovely Gate.

2. A hungry spirit that is weary and faint, is desirous of the still meekness and rest, that it may go forth from the source [force or power] of the driver, and may satiate itself with meekness and stillness, and so with that which is the desire of its life, whereby it may *sustain its body*.

3. Thus, my dearly beloved mind, thou art generated out of the eternal still meekness, and wert (*before the time of this world*) in the wisdom of God, [in the eternal virgin]; the meekness of the love of God was thy source [or property], and thou wast a fruitful rain in thy still eternal mother [the eternal nature], where thou wast *not yet created a spirit*: Consider thyself, how great unquietness thou art now in : Thou art immeasurably hungry, thou always thirsteth after *the food*, and source [or property] of thy mother : O that the time of refreshment were come! This doth the poor soul wish and pant after : One day crieth to another, the morning crieth to the evening, and the night longeth after the day, and there is *no* place nor *rest* (from the driver [persecutor, tormentor]) for the poor soul, the driver taketh hold of its very throat; and

though it hideth itself, yet it findeth no place nor rest free from the source [or property] of its driver: He driveth it further and further, till it findeth *the bosom* of its mother, where it layeth down itself, and is as one that is escaped in a great battle, who dareth not lift up his head for fear of the enemy.

4. My dear children in Christ, and all you that have given up yourselves *in Christ*, to the kingdom of heaven, you elect in Christ; thus it is with our souls: Our souls stick in such great unquietness; and as it is with *a soldier* in a fight, who is continually in expectation of death, where the enemies press upon him on every side, and strike at him, and continually desire *his death*; or, as it is with one that is *fallen* into a deep sea, and swimmeth there, and seeth no shore, and continually *expecteth* death, where the water goeth into his mouth, who sigheth and desireth help from above; or, like one that is falling into a *deep pit*, where no help is discerned, who also expecteth help from above.

5. So it is also with the poor soul, it is fallen into a dark *dungeon*, and swimmeth in a dangerous and deep water, where it is encompassed with enemies on every side, who all strike at it: Every one would murder it, and it *seeth no help* about it ; if it searcheth through its body, through its flesh and blood, also through marrow and bones, it findeth they *all* are its enemies, which leadeth it into the *abyss*.

6. The *spirit of this world* (in flesh and blood) draweth it, and boweth it down to the ground, in the deep of the waters, and continually desireth to drown it ; for it would *only* maintain and pamper the bestial life.

7. So also *the devil* draweth it mightily down into

the abyss, and would fain throw it into the eternal aching source [or torment] of hell; and if it resist, he striketh at it with the anguish of hell, that it should despair, and throw itself into the abyss; and there it hath no helper with it, nor about it, nor can it discover any to appear, *till* it raise itself upwards into the love and mercy of God, where then it must leave and *forsake* all whatsoever is in its house, and must wind quite through from it, as a spirit without substance; that is, it must go forth with its will from *all its thoughts*, and out from all its mind, into the *mercy* of God, into the first original mother [eternal nature], where it was *only a seed* before the creation of the world.

8. And when it cometh thither, it findeth that the *same Word* which created it, is become man; into which it casteth itself, and eateth of that humanity, as of a pure and new body, in which there is *no* source [or property] of *enmity*, but only a meek, pure, desirous love; and there its will is accepted [or received] of God, and the *Holy Ghost entereth into its will*, and bringeth to the poor captive soul heavenly refreshment and comfort, so that it feedeth on the flesh of the eternal Word of its original mother, and drinketh of the water of eternal life, *wherein*, before the world, it was only a seed.

9. There it *findeth* the place of its rest, and cooleth its flames therewith, and resteth in the bosom of its mother, for it entereth into the land of the living, and the Holy Ghost leadeth it out of prison, and it eateth at God's table, and sitteth among the children of love [God's love]. O how humble it is, that the Holy Ghost hath delivered it from the strife of *battle* ! and then God hath a true, obedient, and humble child of it. And *thus* it is with the souls which press forth out of this sea of misery into God, or which with the deliverance from the earthly life enter into God, and so are *released* from the driver [the devil].

10. Since therefore it is *certainly* thus, and that we have found out *the way*, we will speak what we know, and testify the truth : For Christ saith ; *My Father will [or desires to] give the Holy Ghost to them that ask him for it: No son asketh the Father for an egg, and he offereth him a scorpion instead of it: or for bread, and he giveth him a stone; or for fish, and he giveth him a serpent: Ask and ye shall receive, knock and it shall be opened unto you, saith Christ.*

11. When the heart and mind, and all the senses or thoughts; resolve *into a will* and purpose, that the soul will enter into the mercy of God, and repent of its misdeeds, and is resolved to seek after love and mercy, then it is said, *Before they call, I have heard them;* as may be seen by *Daniel*, when the angel said to him, *When thou chastisedst thyself, and didst intend to pray for thine own sins, and the sins of the people, I brought thy prayer before God, and this command went forth.* Read the history of *Tobiah*, what praying and fasting, and due preparation for the kingdom of God, are able to effect: briefly, the *whole scripture* is full of such examples.

12. Consider the *prayer of Christ*; how his human soul in God the Father called, and awakened the *Verbum Domini* in *him*, when he would do great wonders [or miracles]; especially about *Lazarus*, whom he raised from the dead: then he sighed to his Father, and awakened the centre of nature, and the Word in the centre of nature on the cross of the Number Three: There the Holy Ghost, and the Word which the Holy Ghost then awakened, *went forth in his soul*: and then the soul of Christ thanked his Father who had heard him, and said in the power of the Word to dead *Lazarus, Lazarus, come forth*; and there they saw the power of the Word in the soul, that the

dead must arise; which power the soul of Christ had opened and awakened with his knocking.

13. You must know that *Lazarus* was awakened from *within*; and we shall all at the last day hear the voice of God from *within*, in the centre of the soul: for the Word, with the Number Three, *dwelleth within it*, in the centre on the cross, and that soundeth forth outwards, and *raiseth up the body* of the essences : For the souls of men are all, as it were, *one soul*; for they are all propagated out of one only soul; and therefore they will *all* hear the voice of the human soul in Christ, and arise with their bodies.

14. So, then, when we pray to God, God heareth our souls in the centre *in ourselves*; that is, the soul presseth forth with its repenting will, out of the centre of anguish, out of the abyss of hell, and also out of the spirit of this world, into the second Principle, into God, which is also in the soul; for all the *Three* Principles are in the soul, *viz.* the two eternal, and the corruptible, which maketh the death of this world.

15. Understand us accurately, according to its high worth, thus; God the Father moveth not himself [when thou prayest], *the Holy Ghost* only moveth himself: though that indeed availeth us not either. But the Word which hath created our soul is become man, and that hath the Holy Ghost in it, and he goeth forth from the Father in the Word, and *meeteth* the calling mind and will, and openeth himself from *within* outwards into the soul: For the outward bestial body is *not worthy* of the Holy Ghost, that he should open himself in it ; though sometimes it happened so to the saints, that he went forth of the soul into the outward Principle; and then the body *triumpheth*, and for very joy knoweth not what is happened to it : but in the new body of the soul in Christ, when the

soul attaineth the body of Christ, *in that* the Holy Ghost dwelleth.

16. And so when the devil cometh, and will set upon the soul from beneath, in the first Principle, in the centre of the first four forms to the source of the fire, then the will of the soul presseth into the flesh of Christ, into the *second* Principle, inwards into itself, and there it is refreshed and released, and the devil must go down; for that life doth not relish with him: yet he is so furious, that he setteth upon the soul, so often as he perceiveth it to be *secure and careless*, or never so little burdeneth itself with falsehood and wickedness: he *always* seeketh an opportunity wherein he might find his *nest* open [for him].

17. Therefore, dear children, *when ye pray*, think not that God dwelleth afar off from you, and so neither heareth you, nor seeth you; that is a false conceit and opinion. Indeed those, who *will not* enter into God, those that stick fast in their malice and iniquity, and *retain* wickedness in their soul, those indeed *are not heard*. He that crieth to God, that he would outwardly accept his words from him, and yet retaineth the evil one in his soul, *he mocketh God*: God dwelleth not outwardly; for the outward is the bestial starry spirit: he dwelleth inwardly in himself; the outward substance is only a figure and similitude of God: Indeed it is of God, and generated out of the inward centre, and expressed [or spoken forth] through the *Verbum fiat*: but it is *not the substance* of the Number Three, which is a substance and spirit in the Trinity, above nature, and yet dwelleth in nature in itself; incomprehensible to nature, as the wind and the light are not comprehended by the fire, and yet are the spirit, brightness, and life of the fire.

18. Therefore, when you will *pray*, put away

the abominations out of your soul, and enter into yourself; that is, you must loathe the abominations, and frame a will and purpose in your soul, that you will *not let* such abominations unto you any more; also you must not suffer your will to stick in any abomination and despair; for when you despair, you sink yourself down into the abyss.

19. But consider, that it is the *dear will and pleasure of God*, that you press earnestly and strongly through, and leave the abominations to the devil upon his neck, and come very humbly, praying as a sinful child to God: he is the Father of the lost son, you have vainly rioted and spent your beauty and righteousness with the devil, and with the *Antichristian whore*, you are amongst the swine at *Babel*; and having lost your goods you eat grains and husks with the swine; you are naked and torn, and are not worthy to be called his son : Consider and imagine this in yourself, for it is true, and so come with true conversion out of the filth and mire of the swine to our ancient loving Father, and *pray for his grace and favour*, that he would but make thee as one of his hired servants in his court: acknowledge to him thy evil deeds, and that thou art not worthy to be called his son. Behold, dear soul, *observe it*, it is the very precious truth.

20. When you thus enter into yourself, and search out your abominations, and the husks of the devil, and of the world, which you have so long devoured, and consider of God and his mercy, then *turn not again into the hogsty*; and say *not*, I am ashamed to come before my good old Father ; I dare not come into his sight, for great shame and abomination ; for I was a glorious son, and now am a naked swineherd; but consider that your Father taketh more care about you who are his lost prodigal son, than you do about his favour and love, which you have wilfully trifled away.

21. Frame but a loving, humble, submissive, obedient will and purpose, *and come*, come away from the swine, leave the husks to the world, let the swine devour them and feed themselves fat: but enter you into yourself, and knock at your evil heart: break in through the doors and gates : and though all swine cry, and devils should howl for their keeper, *yet come you* to your Father with any humble demeanour and words, you *need not* trouble yourself about the *adorning* of them with accurate *eloquence*; for though you have no more words than the poor *publican*, it is no matter, it lieth not in them, but in an earnest *constant purpose* without ceasing: and though hell should break in pieces, and body and soul part asunder, yet *stand still*, and go not forth again out of the doors of the Father.

22. For as soon as you will *open* the door in your soul, and will go out of the mire, *towards* the ancient Father, that he doth but perceive that it is you his son, and that you are returned to him, then he saith; *This is my son which was lost*, for whom my heart was troubled, and is entered into the humanity, into this world, and hath sought him, and *now I have found him*.

23. And there he sendeth the Holy Ghost to *meet* him, and falleth kindly about his neck, and receiveth him with joy, and for a token of his love, he putteth the seal and the ring of the Holy Trinity, in the suffering and death of Christ, *on to the hand* of the soul: and there he bringeth the blessed virgin of his wisdom, the new angelical garment (*viz. the flesh of Christ*) and *putteth it on* to the soul; and all the servants of God (*viz. the holy angels in the house of the Father*) must rejoice and be merry with the lost Son; and there the ancient Father slayeth the fatted calf, and feedeth his son at his table (of the heavenly substantiality), with

the power and with the flesh of his obedient Son Christ, and giveth him to drink of the water of eternal life, in the blood of Christ, in the first mother, out of which the soul hath been created; and there is joy in heaven among the ninety-nine angels, or holy souls, which are with God, that a dear brother *is come into their society*.

24. And although the own [invented] works of holiness (*viz.* the *elder son*, who hath always been busy at home in the Antichristian house) murmur and grumble at it, (and boasteth of his obedience, labour, and toil, which he had taken in hypocrisy), the Father regardeth not that; the *new son* pleaseth him better than he that had continued in the house: He thought that he alone was heir, that the kingdom of heaven belonged to him: he had merited it, and hath not gone out of the house ; to him belongeth *the keys* of the treasure ; the other is but a swineherd: All this doth not divert the Father, but he is merry with his servants the angels and holy souls, and letteth him that was angry (who would not rejoice with his brother) *go down into the wrathful pit of the devil*; and he is merry with his children. But seeing the hypocrite is angry, and despiseth the *supper* of the Father, therefore he doth not taste of the heavenly joy.

25. Hearken, you *Roman Pope*, and you *Roman Emperor*, Why are you angry with us poor lost sons in Germany who go into our first true Father ? Would he not fain have us? Are you not our brother ? Wherefore then do you grumble ? Are you Pope in the house ? Then *have a care* that you be the Father's obedient son, and rejoice with the lost son, when he goeth out from Antichrist, to the Father: If you *will not* do so you must eternally be angry, and shall have no joy with us [once] lost, but [now] again living children, to eternity.

26. O you Antichristian *wolf*, Why are you angry, when the Father receiveth a swineherd for a dear child, and giveth him the seal-ring, the *Mysterium Magnum* ? Do you think you do right in it ? Though indeed you are born of an *academy* [or from an *university*], and the swineherds [are born] in the field among the swine, as you account them; yet *in them* the greatest wonders are awakened [or manifested] above your hypocritical reason: look to it, rule well in the house of your *academy*; we heard a watchman say, Leave off; *The City Babel is fallen*: see that you be not *taken* in Babel: for it burneth in the fire: the *Turba Magna* will spew it out; there is no other remedy or counsel, but for all to go together with the swineherd to the Father, and pray to him for grace; else you will be fain *to try, by woeful experience*, what this pen hath written, and out of what spirit it flowed, and was revealed.

27. When Christ drave the devil out of the *lunatic* that was possessed, his disciples said to him, *Master, why could we not drive him out?* Then said Christ, *This kind doth not go out but by fasting and prayer.*

28. Dear children, brethren and sisters, be advised, for the kind love of God the Father in his heart (which for our sakes is become man), hath lifted up himself in the crown of the spirit of this world, and *calleth us* : It grieveth his mercy that we are fallen home to the wrath of the *Turba Magna*; he now sendeth you *many* messengers, and calleth you in their voice, and he will send *more* unto you: Why do you *despise* them and kill them? *Try them* whether their spirit be born of God or no ; or whether *they seek* their own way of their belly in Antichrist: Surely it is time to awake from sleep : No jesting matter will follow: you should not dare to jest so *with the keys of the Holy Ghost*,

and make *conclusions* of faith, according to your own opinions, tenets and conceits: *Faith* will not be begotten by conclusions and canons, but is awakened by true *sincerity*, by being obedient children of Christ.

29. Saint *Paul* did not say to his disciple, Dispute of the Mysteries of God; but he said, *Awaken or stir up the gifts that are in thee:* No man's own wit can do it ; much less the pride of the high schools [or universities], which yet they cloak with hypocrisy, and hide it under the mantle of the Holy Ghost: Why do you make conclusions about *the body* and *the person* of Christ? Have you power and authority to do so ? Is it not *a Mystery* to you ? And you understand nothing in it unless you be new born again in Christ; Doth he not say, *Behold, I am with you even to the end of the world?* Is he with you ? Why then do you set yourselves upon his throne, and deny his presence ? Are you not *Pilate* who sentenceth Christ ? From whom have you the *might and authority* to make *conclusions* and *articles*? Are you *his* lords? Then you are not children: have a care you prove not the eldest son in the house, who striveth about the inheritance, and about the power and *authority*, and yet continueth to be a proud angry murmurer against the Father. Dear children, it availeth nothing to go such a way: Christ said to his disciples, when he drave the devil out of the lunatic that was possessed, which the disciples could not do in their own reason, *This kind goeth not out but by fasting and prayer.*

30. Dear brethren, you will not [be able to] drive the devil out of *us*, if you have not Christ with you; your art and conclusions of reason will do nothing else but cause people to go out from God into their own self-will: *We must fast and pray, that we fall not into temptation, and into*

the nets and snares of the devil in our reason: for the devil always holdeth his net before reason, and he that falleth into it, *supposeth* he is caught in *Christ's fishing net*: but he is taken in Anti-christ's net: Reason comprehendeth nothing of the kingdom of God but the husk ; the virtue and power of it remaineth hidden to reason, unless it be born in God, and then reason goeth forth as a burning fire *in the spirit of God*; but the spirit letteth it not fly aloft, but boweth it to the earth [in *humility*], for he knoweth the warrior [Satan] that fighteth against reason.

31. A watchful life is requisite, which is chastened and not overflown with the fleshly *voluptuous* spirit of this world, and not a life always drunken and full: for as soon as the soul is inflamed with the vigour and *power* of the earthly spirit, then God's spirit passeth into its own Principle; and the soul is *captivated* by the spirit of this world, and the devil gaineth an access to it ; and then its former wit and understanding (known in God) is changed into outward reason, and then man supposeth still that *it is God's spirit*.

32. O no friend! *the constellation* [of the stars within us], which should rest in the spirit of Christ, *lusteth also to possess such a heart and soul*, where the spirit of God hath been sitting; for every creature longeth after the virtue and power of God: but the constellation, though it come into the temple of God, driveth on its own matters that lie in its power, it knoweth *nothing of divine wisdom*: it hath a wisdom, and constituteth the spirit of this world: indeed it hath great art and learning: for *the earthly and elementary Mysterium Magnum* lieth therein: but it hath *not the key* to the Principle of the liberty of God without and beyond nature; for it hath a beginning and end, and looketh no further; it maketh

and seeketh only a *hypocritical bestial* life.

33. Therefore let us not be proud [stout, surly] and secure, nor *rely* upon art and learning, much less upon the letter: for the spirit thereof is hidden to us, without the spirit of God: we *have* the will of God in the *Holy Scripture*: yet without the spirit of God we have but the husk and the dead word (except God's spirit first awaken the living word in us, that we may understand the letter and the written word); which is plain enough, in that the learned in arts are but learned in the letter, and *not* learned in God, otherwise they would not contend and wrangle about Christ's honour and doctrine, nor so dispute about the cup of Christ.

34. Though there were *a thousand* men learned in God, who are born in the spirit of Christ, and were together, and had each of them a special gift and knowledge in God, yet they would all be *but one* in the root of Christ, and would every one desire only the love of God in Christ: What disciple or scholar will exalt himself above his master? We are *one body* in Christ, why then should one member contend with the other about the food? When the desirous mouth feedeth, then all the members receive strength and virtue; every member hath its *own office* or work in opening the wonders of God: we do *not* all bring one and the same words, but one spirit in Christ, every one hath that which is his own imparted to him, what he shall open in God, that the great mysteries of God may be made manifest, and the wonders which have been foreseen from eternity in his wisdom might be revealed: *to which end* the soul *was created* of God.

35. I know, and the spirit sheweth it to me, that thou, *Antichristian sophister*, wilt object against me, that even among the Apostles there

hath been strife and contention about *the words* of Christ: It is true indeed, and it was Satan's masterpiece to sift Christ's disciples, and the disciples of those disciples, so soon as they became *secure*: for they were men as well as we, and one was stronger in spirit than another, according as they did search [or examine] themselves, and raise up themselves in God: *for they lived among evil men*, and many times must apply themselves to the world, and must give the weak milk to drink, at which others many times stumbled in their reason, and grew hot and *zealous*, and reproved one another for it; as may be seen about *Cornelius*, when *Peter* went in to the heathens, and the *other Apostles supposed* that the kingdom of God belonged only to *Israel*.

36. But you are to know, that the love of God is so humble [pliable], that when it hath kindled the soul itself, *itself is subject to the soul*; but no soul will enjoy that, but those that are humbled in the love of God, and constantly go forth from their desires, that the spirit of God may live in them, and that they may have an eye unto him: the soul is *permitted* to be zealous, but it doth *better* to live in meekness, in which it entereth into the Majesty [of God], and is a totally beloved child; what doth it avail me that I *pour out fire* upon my brother, and so *burn myself* therein? It is more blessed to continue under the cross in patience and in meekness, than to bring fire from heaven.

37. *Christ is come to seek and to save that which was lost*; not to awaken his anger against us, but that he might help us out of the jaws of the devil; and hath regenerated us in himself to be a living creature in God, and hath brought us quite through the fire of his Father's anger. He hath *broken the bands*, that we might follow him in love and meekness, as children should follow

their parents: Therefore he teacheth us faithfully what we should do, and how we should pray.

[Of the Lord's Prayer.]

38. The *prayer* which he hath taught us is an instruction and teaching of all whatsoever we should do and leave undone; and what we should ask and expect from God: and is always *rightly* to be understood according to *the Three Principles*, which we will here make a short introduction to, though it cannot be confined or concluded, for the spirit in the prayer comprehendeth in it *the whole eternity*, also nature and every thing; so that no tongue can sufficiently expound it. The more it is considered, the more is found in it. Yet we will venture upon it, and give the reader an introduction; not to tie or limit the spirit: for it *riseth up* in every one's soul, as virtue and power is given from the wonders of God. And so it is also with the Gospel, that is not *tied* to any exposition: The more any search into it, the more they find therein: for the spirit of God itself teacheth us *to pray aright*, and also presenteth us to God. For we know not what we should say; our *whole business* of praying and conversion consisteth only in the will and purpose that we give ourselves up into God; God *the Holy Ghost* himself maketh the springing and growing up through himself in God, he driveth forth the blossom of the new body of the soul, out from the divine centre forth through the soul, so that the fruit of eternal life springeth forth out of the *soul's body*, with many branches and fair fruit, and standeth as a glorious tree in the kingdom of God ; so that when we pray our soul eateth of many heavenly fruits, which are all grown out of the body of the soul as out of a *heavenly* soil or ground: and the soul eateth of them again in prayer, and they are its food on the table of God:

Thus it eateth *ex verbo Domini*, of the Word of the Lord; concerning which Christ saith; *Man liveth not by bread only, but by every word which proceedeth out of the mouth of God.*

39. *The Lord's Prayer* affordeth a very high and excellent understanding in the language of nature : for it expresseth *the eternal birth*, also all *the three Principles*, also the lamentable *Fall* of man, and sheweth him *the Regeneration* in Christ: it sheweth him what he should do, and how he should behave himself, that he may come again into the *divine union*; and sheweth him how kindly the spirit of God *meeteth* him.

40. But because it is hard to be understood we will set down a brief summary, contents and exposition; and commit the further work of the Highest tongue *to the spirit of God in every soul*; and it may well be handled at large in a treatise by itself, if the Lord give us leave.

[Here followeth a summary *exposition* of the LORD'S Prayer, how it is to be understood in the *language of nature* from *syllable* to *syllable*, as it is expressed in the words of the *High German tongue* [German language], which was the author's native language; but because the language of nature is not yet clearly understood by me, therefore I cannot transfer it to the English tongue : but must set it down in the syllables of the High German words, and interline *the English* under it. "Whosoever desireth to see more concerning the language of nature, let him read in the fifth chapter of this Book, verse the 85th, upon the word *Schuff*, and elsewhere in his other writings [Aurora; Epistles; *Mysterium Magnum*; etc.]]

[The Entrance.]

Unser Vater im Himmel.

(Our Father which art in Heaven)

41. When we say, *Unser Vater im Himmel*, then the soul raiseth up itself in all the Three Principles, and giveth itself up into that out of which it is created; which we understand, in the language of nature, very exactly and accurately. For *Un-* is God's eternal will to nature, *-ser* comprehendeth in it the first four forms of nature; wherein the first Principle consists.

42. *Vater* giveth the two distinctions of the two Principles; for *va-* is the matrix upon the cross, *-ter* is Mercury in the centre of nature; and they are the two mothers in the eternal will, out of which all things are come to be; the one severeth itself into fire, and the other into the light of meekness, and into water: for *va-* is the mother of the light, which affordeth substantiality, and *-ter* is the mother of the fire's tincture, which affordeth the great and strong life: and *Vater* is both of them.

43. When we say *im*, we understand the innermost, *viz.* the heart, from which the spirit goeth forth: for the syllable *im* goeth forth from the heart, and soundeth through the lips, and the lips keep the heart in the innermost unawakened.

44. When we say *Him-*, we understand the creation of the soul. The syllable *-mel* is the angelical soul itself, which the heart on the cross in the centre between the two mothers hath comprehended; and with the word *Him-*, framed it into a creature, *viz.* into *-mel*: for *Him-* is the habitation of *-mel*: therefore the soul is created in heaven, that is, in the loving matrix [or mother].

The First Petition.

Dein Name werde geheiligt.

Thy Name be hallowed [sanctified.]

45. When we say *Dein*, we understand how the poor soul swimmeth in the water of this world; and how it casteth itself with its will into the Principle of God: it goeth with the syllable *Dein* into the voice of God.

46. In the syllable *Na-* it inclineth inwards, and in the syllable *-me* it comprehendeth the heavenly substantiality: and this is done in the will of the soul.

47. And when we say *wer-*, then the whole creature goeth along in the will: for *wer-* hath the whole centre, and with the syllable *-de*, it layeth itself down in obedience in the meekness, and will not kindle the *wer-* in the fire, as Lucifer had done.

48. And when we say *ge-*, then the soul goeth into the heavenly substantiality, as a quiet child without anger, and then *-hei-* is the powerful entering upon the cross, into the Number Three, where the soul's will presseth into the Majesty, into the light of God; with the syllable *-li-*, the soul's will hath comprehended the Holy Ghost. [In the syllable] *-get*, there the soul's will goeth forth with the Holy Ghost: for the brightness of the Majesty shineth in the will, and the Holy Ghost goeth along in the glance of the Majesty upon the chariot of the soul; for the will is the soul's wedding chariot, with which it rideth *in Ternarium Sanctum* into the Holy Ternary, wherein the Holy Ghost sitteth with the brightness of the Deity.

The Second Petition.

Dein Reich komme.
Thy Kingdom come.

49. *Dein*, there the poor soul giveth itself up again into the will of God, as God's child.

50. *Reich*, here the soul giveth itself into the virtue and power of the angelical world, and desireth to come out of the deep of the waters into the power of God.

51. *Komme*, in the syllable *Kom-*, it goeth into the virtue and power, and apprehendeth it : and with the syllable *-me*, it maketh the heaven be open, and goeth forth with the apprehended power into the kingdom, as a sprout: for the *-me* maketh the lips be open, and letteth the sprout of the will go forth, and lets it grow softly by degrees.

The Third Petition.

Dein Willen geschehe wie im Himmel also auch auf Erden.
Thy Will be done as in Heaven so also on Earth.

52. *Dein*, here the soul doth with its will, as in the first and second petition : it casteth itself into God's will.

53. *Wil-* is its desire to will the same with the Holy Ghost: *-len*, with this syllable it taketh in the spirit with the will into the centre, as into the heart, and willeth that its will in the Holy Ghost should flow up in the heart.

54. *Ge-*, with this syllable it goeth into the will: *-sche-*, with this syllable it worketh the

work of God: for there it doth what the counsel of the Father is, what the Heart of God wills : as the soul of Christ suffered itself to be hanged on the cross, and as we in misery bow down under the cross : *-he*, in this syllable it taketh patiently what God worketh; it boweth itself as a child.

55. *Wie*, there it goeth again into the voice of the high Majesty. *Im*, is the Heart of God, out of which the spirit goeth forth : in which will it would be. *Him-*, is again the creating of the creatures; *-mel*, is the soul, that is, it willet to act in the will of God, like the angels, who do that which God's will accepteth.

56. *Al-*, there it comprehendeth that will, and driveth it on, with the syllable *-so*, out of its centre into this world, into the outward Principle. *Auch*, there it affordeth all whatsoever it hath in itself out into the outward, out from itself into this world.

57. *Auf*, with this syllable it apprehendeth the same again, and desireth that its substance should not be dissipated : for it only letteth the will of the substance go forth through the closed lips to the teeth, and desireth that the form of the will should remain as a figured substance eternally.

58. *Er-*, with this syllable it bringeth its substance into the spirit of this world upon the earth, and there the will shall work wonders, as in the kingdom of the angels in the power of God : the will must manifest the hidden secrets of God : *-den*, with this syllable it sheweth that they must not be done in the fire of the anger, in which the devil dwelleth : for this syllable doth not break up the centre : they should be done in meek love, and yet be taken out of the *Er-*. The soul shall mightily rule in all hidden secrets: but it must

not let in the devil.

59. Here our want is very much, the heavy Fall presseth us hard. O, there is very much herein hidden, which would be too long to describe. For the will of God should be done, and not the will of the flesh, and of the devil. And therefore it is that we are so doubtful in prayer, because the poor soul runneth on in the will of the flesh, and of the devil. If it did live in innocence we should have this skill perfect, and there would be no doubting in our prayers, but an acting and accomplishment of them : [This the Apostles of Christ wanted, when they asked why they could not cast out the dumb devil]. We do really swim here in misery, which the spirit of the wonders sheweth us.

The Fourth Petition.

Gib uns unser täglich Brot heute.

Give us our daily Bread today.

60. *Gib*, there the will sticketh in the heart, and presseth outwards, and the mouth catcheth it ; that is, the soul would be fed: what the word giveth forth, that the soul taketh; for that belongeth to it, it will have that.

61. *Uns*, with this syllable the soul desireth food for all its [fellow] members, *viz.* for all souls, as if they were but one tree with many branches, whereof every branch must have sap and virtue from the stock: and so it desireth to have this in common, out of the virtue of God, for the life of all souls : for it attracteth that with all its desire to it, and in all [others], as a loving brother; it willeth to have it in common, and not alone to itself in covetousness, as the devil did.

62. *Un-*, with this syllable the will of the soul

goeth into the eternal wisdom, wherein, before the creation in the seed, it was discerned, in the eternal will: *-ser*, with this syllable it taketh the original of nature in the will, where one form in the original generateth, filleth, and preserveth the other: and that is the band of the soul, whereby it eternally liveth and subsisteth : and that the will of the soul desireth, else it would be dissolved. For a spirit desireth no more than to retain its band, and to fill it with virtue, that it may flow forth.

63. And here lieth *the key of the greatest hidden secret of the Being of all Beings*. Beloved doctors, if you were learned you would seek here; and if you understand nothing here, nor will to understand, then you are not learned, but are only tellers of stories, which the simple, if he did use himself to it, would perform as well as you: This is the true *doctorship in the Holy Ghost*: the outward [in the learning of the school of reason] is but a foppery, and puffeth up into a high mind.

64. *Täg-*, with this syllable the heavenly number is understood, as wherein the spirit on the cross in the holy matrix comprehendeth the genetrix in the multiplication, where the will of the spirit recreateth, confirmeth, and strengtheneth itself: *-lich*, in this syllable the soul's will quickeneth itself in the light and virtue of the Majesty of God ; and strengtheneth the soul with the heavenly number, which springeth up out of the Majesty infinitely : and herein the soul is acknowledged for an angel, and liveth in the hand of God.

65. *Brot*, here the corporeal substance springeth up, and our misery: for *Brot* [bread] is generated out of the centre of nature, although the last letter in the syllable *Brot* expresseth that it is paradisaical bread : for the cross in its character [T] in the language of nature, carrieth the severe name of God [GOTTES]; which, if men will rightly

expound it, and understand it according to the language of nature, may be understood powerfully, and in its highest depth, in the word *Tetragrammaton* [*Jehovah*]; for that word comprehendeth all the Three Principles; and in the word *Adonai*, God is understood as in one Principle, *viz.* in the angelical world; which may be expounded in a treatise by itself. We set down this, that this syllable might be considered of; for *Brot* [bread] is the food of the body; and is to be understood concerning the fierce wrath, that it hath mixed itself in it, and signifieth the house of lamentation and mourning : But since we must have this food, therefore the soul reacheth after it for the maintenance of its *bestial* body.

66. *Heu-*, this syllable signifieth the eternal bread of the soul, the new body, *viz.* the heavenly substantiality : for the will goeth forth out of the bread into the *Heu*, that is, the eternal substantiality, *viz.* the bread of God, Christ's flesh; *-te*, this syllable confirmeth that it affordeth and frameth the severe name [*Gottes*] of God; for the soul desireth a twofold bread, one for the belly, and the other for its holy heavenly body.

The Fifth Petition.

Und verlasse uns unser Schuld, als wir verlassen unser Schuldigern.
And forgive us our Debts [trespasses], as we forgive our Debtors.

67. *Und*, this syllable is that wherein the will of the soul awakeneth the love of God; for the will sticketh fast in the word *und*, as in the meekness; it satiateth the *ver-*, *viz.* the anger, and springeth with the *und* [or meekness] up, as a budding, growing substance [vegetable], like a blossom out of the *ver-*, and yet they remain one in another: for *ver-* is the centre of the life, it hath the fire of the wrath, and the *und* belongeth to the second

Principle: *-lasse* or *-lass* is the cleansing of that which is generated out of the *ver-*, of which *Isaiah* saith; *Were your sins red as blood, if you turn, they shall be as wool, white as snow.* In the syllable *-lasse*, is the bath or laver, wherein the *ver-* must be washed, or else it cannot subsist in the kingdom of God.

68. *Uns* is the union again, where the will of the soul, *viz.* the communion or fraternity, that is all souls, in one will, desire to be washed.

69. *Un-*, there the will yieldeth itself into the love of God, and washeth [cleanseth] the evil child, *-ser*; and thereby confesseth all evil and wickedness [for all in common], as if they were but one only soul.

70. *Schuld*, this is the true catalogue or register, which the anger hath brought into the soul, which catalogue the will desireth to cast away altogether: But the mouth catcheth the syllable again as a flash, to signify that our works shall stand eternally to the wonders of God; and we need only wash them, that they might not be comprised in the fierce wrath of God, and inflamed; else they belong to the abyss, to the dark Principle.

71. *Als*, in this syllable the will of the soul compriseth together all whatsoever is called soul, and speaketh of many, as if they were but one.

72. *Wir*, in this syllable the will complaineth against the anguish of the source of disquietness in the soul, where one soul often hurteth another, and therefore the will compriseth together the *turba* of all souls, and saith [as followeth]:

73. *Ver-*, that is, the will [of the soul] desireth that the fierce wrath of all souls might be thrust downward upon a heap into the abyss: *-las-*,

that is, to let it go, and not know it more in the fierceness of the anger: for the syllable *-sen* retaineth the form of the wonder: but it must be washed in the *Lassen* [or letting it go], for *Lassen* is the laver or bath [to wash it in].

74. *Un-*, this syllable yet again presseth into the love of God, and desireth to bring the washed souls into the love: *-ser*, this syllable, in the presence of God, sheweth the evil child, which is now washed in the love, and there putteth it among the wonders of God, for it setteth forth whatsoever is come to be a wonder in the tincture of the fire in the soul.

75. *Schul-*, this syllable sheweth the unprofitable [or vain] works, which one soul hath wrought towards another out of the tincture of the fire [fierce wrathful life], and is a setting forth of the evil, which the soul in the will itself hath washed and cleansed again: *-di-*, this syllable putteth the union again into the Majesty, and into the Holy Ghost, where there is no contrary will any more: *-gern*, is the evil child, which now standeth before God, to God's deeds of wonder; from whence the will took its fall, and desireth that the Holy Ghost will take it in as a wonder into the Majesty.

The Sixth Petition.

Und führe uns nicht in Versuchung.
And lead us not into Temptation.

76. *Und* is once more an injection into the loving meekness of God, where the will of the soul in the Majesty humbleth itself before the Number Three [or Trinity].

77. *Füh-*, there the will goeth along with the Holy Ghost: *-re*, there the will would not go

through the fierce wrath; for it is afraid of the prison of the fierce wrath ; for the will should always be stedfastly inclined into God, that it may pass through the fire without molestation, and also through the outward Principle, viz. through this world, and yet should not catch at, or offer to lust after, any thing : but seeing the soul knoweth that it stood not out in the first temptation, when it was brought into the spirit of this world, when the *Verbum Fiat* breathed it into the image, therefore it flieth now to the Holy Ghost, entreating that he would not enter with its will into the temptation, proba, or trial, for it trusteth not in itself that it shall stand stedfastly against the devil; when he shall sift it : as *Christ* said to *Peter*, *The devil hath desired to sift thee; but I have prayed for thee that thy faith fail not:* that is, I have enclosed thee in the Word, and have not given the devil any leave, but I have in my prayer brought thee into the will of God, that thou shouldst be preserved by the Holy Ghost; else thou shouldst have been sifted by the devil, through the anger, and through the spirit of this world.

78. *Uns*, this syllable once again compriseth the brotherly union, as in one will in the Majesty, and flieth into the spirit.

79. *Nicht*, in this syllable the will rendeth itself quite out from the root of the anger, and retaineth a peculiar government without the anger, and then the soul burneth forth from the fire, and is the true life without the fire, in the light flaming tincture in air, and virtue or power.

80. *In*, there it standeth as a sound and substance of its own, as if it were the centre itself: *ver-*, there it must, with the will, go through the fierce wrath, and mitigate or satiate it, and must cool it, that it might not enflame its meek life: *-such-*, with this syllable it presseth through the fierce

wrath with its love-tincture, *viz.* through the centre of nature, and quencheth the fierce wrath after a divine manner, and driveth the subtlety of the devil out of the fire-source out of the original, where otherwise he would have an access into the soul: *ung*, there the soul taketh the virtue out of the seven forms of its nature with it, as a spirit, and setteth itself mightily over the centre, and ruleth over it as a king over his kingdom; for now it hath overcome [or cooled] the centre with its love, and will now let in the tempter no more.

The Seventh Petition.

Sondern erlöse uns vom Übel.
But deliver us from Evil.

Son-, in this syllable it [the soul] appeareth in the Majesty with its virtue, power and brightness over the centre of the heart, and hath a principle of its own in the Majesty: *-dern*, there it commandeth the fierce wrath in the centre, and ruleth over it, and tameth it with its will (as may be seen by *Moses*, when the fierce wrath said; *Let me alone, that I may consume Israel*).

82. *Er-*, there it bringeth a blossom and sprout out of the centre, and openeth the wonders of God; for it here goeth about with the centre, as it will, for it hath overcome : *-lö-*, that is, the sprout, which groweth out of the fierce wrath out of nature, and is now lovely, good, and useful in the kingdom of God: *-se*, there it continueth to be fruit upon God's table, free from the anger.

83. *Uns*, there it once again taketh the union of all souls with it, and layeth it open there, that it was a root in the kingdom of God before its creation, and hath now brought forth many, that is, it is a tree, and hath put forth many branches,

and presenteth them there as in a tree.

84. *Vom*, that is the great wonder that God hath made of one two, and yet it remaineth but one: It sheweth this; for you see that the root in the earth is another thing than the stalk which groweth out of the root; so you must understand it also concerning the true holy soul; that groweth as a stalk out of the root, out of the centre of nature, and is another thing than the centre; and yet the centre generateth it, and it moveth in full omnipotence over the centre, and ruleth over it as God ruleth over nature; and yet there *the name of the Number Three* in the eternal nature *ariseth*: And as God is free from nature, and yet nature is of his essence or substance, and not separated from God, so *is the soul* also; it is free from nature, and is a lord of nature, for it is one spirit with God, and yet blossometh or sprouteth out of nature. Indeed God is *not wholly* to be likened to the soul; for God's eternal will is a cause and beginning of nature, but [the soul is to be likened] to the Majesty of God, whose brightness ariseth out of the sharpness of the eternal nature, and yet ariseth before nature, like the flash of the eternal liberty, from whence nature, in its sharp generating, receiveth the lustre, and elevateth it in the fire, to a triumphant high light: *for which cause sake*, the eternal liberty without nature longeth after nature, because it desireth to be manifested in wonders, and will have majesty in glory and power.

85. For, if there were no nature, *there would be no glory, nor power, much less Majesty; also there would be no spirit*, but only a stillness without substance [essence or being]: But thus in nature there appeareth power and virtue, might, glory, Majesty, Number Three [Trinity], and Being [essence or substance], and are the manifestation

of the eternal Being. Now, since the soul, as a spirit, is discovered and taken out of this Being, it hath therefore *two forms*, one is nature, and the other is the divine blossom, or the sprout out of nature, which is above nature, and is a spirit in itself, as God is a spirit in himself, as you may see this by the fire: The fire is the nature, and the flame with the air [or vapour] which goeth forth out of the fire, is a spirit with all the power of the fire's nature, and yet is above the fire's nature, for the fire's nature cannot comprehend it [or rule it]; and so also the *fire's nature* could not subsist, if the spirit of the air did not blow up the fire again.

86. Thus the fire generateth the spirit with the lustre, and longeth earnestly again after the spirit, and attracteth it continually into itself, and yet retaineth it not; for it is the life of the fire, and the glance or lustre is out of the sharpness of the fire, yet there is *no feeling* in the glance or lustre, and yet the glance hath the virtue or power, and not the fire; for, from the virtue of the lustre there springeth up and groweth a sprout, and not from the fire, as you may perceive by the [sunshine or] lustre of the sun.

87. Now, seeing the poor soul, in the heavy fall of *Adam*, was captivated by *two fires*, viz. by that fire through which the spirit of this world hath comprised it in itself, under which lieth the fire of the original; therefore it would be again free with its spirit-life, in which it is an angel, and the image of God, and goeth with its will *vom* [from], that is, as a sprout out from nature, and also out from the spirit of this world, out of the wonders of God, forth from them ; and standeth rightly quite *vom*, [from], that is, it hath now the virtue of nature and Mercury, in the virtue and power of the Majesty, which is another Principle, and yet hath also the severe

fiery [Principle], but *not manifested*; for the holy Principle in the Majesty changeth the fierce wrath into love.

88. And if the severe Principle should be awakened again, it would be fire, and the first four forms of nature would flow forth; and *therefore God is become man*, that the love-spirit [might] have a body.

89. Therefore it flieth, (if it be yet unregenerated, and so sticketh only in the earthly body) and saith, *Erlöse uns vom Übel*, [deliver us from evil]: It desireth to be released from the anger; for *ü-*, and *-bel*, are two wills in one substance: *ü-* is the fire-child, and *-bel* hath also two Principles; for the first letter *-b-* hath the outward dominion, and the other two, viz. *-e-* and *-l*, that is, *-el*, hath the angel, the will to be delivered from both, [viz. from the child of the fire, and the spirit of the outward world], not presently separated, (for it is the counsel of God that they dwell in one another); but the angel's will would be free from the falsehood; it would rule over the *Übel* or evil: He desireth to be in the will of God, and the *Übel* or evil shall stand, the one [part] (according to the spirit of this world) to the wonders of God, and the other [part] (according to the source of the fierce wrath) to the wonders of the anger of God.

90. For both the mothers are stirring, and desire to open their wonders; yet the will of the soul would not go into the anger; for *it knoweth the devil*, that he is haughty, and flying aloft over the love and meekness of God, at which the soul is amazed; so also it would *not willingly* work in the spirit of this world, for that hideth also God's light from it, and therefore it goeth forth with its will from them

both, and *would be free* in its will: The spirit of this world may awaken its wonders in the flesh, but it casteth its will into God's spirit, he shall govern it ; and he will not let the *Übel* [or evil] enter into its will: It desireth [with its will] to be dead in [or to] this world, that it may live in the Holy Ghost; so also it will not awaken the abyss, and therefore it hideth or sheltereth itself under the cross, and letteth the roaring devil pass by; also it letteth the spirit of this world, viz. *the fleshly life*, pass by, it doth as if it were dead: It suffereth, yet not in God, but in the *Übel* [or evil], which the soul of *Adam* hath left it as an inheritance; it holdeth not that *Übel* [or evil] for its own, but for the wonders of God.

91. Therefore it remaineth patient, as a sufferer (and yet also not a sufferer), under the cross of patience, till Christ shall settle it again upon the cross, in the *rainbow*, [in the eternal substantiality, or in the eternal covenant]: For he sitteth on the rainbow, and his body, his substance, is the fullness of heaven [or the heaven is full of his substance].

92. The *three colours in the rainbow* are the Three Principles, *the fourth [colour]* is his body in *Ternario Sancto*; [or in the inward heavenly working power in the angelical world, in the eternal substantiality, wherein the divine Trinity worketh].

93. O how great are the wonders! he that comprehendeth them hath great joy thereon, there can nothing be named that is like these hidden secret mysteries, no tongue can express them: For what is better than to have God for his spouse, *to be in God with one's will*; and after this [life] time to be wholly in substance a heavenly body and a clarified or

glorified soul?

94. *O great depth*, why art thou so hidden to men ? It cometh from hence: because they love the devil, and the haughty proud fierceness, more than thee; and therefore they are not able thus with fierceness to enter into thee. O mercy of God! bring again the tree which thou hast planted: Why should thy wrath boast that it hath borne more fruit upon thy tree than thy love ? Build again the *ruined city, Jerusalem*, that thy kingdom may come, and thy will be done. Who will give thee thanks in hell ? Draw us yet in with thy spirit, into thy praise [or temple, where they sing of thy praise]. How long shall hell drop with fatness? Behold! it hath opened its jaws, and would devour us all: Come yet, and build the city of thy court, that we may dwell near thee, that thy wonders may leap for joy, when thy love-spirit judgeth : Tarry not, O Lord, for thy tree is become old for sorrow; [that is, the number of virtuous people is small]: Bring yet forth the new green branches, which against the devil's will spring up through his kingdom : Let the day break forth : Wherefore shall the night of the anger keep back the *lily-twig* ? O Lord, thy tree groweth through the whole world; therefore awaken us, O Lord, that we may eat of its fruit.

Of the *Amen*.

So be it.

And Close [of the Prayer in the Language of Nature].

95. A- is the first letter, and presseth forth out of the heart, and hath no nature [or fierceness in the pronunciation]; but we clearly understand herein, the seeking, longing, or attracting of the eternal will without nature, wherein nature is generated, which hath been from eternity. For the will desireth the heart, and the heart desireth

the will, *they are Father and Son*; and the virtue, which goeth forth from them, *is the spirit of the eternal life*, of which we formerly made mention. [in this book.]

96. Now, as the A- is generated out of the heart, *viz.* out of the eternal will, and thrust forth out of the will, so out of A- afterwards cometh the *whole alphabet with four and twenty numbers* [letters]; for the A- beginneth to number, and compriseth the whole number in the [syllable] *-men*: These are the wonders and works of God, which appear in the spirit above nature, *viz.* in the brightness of the Majesty; which you may understand thus : We are with our soul in a strange inn, *viz.* in the spirit of this world, which holdeth it captive, and so it *could not come into God*, if God were not become man, who hath brought our soul *into the Word*, as into the living power of God, in himself; but now we are branches on that tree, and must attract the sap of the tree into us, if we would spring from the tree; else, if we only imagine [and reach] after the air and sun, then our branch withereth: Our will must be put or grafted into the tree, and *that is* [the ground of true] prayer.

97. When we pray, then the will goeth into the tree, and attracteth the sap of the tree into the hungry, thirsty and dry soul; and then there groweth out of that sap a body, and then saith the soul with great joy, *-men*, that is, it is mine; that is to say, yes, it is done, take what thy will desireth: This is faith, and not [the knowledge or] the history which *Babel* makes a stir about; for prayer hath *two things* in it; one is the earnest will, which presseth forth out of the miserable smoky house of the heart, out of the soul in great humility, and giveth itself up into the Heart of God, which became man, as into the tree of life.

98. And that is called *Glau-* [Glauben], and then the will eateth of the divine power, and that [is the other, and] is called *-ben*, for the spirit of the soul apprehendeth it, and holdeth it with the tongue to the teeth; (understand it according to the language of nature); and lets the Holy Ghost go forth out of the virtue and power which the will introduceth into the soul, out of the virtue and power which the soul hath apprehended; even as it mightily goeth forth, out of the heart through the apprehended virtue and power, through the teeth; for in the virtue and power of God nothing consumeth: The more the will apprehendeth, and the soul eateth, the more is the virtue and power, and the mightier and more joyful is the body of God, that is, *the body of Christ*; not that it is greater at one time than at another: No, for it is always greater than all; only the virtue and power in the great wonders of joy climb up out of eternity into eternity [or from eternity to eternity].

99. Understand us accurately, according to its precious depth, thus; When we pray, we do *not only speak* before God; indeed the will boweth itself before God; *but it entereth into God*, and there is filled with the power and virtue of God, and bringeth that into the soul: The soul eateth at the table of God, and that is it of which Christ said, *Man liveth by every word of God*.

100. *The Lord's Prayer* is God's Word, and hath *seven petitions*, and an *entrance* [introduction] and *Amen*, or conclusion, which together are *nine* in number, and the *tenth* is God himself: With the entrance of the Lord's Prayer the will of the soul entereth into the Father; and with the seven petitions it receiveth whatsoever is the Father's, for thereby it becometh an angel again; for in the seven petitions it attaineth the heavenly and divine centre of

nature; and in the *Amen* it compriseth all together and dwelleth therein; for it is the body of the soul, it is the flesh of Christ, the body of God ; that is the ninth number *in Ternario Sancto*; herein is the tincture, heavenly and divine; and the tenth number holdeth the cross, into which no creature can go: the will of the soul only goeth thereinto: The will of the soul is as subtle as the spirit of God, and God's spirit rideth also in the will of the soul; it is his chariot which he loveth to have.

101. Understand us thus: *The mere Deity is Spirit*, and as thin as a will; but it is become man, and the thin spirit of God dwelleth in the humanity, so that our souls may well come to God; and so when the soul thus eateth of the body of God, then it *getteth also* the body of God on to it, and is the child of God : God in Christ is the tree; and our souls, in its holy body, are the boughs and branches thereof.

102. Let us be revealed to you, O worthy Christianity, [*from the east to the west*], from the rising to the setting: The time is near wherein the Bridegroom will fetch home his Bride : Be not blind, but see : *Buy you oil, O you foolish virgins* : Go forth from the whoredom of covetousness, and of pride, or else you will not taste of this [Wedding-]Supper: Whosoever shall not have the body of God on the soul shall not be guests, neither can they enter into the kingdom of God.

103. And so now, when we speak of the conclusion of the Lord's Prayer, we find that he [God] is the tenth number; for it is said, *Dein ist das Reich, und die Krafft, und die Herrligkeit in Ewigheit*: Thine is the Kingdom, and the Power, and the Glory in Eternity. That is, God himself in his Number Three [or *Trinity*]; for, understand it rightly, thus: The kingdom is *the Father's*, he

is it all; and the virtue or power is *the Son's* who is also all in the kingdom; and *the Holy Ghost* is the glory, for he possesseth all in the kingdom, and is the life in the kingdom.

104. And *this Trinity* is of the eternal liberty, and remaineth eternally to be the liberty. *There is one God, one Will, one Spirit, one Lord, which together is called Wonder, Counsel, Power, and is become Man; who is called the Prince of Peace, Saviour, and Conqueror; and it is done to the end, that his dominion may be great, and that peace may have no end, saith Isaiah the prophet of God.*