

THE FIFTH CHAPTER

*Of the precious and most Noble Virgin, the
Wisdom of God: and of the Angelical World.*

The Two Gates in *Ternarium Sanctum*,
highly to be Considered.

1. THOU *sophister*, I know thou wilt accuse me of pride, because I (being a mean simple man in this world) soar so high into the deep. But it is said, that you look only upon the wisdom of this world; I do not esteem or care for it, for it affordeth me no joy at all. But I rejoyce at this, that my *soul* moveth in the wonders, to the praise of God, so that I know his wondrous works, in which my soul delighteth as in its *mother*. Now every spirit speaketh of its own mother, whose food it eateth, and in whose source [or property] it liveth.

2. Now since I know the wonders, shall I be *silent* ? Am I not born to it, as also all the creatures, that they should open the wonders of God? Therefore now I labour in *my* [employment], and another in *his*, and thou, proud *sophister*, in *thine*.

3. We stand all in God's field, and we grow to God's glory, and to his works of wonder, as well the *wicked* as the *virtuous*; but every fruit groweth in its own property: when the mower shall cut it down, then every fruit shall come into its *own* barn, and every property receiveth that which is its own; and then the field in its essences (out of which we are grown) shall be *manifested*: for there are two centres in the eternity, and each centre shall bring in its own crop.

4. Therefore consider, O man, what you judge, that you fall not upon the sword of the spirit of

God, and that your work be not *blown up [kindled]* in the fire of wrath: for look upon the *Image* in the *Revelation*, which *bearth the sword in its mouth*: surely it signifieth the spirit of God, concerning which Christ said, *When he cometh he shall reprove the world of sins, of righteousness, and of judgment.*

5. Of *sins*, because they live in hypocrisy, and are not obedient to the spirit of God, nor believed in him, that he might manifest heavenly wonder in them, but they continue under the wrath in the first centre, and will not be regenerated, and do open [or manifest] no other wonders, but such as are in the wrath in mere hypocrisy.

6. And of *righteousness*, Christ saith, *Because I go to the Father*. He hath destroyed death, and opened the heavenly gate for the soul, and is gone again to his Father, and hath called us to him; but the dissembling hypocrite will not come, he taketh more delight in his pride : therefore the spirit reproveth him, and rebuketh him to his face, and layeth all his false ways open to the light, that *he might see*, and beware.

7. But he striketh down the wonders of the reproof to the ground, till the spirit reproveth him *of judgment, because the prince of this world* (who held men captive) *is judged* : And thou, sophister, runnest on wittingly (for thy own profit, transitory voluptuousness, and honour's sake) to the devil, and canst not see the open gate, which the spirit sheweth thee, therefore he reproveth thee, and sheweth it to thy face.

8. And if you will not, for all that, then it is as was said : *We have piped unto you, but you have not danced*; we have called you, but you are not come to us; I have been hungry after you, but you have not fed me; you are not grown in my

garden of roses, therefore you are none of my food; your heart hath not been found in my praise, therefore you are not my food. And *this bridegroom passeth by*; and then cometh the other, and gathereth, what he findeth, into his barn ; you should consider that.

[Further Information touching the Holy Trinity.]

9. Now since we speak of the Holy Trinity, as of one only God, in one only essence; therefore we say, that the Holy Spirit goeth forth from the Father and the Son. And seeing God is *every where*, and himself filleth all things in the whole deep, therefore the mind asketh, Whither doth the spirit go forth, seeing it is in the mouth of God, and also remaineth only in God, as a spirit in a body?

10. Here see *Apocalypse* the fourth, there appeareth before the throne of the Ancient [of Days] *a glassy sea*, wherein standeth *the seats of the twenty-four elders, with the Lamb, which was slain and liveth eternally: and the Ancient [of Days] sitting upon the throne, hath the book with seven seals, which the Lamb that was slain took out of his hand, and broke open the seals.*

11. There you see the seventh spirit of the divine nature, which is the joy of the *Majesty* of God, wherein the *Trinity* manifesteth itself; and you see the *true* angelical world : For the sea is the water-spirit, which in the original of nature, is the fierce sourness, but it getteth a shriek [or aspect] from the light of God, where *this* form departeth : and the crack or shriek, in the darkness, turneth to be a sinking down into death; where yet the captivated shriek in the light (which is now called *joy*) is also a sinking down, and is turned into *meekness*, wherein the light shineth: And it is like unto a glassy sea.

12. But it is the *corporeity* [body or substance] of the divine

nature; and herein the seven spirits of God, *viz.* the seven burning torches, are revealed, which the angel in the *Revelation* biddeth to be written; but *the seven thunders* in the dark matrix in the fierce nature, *he biddeth to be sealed, and not written* : for they would be opened one after another, and pour forth their wonders, which none should know, till they are *past*; till the seventh seal *in Ternario sancto* is opened, and then shall the hidden Mystery of the kingdom of God be finished, when the seventh angel soundeth his trumpet.

13. And here we give you to understand what *Moses* saith; *God created the heaven out of the midst of the waters*. Behold, thou seeking mind ! this glassy sea (which is the water-spirit in the presence of God) is the *matrix*, out of which the word *Fiat* created the element of water: for the element of water in this world is an out-birth out of the matrix of the *heaven*.

14. For they use to say, God dwelleth in heaven, and it is true; and that heaven is the comprehension of God, wherein God hath manifested himself through the creatures, *viz.* the angels and the souls of men : for in this seventh form (*viz.* in the glassy sea) the *nature* of the Father standeth revealed in great *holiness*, not in the fire; but the word is the fire of this source [or property], and the Holy Spirit here goeth forth through the Word, in the angelical world, and formeth everything that groweth and liveth; for he is the *spirit of life*, in this source [or property].

15. Behold, thou seeking mind ! I shew it to you yet more deeply and clearly; thus nature is generated out of the Father's first will, which is in itself only a spirit, and a darkness, and yet is driven so far by the will as *into* seven forms, and out of seven *infinitely*: But the cause of nature consisteth in the first four forms, *viz.* (*I*) in *sour* or

harsh desiring; (II) in the *bitter* sting ; (III) in the *flash* of fire, where the life taketh its original; and the fourth (IV) in the crack or shriek of the matrix before the fire; where the sinking of the heavy death downwards, and the going of the fire-life upwards, is generated, where the centre then standeth in the midst, as a heart in the body; out of which the *tincture* (V) (as the fifth form of fire) ariseth, which is the love-desire: and that desire is a penetrating *noise* [or sound] (VI) in the sixth form ; and the life of the tincture penetrateth through the sinking down of death, where then we understand the *meekness* of the tincture, which maketh the sinking down corporeal (VII), which is the seventh form : out of which *corporeity*, in the beginning of this world, the earth, stones, metals, and the whole centre of the globe of the earth, were generated ; and in the six forms of nature standeth the globe of the earth, with its regimen, and the seventh form is the *comprehensibility*, or palpability, as is in earth and stones, and it is the body of the six forms, wherein they perform their work, as a spirit in the body. And the upper globe in the deep above the earth hath just such a regimen, in seven forms, where then the four elements keep the upper centre ; and the constellations [keep] the wheel of the essences of the will; and the sun the tincture of fire, wherein every life in this [*outward*] world consisteth.

16. And just so also is the *inward* regimen in *Ternario sancto*, not separated from this world, but this [world] is separated only by a Principle : for there is no corner or place in this world, where the *inward* regimen is not.

17. For this world is become corporeal out of the Father's nature, out of the wrath, out of the seventh form, where the tincture of the sun maketh it lovely and pleasant again.

18. And therefore the devil is called *a prince of*

this world, for he is the prince in the wrath of the Father's nature: and the angelical world is the Son's nature, in great love, joy, pleasantness, and *humility*: for the Word (or the Heart of God) is the centre therein.

19. And the flash (where light and darkness separate) maketh the Principle, and severeth it into *two* kingdoms: where one centre burneth in the fire [or anger], and the other in love, out of which the clear light shineth. And you must know, that the fierce flash is the mark or limit of separation : for that is the crack or shriek to life and to death, where wrath and love part; which I will explain to you hereafter.

20. Thus we give you to understand concerning the angelical world. The Father's *property* is no darkness, but the darkness is generated in the stern desire; and the Father's property is the *light*, clear, free eternity, which hath a will to nature, and that light will, in the nature, is the flash of the essences, and sharpeneth itself, in the stern hard wrath, and driveth itself on, to the *fourth* form, where the flash of the liberty in the sharpness shineth like fire: and there the flash of the liberty divideth itself into *two* Principles : one forward from it, with the strong might of the fire ; the other in itself, in the free light eternity, and it giveth the glance [brightness] to the light liberty.

21. And in this separation the flash maketh the *cross* [horizontal and vertical line crossing], where it presseth so terribly through the dark wrath. And so the fierceness, with its centre, flieth *upwards*, for the fire driveth upwards: and the matrix of the sourness sinketh (as a thing that is killed, by the shriek) *down* into death ; and the flash upon the cross standeth still essentially : for it hath discovered the matrix, and the matrix hath infected it, and holdeth it captive:

and the fierce flash in the matrix turneth to meekness:
for the flash in the terrified and overcome
matrix getteth a terror or crack also, as when water
is cast upon fire: where yet there is no water, but
spirit [to be understood].

22. Thus the fierceness of the fire is *quenched*
upon the cross; and the blossom of the *noble*
tincture springeth up upon the cross, as is mentioned
before; and the blossom of the life in the
tincture (as a pleasing fire) springeth up like a
sprout; and the crack or shriek sinketh down as a
faintness and weakness, though there is no parting
asunder, but the forms of the divine nature are in
such a manner; and that sinking down, is as a joy,
and is *not* the spirit in the six forms, which are
incomprehensible; for the sinking is comprehensible
by the spirit: and the joy [or habitation] hath all the forms of
the spirit, and is the food and *satiating* of the
spirit; for it hath its original out of the sour
matrix, and so every life eateth of its own matrix
[or mother].

23. And although we have no tongue here, that
can (according to our [*outward*] language) bring
these hidden Mysteries to the *understanding*, yet
we speak as a child of its mother. For the mother
hath taken up our mind, and our sense sinketh
down into her *bosom*; where then we see in the
light, and know our mother, and speak thus of
our mother's house, and of her food [*which we*
live upon].

24. And though we cannot well speak the
language, yet we know it in the sense, *very well*:
and the cause why we have not that language, is
because (according to the outward man) we are
altogether *a stranger* in our mother's house, for
the outward man doth not belong to that house,
and therefore it hath *not* the mother's tongue [or
language], but speaketh with the *sense* of the

inward man, which *reacheth* to the mother.

25. Therefore here we shall be as it were dumb, to those which are not born of God; for (according to the outward man) we are in this world, and according to the inward man, we are in God: therefore the sense of the mind speaketh of the kingdom of heaven, and the *outward spirit*, (which is generated from the Principle of this world), speaketh of [or from] *this world*, and the *inward* [Spirit] (born of God) speaketh of the *inward world*.

26. Since then we are generated out of *both* worlds, therefore we speak in *two* languages: and so we must be understood also by *two* languages, one whereof will despise this [work], and the other will highly believe and love it, for every spirit taketh its own, [the *spider* poison, the *bee* honey ; the corrupt *Adam* (in *Ismael*) loveth scorning; the true man (in *Christ*) with *Isaac*, loveth obedience].

27. But seeing we are with our soul (in this world) in a strange lodging, and yet we certainly know, that we must travel, either into heaven to God, or into hell to the devil; and since we like not the devil, we should do well to *seek* after the kingdom of heaven, and to cast our mind and thoughts upon *it*; for thereby we gain *the precious crown of pearls*, instead of the *crown of this world*, which the devil hath set upon us, through *sin*, wherewith we go about in this world, with brave shows, in hypocrisy, in high-mindedness, and in our own authority and power: and therefore we will let them go, and speak of our *mothers crown* in our native country.

28. We have sufficient understanding of it, if we *know our selves* aright: and we find it in our body and soul, as also in the form and shape of

the body; but especially in the *mind*: but the spirit of this world knoweth not itself, except another light shine in it, wherein the mind can see and know itself.

29. For the *spirit born of God*, (which goeth forth from God in the *divine sense* [or understanding]) openeth to the mind the understanding and knowledge, so that man seeth himself in the bands of this world; yet he seeth not his glory, but he looketh in *Ternarium Sanctum*, [into the Holy Ternary], into the angelical world, which he laboureth for, with great longing, and there is a continual restlessness in him.

30. For he is attracted by two, *viz.* by the spirit of God, and by the devil, in whose bands also he is tied, according to the outward sinful man: and his centre standeth directly upon the cross, and he is in this world like a *balance*, whereof one part goeth suddenly up, and then suddenly down again: and we are here only in a valley of misery, anguish, and perplexity.

31. Now seeing God is *so near us*, yea in our selves, therefore let us seek him: and if we would find him, we must turn away from this world, and become like a little infant, that is without understanding, which only hangeth to the breasts of its mother: and we must be *new born* in God, with our mind and thoughts, or else we cannot see him: and Christ himself teacheth us the same, [saying] *that his light shineth in us*.

32. We must wholly reject our own reason, and not regard the dissembling flattering art of this world, it is not available to help us *to that light*; but it is a mere leading astray, and keeping of us back.

33. This we intimate to the Reader, that he

may know [what it is which] he readeth: [it is] not the writing of a man of understanding, but of a child; as a child [newly born] from the mother is a stranger to this world, [and hath no understanding of it].

34. Therefore we speak of our child-like birth in God, for our beginning is upon the cross: we are created upon the cross as to our soul, therefore the body also is a cross: and the centre (*viz.* the *heart*) is in the midst of the cross: and we are with *Adam*, gone forth from the image of the cross, into the image of the serpent: But the Son of the virgin hath *regenerated* us again on the cross to a heavenly image.

35. Therefore we will speak, what we see and know in the ground, and not be silent; for a cross-birth keepeth its centre *in Ternario sancto* [in the Holy Ternary], understand it rightly, in the holy number Three, but not in the Majesty, which is without essence, but in the *distinction* of the Trinity, where the Deity is called Father, Son, and Holy Spirit, where the two Principles part, the *holy* and the *wrathful*; and there it is that the flash maketh a cross, and upon the cross, the Heart of God is generated [from eternity to eternity], and standeth as a heart in the body, or as God the Father's Word in his *centre*, and so maketh *another centre* in itself, [as the light maketh another centre than the fire, and yet they are not parted asunder]. For it entereth into itself, into the light of the liberty of the Father.

36. Therefore it is the Heart of God, for it is the *power* of the Majesty, and affordeth the lustre, power, and glory of the Majesty.

37. Out of this Word the Father speaketh forth his spirit, [as the fire sendeth forth the air through the light], which spirit goeth forth from the Word,

into the meekness of the Word, and bringeth with him the glance of the Majesty; for the meekness taketh its beginning with the flash [of lightning] which is the separating mark of the *two Principles*: where the wrath goeth upwards, and the meekness downwards: and are both the substance of the corporeity.

38. For although the wrath in the flash inclineth upwards, and also side-ways [cross-wise or square], yet the sinking down of death is in it also: for the flash *killeth* the hard strong might, as is seen how it dissipateth the darkness, and yet the sting of the wrathfulness remaineth in it, where no death is perceived, but substantiality, without understanding: as also in the sinking of the captivated meekness in the light, there is no understanding either, but *substantiality*, and yet it hath the *tincture*, which springeth in the substantiality, and is like a growing: and the understanding remaineth merely in the *centre* on the cross in the Number Three [Trinity].

39. Thus we say the Holy Ghost goeth forth from the Father and the Son [as the air from the fire and the light] : But *whither* doth he go? Into the substantiality, with the glance of the Majesty, wherein the Deity standeth revealed. This *gate* is called by me in all my writings, *Ternarius Sanctus [the holy Ternary or Trinity]*: for I mean the Number Three [or Trinity] in the substantiality, (*viz.* in the angelical world) where the *Three Persons* have revealed themselves.

40. Now therefore we say very rightly, that the Son is the Word of the Father, which the Father speaketh. But now the deep mind asketh, *Whither* doth he speak it? [Or, *into what* doth he speak it forth ?] Behold! the Word is the Heart, and soundeth in the essences [or working

powers] of the Father; and the Heart speaketh it in the mouth of the Father, and in the mouth the Holy Spirit of the Father comprehendeth it, in his centre, and so goeth with it forth, from the Father and the Son, *into the Substantiality*, where it standeth with the glance of the Majesty, as a virgin of the wisdom of God, *in Ternario Sancto* [in the Holy Ternary].

41. This which is spoken forth is an *image* of the holy Number Three, and a *virgin*, but without substance, yet a similitude of God. In this virgin, the Holy Ghost openeth the great wonders of God the Father, which are in his hidden seals.

42. Moreover the Holy Ghost manifesteth the *opened* seals of the Heart of God in the glance of the Majesty, which stand in the light, and are called *the seven spirits of God*.

43. Thus the image of the wisdom of God *standeth* in substance *among the seven burning spirits*, which burn in the light of God, (for they are the divine nature) : *and it hath the seven stars* (of the hidden seals, which stand in the anger of the Father in his centre) *in its hand*: for the Heart of God is the might of the Number Three, as the *Apocalypse* sheweth you in the first chapter.

*The highly precious Gate for Man to
Consider of.*

44. This wisdom of God is an eternal virgin, not a woman, but the chastity and purity without blemish, and is an *image* of God : She is a representation of the Number Three, which generateth nothing; but in her stand the great wonders, which the Holy Ghost discovereth, and the Word of the Father createth, through the sour *matrix*, viz. the *Fiat*; and she is the wonderful wisdom

without number; in her hath the Holy Ghost discovered the image of angels, as also the image of man, which the *Verbum Fiat* [the Word which gives being] hath created.

45. She is the *great secret mystery* in the counsel of God, and goeth into the first Principle, *viz.* into the anger of the Father, and openeth the wonders in the hidden seals or forms of nature in the wrath, and is comprehended by nothing; for she is an image without substance of generating: the Holy Ghost hath, through her, discovered the *Third Principle*, which the word *Fiat* hath made corporeal, out of both the matrixes, (out of both the mothers), of the substantiality: and he hath discovered a limit to that substance in the *centre* of the seven forms, where they shall go into their ether with the corporeal substance: and yet both the mothers [or matrixes] shall stand in the substantiality, (before the virgin of the wisdom, before the Number Three [or holy Trinity]) in the *eternal figure*, to God's glory, and his works of wonder.

46. Therefore consider, O ye *philosophers*, how God created this world in *Six Days*: for each day's work is a creation [or creature] of a spirit *in Ternario sancto* : and the *Seventh Day* is the rest of the *Sabbath* of God, in the seventh spirit of God, wherein the virgin of the wisdom of God standeth; and therein is no more any working of anxiety, but the eternal perfection of *rest*.

47. For the six spirits must shed forth their operations of what is in their seals; and are not known before, till they have poured forth the virtue [or power] of *their vials* in the Principle of this world, which men and [the other] creatures bring to *substance* and act [work], [or *effect*,] as a building to [the manifestation of] God's works of wonder.

48. And when *this* shall be accomplished, then the hidden spirits of God (under the seals) enter again into the ether, *viz.* into their centre : and then the time of *the seventh seal* beginneth, in the substantiality, in the presence of God, and the hidden Mystery of the kingdom of God is accomplished, as is mentioned in the *Revelation* of Jesus Christ, and as we have known in *Ternario sancto*, [in the Holy Ternary].

49. This wisdom of God (which is the virgin of glory and beauteous ornament, and an image of the Number Three) is (in her figure) an image, like angels and men, and she taketh her *original* in the centre on the cross, like a blossom of a branch, out of the spirit of God.

50. For she is the *substantiality* of the spirit, which the spirit of God putteth on as a garment, whereby he manifesteth himself, or else his form would not be known: for she is the spirit's corporeity, and though she is not a corporeal palpable substance, like us men, yet she is substantial and visible; but the spirit is *not* substantial.

51. For we men can, in eternity, see no more of the spirit of God, but only the *glance* of the Majesty: and his glorious *power* we feel in us, for it is our life, and conducteth us.

52. But we know the virgin in all her heavenly similitudes or images; whereas she giveth a *body* to all fruits, she is not the corporeity of the fruit, but the ornament and lustre.

53. The corporeity goeth forth out of the substantiality, which is not the spirit, but an impotency, in comparison with the spirit, in which the Number Three dwelleth; and that substantiality is the element of God, for there is a life therein, (but without understanding), in which the paradise of

God consisteth; for the seven spirits of God work therein, and it is as a growing [or vegetation]; and herein consist the *great wonders* of God, according to all essences infinitely.

54. For every form of the essences bringeth forth its fruit, which by the *wrestling of the wheel* attaineth its highest ornament and power, and yet passeth away as being overcome, for all is herein as a wrestling, where one is now uppermost and mighty, and then is overcome again, and another riseth up which hath other essences : and so it is a holy sport, a joy or *fruit* of angels, a fulfilling of the will of every life.

55. Here again we need an angel's tongue; for the mind ever asketh; *How* and *where*? For when the deep is spoken of, which is without comprehension and number, [or measure], the mind always understandeth some corporeal thing.

56. But when I speak of the virgin of the wisdom of God, I mean not a thing, that is [confined, or circumscribed] in a place; as also when I speak of the Number Three; but I mean the *whole deep* of the Deity without end and number [or measure].

57. But every divine creature (as are the angels and souls of men) hath the virgin of the wisdom of God, as an image in *the light of life*; understand, in the substantiality of the spirit, wherein is the Number Three, dwelling in itself.

58. For we comprehend (before us) the Number Three in the image, *viz.* in the virgin of the wisdom of God; understand, without our person [externally], we see only the Majesty of the Deity, for the creature comprehendeth *not* the Number Three, *in the appearance to the eye*; but the spirit of the soul (which standeth in the divine centre) seeth it, but *not perfectly*.

59. For the spirit of a soul is out of *one* form of nature, and yet can bring forth in itself all forms of nature. Seeing then there is nothing *whole* [total] and perfect, but only the Number Three [or the Trinity], therefore other [things] are several [various, distinct, different], [or divided], as there are various sorts of angels [of different qualities and properties].

60. And so the essences of the centre in God, [as to, or] with the angelical spirits, stand all in the wonder, and God is manifested in a creaturely form, *by* the angelical world; for they are all out of the Being of God.

61. We speak thus only concerning the *distinction* of the great wonders in God. The spirits of angels are not generated out of the substantiality which is without understanding; but out of the *centre* of the seven forms (or spirits) of the eternal nature; out of each form a throne [angel] : and out of the throne [angel] his angels (or ministers): and therefore *a whole dominion* [hierarchy] is fallen with *Lucifer*.

62. And the *kingly* and *princely* dominions [or governments] of this world have their original here; for seeing it [wordly dominion] hath a principle of its own, therefore it hath all forms of the heavenly [government]: and though the flattering hypocrites, the high spirituality (as they call themselves, who lift up themselves *above* kings and princes) will not believe it, yet it is true.

63. For the *fierce* might of the principle [of this world] driveth its *order* [*ordinance of government*] according to the heavenly form. And although the *fierce spirits* (of the hidden seals) do *pour forth their vials of anger* herein, [in the dominions and governments of the Principle of this world], and that the devil getteth great *prey* in it, what is that to the [heavenly] *ordinance* [of government]? Have we not life

and death before us, and may choose, and take which we will? Who can blame God then? Every one may go whither he will, *To whom he giveth himself a servant in obedience, his servant he is*: and in .that kingdom he shall ever be, whether he be *prince* or *servant*.

64. And though one be a superior leader and ruler in this [worldly] Principle, yet he hath not [*therefore*] divine authority [Jus divinum], but in that condition he is a steward of the Principle, and is under the seals, which under his government bring their wonders to light.

65. A *prince* is as often a servant in obedience to the devil, as a miserable *herdsman* is, and there is no difference between them, but in the office they bear, which he beareth for *God*, and not for himself.

66. For in the courts of kings and princes, the vials of wrath, of the hidden seals (or spirits) are poured forth; from whence cometh the thundering, lightning, and *wars, contention* and *strife* upon earth : which the flattering hypocrites of the great whore in *Babel* (which ride, as a god, upon the *beast*, the might of princes) do continually blow up, by their sounding of their trumpets: which *princes* should take heed of, if they will prevent their going with the whore into the lake of brimstone, of the wrath of God; as may be seen in the *Apocalypse*.

The Gate of the Distinction between the Substantiality and the [one pure] Element. Also between Paradise and [the eternal] Heaven.

Every *substance* hath its form, which the Eeader should understand to be one of these *four*, and we will shew him the distinction.

67. The *heaven* standeth in the matrix of the sourness, which in the meekness is called the water-spirit; and is the outward enclosure [or firmament] which parteth the Principles.

68. The *substantiality* is in the heaven, and is the virtue or corporeity of the seven spirits of God, and is called the body of God, which our hands are not able to comprehend or feel, and yet it is in substance, and comprehensible by the spirit, for it is the body of the spirit; also the body of our soul if we be new-born in God : for it is *Christ's* body, which he giveth us in the *faith*, to eat, as is to be seen in his *Testaments*: And the [one] *element* leadeth the Principle therein as a moveable life, which indeed is not the spirit of God itself, but the spirit of God hath this life and substantiality in him, as a body, and he is the first spirit of understanding and of omnipotence.

69. For *paradise* is the springing up out of the essences in the divine centre : which [paradise] goeth through all forms, it goeth through the [one] element, and through the substantiality, and also through the heaven, as a springing of a pleasant garden; therefore *Adam*, even in this world, was in paradise.

70. O dear children, if ye understood this, how would you tread under foot the *contentions* of the sophisters! Much consisteth herein, which shall hereafter be shewn you, so far as we ought: let none be *wilfully* blinded, nor be offended with the simplicity of this hand.

71. For if we will enter into the kingdom of heaven, we must be *children*, and not cunning, and wise, in the understanding of this world; we must *depart* from our own reason, and enter into obedience to our [eternal] first mother, and so we shall receive the spirit and life of our mother, and

then also we shall know *her habitation*.

72. No wit of our own attaineth the *crown* of the Mystery of God, it is indeed revealed *in the Scriptures* of the Saints, but the spirit of this world apprehendeth it not. Herein *no* doctors (though they have studied never so much) have any ability in their own wit, to attain the crown of God's secret Mysteries.

73. There is none can in his own power apprehend any thing of *the depths* of God, and teach it to another; but they are all children, and scholars in their A. B. C. And though we write and speak highly thereof, yet the *understanding* is not our own, but is of the mother's spirit, which speaketh out of its children, what it will; it revealeth itself in many forms, in one otherwise than in another, for its wondrous wisdom is a deep without number, and you ought not to marvel that the children of God have not *one* manner of *speech* and word, for everyone speaketh out of the wisdom of the mother, whose number is without ground and infinite.

74. But the limit is the *Heart* of God, they all run thither, and that is the trial [or *touchstone*] whereby you shall know, whether the spirit speaketh from God, or from the devil: for the devil hath also his *matrix*, and his children therein, who also speak out of the spirit of *their* mother.

75. Here behold the flattering hypocrites, the proud vain-glorious boasters, who account themselves *masters*, and sufficient *able expounders* of the Scriptures of the Saints, who say, We have studied in the mysteries of the Scriptures of the Saints, and we understand them sufficiently; and moreover [we have studied and taken our degrees in the university and] can make conclusions, and determine, Thus we will *believe*, thus we will have *the Scripture* to be

understood. And they decree *strict* laws, and severe punishment, against those that will not stick to their laws, which they execute under the shelter and protection of a *worldly power*.

76. Is not this *lifting* up of himself, in his own lust and glory, *above God*, as the prophet *Daniel* speaketh concerning the hypocritical *Antichrist*? Take heed of *those*, ye children of God; they speak from themselves, and not from the spirit of God; they have *not* the children's *filial* spirit of humility (in obedience and love) towards their mother, much less towards *her* children : They devour the children's bread, and get their living with *deceit*.

77. They are the true murderers and wolves, who in their conceived opinions, and proud conceits, stir up *wars* and bloodshed, and set up all manner of wickedness and abominations : they are the great proud *whore* of *Babel*, who ride in the hearts of princes; through *them* is poured out the vials of the wrath of God ; and yet they call themselves the *lambs* and sheep of Christ.

78. O ye wolves ! where is your child's garment ? If you have sufficiently learnt the hidden Mysteries of God, you are no children and scholars [that go to school] : but [if you have] then live in the wonders of the mother, in her humility and purity in God's works of wonder, and we will believe you: Put off your proud robe and gown, and receive us poor A. B. C. *scholars* into the bosom of our mother, and teach us our *mother tongue*, and then we shall live together in unity as brethren. But what shall they say of you ? The Spirit of the mother declareth concerning you, that you are *the proud whore of Babel, riding upon the dragon*, in the Revelation of Jesus Christ; there in *your* looking-glass.

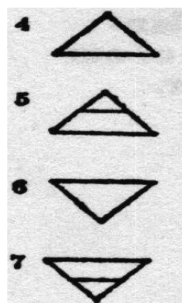
The Gates of this World ;

[Also concerning the Language of Nature.]

79. Reason always asketh, Out of what is the earth and stones, also the elements and stars [constellations], generated? We *cannot* know this in the reason and art of this world, neither can the *books* of the *doctors* teach it, we know it only in our dear mother, we see it in the light of the mother: but in this world we are blind concerning it, neither can we learn it of any body.

80. The writings of the Saints and the children of God tell us, *that God created the world by his wisdom, and by the spirit of his mouth;* and it is so. Neither have we any other knowledge, than that God hath revealed himself in his wisdom.

81. But this world is not his wisdom: but it is a figure [come] out of his wisdom : it hath not the wisdom of God palpably, but the *wonders* [works] of the wisdom: and this world is only a similitude of the Deity, according to love and anger, in nature and without nature [extra naturam].



82. For behold the wheel of the stars [starry sphere], and the seven planets; and also the four elements: (4) fire, (5) air, (6) water, and (7) earth ; and then you shall find the *ground*, that it is all really an out-birth out of the eternal nature, where the Deity hath revealed itself comprehensibly [or palpably].

83. For the spirit of God hath discovered the image of God in the virgin of his wisdom, and the *Verbum Fiat* hath created it: The form of this world was from eternity in the nature of God, but invisible and immaterial.

84. Then saith reason : What was God's creating? The word *Schuff* [which signifieth *created*] hath it in its own meaning, according to *the*

language of nature : and if you would understand that language, observe in your mind, how each word from the *heart* is framed in the mouth, and what the *mouth* and the *tongue* do with it, before the spirit sendeth it forth.

85. If you did apprehend this, you should understand everything in its *name*, why each thing is called as it is : it would be thus understood in the language of *every nation*, every one in their own *mother-tongue*. And in this place lieth the heavy fall of *Adam*, in which we lost what we had in the [state of] innocence; but in the regeneration of *Jesus Christ* (according to the inward man) we *have* attained it again.

86. You must have the understanding of *the Three Principles*, for [the attaining of] the language of nature: for there are *Three of them*, that form the word [or frame the word, as in an image], viz. *soul, spirit, and body*.

Behold! and observe whether it be so or no, as I tell you, concerning the language of nature; *Try* and consider of it; not only in the word *Schuff*, [which signifieth *created*,] but in all words and names that are in every language of every nation, every one according to its own understanding [and meaning].

87. (Indeed it is not good that man *should* have known it, but since he is gone out of the inward into the outward, and standeth now in the seeking, therefore he must enter again into the inward, where, in this hidden Mystery, he beholdeth the mystery of the creation.)

88. When you say *Schuff*, [which signifieth *created*], the *spirit* [or breath] formeth itself in the *mouth*, and shutteth the *teeth* together, and *hisseth* through the teeth, as a kindled fire that burneth, but openeth the *lips*, and keepeth them open, and

then goeth the *pressure* from the *heart*, and the *upper* teeth lean upon the *under* lip, and the *tongue* draweth back, and leaneth upon the nether *gums*, and the spirit [or breath] thrusteth the syllable *Schuff* forth *through* the teeth, and the word of distinction, which the syllable *Schuff* thrusteth forth, remaineth in its seat in the *heart*, and doth not awaken the sour mother in the strong might, so that it kindleth no fire. [The *R* is the character of the fire-source, for every *letter* is a *spirit*, and is a form of the centre, although by the transposing and turning of the word they alter, yet *every letter* hath a meaning or understanding in the centre, but it is wonderful, and yet is apprehended in the sense when the light is shining in the centre].

89. Behold! Man is the *similitude* of God: for his soul is out of [from] the centre upon the cross, where the *eternal Word* is generated, comprehended by the spirit of God; there the spirit hath comprehended all the Three Principles; and brought them into a body; as we see, that the *spirit* liveth from the inward and from the outward, *viz.* from the spirit of the *centre*, as also from the spirit of this world, *viz.* from the *air*.

90. Now as the spirit of eternity hath formed and framed *all* things, so also the spirit of man formeth *them* in his word, for all ariseth from his centre : for the *human* spirit is a form, figure, and similitude of the Number Three of the Deity; whatsoever God is in his nature, that the spirit of man is in itself: and therefore he giveth every thing its name, according to the spirit and form of every thing, for the inward speaketh forth the outward.

91. And as this world was from eternity hidden in the nature of God, and stood in the wisdom, and, as may be said, hath a beginning and end

from the *Word* of the centre, spoken forth from the outgoing spirit of the *centre*; (understand, out of the substantiality of nature, into a comprehensible substance, where this world appeareth as a Principle, having its own source and government); so also the *name* and *similitude* of God, *viz.* this world, is in the spirit of man ; and it speaketh them forth with its word in the same manner as they were spoken in the nature of God, from the spirit of God in the wisdom, where then they were seen in the light of God.

92. Observe it rightly, accurately, and deeply: the human spirit in its *threefold* form hath all the *Three Principles* in it, *viz.* the kingdom of God, the kingdom of hell, and the kingdom of this world; and it speaketh forth from itself, from the source, and form, of every being, whether it be heavenly, earthly, or hellish, as it hath been spoken forth [or expressed] by the spirit of God from eternity, in the invisible substance of the eternal nature, as a figure or spirit of the Word of God; and was without substance, till the A and O, and in the A and O, in the beginning and end: so also the spirit of man speaketh it forth in beginning and end without substance, for the substance was *once* created in the creature.

93. And observe us thus further, concerning *the language of nature*, when we say: *Im Anfang Schuff Gott Himmel und Erden* [in the beginning God created heaven and earth] : then we name [or express] *all* that, out of which heaven and earth was created, and this the *mind* [enlightened by God] in the light of God understandeth.

94. For as the form of this world was seen in the light of God, before the substance [was], so also the mind in the light of God seeth it in the *creation*, as it is brought into essence or substance ; for nature in the spirit of man, and nature in the

spirit of God, according to the Three Principles, are of one [and the same] essence or substance ; the human spirit is a perfect *sparkle* from it.

95. But you must know; that as the eternal nature hath not the glance and might of the Majesty in its *own power*, so that it can comprehend the Number Three *in Ternario Sancto*, (although indeed the Number Three dwelleth in nature, and yet there is a difference between the seven forms of nature and the Number Three), so there is also a distinction between the soul's spirit of *nature*, and the Number Three of God ; so that the spirit of the soul, when it imagineth back into *nature*, into the centre of the wrath, *loseth* the Majesty, and in the wrath flieth out above the Majesty; and then may be called a reprobate devil [or *cast-away*].

96. The mind may understand the word, and the forming of the word, thus : Observe, When the three-fold spirit of man saith *Schuff*, [which signifieth *created*,] then the mind may observe the *form* of the generation of the word; first, the spirit [or breath] frameth the word in the mouth, and not in the heart, and closeth the teeth together, and hisseth through the teeth, like a kindled fire, which denoteth the *comprehension*: for the lips open, and the hissing is the fire from whence goeth the air: understand it thus.

97. Before time [was], the world was in God, but *without* substance : Now *Lucifer*, the great prince out of the centre of nature, awakened and kindled the wrath and fire, which was not known in the eternity; for he would domineer in the might of the fire, above God, and therefore the source of *fire* became his habitation.

98. And we mean here the stern *Fiat*, (*viz.* the mother of nature), the sourness and hardness, which

was kindled in its stern might, and hath in the centre of nature, attracted together the substantiality of the stern *matrix* out of the numberless essences, whence earth, stones, and metals, have come to be.

99. For the centre was *Sulphur, Mercurius, and Sal* [See Boehme's work **Clavis** on this site, vs. 82 for more explanation], and it [the centre] was but a spirit, but in the stern *Fiat* (in the stern fierce attraction) it came to be such hard stones, metals, and earth; all according to the forms of the essences: It is *all* become material: that which [before the time] in the nature of the dark wrathful substantiality, was only as a raised dust, became in the attraction wholly gross, dry, and hard; and God would *not* have it so particularly *before* the Majesty (to speak in a creaturely manner); and *therefore* it was suddenly, in that instant, together created [concreted] to a proper centre of its own.

100. And here ariseth the *distinction* of the Three Principles, which before was not known : for they were in *one* only being, and were only known in the wisdom [or the light], before the Majesty, with their *distinction*.

101. Observe the meaning rightly: as the mouth formeth the word *Schuff*, [which signifieth *created*], just so was the creation formed: for the lips open, and the upper gums with the teeth touch the nether lip, and the spirit [or breath] hisseth through the teeth: And it is thus, As the lips (*viz.* the outward inclosure) open, so hath the *matrix* of the *genetrix* opened itself, *viz.* in the kindling: The hissing is the fire, and out of the fire [goeth] the air, as a spirit of the *matrix*, which was now awakened, and was not before in the *centre*, but only in the wisdom of the Number Three.

102. The *air* [wind or breath] is not the spirit of the Number Three, but the awakened spirit out of the *matrix*, *viz.* out of the centre of nature: for the spirit of the Number Three is *a cause* of nature, and hath in it the wisdom; but this [spirit of the air] is *without* understanding, as the substantiality is.

103. And as the *fire* hath its original from the eternal liberty, wherein it attaineth the sharpness of the wrathfulness, so also the *air-spirit* from the Holy Spirit, which giveth life and mobility to nature; so nature again sendeth forth the spirit, *viz.* the air, out of its virtue, *viz.* out of the inanimate [senseless] substantiality, and hath its original in the fire.

104. And observe further, how in the word *Schuff*, [which signifieth *created*], the spirit [or breath] thrusteth the impression or pressure from the heart, which overtaketh the kindled fire, and holdeth it captive: and so the water-source overtaketh the fire, and *holdeth it captive*.

105. For the water ariseth from the substantiality, and from the being overcome ; and the fire, air, water, and earth, are all gone forth out of the *centre of nature*, and before the kindling, were all *in one being*, but with the kindling were known in *four forms*, which are called four elements, and yet are in one another as *one*, and there is no more but one; there are not four elements in heaven, but one: yet all the four forms lie hidden therein, and with the kindling they become *active*, and now they stand in the outward substance, comprehensible to the creatures.

106. Observe also further, that as the nether lip toucheth the upper teeth, and the spirit stayeth in the mouth, and thrusteth the word *Schuff* through the teeth, where the tongue draweth back towards

the nether gums, and will not frame the word *Schuff*, but letteth the spirit thrust it through the teeth: So, observe, the spirit of God hath driven forth the *four elements*, which are the four forms, which appeared in the substance, *ex Ternario sancto*, out of the Holy Ternary, into the outward, and made an enclosure therein, [or a *firmament*], which is called *heaven* : and the Holy Spirit stayeth in heaven, and leaveth the four forms to their *own* dominion, and then they appear as a Principle, having power of their own.

107. For the *tongue* signifieth the spirit of God, and the *four elements* [signify] the spirit of the centre, together with the centre itself.

108. Thus we understand here in the word, three Principles; whereas in the original there is but one: for we understand by the kindling, the centre of nature, in the centre of the globe of the earth, and that in the *matrix* of the *genetrix*, there is a very earnest stern dominion, out of which earth and stones are proceeded, and therein one Principle consisteth.

109. And then, secondly, we understand, that there is a dominion of meekness, which overcometh the wrath, and holdeth it captive, as we see in the source [or property] of water, that it captivateth the fire, and yet the property of the fire remaineth therein, with its whole dominion of all forms of the dry hunger, wherein consisteth the *abyss of hell*, in the anger of God. Also we understand, that there is the *firmament* [or closure] (between these two Principles) which is called heaven, by the shut mouth, both in the word and in the outward substance [essence, being, thing]. For the spirit, the *air*, giveth life to the outward meek water, as it goeth forth with the pressure from the heart through the teeth in the word, and so there is a *dominion* and life externally,

which yet ariseth from the internal, and yet the outward captivateth the inward.

110. And thus the *spirits* of the darkness lie in the abyss, captivated in the [property, or] source of the anger, and have no power of their own in this world; and here the subtlety of the devil in the might of the fire is cast down to the ground, in the *sinking*.

111. Open the eyes of your minds, ye seekers, and seek here the abyss, wherein the devils dwell in the elements, and not *afar* off, as if they were far absent, as ye have done hitherto. *Mark* this.

112. And we understand, that there is the third Principle in the *word*, and also in the power of *creating*: for the tongue inclineth to the nether gums, and letteth the two dominions go away through the teeth, and holdeth its dominion without any awakening of the heart.

113. Thus observe the ground [scope or meaning]; the second Principle (*viz.* the kingdom of God), is in the midst in both the Principles, that is, is not awakened or enkindled with the kindling: for it remaineth as it was from *eternity*, and is not altered therein, neither increased nor diminished; in the creation there is nothing added nor taken away from it : and this [second] Principle hath the right spirit of wisdom and of understanding; which hath severed the fierce wrathful and the meek [Principles asunder], and each of them hath its life awakened in it.

114. And we give you to understand, that it is neither captivated nor shut up by the inward or the outward: it sprouteth in both, for it is the might of both: In the inward it sprouteth in angry zeal [Or jealousy], with great wonders and powers, where

all forms are working, and therefore in those creatures stick all wit and cunning, craft and subtlety, as in the *devils*, who bring to pass all wonders in the wrathful *matrix*: as the histories in the world, concerning the children of wrath, do testify.

115. And in the outward it sprouteth through the meekness, with the power [and virtue] of life, which goeth forth from the Heart of God, through the spirit of God; and that sprouting [or *vegetation*] is called *paradise*, and is a sprout in the children of God, together with which the soul also sprouteth: for in this sprouting the new body of the soul groweth in the [one] *element*, in the substantiality, before the Number Three in *Ternario sancto*.

116. And here we give you to understand in a true *ground*, as we *certainly* know it, that the paradise is in this world, and also without this world; and that God dwelleth in this world, and yet is every where; and the source [or property] only *maketh* [or is] the difference.

117. For the angelical world is manifested in the paradise, but it is apprehended only in the paradisaical source [or property] *viz.* in the [one] element, and not in the going forth, in the dominion of the *four* elements.

118. For the four elements are in a Principle of another property [or source], also have another light, *viz.* the *sun*. But in the pure element the things of this world are only as a figure, which is not palpable; and there the four distinctions are in one, and that maketh no darkness. And there the liberty of God without nature shineth in the glance of the Majesty; but in the four out-births there is a *darkness*, for the things [thereof] are gross and palpable.

119. For the heaven, which is a distinction between the kingdom of God, and the kingdom of this world, is a *firmament* with all forms of corporeity, and is the veil on our eyes, for we have firmamental eyes, and therefore we cannot see the kingdom of God.

120. And that is the heavy *Fall of Adam*, that his eyes and spirit entered into the outward, into the four elements, into the palpability, *viz.* into *death*, and there they were blind as to the kingdom of God.

121. For the outward, in the four out-births out of the [pure] element (*viz.* the substance of the four elements), hath a beginning and end, and is *corruptible*: and therefore all things that live in it must corrupt.

122. For the Principle of the outward world passeth away again ; for it hath a limit, so that it goeth into its *ether* again, and the four elements into *one* again, and then God is manifested, and the virtue and power of God springeth up, as a paradise again in the [one, eternal] only element; and there the multiplicity or variety of things come into one again; but the figure of everything remaineth standing in the [one] only element.

123. For all things are come to a corporeal substance, (to [the manifestation of] God's works of wonder), that they might be seen eternally by the creatures, *viz.* angels and men: which, before the time of the world, were manifested only in the *wisdom of God*, and now shall stand in substantiality in the presence of God.

124. Ye dear children of God (in *Christ Jesus*) open the eyes of your mind: raise your mind up out of this world into the element before God, [that is, *into the glassy sea*, or angelical world]: and the

creation shall be rightly shewn to you here; and let not the sophisters and jugglers befool you, and lead you astray.

125. For the paradise, which the souls of the holy children of God go into, (when the body *deceaseth*), is in the very place where the body deceaseth : it is also in the earth, it is in all the four elements; not divided, but *entirely* every where.

126. For in the pure element (out of which the four elements proceed) is the paradise: it is a sprouting out from the substantiality before God: its life and understanding is the Holy Spirit of the Number Three of God; its light is the glance of the Majesty of the Number Three; the matter only is about the *outward*. When the four elements in man *break*, then is the soul already in the paradise, or in the abyss of the centre in the dark *matrix*, all according to that wherein the soul was grown in this [life] time upon earth.

127. If it have set its imagination [resolution and purpose] upon God, then it is grown in paradise, and the stuffed dark body hath but covered it, during this [*life*] time.

128. But if it be grown in the stern wrath, in falsehood and in pride, to fly out above paradise, then it flieth in high-mindedness in the stern *matrix* aloft over paradise out, and cannot get inwards into the meekness ; and there it is in hell, with the proud devil.

129. For after this life, there is no regeneration more; for the four elements and the outward principle (wherein the genetrix stood in the working and creating) are gone ; it hath no more to expect after this time, but *only* (when at the end of this time, this principle shall go into the *ether*, that the substantiality which hath been from eternity, shall be *free* again) that it shall get a body again

out of the property [and source] of its *own* mother, where then all its works in its mother shall appear before it.

130. For the Last Day is only to awaken again that which slept, and to break the death which is in the four elements : For *the veil must be done away*, and all that which is generated out of the eternal must spring up again and live.

131. But that which is generated out of the death, *viz.* out of the four elements, as the *beasts*, and every living thing of the four elements, attain *no body* any more; and if the spirit of it be generated only in the four elements, it breaketh with the four elements also, and the *figure* only remaineth of the elementary substance, *viz.* of the four out-births.

132. But that which is out of the eternal (out of the *centre* of the eternal life) is and remaineth for ever: even all words and works which are *generated* out of the eternal, remain in the *substance* of the figure: but they cannot remain for ever in the *spirit* and power, for a word of a spirit [breath] doth not proceed from the eternity, but hath its beginning in the outward Principle.

133. And therefore every spirit will have joy and sorrow in its works and words in eternity, all according as it is in its place and source, or property. For, when the *spirit* shall consider with itself its source [or *condition*], and *why* it is in the place where it is, then the source or property of its words and works ascend in it; and giveth it joy or sorrow, according to the condition or source and place that it is in, every one in [that which is] its *own* duly.

134. But you must know, that the sins, evil works and words of the new *Regenerate in Christ*,

sprout out from the death of Christ (into which the children of Christ are again entered *from* their sins), and shall receive another source [or property]: and in the beholding and *considering of them*, the spirit shall make a *hymn* of thanks to the praise of God's works of wonder; as *Isaiah* saith, *Though your sins were red as blood (if you turn), they shall be as wool, white as snow.* And yet you must know, that in the life to come they shall appear in the *figure*, but in another source [or property]. *Mark* this, ye children of God, for much is herein contained.

135. From this *ground* we know, that *Adam* in his innocency before his sleep, (which signifieth death, when he had imagined into the spirit of the four elements), was in this world in *paradise*; and yet it might well be said, not in this world; he was indeed in this world upon the face of the earth, but in a paradisaical source [or property] in the dominion of the [*one pure*] *element*, and not in the four elements.

136. But when he entered into the four elements, he *entered into death*, and his body became like a beast; and the earth was cursed from the Lord, so that it bare no more paradisaical fruit: For *Adam* was driven out, into the outward Principle: and there he must eat earthly fruit, and open [or manifest] the wonders of the outward Principle, and so he instantly became earthly.

137. For his body was from the earth, and created out of the earth, but it was not earth, [any more than gold is earth, though it groweth in the earth, and proceedeth from the earth], for it was *Ex Matrix, ex Massa*; [from the matrix, out of a mass] ; understand, out of the substantiality out of which the earth was *originally* generated and created. The pure element is also in the earth, as also *paradise*: and it is only the source [or

property] that maketh the alteration, wherein the light of God is *detained*.

138. *Adam* would be as God in all the three principles; and the serpent also persuaded *Eve* to it, that if she would eat of the fruit of the earth, she should know good and evil: indeed *evil enough*; care, misery, and sorrows; in the death of the four elements.

139. And therefore, seeing the four elements must break, thence it is that *corruption* [perishableness, transitoriness] is in man's body; and the soul (which is taken out of the eternal) remaineth in the eternal: therefore there must come a heavenly body out of the pure element again, out of the substantiality [which is] before God, out of the *matrix* of the earth, like the first body which was in *Adam*, and must *receive* [or assume] our human soul into it, and *enter into death* [suffer death], and bring us out of death on the cross into the element again, into the substantiality in the presence of God, *in Ternarium sanctum* [into the Holy Ternary]: For *Adam's* soul was taken on the cross in the eternal *centre*, where the Heart of God ariseth from eternity, and was breathed into the created body of *Adam* from the spirit of God: and therefore the Heart of God *must become man* [be incarnate].

140. And as *Adam* was entered into the earthly cross, into the death of the four elements; so must the *New Adam* (*Christ*) suffer himself to be hanged on the earthly cross, and enter into the earthly elementary death; for death sticketh not only in the earth, but also in the *air*, and *Adam* desired also with his imagination, not [to enter] into the earth, but into the *air*: he lusted after the *spirit* of the Principle of this world; and it laid hold on him: And so he fell also into the earth.

141. For the four elements are altogether in one another, and the *ground* [or foundation] upon which they stand, is the fire of the fierce anger of God, wherein the devils dwell, as is above mentioned.

142. And so the *New Adam* (Christ) must enter into the abyss of the four elements, *viz.* into the hellish fire of the wrath, and press through [or pass] the hell of the wrath, through death, and bring the human soul again into the *paradise* of God.

143. And therefore the *New Adam* (*Christ*) was [tempted or] tried forty days in the wilderness, whether he could stand in the paradisaical source [or property], and so eat only paradisaical fruit, which groweth in the source [or property] from the essences of the spirit of God; and there he did eat, *ex verbo Domini* [of the Word of the Lord], and not at all of the four elements.

144. For he did bear also the earthly image, and there the new heavenly must overcome the earthly, and the soul must enter again into the new heavenly body, that the earthly may *but only hang to it*: And thus also was *Adam* created in the beginning.

145. He was to eat of paradise, whose property should rule over the earthly; and though he was in the four elements, yet he was to live in the *pure element*; and then he might have continued so eternally; though the outward Principle should be broken, yet he would have remained.

146. For he was in paradise, and not in the four elements; but when he entered into them, he entered into *death*; and the anger of God, in the abyss of hell, did captivate the soul, which *Christ* brought forth from thence again.

147. O ye children of men! *Mark what is*

revealed to you, do not account it a fiction and a history. It is known *in Ternario Sancto*, in the opened seal of the seventh form, in the centre, therefore consider what it is.

148. Hereby is signified to you the *final breaking of the outward Principle: Trim your lamps*, the bridegroom is ready, his trumpet soundeth, the seventh angel from the throne of heaven soundeth : The Mysteries of the kingdom of God shall be *accomplished* at the time of his sounding; and then there is no time more in the four elements; but then the eternal time in the element in the life of God, and the time in the abyss, goeth on.

149. Go out from the *languages in Babel*: for we all speak but *one* only language in *Jerusalem*. *Babel* burneth in the fire [or confounded Christendom is kindled in wars, contention, and strife, in famine, and pestilence, in the anger of God].
Amen.