

THE THIRD CHAPTER

1. AND now if we will dive into the blessed birth of love, and search how it is generated, and where it hath its original, we must search the centre inwardly, and set the sixth form of nature before us, viz. Mercury, wherein the sound [sound or noise] is generated: and so we shall find (in the generating of the love), the tune, sound and song, as also the five senses, seeing, hearing, smelling, tasting and feeling; wherein the life is understood; as also pain and torment, joy and love; desire to good, and desire to evil; though in itself in nature nothing is to be rejected [or is in vain], both must be, else God would not be manifested, and all would be as a still nothing : and the whole Being is together in the eternal God; none hath made or generated any thing for him : he alone, in his eternal will (which is himself) maketh the genetrix [womb of nature]; he only is the eternal beginning, and comprised the centre to the genetrix, which maketh the eternal mother of the genetrix of the essence of all essences.

2. For God hath no beginning, and there is nothing sooner than he [or before him], but his Word hath an unsearchable [groundless] beginning in him, and an eternal unsearchable end: which yet is not called end rightly, but Person, viz. the Heart of the Father: for it is generated in the eternal centre, not as a form of the centre (which belongeth to the centre) but as a sprout of another centre out of the first eternal [centre].

3. Therefore he is the Son of the First; and is rightly the flame of love, and the glance of the Father in the eternal will, and the second mother [or matrix] of the genetrix, viz. the angelical world out of himself, is a Principle, which is called the Mercy of God: out of which centre goeth forth the virgin of the eternal wisdom of God, by which God hath created this world, viz. the third Principle (with all creatures and things)

out of the first [Principle].

4. And we would have the Reader faithfully warned, that he should not seek our meaning in the wisdom of this world; but in the light of the eternal nature, whither we would have him directed also, (viz. into the new Regeneration in the life of Christ) else we are but dumb to him, and not to be understood: and without that [New Birth] he should leave these writings uncensured; or else he eateth the food of the first centre; and his scorn will gnaw him in the centre of his own life.

5. We will readily vouchsafe him the light; and for that end this hand hath set down the deep Mysteries, not for any advantage that can be expected, but for the lillies [children of wisdom] sake, and for the sake of the angelical world.

6. Here mark exactly: you will see that which you have not seen since the heavy fall of Adam: and thereby consider what it signifieth, and what appeareth with it; and tread not in the footsteps of the proud Pharisees, who crucified Christ, and remained blind in the day-light, or else the same will happen unto you.

7. And look not upon the hand of this pen, it can do nothing; but upon the centre [ground or foundation], out of which the light shineth ; it shineth not only out of this hand, but in the whole world, as an opened seal in the eternal centre : every one may apprehend it, it is not only without him, but in him: and there is no more to be said, but to fly open, and spring with Jesus Christ, and put forth a flower out of this world into the angelical world : of which we will here speak, and shew you the eternal Being.

3. We have shewed you above, the birth of the four forms of the eternal nature, and thereby have signified how they are generated out of the eternal unchangeable will of the liberty of God: where we

have declared to you also how the eternal liberty without nature is a still light habitation, yet without glance [or lustre]; also how the eternal light of liberty is sharpened in the sour hard fierceness, so that it appeareth as a flash of fire, where then it dissipateth the darkness, and taketh away the power of the fierceness, and so getteth a consuming glance, or fiery splendour, by reason of the terrible sharpness; where then the sour matrix becometh an anxious genetrix: and being feeble (by the flash taking away its power), it becometh essential: and the flash catcheth hold of its essential form in the anguish (that is, the brimstone-spirit) which is the body of the flash, out of which it burneth and shineth.

9. And then [we have shewn also] how the wheel of the essences, with the flash of the sour overcoming, is upheld: and how the centre is like that of a cross-wheel [wheel with four spokes across], and how all standeth in the founding of the essences, like a sprout: where then the wheel driveth only upwards: and therefore it is that the source of the fire flieth upwards, for all the forms of nature fly after the fire; and the fire flieth from them; for it willeth to be free, being it is originally proceeded out of the eternal liberty, but yet it cannot [be free], because nature withholdeth it by the sharpness which subsisteth in nature.

10. And then also we have shewn you, how the crack of the fire killeth the fierce property of the sour matrix, whereby it is overcome, and falleth back; from whence cometh weight in nature, and matter of every thing. And then, how the flash in the overcoming twinleth [or loseth its strength] where then (in the meekness) it is so terrified, that it loseth its fiery property, and becometh clear or bright, which is the shining of its light, where the glance taketh its original. And how the eternal still liberty taketh the glance as its own; and how the first will is herein satisfied (according to its desire) with that which it would

have in the original in its desire.

11. And so when the first desire (together with the generated essences) is filled with the glance of the light, then all the essences (which have laid hold on the light) stand in the first desiring will, and the will thereby becometh triumphant, and full of joy, that the child of light is generated in it: And here the second centre flieth open in the joy, where the love is the fire of the centre; and the love-desire of the first will attracteth the joy, and the light shineth out of the joy: And so this precious holy birth remaineth upon the cross-wheel, where the wheel of the essences moveth in the cross; and the joy (viz. the source of the fire) flieth upward, and the centre retaineth it.

12. And so there the new-born will goeth forth with power and wonders; and establisheth the first will of the liberty of the Father, with the centre of the love-birth of the Son : for this birth is the Word of the Heart of the Father, which he speaketh out of his essences [flowing essential powers or faculties]: and that which goeth forth out of the love, is the Holy Spirit of the Word, which formeth the essences; and this is together the Ternary in one essence [or Trinity in Unity].

13. And so now, when the centre in the Word flieth open in the virtue of the light out of the love, then one form embraceth the other with very friendly desire: for the first will is desiring, and maketh the centre; as is declared before concerning the wrath, so also it is here with the love; and instead of the striving contrary will, there is nothing herein but an embracing and acceptable relish: For when the wheel of the essences is sounding, the sixth form is generated.

14. For the sourness retaineth its fierce might well enough in the sharpness of the love; but indeed it is very soft; and in the sixth form maketh voices, tunes and sounds, so that in the

sounding, the essences hear one another: and with the essences of the wheel in the assimilation [infection or mixture] they taste one another: and in the desirous love they smell one another: and with the breaking through of the source, they feel one another: and in the light, they see one another: and so there is a living form of the spirit, which goeth forth as a life, in all forms, and it [the spirit] is the stirring of the voices in the essences, which make the senses [thoughts or constellations], or stars.

15. Thus the true insuperable love - desire springeth up in the first will, which is called Father; for in the centre of the Son, out of the Fathers sharpness, the glance is generated, which is a very friendly desire, to turn the wrath of the Father into love: For when the essences of the Father taste the meekness in the light [or love], then they are all stirred, and it is a mere lovely desire, pleasing relish, and friendly well doing; and the form Mercurius is indeed the Word : which in the dark centre is a poisonous woe and anguish; but in the virtue of the light it is the source of joy: and affordeth voices, tunes, and sounds, but not like the sound in the fire in the first centre.

16. Thus, my dear Mind that readest this, understand, and take our meaning rightly; and consider what we mean in this description. We mean, not two Gods, that are one against the other, but one only God in Ternary, or Trinity of subsistence, in his eternal birth, or geniture.

17. In the word Ternarius is rightly to be understood in the language of nature the divine birth in the six forms in nature, which art the six seals of God.

18. But when I say Ternarius Sanctus, then I have therein the number Three in seven forms, wherein the angelical world is comprehended, which standeth in the seventh birth. Not according to the

[pronunciation of] the Latin tongue, but according to the [pronunciation of] the language of nature from whence all things have taken their names which our philosophers, in the schools of the Third Principle of this world, do not understand; [but the theosophers of the school of Pentecost understand it well].

19. For when I speak of the wrath and of the anger of God, I mean not anything that is without God; neither do I mean thereby the pure Deity which is unchangeable, and in eternity is nothing else but good; and is not nature: but the Word is generated out of the nature of the Father, as another or second sprout, which is not comprehended in nature; and therefore it is even another Person, and yet is generated out of the first.

20. Understand, that the first will, which is without nature, is free from nature, but nature is generated in its desire: and now therefore the second will (which goeth forth out of the first, out of nature as a proper centre of its own) is also free from nature : for it dwelleth in the first will, which is called Father, in the light eternity, and it is the glance [or brightness], power, strength, and being of the light eternity; or else there would be therein no being, but a light still habitation, without being or operation.

21. But since it would be manifested, it must needs create a will which is desirous, and yet there was nothing to be desired but the powerful Word: and yet that was not in the still eternity either : and therefore the seven forms of the eternal nature must be generated; which are the seven seals of the Son of God, as the Apocalypse witnesseth, and thence from eternity the powerful Word is generated; which is the power and virtue, the heart, the life, and being of the still eternity.

22. And since it is generated out of the seven seals

or forms of nature, therefore it is the Maker and Creator of all things out of the being of nature : for there is nothing else that can overpower the nature, but only the effectual powerful Word in the light; that only can overcome the wrath. (He only hath the key that can open and break the seven seals of the wrathful nature of the Father, and open the Book of life of him that sitteth upon the eternal throne. Read Apocalypse 1, it is just so.) For as soon as the wrath twinkleth, that is a dissipating of the darkness, and taketh away the power of the fierce wrathful anguish, and is rightly called the mercy [the Barmhertzigkeit] of God.

23. For Barm is the light twinkling in the centre, out of the light eternity; where the glimpse captivateth the stern hard sour or harsh bitter anguish, and terrifieth it with the glimpse, and taketh away the power of the fierceness, and tumeth it into meekness: Hertz is the flash, that hath captivated the four forms, where the glimpse of the eternity is sharpened, and thence forward hath the four forms in it, which [glimpse] moveth upon the cross in the centre, and maketh another centre in itself: ig is the converting of the flash into the light of the glance or brightness, wherein the fifth and sixth forms are generated, viz. the love, and the joy, wherein the potency of the whole nature doth consist: and without these two forms, nature would be a wrathful, harsh, and cruel death: but the light maketh the love, and also the desire of the sixth form; wherein consisteth the life, with the understanding: Keit is the eternal entrance, and the ascending over the nature of the four forms; and an eternal inhabiting of the still eternity; and a satiating or fulfilling of the first will, which is called Father.

24. Thus the second birth is called the Son of God, the word of God, the power of God, the love of God, the life of God, the wonder of God : and is itself the essence that manifesteth every essence [or thing].

25. My beloved seeking Mind, I would willingly write it in thy heart if I could. Behold! all is but one only God. But you ask then, whence cometh evil? Therefore you have an information concerning that, in this high description: for you see in all creatures, evil, poison, and bitterness; as also love, and desire [or delight]: therefore consider now how nature is such an earnest [or eager] thing.

26. But as the Heart of God allayeth the fierceness of the Father in his nature, and maketh it kind and friendly; so also doth the light of the sun to all things in this world, which all have their original out of the eternal nature.

27. For if the fierceness were not generated in the eternal will, there would be no nature, also there would not, in the eternity, be generated any Heart and power of God, but it would be an eternal stillness: But since the eternity doth desire the life, it cannot be generated any other way: and being it is thus generated, it is therefore most beloved eternally: and therefore the earnest strong birth may not, and cannot, cease in all eternity, in respect of the life, which is the spirit of God.

28. Therefore behold thy self and all creatures, and consider thy self, consider also heaven and hell in the anger and wrath of God: and thou shalt find it thus, and no otherwise. Though indeed here we need an angelical tongue, and thou an angelical light in the mind, and then we should well understand one another; this world apprehendeth it not.

Concerning the seventh Form of the Eternal Nature.

The Revealed Gate of the Essence of all Essences.

29. My beloved Reader, if you would understand the high Mysteries, you need not first put an

academy upon your nose, nor use any [such] spectacles, nor read the books of many artists and scholars: for the high Mysteries are not to be sought after, searched out, and found, only in the high schools or universities : whatsoever reason seeketh in the art of this world, without the divine understanding, is vain and fictitious; it findeth nothing but this world, and not half of that either; it always goeth round about in seeking, and findeth in the end only pride and hypocrisy, in finding the wisdom of the world.

30. Seek you nothing else but the Word and Heart of God, (which is Incarnate, or become man) in the crib among the oxen in the stable, in the dark night: if you find it, you find Christ (viz. the Word, in the Father) together with the Father, Son, and Holy Ghost: moreover, the eternal nature, also the angelical world and paradise: and then you will find your reason (which hath so long led you reeling, as a drunken man) to be very blind. You need not break your mind with high thoughts, for with such high fancies and conceits you will not find the ground: do but only incline your mind and thoughts, with your whole reason, into the love and mercy [the Barmhertzigkeit] of God, so that you be born out of the Word and Heart of God in the centre of your life, so that his light shine in the light of your life, that you be one with him.

31. For Jesus Christ, the Son of God, the eternal Word in the Father (who is the glance, or brightness, and the power of the light eternity) must become man, and be born in you, if you will know God: otherwise you are in the dark stable, and go about groping and feeling, and look always for Christ, at the right hand of God, supposing that he is a great way off; you cast your mind aloft above the stars and seek God, as the sophisters teach you, who represent God as one afar off, in heaven.

32. But as the devil would (in his fiery source [or property]) fly up above the Heart of God, and yet remaineth still in the four forms in the eternal nature in the darkness, so it is also with blind reason, which sitteth in the dark, and seeketh God in the darkness.

33. If you would find him, seek him in his source or property, which is everywhere; all is full of God, and he shineth in the darkness; God is in your dark heart, though in another Principle; knock, and it shall be opened unto you ; the Holy Spirit of God is the key in the centre : go out from the desire of the flesh, in a true earnest repentance, and put all your will, reason, and thoughts into the mercy [the Barmhertzigkeit] of God; and so the Word of God (viz. his beloved Heart) will get a form in you: and then you stand before the crib where Jesus is born: and then incline yourself towards the Child, and offer him your heart, and Christ will be born in you.

34. And then you must first into Jordan : and the Holy Ghost will baptize you: and there the heaven standeth open to you, and the Holy Ghost hovereth over you : but you must into the wilderness, and be tempted of the devil (understand it rightly: the devil will make attempts upon you, and will often lead you into the wilderness of the world, and pass before thy soul into thy fleshly heart, and bar it up). And then great earnestness is required, to break asunder the centre of the devil: you shall many times not see Christ, the devil will deny him to you, [insinuating] that he is not become man in you: for you stand thus, as a light in the centre, begirt with darkness, and you are a sprout in the light of God, [sprung] out of the dark stern nature.

35. Therefore consider; look to it; and stand fast; as Christ did : Do not as Adam did, who suffered himself to be brought into lust, by the spirit of this world, and brought us into the fleshly

darkness.

36. You must, with Christ, be persecuted, scorned, and contemned, if you will move in the wonders of God: and if you continue in him, he continueth in you : and then you may seek what you will, you will find whatsoever you desire : else you seek in the Deity in vain ; and when you have brought things to the highest, you find only that which is in this world. Take this, that is set down, for a warning; and so you will seek, find and know, that which is hereafter written, concerning the seven seals of God and of the Lamb.

37. But because we may hardly be understood by the Reader (though very easily understood by those that are born of God) and our intention being no other than to shew the way to the blind : therefore we will shew you the Revelation of John (which is the Revelation of Jesus Christ) with the seven spirits, and seven seals of God : wherein the whole Deity (in the humanity) hath revealed itself; and together with the person of the wisdom, hath shewn the essence of the Number Three in Ternario Sancto : whereby the Deity is seen not only in Ternario, but also in the angelical world.

38. And those that be born of God, will here have their eyes rightly opened : therefore let none be wilfully blind: for the time cometh, and is already, wherein the seven seals are broken open, and the Book of him that sitteth upon the throne is opened, which the Lamb of the house of Israel hath broken open, wrhich was slain, and liveth eternally.

39. And although, hitherto, the Revelation hath continued sealed, and hath not been understood in the ground, by any man; yet none should conceive and think that such a thing hath been in the power of man; for it is the Revelation of God, and it hath seven seals, which were sealed up, till the anger of God was accomplished : and they are the seven spirits of God the Father, as is mentioned

before, concerning the forms of the birth of the eternal nature, which is God's.

40. And now this world, with all that belongs to it, as well as man, is created as an out-birth, out of the eternal nature; understand, out of the seven seals of the eternal nature: and God hath created this world for no other cause, but that he would, in his eternal wisdom, manifest the wonders, which are in the eternal nature; for they must come to essence, and appear in the light, to his joy, honour, and glory, not only in this time of secrecy [or hidden mysteriousness], but after this time also.

41. For this time [from the beginning of the world to the end] is as the soil [or ground], and is the seventh seal of the eternal nature, wherein the six seals, with their powers and wonders, disclose themselves, and pour forth their wrath: from whence were generated and found out, in this world, the natural wisdom, voices, thunders, and strife: wherein men have always sought the Heart of God, and yet found the wonders, out of which have arisen strife and compulsion [of conscience], where one seal hath been opened after another: but human reason hath not understood the powers of the seals.

42. For when, after the times of the Apostles, men departed from the true love and humility towards God, and sought after wisdom for their own ends, and made of the kingdom of Christ a kingdom of pomp, might, and the glory of this world; then the candlesticks withdrew from these men, that is, went (in the Father's nature) into the seven seals of God, and forsook the seven golden candlesticks, the seven seals of the Heart of God, which are the seven seals of the Lamb, which shine bright out of the Father's nature; for they [the seven seals] were in the hand of the Son of God, who was become man: as may be discerned by the Image in the Revelation, that the man Jesus Christ hath seven stars in his hand, and standeth between the seven

golden candlesticks.

43. The seven stars are the seven spirits of God the Father, which are hidden seals; as I have shewn you before, how one form is continually generated from another; and that one form would not be without the other; and yet one seal openeth itself after another, and they have the seven thunders, whose speech is sealed up, for they are in the centre of the spirit, but the seven seals are in the essence [or in the centre of the corporeity]: for they are manifested through the humanity of Christ, therefore the spirit of God demonstrated them in the form of seven golden candlesticks, and they give light in the Father out of the centre of the Son.

44. For you see, that there is a Glassy Sea before the throne of the Ancient [of Days], who is God the Father, and the sea is the seventh seal, but opened and not sealed; for therein standeth the angelical world: but the six seals are the birth of the eternal nature, which are generated in the first will of the Father, out of which the Heart or Word of God is from eternity continually generated, as a peculiar centre of its own, in the centre of the seven spirits of God; and although the seventh seal also is in the Father, and belongeth to the centre, yet it is brought to essence [being or substance] by the Word, for therein consisteth the angelical world.

45. Therefore, my beloved Reader, thou art to know, that whatsoever is written or spoken of God, is spirit; for God is Spirit, but in himself would not be manifest, except the seven forms make him manifest: and therein the creation of the angelical world is brought to pass, and is called Ternarius Sanctus: for the number Three [or Trinity] is incomprehensible ; but the Word maketh the glassy sea, wherein the comprehensibility is understood : and it is clearly represented to you, in the figure of the Image, in the Revelations.

46. For you see, that the Image standeth in the midst of the seven candlesticks, which are the seven spirits of the Deity; and it hath seven stars in its right hand, which are also the seven spirits of the Deity, in the centre of the Father, and the Word hath them in his power, in that it changeth the fierceness and consuming nature into a meek habitation in the glassy sea, wherein God's light of the Word shineth out of the Word: and then the seven spirits of God stand in the centre of the Word, in form like unto seven burning torches: and hereby the Deity is pourtrayed unto you, in the Image in the Revelations.

47. And we give you also to understand further (as is mentioned above) that the Word (or Heart of the Father) in its seven shining spirits, is in the Father (in the centre of the Father) as his Heart; and hath the seven stars (viz. the seven forms of the eternal nature) under its power, and therefore the image hath them in its hand.

48. But since all things (that should come to have an essence) must come forth out of the Father's nature, and we know also that Moses witnesseth as much, that God the Father made all things by the Word Fiat, as by the Word spoken, and the speaking stood in the Fiat; and the Fiat is the sour matrix in the first will of the Father, which comprehendeth and holdeth the nature, which the spirit (that is generated ex Mercurio) formeth, which is the spirit of God: And since all creatures stand in the Father, and that he is therefore called Father, being a father of everything; as also we men are his children; and yet we with Adam, being departed from the virtue of the seventh spirit of the Word, and with our imagination are gone into the out-birth of the Father, viz. into the spirit of this world, which clothes us with corruptible flesh and blood, and holdeth us captive; therefore we are now in the virtue or power of the seven stars, or seven spirits, of the

Father's nature, which bring their wonders in us to the light .

49. For we are the representation [image, similitude] of the Deity, in which the spirit of God openeth his wonders: and be you rightly informed, God the Father hath begotten us again in Christ, that we should with our imaginations enter again into the Word, viz. into the centre of the light flaming Heart, that the Holy Ghost might proceed from us again with miracles, power and works of wonder, as may be seen by the Apostles of Christ.

50. But since we have suffered ourselves to be held, by the seven fierce spirits of the Father's nature, out of his centre; and are not with our Immanuel, gone forth from our own reason and knowledge, and pressed into the life of Christ, that the Word in us might become man; therefore also all the six spirits of the wrathful nature, have shewn their might and wonders in us, and have let us go astray in Babel, so that we have not walked in the love of the Word, in the life of Christ, but after our own inventions in a forged hypocritical seeming holy conceit about the Will of God; and have not walked in the spirit of Christ, but in pride.

51. And because the seekers (in the Father's nature) have found out [black] arts, therefore they have trodden simple humility under foot: and because, in their own inventions, they have departed from the Heart of God, and so have erected an earthly kingdom for their voluptuousness, therefore all the six spirits of wrath have justly produced their effect upon them.

52. For though the Heart of God hath sounded a trumpet with a spirit out of its centre, and called upon people to repent, yet they had always rather take delight in their tender flesh, [and delicate life], and had rather follow the devil, who hath always, from the anger of God, sounded a trumpet contrary

to it [viz. contrary to repentance], and hath stirred up wars and blood-shedding, of which the Revelation testifieth in a figure : And the spirit of God hath therefore declared the Revelation, as a clear glass.

53. And mark what the angel said ; Seal what the seven thunders have spoken. The voices of the seven thunders out of the stern essences would be well enough hidden from us, if we did not put our imagination [thought, purpose, endeavour] into them, and open them in us: for in the centre of the Son (in the meek love) they are not manifested or revealed.

54. But seeing the Word, or Heart of God, is become man, and that in him it hath assumed a human soul, to bring us again out of the wrathful nature into the glassy sea, viz. into the angelical world, to the wonders of the seven golden candlesticks ; and because we yet lay hidden in the seven seals of the Father, therefore the Word of God, with its assumed humanity, must enter again into the stern matrix, into the sharpness of death and of the answer: And there the man Christ hath broken the seven seals in the soul of man.

55. For the Word of God, or the Heart of God which became man, and the human soul, which out of the seven spirits of God was breathed into man, from the spirit Mercurius, (that is, the spirit of the seven seals, which in the Word is called the Holy Ghost, and yet from the centre of the Father [is called] the spirit Mercurius, viz. out of the sharp essences, out of the fiery wheel, is mentioned before; but in the out-birth of the Father, through the meekness of the love in the Word, in this world, viz. in the third centre, is called air;) hath broken the fierce might in the centre of the soul.

56. For, when the soul of Adam went forth out of the Word, and entered into the third centre (viz. into the spirit of this world), then the centre

of the soul was eternally sealed up in the matrix of the wrath, in the seven forms of the wrathful nature of the Father: and there was none in heaven, in the glassy sea, nor in this world, that was able to break open these seven seals : there was nothing else in the soul, but the eternal death in the horrible anguish, and in the darkness.

57. And there the mercy [or Barmhertzigkeit] brake forth out of the Heart of the Father, and entered into the human soul, and brake the seven seals of the fierce wrath, and kindled the light (which overcometh the death and the anger) in the soul.

58. Not that the soul was rent out from the Father's essences, as if it were no more in the seven spirits of nature ; no, that cannot be ; all standeth in the seven spirits of the Father's nature; yea, even the Heart of God itself [standing therein]; only, the seals of death, in the fierce wrath, are broke open, by the light of the Heart of God, in the centre of the human soul.

59. For which, we thank God the Father in Jesus Christ, who became man, and regenerated us in him to the light, and redeemed us from the fierce wrathful source [or torment] in the zeal of the anger, in eternity.

60. But because we men did not acknowledge such great grace and light, neither did esteem it, but were pleased with the flesh of Adam and the lust of this world, (and though indeed we saw, that God, in the man Christ, as also in his disciples, and in all those that earnestly clave to him, in the New Regeneration, did great wonders and miracles; yet we ourselves put away our candlestick, and lived in hypocrisy, and in our own seeming holiness, and in tyranny, and persecuted Christ) therefore he left us also sealed up, so that we knew his light no more; but we sought out for ourselves ways to God, and would by our own

contrived opinions come to God. The kingdom of this world was more acceptable to us than the kingdom of God : we practised before him nothing but hypocrisy, and our heart was far from him: Therefore we must also, in the nature of the Father, remain under the seals, till the spirit Mercurius [that is, the wrathful spirit in the anger of God, according to which God calleth himself a consuming fire] hath manifested all its wonders in us.

61. And the Revelation sheweth very clearly how the spirit Mercurius hath opened one seal after another, and hath poured forth all plagues and abominations in us, and hath brought forth mere contention, wars and malice, mere cunning crafty subtlety, deceit, and falsehood, with wonders and powers in us; as indeed he very finely portrayeth us, as an abominable beast, like a dragon with seven heads and ten horns, and upon his horns ten crowns, and our formal demure spirituality [clergy, ministry] sitteth aloft upon the dragon, finely and stately trimmed and adorned with a crown.

62. And there you may behold yourself, you fair bride upon the dragon, do but see what you ride upon: Is that Christ's ass in lowliness, or is it the devil from the abyss? Your own authority, and the climbing up of your tyrannical power (which you yourself have erected), is your beast; in that you have set up a wicked compulsion, forcing and oppressing of poor people; and have lived only in pomp, state and pride : your spiritual heart is the beautiful glistening bride upon the beast.

63. Behold, I must tell it you ! behold yourself, you dainty bride, full of abominations and desolations ; since you account yourself so fair: behold, what have you built ? Great glistening houses of stone, into which you enter, and there practise whoredom, hypocrisy, and dissimulation: you give God fine words, and your heart hangeth to the dragon: you devour the fat of the earth, and your

hypocrites must fall down before your beast and dragon, viz. your tyrannical power, and worship you, or else your dragon will devour them ; whatsoever you set up [ordain, preach, teach] must be accounted divine.

64. O how finely are you deciphered : do but behold yourself, it is high time : do you not see how the angel throweth you, together with the dragon, into the abyss, into the lake of [fire and] brimstone ? Or do you not know your self yet ?

65. Do you not know, that we must be born of God, in Christ, and live in the conversation of Jesus Christ? Do you not know that the Word is become man ? We must be new-born in Christ, that so the soul may be a member of Christ: we must all be generated out of one body, which is Christ; or else we cannot behold the seven candlesticks [or lights] of God in us.

66. To what purpose do you so much play the hypocrite with your seeming holiness ? Why do you usurp divine power in your seeming holiness ? You have it not. You have nothing else but the power of the dragon, your antichristian idol: if you desire to have divine power, you must be (in the life of Christ) in God ; and so you receive divine power, to work in those who lift up their heart to Christ in God; there you have the keys of the kingdom of heaven in the angelical world.

67. Your laws, councils, decrees, canons, and your singular articles or opinions, are but mere deceit: the spirit of Christ in God will not be bound to any laws. Whatsoever you teach concerning your own power in heaven, which you appropriate and usurp to yourselves (without the New Birth in Christ), is all false, and lies; and the power thereof belongeth to the dragon [or your own power consisteth in the tyranny of rulers].

68. None have any power in God, except he be born of God in Christ Jesus ; and such an one can open the seven seals to the inclined heart, (which inclineth itself to God in Christ Jesus), by his voice and word (which soundeth from God), and can sound the trumpet into the desiring mind.

69. Therefore behold yourself in the Revelation, in that representation or image of your riding upon the dragon. How bravely ride you on earth, as the dragon, the old devil, doth in the seven seals, (which would always ride over the Heart of God in the might of the fire, and yet remaineth sealed up in the seven seals, in the dark abyss of the eternity in the original of nature, in the wrathful matrix); and so you ride also.

70. And though the seals in the soul of man are broken in the death of Christ, yet the anger of God, with the spirit of this world, hath sealed you up, and driveth you on, that it may accomplish all its wonders in you.

71. Behold, you proud whore upon the beast ! What have you sought after, since the times of the Apostles, who walked in the life of Christ, (and not according to the lust of the fierce spirit in the original of nature, as you do) ? Behold your brave kingdom that you have erected in the world, in which you go about to compel men to turn away from God, and to reverence and worship your laws!

72. Christ worshipped his Father; his soul pressed, in *verbum Domini*, into the Word of the Lord, in the seven golden candlesticks, which are the burning love-spirit of the Heart of God, in the Father, in the still eternity; there, in the source of the Father, Christ wrought great wonders : for he opened the seals of the hidden Mystery, and did drive the unclean spirits out of the wrathful source of the souls, and sounded with his Word in

the centre of the poor captive souls, so that they stirred all seals, and in the life of Christ pressed into God : and there the devil could not dwell, for he is a spirit of darkness, as we will hereafter shew him to be.

73. But you take and usurp the kingdom and power of Christ, with fair hypocrisy and deceit: Where are your wonders, while you make divine laws, only for your worldly honour and deceit, only that you might rule over silver and gold, and the souls of men ?

74. O you Babylonish whore ! you are she of whom the prophets have spoken, who have prophesied (in the hidden seals) of the wonders, which were hidden in the eternal nature; in you the wonders are brought to light: But you spoil the Tree of Life, therefore you must go into the lake which burneth with brimstone : and therefore the spirit saith in the Revelation; Go out of her, my people, that you be not partakers of her source [plagues or torment].

75. Now since you are grown forth of yourself, in the fierce might of the anger of God, and are a devourer, and have set up the wonders of God, in pride, for the honour of your beast; therefore the seals in you are sealed up, till the time that the anger hath shewn its might upon you, and that you devour yourself.

76. For you have despised the angel's sounding of the trumpet, and persecuted those that were sent from God: You esteem your belly God, and glory most of all, and love flattery.

77. The bride of the beast saith : I am your God, set me upon you, ride on how you will: I will cry aloud and say, The fatness of the earth is yours, and men shall worship you in me ; fear and horror be upon all those that disesteem us; thus I ride over the bended knees, and over the souls of men.

Where can there be such a kingdom as we have ?
[For we are exalted more than princes and kings,
and we are honoured and revered by them, and
placed above them.]

78. But the spirit Mercurius, which goeth forth
out of the burning torches, (which is the spirit of
God's bride), declareth in the Apocalypse, that
when the seventh seal shall be opened, then shall
the hidden Mystery of the kingdom of God be
accomplished.

79. For the Lamb which was slain, did (at the
time of the seven seals) take the Book out of the
right hand of him that sat upon the throne, and
opened the seals thereof: and the four and twenty
elders fell down before the Lamb, and said, Thou
hast opened the Book, and broken open the seals:
Praise and honour and glory to God and the
Lamb, which was worthy to take the Book, and
break open the seals thereof; and the whore,
together with the dragon, was cast into the lake of
fire. If you understand not this, you are under
the seals.

80. Behold! when the seventh seal shall be
opened, then the Arch-Shepherd will feed his sheep
himself, in his green pasture : he leadeth them to
the springing waters, and refresheth their souls,
and bringeth them into his right path, and is a
good Shepherd, and the sheep follow him, and he
giveth them eternal life.

81. At that time, Babel, that great city on
earth, breaketh in the wonders; and all the souls
of those that are written in the Book of Life,
in the glassy sea [or angelical world], all those
that are born of God, go out from her: and
that is the tabernacle [habitation]of God with men; for he
that seduced them is sealed up, the light driveth
him away.

82. Therefore hearken, you that are drowsy, and awake, the day breaketh, it is high time; that you may not be captivated by the anger in Babel; there is great earnestness [or severity] at hand: leave off your contention about the Cup of Christ, else you will be found to be but fools in the presence of God: your decrees avail nothing, when you assemble together, and make results and conclusions, saying, Thus we will have it, this is the Confession of Faith, thus we will believe, and then the Church of God will be upheld. And another party gainsayeth; and they call one another heretics, and so you lead the blind laity captive in your devilish contention, in your pride.

83. You bind the true meaning [of the Scriptures] to your art: he that hath not been a student, or scholar, in that, can have no understanding in the hidden mysteries of God, you say. O you proud blind men, how you suffer yourselves to be seduced, by human traditions [your own conventions and conceits], without the spirit of God ! How will you stand in the Day of the Judgment of God, with your confounded sheep, which you have thus led along in blindness ? You have filled them full of reproach, and blasphemies; and have ridden up and down upon the dragon, in mere hypocrisy, covetousness, high-mindedness, and false teaching: outwardly you have made a fair show, and inwardly you have been full of the devil.

84. Where is your apostolical heart ? Have you Christ [in you] ? Wherefore then do you dispute and contend about him ? And make the common lay-people contend also, who know not what they do; they play upon your music, [and dance after your pipe], and would rather lose their lives, than leave your follies, and enter into the life of Christ.

85. O simple devotion! Wherefore do you not take Christ (your true Shepherd) to be your

Shepherd, and let the wolves go ? You need not be contentious about the kingdom of Christ; neither have the wolves any power to give it you, or take it away from you: you need not ask, Where is Christ, is he in the Baptism, or is he in the Supper? Is he in the hearing of the preacher, or ministry (as is so hard pressed upon people nowadays) ?

86. Do but mark, and incline your heart, mind and thoughts unto Christ, that Christ may be born in you; and then you have Christ, the baptism, sacrament, and the Holy Ghost in all places; you have him in the hearing of the divine word.

87. The covenant and testaments [baptism and the Lord's supper] of Christ have indeed been long used, without faith, and therefore are but hidden seals: but if you be once born in Christ, then they become opened seals in your heart, in your soul, all is yours; Christ is in the Father; and you in Christ are also in the Father; and the Holy Ghost goeth forth from the Father in Christ, and also in you : the word of life is always in you. What do you then seek after for salvation ? When you hear teaching of God, then the spirit also teacheth from your heart, and there is one love, one Christ, one salvation in all places ; wheresoever you are, there is the gate of heaven; it is not only in the churches of stone, where men glister in pride, but where there are penitent people together, in true sorrow, who, with earnest desire, long after God's mercy [Barmhertzigkeit], who willingly speak of love, and of the wonders of God [there is the gate of heaven].

88. Hear, O thou blind Babel! Should the Holy Ghost work powerfully in your words, when you stand before the congregation, and despise your forefathers or predecessors for their blindness in their opened seal, whereas you yourself are a false malicious adder, and teachest nothing but sedition, contention, and scorn ?

You do not pour the Holy Ghost into your hearers, as you boast, but you drive into them the spirit of contention: you teach scorn, and not love. What doth the layman know of those that were dead a thousand years ago ? Are not they in the power of the judgment of God, and not in your power? You judge and condemn many that are in the angelical world; should then the Holy Ghost, in your false judging, be preached into the hearts of men [by you]? You preach not the spirit of Christ, but the spirit of the devil, into their hearts, insomuch that they rely and depend upon your fables, and let go the highly precious word of Christ.

89. Look into the acts of the Apostles, when they were together very unanimously, with great desire of the kingdom of God, and spake of the works and wonders of God, and of his love toward men, how the earth moved under them, and the Holy Ghost also moved the earthly centre for great joy. But had they sat together to deride the Pharisees, and scorned and made a play-game of them, the Holy Ghost would not have been so powerful among them.

90. Therefore open your eyes (ye children of God) and go into the temple of Christ; and hang no more to the temple of dissimulation, to the hypocrites and murderers. Yet I do not hereby prohibit the stone churches, but I teach [that] the temple of Christ [is] in all places: indeed, the greatest pomp is exercised in the churches.

91. But if you desire to go into the temple of Christ, you must bring a humble, contrite, and broken heart with you, which earnestly longeth after the kingdom of God; it must not consist in hypocrisy, where they shew themselves in a holy and devout posture, but the poor soul is left without the temple of Christ, in the seven spirits of darkness, where only the mouth is a Christian, and the heart is in doubt, or else in mere

voluptuousness of the flesh.

92. O you blind sophisters! What have I to do with you, that I must thus write of your wonders[doings]? I have not sought your ways, but [I have sought] the Heart of God, that I might hide myself in Christ. I desired only, with the Virgin in the Revelation, (which standeth upon the moon), to fly into the wilderness from the dragon; and yet I myself must now shew the dragon. LORD ! thou doest whatsoever thou wilt, thy ways are mere wonders.