OF THE

ELECTION
OF GRACE;

OR

OF GOD's WILL TOWARDS MAN,

COMMONLY CALLED,

PREDESTINATION.

It shows how the Texts of Scripture are to be understood which treat of

Fallen lost Adam, and of the New Birth from Christ:

BEING

A short Declaration and Introduction concerning the highest Ground, showing how Man may attain Divine Skill and Knowledge.

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Preface to the electronic edition

This edition of Jacob Boehme's text on the Election of Grace, or Von der Gnaden-Wahl, was conceived by me to assure that an indexed version of this important text would be available on the internet. After all, what you can't find on the net, has a relatively low profile in today's world. I have left out the laborious preface of the translator/editor as well as the numerous notes of his referring to the scriptures, since these notes were poorly scanned. Some notes have been retained however. For those who want to trace these notes, I refer to scanned versions of the Election, also available on www.scribd.com as well as to the edition of Kessinger publications.

Jacob Boehme is concerned very much with Good and Evil in this book. Besides being a concise exposition of his overall teachings, he exposes empty church rituals as charades, and would-be priests and ministers who pretend to have the authority of the Divine as frauds. Without the true spirit of Christ working in and through them, these would-be figures are misleading and misguiding the people whom they say to serve.

As to the word "predestination" occurring in the title, I would like to remark that Boehme's take on this does not refer to what is commonly called fate. The latter word refers to what happens to the personality, the outer human being, the "shell", rather than the spiritual part of the human person.
I do not think that Jacob Boehme would like to promote a belief in passive attitude, people seeing themselves as victims of blind fate. Rather, he expounds the choice human beings have in following the divine spirit within, or "God", as he calls this Being. The author's preface and his pamphlet "concerning repentance" makes this clear as well.
That the true "Election of Grace" involves a transformation of character in some essential aspects, will be clear to the serious reader, as a "Thistle" cannot inherit the "Kingdom of God", since the Spirit works within us, in the true transfigurative process, rather than being an outer force.
Jacob Boehme regards the Election of Grace as one of his clearest books. This makes it even more imperative that it is available in text form on the internet. The spelling of the words, esp. nouns and adjectives has been retained as much as possible. For example, "beastial" has not been replaced by "bestial", since the latter has another connotation than the former, which refers to the animal part in the human frame. Some comments have been interspersed by me in [].

Rest me to wish you a profitable study of this great work.
May, 2009
Martin Euser
See also:
meuser.awardspace.com
www.tripod.com/m_euser
for other valuable texts
1. WHEN Reason hears any thing said concerning God intimating what he is according to his Being, Essence, Substance and Will, it imagines in itself as if God were some strange thing afar off, dwelling without and beyond the Place of this World, aloft above the Stars, and governed only by his Spirit with an omnipotent Power in the Place of this World.

2. But it supposes that his Majesty in Trinity, wherein God is especially manifest dwells in Heaven, without and beyond the Place of this World.

3. And thereupon Reason falls into a creaturely Opinion, as if God were some strange thing, and that he did before the Time of the Creation of the Creatures and of this World hold a Consultation in himself in his Trinity, by his Wisdom, to contrive what he would make, and to what End every thing should serve, and so has framed a predestinate Purpose in himself, what he would ordain every thing to be.

4. Whence the contentious Opinion is risen, of God's Determination concerning Man, as if God had in his Purpose or Predestination chosen one Part of Men for Heaven, to be in his holy Habitation, and appointed the other Part to eternal Damnation, in whom he will manifest his Wrath; and that contrariwise in the other which are his chosen and elect he will manifest his Grace.

5. And so it is thought he has in his Predestination made a Separation, that be might show his Power both in Love and Anger: And therefore every thing must of Necessity be as it is.

6. That Part ordained to Wrath it is conceived are so reprobated and hardened by God's Purpose and Predestination, that there is no Possibility left for them to attain the Salvation of God, and on the contrary in the other there is no Possibility of Damnation.

7. And though the Holy Scripture speaks almost the very same Words, to which creaturely Reason assents, which understands
not at all what God is; yet Scripture, on the other Side, speaks much more to the contrary, that God wills not Evil, nor has purposely by way of Predestination made any thing that is evil.

8. Both those Contraries, how they are to be understood each of them in its own Ground, we will give to the Christian impartial Readers, the Seekers and Lovers of the Ground and of the Truth, to unite and reconcile them, and establish the true Understanding: I say, we will give them a short Explanation to consider of, and present our Gift or Talents (as it is apprehended and laid hold on in the Grace of the highest Good) for them to examine with a good Intention.

9. Not meaning thereby to contend against, or despise any for their conceived Opinion, but for a Christian and brotherly conjoining and uniting of our Gifts which we have, bestowed upon any of us from the Divine Grace.

10. The Branches and Twigs of a Tree appear not in all things like in Form, and yet stand in one and the same Stock, and one gives and introduces Entity and Virtue into the other, and all flourish and rejoice, blossom and bear Fruit in one Stock, there being no Grudging and Dislike of their Strength and Dissimilitude; but each Branch labours to bring forth its Fruit and Harvest.

11. So it may also well be with our unlike differing Gifts, if we introduce our Desire into the right true Mother, as into our Stock, and each Branch of the Tree afford, the other its Virtue in good Will.

12. We must not bring ourselves into Selfishness, and into our own Lust of Self-Love, as going forth in Pride, willing to be above our Mother in whom we stand, and above all her Children, and be a Tree of our own.

13. Neither are we to receive into us the Devil's Poison and Venom or Infection of Self, and false or wicked magnetic Impression, whence Strife and Opposition, also Rents and Schisms and Divisions arise, so that one Twig of the human Tree rends and separates itself from the other, and affords them not his Ens or Being and Virtue, and exclaims against them for schismatical, sectarian, apostate, false and wicked.
14. It sets itself, and is known as a broken separated Twig before its Brother in a false Lustre or Shew: Whence the Multitude of Contentions among Men have risen.

15. Of all which we will signify what the Original of Contention is, and from whence Opinions and Divisions naturally arise, we will also signify what the true Ground of the only Religion is.

16. And we will show from whence the Opposition from the Beginning of the World to this Time has proceeded, for the better understanding of the Divine Will, both according to Love and Anger; and how it is all fundamentally to be understood.

17. And we admonish the loving Reader to immerse himself in Divine Humility into God and his fellow Branch or Brother; and so he may read and conceive our received deep Sense and Apprehension, and be brought from all Error into the true Rest, wherein all things rest in the Word and Power of God. And we commend him into the working Love in the Ens or Being of Christ, and our well intended Will and Desire into his.

A M E N.
The first Chapter.

*Of the sole Will of God, and of the introducing his Substance of Revelation, or bringing it into manifestation, and what the One Only God is.*

1. God says in *Moses*, in a manifested revealed open Voice, to the People of *Israel* (among whom he introduced himself from his hidden Secrecy in a manifest Sound after a formed creaturely Manner, and caused them to hear, that the Creature might apprehend him) saying, *I the Lord thy God am but one only God; thou shall honour no other Gods besides me.*

2. Also *Moses* says, *The Lord our God is an angry and jealous God, and a consuming Fire;* and in another Place, *God is a merciful God.* Also his *Sprit is a Flame of Love.*

3. These seem to be contrary, in that he calls himself an angry God and a consuming Fire; and then also a Flame of Love, which can be nothing but only *Good,* otherwise he were not God, *viz.* the only Good.

4. For Men cannot say of God, that he is this or that Evil or Good, which has Distinction in itself, for he is himself without, or beyond Nature and Creature, and without creaturely Affections.

5. He has no Inclination to any Thing, for there is nothing before *him* to which he should incline, neither any Evil or Good.

6. He is himself the *Abyss,* without any Will at all: In respect of Nature and Creature he is as an eternal Nothing: There is no Passion or Pain in him, nor any Thing that can either tend to him, or deviate from him.

7. He is the one only Being, Essence, or Substance, and there is nothing either before him or after him, of which or wherein he could form or grasp a Will to himself.

8. He has also nothing that can generate him, or give to him: He is the *Nothing and All-things,* and is one only Will, in which lie the World and the whole Creation.

9. *In him* all is alike eternal, without Beginning, equal in Weight,
Measure, and Limit: He is neither Light nor Darkness, neither Love nor Anger, but is the eternal ONE: Therefore says Moses; The Lord is one only God.

10. This unsearchable, inconceivable Will without Nature which is only one, having nothing before it, nor after it, which in itself is but one, which is as nothing, and yet all Things; this is, and is called the one only God, which conceives and finds himself in himself, and generates God of God.

(What the One Only God is. Chap. 1.)

11. Thus the first only Will without Beginning, which is neither Evil nor Good, generates in itself the only eternal Good, as a comprehensible Will, which is the Son of the abyssal bottomless Will, and yet is equally eternal in the unbeginning Will.

12. And that second Will is the first Will's eternal Perception and finding, wherein the Nothing finds itself to be Something in itself.

13. And the unsearchable, viz. the bottomless Will, goes forth through its eternal Sound, or invented Will, and brings itself into an eternal Visibility of itself.

14. Thus the bottomless Will is called the Eternal FATHER.

15. And the conceived Will of the Abyss is called his generated begotten or innate SON; for it is the ENS or Being of the Abyss, in which the Abyss conceives itself in a Ground or Foundation.

16. And the Exit of the bottomless Will, through the conceived Ens or Being or Son, is called SPIRIT; for it drives the conceived Ens or Being forth from itself, into moving or Life of the Will; as a Life of the Father and the Son.

17. And that which is gone forth is the Longing or Delight, viz. that which is found by the Eternal Nothing, wherein the Father, Son, and Holy Spirit, or the Deity finds and beholds itself, and it is called God's Wisdom or Visibility.

18. This threefold Being, Essence or Substance in its Birth, in the Visibility of itself in the Wisdom, has been ever from
Eternity, and possesses in itself no other Ground or Place but only itself.

19. It is one only Life, and one only Will, without Desire, and is neither thick nor thin, neither high nor deep: It is neither Space, Time, nor Place, neither does it possess in itself either thick or thin, high or deep, Space or Time, but is through all and in all, and yet is to all as an incomprehensible Nothing.

20. As the Influence of the Sun works in the whole World, in all Things, and through all Things, and yet that all cannot take any thing of the Sun, but must be his Patient, and operate with the Virtue and Power of the Sun, in such a Manner is God to be considered as what he is, without Nature and Creature in himself, in a Self-comprehensible Chaos, without Ground, Time, and Place.

21. Wherein the Eternal Nothing comprehends itself in an Eye, or Eternal Seeing, for its Self-Visibility, Perceptibility, and Capacity of being found.

22. Whereupon Man cannot say that God has two Wills, the one to Evil, the other to Good.

23. For in the creatureless Deity, without Nature, there is no more but one only Will, which is also called the one only God.

24. Who also in himself wills no more but only to find and comprehend himself, and to go forth from himself, and so with the Exit introduce himself into a Visibility.

25. Wherein Men may understand the Trinity of the Deity together with the Glass of his Wisdom, as the Eye of his Vision, or Intuition.

26. Wherein all Powers and Virtues, Colours, Wonders, and Beings in that one only Wisdom, in equal Weight and Measure without Properties, are understood, as one only Ground of the Being of all Beings.

27. A Delight or Longing found in himself to Something: A Delight or Longing to the Manifestation, Revelation, or finding of Properties.
28. Which Delight, Longing, or Wisdom in itself, in the first Ground, is yet wholly without Properties: For if there were Properties, then there must be also something that affords or causes distinguishing Properties.

29. But now there is no Cause to the producing the Divine Delight, Longing, or Wisdom, but barely and only the one only Will, viz. the one only God; which himself introduces himself into a Trinity, viz. into a Comprehensibility of himself.

30. Which Comprehensibility is the Centre; viz. the Eternal comprehended ONE, and is called the Heart or Seat of the Eternal Will of God, wherein the Abyss possesses itself in a Ground, which is the sole and only Place and Seat of God.

31. And yet in no Possibility of Partition, Separability, or Distinction; it is also totally unmeasurable, without any Form or Similitude, for there is nothing before it that can be likened with it.

32. This Heart or Centre of the Abyss is the Eternal Mind, viz. of the Will, and yet has nothing before it, that it can will, but only the one only Will that comprehends itself in this Centre: The first Will to the Centre, has also nothing that it can will, but alone this one only Place or Seat of its Capability of finding itself.

33. Thus the first Will is the Father of its Heart, or the Place of its finding, and a Possessor of that which is found, viz. of its innate or only begotten Will or Son.

34. The bottomless unfathomable Will, which is the Father and Beginning of all Beings, generates in itself a Place of Comprehensibility, or, as may be said, possesses the Place; and the Place is the Ground and Beginning of every Being, and repossesses the unfathomable Will again, which is the Father of Beginning to be a Ground.

35. Thus is the Father and his Son, viz. the Place to Self-hood, one only God, having one only Will.

36. Which one only Will in the comprehended Place of the
Ground or Foundation, goes forth out of itself, out of the Comprehension; wherein with its Exit it is called a Spirit.

37. And the one only Will of the Abyss divides itself with the first eternal unbeginning Comprehension into a threefold Operation, and yet continues but one Will; viz. the first Will, which is called Father, operates or generates in it the Son, viz. the Place or Seat of the Deity.

38. And the Place or Seat of the Deity, which is the Father's Son, operates in itself in the Perceptibility the Powers and Virtues of the Wisdom, all which Powers arise in the Son.

39. And yet here all Powers are but one only Power, and that is the perceptible inventible Deity in itself, in its own Will and Being, without any Separability or Distinction.

40. These found, generated, effected or operated Powers, as the Centre of the Beginning of all Beings, the first Will, which is called Father, breathes forth in the Perceptibility of itself out of the one only Power, which is his Seat or Son out from itself, after that Manner as the Sun-Beams shed themselves forth out of the magick Fire of the Sun, and manifest the Power, Virtue, or Influence of the Sun.

41. And so that Exit is a Beam of the Power of God, as a moving Life of the Deity; wherein the unfathomable Will has brought itself into a Ground or Foundation, as into a Power of willing [stirring], and that breathes forth the Will to the Power, out from the Power.

42. And the Exit is called the Spirit of God, which makes the third Operation or Effect, viz. the Life or stirring in the Power.

43. The fourth Operation now is performed in the out-breathed Powers, viz. in the Divine Visibility [intuition] or Wisdom, wherein the Spirit of God, which rises out of the Powers with the out-breathed Powers, as with one only Power, plays with itself.

44. Where it introduces itself in the Powers, into Formations in the Divine Delight and Longing; as if it would introduce an Image of this generating to the Trinity into a several distinct Will
and Life, as a Modelling of the one only Trinity.

45. And that imprinted Image is the Delight or Longing of the Divine Visibility; and yet a Man must not here understand a comprehensible creaturely Image that may be circumscribed; but the Divine Imagination, viz. the first Ground or Foundation of the Magia [Magic], out of which the Creation has taken its Beginning and Original.

46. Also in that Imprinting of the magic Comprehension in the Wisdom, is understood the angelical and soulish [psychic] true Image of God, where Moses says, God created Man in his Image, that is, in the Image of this Divine Impression according to the Spirit, and in the Image of God created he him, as to the Creature, of the created corporeal Imagibility, or figure.

47. So also it is to be understood of the Angels, according to the Divine Being Out of the Divine Wisdom, but the creaturely Ground and Foundation shall hereafter be signified, wherein the Properties lie.

48. In this formentioned Recital, we understand very briefly and summarily, what God is, without and beyond Nature and Creature, where Moses says, I the Lord thy God am one only God.

49. Whose Name in the sensual or sensitive Tongue, wherein this Divine Generating in the Powers of the only Wisdom introduces itself into a Comprehension of an Image of itself, is called JEHOVAH, as an imprinted Delight or Longing of the Nothing into something, or the Eternal ONE.

50. Which in a Manner might be deciphered with such an Image or Figure, and yet it is not a measured or divided Image or Substance; but this is for the Mind to consider of.

51. For this Imprinting in itself is neither great nor small, and has no where any Beginning or End, but only that the Divine Delight or Longing introduces itself into a Substance of its Visibility, as into Creation.

52. Yet in itself the Imaging or Figuration is endless, and the
Formation not circumscripive, as the Modelling in *Man’s Mind* immeasurably stands perpetually in a continual Form, wherein innumerable Thoughts may model and conceive or frame themselves in one only Mind, which yet in the earthly Creature arise for the most part from the Fancy of the *starry Mind* [zodiacal influences ;esp. planetary], and not from the Powers of the inward Ground of the Divine Wisdom.

53. Here we will intimate to the Reader, that God in himself, so far as he is called God, without and beyond Nature and Creature, has *no more than one* only Will, which is to give forth, and generate himself.

54. God JEHOVAH generates nothing but God, that is, he generates only *himself*, as Father, Son, and Holy Spirit, in the one only Divine Power and Wisdom.

55. As the Sun has but one only Will, which is, to give forth itself, and with its Desire in all things to press forth and grow, and to *bestow* Life, Power, and itself in all things; so in like Manner also is God without Nature and Creature the one only Good, that cannot give or will any thing but God or *Goodness*.

56. Without Nature and Creature he is the *greatest Meekness* and Humility, wherein is no Way, Footsteps or Prints possibly, either of any Will to good or evil Inclination; for there is neither Good nor Evil before him.

57. He is himself the Eternal only Good, and a Beginning of every good Thing [Being, Substance, Essence] or Will; neither is it possible that any Evil at all can penetrate into him, in as much as he himself is the one only Good; for he is all Things, and beyond him is nothing.

58. He is in himself an operative substantial Spiritual Power, the highest simplest Humility and *Well-doing, also* feeling Love, pleasing good Relish in the Sense, the sweet generating, well and delightful Hearing.

59. For there all Senses qualify and *operate* in equal Harmony and Agreement; and there is no other than an amiable Boiling or Springing of the Holy Spirit in the one only Wisdom.

60. Concerning which, a Man *cannot* say he is an angry God;
neither that he is a merciful God; for in this, there is no Cause of Anger, nor any Cause of Love to any at any Thing, for he is himself the one only Love, which in meer Love generates himself, and introduces himself into Trinity.

61. For the first Will, which is called Father, loves its Son, viz. its Heart of its own Manifestation, because it is its Perceptibility and Power.

62. Even as the Soul loves the Body, so in like Manner does the comprehended Will of the Father love his Power, and spiritual Body, viz. the Centre of the Deity, or the Divine Somewhat, wherein the first Will is somewhat.

63. And the Son is the first Will's, viz. the Father's Humility, and desires again mightily the Father's Will; for without the Father he were nothing; and he is rightly called the Father's Longing or Desire to the Manifestation of the Powers, viz. of the Father's Taste, Smell, Hearing, his Feeling, and Seeing.

64. And yet a Man must not here understand any Division or Distinction; for all the Senses lie in equal Weight in the one only Deity; only consider, that these Senses, which arise in the Ground of Nature, exist, in that the Father speaks forth these Powers from himself into Separability or Distinction.

65. And the Holy Spirit is therefore called Holy, and the Flame of Love, because he is the out-going Power from the Father and the Son, viz. the moving Life in the first Will of the Father, and in the second Will of the Son in his Power, and because he is a Framer, Worker, and Driver on in the outgone Longing of the Father, and of the Son, viz. in the Wisdom.

66. Thus loving Brethren, ye poor Men confounded by Babel, which has seduced you through Satan's Envy, mark this: When Men tell you of three Persons of the Deity, and of the Divine Will, know that the Lord our God is one Only God, that neither wills, nor can will Evil.

67. For if he did will some Evil, and also did will some Good in himself, there were then a Rent and Division in him, and so there must be something that was the Cause of Contrariety.
68. But there being nothing before God, therefore there is
nothing that can move him to any thing; for if any thing did
move him, then were that before and greater than himself, and it
would be, that God was at odds, and divided in himself, and then
also that must be moveable from a Beginning, since it did move
itself.

69. But we tell you, in or according to the Saying of the Only
ONE, that the Being, Essence, or Substance of God, so far as he
is called God, is understood to be without Ground, Place, and
Time, dwelling in himself, and not to be considered as in any
several distinct Place, with a separated Dwelling apart.

70. But wilt thou know where God dwells, take away Nature and
Creature, and then God is All; take away the out-spoken formed
Word, and then thou seest the Eternal speaking Word, which the
Father speaks forth in the Son, and thou seest the hidden
Wisdom of God.

71. But thou wilt say, I cannot take away Nature and Creature
from me; for if that were done, I should be nothing, therefore I
must thus represent the Deity by an Image or Resemblance,
because I see that there is in me Evil and Good, and so also, it is
to be understood in the whole Creature.

72. But hearken my Brother, God says in Moses [Exod, 20],
Thou shalt make thee an Image of my God, neither in Heaven or
upon the Earth, nor in the Water, nor in any Thing, to signify
that he is no Image, nor wants any Place to dwell in, neither
should Man seek for him in any Place, but only in his formed
outspoken or expressed Word, viz. in the Image of God in Man
himself.

73. As it is written, The Word is near thee, viz. in thy Mouth
and Heart. [Deut. 30:14]

74. And this is the right and nearest Way to God; for the Image
of God to sink down in itself from all imprinted Images, and
forsake all Images, Disputation, and Contention in itself and
depart from Self-Will, Desire and Opinion, and immerse itself
meerly and solely into the Eternal One, viz. into the clear single
Love of God, trusting therein, which he has after the Fall of Man
in Christ introduced into the Humanity again.
75. Thus I have therefore somewhat largely represented, that the
Reader might learn to understand the right and first Ground, what God is, and wills and that he seek for no evil or good Will in the One only creatureless God, who is without Nature, also that he go forth from the Images of the Creature, when he will consider God, his Will and the Eternal speaking Word.

76. And when he will consider from whence Evil and Good proceed, whence God calls himself an angry, zealous, or jealous God, he must turn himself to the Eternal Nature, viz. to the out-spoken or expressed compacted *formed Word*, and then to the Nature, viz. the *beginning temporal Nature*, wherein lies the Creation of this World.

77. Therefore now we will inform the Reader further concerning God's *Word*, which he expresses from his Powers, and show him, 1. The *Separation*, viz. the Original of Properties, whence a good and evil Will arise.

78. And 2. To what End this must be inevitably so.

The Second Chapter.

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

1. CREATURELY Reason stands in the formed, comprised, expressed, or out-spoken Word, and therefore is an imaged figured Substance, and thinks always God also is an Image, or figured Substance, having some Shape or other, that can irritate and introduce himself into Properties to Evil or Good, in like Manner as itself has imagined concerning this high Article of the Divine Will.

2. And 1. It supposes that God has from Eternity framed in himself a predestinate and predeterminate Purpose and Election, decreeing what he would do with his Creature.

3. And 2. That he has thus introduced himself into a peremptory Resolution, that he might manifest his Love and Mercy to his chosen and elect.

4. And 3. That so his Wrath may be a Cause that his Mercy and Compassion might be made known: All which, in the Ground, is thus, that God's Wrath must manifest and reveal his Majesty; as Fire does the Light.

5. But concerning the Will of God, as also concerning the divided Distinction of the Word, and of the Creature, it has no right Apprehension.

6. For if God had once held any Consultation in himself, thus to manifest or reveal Himself, then, 1. his Manifestation had not been from Eternity without a Mind, Intention, or Place.

7. And 2. Then also must that Council once have taken Beginning.

(Chap. 2. Eternal speaking Word in itself.)

8. And so, 3. There must have been a Cause in the Deity, for the sake of which God in his Trinity had consulted.
9. And, 4. Then must also Thoughts have been in God, which so moulded him into forms and Ideas, representing how he would sit and compose every thing.

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

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

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

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

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

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

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

17. So also it is to be considered concerning those things which spring out of an Eternal Ground, which is without Beginning, that every Thing, which is from an Eternal Ground, is a thing in itself, and its own Will, that has nothing before it that can destroy it; unless it brings itself into a heterogeneous, or strange Apprehension, which is not conformable to the first Ground out of which it is risen; and then there is a Separation from the total Entireness.
18. As we are to understand the like concerning the Apostate Devils, and the Soul of Man; that the Creation has broken itself off from the total entire Will, and brought itself into a peculiar, separate, different Apprehension, opposite to the Divine Unigeniture, or sole Operation.

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

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

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

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

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

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

25. For what is termed in the Beginning, is here called the Eternal Beginning the Will of the Abyss to a Ground or Foundation, that is, to the divine Apprehension, wherein the Will comprises or frames itself in a Center to a Ground or Foundation, viz. to the Being of God, and brings itself into Power, and goes forth from the Power into Spirit, and in the Spirit models itself into Perceptibility of the Powers.
26. Thus those Powers, which all lie in one Power, are the *Original of the Word*: For the one only Will comprises itself in the one only Power, wherein lies all hidden Secrets, and breathes itself forth through the Power into *Visibility* [or *Wisdom, Intuition*].

27. And that same Wisdom or Visibility is the *Beginning* of the Eternal Mind, *viz.* the every Way Discovery of itself. [(G.) *Umblickung*; the *shining sound or Glance*]  
*[Note: (G.) means the original German word in Boehme's text.]*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* (G): German

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

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

53. Yet the Eternal ONE, viz. God JEHOVAH, takes no Nature to himself, but dwells through and through Nature, as the Sun in the Elements, or as the Nothing dwells in the Light of the Fire, for the Glance of the Fire makes the Nothing shining.
54. And yet Men must not say it is merely nothing, for the Nothing is God, and all Things; only we speak thus, to the End, if it be possible, to give the Reader our Sense and Apprehension.

55. Nature in the Original with its Science or Root, viz. in the attracting Desire, is understood to be as follows. I will set before you a Similitude in Fire and Light, whereby the Reader, by the Assistance of the Divine Power, may introduce himself into the true Sense and Understanding.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

70. Yet not to that End to be at Enmity one against another, but that in the Strife one should stir up the other, and manifest it; that the Mysterium Magnum should enter into Distinction, and be an Exulting and Joyfulness in the Eternal ONE.
71. It is that the Nothing might have *Something* to work in, and to sport or act its Part with, *viz.* the *Spirit of God*; which has, through the Wisdom of Eternity, introduced itself into such a *Mysterium Magnum*, to the Visibility of itself.

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

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

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

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

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

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

78. If the great Mystery in *Sulphur, Mercurius*, and *Sal*, did not lie in a spiritual Manner and Property, *in Spiritu Mundi*, *viz.* in the Science or Root of the Property of the Stars, which is a Quintessence above or beyond the four Elements, then could not the Sun Beams be *manifested*. 
79. But the Sun being nobler, and a Degree deeper in Nature than the *Mysterium* of the outward World, *viz.* than the *Spiritus Mundi* in *Sulphur, Mercurius, and Sal*, and in the *quinta Essentia* of the Stars; it thereupon presses into the outward *Mysterium*, and kindles it, and also itself therewith, that its Beams become fiery, else they would not be fiery.

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

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

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

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

84. And that one Property may not climb up above all the other, the most High has spoken forth or expressed them thus *in Equilibrio*, Balance or Harmony, according to his own Being, out of his Eternal speaking Word, out of the Eternal great Mystery, which is wholly spiritual, into a *Time*, and set the Eternal into Time with a *Figure*, wherein every creaturely Life exists; and also exercises its Dominion therein.
85. But the Angels and Eternal Spirits are to be excepted, as also the right *inward* Soul of the true Man; these have their Original out of the *Eternal* unbeginning Science, Or Root, or Nature, as shall be mentioned hereafter.

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

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

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

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

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

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

92. For otherwise, if the Light should be shut in, and the spiritual Water could not separate itself from the fiery Quality [nature or condition], and so resolve, dissolve or mix itself in itself with the Nothing; *viz.* with *the Abyss*, then the Light would extinguish.
93. But seeing it resolves, dissolves or mixes itself with the Abyss (wherein yet the Eternal Byss or Ground and Foundation lies) viz. with the Temperature, wherein all the Powers lie in One, the Light or Love-Fire so draws that spiritual Water again to itself for a Food, which in the resolving, dissolving or Mixture, much more becomes an Oil or Tincture, viz. a Power and Virtue of the Fire, and Glance of the Light.

94. And here lies the greatest Arcanum, or secret Mystery of spiritual eating or feeding upon: Loving Sons, if you knew it, you had the Ground of all secret hidden Mysteries of the Being of all Beings: And concerning this Christ said, He would give us the Water of Eternal Life, which would flow in us into a Well-spring of Eternal Life. Not the outward Water, which is generated from the outward Light-Fire, but the inward Water, generated from the divine Light-Fire; of which the outward is a Type, Image or Shadow.

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

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

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

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

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

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

101. So Lord *Lucifer* and the Soul of *Adam* have done, and still at this Day it is done in the human Science or Root in the *Soulish* Property; out of which a *Thistle-Child*, of a false and wicked Science or Root, of a *devilish* Kind or Condition, is generated, which the Spirit of God well knows, concerning whom Christ said, *They were not his Sheep*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

116. In which Science \textit{*} the Light of God shines, so that they have a continual Hunger after Divine Power and Love, and introduce the \textit{Holy Love} into the Fire for a Food, whereby the fiery Triangle is changed into meer Holiness and Love in great Joy.

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

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

* See the word Science in the Clavis, verses 210, 219
The Third Chapter

Of introducing of the fiery Science or Root into Forms or Dispositions to Nature and to Being. How the Science or Root brings itself into Fire: What that is and how Multiplicity exists.

The Gates of the great Mystery of all hidden Secrets.

1. WHEN the dear Man Moses describes the Creation of the World, he says thus; God said, let it be, and it was so; also he says, In the Beginning God created Heaven and Earth: and in John the First, it is thus, God made all Things out of his Word. In these lie the Ground and deep Understanding.

2. For from Eternity there has been nothing but only God in his Trinity in his Wisdom as beforementioned, and therein the Science or Root, viz. the speaking, Expression, or breathing forth from himself, conceiving, forming, and bringing into Properties.

3. The Conceiving or Comprehending is the Creating, and the Science or Root, viz. the Desire, is the Beginning out of the Temperature to the Distinction, Variety, or Divisibility.

4. For the whole Ground lies in that where it is said, God created by the Word. The Word remains in God, and goes with the Science or Root, viz. with the Desire, out of itself into a Partition, Distribution, or branching forth; which is thus to be understood.

5. The Science or Root is eternally in the Word, for it arises in the Will; in the Word it is God, and in the Partition or Distribution, viz. in the Comprehension, it is the Beginning of Nature.

6. Its, first Form [Sal, Saturnus], Disposition, or Quality, is, astringent [Bitter, cold, harsh, condensing, contracting], viz. a Comprehensibility of itself: Its Forms or Dispositions that arise in its Co-impression or Compaction are these:

7. 1. Darkness, for the Comprehension or Conception overshadows the free Will in the Science or Root.

    2. It is the Cause of Hardness, for that which is attracted, or assumed, or contracted, is hard, harsh, and rough; and yet in
the Eternity Spirit only must be understood.
3. It is the Cause of Sharpness.
4. The Cause of Coldness, viz. of the cold fiery Property.
5. The Cause of all Being, Essentiality, Substantiality, or Comprehensibility, and it is in Mysterio Magno the Mother of all Salt, and the Root of Nature, and in the Mystery is named by this Word SAL [Salt], viz. a spiritual Sharpness, the Original of God's Anger, also the Original of the Kingdom of Joy.

8. The second Form [Mercurius] or Disposition in the Science or Root is the Sting of Perceptibility, viz. the very drawing, from whence Feeling and Perceptibility arise, for the more the Astringency impresses, or compresses, the greater is this Sting, as a raging furious Destroyer.

9. Its dividing into Forms or Dispositions are these, viz. Bitter, Woe, Pain, Pelting, Stirring, the Beginning of the striving Will in the Temperature, a Cause of the spiritual Life; also a Cause of Misery [(G.) Quellens]; a Father or Root of the Mercurial Life in the living and growing Things: a Cause of the flying or flitting Senses or Thoughts; also a Cause of the exulting Joy in the Light [or Love]; and a Cause of the inimicitious Contrariety in the strong Impression or Contraction of the Hardness: from whence Strife and opposite Will exists; also the Original of spiritual Anger, and of all Torments and Disquietness.

10. The third Form [Sulphur, Mars] or Disposition in the Science or Root is the Anguish which arises in the Opposition of the Astringency, and stinging Bitterness, as an Ens [a Ground of Being or Substance] or Being of Feelings, the Beginning of Essence and of the Mind, a Root of Fire and of all Painfulness, a Hunger and Thirst after the Liberty, viz. after the Abyss; a Manifestation of the eternal abyssal Will in the Science, where the Will brings itself into spiritual Forms or Dispositions; also, a Cause of dying, viz. the Birth of Death, where yet not Death, but the Beginning of the Life of Nature exists; and it is even the Root, where God and Nature are distinguished or separated, not as a rending off, but in Reference to the Temperature in the Deity: So that here the clear sounding sensible Life exists; out of which the Creation has taken its Original.

11. The three forementioned Forms or Dispositions, viz.
Astringency, bitter Sting, and Anguish, are the *three first* in the Science or Root of the one only Will, which is called the Father of all Beings; and they take their Ground and Original in the Science, out of the *Trinity* of the Deity.

12. But they are not so to be understood that they are God, but his Manifestation in his Word and Power.

13. First ASTRINGENCY, which is the Beginning to *Strength* and Might, as a Ground out of which all proceeds, arises out of the Father's Property in the Word.

14. And secondly, the BITTER-STING, *viz.* the Beginning of *Life*, has its Original out of the Sun's Property out of the Word; for it is a Cause of all Power and Distinction, also of Speech, Understanding, and the five Senses.

15. And thirdly, the ANGUISH arises out of the Holy Spirit's Property in the Word; for it is the Cause of *both* Fires, *viz.* of the Light's Love-Fire, and of the painful Fire which is consuming; and the true Original of the creaturely Life which is found or apprehended, also of the dying to Joy and Sorrow. It is the Root of every Life out of the Science of the one only eternal Will.

16. These three first, in the Creation in the *Life of Nature* [nature-life], according to the Compaction in the creating, are called *Sulphur, Mercurius* and *Sal*, wherein the spiritual Life has introduced itself into a visible comprehensible *Matter*.

17. Which Matter is in all Things, in the Animate in the *Flesh*, and in the Vegetables of the Earth, both spiritually and corporeally, nothing excepted; every Being of this World stands therein, as it is before our Eyes, and known to the expert.

18. For thus the invisible, *viz.* the spiritual World, has, with the three first, introduced itself into a visible *comprehensible* palpable Being or Substance, according to Spirits spiritually, and according to Bodies corporeally and palpably.

19. Also the whole Earth with all its *Materials* arises from thence, as also the Constellations with the Elements; yet Men must see further, and look through all the seven Forms and Dispositions, when they will explain what the Sun, Stars and
Elements are, as it further follows.

20. The fourth Form [Mars and Sol] or Disposition in the Science out of the one only Will is the kindling of the FIRE, where the Light and Darkness part, each into a Principle; for here is the Original of the Light, as also the right Life in the Perceptibility of the three first, also of the right Distinction between Anguish and Joy; and this is done thus.

21. The first Will in Trinity, which is called God without Nature and Creature, comprehends itself in itself for its own Seat in the Geniture of the Trinity with the Science, and brings itself into Power, and in the Power into the generating Word, viz. into an essential Sound to the Manifestation of the Power; and farther into a Desire to Perceptibility and a Capacity of finding the Power, viz. into the three first to the producing of Nature, as was mentioned above.

22. But when it brought itself into the Anguish, viz. into the Original of the spiritual Life; then it compared itself again in itself, with the longing of the Liberty to be free from the Anguish; that is, it comprehended in itself the Abyss, viz. the Temperature of the Divine Longing and Wisdom, which is so very amiable, meek, and still.

23. And in this Comprehension, the great Shriek or Terror is effected; where the Torment is terrified at the great Meekness, and sinks down into itself as a trembling, from whence the Poison-Life [infection, sickness, death] in Nature has its Ground and Beginning; for in the Shriek of Terror there is Death.

24. And in the Shriek the Astringency conceives itself into Being or Substance, viz. into a Mercurial Spirit-Water, out of which, in the Impression or Compression in the Beginning of the Creation of the Earth, Stones, Metals, and the mercurial sulphureous Water were generated; out of which the Metals and Stones have their Original.

25. This Shriek, Terror, or Affrightment in the three first, viz. in the Astringency, Bitterness and Anguish, according to the dark Impression or Compression in itself, makes the inimicitious or hostile terrible Life of the Wrath or Anger of God, of the devouring and consuming.
26. For it is the kindling of the Fire, viz. The Essence of the Painfulness of burning or consuming Nature of the Fire, and is called, according to the dark Impression or Compression, the Hell or the Hole, that is, a kind of hollow Concave or Dungeon, viz. a self-comprehended or conceived painful Life in itself, that is only perceptible and manifest in itself.

27. And in respect of the whole Abyss, it is rightly called a Hole, or hollow Dungeon, which is not manifested in the Light, and yet is a Cause of the kindling of the Light. In that Manner it is to be understood, as the Night dwells in the Day, and yet the one is not the other.

28. Understand now the kindling of the Fire rightly thus; it is done by a Conjunction or Coition, 1. of the three first in their Impression or Conception in the Wrath: And on the other Part, 2. from the amiable Liberty of the Ens in the Temperature, where Love and Anger enter one into another.

29. As when a Man pours Water into the Fire, there is a Shriek or Terror; so also when Love enters into the Anger, there is also such a Shriek or Terror.

30. In the Love the Shriek is a Beginning of the Lightning or Lustre [Flash], wherein the one only Love makes itself perceptible, viz. majestic or shining, being the Beginning of the Joyfulness or Kingdom of Joy, in that Manner as the Light becomes shining Fire.

31. Also in the Love it is the Beginning of Distinction, or Variety of Powers. So that the Powers in the Shriek press forth, from whence the Smell or Taste, or Relish of the Difference exists: And in the three first the painful Nature of the Fire is understood.

32. For the Astringency attracts, compresses, or impresses and devours; and the Bitterness is the Sting of Woe; and the Anguish is now the Death, and also the new Fire-Life. for it is the Mother of the Brimstone [Sulphur]; and the Love-Ens gives to the Anguish, viz. to the Mother of the Brimstone, a quickening to the new Life, out of which the Glance of the Fire arises.
33. For we see that the Light is *meek* [soft or pleasant], and the Fire painful, whereupon we understand, that the Ground of the Light arises out of the Temperature, *viz.* out of the *Union*, out of the Abyss of the one only Love, which is called God; and the Fire, out of the driving Will, in the Word out of the Science, through the Impression or Compression and Introduction into the three first.

34. In the *Light* now is understood the Kingdom of God, *viz.* the Kingdom of Love.

35. But in the *Fire* is understood God's Strength and Omnipotency, *viz.* the spiritual Creature-Life.

36. And in the *Darkness* is understood the Death, Hell, the Anger of God, and the anxious Poison-Life; as is to be understood in the Earth, Stones, Metals, and Creature, of the outward created World.

37. And we admonish the Reader, not to understand the high supernatural Sense in an earthly Manner, where I speak of the generating of the *Mysterium Magnum*; for I thereby only intimate the *Ground*, out of which it is become earthly: Therefore I must often speak so, that the Reader may understand and consider it, and fall [or immerse himself] into the inward ground.

38. For I must often give *earthly Names* to heavenly Things, because earthly Things are expressed or spoken forth from them.

39. In the *kindling of the Fire* lies the Ground of all secret hidden Mysteries; for the Shriek or Crack of the kindling is called in Nature *Sal nitri*, as a Root of all Salt of the powers, a Distinction or Divisibility of Nature, wherein the Science divides itself into Infinity; and yet always in the Shriek or Crack, as a Shriek or Crack of Division or Distinction in the Substance, continues just so.

40. In the kindling of the Fire, understood according to the inward magic Fire, the *Spirit of God* makes itself stirring, in that Manner as the Air raises itself out of the Fire: For there the one Element exists, which in the outward World has unfolded itself into four Elements, which is thus to be understood.
41. In the shining of the Fire and Light is the Distinction or Separation; the Spirit, viz. the fiery Science or Root of the Powers or Faculties divides itself upwards, for it goes forth out of the fiery Crack as a new Life, and yet it is no new Life, but only has assumed Nature.

42. And the Ens of Love remains in the midst, standing as a Center of the Spirit, and yields from itself an Oil, understand it spiritually, in which the Light lives: For it is the Ens of the fiery Love.

43. Out of this fiery Ens of Love goes forth upward with the Spirit aloft, the Tincture, viz. the dewy [or waterish] Spirit, the Power of the Fire and Light, whose Name is called, VIRGIN SOPHIA.

44. O ye beloved wise Men, if you knew it, it were well for you.

45. The same Dew is the true modest Humility, which suddenly is transmuted with the Tincture, and attracted again by the Light; for it is the Soul of the Light according to the Love.

46. And the Fire is the Husband or Man, viz. the Father's Property, that is, the Fire-Soul.

47. And herein lie both the Tinctures, viz. the Man's and Woman's Tincture, the two Loves, which in the Temperature are divine; which were divided in Adam, when the Imagination turned itself from the Temperature, and are united again in Christ.

48. O ye beloved wise Men understand the Sense of this. For here lies the Pearl of the whole World, understood well enough by ours, and must not be given to the Beasts.

49. The third Distinction, Separation, or Division out of the Fire comes from the killing of the Fire, viz. out of the Being or substance of the three first, ex Spiritu Sulphuris, Mercurii, & Salis, and goes downwards, as an inanimate insensible Life, and is the Water-Spirit, out of which the material Water of the outward World has its Beginning; wherein the three first with their working have generated Metals, Stones, and Earth, out of
the Properties of Salniter.

50. Wherein yet a Man must understand the superior Being or Substance from the Impression of the Love-Ens, as in the precious Metals and Stones.

51. This salnitrous Ground is unlocked by the Sun, so that it has a vegetative Life, enough to be understood here by those that are ours, for it is covered with the Curse.

52. We are satisfied well enough in that which shall eternally rejoice us, and will not hunt the waggish Ape into the Beast; and yet shall intimate what is profitable for us.

53. The fourth Distinction or Separation goes forth into Darkness, wherein also all Beings or Substances lie and move, as in the light World, and in the outward elementary World.

54. N. B. But all is done in the Phantasy, according to the Property of the Quality; which we will not further mention here, because of the false Light which is understood therein, and because of Man's perverse malicious Wickedness.

55. Yet we will herewith intimate and hint to the Pharisee, that he has no true Understanding of Hell and of Phantasy; what their Quality and Effect are, and to what they tend and serve; seeing there is nothing without God, and yet it is without God, but only in another Source or Condition, and another Life, also another Nature-Light known to the Magus.

56. The fifth Form [Venus] or Disposition in the Science now is the true Love-Fire, which separates itself from out of the painful Fire into the Light, wherein the Divine Love in Being and Substance is understood.

57. For the Powers separate themselves in the Crack of the Fire, and become greedy in themselves, wherein a Man may then also understand all the Diversity of the three first.

58. But now they are no more in Painfulness, but in Joyfulness, and in their Hunger or Desire, as it may be expressed; viz. in the Science they draw or attract themselves into Being or Substance.
59. They draw the Tincture of the Fire and Light, *viz.* Virgin Sophia into them; that is, their Food, *viz.* the great Meekness, Well-pleasingness [loveliness, acceptableness, desirableness, sweetness] and pleasant Relish.

60. This comprehends itself in the Desire of the first three into Being or Substance; which is called the Body of the Tincture, *viz.* Divine Substantiality, Christ's Heavenly Corporeity. O dear Sons, did you but understand it where he says, *That he was come from Heaven, and yet was in Heaven.*

61. This Tincture is the Power of the speaking in the Word, and the Being or Substance is his in drawing or Compression, where the Word becomes substantial: that Substance is the Spirit-Water, concerning which Christ says, *He will give it us to drink, which will flow forth into a Well-Spring of Eternal Life.*

62. The Tincture changes it into spiritual Blood, so that it is the Soul thereof: It is Father and Son, out of which the Spirit, *viz.* the Power goes forth.

63. O dear Sons, if ye understand this, give not your Spirit leave to lift up itself therein in Joy; but bow it down into greatest Humility before God, and show it its Unworthiness, that it fly not therewith in its own Love and Will; as Adam and Lucifer did, who introduced the Pearl into Phantasy, and broke himself off from the Total.

64. Consider well in what hard Lodging the Soul lies captive: Humility and willing of nothing, but only God's Mercy and Companion, is best and most profitable for those that have known Virgin Sophia, to exercise themselves therein.

65. It is a high thing which God manifests to you, have a care what you do; make not a flying Lucifer of it, or else you will bewail it.

66. This fifth Form or Disposition has all Powers of the Divine Wisdom in it, and is the Center, wherein God the Father manifests himself in his Son through the speaking Word; it is the Stock of the Branches of eternal Life of the Spiritual Creatures the Food of the fiery Soul, as also of Angels, and of that which Man cannot express.
67. For it is the eternal continual perpetual Manifestation of the Triune Deity, wherein all Properties of the holy Wisdom in a sensible Manner qualify and mix, as a Relish, Savour, and mixing, incorporating, qualifying Life of the Love-Fire, one in another.

68. And it is called the Power of the Glory of God, which has shed forth itself together in the Creation in all created Things, and lies in every Thing, according to the Property of the Thing, hidden in the Center, as a Tincture in the living or animate Body.

69. Out of which Science all Things grow, blossom, flourish, and yield Fruit, which Power lies within the Quinta Essentia, and is a Cure of Sickness: If the four Elements could be put into a Temperature, then were the glorious Pearl in its Operation manifested.

70. But the Curse of God's Anger holds it captive in itself, because of Man's Unworthiness, which is well known to the Physicians: And it exists also out of all the four Elements, and is manifested in the Fire through the Light in the Love-Desire.

71. The sixth Form [Jupiter, the Original of Life] in the Science is in the Divine Power the speaking, viz. the Divine Mouth, the Sound or Voice of the Power; where the Holy Spirit in the Comprehension of Love goes forth clearly out of the impressed or conceived Power.

72. As we may understand in the Image of God in Man, in his Speech and Discourse; thus there is likewise a sensible Operative speaking in the Divine Power in the Temperature.

73. Which operative Speaking is rightly understood in the five Senses as a spiritual Seeing, Hearing, Smelling, Tasting, and Feeling; where the Manifestation of the Powers operate one in another.

74. Which Operation of the Spirit speaks itself forth in a clear distinct Sound, as is to be understood in Man; as also in the out-spoken Word in the Creatures, both the animate, and the like also in the inanimate vegetable Creatures.
75. For therein is understood how the spiritual World, viz. the spiritual Sound, has given in itself together in the Creation, from whence the Sound of every Being or Substance exists; which in the Materiality is called a Mercurial Power out of the fiery Hardness, into which the other Powers give their Co-operation, so that there is a Noise, Tune, or Song, as is to be known in the animate or living Creatures, but in the inanimate there is a Noise or Tune, as is seen in a Viol, Lute or Instrument of music, how all Harmony and Melody lies together in one single Work or Instrument, whatever the Understanding is able to bring forth.

76. Farther in the sixth Form or Disposition the true understanding of the five Senses is to be perceived by us; for when the Spirit has brought itself forth out of the Properties, then it is in the Temperature again, and has all Properties in it.

77. As the Body is a substantial Power, so the Spirit is a volatile, viz. a sensitive or cogitative, in which the Mind is understood to be, out of which the Senses or Thoughts arise.

78. For the Senses or Thoughts arise out of the Multitude of infinite Properties, out of the Crack or Shriek, or Terror of the Fire; therefore they have both Centers, viz. God's Love and Anger in them.

79. And the while they are in the Temperature, they are right; but as soon as they go forth out of the Temperature, and so cast themselves upon a Proof of themselves, to find themselves in Properties, and to know themselves, then the Lye is generated, so that they speak from Self-Will, and hold the other Properties to be false, and despise them, and so quickly bring themselves into Self-longing or Lust, wherein the heavy Fall of Adam and of Lucifer is to be considered and known by us.

80. For Adam was set in the Temperature as to the Properties, but his Science or Root brought itself into Divisibility or Distinction, into false or evil Desire or Lust, through the Infection and Instigation, Injection, Inspeaking, or Persuasion of the Devil.

81. In which Inspeaking Lust swelled up itself in the Temperature, and brought itself into the Multiplicity of Properties, viz. each Property in itself.
82. For the Soul would try how it would relish, when the Temperature as to the Properties departed from one another; viz. how Heat and Cold, as also Dry and Moist, Hard and Soft, Harsh, Astringent and Sweet, Bitter and Sour, and so all the Properties relished in the Distinction or Variety.

83. Which yet God did forbid him, warning him that he should not eat of the Vegetation, Growth, or Fruit, that is, of the Manifestation of the Knowledge of Evil and Good.

84. In which Taste or Relish the fiery Hunger first arose, so that the Forms or Dispositions of Life lost the Manna, viz. the Bread of God from the Essence of Love, and could no more taste how it was in the Temperature, in one only Will.

85. From whence the Forms or Powers of Life instantly conceived and pressed themselves into so great Hunger, and the Multiplicity of Properties impressed and thrust forth themselves, whereby the Grossness of the Flesh existed; and the bestial Desire, in the Multiplicity of the Science of the Properties of the Powers, became manifest in him, that is, in Man.

86. Also instantly the divided Properties in Spiritu Mundi penetrated into him, viz. Heat and Cold, also the bitter, aking, stinging Woe rushed in upon him, all which could not happen in the Temperature; from whence also Sickness arose to him in the Flesh.

87. For the Properties were come into Strife, and contrary opposite Will: Now as soon as one Property swells up above the other, or is kindled by something, so that it casts itself up almost in the Operation, Qualification, or Infection; then it is an Enemy, and opposite to the other, from whence Woe and Sickness arise.

88. For the Strife brings itself instantly in into the three first, when the Turba is generated, and the Chamber of Death is opened or awakened, so that the Poison Source or Quality gets the Dominion, and that is the very heavy Fall of Adam.

89. The seventh Form [Luna, Saturnus; the Beginning and End] in the Science or Root is in the divine Power, the impressed or compacted Substance of all Power, wherein the Sound, viz. the
speaking Word, in the Science, comprises or compacts itself into Essence, as into an Essence, wherein the Sound makes itself audible or distinct.

90. The fifth Conception, viz. Love, viz. in the first Form, is altogether spiritual, viz. the clearest most audible distinct Substantiality of all; but this is a Compaction of all Properties, and is fitly called the total Nature, or the formed Word, the outspoken Word, viz. the inward divine Heaven, which is uncreated.

91. But it stands together in the divine working Birth of the Temperature, and is called Paradise; viz. a springing growing Substance, of the conceived working Divine Power, wherein a Man is to understand the vegetative Soul, in the same Manner as the Science or Root puts itself forth out of the Earth, through the Desire or Influence of the Sun, into a Growth or Vegetation of Wood, Plants, and Grass; for the Science or Root of the Earth has its Original also from hence.

92. And when God introduced the spiritual World according to all Properties into an Outward Substance, then the inward continued in the outward, the outward as a Creation or Creature, but the inward as a generating Substance; and in that Respect we see the World but half as it were.

93. For Paradise, viz. the inward World, which in Adam's Innocence grew together through the outward Earth, we have lost.

94. Farther, we are to understand, that the seven Days and their Names arise out of the seven Forms or Dispositions, viz. all seven out of one only, which was the Beginning of the Motion of the Mysterium Magnum.

95. N. B. And the seventh is the Day of Rest, wherein the working Life of the six Properties rests, and is indeed the Temperature in the Substance, wherein the working Life of the Divine Power rests; and therefore God commanded it for a Rest, for it is the true Image of God, wherein God always from Eternity has imaged or formed himself into an Eternal Substance.
96. And if we will but see, it is Christ, the true created Man in Adam who fell, and brought himself into the six Days Work, with the Science or Root, into Unquietness; which God with his highest Tincture of Love in the Name Jesus in Man tinctured again, and brought him into the eternal Sabbath of Rest.

97. Thus these are the seven Properties of the Eternal and Temporal Nature; according to the Eternity spiritual, and in a clear illustrious transparent crystalline Substance by Way of Similitude.

98. And according to the outward created World, in Evil and Good, they are in strife one with another; to the end that the inward spiritual Power might bring itself, through the striving Science or Root, into creaturely Formations and Generations, that the Divine Wisdom might be manifested in Wonders of Formations in the manifold Life.

99. For in the Temperature no Creature can be generated, for it is the one only God.

100. But in the Exit of the Science of the one only Will, in that it parts itself into Particulars, a Creature, viz. an Image of the formed Word, may spring forth and exist.
The Fourth Chapter.

Concerning the Original of the Creation

COURTEOUS Reader, I suppose you are a Man and not an unreasonable Beast, and let not the vain Babblings and long frivolous Discourses of the Sophisters seduce you with their calvish Understanding; who know not what they babble, who do nothing else but dispute and wrangle, and understand not what they exclaim against, and have no Ground and Foundation in the Sense and Meaning.

2. Neither be offended at this Pen, or Hand of the Pen; the most High has cut it and made it so, and breathed his Breath thereinto, which causes us to know, see, and understand this very well; and not as knowing it from the Opinion or Conceit from the Hand of others, as by an astral Influence, Suggestion or Injection, as is laid to our Charge.

3. A Gate is opened to us in the Holy or Ternary, in Ternario Sancto, to see and to know what the LORD at this time will know in Man.

4. That Strife may have an End, and that Men might dispute no more about God, he therefore manifests himself.

5. And that should be no Wonder to us, but we ourselves should be that Wonder that he has generated, in his Fullness of Time, if we did but know ourselves what we are, and did go forth from Strife into the Temperature of the one only Will, and love one another.

6. The whole Creation, both of the eternal and of the temporal Creatures and Being, or Substances, stands in the Word of Divine Powers.

7. The eternal arise from the Science or Root of the speaking, viz. from the one only Will of the Abyss, which with the Word of the Speaking, with the Science, introduces itself into Particularity.

8. And the temporary arise in the outspoken Word, viz. in an Image or Representation of the eternal; wherein the outspoken
Word has again introduced itself, in its Substance, into an outward Glass for the beholding itself.

9. The Parting and Distribution of the Science out of the Abyss into a Ground or Foundation, with the Introduction of the speaking Word, into a Re-expression of the Substance of all Substances to and in Evil and Good, stands thus.

10. Three Principles generate themselves in the Substance of Substances, where one is the Cause of the other, wherein also a Man is to understand a threefold Life, viz. a threefold distinct Divine Revelation or Manifestation.

11. The true Deity in itself in Trinity, in the Science or Root of the Abyss, in the one only Will wherein God generates God, viz. the one only Will which brings itself into Trinity, is no Principle.

12. For there is nothing before it, and therefore also it can have no Beginning from any thing; but itself is its Beginning, the Nothing and its Something.

13. But in the Word of the one only Divine Power, wherein the one only Science or Root of the Geniture of the Trinity breathes itself forth from itself, there arises the Beginning of the first Principle.

14. N. B. And yet it is not in the Ground or Foundation of the Speaking, viz. in the Trinity, but in the Comprehension of the Power of Distinction; where that Power comprehends or comprises itself into Nature to Perceptibility and Motion.

15. Where the Perceptibility divides itself into two Substances, viz. into Wrath, according to the Impression or Compression in the Darkness, and a cold aking Fire, wherein the Heat arises; therein a Man understands the first Principle in the fiery Root, which is the Center of Nature.

16. And the second Principle a Man understands in the dividing of the Fire, where the Divine Science in the Fire parts itself into Light, where it has introduced itself into Nature and Substance, to the Manifestation of the Divine Joyfulness.
17. Wherein the Word of Power stands in a working Geniture, where the Mind or Mens [Ground of the Mind] works in the Ens [Ground of Being, Essence, or Substance], there is the Distinction between the two Principles, where God, according to the first, calls himself an angry jealous God, and a consuming Fire.

18. And according to the Second, he is a loving merciful God, that wills not Evil, nor can will it.

19. The third Principle is understood in the seven Days Work, wherein the seven Properties of Nature in the seventh introduced themselves into a Substance of Comprehensibility.

20. Which Substance in itself is holy, pure, and good, and is called the eternal uncreated Heaven, viz. the Place or, City of God, or the Kingdom of God; also Paradise, the Pure Element, the Divine Ens, or whatever else a Man may call it, according to its Property.

21. The same one only Substance of the Divine Operation, which has ever been from Eternity, God has comprehended and moved with the Science of his abyssal Will, and comprised it in the Word of his speaking, and expressed it forth out of the first Principle of the painful dark World, and out of the holy light flaming Love-World, as a Type, Model, or Representation of the inward spiritual World.

22. And that is how the outward visible World with the Stars and Elements, not so to be understood, that it was in a palpable Substance before in Distinction: It was the Mysterium Magnum, wherein all things stood in the Wisdom in a Spiritual Form in the Science of the Fire and Light, in a wrestling sport of Love.

23. It was not in creaturely Spirits, but in the Science or Root of such a Model and Representation, wherein the Wisdom has thus in the Power sported with itself.

24. This Model, Idea, or Representation, the one only Will has comprised in the Word, and let the Science or Root out of the one only Will go free, so that every Power in the Separation introduced itself into a Self-Will in the Science which was left free, into a Form according to its Property.
25. This the divine Creating, viz. the Desire of the Eternal Nature, which is called the Fiat of the Powers, has comprised as into a Compaction of the Properties.

26. For, thus says Moses, In the Beginning, viz. in that same Comprehension or Comprising of the Mysterium Magnum, God created the Heaven and the Earth; and commanded every Creature to come forth, every one according to its Property.

27. But here we are to understand this, that in the Verbum Fiat; in the Word Fiat, the Mysterium Magnum is compared or conceived into a Substance, viz. out of the inward spiritual Substance into a palpable one, and in the Palpability lies the Science or Root of Life.

28. And this is in two Properties, viz. in a mental, and in an ental one [intellectual resp. substantial one] ; that is, in a true living sensitive animate one out of the Ground of Eternity, which consists in the Wisdom of the Word.

29. And the other is in a vegetative growing one, out of the Substance's self-generated [see Clavis, v. 210] Science in itself, which is the Vegetation, in which the growing Life stands, viz. the inanimate or insensitive Life.

30. Out of this Mystery, at the Beginning, the Quinta Essentia, viz. the Ens of the Word, was manifested and became substantial, to which now all three Principles cleave or depend; wherein the Substance has divided itself, the spiritual, into a spiritual Substance; and the insensible or inanimate into an inanimate Substance, as Earth, Stone, Metals, and the material Water.

31. The three first have compacted themselves first into a spiritual Substance, as into Heaven, Fire and Air.

32. For Moses says, In the Beginning God created the Heaven and the Earth (German: Himmel und Erden).

33. The Word Heaven comprehends the spiritual Element, viz. the spiritual superior World with the Operation of the four Elements; in which the one only Element has unfolded itself
with the Property of the three first, wherein Nature in its seven Forms or Dispositions lies.

34. The spiritual Substance has thrust out from itself the gross compacted inanimate Substance, *viz.* the *Matter* of the Earth, and whatever is therein contained out of and according to the Properties of the seven Forms or Dispositions of Nature and their branching forth into Parts; where every Form with its branching forth, Distribution, or Variety, has brought itself into Substance.

35. As a Man may see in the vegetative Spirit, which out of the salnitrous Seething [Sude] of both Fires, brings forth aloft out of itself the Science or Root of each Property, in the *Desire* of the superior spiritual Life; from whence then also the Earth receives Power and Virtue.

36. In which superior and inferior Power the Science of the Earth brings itself into a *Vegetation*, which Vegetation the Sun with its Light-Fire kindles, so that Fruit grows from it.

37. This is in the same Manner as the inward magical Sun of the *Light of God* kindles the inward Nature, wherein the *Paradisical* Vegetation and Springing consist.

38. Understand this in the Temperature of the one only Element which is *hidden* to earthly; But we will show, in a summary Way, the Reader what the Being of all Beings is.

39. The inward spiritual *Holy World* is die expressing Word of God, which brings itself thus into Substance and Working, according to Love and Anger.

40. Where a Man, first, in the Impresion of Darkness, understands the *Evil*; and yet in *God* it is not Evil, but in its own Self-Comprehension of Self-hood, *viz.* in a Creature; and yet there also it is good, so far as the Creature stands in the Temperature.

41. And in the Comprehension of the Light a Man understands the *Kingdom*, or Dominion, *viz.* the manifested God with his working Power, which in the fiery Nature comprises itself into an audible distinct Word to the Divine Manifestation in the Holy Spirit.
42. This working Word, out of all Powers, out of Good and Evil, \textit{viz.} out of the Light and Love-Fire, and out of the painful and dark Nature-Fire, which in the Eternity stood in a working Substance in two Principles, \textit{viz.} in Light and Darkness, has expressed itself for a Time, and brought itself into a Substance having Beginning and End, and imaged or modelled it in the Creation to the Manifestation of itself.

43. That is, the outward World with its Hosts, and all that lives and moves therein, is included in a Time like a \textit{Clock Work}; this again runs on from its Beginning continually to the End, \textit{viz.} into the first again, out of which it was produced.

44. And this is thus manifested, to the End that the Eternal Word in its working Power might be \textit{creaturely}, and have an Image, that as it has from Eternity formed and imaged itself in the Wisdom, so it may also be imaged in a particular or individual Life, to the Glory and Joy of the Holy Spirit in the Word of Life in himself.

45. And therefore God has, in the Eternal Science or Root of the Eternal Abyssal Will, created \textit{Angels} out of both Fires, \textit{viz.} out of the Fire of Nature, and out of the Fire of Love.

46. Though the Love-Fire can give forth no Creature, but \textit{dwell}s in the Creature and fills it throughout, as the Sun in the World, or Nature in the Time of this World; that so the Holy Spirit may have a Sport of Joy in himself.

47. And you must understand us right concerning the Angels; for here lies the Ground why the Question concerning the Election of Grace is treated of, wherein Reason runs astray into Error.

48. The Holy Scripture calls \textit{the Angels Fires and Flames of Light, and ministring Spirits}, and they are so: And though indeed they have their high princely Government and Dominion, yet all of them together are but a fitted \textit{Instrument} of the Eternal Spirit of God in his Joy, which he manifests in and with them, \textit{viz.} he manifests himself through them.

49. Their Substance and Being, as far as they are peculiarly individual, and are called Creatures, is a Compaction or
Concretion of the Eternal Nature, which stands without
Beginning, in the Divine Working to the Manifestation of itself,
in the Divine Genitrix.

50. Understand as to the Creature, they are of the Eternal Nature,
even all the seven Forms or Dispositions in great Distinction
and Variety of Powers.

51. In the same Manner as the three first in Nature introduce and
form themselves into infinite distinct Variety; so also is their
Creature to be understood in many Properties, every one in its
own Property.

52. And we are therein to understand especially seven high
Princely Governments or Dominions in three Hierarchies,
according to the Fountain of the seven Properties of
Nature, where then every Form of the Eternal Nature comprises
itself into a Throne, viz. for a Government or Dominion, wherein
the several Variety and Distinction is understood, also the Will
of Obedience towards the Throne Prince.

53. This they have in Possession and Management, as Creatures
from the Divide Gift; God having given them that Substance for
a Seat and Possession, whereof they are an Image, wherein they
dwell; which is the holy spiritual Power of the Word of the
Temperature.

54. Their most inward Ground, which arises from Eternity out of
the Divine Property, is the one only Will of the Abyss in the
Ground or Foundation, and so they arise as to the Beginning of
Nature out of the Science or Root of the Free Will, out of
which and in which Free Will God generates his Word.

55. The Free Will has in the Nature's Birth, viz. in the first
Principle of the kindling of the Fire, introduced itself into
Distinction and Variety.

56. And out of that Distinction or Variety in the Original of the
Fire the Angels are introduced into the Free Will; that so with
the Free Will they may convert, turn, and manifest themselves in
the first or second Principle.
57. Even as God himself, in that same Free Will, is free and all things, and in that same Free Will introduces himself into Nature, into Fire, Light, and Darkness, into Pain and Torment, also into Love and Joy.

58. Thus also has the Particular or Individual, out of the whole Free Will, introduced itself in the creaturely Property into three Hierarchies or Principles, as it wills.

59. That is, the Science or Root may comprehend and manifest itself in the three Hierarchies, in what it would have; as the Divine Science or Root has introduced itself into Substance and Operation.

60. That is, one Part has brought itself into the fiery [Substance or working] according to the cold; and the other Part into the fiery according to the hot; the third into the fiery according to the working of light; the fourth into the Phantasy as into a Glass or Play of the Self-hood of Nature, wherein it sports with itself in the Disharmony, or Inequality of the Properties.

61. The three Hierarchies are to be understood by us in the three Principles, as in a threefold natural Light.

62. The first Hierarchy stands in the Substance of the Eternal Father's Property, according to the Fire of Strength, viz. in the Fire's Tincture in the Substance of Nature.

63. The second Hierarchy consists in the light Fire's Tincture, according to the Son's Property in the Eternal Nature, and is the holiest.

64. The third Hierarchy consists in the Self-hood of Nature, viz. wherein it plays or acts in the Properties one against another; as the four Elements play and act in the starry Power: And the same is manifest according to the Center of the Darkness.

65. And this has also a natural Light in it, viz. the cold and hot Lightening of the Fire Flash or Glance, wherein the Transmutation is understood, viz. wherein the Creature may suddenly transmute or change itself into this or that other Form, and is in Nature called the false or evil Magia, or evil Magic.
66. Into which Hierarchy Prince *Lucifer* has transmuted [metamorphosed] or turned himself, and, with the Science, given himself up out of the Temperature; whose Kingdom is called a Hole or Hell [or Dungeon].

67. And it is for this Reason, because it dwells itself in the Darkness, and has a false Light, which stands not together in the Temperature, but brings forth a Lust of Desire of the *Phantasy*, of building up and pulling down or destroying; where presently one Shape is formed, and instantly according to the wrestling Forms of Nature, it is destroyed again, and transmuted into another.

68. Which Kingdom also, in the Place of this World in the Creation, stands in its Dominion; but not as to the four Elements and Stars, but yet hidden therein, and penetrates into the Creation; wherein the Devils and the Spirits of *Phantasy* dwell in the four Elements.

69. If the Sun and the Water should cease to be, then would that Kingdom be manifested.

70. It images or represents itself in some Vegetables [Excrencencies, Exuberancies], also in Metals which are not fixed, and consist in Fire, also in Plants, Trees, and living Creatures, wherein the false magia, or evil Magic of *Witchcraft* is understood; and therein Christ calls the Devil the *Prince of this World*.

71. When he was *thrust out from the light, he fell into* the Kingdom of *Phantasy* in the Center of Nature, without and beyond the Temperature into the *Darkness*, where he may disclose to himself a false Light out of the hot and cold Fire, through the Science or Root of the Might of Eternity.

72. For that is his Fall, that with his *own Will* he manifested the Kingdom of Phantasy in his Creature, so that he introduced the Eternal Will out of the Temperature into Division, *viz.* into the Disharmony of the Phantasy; which *Phantasy* instantly seized upon him, and therein brought him into an unquenchable cold and hot Fire Source, into the Opposition and Contrariety of the Forms and Dispositions.
73. For the Wrath of the Eternal Nature, which is called God's Anger, manifested itself in them, and brought their Will into the Phantasy: And therein they still live, and can now do nothing but what the Property of the Phantasy is.

74 That is, they practise Foolery, with Shews, Tricks, metamorphose themselves, destroy and break Things; also elevate themselves in the Might of the cold and hot Fire, form a Will in themselves to go up above the Hierarchies of God, viz. the Holy Angels; to make Ostentation in the pompous Might of the Fire, according to the first [three forms] in their Wrath.

75. Their Will [Mind and Intention] is meer Pride, also a Covetousness after the Multitude of Properties, a stinging Envy from the Fire; a despairing from Anguish.

76. In brief, as the three first, viz. the Spirit of Nature, in the Spiritual Sulphur (1), Mercurius (2) and Sal (3) is; so also is their Mind, out of which the Senses or Thoughts come. [see figure for (1), (2), (3)]

77. Understand, as the three first without the Light of God are in their Original, so also is the Devil in his Will and Mind.

78. For his Elevation or swelling up was according to the first Principle; that he might be a Lord above and in all Beings, and be above all the Angelical Hosts.

79. And therefore he apostated from the Humility of Love, and would domineer therein in the Fire's Might, which spewed him out from itself, and set itself to be his Judge, and took away the Divine Power from him.

80. And in respect of this Elevation or swelling up, we may consider and highly perceive (seeing the Angels before the Time of the third Principle were created in the first Divine Motion) how powerfully the Kingdom of Phantasy in the Wrath of Nature has stirred, impressed, compressed, and thrust forth itself.
81. In which Compression the Earth and Stones have taken their Origin; not that the Devil has caused it, but that they have caused the Mother of Nature, the Wrath of God, that it has included that Substance in a Compaction, and brought it into a Lump.

82. Wherein they would fain exercise their juggling Feats, but that is withdrawn from them; so that they must now lie captive in the Spiritual Ground, in that same Mother or Phantasy, and be the poorest Creatures; for they have lost God and his Substance.

83. He that would be too rich, became too poor: He had had all in Lowliness and Humility, and had wrought with God, but in Self-hood he is foolish.

84. That it may be known what Folly is, and what Wisdom is, therefore God has shut him up in his own Will, through his own Elevation or swelling up, as in an Eternal Prison.

(Chap. 4 Of the Origin of the Creation.)

Reason's Objection.

85. But now says reason, it was God's Will, that his Wisdom might be distinguished from Folly, and that it might be understood what Wisdom is, and what Folly is; otherwise Men would not know what Wisdom is, nor what Folly is: Therefore God has let him fall, and hardened him, so that he must do it; otherwise it had not been done: Thus farr Reason reaches, and no farther.

Answer

86. When the Abyss with the Self-Will was introduced into a fiery Division and Distinction; then was the Science in the Fire in the Distinction or Division free; and so every Science divided itself in the Distribution into its own Will, and the Multitude of Wills were all set in the Temperature, and had depending on them the three Hierarchies.
87. There might every Host, with the Comprehension of the Creature in the three first, introduce itself into a Hierarchy as it would, which that it is true appears as follows.

88. The Devils were in the Original Angels, and stood in the Temperature, in the free Will; now they might turn or incline themselves into what they would, and therein they should be confirmed or established.

*Objection.*

89. Thou sayest, No: God might do with them *what he would!* yet do but understand it right.

90. The Science or Root is God's eternal *unsearchable Will* itself, which has introduced itself into Nature and Creature.

91. Only in the Science of the Creature stood the *Will* to introduce itself into the Phantasy, *viz.* into the Center to the Fire-Life: And thereupon followed the Separation and Confirmation, also the thrusting forth out of the Temperature into Torment, whereinto the *Science* had converted itself with the *Free Will*.

92. This Hierarchy (the Phantasy) assumed *that Will*, and confirmed the same in itself; and so of an Angel became a Devil; *viz.* a Prince in the *Wrath* of God, and therein *he is good*.

93. For, as the Anger of God is, such is also its innate Throne Prince: He is and remains eternally a Prince with his Legions, but in the Kingdom of *Phantasy*; and as the Kingdom of that Power is in itself, so is also its innate Prince.

94. The Source or Torment of the wrathful Kingdom is the *Mother* of his Falsehood, *viz.* his God; he must now do what his God wills: Thus he is an Enemy to the Good; for the Love is his *Poison* and Death.

95. And if he sat even in the Holy Power in the Light, yet he would attract nothing to himself, but the Source or Torment [or Quality] of Poison; for that would be *his Life* and Nature; as if a Man would put a Toad into a Box of Sugar, it would draw only
Poison out of it, and would Poison the Sugar.

**Objection.**
96. But Reason says; *if God had infused* his Love into him again, he would have been an Angel again, therefore it lies in *God's predestinate Purpose.*

**Answer.**
97. Hearken, Reason; look upon a *Thistle* or *Nettle,* upon which the Sun shines a whole Day, and with its Power and Virtue penetrates also into it, and willingly gives its Beams of Love into its *venomous* stinging *Ens.*

98. The Thistle also cheer itself in the *Ens* of the Sun; but it grows thereby to be but the *more* a prickly Thistle; it becomes thereby the more *sturdy.*
99. Thus also it is to be understood concerning the Devil: Though God had even infused his Love into him, yet the *Science* or Root of the unsearchable Will had introduced itself into the Kind of a Thistle. That is, the Eternal Will without Ground and Place is a Will in itself, which cannot be broken or *withstood.*

100. And yet we must *not* understand that the Will of the Abyss has done that; for that Will is neither Evil nor Good, but is barely a Will, that is, a Science or *Root* without Understanding or Inclination to any thing, or in any thing.

101. For it is but one Thing, and is neither Desire nor Longing, but is a Moving or *Willing;* as the outward World *in Spiritu Mundi,* in the Spirit of this World, has a Willing or Volubility; or as the Air has a Fluidness, and neither Evil nor Good.

102. Only Men understand, that the three first with the sensitive Ground pressed thereinto, and took the Will into their Possession, and yet they arise out of that same *Will,* yet they receive it in for their proper own.

103. Thus also in like Manner we are to understand concerning the Science or Root, *viz.* of the *one* only Eternal Willing out of the Abyss, which arises out of the Eternal One, and has yielded itself together into the Creature of Phantasy, *viz.* into the Wrath of the Eternal Nature *to Evil.*
104. That Will is not the Cause of the Phantasy; but the three first, wherein the Creature is understood, viz. the Nature in the Eternal Band, out of which, and in which, the Understanding arises, as also the Phantasy, that is the Cause of the Fall.

105. For the Abyssal Will is not the Creature, for it has no Imaging or Representation; only in the Eternal Nature the Imaging or Representation arises; also the creaturely Will to something, and to Multiplicity.

106. The Abyssal Will is God's, for it is in that One.

107. And yet it is not God: For God is only understood, in that the Will of the Abyss includes itself in a Center of the Trinity in the Geniture, and brings itself forth in the Longing of the Wisdom.

108. Out of the Will, wherein the Deity includes itself in the Trinity, the Ground of Nature from Eternity has also been generated.

109. For therein is no predestinated Purpose, but a Birth: The eternal Birth is the predestinate Purpose, viz. that God will generate God, and manifest him through Nature.

110. Now Nature closes itself up into its own Willing, viz. into a painful inimicitious Life; and that same inimicitious Life is the Cause of the Fall.

111. For that has given itself into the Phantasy of Nature, or Play of the Geniture; and so made itself a Promoter or Lord of that phantastical Nature; and the Phantasy has taken that Life into itself, and given itself wholly up into that Life.

112. And now the Phantasy and the Life are become one Thing; and that has in it the Will of the Abyss, viz., the Divine Science, wherein God generates himself in [or into] God.

113. But in this included Science God generates not himself; he generates himself indeed within it, but he is not manifested in the Science or Root, so far as it comprises and lays hold of Nature.
114. God is immoveable, and unoperative therein: He does not generate therein a Father, Son, Holy Spirit, and Wisdom; but a Phantasy according to the Property of the dark World.

115. God is indeed therein a God, but only dwelling in himself, not in the Creature, but in the Abyss without and beyond the Mobility, and without the Willing of the Creature, without the Living of the Creature.

116. If now the Creature does any Thing, God does it not, in the Will of the Abyss, which is also in the Creature, but the Living and Willing of the Life of the Creature does it: As we are to understand and know concerning the Devil.

117. It repents him that he is become a Devil, seeing he was an Angel.

118. Now it repents him not in the Will of his Life according to the Creature, or as he is a Creature, but according to the Will of the Abyss, wherein God is so near him.

119. There he is ashamed before God's Holiness, that he was so holy an Angel, and now is a Devil.

120. For the Science of the Abyss is ashamed, that such an Image is manifested and stands in it, so that itself is outwardly a Phantasy.

121. But that Will cannot break, or destroy the Phantasy, for they are but one and the same Thing; also there is in it no Source or Torment; also no Perception or feeling of the Phantasy, but is a Science or Root wherein the Phantasy images or forms itself.

122. And now that Phantasy receives nothing into itself but only a Similitude, or Thing like itself; and that Likeness is the Power of its Life.

123. If any thing else did come into it, then the Phantasy must cease and vanish, and then that would vanish with it out of which it is generated, viz. Nature; and if Nature did cease and vanish away, then the Word of the Divine Power would not be speaking or manifest, and God would remain hidden.
124. Thus understand, that all this is an inevitable Thing, both that which is evil, and that which is good; for in God all is good; but in the Creature is the Distinction or Difference.

125. The Life of the Eternal Creature was in its Beginning wholly free, for it was manifested in the Temperature.

126. That is; in the Heaven were the Angels created out of the Quality and Property of that Nature.

127. The Dark World with the Kingdom of the Phantasy were both therein; but in the Heaven they were not manifested.

128. But the Free-Will in the fallen Angels made it manifest in themselves, for it inclined itself into the Phantasy; and so it took hold thereof also, and gave itself up thereto in its Life.

129. Now is that Dark Kingdom, and the Phantasy, and the Creature of the fallen Angels, at that Instant wholly become one Thing, one Will and Substance.

130. But seeing that apostate Will would dwell and govern, not only in the Phantasy, but in the Holy Power also, wherein it stood at the Beginning, therefore the Holy Power, viz. the Science or Root in the Light of God, thrust the same out from itself, and hid itself from it.

131. That is; the Inward Heaven shut it up, so that it sees not God any more, which is as much as to say, it died to the Kingdom of Heaven, or of the Good Will.

132. And yet it is in God, still, as the Night is in the Day, and is not manifested in the Day in the Sunshine, and yet it is there.

133. But it dwells only in itself, as it is said in John, The Light shined in the Darkness, and the Darkness comprehended it not.

134. So also it is to be understood concerning God and the Devil; he is in God, but shut up in the Divine Night in the Center of Nature, with Darkness in the Essence of his Life: And he has a Magic Fire Light from the Ens of Cold and Heat; viz. a horrible Light to our Eyes, but to him it is good.
135. The Scripture says, *the great Prince Michael strove with the Dragon*, but the Dragon prevailed not. And in another place, *I saw Satan fall from Heaven like Lightening*, says Christ.

136. This Prince *Michael* is a Throne-Angel, and in the Power of Christ, *viz.* in the *Word* of the Holy Power, strove with him, in which *Word, Adam* was created: That Word of Power is understood to be in all the three Principles.

137. For when *Lucifer* fell, and gave up himself into the Kingdom of the Phantasy, he there lost the Kingdom in the *Holy* Power, and was thrust out, and this was done by the Enterprize and Administration of the Angels, who thrust him out as an Apostate by *Divine* Power.

138. And in the same Power, in the Word, out of all the three Principles, was *Man* created.
139. But when the Kingdom of Wrath overcame Man, and thrust him out from the Temperature, then the Highest Name of the Deity manifested itself in him, that is, in Man, *viz.* that most *sweet Power, JESUS*, which overthrew the Kingdom of the Phantasy and of the Wrath, and tinctured [anointed] Man with the highest Love.

140. And there also was the Devil's Kingdom, Dominion and Authority destroyed in the Power of Man: And from hence springs the Name *CHRISTUS, CHRIST* [The anointed].
The Fifth Chapter.

Of the Origin of Man.

MOSES says, God created Man out of the Dust or Clay, or a Lump or Clod of Earth, understand, the Body, which is a Limus [Extract] of the Earth.

2. And the Earth is an Ens out of the three Principles, an exhaled [expressed or outspoken], contracted, coagulated Power, out of the Word of all the three Principles, ex Mysterio magno, out of the great Mystery, viz. out of the three first, out of the seven Forms or Properties of Nature.

3. They have imprinted themselves in the kindled Desire, viz. in the Fiat, and brought themselves into Substance, each Property in itself to a Compaction.

4. Which God, in the Fiat, viz. in the substantial Science, has contracted into a Lump [or mass] or Clod, in which all Powers of the Spiritual World according to God's Love and Anger, also according to the Phantasy, lie fixed; not after the Manner of the Mind, but after the Manner of an Ens.

5. In the Mind, 1. is understood, the living Substantiality which is spiritual, as a totally spiritual Substance, a spiritual Ens of the Tincture, wherein the highest Power of the Fire and Light is introduced into an Ens.

6. And 2. in the Ens, is the Life of the seven Properties of Nature understood, viz. the sensible vegetative Life, viz. the expressed out-spoken Word, which in the Vegetation expresses, forms, and coagulates itself again.

7. But the Mens, the Mind, lies in the Ens, or Being, as the Soul in the Body, the mental Word speaks forth the ental.

8. The Heaven includes the Mens or Mind, and the Phantasy includes the Ens or Being, understand it thus.

9. In the Mens or Mind is understood the divine holy Power in the Comprehension or framing of the Word, where the Word of
Power compresses or compacts itself into a spiritual Substance, wherein the Word of Power becomes \textit{Substantial}.

10. Thus the \textit{Mens or Mind} is the spiritual Water, and the Power therein which Forms itself into a Spirit-Water, is now the highest Tincture, which stands in the Temperature.

11. And the \textit{Ground of} that very Tincture is the \textit{spiritual Wisdom}.

12. And the Ground of the Wisdom is the \textit{Trinity} of the Abyssal Deity.

13. And the Ground of the Trinity is the \textit{one} only unsearchable \textit{Will}.

14. And the Ground of the Will is the \textit{Nothing}.

15. Thus should the Mind first learn what is understood to be in the Earth, before it says, \textit{Man is Earth}; and not look upon the Earth as a Cow does which supposes the Earth to be the \textit{Mother} of Grass, nor needs she any more than Grass and Herbs.

16. But Man desires to eat the best of that which proceeds out of the Earth, and therefore should also learn to know, that he also is the \textit{best Thing} that proceeds out of the Earth.

17. For every \textit{Ens} desires to eat of its Mother, out of which it is proceeded.

18. And accordingly we see very well, that Man desires not to feed upon the gross or \textit{coarsest} of the Earthly \textit{Ens}, but of the purest and most subtile, \textit{viz.} he desires the Quintessence for the Power of his Life, which he had for his Food even in Paradise.

19. But when he went out of the Temperature into the Science or Root of Divibility or Distinction; then God set the \textit{Curse} between the Element of the Temperature and the four Elements; so that seeing Man was gone with the Desire into the Disagreement of the Properties, which had also in him concreted itself into such a \textit{beastial}, hard, comprehensible, palpable, and sensible Substance of Enmity in the Phantasy, \textit{viz.} into the four elementary, gross Drossiness of
Heat, and Cold, also into the venemous Quality of the dark
World, viz. into Mortality; therefore he must also now eat of
those
Properties in himself.

20. For the Inequality or Discord belongs not to the Temperature
of the one only holy Element, but to the four Elements.

21. Therefore is the Curse the Mark or Limit of Separation, that
the Unclean enters not into the Clean.

22. For the Curse is nothing else but a flying away of that which
is good, which the one only Element had comprehended in itself,
and hidden it from the Substance of evil and wickedness.

23. For in Adam's Innocence the holy Element in the
Temperature sprang up forth through the four Elements, and bore
heavenly Fruit through the four Elements, which Fruit was
lovely to behold, and good for Food, as Moses says, and in that
springing forth
is Paradise understood to be.

24. For that Fruit stood in the Quality in the Temperature, and
Adam stood also in the Temperature; and so he could, and should
have eaten Paradisical Fruit.

25. But when he introduced himself by Longing or Lust into the
Multitude of Properties, viz. into the Phantasy of or
Dissimilitude into the Center; and would know all Things and be
wise, and try how Heat and Cold, and all other Properties,
relished in Strife; then also those Properties in the Strife took
hold of him, and awakened him, and with the Desire compacted
themselves into The Substance of the Phantasy.

26. Thus the Image of God [consisting] in the Temperature, was
destroyed, and that Light in the Substance of the holy Element
extinguished in him, wherein he knew God, thus he died as to
the Temperature, and awakened to the four Elements, and the
unequal or discording Science or Root; which now cause
Sickness to him, and Death; and that is the true Ground.

27. But that we may satisfy the enquiring Mind, who asks after
it's Fathers or native Country, and is upon the Way of his
Pilgrimage: We will set before that Man, as follows:

I. What he properly is.
II. Of what he is created.
III. And what his Soul and Body are.
IV. Also his Fall and Restoration.

Whereby we shall be able very fundamentally to show him the Ground of the Divine Will towards him.

28. And after that we will prove it by the Holy Scriptures, and demonstrate it by their supposed Contradiction; that thereby, if it may be, the Eyes of some might be opened: Which we shall do faithfully, according to our Gift.

29. Moses says very right, God created Man according to his Image, yea to the Image of God created he him: Also, God made Man out of the Limus, or of the Dust of the Earth.

30. In that Moses says, God created Man in his Image; Moses does not understand, I. that God is an Image, or 2. that God has created Man according to his Model.

31. But he understands the Science or Root in the Power, wherein all things have modelled themselves from Eternity in the Science, in the Temperature in the Powers in the Spirit of Wisdom.

32. Not as Creatures, but a Shadow, Idea, Representation, Reflexion, or Pre-modelling in a Glass, wherein God has from Eternity seen in his Wisdom what could be.

33. By which Resemblance, the Spirit of God has acted a Scene in the Wisdom, in the comprehended Model [Platform or Design], wherein the Spirit of the Science or Root in the Wisdom has from Eternity, in the Nature of the Powers, modelled itself into a Scene (which Model was no Creature, but as a Shadow of a Creature) by which resemblance God has created the creaturely Man, viz. in or into Man's own Image.

34. Which yet was not a Man, but was God's Image; wherein the Spirit of God modelled itself out of all Principles, into a Shadow
of Equality, Harmony, Uniformity, Conformity to the *Substance* of all Substances.

35. As a Man, standing before a looking Glass, sees himself, his Image being in the Glass, but having *no life*; so we are to conceive also of Man, the Image of God, from Eternity, as also of the whole Creation, how God has seen or foreseen all Things from Eternity in the *Scene* of his Wisdom.

36. And when God had comprised all the Powers of all the three Principles in the Science into a Substance, and contracted them into a Lump, which is called Earth, as into a Fixation of the generating spiritual Power; then he divided the Elements of the Temperature of the one Element into four Elements, for a *moving* Life.

37. And further he comprised the Spiritual Power of Nature, out of which the *material* Fixation, which is understood in the Earth, and Materials into Stars.

38. For from the same Substance that the Earth is corporeal, from the same are the Stars spiritual, and yet not as animate Spirits, but they are a spiritual *Ens*, *viz.* *Powers*, a Quintessence, *viz.* the subtile Power, from whence the Earth, *viz.* the Grossness has separated itself; which God, in the Science of his speaking, formed into a Variety of Powers.

39. And they are called *Stars*, because they are a moving, hard, greedy contracting *Ens*, wherein the Properties of Nature are understood.

40. All that Nature is in itself, spiritually, in the Temperature, that the Stars are in their Difference and *Variety*, as I here present it to the Understanding.

41. If the Stars were all extinguished or passed away, and entered again into that from whence they proceeded, then would *Nature* be as it has been from Eternity: for it would stand again in the Temperature.

42. And so shall be again in the End; yet so that all Substances or Things shall be tried by the Fire, and separated into *their Principle*. 
43. By this Partition, Comprehension, and framing of the Power of the Stars, and of the four Elements, we understand *Time*, and the *creaturely Beginning* of this World.

44. Now when God had created the Earth and the Firmament of the Stars, and had appointed in the Midst the *planetary* Orb of the seven Properties of Nature, with their Regent the Sun; then the Spirit of the World opened itself out of all Properties of the Powers, out of the Stars and Elements.

45. For every Power has an *Emanation*, according to the Right of Nature, in the speaking Word.

46. Which eternal Word has here included and comprised itself in the *Mysterium Magnum* into a Time, as into a *Figure* of the spiritual *Mysterium Magnum*, as a great Clock-work, wherein a Man understands the spiritual Word in a Work or Formation.

47. The whole Work is the formed *Word of God*; understand the *natural* Word, in which the *living* Word of God, which is God himself, is understood, in the greatest Inwardness, and that speaks itself through Nature forth into a Spirit of the World, *in Spiritum Mundi*, as a Soul of the Creation.

48. And in the speaking forth or Expression is again the Distinction or Severation into the fiery astral Science, *in Spiritu Mundi*, in the Spirit of the World, wherein the fiery Science brings itself forth into a spiritual *Distribution*.

49. In which Distribution the Spirits in the Elements are understood to be; and those according to the Distinction of the *four* Elements, in every Element according to its Property.

50. For every Element has its own inhabiting Spirits, according to the Quality of that Element, which are a *Shadow*, *Image*, and Resemblance of the Eternal: But yet having a true and perfect Life, out of the Science of Nature from the outspoken, or expressed formed Word *ex Mysterio Magno*, out of the Great Mystery.

51. It is not out of the true Divine Life, but out of the Natural; which Spirits [elemental lifes] have their Dominion in the Fire, in the Aire, in the Water, and in the Earth, in Courses, Orders,
and Polities, as the Stars have their constant inherent Courses: Which is so to be understood under each of the Poles.

52. The Spirit of the World is now the Life of the outward World; the Stars and Constellations are in a Circumference or Sphere round about; and have the three first in them, in a sharp fiery Science or Root: Yea, they are even that very Substance itself, but with great Difference, Distinction, and Variety.

53. those Varieties of Powers proceed forth from it, and are a Hunger according to their inherent Substance which they possess, viz. as to the Earth, and the Materials thereof, in their Properties.

54. And the Earth is a Hunger, as to the Spirit of the World; for it is sprung forth and divided from it.

55. Thus the superior desires the inferior, and the inferior the superior; the superior Hunger is strongly set towards the Earth, and the Hunger of the Earth towards the superior Powers.

56. Therefore whatever is material falls towards the Earth, as also the Water is attracted to the Earth.

57. On the other Side the fiery Spirit in superior Things does again draw the Water up aloft into it for its Refreshment.

58. And that generates the Water, and gives it forth, and attracts it too, after it has been tempered with the Earth, into itself again, and are both one to the other as Body and Souly; or as Man and Wife, which get Children together.

59. From this Birth; as from the Matrix [Womb] of Nature, God, in the Word Fiat, that is, in the substantial Desire of the Powers, on the fifth Day, commanded all Creatures to come forth from every Science or Root, according to their Property or Kind; viz. the Body from the Fixedness of the Earth, and the Spirit ex Spiritu Mundi, from the Spirit of the World; and this is done in the Conjunction of the superior and inferior; that is:

60. The inward Divine Word, spoke or inspired itself, through the outward outspoken Word, into every Science in the fiery Property of the Powers into a creaturely Life.
61. These are now the Creatures upon Earth, and in the Water, and in the Air, the Fowls, every Creature from its own Science or Root of Good and Evil, according to the Properties of all the three Principles; according to each of them an Image of the Similitude of the inward Ground, from the Kingdom of Phantasy, as well as from the original good Life.

62. Thus it is apparent to Sight, that there are good and also evil Creatures, viz. venomous Beasts and Worms, according to the Center of Nature of the Darkness, from the Force of the wrathful Property, which desire only to dwell in the Dark; such as dwell in Holes, and hide themselves from the Sun.

63. On the other Hand, Men find also among many Creatures, wherein the Spiritus Mundi from the Kingdom of Phantasy has modelled itself, as Apes and such like Beasts And Fowls, which play Tricks, and worry, hunt, vex, and disquiet other Creatures.

64. So that one is an Enemy to the other continually, and they strive all one against another in their Kind, as the Three Principles sport or act a Scene one with another in their Powers: Thus has God introduced that Sport or Scene before him, by the Spiritus Mundi in its Science or Root, into an animate creaturely Substance.

65. As also Men find there are good quiet friendly Creatures, according to the Resemblance and Model of the Angelical World, wherein the Spiritus Mundi has modelled itself in the good outspoken Powers, which are the tame Beasts and Fowls.

66. And yet also many evil Beasts, viz. evil Properties, amongst the tame, which are also in the Mixture of the Properties apprehended and formed.

67. In the Food and Habitation of every Beast Men see from whence they are sprung; for every Creature desires to dwell in its Mother, and longs after her, as it is apparent.

68. The Spiritus Mundi, out of which all outward Creatures as to their Spirit are proceeded, is included in a Time, Limit, and Measure, how long it shall endure.
69. And it is as a *Clock-work* out of the Stars and Elements, whereunto the most High God dwells, and uses this Clock-work for his Instrument; and has included his making and Work therein, which proceeds freely, and generates according to its *Minutes*, as a Man may after a Sort resemble it.

70. All Things lie therein, whatever is done in the World and whatsoever shall be done.

71. It is God's predestinate Purpose towards, and, in the Creature, wherein he manages all Things by this *Government* of Nature.

72. For in God himself, so far as he is called God, there is *no* predestinate Purpose to Evil, or to any Thing, for he is the one only Good, and has no other Thing apprehensible in him but *only himself*.

73. And in his Word which he has spoken forth from himself, *viz. in Spiritu Mundi ex Mysterio Magno*, in the Spirit of the World out of the Great Mystery of the Eternal Nature, he has comprised his predestinate Purpose, and included it in the free Clock-work, *in Spiritu Mundi*, in the Spirit of the World: And that generates and corrupts all according to its native Course, and produces Fruitfulness, and Barrenness or Unfruitfulness.

74. But God in his Essence or Substance pours forth his Love-power thereinto; that is, he sheds abroad *himself* therein, as the Sun does in the Science or Root of the Elements and Fruits; that is, the holy Divine Science or Root gives *Power* and Virtue to the Natural Science or Root.

75. God loves all his Creatures, and can do nothing else but love; for *he* is the only *Love* itself.

76. But his Wrath is understood to be in the Eternal and Temporal Nature: In the Eternal in the *Center of Darkness*; *viz.* in the cold and hot Fire Source; and so also in the Spirit of the World it is understood to be in the fiery Science or Root, or Division and *Distinction* of all Properties.

77. And so now if a City, Country, or Creature, awakens or stirs up that Wrath in the fiery Science or Root *in Spiritu Mundi*, in the Spirit of the World in itself, that is, so that it introduces the
Abomination [Fulness or Ripeness of Sin] into the Wrath, then it is like Wood in the Fire, wherein the Wrath becomes active and co-operative, and devours round about, and puts the Life in the Science of the Creature into the highest Torment.

78. And then thus says the angry fiery Word in the awakened Turba, by the prophetic Spirit in Turba Magna, in the Great Turba; I will call for Misery, Mischief, and Desolation upon a City and Country, and will see my Desire executed in Vengeance and Indignation upon it; that the Wrath may devour their Abominations, till it has quite consumed this wicked People.

79. For that is even the Joy or Recreation, and strong mighty Force of the Wrath in Nature: When Men introduce such Fuel, viz. impious Blasphemy, and other Sins and Filthiness thereinto, those it devours, they are its Food.

80. Especially in such a Case, when the human Science or Root breaks itself off from the Love of God, and commits Whoredom with the Wrath of Nature, there it fattens itself to the full, till the universal Fabric, or Clock-work, introduces itself into a fiery Science or Root; there all Things stand in the Proba or Trial; then it kindles itself therein, according as the Turba is enkindled in the Wheel or Orb of the Machine or Clock-work, so that one Property is manifested therein; and then comes the Plague.

81. And thus it is shed abroad upon that Country, City, and Creature; often in Venom and Poison by the Pestilence, often by Drought and Unfruitfulness, often by embittering the Minds of Superiors, the Great Ones, whence Wars arise. Now it follows,

Concerning Man.

82. From this great Machine or Clock-work, from that which is superior and inferior, wherein all Things lie together one in the other, is Man created to the Image of God.

83. For Moses says; The LORD [JEHOVA] said, Let us make Man, an Image of us, or according to our Image; that he may rule over, or in all the Creatures upon the Earth, the Beasts, Fowls, Fishes, and in all the Earth, and every creeping Thing that moves upon the Earth.
84. Now if he be to rule in all of them, he must also exist out of the Ground of them all; and moreover out of the best Power and Virtue of them.

85. For nothing rules any deeper than its Mother, from whence it has proceeded; unless it be transformed, or metamorphosed into something that is better; and then also rules in that better Thing, and yet no farther than the Ground of that Thing.

86. And then Moses says further; God made Man of the Dust of the Earth, or Clod [Gen. ii. 7] of Earth, and breathed into him the living Breath, and then Man became a living Soul.

87. But we are here to understand, that God did not in a personal and creaturely Manner stand by like a Man, and take a Lump or Clod of Earth, and make a Body of it: No, it was not so.

88. But the Word of God, viz. the Speaking Word, was in all Properties in Spiritu Mundi, in the Spirit of the World, and in the Ens or Being of the Earth, stirring up ex Spiritu Mundi, from the Spirit of the World, and spoke or breathed forth a Life into every Essence.

89. This was the Fiat, or creating Power, which is the Desire of the Word in the Science or Root, that was in the Model or Idea of Man, which was eternally seen, which stood in the Wisdom, and attracted the Ens of all Properties of the Earth, and whatever could possibly be therein, into a Mass or Concretion.

90. This was the Quintessence out of the four Elements, in which lay the Tincture of all Powers out of all the Three Principles, and moreover the Property of the whole Creation of all Creatures, viz. of the Substance of all Substances; out of which all Creatures existed.

91. For, understand it right; the earthly Creatures of Time are with their Body out of the four Elements; but the Body of Man is out of the Temperature, wherein all the four Elements lie together in one Substance, whence the Earth, Stones, Metals, and all earthly Creatures have their Original.
92. Indeed it was out of the *Limus* of the Earth, but not out of the Grossness of the compacted Substance of the Division or Separation into Properties, every Property having comprised or compacted itself into a *several* Substance of Earths, Stones, and Metals.

93. But it was out of the Quintessence, wherein the four Elements lie in the Temperature, wherein neither Heat nor Cold were manifested, but they were all in equal Weight or *Balance*.

94. For if Man be to rule in all Creatures, then he must have in him the supreme Might, *viz.* the highest *Ens* or Being of the Creatures, from which the Creature is a Degree more outward, or low, or inferior, or as a Man may render it, a Degree less, that the stronger may rule in the weaker, as God does in Nature, which is indeed *less than He*.

95. But it is not so to be conceived, as if in Man the bestial Properties were then creaturely or manifested; but the *Ens* or Being of all Creatures lay in the human *Ens* or Being in the Temperature.

96. Man is an Image of the whole Creation, of all the three Principles; not only in the *Ens* or Being of the outward Nature of the Stars and four Elements, *viz.* of the created World, but also out of the inward *spiritual* World's *Ens* or Being, out of the Divine Substantiality.

97. For the holy Word in its *Ens* or Being comprised itself *together* in the outspoken or expressed Word, *viz.* the Heaven comprised itself together in the Substance of the outward World, as also the Vegetation in the inward *spiritual* World's *Ens* or Being, out of the boiling springing Dominion.

98. In brief, the human Body is a *Limus* out of the Substance of all Substances, else it could not be called a Similitude of God, or an Image of God.

99. The invisible God, who has from Eternity introduced himself into *Substance*, and also by this World into *Time*, has by Man's Image modelled himself out of all Substances into a creaturely Image, *viz.* into a *Figure* of the invisible Substance.
100. Moreover he has *not* given him the creaturely *bestial* Life, out of the Science or Root of the Creatures, for that Life should have remained undivided, standing in the Temperature; but he breathed into him the *living Breath*, *viz.* the true original *understanding* Life in the Word of the Divine Power.

101. That is, he breathed into him the *true Soul* of all the three Principles in the Temperature.

102. From within, he breathed the Magic Fire-World, *viz.* the Center of Nature, as is above mentioned, which is the true creaturely Fire-Soul, whence God calls himself a strong zealous, or jealous God, and a *consuming Fire*, *viz.* the Eternal Nature.

103. And together with this also, he breathed in the Light World, *viz.* the Kingdom of the *Power of God*; and as Fire and Light are in one another undivided, or unseparated, so also is it here understood.

104. And from without be breathed into him herewith likewise the Spirit of the World, the *Air-Soul*.

105. Thus the whole speaking Word breathed itself into all Nature, according to Time and Eternity.

106. For Man was an Image of God, wherein the invisible God was manifested; *viz.* a true *Temple* of the Spirit of God.

107. As in the first Chapter of *John*, it is written, *the Life of Man was in the Word* [John i. 4] and was breathed into the created Image.

108. That is, the Spirit of God breathed into him the Life of Nature in the Temperature, *viz.* the Spirit of the *Divine Revelation* or Manifestation, wherein the Divine Science or Root introduces itself into a natural Life.

109. In that Divine natural Life Man is like the Angels of God, as to the Soul, *viz.* the Spiritual World; as it is written: *In the Resurrection they are as the Angels of God.*
110. And thus we enter again into the first created Divine Image, and not into another Creature.

111. Therefore we are thus to know Man rightly,
   I. What he was in Innocence.
   II. What he became afterwards.

112. Man was in Paradise, which is the Temperature: He was placed in one certain Place, wherein the holy World sprung forth through the Earth, and did bear paradisical Fruit, which also in its Essence stood even in the Temperature; that Fruit was good and pleasant to behold, also good for Food, to be eaten after a heavenly Manner.

113. It was not to be swallowed down into a Carcase for the Worms, as now it is in the awakened bestial Property, but in a magical Manner.

114. It was indeed to be eaten in the Mouth; but then the Centers of Distinction and Separation were in the Mouth; viz. dividing each Principle into its own, in that Manner as it may be done in the Eternity.

115. Like as the Spirit of the World from the three first, viz. from the fiery Sulphur, Mercury, and Sal, generates the Water, and gives it forth from itself, viz. in the Sal Nitrum of the Separation or Distinction, and also draws it up again from the Earth into itself, and yet is not satiated therewith; so it is also to be understood in Man.

116. Adam was naked, and yet clothed with the greatest Glory, viz. with Paradise, a totally fair, beautiful, bright, clear, crystalline Image, neither Man nor Woman, but both, viz. a manly or masculine Virgin, with both Tinctures in the Temperature.

117. That is, there was the heavenly Matrix or Womb in the generating Love-Fire, and then also the Limbus from the Nature of the essential Fire, wherein as to both these the first and second Principle of the holy Divine Nature are understood.

118. Wherein the Tincture of Venus, viz. the generating and
giving forth out of the Son's Property consists, and is understood to be, the Woman, *viz.* the Mother, that is, the *Genetrix,* or Bringer forth.

119. And the fiery Property is understood from the Father's Property, *viz.* the Science or Root is understood to *be the Man,* and these two Properties afterwards have divided and distinguished themselves into Man and Woman, or Husband and Wife.

120. For if *Adam* had stood, then would the Birth and Propagation of Man have been *magical,* *viz.* one out of the other; As the Sun penetrates through Glass, and yet breaks it not.

121. But seeing God knew very well that *Adam would not stand,* therefore he ordained for him the Saviour and Regenerator before the Foundation of the World.

122. And yet at the Beginning he created him in a right true Image, and put him into Paradise, wherein he *should be* eternally.

123. And there he suffered the Trial to come upon him, that he might fall into the paradisical Science or Root, and that the holy Word *might not want* to enter into the bestial Science or Root for the New Regeneration.

124. But it might enter into that which there vanished, *viz.* into the true Image of God; as shall in the following Account be mentioned.
The Sixth Chapter.

Of Mans Fall, and of his Wife.

HERE we will now admonish the Lovers of the Truth rightly to apprehend our Sense and Meaning, for we will so explain it to him that he will be full satisfied, if he does but understand us: Whence the Divine Will to Evil and Good arises: Concerning which the Scripture says; He hardens their Hearts, lest they believe and be saved; And then also it says, God wills not the Death of Sinners.

2. That they might not dwell so upon that Conceit, as if God had made to himself a predestinated Purpose, to damn one Company of People, and of Grace to save the other in his predestinated Purpose: So that they may learn to understand rightly and fundamentally, how the Scriptures mean that speak in that Manner.

3. Confider therefore the Image of God, in Adam, before his Eve was in Paradise, which stood in the Temperature; for Moses says, God looked on all that he had made, and behold all was very good.

4. But afterwards he said: , It is not good,that Man should be alone: He also afterwards cursed the Earth for Man's Sake.

Question.

5. Dear Man, tell me, wherefore did not God at one Instant, at the Beginning, make Man and Woman or Wife, as he did the other Creatures ? What was the Cause that he created them not together of the same Lump?

Answer.

6. It was this , because the Life of both the Tinctures is but one only Man in the Image of God and cannot stand in the Eternity in a twofold Life, viz. in a masculine and feminine; according to the Father's and Son's Property, which together are but One only God, undivided; So also he created his Image and Similitude, in one only Image.
7. For perfect Love consists not in one Tincture alone, but it consists in both, the one entering into the other: From thence arises the great fiery Desire of Love.

8. That is, the Fire yields the Light, and the Light gives to the Fire, Virtue and Power, shining Lustre and Substance, for its Life; and these two make one only Spirit, viz. Air; and the Spirit gives forth Substance, viz. Water.

9. But all the while that these four, Fire, Light, Air, and Water, divide one from the other, there is no Eternity [manifested in them]. But when they generate one another in the Temperature, and do not fly one from the other, then, there is Eternity [eternal substance or image]; thus it is also to be understood concerning Adam.

11. But when the Light's and Water's Tincture was divided and separated from him into a Woman, or Wife, he could not then in this Image, which he afterwards came to be, stand eternally; for his Rose-Garden of Paradise within him, wherein he loved himself, was taken away from him.

**Question.**

12. Then says Reason; Why did God do so? Why did he divide him, and bring him into two Images? Sure it must need be his predeterminate Purpose, or else he had not done it; moreover, he foresaw it before the Foundation of the World, that he would will and do it.

**Answer.**

13. And here Reason lies dead, and can go no further without the Knowledge of God in the Holy Spirit, and hence comes all Disputation and Strife.

14. God's predestinate Purpose and Pre-ordination, and his Forseeing and Foreknowledge, are not one and the same Thing.

15. All Things have been foreseen in the out-speaking or expressing Spirit, from the Science of the Fire and Light, in the Wisdom of God from Eternity, whatsoever might or could be, if God's Being or Substance once stirred itself according to the Genetrix of Nature.
16. That is, in the Property of the fiery Science as to the Darkness, what would be a Devil; also in the Light-Fire's Science, what would be an Angel; if the fiery Science once separated itself from the Light.

17. But God created no Devil: Now, if there had been any divine pre-determinate Purpose, then there had been a Devil created in that pre-determinate Purpose.

18. The one only Will of God gave and yielded itself solely in an angelical Figure; but the fiery Science, according to the Property of the dark-World, pressed forth, and conceived itself into a pre-determinate Purpose, and would needs be creaturely also.

19. And so when the Light and shining Fire became creaturely, then also the dark, cold, painful Fire, pressed forth with the imaging of Phantasy, and united itself in the fiery Science; which clasped and hugged the fiery Science like a jocund Ape, and pressed forth out of the Temperature; and thus the new Will generated contrary to the Temperature, and so was thrust out from God.

20. A Man must understand, that the Beginning of Division and Separation did not arise in God, as if God conceived in himself a Will to have a Devil to be; But in the Science in the Eternal Nature, in the out-speaking or expressing of the Word, according to Fire and Light, in the three first it was brought to pass, so that one princely Throne in the fiery Science has divided itself into the Kingdom, viz. into the Archia, or Dominion of the Phantasy.

21. But the Kingdom of Phantasy according to the Darkness has been from Eternity, which is also a Cause of the Devil's Fall; though, indeed, the fiery Science of Lucifer stood in his own Will, and gave itself thereinto without pressing or Compulsion.

22. But Man was betrayed by the Devil and fell: For Prince Lucifer falling before the Foundation of the World, in the first Moving, or Impression of Nature, and being thrust out from his royal Place; Adam was therefore created in his Stead and Place.

23. And seeing Lucifer stood not, therefore God created Adam, according to the Love, in a material Substance, viz. in a Fountain
of Water, that so God might help, or save him.

24. And then instantly also the holy Name JESUS co-incorporated itself in Man for a Regenerator.

25. For the CHRISTUS, or Christ, in Adam must possess Lucifer's royal Throne, or seat, seeing Lucifer had turned himself away from God.

26. And from thence comes also the great Envy and Malice of the Devil against Man; also, from this arises the Temptation of Christ in the Wilderness: because he was to take away Lucifer's Throne and Seat, and destroy his power in the Creation, and be his Judge, and cast him out eternally.

27. The Soul of Man, and the Devil, as likewise the holy Angels, come all from one and the same Ground and Foundation, only that Man has also in Part the outward World in him: Which indeed the Devil also has, but in another Principle; viz. in the Phantasy, in the false or wicked Magia.

28. Thereupon the Devil could deceive Adam; for he spoke in the fiery Science, or Root of Adam, into the Soul, and commended to him the Inequality of the Properties, and introduced his false, or wicked Desire into Adam, whence Adam's Free-Will in the fiery Science was infected, like Poison and Venom which enters the Body and begins to work.

29. From whence arose an inceptive Will to Self-Lust, and all was at an End concerning the Temperature; for the Properties of the Creation, which lay all in Adam in the Temperature, awoke, and rose up every one in its own Self, and drew the Free-Will into it, and would needs be manifested.

30. Also the Spiritus Mundi, the Spirit of the World, in the outward World, drew the Temperature out of Adam, viz. that Part of the outward World in Adam, into itself, and bore Rule and Sway in Adam.

31. Also the Kingdom of Phantasy grasped after Adam, and would be manifested in the Image of God; and so would also the Wrath of Nature, viz. the Anger of God, in the Envy and Malice of the Devil; all these drew Adam.
32. And there now he stood in the Proba, to try whether he would stand or no. The Science, or Root.
   I. Out of the Division, or Distribution of the magic Fire in the World of Power.
   II. Out of the Fathers Property.
   III. Out of the Will of the Abyss. The Science, I say, or Root put forth out of these was free.

It stood in three Principles in the Temperature, it might turn itself into any one whithersoever it would.

33. Not that it was to be free, in and for the Creature, for to that was the Commandment given, not to turn away from God into the Longing, or Lust after Evil and Good.

34. But the Ground of the Creature, viz. the fiery Science, viz. the Root of Souls, stood in the Abyssal bottomless Will of the Beginning of all Beings or Substances, and was a particular Branch, or Parcel, of the Eternal Will.

35. Which Eternal Will, in the fiery Word of Separation unto Nature, had parted itself into several Sciences, or Roots: Thus the Soul was a Part of the Divisibility.

36. Which Divisibility, in the Word of the Powers in Nature, viz. in the three first, and seven Forms of Nature, and the Propagation thereof, was figured or fashioned into Creatures, as Angels and high Eternal Spirits; wherein, a Man is also to understand the fiery in-breathed Soul.

37. But the entire holy speaking Work of God, according to the Love, viz. according to the Trinity of the abyssal Deity, gave a Commandment to the fiery Science, or Root of the Soul; and said, Eat not of the Plant of the Knowledge of Good and Evil; else if thou dost, that very Day thou wilt die as to the Kingdom of God.

38. That is, the fiery Soul will lose the Light, and so the Divine Power in the holy Ens, or Being, from the second Principle in the working of the holy Spirit, will go out, or be extinguished.

39. For the Spirit: of God does not manifest itself in any bestial
Property, much less in the Kingdom of Phantasy.

40. And therefore God said unto it, that it should not go from the Temperature, and enter into the Lust or Longing of the Properties; nor Will to try and relish them in their Lust in their Differences; else Mortality would spring forth, and be manifest in it, viz. the dark World, from the Center of the three first, and would devour the Kingdom of God in it.

*Question.*

41. Then says Reason: Why does not God prevent this with his Holy Power? Is not he Almighty, and able to break the fiery Science, from whence the Will to Longing or Lust arose?

*Answer.*

42. Hearken Reason. The fiery Science is from the Will of the Abyss; which Will is called Father of all Things, in which God is generated; viz. the Father generates the Son; which Will introduces itself into Power to the Word, viz. to the Expression.

43. Now know, that a Particular or Parcel of the highest Omnipotence of the Substance of all Substances is understood to be in the Soul; viz. in the Science, or Root, which had been from Eternity; which Science by the Moving of the Word of All-Power, comprised or compacted itself into an Image, in the three first.

44. And so now that Science out of the Will of the Abyss is its proper own; for nothing is before it that can destroy or shatter it.

45. Indeed, the Creature is after it; but the Science to the Creature is from Eternity, and that has, with the Creature, viz. in the three first, introduced itself into a longing Lust against, or contrary to, the Temperature, in Nature.

46. To that, viz. to the Science, or Root, was the Command given, to hold and keep the Creature in the Temperature; that is, it should keep the Properties of Nature in equal Agreement and Harmony: for itself was the Might and Strength, which was able to do that, viz. a Spark proceeding from the Omnipotence; and besides it had in it the Kingdom of the Holy Power in the Light of God.
47. What should God give to it, viz. to the Science or Root of the Soul, more to prevail with it, and compel it? He had given it himself; as also he had done to King Lucifer.

48. This Science or Root broke itself off from God's Power and Light, and would be its own. it would be its own working God, according to the Properties of Nature, and work in Evil and Good; and manifest this its Work in the Kingdom of the Holy Power.

49. This was an opposite contrary Will in the Divine Power and Property; and for the Sake thereof was King Lucifer, and also Adam, thrust out of the Kingdom of the Holy Power.

50. That is, Lucifer into the Kingdom of Phantasy, into the Darkness, and Adam into the Inequality, or Disagreement, of the Creation into the bestial Property in Spiritu Mundi, in the Spirit of the World; so that, instantly, all the Creature's Properties in Evil and Good awakened in Man.

51. For the Sake whereof God has appointed the final Judgement in Spiritu Mundi, in the Spirit of the World, to separate the Evil and Good, and to reap and carry home all Things, every one into its own Principle.

52. And then all Things whatsoever the great Machine, or Clockwork, in Mysterio Magno, in Spiritu Mundi, in the great Mystery, in the Spirit of the World, has generated as also according to the inward Spiritual World, shall be put upon the Test, or Trial of Fire: that is, it shall be tried by the Fire of the Eternal Nature; according to which God calls himself a consuming Fire.

53. For how would God else judge the Creature, if it does only that which it must inevitably do; if it had no Free-Will?

54. The last Judgement is nothing else but a reaping and gathering in of the Harvest by the Father of all Beings; even of all that which he has generated through his Word.

55. Into whatsoever any Thing in the Free-Will has distributed and divided itself, into that it will go; and in that Eternal
Reservatory, according to the Property of that same Principle, it is good.

56. For God has generated nothing opposite, or contrary to him, in him all is good; but [that is] every Thing in its own Mother; so long as it runs on in a strange Mother it is an opposite, or contrary Will; of this we will offer you a Similitude.

57. Consider, Heat and Cold, also Fire and Water, these come from one Original, and divide and separate themselves one from another; and each of them goes on in its own Will, as to its own Source or Quality.

58. Now, if they should go again into one another; then there is an Enmity, and one kills the other; and this makes the own, or Self-Will in the Property.

59. While they lie together in the Temperature they have great Peace, but as soon as they go forth, one from another, they will each of them be its own of itself, and rule and be predominant over the other.

60. Whence also Strife comes to be in Spiritu Mundi, in the Spirit of the World, between the four Elements; between Heat and Cold, each will rule, suddenly the one prevails, and then again the other, suddenly it rains, it is suddenly cold, suddenly hot, suddenly the Air and Wind go this Way, and then another Way, all according to the Power and Strength of the seven Properties of Nature, and the going forth of the three first of them; from whence all is proceeded and created or framed that moves or stirs.

Question.
61. Then says Reason; God rules and orders this that Strife comes to pass.

Answer.
62. That is true, but Reason is blind and sees not by what Means, wherewith, and how, it so comes to pass: It understands not the divided distributed Word into Properties, wherein this Rule, Government, and Effect consists.

63. For in Spiritu Mundi, in the Spirit of the World, many evil
Workings spring forth which appear contrary to God; also, that one Creature hurts, worries, and slays another: Also, that Wars, Pestilence, Thunder, and Hail, happen: All this lies in Spiritu Mundi, in the Spirit of the World, and arises from the three first, wherein the Properties break, or frame themselves in their opposite Will.

64. For God can give, or afford nothing but that which is good, for he is alone the only Good, and never changes into any Evil at all, neither can he, for he would then cease to be a God.

65. But, in the Word of his Revelation, or Manifestation; wherein the Forms, Qualities, or Dispositions arise, viz. wherein Nature and Creature arises, there exists the working, or framing into Evil and Good.

66. That Word has compacted itself into a Clock-work, or Machine, included in Time, and therein now stands the making or producing of Evil and Good, according to the Divisibility, or Distribution of the Power in the Word; as the Powers of Divine Manifestation have divided themselves at the Beginning into several distinct Principles, viz. into Pain and Joy, into Darkness and Light, into a Love-Fire of Light, and into a painful Fire of Nature, as is before mentioned.

67. Wherein now is understood the whole Ground and Foundation of the Divine Willing into Variety and Distinguibility, and no Creature should dare to say, that a Will is given to it ab extra, externally from without, but [should consider that] the Will to Evil and to Good exists within the Creature. [Note: your perdition is of, or within yourself, O Israel]

68. Yet by the outward Occasions, Accidents, or Influences of Evil and Good, the Creature is infected: As an outward venomous infectious Air kindles insects, and poisons the Body; so also outward Things destroy the Creature's own Will, that the Will compresses or compacts itself into Evil and Good.

69. And therefore has God given Man the Law and Teachings, that he might take Occasion by the Commandment to reject the evil Occasion, or Influence; and not say, if I do any Thing that is evil, I must of Necessity do it; for I am of an evil Inclination
orDisposition. No.

70. For he is to know that the Science of the Soul, which could have framed itself into Evil, could also have framed itself into Good. And that God is no Way the Cause of Man's Fall, or of the Devil's Fall.

71. Neither has he drawn them thereinto, so far as he is called God, but the Divisibility or Variety of the manifested Word of Power, after it had introduced itself into Properties, that is it that drew them.

72. Man stood in the Temperature, but the outward Influx or Influence from the Devil and the dark World, as also in the Creation in Spiritu Mundi, in the Spirit of the World, has insinuated itself into him, viz. into the Image of God, and awakened the Distinction or Variety in the Image of God in the Temperature, so that the Eternal Science of the Soul has given up itself into a Longing to the Manifestation of the Properties; which is to be understood thus.

73. That some Science of the Soul gazed on the Creation of the formed Word, in its Distinction and Variety, and knew in itself also that same Power and Virtue to Divisibility and Distinction, and so lift up itself into a Longing after the Divisibility and Distinction.

74. And so, instantly, also the Variety, Divisibility, and Distinction, was manifested in the Creature, as to Soul and Body: But the Devil was the greatest Cause thereof.

75. For when he, as a fiery Spirit, was gone forth from the Temperature, from the Image of God, he then also introduced his Desire into the Science of the Soul, to bring it into a Longing or Lust: For he observed well what Adam was, viz. a Throne-Prince in his formerly possessed Stool or Seat in the Kingdom of God.

76. But the Name JESUS he knew not, that would in Time manifest itself in Man.

77. For his Knowledge in God's Love, wherein the Name JESUS is the highest Sweetness of the Deity, died in his Apostacy.
78. That is, he had transmuted, metamorphosed, or changed himself into Evil or Wickedness, and therefore now he knew only Evil and Wickedness.

79. Thus it is to be understood of the Devil's and the human Fall; not that a Man can say God willed it, so far as he is called God: But the Divisibility or Variety, proceeding from Nature in the Creature, that has willed it, which is not called God.

80. God introduces his sole and only Will into the Formation and Compaction of his Word to the Divisibility or Distinction, viz. to the Manifestation or Revelation of God; and therein the Divisibility or Distinction stands in Free-Will.

81. For the Divisibility or Distinction is Nature, and also the Creation, and in the Divisibility or Distinction God wills Good and Evil.

82. That is, in whatsoever has divided, or distinguished, or separated itself into the Good, as the holy Angels, therein he wills the Good, and in whatsoever has separated itself into the Evil, as the Devil has; therein he wills the Evil; as the Scripture says: Such as the People is, such a God they have; in the holy thou art holy, and in the perverse Thou art perverse.

Question.

83. Now thus says Reason: If God, in his poured forth formed Word itself, be All, viz. Evil and Good, Life and Death, wherein then stands the human Strife, that Men strive about God's Will; seeing God in his formed Word is all Things, and wills all Things, whether it be Evil or Good, and every Thing in its Property, whence it originally proceeded?

Answer.

84. Behold, in this stands the Strife, that Reason, in its Dimness of Opinion, without the Divine Light, is Folly in the Sight of God; and knows not what God is: It always imagines and frames some strange Thing, and afar off when it will speak of God; and makes the one only unchangeable God, in his Eternal Trinity, commencing [or inceptive] Wills and predestinate Purposes that have a Beginning.

85. And understands not,
I. How all *Beginnings*, Decrees, and pre-determinate Purposes, arise in the formed Word through Nature; where the Word compacts and forms itself *into Nature*.

II. That the Beginnings lie all in the *Formation* of the Word, *viz.* in the Creation and in the Creature, *viz.* in the great Mystery of Divisibility or Distinction, wherein the Creatures have their Original.

III. That *all Evil* proceeds from and out of Nature and Creature.

IV. And that the hardening in Nature and Creature exists in the Science or Root of the *creaturely self*.

V. So that if it [the Science or Root of the Creature] *turns* itself into the Wrath of Nature, then it is laid hold on and hardened therein.

VI. That it comprises in itself the speaking into Wrath, and *retains* it in itself.

VII. And all that, where it is written, *He hardens their Hearts that they believe not, and so are not saved*, is performed and effected in the *formed* Word of the Eternal and Temporary Nature.

86. For from that *formed Word* God speaks in the Psalms of *David*, saying, *Thou shalt see and have great Pleasure therein, when the Wicked shall be recompenced*: Also, *thou wilt rejoice when the Wicked shall be overthrown and destroyed*; that is, when the Wicked shall be swallowed up into the Wrath, who have been an Adversity and Contrariety, and a continual Infection and poisoning to the Holy. *When that Venom* is taken away from the holy Soul, then it rejoices that it is delivered from Necessity.

87. And *therefore* the Word also stands in Pain in Nature; that the joy may be manifested.

88. But the Divisibility or Distinction from the Word goes
without Compulsion into the Free-Will, every Property into its own.

89. For, in the Holy Word all is Good, but in the Introduction of own Self-Will, it is Evil.

90. But this now is done in Nature and Creature, and not at all in God: Else there must be the Devil's Will in God's Word, if God did in his Word drive on all Things inevitably.

91. But the Devil's Will, as also Adam's sinful Will, existed in the own Science or Root in the Creature, and not in God, but in the Center of Nature the own Science or Root compacted itself into a Will of Pride, willing to be like, and more also, than the Speaking Word of the Trinity of the Deity.

92. The Humility was contemned and forsaken, and instead thereof the Might of the Fire was assumed or usurped.

93. And that is the Fall, that the Science or Root set the Phantasy in the Place of God, and then the Holy Spirit departed from its Nature, and now it is a Spirit in its own Self-Will, and is captivated in the Phantasy, as we perceive in Adam.

94. Now when the Science or Root of the Soul, through the Devil's Infusion, Inspiration, or Infection, elevated itself, then the Holy Spirit departed into its own Principle, and so Adam became weak and feeble in the Image of God, viz. in the Temperature; and could not in the Similitude magically bring forth his Like out of himself.

95. His Omnipotence, which he had in the Temperature, was broken in him, for the bestial Property of the Creation was stirring in him.

96. And now, says Moses, God suffered him to fall into a deep Sleep, and he fell asleep: Here now he slept in and to the Temperature of the Divine World.

97. Out of this Sleep must Christ awaken him, or else in the
Creature he can never see God any more: For the Sleep was nothing else but the losing of God's Light in the Love, *viz.* the Love-Fire, that was quenched in the *Ens*, or Being, of the heavenly World's Substance; and he was *half* dead.

98. The Time how long *Adam* stood in the right true Image of God is set before you in the Figures of *Moses* and Christ, as also the *Time* of the Sleep: If you are seeing, then set *Moses* in Christ's Figure, and Christ in *Adam's* Figure, when *Adam* was in his Innocency.

99. *Moses* was forty Days on the Mount, when *Israel* was tried and proved; *Israel* was forty Years in the Wilderness, and *Christ* stood forty Days in *Adam's* Trial in the Temptation in the Wilderness, and he conversed forty Days after his Resurrection, in the right, true, perfect Trial; wherein *Adam* should have conversed in his Innocency, for the Establishing of him in the Magic Birth.

100. But seeing that *could not be*, which indeed was well known in God, thereupon *Adam* fell into a Sleep; and so afterwards *Christ must* rest in *Adam's* Sleep forty Hours, and awake *Adam* in him in the Kingdom of God again: Which consider of, and you will learn to understand the whole Ground in the Process of Christ.

101. Now set Christ in *Adam's* Place, and you shall find the whole Ground of the Old and New Testament: Set *Adam* in the formed Word of the Creation, and let him be the Image of the outward, and inward Eternal Nature of all the three Principles.

102. And set Christ in the Eternal Speaking Word, according to the true Divine Property wherein *no Evil* can exist, and is only and purely the Love-Birth of the Divine Manifestation, according to the Kingdom of Glory.

103. And *introduce* Christ into *Adam*, that Christ may new generate *Adam* in himself, and tincture him with Love, that he may *awake* out of that deep Sleep; and then you have the whole Process or Scene of *Adam* and Christ.

104. For *Adam* is the outspoken, formed, creaturely Word, and Christ is the Holy, Eternal, Speaking Word; and so you will introduce Time into Eternity, and will see *more* than you can
learn in all the Books of Men.

105. For when Eve was made out of Adam in Adam's Sleep, that was done in Verbo (Fiat) in Spiritu Mundi, in the Creating Word Fiat in the Spirit of the World: And then they became Creatures of the outward World, viz. in the outward natural Life, in the Mortality, viz. in the bestial Life, framed or imaged with a bestial Form; also they became a Carcase or Sack of Worms, to be filled with earthly Food.

106. For after that the Woman came out of Adam, so soon was the Image of God in the Temperature broken and spoiled, and then the Paradise in them could not subsist.

107. For the Kingdom of God consists not in eating and drinking, says the Scriptures; but in Peace and Joy in the holy Spirit.

108. And that now plainly could not be in Adam and Eve, for they had clearly the Marks of the bestial Kind and Sex; though that bestial Kind was not quite awakened, yet it was clearly awakened and stirred up in the Longing or Lust.

109. The tree of Temptation of Knowledge of Good and Evil was even the Trial to find, whether the human Soul's Science or Root would turn in away from the Will of the Abyss.

110. Or, whether it would remain standing in the Creature in the Temperature, or else, whether it would turn itself in Spiritu Mundi, in the Spirit of the World, into the divided or distinguished Properties.

Question.

111. But then says Reason: Why did God let that Tree grow?

Answer.

112. Listen well, Reason: This World's Proba or Trial is better than the Center in the Fire to try after the Way and Manner of Eternity; as Lucifer was proved and tried.

113. Also God knew very well that Man would fall in Spiritu Mundi, in the Spirit of the World; for whatsoever the Science or Root of the Soul desired, that must the Earth give forth; for the Longing or Lust went into the Property of the Earth; and so the
Earth
must present to the Longing or Lust, whatsoever it would have.

114. For the Science or Root of the Soul is, as to the
Omnipotency or Almightyness of a Divine Property; and herein
lies the Ground of all hidden Secrecy, and the Fall remains at
one Time as well as the other to lie upon, or consist in, the Self-
Will of Man,
and in the Deceit and Treachery of the Devil.

The direct and true Fall of Man, is this.

115. When Eve was made out of Adam, then the Devil presented
himself in the Serpent, and lay himself at the Tree of
Temptation, and persuaded Eve to eat thereof, and then her Eyes
would be open, and she be as God.

116. She should know,
I. What was in every Property.
II. What Manner of Ens and Relish they had.
III. How all Powers relished in their Properties.
IV. And what all the Beasts were in their Properties.

117. Which indeed was all true; but her naked Form and Shape,
and how Heat and Cold should press into her, that the Devil did
not say.

118. Also he came not in his own Form, but in the Form of the
most subtle Beast.

119. Also the Devil was to do so therefore, 1. That he might
make Eve, viz. the Matrix in Venus's Tincture, monstrous; 2.
That she might gaze on the Subtlety of the Serpent, whence the
Lust arose to know Good and Evil, as it was in the Subtlety
of the Serpent; wherein the Science of Nature had in the Phantasy
introduced itself into such Subtlety.

120. Not as Reason says; that God has armed [prepared] and
sharpened, or edged the Tongue
of the Serpent, that it must do so: A Man may well say, that the
Devil has armed and edged it from the Kingdom of Phantasy,
that it has done so; but a Man cannot say so of God.
121. The Serpent was an *Ens* in the three first [forms], in the natural Science, where the Fire and Light separate themselves, wherein the *Understanding* yet lies in the fiery Sharpness; the Spirit of the Understanding is not there separated from the Center of the three first; but is *mingled* with the Painfulness, *viz.* with the Root of the Quality or Source of Poison: Therefore in the Serpent lies the highest Cause of Poison, and false, sly, subtle, crafty Will, Intentions and Purposes.

122. And then also there lies in the Serpent the highest *Preservation* against Poison, if the Poison be separated from her.

123. As the same also may be conceived of *Lucifer* and his Followers depending on him: He was even the highest fiery Science, according to the Kingdom of Nature, and once the brightest and fairest in Heaven; of which the fiery Science to Nature was the Cause of his glittering *Glory*: He had taken the worst, and also the best to himself.

124. Understand; the eternal Science had taken to itself the fiery Nature, according to the highest *Mobility*, whence the Strength and Might exists; wherein then also the Science of the Abyss had framed itself into an *own* Will, after the Way and Manner of Subtlety, and broken itself off from the Humility, and would rule in the Light of God in his own Lustre in all Powers.

125. As he also did in his Beginning; whereby he *poisoned* the Substance in the Science of Nature with that Property.

126. From which poisoned *Ens also* the *Serpent* has taken its Original in the Creation; for which Poison and Venom Sake God also *cursed* the Earth, after that Man had yet more poisoned it with the Devil's Poison and Subtlety, through his introducing false and evil Lust, wherewith he poisoned the Science in the Substance out of which he was extracted, so that *Paradise* withdrew from him.

127. Thus now also, the Devil presented his poisonous Substance by the Serpent on the Tree; wherein he had introduced his *Egest* Jelly-spewing Efflux [excrement, impulses?] or *poisonous Darts*, and subtle Purposes and Will, before the Time of the Creation of the Earth, into the Science or Root of Nature, and its
spiritual Substance.

128. Which Substance in the Science of Nature, in the beginning of the Creation, in the beginning of creating the Creation, entered together into the Creature, as is to conceived in the same Manner in every venomous Worm, or poisonous creeping Thing.

129. Not that the Devil has created them; he is become only a Poisoner of Nature, after the Manner he has poisoned his own Nature, as also the human Nature.

130. But the Fiat has made them, every Property of the divided Science in its like Form; as the Will was in a Science, or Root, in no working Figure, so was the Creature also.

131. For the Speaking Word, in the Property of every Science, brought itself into an Image: Thus the Serpent was near of Kin to the Devil, in the Science of Nature, for he has strongly infused or darted his poisonous Will into it, when as yet it was no Worm.

132. Yet that Men may hold and observe a Difference between the Earthly and the Eternal Creatures; for the Devil is from the Eternal Science or Root, viz. from the Eternal Nature, and the Serpent is from Time; but Time is spoken out or expressed from Eternity, and therefore they are separated one from another.

133. This poisonous subtle darted Spawn, viz. the Spewing of the Devil, the Devil presented to Eve on the Tree, that she might gaze and admire its Subtlety, and make herself monstrous, as it then came to pass.

134. Now when Eve lusted after the subtle Craftiness, then the Devil slipped in with his Desire with the Serpent Monster into the Science or Root of Eve, viz. into the Soul and Body: For Eve was desirous of the Subtlety, viz. of the Craftiness, that her Eyes might be opened, and know Evil and Good.

135. Thus the Devil brought the Serpent's Ens, or Being, into her after a magical Manner: In the Way and Manner as the false and wicked Magia is practised by Incantation, and introduced an
evil malignant Venom and Poison into Man into the Science or Root of his Body.

136. And thence Eve got the Will to be disobedient unto God, and ventured upon it, and did eat of the Tree or Earthliness, wherein Evil and Good were manifested.

137. And as we still at this Day after the Fall eat such vain or dangerous Fruit.

138. And when she eat and did not instantly fall down and die, she gave also to Adam, and he did eat thereof likewise.

139. For Adam had plainly demersed and plunged himself into it, when he stood in the Image of God; but yet had not eaten it into the Body till that very Time.
The Seventh Chapter.

Of the Bestial Manifestation in Man.

How Adam and Eves Eyes were opened; and how that is [fundamentally] to be understood) in the Ground thereof

WHEN we consider the very express Image rightly in its true magical Ground, and how it comes to pass that it forms a reflex Image in Spiritu Mundi, in the Spirit of the World, according to all Things: As we see in a Looking-glass, and in the Shadow or Representation in Water, then we shall quickly and nearly approach the Ground and Cause why every Being arises out of one only Thing, and see how all Creatures lie in Spiritu Mundi, in the Spirit of the World, viz. in the outspoken or expressed Word of God.

2. Therefore we may say with good Ground, that all Creatures lay even in Adam; not that they have proceeded from Adam, and so come into Creation, but in the eternal Science of the Soul, in which Science the Word of God forms and images itself into a natural and creaturely Ground; wherein all Properties are understood to be.

3. As Moses witnesses, that Man was to rule in all Creatures; but now since the Fall they all rule in him.

4. For when the Soul stood in the Temperature, then the Will-Spirit of the Soul pressed through all Creatures, and had no Hinderance, for none could lay hold of or apprehend it, as no Creature can apprehend the Power and Beams of the Sun in its own Will, but must suffer them to press through it, thus it was also with the Spirit of Man's Will.

5. But when he was captivated in the Poison or Venom of the Serpent, in the Devil's Will or Desire, then he was an Enemy to all Creatures, and lost this Power and Might.

6. So also the Creatures prevailed and got Power in him, and elevated themselves in him, as it is now plain to our Sight, that many a one is in the Property of a subtle Serpent, full of wicked, fly, cunning Policy, and venomous poisonous Malice: Also another has the Property of a Toad in him; many of a Dog, also
of a Cat, a Basilisk, or Cockatrice, a Lion, Bear, Wolf, and so on, through all the Properties of Beasts, Worms, and creeping Things.

7. Such Men have indeed outwardly the first figured or shaped Image upon them, but an evil Beast sits in their Property.

8. The like is to be understood concerning the tame good Beasts; that many a Man is in the Property of the kind or good Beast.

9. Neither is there scarce any Man begotten of the Seed of Adam, which has not in the earthly Body some Property of a Beast in him, many of an evil, many of a good.

10. And this is understood in and as to the Fall, that all Properties in Spiritu Mundi, in the Spirit of the World, have manifested themselves in Man. Every fiery Science, as to Heat and Cold, also all other Qualities particularly, also the Property of the total Nature was manifested in him, according to Evil and Good.

11. For as soon as ever they eat the earthly Fruit into the Body, the Temperature divided asunder, and departed from the Harmony of the Properties in, and as to one another; and the Body was manifested according to all the Properties in Spiritu Mundi.

12. Then did Heat and Cold seize upon them, and pressed into them; also all Properties of Nature, wherein the Ground of Nature consists, pressed into them a contrary opposite Will, whence existed unto him Sickness, and the Death of Frailty and Corruption.

13. And as to this Bit, he died to the Kingdom of God, and awakened to the Kingdom of Nature, and was taken from the Impassibility, and became, according to the outward Body, a Beast of all Beasts, viz. the Beastial or Animal Image of God, wherein the Word of God had manifested itself in a Beastial Image.

14. Thus Man became, according to the outward Body, a Master, Lord, and Prince of all Beasts, and yet was himself but a Beast,
though of a more noble Essence than a Beast; and yet nevertheless had a Beast in his Property and Condition.

15. And at this very Hour was in Man a Gate of the dark World in God's Anger opened, viz. Hell, or the Jaws and Throat of the Devil, as also the Kingdom of Phantasy was manifested in him. The angry God, so called, according to the Kingdom of Darkness, was manifested in him, and caught hold on him, according to the Soul's Essence, in the Creature.

16. The Ground of the Soul's Science cannot be broken, but the Creature only out of the three first, viz. the eternal Nature, and also the temporal Nature in Spiritu Mundi, in the Spirit of the World, is that which can be broken.

17. The temporal Nature was set in the earthly Property, and the eternal Nature in the Wrath of the dark World, as a Neighbour to the Devil.

18. When these Shackles should be broken as to both Natures in the Death of Christ, then the Earth trembled at it, and the Sun lost its shining Light; to signify, that when the eternal Light was to be generated again, the temporal must again cease.

19. But that it may be rightly considered and conceived what of Man died in the Fall, we must not only look upon the temporal Death, as to which Man dies and rots, corrupts and putrifies; for that is only the Beastial Death, and not the eternal Death.

20. Neither must we be so blind as to say that the Soul is dead in its Creature; no, that could not be.

21. That which is eternal, is incapable of Death; but the express Image of God, that had imaged and modelled itself in the creaturely Soul, viz. the Divine Ens, disappeared, vanished, or was extinguished, when the Wrath of Fire was awakened.

22. For in God there is no dying, but only a Separation of the Principles: To be understood after the same Manner as we see that the Night swallows up the Day into itself, and the Day the Night; and so one is as it were dead in the other, for it cannot show itself.
23. And further you may understand by Way of Similitude, that, if the Sun should be extinguished, then would the Spiritus Mundi, the Spirit of the World, be an empty, meer, crude Enmity, and there would be perpetual Night; and then the four Elements could not put forth themselves, and operate in their present Qualities and Properties, neither would any Fruit grow, nor any Creature in the four Elements live.

24. In this very Manner also Adam and Eve died, as to the Kingdom of the Power and Virtue of the Divine Sun, viz. of the Divine Will and Essence or Substance, and the fierce wrathful Nature awakened from within, as to the Soul, and also from without, externally in the beastial Property.

25. The Science of the Soul from the abyssal Will, wherein God begets, generates, or works, that is not dead; nothing can break or destroy that; and it remains eternally [in] a free Will.

26. But its Form of a Creature, viz. the Soul, which was formed into an Image by the Spirit of God, that same Image, from the Eternal Nature lost the Holy Ens, or Being, wherein God's Light and Love Fire burnt.

27. Not that the same Ens, or Being, is become nothing; indeed it became nothing to the creaturely Soul, viz. imperceptible, but the holy Power, viz. the Spirit of God which was the working Life therein, that hid itself.

28. Not of its own determined, predestinated Purpose; but the Eternal Science, viz, the abyssal Will to the soulish Creature, departed from the Love-Will, forth into its stinging, prickly Property, and Disposition of the soulish Nature.

29. God did not withdraw himself from the Soul, but the Science of the Free-Will withdrew itself from God.

30. As the Sun withdraws not itself from the Thistle, but the Thistle withdraws its prickly Science from the Sun, and introduces itself into a prickly Substance: and the more the Sun shines upon it, the more prickly and stronger is the Science of Opposition and Contrary-Will; so also it is to be understood concerning the Soul.
31. God dwells through and through all, also throughly in the Darkness, and through and through in the Devil; but the Darkness comprehends him not, and so also the Devil and wicked Soul comprehends not God.

*Question.*

32. If you ask, Why so?

*Answer.*

I answer, Because the creaturely Will to true resigned Humility, Lowliness, and Submission, under Obedience to God, is dead, and there is but a meer thistly and thorny Will in the Life of the Creature.

33. Thus the thorny Will holds the noble Science of the abyssal Eternal Will of the Abyss captive, or covered in itself, and they are one in the other as Day and Night; the creaturely Soul was become Night.


35. But the Devil's *Thistle-Seed* was come thereinto, wherein the temporal Death lay: and then there was to be understood in Man nothing else but that he was a Beast of all Beasts.

36. The *Equilibrium*, Balance, or Harmony of the formed outspoken Word, stood in *Enmity* and opposite Will: the angelical Image was quite destroyed, both as to the Mind and Thoughts, or Senses.

37. We see plainly at this Day, that the Senses or Thoughts continually frame themselves into a Bestial Will and Desire of *Self-Love*, and very scarcely and hardly come so far to love God and Equality or Equity, but always lift themselves up aloft, and would have all in their sole *Possession*, and would fain be the fairest and most *beautiful Child* in the House or Family: Whence Pride, Covetousness, Envy, and Malice exist: All this is from the *Ens*, or Being, of the Serpent; and of the Devil's introduced Property or Disposition, which cannot inherit the *Kingdom of God*. 
38. Now to help this, the living Eternal Word of the most high Love Property or Disposition came of meer Grace, and spoke itself again into the faded Ens of the heavenly World's Substance, for an operative working effective Life.

39. And as the Devil's Word had spoken itself into the Soul, so the Word of the Love of God came and spoke itself again into the faded Ens.

40. Signifying thereby, that it is an Aim, Mark, or Limit, of an Eternal gracious Covenant, wherein God's Love, in the Name JESU, would destroy the Works of the Devil; and would introduce a living holy Ens in the Name JESU, into this inspeaking, or inspoken Word again; which was done in Christ's Incarnation, or becoming Man.

41. Here now we are to understand the Foreseeing, Prevision, or Inspection, whereby the Spirit of God, before the Foundation of the World, has seen this Fall in the Property and Disposition of the Fire and of the Wrath of Nature; and has foreseen or provided the holy Name JESU, with the highest Love Ens therein, for a new Regenerator.

42. For the one only Root of the Divine Ens, out of the Divine Love, viz. the heavenly World's Substance, faded, vanished, or disappeared in Adam, viz. the true express reflex Image of God, according to the divine holy Property or Disposition.

43. And in that one only Image, which in Adam disappeared as to God, has God pre inspected or foreseen the Scope, Time, Mark, or Limit, of his Eternal holy Will in Christ.

44. Into that same did God's holy Word speak, when the poor creaturely Soul became blind as to God, and said, The Seed of the Woman shall tread upon, crush, or break, the Serpent's Head.

45. And in that inspoken or inspired Voice the poor Soul obtained Breath and Life again.

46. And that same inspoken Voice was in the human Life, as a Figure of the true express reflex Image, in this Limit or Time of God's Covenant, (which he had in the Divine Ens foreseen or
looked upon before the Foundation of the World) together implanted, forth on, from Man to Man, as a Covenant of Grace.

47. For the Inspeaking or Infection of the Devil, from whence an evil or malignant Will existed, was effected at length in Adam, when he was Man and Woman, and yet neither of them, but one entire Image of God; and it pressed on from Adam into Eve, who began the Sin.

48. Therefore also now came the Inspeaking or Inspiration of God, and pressed on into Eve, as into the Mother of all Men, and set itself against the begun original Fountain Of Sin through Eve into Adam.

49. For in Eve lay the Tincture of the Light and of the spiritual Water, and in that same the holy Tincture incorporated itself in the Word in the Name JESU, and so as a Pledge that it would break the beastial Matrix, and change it into a holy [Matrix.]

50. It was not to be done through Adam's fiery Tincture, but through, and in that Part of the Adamical Light's Tincture, wherein the Love burnt; which Was parted into the Woman, that is, into the Genetrix of all Men.

51. Whereinto God's Voice promised to introduce again a living holy Ens from Heaven, and to generate anew in Divine Power the faded disappeared Image of God, which stood therein.

52. For Christ said, John iii.13: He was come from Heaven, whereby a Man is to understand, [as to] Substance; for the Word needs no coming, it is there beforehand, and needs only to move and stir itself.

53. Now all Men, as to the perished soulish Property, lay in the Seed of Adam; and so on the other Side, all Men lay in Matrice Veneris, in the Matrix of Venus, viz. in the feminine or Woman's Property in Eve.

54. And into Eve, viz. into the Matrix of Love, from the heavenly World's Substance, which faded or disappeared in Eve and Adam, viz. into that Part which is from the Kingdom of God, God put in his Covenant, and brought his Word thereinto, that
the Seed of the Woman; understand, the heavenly Seed; which
the Word would introduce again, wherein God and Man should
again be one Person, should tread upon or
crush the Head of the Might and Strength of the Serpent's
Spawn, and of the Devil's Will; and destroy the Devil's Work and
Artifice, which he would effect in Soul and Body.

55. Understand it rightly thus: The first created Man in Adam,
viz. that Part from the heavenly World's Substance, and then that
Part, which in God's Word should be introduced, and should be
one and the same Substance with the human; that is is that
should do this, viz. the God-Man, and the Man-God should do it.

56. Not a total foreign or strange Christ, but that very same Word
which had made Man out of itself into an Image of God:
therefore thus now, 1. The Making Word, 2. The Made Word in
the Power, and 3. The Holy Spirit should do this.

57. The heavenly Ens in the Word, viz. the Temple of the Holy
Spirit, should in the Woman's Seed, assume, 1. a soulish Seed,
and 2. a corporeal Seed also, from Adam's Substance, from the
Limus of the Earth.

58. In the same Manner as God has assumed the World, and yet
dwells in the Heaven in the holy Ens; so also the Word took from
within, the faded or vanished holy Ens on his living Ens, and
made the faded vanished Ens, living, in his Power, and the
soulish and corporeal Nature, from the inward and outward
World, hung and clave to that same Ens.

59. For as Nature hangs and cleaves to God, through which he
manifests himself, so here also would the holy Word, together
with the holy Ens, manifest itself, through the soulish and
corporeal Nature, and tincture or dye the Soul again with the
highest Tincture,
and destroy the Devil's raised Fort of Prey in the Wrath of the
eternal Nature therein; which was all fulfilled in the Process or
Scene of Christ.

Question.
60. Now tell me, Reason, where the predestinate Purpose and
Will of God to the hardening of Man exists: where is the
predestinate Purpose, whereby he has in his predestinate
Purpose ordained one Part to Damnation, and the other to Eternal Life?

61. For in *Eve* Sin began, and in *Eve also Grace* began; before she conceived with Child, they lay all in *Eve* alike in Death, and also in the one only Covenant of Grace, in Life.

62. According to that Saying of the Apostle; *As Sin came from one and penetrated upon all, so also the Grace came from one, and penetrated or entered upon all.*

63. For the Covenant went not only upon one Particular, *viz.* upon *one* Piece or *Part*, as upon or from *Eve* in Part, but wholly upon *Eve*, except only the Devil's Work which he had darted into her; all this Christ should break.

64. No Soul should or *could* be generated out of the Devil's introduced *Ens*; for the Word of God with the Covenant stood *interposed* in the Way.

65. And so the Covenant pressed upon *Eve's Soul* into *Adam*, *viz.* out of the Light's Tincture into *Adam's* fiery Tincture.

66. For *Adam* and *Eve* were in the Word one *entire* Man; and so also the Grace pressed upon that one only entire Man *Adam* and *Eve*.

**Question.**

67. Where is now the divine, eternal, predestinate Purpose, concerning which *Reason* says, she will demonstrate the same by the Scripture, and yet understands it not.

68. For the Words of the Scripture are true; but there is required an *Understanding* to discern them, not an outward Supposition or Conceit, whereby Men tattle of a foreign strange God who dwells somewhere above, in a Heaven afar off.

69. But we will in a *brotherly* Spirit show *Reason* *how* the Scripture is to be understood, where it speaks of the predestinate Purpose and Election of God, and give her the true Understanding and Meaning of *Election*, and what the *predestinate* Purpose is.
70. And yet we will not at all therein, or thereby, contemn any in his apprehended Meaning, but for the better Information and Christian Conjunction and uniting of the Understanding, we will expound and clear the Holy Scripture, to which very End also this Book is written.

71. Now for the understanding thereof, we will compare the first and second Principle, viz. 1. The Kingdom of Nature, wherein God's Anger and the Hardening is understood, we will compare with the Divine Manifestation; and then 2. The Kingdom of Grace, viz. the true divine Substance together, setting them one against another, to see how the Ground and Foundation of the Hardening exists.

72. And we will thereby try, prove, and examine the Sayings and Texts of Scripture which seem contrary to one another, that every one may see the Ground and Foundation of his own Opinion and Meaning; but we will not bind and tie ourselves to any Opinion to please Man, but lay down the Ground, and that in Love, for the brotherly uniting and reconciling of the Opinions of all Parties.

Answer.

73. When Adam and Eve were fallen, then they were blind as to the Kingdom of God, and as it were dead; and there was no Ability or Possibility in them to do any Thing that was good, understand it, as to the soulish and corporeal Creature.

74. But the Science [See Clavis, verse 210] or Root of the Abyss from the Father's Property, in which a Soul was formed in the fiery Word, and that was unbound or unlimited, not tied, it was neither Evil nor Good; it is the one only Will.

75. In which one only Will, God the Father generates his Son, and yet without or beyond the Geniture, viz. the Divine Power; it is not called Father, nor God neither, but is called the eternal, unfathomable, abyssal Will to somewhat: in which Will is understood the Birth of the Holy Trinity, as also the Original of Nature, and the Beginning of all Things or Substances.

76. That very Will is the Eternal Beginning to the Divine Wisdom, viz to the discerning Vision or descrying of the Abyss,
and is also the Beginning to the Word, *viz.* to the Outspeaking or *Expression* of the Fire and of the Light.

77. But the Speaking is not performed or acted in the Will of the Abyss, but in the Comprehension, Compaction, or framing of the Science or Root, where that Will compacts, compresses, or frames itself into the City of God, *viz.* into the *Trinity* of the Geniture: and there the Word of Power, or of the Son, speaks itself into Distinction or Diversity of Sciences or Roots.

78. And in that Diversity of the outspoken Sciences or Eternal Geniture and *Working,* was the Image of God, *viz.* Man, in the Divine Power and Wisdom in a magical Form or Manner without Creature, seen or *foreseen* from Eternity.

79. And in this seen or *foreseen Image* has the Spirit of God in the highest Love, which is the Name *JESUS,* loved himself; for it was a Figure of his Similitude as to Power and Birth.

80. But since God's Love, without the Eternal Nature, had not been manifested, *viz.* the Love-Fire had not been manifested without the Anger-Fire, *therefore* the Root of the Science in its natural Ground was the Anger-Fire; and the Anger-Fire was the Manifestation of the Love-Fire, in that manner as the Light comes from the Fire: And here now we understand the *Ground* and Foundation thus.

81. When the Light in the creaturely eternal natural Soul vanished, or went out, then the creaturely Soul was only a Source, or Fountain of God's Anger, *viz.* a fiery Nature.

82. But now God's Love, *viz.* the Name *JESUS,* which is the ONE, or the Unity, as a Man may conceive it, had incorporated itself in the eternal seen, or foreseen Image, in the Science of the Outspeaking, or Expression, understand in the *human eternal Image,* wherein the creaturely Soul was created; and in this Incorporation, or Inoculation was *Man in Christ foreseen, before the Foundation of the World.*

83. But when the creaturely natural Soul fell and lost the Light, then the Word of Power, which had formed the Soul in the fiery
Science, spoke itself into the Will of the Abyss to the Creature.

84. From Eternity the Name JESUS stood in an immoveable Love in Man, viz. in the Similitude of God, for had it been moveable, then the Image had had a right Life: But now the true Life was only in the Word of Power, John i.

85. But when the Soul lost the Light, then the Word spoke the Name JESU, in the Mobility into the faded disappeared Ens of the heavenly World's Substance.

86. Adam before his Fall had the Divine Light out of JEHOVAH, that is, out of the one only God in which the high Name JESUS stood hidden.

87. It did not stand hidden in God, but in the Creature; understand, it stood hidden in the Science to the Creature.

88. But in this Necessity, when the Soul fell, God manifested the Riches of his Glory and Holiness in the abyssal Will of the Soul, viz. in the eternal seen, or foreseen Image, and incorporated itself with the living Voice of the Word out of the Love-Fire, into the Eternal Image, for a Pledge to the Soul, whereinto it should press and penetrate.

89. And although it could not press in, for it was to God as it was dead, yet the Divine Breath pressed into the Soul, and warned it to stand still, and forbear evil acting, or working, that its Voice in the Soul might begin to work again; and this it is, that God's Voice with Eve inspake into the Seed of the Woman.

90. For the true Woman from the heavenly World's Substance, when she was yet in Adam, understand according to the Light's Tincture, was Virgin Sophia, viz. the Eternal Virginity, or Love of the Man, or Husband, which was in JEHOVAH manifested in Adam.

91. She was now manifested in the Voice of the inspeaking in the Name JESU, which had explicated itself out of JEHOVAH by this Covenant: That the Name JESUS would in the Fulness of Time, introduce the Holy Substance of Sophia, viz. the heavenly holy Substance from the Love, wherewith the Love is surrounded, or encompassed, or as a man may express it,
wherein the fiery Love is a Substance, and bring it into the faded disappeared Substance, out of JEHOVAH.

92. And that I say the Substance out of JEHOVAH is faded and vanished in the Fall, it is true, and it is even the Death wherein Adam and Eve died: For they lost the right Fire, and the hot and cold Fire of Enmity or Hostility awakened in them, in which Fire Sophia is not manifested, for that is not the Divine Fire-Life, but the natural.

93. And in this natural Fire-Life of the Soul is now the Distinction, or Diversity between God's Love and Anger: The natural Fire Life, without the Light, is God's Anger, which will only have its like; the same hardens the Soul, and brings it into a foreign, or strange Will of its own, opposite to the Love-Fire's Property.

94. And yet it is not any foreign, or strange Will of any Anger-Fire that flies into the natural Soul, which the Soul takes in, or receives; but it is the very proper Fire of that of which the Soul is a Substance.

95. The Wrath of Self-Nature hardens itself with the Apprehension, or embracing of the Abomination which is arisen in the three first Forms of Nature, viz. in the Property of the dark World, which is manifested in the evil, false, or wicked Desire: and then also from outward Accidents, or Occasions, which receive into them the outward Lust, or Longing from the fiery Desire.

96. As Adam and Eve hardened and poisoned themselves with the introduced Serpent's Longing, or Lust, whereby then presently that same introduced Poison also began to hunger after such a Property as itself was: And so one Abomination generated the other.

97. As the Apostle Paul says concerning it; That if was not he in the Spirit of Christ that willed and committed, or acted Sin, but it was Sin in the Flesh that did it; that is, which is in Nature, viz. the manifested Wrath of the eternal and temporal Nature; and whatsoever it is which the beastial Lust introduces into the Flesh: This does it.
98. But now understand me right; the most-inward Ground in Man is CHRISTUS, Christ; not according to the Nature of Man, but according to the Divine Property in the heavenly Substance; which he has new born, or generated anew.

99. And the other, or second Ground of Nature, is the Soul; understand the Eternal Nature, wherein Christ manifested himself and assumed it.

100. And the third Ground is the created Man out of the Limus of the Earth, with the Stars and Elements.

101. And 1. in the first Ground, which is Christ, is the working, active Life in the Divine Love; and 2. in the second Ground, is the natural Fire-Life of the creaturely Soul, wherein God calls himself a zealous, or jealous God, and 3. in the third Ground, lies the Creation of all Properties, which in Adam stood in the Temperature, and in the Fall went forth one from another.

102. In the first Ground is God, JEHOVA, who has given the Men, which in the Beginning were his, to the Name and manifested Power of JESUS; as Christ says; Father, the Men were thine and thou hast given them to me, and I give them the Eternal Life.

103. First, they stood in JEHOVA, in the Father's Property, and now they stand in the Son's Property, according to the inward Ground of the Kingdom of Heaven.

104. For the inward Ground is the inward Heaven, it is the Sabbath, viz. Christ, which we should sanctify, that is, rest from our own Willing and Working, that the Sabbath, Christ in us, may work.

105. The second Ground now is the Kingdom of the Eternal Nature, according to the Father's Property, wherein God's Anger and the dark World is understood, whereupon God has set his Son to be a Judge: For Christ said, All Power in Heaven and Earth is given to me of my Father: In these Words are comprised also the Judgement over all Things.

106. This Jesus Christ now, says, Come ye all to me that are weary and heavy laden, and I will refresh you.
Question.
107. Now the Question is, Why are not all weary and come to the Refreshment, viz. to the New Birth?

Answer.
Christ says, None cometh unto me, except my heavenly Father draw him.

Question.
108. Whom then does he draw to Christ?

Answer.
The Scripture answers: even those that are born, not of Flesh and Blood, nor of the Will of Man, but of God,

Question.
109. Then, Who are these?

Answer.
These are they who are born of Grace; these he chooses or elects to himself.

Question.
110. And, What is Grace?

Answer.
It is the inward Ground, viz. CHRISTUS, Christ, who in Grace gave himself again into the faded, vanished, inward Ground.

111. Now those that are new born out of that inward Ground, out of SOPHIA, viz. out of the heavenly Virginity, those are Members of the Body of Christ, and the Temple of God, these are elected for Children, the rest, or the other, are hardened, as the Scripture says throughout.

Question.
112. But how comes it that they are hardened?
Answer.
They are all dead in Adam, and cannot without the Grace in Christ, have, or attain, the Divine Life.

Question.
113. But can then the creaturely Soul in its own Ability and Will in itself, receive nothing of the Grace?

Answer.
No, it cannot: for it lies not in any Man's own willing, working, or running, but in God's Mercy, or Compassion, which is only in Christ, in the Grace.

Question.
114. Now to ask further: How comes then the Mercy and Compassion into the Soul, that it comes under Election?

Answer.
Answer, as is said above; Those who are born, not of Flesh nor of Blood, nor of the Will of Man, but of the blessed Seed of the Woman, viz. out of the inward Ground, where the Soul draws Christ into itself.

115. Not from an assumed outward Grace, as Reason says, God receives in Christ the sinful Man, who lies dead in Sins, through the predestinate, fore-ordained Election of Grace to himself, that he might make known the Riches of his Grace.

116. No! that avails nothing; for the Scripture says, Except you convert and become as Children, and be new born through Water and the Spirit, else ye shall not see the Kingdom of God.

117. The inward innate Grace of Filiation alone avails: for Christ says, That which is born of the Spirit is Spirit, and that which is born of Flesh is Flesh; and so further in John. Also, Flesh and Blood shall not inherit the Kingdom of God.

Question.
118. Now it may be asked: How is then the innate filial Birth, seeing they are all dead in Adam? Surely therefore some must needs be born Children to God out of a predestinate Purpose, and be elected, and the other remain hardened in God's
predestinate Purpose:
how can the Child help it, if God will not have it? Here now lies
the Nut that is so hard to crack, about which so much Strife and
Contention is.

Answer.
119. Christ said, *A corrupt Tree cannot bear good Fruit, and a
good Tree cannot bear bad Fruit:* now if we will search and
fathom this Ground, then we must search into the *Tree of Life,*
that is Evil and Good, and see, 1. What Fruit it bears; and 2.
From what Essence *every* Fruit grows; and so we come to the
true Scope, Aim, and Meaning; as we see how every Power
draws or attracts into an *Ens and Will.*

120. The Scripture says, that God has *included all Things in
Time, Limit, Measure, and Weight,* how it should come to pass:
But we cannot say of Man, that he in the Beginning was
included in *Time,* for he was in Paradise included in the *Eternity.*

121. God had created him in his Image; but when he fell, then
that *including in Time* caught him, wherein all Things stand in a
Limit, Measure, and Weight: And that *Clock-Work,* or Machine,
is the outspoken or expressed formed Word of God, according to
Love and Anger, wherein lies the whole Creation, as also Man,
according to Nature and *Creature.*

122. Now, the Name JESUS has manifested itself in this
outspoken Word, in the *Father's Property,* in that *all Power in
Heaven and Earth is given to him*; therefore all is his, both the
Evil and the Good.

123. Not in the Possession and *Inherency* of its own Self-
Property, but to the Good as a *Saviour,* and to the Evil as a
*Judge.*

124. And therefore all Things are set one against another; Love
against Anger; and the Anger against the Love; that the one may
be manifested in the other, at the *Day of the Judge's Decision or
Separation,* when he shall *sever all Things.*

125. For if he were *not Lord* over the Evil, he could not be a
Judge of the Devil and of the Wicked.
126. This Tree of Life stands now in the highest Anguish in the Birth; on the one Part it is Christ; and on the other Part it is the Kingdom of Nature, in the Wrath of God the Father; according to the dark and Fire-World's Property.

127. The Fire-World gives Ens to the Spirit-Life; and Christ in the Love gives Ens to the Substance of the Fruit, and tinctures the Wrath, so that it becomes a Kingdom of Joy in the Substance of all Substances: Now, herein lies the Question, and the Variance,

**Question.**

128. That is, into what Kind of Ens the Center of Nature, viz. the Will of the Abyss in the Eternal Father's Property, introduces and images, or models itself: Whether into the Grace of Christ in Sophia, or into the Might and Force of the Wrath to the Phantasy; such an Image is properly belonging to the Soul, or stands there according to the Soul.

129. For here the Father gives the Soul to his Son Christ; for in the Father's Property consists the imaging, framing, or modelling of the Soul; and in the Son's Property consists the noble imaging of Sophia, viz. of the Eternal Virginity in Christ.

130. Now here at present it lies in the Will of the Abyss without Nature, as to the soulish Creature, into that which separates and distributes itself, whether into Self-hood, as Lucifer did, or into the generating towards the Holy Trinity of the Deity, viz. so that it leaves itself to fall into God, or wills, works, or runs of itself: Now here, upon this is the Election.

131. And here it is, as St. Paul says, To whom you yield as Servants in Obedience, his Servants you are; whether of Sin unto Death, or of the Obedience of God, unto Righteousness.

**Question.**

132. But then, says Reason, How can a Child help it, if it becomes a Thistle, before it has its Life and Understanding?

**Answer.**

Hearken: let me ask also, How can God's Love in Christ help it
that Adam went forth out of the Temperature and entered into the Tree of the Knowledge of Good and Evil, viz. into Strife and Variance? He had a Free-Will, why then did he break the same against the Will of God in him? Why was he disobedient to God?

*Question.*
133. Then says Reason further: Do all Men come into the World in such a Condition and Capacity? or, Are they so shut up?

*Answer.*
No, by no Means so, from God's predestinate Purpose; but from the *Fountain of* the actual Sins of the Parents and Ancestors: For God says in Moses, *I will visit and punish the Sins of the Parents upon the Children unto the third and fourth Generation; but those that love me, I will do well to them, unto a thousand Generations.*

134. Now herein lies the true Ground of the Thistle Children, and of the hardening, and it is this; namely, that the Parents introduce, and *pour in*, the Devil's Malice and Wickedness in Flesh and Blood, into the Mystery of the formed outspoken Word of God, *viz.* Falsehood, Lying, Pride, Covetousness, Envy, Malice, and oftentimes cruel vehement Curses, which were, upon *Cause given*, wished into, and upon their Souls and Bodies from one another.

135. And, if a Man has given Cause, then they stick to him in the Tree [Or Essence of his Seed to] of his Life, and then such Twigs and Branches are generated out of him, which cannot reach and attain the *Ens* of Christ, but are generated or *born of the Parents Flesh and Blood, in the Will of the Man* and of the Woman; wherein the *Ens* of the Soul introduces itself into a Kind of a Thistle, oftentimes into the Property of a Serpent, of a Dog, or some abominable Beast: Upon these Thistle-Children now goes the *Predestination*, who upon Earth neither will, nor do any Good.

136. And though the Parents oftentimes retain in themselves a little Spark of the Divine *Ens*, and enter in the End into Repentance to the New Birth: yet in the mean Time, *such Thistle*-Children are generated and begotten.
137. Also there is a very great Difference in those which have attained the Divine Calling in the working *acting* Tree of Life; for Christ says, *Many are called, but few are chosen out of them.*

138. The Calling now is thus to be understood: Christ is the *Calling*, which calls without ceasing in the Essence of the Tree, saying, *Come ye all to me, ye that are weary and heavy laden:* *He stretches out his Hand the whole Day to a disobedient People,* that will not endure to be drawn, *that will not suffer his Spirit to reprove them*; as the Scripture complains throughout.

139. Now the Calling passes upon *all* Men, and calls them all; for it is written, *God willeth that all Men should be helped or saved:* Also, *Thou art not a God that willeth Evil:* God wils not in his own Will, that so much as one Thistly-Child should be generated; but his Wrath as to Nature apprehends or takes hold of them.

140. Therefore the Divine Calling puts forth some little Strings and takes some Root therewith: so that in many there is a Spark or Bud of the *Ens* of Christ in them; *viz.* of the Divine *bearing of God's Voice:* these God suffers now to teach and preach, and manifests his Will to them; for they are those that are *heavy laden with Sins;* and *lie half dead at Jericho.*

141. For these Christ has appointed the Baptism and Supper; and calls always, saying, *Come, come and labour in my Vineyard; take my Yoke upon you,* *viz.* the corrupted perished Nature of his formed outspoken Word; which in Christ became a *Yoke,* wherein the Sins of Men *lay.*

141. Concerning this now, Christ says, *To one was given one Talent, to a second two,* to a third three, to the fourth four, *to the fifth five,* to the sixth six Talents, *which they were to employ and to get Increase;* but he which has but one Spark of the Grace of God, in him, may, if he will *labour* and work therein, grow into a great Tree.

143. For *to these he has given Power to become the Children of*
God, not in their own Ability, but in the Ability of this little Spark or Talent; for the Soul rests therein, and the drawing of the Father, in the Soul to Christ, is performed therein.

144. For as soon as the Soul tastes the Grace of God, then the Father's Will in the Abyssal Science, hastens to the Fountain Christ; and though the Kingdom of God be at first small, as a Grain of mustard-seed, yet if the Soul receives it, and works therein with its fiery Desire, then it grows in the End as big as a Laurel Tree.

145. But that Soul which will not receive it, but goes on in the Lust of the Flesh, and lyes in the Bed of Adultery with the Devil: Concerning these Christ says, To him that has shall be given; that is, to him that works and labours in that little, it shall be given; but to him that has not; that is, to him that has some little, and will not work and labour therein, it shall be taken from him, and be given to him that has much.

146. And here is that which is said, Many are called, but few are chosen: For many have that Earnest and Pledge of Grace, but they tread it under Foot, and esteem it not; one Party from outward Occasions, Casualties, and Accidents; and another from the Grossness and Vileness of the beastial Property.

147. For Christ sows abroad his Voice in his Word, as a Sower does his Seed; it is sown to all Men, as well to the wicked as to the honest and virtuous.

148. Now when the Seed is sown, the Matter lies in this, viz. in the Quality of the Ground into which the Sard falls.

149. If it should fall into a stony hard Way, viz. into a beastial Property, where in the Flesh in the Property a gross filthy Beast sits; then it is trodden under Foot by the Grossness and Disesteem of it.

150. But if a covetous greedy Beast, viz. a Dog, Wolf, or the like sit therein in the Property, then Cares and Covetousness lye in the Way and choke the Seed.
151. But if it should fall into a *high Mind*, which sits in the Might, Honour, and Pomp of the World; then Pride and Greatness has set itself in the Way, and this Seed is fallen upon a *Rock*, and brings forth no Fruit.

152. But if it falls into a *good Reason*, wherein is the Property of a Man, *viz.* of true *Lowliness* and Humility; there it is caught hold of and received, and it is the good Ground; for God's Substance is Humility; and then this Property is s Similitude of him, and then it springs *up and bears much Fruit*.

153. Therefore Men should *rightly* consider the Scripture, when it says, *Many are called, but few are chosen*; the Scripture understands it thus, very many, yea, the *most Part* are caught in the *Divine Call*, and can come to the Filiation, but their wicked Lives, their Affairs, their Substance, or their Doings, to which they *addict* themselves, *hardens* them.

154. Therefore many Times A Child is *more* blessed than one that is old; also Christ says; *Suffer little Children to come unto me, for of such is the Kingdom of God*: Christ has received them into his Calling or Covenant.

155. But when Man comes to Years, and departs from the Divine Calling, and yields 'himself up to the Devil's Will, and comforts himself with an *outwardly* received Filiation and Adoption of Grace, as *Babel* does; and says, oh! it is Christ that has done it; he has satisfied and paid all, I *need only* comfort myself therewith and receive it : His Grace will be imputed to me as a Bounty; I am saved and blessed in God's predestinate Purpose, without any Works of my Will: Indeed, I am dead in Sins, and *can without him* do no good Thing, except he should draw me thereinto: But he will make known his predestinate Purpose in me, and make me a Child of Grace through his outward external Reception, and pardon my Sins; *though I live wickedly*, yet I am a Child of Grace in his preidestinate Purpose.

156. Concerning these Christ says, *Make their Way a Snare and a Stumbling-block, that they may fall; and let their Light go out in the Midst of the Darkness, and harden them in their own*
Devices, for their Ways are abominable. Upon these passes the Predestination, for they were at first called, and were still all along called, but they would not come.

157. And then thus says Christ, We have piped unto you, and you have not danced. O Jerusalem! how oft would I have gathered thy Children together, as a Clockhen gathereth her Chickens under her Wings, and thou thyself wouldest not: Thou wert caught in the Call of God, and hast turned thyself from it into thine own Will.

Objection.
158. But then Reason says, They could not. Why could they not, being they were called? They cannot that are not within the Call; but who will say which they are?

Answer;
159. The Devil in them will not. He teareth the Word from their Hearts, so that they believe not, nor are saved, as Christ saith; therefore in the Election and Predestination they are rejected: For the Election passes over them the Time of the Harvest; when the Corn is ripe, when the Iniquity is full to the Brim of the Measure; then, when the Floor is fanned, the Chaff remains behind, being too light in Weight.

160. It is as Christ says: The Kingdom of Heaven is like a Sower which soweth Abroad good Wheat, and then cometh the Enemy and soweth Tares and Weeds therein; and when the Tares and Weeds grow up, it choaketh the Wheat that it cannot grow and bear Fruit: Thus also it is with Man: Many a Soul is good Grain, but the Devil's Tares and Weeds destroy it.

Objection.
161. Thou wilt say, That cannot be, because Christ says, My Sheep are in my Hands, and none can pluck them away from me.

Answer.
And all this is true, so long as the Will or Desire remains in God, the Devil cannot pluck them thence.

162. But when the Soul breaks itself off from God's Will, then is the Science or Root of the Abyssal Will, wherein Christ dwells,
obscured, dimmed, or darkened; and Christ in his Members is crucified and slain, and the Temple of the Holy Ghost is made a Whore's Temple, understand it, as to the Soul: Not that Christ is slain, but his Temple, viz. a Member of him is slain.

162. For here is the Separation in the Election: The Election is the Spirit of Christ, which then passes away from this Soul; for his Voice is no more in the Soul, it has no more Divine Hearing; for it is without, gone forth away from God.

164. For Christ says, He that is of God heareth God's Word; therefore ye hear it not [John viii, 47] for ye are not of God: They have lost the Divine Voice in them, and have received and taken in the Devil's Voice in Turba Magna, in the Great Turba. [That is, the great Tumult and Disturbance whereby the Spirit of God in the Temple of Christ is destroyed by Sin]
The Eighth Chapter

Of the Sayings or Texts of Scripture; how opposite they are to one another: How a Man is to understand them: Also of the Tree of Life of the Knowledge of Good and Evil.

1. We will represent this high Mystery in an Image, or Similitude, for the Weak to consider of; and show how the Children of God, and then the Children of Perdition are Generated from their Original; and then 2. How they are their whole Life upon Earth.

2. Consider a Tree, which springs and grows from its Ens and Seed, in which Seed the Tincture of the Vegetation, together with the Substance of the Body, that is, of the Wood, lies; and therein lie all the four Elements, together with the Stars, or Astrum, of the Constellations, as also the Power and Virtue of the Sun.

3. The Seed falls into the Earth, which receives it; for that is also a Substance of the Constellations and Elements.

4. And the Stars and Elements are a Substance of the Spiritus Mundi, of the Spirit of the World.

5. And the Spirit of the World, Spiritus Mundi, is the Great Mystery, Mysterium Magnum [Externum], viz. the formed, outspoken, or expressed Word of God, out of the Eternal Speaking [Mysterium Magnum Internum].

6. And in the Eternal Speaking is understood the Separation or Distinction into Love and Anger, viz. into Fire and Light.

7. The separable Things out of, or from the Speaking, is the Eternal Nature; and the Speaking in itself, is God's Word, which arises out of the Power, or Virtue of the Wisdom.

8. And the Wisdom is that Exhalation which is breathed forth or expressed from the Trinity, viz. God's Perception, wherein the Abyss finds, feels, or perceives itself in the Abyss or Ground.
9. And the Perceptibility or Inventibility, is the one only Eternal Will, which introduces itself in itself into a Science or Root to the generating, geniture or working of the Deity, which is itself.

10. Thus we see how the Innermost has shed itself abroad into an Outwardness; and how the Inward now has its own generating and working, and so has the Outward.

11. And there are especially to be understood three Principles in this omnisubsistent [Everywhere present] Geniture, wherein also is a threefold Life, and yet they are in one another as one, only each of them is manifested in its Property in itself, and the other not.

12. But if this threefold Life [Darkness, Light, four Elements] is equally manifested as to one another in a Thing, so that the one sees and apprehends the other, then that Thing is divine; for it stands in the Temperature.

13. For the first Life is the fiery, viz. the natural Life; the second is the lightsome, viz. the yielding giving Life; and the third is the sounding Life, viz. the distinct, palpable, or working Life.

14. The fiery gives Separability, and the lightsome gives Ens and Substantiality, and the sounding Life gives Power and Will, that is, in the Substance it gives a Vegetation, and in the Life of the Fire and Light it gives Reason, Sensibility, and Thoughts.

15. The first Principle is the fiery Life, and the first Manifestation or Revelation of God.

16. And the second Principle is Light, wherein the holy Life of the Understanding, together with the Original of Substance is understood, and is called God's Kingdom.

17. The third Principle comes from the Power of the Substance, and has its Beginning from the Power of Fire and Light, out of the fiery Exhalation breathing forth, or Expression from the Fire and Light into a Form, and that is the Great Mystery, Mysterium Magnum, wherein all lies.
18. And that Form yet is no Image, but an *Ens* or Being; it is the Spirit of the World, *Spiritus Mundi*, which lays hold of and compacts the fiery Life in the hungry Science or Root, and introduces it into Divisibility or Distribution of the working Power, and brings itself into a *Form* therein.

19. That is, the Fire Life takes hold of the given, yielded, or bestowed Substance of the Light, and draws itself therein up into a *Form*; as a Man may see in Seed or Grain, as also in the four Elements, which all of them together are but one only Body of the Spirit of the World, out of the Great Mystery, *Corpus Spiritus Mundi, ex Mysterio Magno*.

20. And we may clearly and easily understand how the Great Mystery, *Mysterium Magnum*, to Evil and Good, lies in every Thing.

21. Which Mystery is in itself Good, and there is not the least Print or Footstep of Evil to be found in it but in its unfolding, in that it brings itself into Divisibility or Distinction; then there comes to be a Contrariety and *Opposition* of the Properties, where one overpowers the other, and rejects or casts it away for the Communion and Society of the other, wherein we understand the great Mystery of God; how it has gone with the whole Creation.

22. Consider a Grain or *Seed* of a Tree, as is mentioned above; for therein the Great Mystery lies, according to the Property of the Seed: For the whole Tree, with the Root and Fruit thereof, lies therein, and yet is *not manifested* while it is a Seed; but as soon as it is sown into its Mother, the Earth; then these are manifested, and the Tree begins to put forth in the fiery Science.

23. Now the Earth cannot excite or kindle the *Ens* in the Seed, wherein the three first manifest themselves, if the Sun, *viz.* the Light did not first kindle it; for the three first lie in the Earth shut up in the cold Fire.

24. But when the Sun kindles the Earth, then the hot Fire unfolds itself and creeps forth, out of which the Light of Nature arises;
that is, it unfolds itself therein forth, and in that unfolding forth now is the Seed received in.

25. That is, the Power of the Earth there receives its dear Son in the Seed which is born of her, and receives him with Joy; for it is more noble than its Mother as to the Substance.

26. But how we are to consider the fundamental Ground of the Earth, whether the three first, as to the Place whereinto the Seed is sown, in its operative manifested Ens, is alike in Quality to the Seed, or no; if it be, then it receives the Seed as a dear Son, or Child, with Joy.

27. Likewise on the other Side, then the Ens of the Seed yields itself into its Mother the Earth, with great Longing and Desire; for it finds its true Mother, out of whose Property it is born or generated; thus also the Ens of the Earth finds a very truely dear Son in the Ens of the Seed, and the one rejoices in the other, and so the Vegetation springs forth.

28. But if the Ens of the Earth in that Place be unlike in Quality to the Ens of the Seed, the Earth receives it indeed, but only as a Step-son; it does not bring its Joy and Desire thereinto, but lets the Step-son stand: It may suck to itself an Ens out of its own true Mother, which is very deeply hidden in that Place; from which deep lying hidden, many a Seed perishes, before it can reach the true Mother of its own Property.

29. And though the Seed receives an Ens from the Unlikeness of Quality, yet it stands in great Danger still, before it can metamorphose its own Essence in a strange Ens, and never becomes so good and lusty a Tree, as when the Seed is sown into its right and true Mother.

30. For that opposite Ens is always against the Seed, and the Essences thereof stand in Strife; whence the Tree is so knotty, knurling, and crooked, also so small and slender; and many Times, if an evil Constellation, Configuration, Influence, or Aspect befall it outwardly, it bears evil Fruit, or else quite withers and dies.

31. For if the Ens of the Earth mingles with the opposite
Constellation, Configuration, or Aspect, and receives it, then the Earth rejoices in the Property of that Constellation or Influence, while they have a Will of the same or like Property, and will generate a new Son in their Conjunction or Mixture; and so then the Tree is forsaken by the Ens of the Earth, and withers, and brings forth evil, little, or no Fruit.

32. Now if we consider the Growth and Vegetation of that Tree, we then find the hidden Ground of all secret Mysteries; for then first it receives the Ens of the Step-mother to itself, and gives its Ens to the Step-mother.

33. Which also receives the Ens of the Seed, but not with such Joy as if it were a like Ens: It attracts indeed the Ens of the Seed to itself, wherein the Root exists; but there is soon an opposite Will in the three first of the Mother, whence the Root is knotty and burry.

34. Now in this Strife the Fire kindles in the Ens of the Seed by the Power of the Sun, in which kindling the Great Mystery in the Spirit of the World, Mysterium Magnum in Spiritu Mundi, is manifested.

35. For it grasps the Ens of the Sun, and rejoices in the same, for the Power of the Sun becomes essential therein, and attracts the Ens of the Seed, from the Root up to itself, that it might generate a Fruit therein.

36. The Sun with its Power gives itself thereinto without Difference or Distinction as to any Seed; it loves every Fruit and Vegetation or Sprout, and withdraws itself from nothing; it wills nothing else, but to draw up good Fruit in every Herb, or whatsoever it is.

37. It receives them all, be they evil or good, and gives to them their beloved Will or Desire, for it cannot do otherwise; it is no other Thing or Substance, as to what it is in itself, [than the very Satisfaction to every Desire].

38. But we must rightly consider how the Sun is also a Poison to the evil, and good to that which is good; for in its Power exists
the *vegetative Soul,* and in its Power it also perishes; which you must understand as follows:

39. If the Forms or Ideas of Nature in the first Three, in the Root of the Tree, are in the like or *agreeing Will* with the Mother of the Earth, then the Earth gives to the Root with great Desire, its Power, Virtue, and Sap; and then the Sun's Power or Virtue rejoices therein, and hastens the Growth or *Vegetation.*

40. But if the Earth and the Root be *opposite* one to the other, then is the Earth's Power and Virtue withheld from the Root; and if then the Sun, with its Beams of Light, kindles the Root and the Tree, then the three first kindle themselves, *viz: Sulphur, Mercurius,* and *Sal,* therein, in their Malignity, and burn and scorch the *Ens* of the Sun, and dry up the Water, and so the Stock or the Branches wither.

41. But when the three first can obtain the Sap of the Earth, they continue in the *Likeness* of Harmony, and awaken not themselves in the Strife; then they agree with the Beams of the Sun's Light.

42. As we see also in the Mystery in the Spirit of the World; when the *fiery Property* heaves itself up aloft, and that the Sun, kindles it, what droughty Heat; exists; so that Herbs and Grass cannot spring.

43. Moreover, we see in this Figure how it goes, in the growing of a *Branch;* when the Stalk or Stem sprouts up, then the Strife in Nature rises up with it: For when Nature is kindled in its Temperature, then stands without ceasing in the Separation or *Distinction.*

44. The Power and Virtue of the Sun would always cast away the Malignity of the three first from itself; and they also run on apace in their *own Will;* from which Separation, and departing from one another, the *Twigs* press forth and spring from the Stock.

45. For in the Winter the Cold shuts them in with their Strife, and so when the Spring-time comes, that they can but just attain the *Heat,* they then enter into Strife again, and the Strife presses forth into the Branches and Twigs, as a Man may see by a *Year's Shoot* or Growth in every Tree.
46. So now we are to consider of the inward Ground, as also of the driving or putting forth of the Branches; for we see that one Branch grows great and bears Fruit, and another withers: And this we understand to be in the Separability of Nature in *Spiritu Mundi*, in the Spirit of the World, wherein every Property will compact itself into its own self in the *Ens* of the Tree, and forsake the Harmony and Equality.

47. Which now press forth from the like Harmony, in their Pride above one another, in the Fire's Might; and will *not* remain standing in the Will of the Sun in the Temperature, we see how they are stunted or stifled in their putting forth, when they are pressed forth, or sprouted from the Stock.

48. For that Science in that Property has brought itself into its own Self-will, and will in Pride press forth sooner or *earlier*, than the other that are in the Harmony, and has not Power and Virtue enough to *supply* itself.

49. And so when a strong Constellation from the Stars, or *Influence* of an Aspect from without, penetrates into this proud Twig, and searches, sifts, and tries it, whether it be out of or from the equal or like Harmony or no, and it becomes tainted, infected, or poisoned, and *withers*, for it is an apostate separated Twig, and so the Heat of the Sun, in the Spirit of the World, dries all such Twigs.

50. But the other Branches come from the Temperature, and from the Power and Virtue of the Sun's extracting, wherein the Sun rejoices in the Properties, and tempers the Properties, and draws forth itself in them; and the Sun draws those Branches in their Power or Virtue grossly or *strongly*; for the Properties stand in their Will or Desire.

51. We see further how the Properties of Nature in the Branches, when they grow, are destroyed by outward Accidents and *Occasions*, viz. from the Configurations and Aspects or the Stars; also from impure Air, whereby the Sun cannot help them with his Beams, so that they are knotty, crooked and burry; also many a Branch is thereby *blasted*, withered, and falls off.

52. And as it goes with the original Springing and Vegetation of
the Tree, it also goes with the original Springing, Growing, and Vegetation of Man: Although Man in the Properties of Nature in the Light is higher than the Vegetation or Growth from the Earth; yet it is all in one and the same Order and Course; for it goes out of one and the same fundamental Ground, viz. through the outspoken or expressed Word of God; wherein the Divine Speaking in Mysterio Magno, in the Great Mystery, co-works, 
53. Only that Man, in the Ens of his Body, is in a higher Degree of Pre-eminence than the Earth is, and the Fruit thereof; and as to the Soul, it is yet higher still than the Spirit of the World: But yet all proceed in their Original out of the same fundamental Ground, and yet they separate themselves asunder, and compact or compose themselves into several Beginnings in the Creation.

Of God's predestinate Purpose.

54. GOD's only predestinate Purpose is his Eternal Speaking Word, which he speaks or expresses through his Wisdom, out of his Power in the Science, into Separation or Distinction, to his Manifestation or Revelation of himself.

55. He has no other predestinate Purpose in him, nor can it be that he should have any other predestinate Purpose more; for if there could, then there must be somewhat before him, from whence he has the Cause of his predestinate Purpose.

56. Therefore now the speaking of his Power, to his Self-manifestation of the one only Divine predestinate Purpose, is not a commencing, beginning, predestinate Purpose, but a generating predestinate Purpose.

57. And the predestinate Purpose of the Word is the Science of the Separability, or Distinction and Formation of the one only Divine Power.

58. Which Separability and Formation of the only God into his Trinity has from Eternity spoken forth or expressed itself into a Beginning through the Word, viz. into an Ens of all Properties of the Separability or Distinction, so that all Separabilities lie in one another.

59. And that which is outspoken or expressed is the Mysterium
*Magnum*, the Great Mystery, and the true only predestinate Purpose of the Word.

60. The Word desires no more but to manifest its own holy Power, through the Separability or Distinction; and in the Word, the Deity becomes manifest in the Separability or Distinction, through the Fire and Light.

61. Thus these two, *viz.* the Word and the *Mysterium Magnum*, the Great Mystery, are in one another as Soul and Body; for the *Mysterium Magnum* is the Substantiality of the Word, wherein and wherewith the invisible God in his Trinity is manifested, and becomes manifested from Eternity in Eternity; for of what the Word is in its Power and Sound, of that the *Mysterium Magnum* is a Substance, it is the eternal substantial Word of God.

62. But now understand us right: The spiritual sounding Word is the Divine Understanding, which has, through the *Mysterium Magnum*, *viz.* through the Eternal Substance of the Word, expressed, or spoken forth itself, in a Formation into a Beginning and Time.

63. And the Separabilities or Distinctions which lie in the *Mysterium Magnum* in a working *Ens*, the Eternal Speaking Spirit has made manifest, so that it is a moving, compacting, generating Life; and that is the Spirit of the outward World.

64. Its moving is the creaturely Life, the four Elements are its Substance, the Science of Separability or Distinction in the Spirit of the World, is the *Astrum* or Stars, wherein the vegetable Life stands.

65. This Eternal *Mysterium Magnum*, Great Mystery, has, in the Beginning of its Separability, divided and separated itself by the outspeaking or expressing of the Word of the Deity, *viz.* has separated the subtile *Ens* from the gross, coagulated, congealed *Ens*.

66. The subtile *Ens* is the *Astrum* or Stars, *viz.* a Quintessence, and the gross coagulated concreted *Ens* is a Rejection [Extrusion or Excrement], that is, the Earth, Stones, and Metals.
67. The *Rejection* is made, that there might be in the Spirit of the World a Clearness, *viz.* a shining sensible Life.

68. The Rejection is also of a twofold Property; as 1. A *subtile*, from the Power of the Light in the Word; and 2. A *gross*, according to the Compaction of Darkness in the Original to Fire.

69. By the *gross* is the Earth understood; and by the *subtile*, the Power in the *Ens* of the Earth; out of which Power in the Separation or Distinction, Herbs, Trees, and Metals grow; also all Flesh comes out of the subtile *Ens* of the Earth; all whatsoever is only from Time, and in its Life stands in the Spirit of the World, all that has its Body out of the *Ens* of the subtile Earth.

70. This Spirit of the World, together with the Configurations or Stars of its Science, and with the subtile Body of the Fire, the Water, the Air, and with its Fixedness of the Earth, and whatsoever is therein contained: All this now is the outspoken or *expressed* Life and Substance, out of the inward Eternal Mystery, *viz.* out of the inward substantial Word of God.

71. Which Eternal Word of God in the inward Ground dwells and works in the holy Power and Virtue; and with the Beginning of this World has, through the inward Mystery, outspoken or expressed itself into an outward Mystery.

72. And out of that outward Mystery the whole Creation of the outward World proceeds, and is included therein, as in its *Mother's Body or Womb*; wherein the Eternal Word, with the Science of Separability or Distinction out of the Powers, has introduced itself into a *figured Life*.

73. This outward *Mysterium* of the formed Word is now in a Wheel or Orb, like a moving Sphere or *Clock-work*, shut up or included with its generating Life, wherein the properties are wrestling for the *Primacy*, suddenly one is aloft, quickly the other, the third, fourth, fifth, sixth, and seventh; as is also to be understood concerning the proceeding forth of the seven Properties.
74. Very suddenly the Spirit in the Fire overcomes, whence heat exists; as suddenly that in the Water, whence it rains; so that in the Air or Wind, whereby it lifts or raises itself up; and that in the Earthliness, whence Cold arises.

75. What one Property builds up, another pulls down and destroys; what one Property yields or gives, the other hardens, stops, or hinders the giving [Melting or softening], so that it perishes; the one gives a good Ens and Will, the other gives or puts an evil Ens into a Thing, and hinders the good, that the one may be manifested in the other.

76. Into this outward Mystery of the Properties, in which the Separability or Distinction of the outspoken or expressed Word is understood, has God now inspoken or inspired the Light of Nature, ex Mysterio Magno, out of the Great Mystery, through and out of the Power of the Eternal Light; so that in every evil Ens there lies a good fundamental Ground, viz. a good Power or Virtue out of the holy Word; and no Evil is alone without the Good.

77. Moreover, God has given or put the Sun into the Properties of the outward World, to be a good working or active Life; so that all Things may compact themselves therein, and bring themselves into a Likeness or Equality of Strife, or struggling, and be able to grow and bear Fruit.

78. And yet though the Light of Nature out of the Divine Power co­works in every Thing, and also that the Sun from without externally gives itself and presses into every living and vegetable Thing; yet nevertheless the fiery Property in the Wrath is so strong, that the Properties impress and compress themselves so hard and close, from the Power of the Darkness, that many living Creatures and vegetable Plants must live in the Malignity; for the Hunger in the dark Impression or Compression is so strong, that it keeps all Creatures in its Power.

79. Now this working Substance in the Properties together with Light and Darkness, wherein the whole Creation is comprised, is now the only predestinate Purpose of God's Word; namely, that it may generate Life, viz. Animals and other Creatures, and introduce the outspoken Word into Images or Representations,
that every Power in the Science of the Separability or Distinction may stand in a Life and Image, both according to the Property of the Light's Power of the holy Word, and according to the Fire's Power.

80. But the Light is given to all Things for a Temperature: Not that the Light shines outwardly alone to the Thing or Substance, but it is within every Ens co-operatively, in all that live and grow; and therefore no Creature has Cause to complain of his Creator, that he has created it to be evil.

81. Only, 1. the Wrath of Nature makes a Thing obdurate, and hinders the Power of the Light.

82. And 2. in the second Place, the Curse so hinders, that the holy Tincture of the holy fundamental Ground of the Speaking Word in the Eternal Light, because of the Devil's, and also of Man's and the Creature's Vanity, is gone back into itself, and now gives itself only into that which brings itself into an Image or Resemblance of the Light's Power, and will not co-work with that Science which gives itself up into the Wrath of the Darkness. [to be like that].

83. And the Cause is this: That the Darkness otherwise grasps the holy Power and brings it into its own Malignity; and then it is as the Scripture says, With the perverse, thou art perverse, and with the holy thou art holy.

84. As the Sun must suffer that the Thistle devour its good Ens into its own prickly Property, and make use of it for its Prickles; and therefore the highest Tincture will not give itself into the Falsehood or Malignity of that Science or Root, wherein the eternal, abyssal, unfathomable Will is turned into an Image or Resemblance of the dark World's Property.

85. Now the other, or second predestinate Purpose of God through the speaking Word of God, wherewith God would manifest himself through the Mysterium Magnum, the Great Mystery, is the most dear holy Name JESUS.

86. When Man had turned himself away from God into the Creature, he then lost the Voice of God; and therefore God spoke
in, or inspired it again in Grace in the Seed of the Woman, with the imprinted or inmodelled Name JESUS, *viz.* with the second predestinate Purpose out of the Divine Ground.

87. The *first* predestinate Purpose, concerning Nature and Creature, is from the Father's Property: The *second* predestinate Purpose, to relieve, redeem, and deliver Nature from the Curse and Torment, is the Name JESUS, *viz.* the highest Tincture of the Divine Power to manifest the same through the outspoken or expressed Word in the Property of the Good, that lies Captive in the Evil.

88. This Name JESUS, *viz.* the predestinate Purpose of his *Love* has God inspoken or inspired into the Mother of *all* Men; and as a living Power incorporated it into an Eternal Covenant.

89. And he fulfils that Covenant with the Introduction of the Divine *Ens* into the human Property; so that now, as all bring with them into the World the Curse and Perdition, wherein all are Children of the Wrath of God, and are shut up under the Wrath; so also all bring with them into the World the Covenant of Grace in the incorporated Name JESUS.

90. Which Covenant God has confirmed and established in Christ, with the Seal of *Paedobaptism*, or Baptism of Infants; and to those of old, by the *Circumcision* of the Foreskin.

91. Therefore now know that God has manifested no other predestinate Purpose through his Word, than the fundamental Ground of the Creation, *viz.* the Nature of the Separability or *Distinction*, wherein the predestinate Purpose to Evil or Malignity takes its Original.

92. Wherein the Science of the abyssal Will introduces itself in the fiery Separation or Distinction, as to one Part into the Power of *Light*; to the other, into the fiery Property of Painfulness; and a third, into the Phantasy, according to Fire, Light, and Darkness, *viz.* into Self-Pride, as Lucifer and Adam did.

93. But yet whatever is separated or distinguished into the Power of the Light, is good; and whatever remains standing in the Temperature, at the fiery Separation or Distinction, to that the highest Tincture of Power unites itself;
but to the other in the Separation, the Tincture of the Sun and of the Spirit of the World unites itself.

_The Exposition of this Similitude._

94. FROM this Ground now we will expound the Similitude of a Tree in Man, concerning his Propagation to Good and Evil, and show, 1. What the predestinate Purpose of God is; as also the Drawing of the Father in the Good and the Evil; as also, 2. How the Predestination or Election is concerning Man; and after that compare it with, and examine it by, the Sayings or Texts of Scripture.

95. Man is brought out of the predestinate Purpose both of the Beginning of the Eternal temporary Substance, and introduced into an Image, both out of the speaking and outspoken or expressed Word, in which the speaking Word of the very Separability or Distinction itself lies; for it is as to the outward Body an _Ens_ of the four Elements; and as to the outward Life an _Ens_ of the Spirit of the World; and as to the inward Body it is an _Ens_ of the Eternal Word of God, _viz._ the holy _Mystery_ of the substantial Power of God.

96. Yet as to the inward Spirit it is in two Properties, _viz._ the creaturely _Soul_ is out of the Father's Nature, _viz._ out of the Eternal Separation or Distinction of the Word of God into Light and Darkness.

97. This Property is the _Self-hood_ of the creaturely Soul springing out of the Ground of the Eternal Will.

98. The other Property is the true _Divine Property_ in the Power of the Light, that is, CHRISTUS, Christ, in whom the Name JESUS is manifested; and that is the true Eternal predestinate _Purpose_ of God, before the Foundation of the World; wherein the Soul was yet no Creature, but only an _Ens in Mysterio Magno_, that is, a Being in the Great Mystery.

99. This other or second Property was in Man in the Beginning, _before_ Sin manifested in JEHOVA; but when the Soul brake itself off from thence, and turned itself into the Creation, then the creaturely Soul was _speechless_ as to God, and therefore the predestinate
Purpose in the holy Name JESUS put forth itself as a Dowry or Free-Gift of Grace, and entered into the Light of Life.

100. This Free Gift of Grace is not now the creaturely Soul's own self, the Soul has it not from a natural Right, but it stands in the Soul in a Center of its own, and calls the Soul, and presents itself for a Pledge to it, to manifest itself therein.

101. The Soul should stand still from all Imaginations of the earthly Creatures, and not bring an earthly Ens into its Fire-Life; whence a false or evil Light exists; and then will this Divine predestinate Purpose in the highest Tincture, out of the holy Love-Fire, manifest itself with the holy Light.

102. In the same Manner as Fire thoroughly enlightens the red hot Iron, so that the Iron seems to be mere Fire; and so also this Love-Fire of this predestinate Purpose of the Free-Gift of Grace, changes the Soul into its own Property, and yet the Soul retains its Nature, as the Iron in the Fire retains its Nature.

103. First, Every generated Child of Man and Woman has this Free-Gift of Grace in its inward Ground, in the Light of Life, presented to it.

104. It presents itself for a Pledge to every Soul, and reaches forth its Desire the whole Time of a Man's Life towards the Soul, and calls it, saying, Come hither to me, and go forth from all earthly Imaginations and Desires in the Wrath, out from the Phantasy.

105. Secondly, On the other Side there stands in every Soul, as soon as its Life begins, the fierce wrathful awakened Anger of God in the Essence of the Separability or Distinction, wherein also lies the introduced Poison of the Serpent, with the Devil's Desire.

106. And Thirdly, Every Seed of the Body, according to the outward World, stands in the Power, and under the Authority of the Spirit of the World, in the Constellation, or Configuration of the Stars; for as the great Clock-work or Machine stands in the Figure at that Time, such a Figure also the Spiritus Mundi gives it in the Property and Condition of the outward Life; and such a Beast it models, fashions, or frames it, in
the Property of the outward Life; for the Spirit of the outward World, out of the four Elements, can give or afford nothing else but a Beast.

107. And such Beast exists from hence, in regard the whole Creation lies in Man, and that he has in the Fall gone out from the Temperature, and introduced himself into the earthly Desire and Imagibility or Imaginations, so that the Spirit of the World in him is become manifest with its Separability or Distinction.

108. And so now it distributes itself always in the Beginning of every Child's Life, in the Figure, as the Star's Constellation or Configuration stands in its Wheel, Sphere, or Scheme; such an Image or Representation it makes in the Property or Constitution out of the Limus of the Earth, viz. in the four Elements.

109. From whence many a Man from the Mother's Body or Womb, according to the outward Man, is of the Condition, or Kind of a malignant, evil, venomous, poisonous Serpent, or of a Wolf, a Dog, a Toad, a fly Fox, a proud Lion, a filthy Swine, a haughty Peacock; also of a self-willed stubborn unruly Horse, or else of the Condition of some good gentle tame Beast, all as the Figure is in Spiritu Mundi, in the Spirit of the World.

110. Thus also that Configuration or Constellation out of the outward predestinate Purpose of the formed Word, constitutes many good, gentle, rational, discreet, and understanding Men, also in worldly Honour, Prosperity, and Happiness, and many in Poverty, Misery, and Adversity; for Folly, Malice, Knavery, and a base Will andDisposition to all Kind of Villainy and Abomination.

111. Whereupon many a Man, if he does not continually slay and mortify the earthly, implanted, innate, ingrafted Beast, and break the malignant or evil Will with the Divine Free-Gift of Grace, falls into the Hands of the Hangman.

112. Now behold, O Man, the outward predestinate Purpose of the formed, and outspoken, or expressed Word brings this to thee, wherein Evil and Good lies; wherein the Science or Root of the Seed in the Beginning of the Life, separates or distinguishes itself into a Property or Condition.
113. And herein now lies the drawing out of the Father's Property to Evil and to Good; into whatsoever *Ens* the Life has constellated or constituted itself, just so that very Constellation draws it into its Likeness or *Resemblance*: Like will always dwell with like.

114. As an honest virtuous Man chooses to dwell with the honest and virtuous, and a Scornful with a Scornful, a Thief with a Thief, a greedy Glutton, Drunkard, Gamester, Whoremonger, and such like, with Companions *like themselves*, their Nature out of the Property of God's Anger draws them to it.

115. Thus also the actual Sins of the *Parents* come together in the Property, for every Child is generated out of the Seed of the Parents; such as the Parents are, such is also the Child; yet oftentimes the Constellation or *Configuration* alters it powerfully with Authority, and constrains it in its Power and Might, if it be strong.

116. Now behold and consider, 1. That is the drawing of the *outward Life*, when God says, *Whom I harden I harden*: 2. Thus the outward Man is hardened; nay, even honest, virtuous, discreet, understanding Men are drawn to Humility or Lowliness, and to Pride or Haughtiness.

117. 3. That is God's predestinate Purpose, according to his Anger, which Man has awakened in himself; for it is the *outward generating* Word of God, through which God acts with the outward Creature, as he has apprehended or constituted them in his Machine or *Clock-work*; through which Clock-work he also manifests his *Glory*, both as to Fire and Light, as to Understanding and Folly; that the one may be manifested in the other, and that it may be known what is good.

118. But now this Clock-work of the outspoken or expressed Word, *is not God himself*: It is only an *Image* of him, *viz.* the outward substantial Word, wherein he has included the Creation, as also created it out of the same.

119. For out of the *total Divine* Property no Creature can come; for that has no Ground nor Beginning.

120. Neither can it otherwise bring itself into any, Beginning or
Formation, but through the Word of Power, through the Separation or Distinction, and out of the Separation or Distinction of the Speaking, wherein the Speaking must Introduce itself into Nature, else the Word would not be manifested.

121. The inward Property, or Disposition of the Soul, lies now in the first created Configuration of the Stars or Constellation, in the Eternal commencing Ground, that is not co-imaged or framed together in the outward beastial Constellation or Configuration of the Stars.

122. For the soulish Science or Root has one Manner of Form by itself, like a magical Fire-Source, and separates or distinguishes itself in the very Life itself, in the Figure of the Body.

123. Wherein lies now the Ground of the Eternal Nature, and is capable of Good and Evil; for it is the Cause of the Fire and of the Light; but it lies fast and hard bound in Sin.

124. For herein lies the inherited, original, or innate Sin in the Center of Nature, wherein the Devil has gotten a Habitation; And here now lies the inherited propagated Sins from the Parents and grand Parents, as an evil Poison, concerning which God says, *He will visit, reprove, or punish them upon the Children, unto the third and fourth Generation or Descent:* Also herein lie the Well-doings of the Parents and God's Blessing, which come upon the Children.

125. These Properties constellate themselves also into a Figure after their Kind, wherewith the Soul figures or fashions itself either into an Image or Disposition of an Angel or a Devil.

126. And here lies now the heavy or hard fundamental Ground upon which the Election or Predestination of God looks, and expects what Kind of Angel shall be therein; yet there is no Conclusion made upon it.

127. For the Free-Gift of Grace stands in the inward Ground, and unites itself with or to the Center of the Science or Root of the Abyss of the Soul, *viz.* with, or to the Will of the Eternal Father.
128. Here Christ *prays* for the poor captive Soul, as the Scripture says; for, the Soul lies in the Bands of God's Anger, and is hardened in its Sins.

129. And here the Life draws itself or penetrates *through Death*, and sifts the Soul, to try whether there be any little good Spark therein, that is *capable* of the Divine Power and then it is *drawn*.

130. For Christ wills to be manifested, and so the Wrath of Nature wills also to be manifested: and thus these *two* predestinate Purposes in the formed Word stand in Strife about Man, *viz.* about the Image of God.

131. The Kingdom of Grace in the Light would *possess* it, and manifest itself therein; and so the Kingdom of Nature in the Wrath of the Fire, in the Separation or Distinction of Nature, would also have it, and manifest itself therein; and both these lie in the *formed Word*, *viz.* the Father's Property *in the Wrath*; and the Son's Love-Property *in the Light*.

132. Now observe this beforementioned Figure and Similitude of a *Tree*: The Woman is the Ground or Soil, and the Man is the Grain or Seed to the human Tree that is sown.

*Objection.*

133. Then says Reason, God brings and joins them together, as he will have them to be.

*Answer.*

Yes, that is right; but it is through his predestinate Purpose; which he in the Word, through the great *Clock-work*, or Machine of Nature, has comprised in a Government; the Constellations or Configurations of the Stars in the Clock-work *drew* them together.

134. But most of them are drawn together through their own *Self-will*, wherein the human Will, which is out of the Eternal Ground, constellates itself, and so then the outward Constellation is *broken*.

135. Which we perceive by this, that the Rich constellate themselves with the Rich, also the Noble with the Noble; else if the Constellation of the *Spiritus Mundi* were not broken, then
would many a poor Serving-maid be matched with a Nobleman, which in 
Spiritu Mundi, in the Spirit of the World, do outwardly constellate one with the other.

136. But the human self-framed soulish Constellation, out of the higher Ground, is mightier than the Constellation in Spiritu Mundi; therefore it goes oftentimes for the most Part according to the Constellation of the Soul, which excels the outward World in Might and Highness; even as it lies in the Sower to sow his Seed or Grain where he please, though perhaps other Ground were more capable and better for it.

137. But if the Soul gives up its Will to God, and does not constellate itself in its own Course or Order, but commits itself to the predestinate Purpose of God, then is the Man's, or masculine, and the Woman's, or feminine Tincture, caught hold on in the Word, and is constellated in the right Divine Ordnance, according to the Soul in Mysterio Magno, in the Great Mystery; and according to the Body in Spiritu Mundi, in the Spirit, of the World; and then there is awakened in it a Life, according to the Property of the true Similitude, or Likeness of Quality.

[Love]

138. And then if a Man follows it, and respects not Riches, Nobility, or Beauty, and courtly Garb and Behaviour, then its own Constellation, which it has from Nature, gets the right true Similitude, and it is a Soil that is acceptable to the Grain or Seed, and then the Strife does not so suddenly elevate itself in the Fruit; for they stand one with another in the Equality and Likeness, and there can the inward and outward Sun the better constellate with and in the Fruit.

139. But Men see plainly how it goes in the World in what Nature brings and binds together; that oftentimes two young People constellate together in the highest Love, which is done out of the great predestinate Purpose of the true Constellation in the Spirit of the World, in the formed Word, yet the Parents and Friends disagree, because of the Disparity of the Parties in Poverty, Riches, or Birth.

140. According as God says to Noah, The Men will not suffer my Spirit to draw them; but take to Wives, and lie with the
Daughters of Men, according as they are beautiful, rich, and noble, which is all of Man’s Contrivance.

141. Whence it is that from them proceeds mighty Potentates and Tyrants, Kings and Rulers; against whom God sets the Flood or Deluge of his Anger in their self-framed Constellation, to meet with them, and hardens their own Self-Will.

142. Whereupon many People are compelled in respect of Highness and Riches to match and couple together, and afterwards become Enemies to one another, and all their Lives wish in their Minds and Hearts the Divorce, Separation, and Death of each other.

143. And these will now introduce their Tincture in their Seeds in a Conjunction into one another to the human Life of a Child, the Woman being the Ground or Soil, and the Man sowing the Grain or Seed.

144. And so when the two Tinctures shall enter one into the other, and transmute themselves into one, viz. into the feminine and masculine Seed, that the Ens should introduce itself into a joyful Likeness, then they are unlike and dislike in Will; the Ground there receiving the Seed or Grain as a Step-Son.

145. The Ground must indeed receive the Seed or Grain, for it presses thereinto, and draws the Ens out of the Ground into itself; but the Ground gives it not its Good Will.
146. Whereupon the Ens of the Seed is to seek for the Agreement and Likeness in the feminine Seed, which then lies too deep shut up in the Constellation, and it can reach it but very weakly; whence Barrenness, and the loathing of Nature exists.

147. And although it be so that the Grain be rooted in the feminine Tincture of the Ground, yet the outward Constellation in the Spirit of the World, in the true Ordinance or Course of the formed outspoken Word is displeased or angry, and hates it; for it stands not in the Figure or Condition of Joyfulness in the great Clock-work or Machine of Nature.

148. And it very suddenly brings its hateful malignant Beams, ex Turba Magna, out of the Great Turba, with it into the Formation of the Creature, whereby many Fruit perishes before it attains
149. Now what Kind of working can be here in the Center of Nature, to the producing of Life, I offer to Reason to consider of: Also to consider how Nature in its Contrariety and Opposition hardens itself: What Kind of soulish Fire it awakens and generates in itself ought well to be considered: Concerning which the Scripture says, God's Anger hardens them, that they cannot come to the true holy Light.

150. For whatsoever Property and Condition the soulish Fire is of, just such is the Light that arises out of it; and in the soulish Fire the Life consists.

151. And therefore says the Scripture, With the holy thou art holy, and with the perverse thou art perverse; such as the People are, such a God they also have.

152. The Light of Nature, wherein the Voice of God in Paradise, in the Seed of the Woman has incorporated itself again, in which Christ is conceived and generated, stands now in the inward Ground, and should manifest itself through the kindled Soul's Fire, and enter in with, and work in, the Light of the Creature. 153. The Soul should now stand still to the Spirit of Christ, that the same may work in it; though it (understand the soulish Property or Condition wherein the Soul's Fire burns and becomes living) is in the Wrath of Strife.

154. And here now is the drawing in the Wrath, and also the drawing of Christ through the Light of Nature; and it is here rightly said, to what the Science or Root of the abyssal Will, out of the Ground of the Eternal Nature in the soulish Property, turns in, and gives itself up in Obedience for a Servant, it is a Servant to that; whether it be to the Anger of God in the Wrath of the Eternal Nature; or to the Life of Christ in the Grace, as St. Paul says.

Objection.
155. But says Reason, The soulish Essence cannot do this; it must endure what God does with it; besides, it is perished, and inclined or disposed to the the Wrath [sin and wickedness].

Answer.
156. Indeed, in *Self* it cannot do this: But *Christ*, who *assumed* the soulish Property, has *broken* to Pieces the Wrath and the *Turba of* the false Will with the Love, and introduced his Love into the creaturely Word, and has given it to the *Ens* of the Soul for a *Help*.

157. And it lies barely in this, in what *Property prevails* over the other, whether the Light-fiery, or the Anger-fiery; *God's Love, or Anger*.

158. For the *Ens* to the Soul has *yet no Undrstanding*, but the *Ground of the Will* has it, out of the abyssal Eternal Will to the generating of the Place or City of God, wherein the Father's abyssal Will generates the Son, *viz. the Power and Virtue*.

159. In this abyssal Will stands the *Ens* of the Soul: God will have from it, that it should *generate* Divine Power and Virtue; and though after its Fall it cannot do this in its *own Ability*, yet *therefore* he has incorporated the Kingdom of his *Grace* into it, and manifested it in the *Name JESUS*.

160. Therefore now if the soulish abyssal Will yields, applies, or unites itself to the Spirit of Christ in the *inward* Ground, then Christ takes hold of it and draws it up into himself; and *therein* the Ability exists, that it *can* do this.

161. For the Essence of the Anger is by the incorporated *Voice* of the Divine Love shivered; and the Spirit of Christ presses through the Light of Nature in the *soulish* Property, and works in it, as the Light of Nature works in the Earth in the Seed of a Tree, and presses in, that the Seed *may* be rooted in it.

162. And this pressing in of Christ's Spirit in the *Ens* of the Soul is the *Divine Call*; concerning which the Scripture says, *Many are called*: For thus they are called in the soulish Ground *before* the Soul has Life.

*Question.*
163. But why does the Scripture say, *Many*, and *Not all*? 
*Answer.*
Christ stands ready, *present* to all, and calls them all; for the Scripture says, *God willeth that all Men should be helped or saved*.
164. But they are not all capable of the Calling; for the Ens of many a one is more devilish than human, which the Anger has overpowered and hardened: And there now the Light shineth in itself in the Darkness; and the dark Essence of the Soul has not comprehended or laid hold on it.

165. As to this soulish Essence, the Calling passes over it; for the soulish Property is taken hold of, and captivated in the Darkness.

166. Indeed, the Light presses through it plainly, but it finds no Ens of Love therein, wherein it can kindle itself; and therefore the creaturely Soul's Ens remains without God dwelling in itself, and Christ remains also dwelling in himself.

167. And yet they are near one another, but a Principle separates or distinguishes them, viz. the great Cliff or Gulf between the rich Man and poor Lazarus; for they are one to another as Life and Death.

168. Concerning these now it is understood or meant that God makes his Wrath known, and hardens them, but not from or out of any strange, foreign, or Divine Will, or predestinate Purpose, but from or out of that wherein he has introduced his Word into Nature and Separability or Distinction.

169. Not that the holy Will of God withdraws itself from them, so that they must remain hardened, as Reason errs here; for it is in them, and would fain have them, and manifest itself in them, as in the Image of God.

170. But the Wrath in the Center of Nature, wherein the Will of the Abyss has separated and distinguished itself into Darkness, has comprehended or captivated it; and filled full the broken Gates of Divine Love with the Abominations of the innate, inherited, or original Sins.

171. And the opposite contrary Constellation of Disagreement and Unlikeness helps it on, wherein both the Man and the Woman, Husband and Wife, in both their Wills towards one another, sow only Hatred and the Curse, and willing Death itself
into one another.

172. They frame the Tincture of their Life into an *hostile* Will of Enmity, and come together in the Mixture of their Seeds in *beastial* Lust; neither of their Wills and Purposes are faithful one to the other; and their Intentions are only Venom, Poison, and Death, always cursing one another, and living together like *Dogs* and *Cats*.

173. And as their Life and *constant* Will is, so is also their soulish *Tincture* in the Seed; therefore Christ says, An evil or corrupt Tree cannot bear good Fruit, for in the Tincture of their *Seeds* is plainly the hardening: And now how can God help it, in that the Parents plant a Thistle?

*Question.*

174. But thou wilt say, How can the Child help it?

*Answer.*

The Child and the Parents are one and the same *Tree*; the Child is a Branch in that Tree.

175. Hearken, Reason: When does the *Sun alter* a Branch on a sour Crab-Tree, so that it becomes sweet? And should God then go quite contrary to the predestinate Purpose of his outspoken or expressed Will and Word, for a Thistle's Sake?

176. For the Kingdom of Darkness must also have Creatures: They are all profitable and useful to God: The Wicked is to him a good Savour to Death, and the Holy is a good Savour to Life, as the Scripture says.

177. But the Will to Perdition exists in the *Ens* to the Creature; and the Will to the holy Life exists out of God in Christ; and these are both in one another as one Thing, but to be understood in two Principles.

178. All the while both are working in the Creature, it is drawn by both of them; but if it be so that Christ can find no Place of Rest for himself, then the Devil possesses the Place where Christ should work.
179. And here is that which Christ says, *Few are chosen*, or elected out of them; and why? For *many* of them have yet a little Spark of the good *Ens* in them, wherein Christ works, and *without ceasing* warns and calls them.

180. But the false *Ens* is so much and so *strong*, and attracts a Heap of evil Occasions and Accidents from without into itself, and obscures and dims the Image of Gdd, and kills the good *Ens* and Will or Desire, and *crucifies* the Image of Christ, which Image Christ in his breaking through has *sprinkled with his Blood*, and, redeemed and delivered with his Death; *this it crucifieth in them* with Sins, and *killeth Christ in his Member*.

181. And when the *Father of the House* cometh to see the Guests that are at the *Wedding of the Lamb*, he finds that this redeemed delivered Image of Christ, *which is invited to the Wedding*, *has no Wedding Garment on*.

182. *Then he bids the Servant of his Wrath to take this Guest*, in Christ's Stead, *to bind him Hand and Foot* in the *Ens* of Life, *and to cast him out into the Darkness*, where there is *weeping and wailing and gnashing of Teeth*; as Christ says in the Gospel.

183. This evil Wedding Guest, though, perhaps he boasts of Christ's Name, is *not* elected to the *Eternal Supper* of the Lamb, but they only, whose Soul draws Christ to it, and crucifies and always kills the *Will of Sin in the Flesh*; and thereupon Christ says, *Few are elected or chosen*.

184. For those only are elected to be the Children of God in Christ, who *obey* the Voice of Christ in them, who in their good Spark of Grace, *hearken to the Voice of the Bridegroom*; when Christ says in them, *Turn and repent; enter into the Vineyard of Christ*; such as *hear, receive*, and *do*, this;

185. And not tarry and expect, till God fall upon the false malignant Will, and break it *with Power*; and so make them happy and blessed; as Reason erroneously perverts the Sayings or Texts of Scripture, concerning *Predestination* and Election of Grace, contrary to all the Parables, or Similitudes in the Words of Christ.

186. For Christ says to his Disciples when he offered his Body
for Food, *Take eat; take and drink; this is my Flesh and Blood:* He commanded the Soul to lay hold of it and receive it.

187. It is likewise so in the inward Ground, when he gives himself to the Soul for a Pledge in the Light of Life, he says thus: *Come hither to me, I will refresh thee;* receive me, set open thy Desire wide towards me, and then *I will enter in and be with thee.*

188. *He standeth before the Door of the Soul's Ens and knocketh; and that Soul which openeth to him, he will enter into that Soul, and keep his Supper with it.*

189. His calling and knocking is his *drawing* and *willing;* but the Soul has also an eternal willing, and an abyssal willing.

190. In short, the Soul is the Eternal Father's natural *Fire-willing,* and Christ is the Eternal Light's *Love-willing;* they stand in one another.

191. Christ desires to image, frame, or represent himself in the soulish Creature; and so the Fire-Will in its own Self-hood desires to image, frame, or represent itself, and which of them *prevails,* in that the Image or representing stands.

192. This Strife of Imaging or Representation, goes instantly on in the Seed, together with the imaging or framing of the Creature, in the *Unlikeness* of the Seed and Ground, in Quality and Disposition, where many a Twig or Branch instantly, in the Contrariety and Enmity of the Tinctures, becomes *a wild Thistle.*

193. Yet from which Thistle-Child the Light of Nature wherein Christ dwells in the inward Ground *does not withdraw* itself, *till* the Will of the Soul itself, in its natural Light, darkens and obsurses itself with the Venom and Poison of the Anger.

194. As the Strife in the Root of a Tree kindles itself in a contrary Ground or Soil; whence the Twig out of the Root perishes *before* it grows up.
195. And then as the *Sun* comes to help the Twig of the Tree with its Light and Power or Virtue, as soon as it sprouts out of the Root; so also Christ comes to help the Soul as soon as it
comes out of the Body or Womb of the Mother, *outwardly*, or from without, because of the evil Accidents, Casualties, and Occasions.

196. And he has instituted a Bath or *Laver of Regeneration* in his Covenant by *Baptism*; wherein he shines into *Infants* and little Children with his Eternal *Sun*, and works in them thereby, and sheds himself in them in his Covenant, to try whether the soulish Essence be *capable* of the bestowed Grace.

197. Afterwards when the Soul comes to have the *Use* of Reason, he then draws and calls it through his manifest Word *taught* out of the Mouth of the *Children of God*, and bestows himself as a *Pledge* to the Soul the whole Time of the outward Life, and sounds as a Trumpet every Day and *Hour*, with his Word and Power in it, to try whether it will stand still to him from the beastial Imaginations and Thoughts, that *he may* generate it anew.

198. As the Power and Virtue of the Sun in the *Ens of Wood* draws itself up together in the Tree, and *tempers* the Property of the striving Nature; so likewise Christ winds himself with his Power out of the inward Ground, without ceasing in the Soul, and tempers the Habits, *Dispositions*, or Conditions of Life, that they may not divide or rend themselves into contrary Will and Enmity, and so go forth from the Agreement and Equality into a false or wicked Lust; *through* which false Lusts the Properties of the Soul introduce the poisonous Fountain or Source into them.

199. And as the Body or Stock with its Branches becomes knotty and *crooked*, by the inward Strife of Nature, and by the outward Influence from the Constellations, so the Soul, through the Opposition of the Inequality or Disagreement of the Natures of the Father and the Mother, and through the outward Occasions or Injections of the World's Wickedness, brings itself into a *deformed* Shape or Figure in the Presence of God.

200. Whereupon then the *Wedding Garment of Baptism* is turned into a beastial Vizard, wherein also the Election or Predestination passes over it, *so long* as the Soul has the knotty, shrivelled, wizzardly Image on it.
201. This Vizard hinders the Ens of Christ, that it cannot work to the bringing forth Fruit to the Praise of God: For the Devil continually sows his Desire into this Wizard, so that false, evil, young Twigs grow from it, with evil, false, schismatical apostate Wills, which bring themselves in Pride into the Devil's Will, and break themselves out from Humility; as the young Twigs sprouting out of the Root of a Tree, break themselves out from the Temperature, and will be Trees themselves.

202. And then when they are broken out, they stand in the Constellation of the World, as the Sprouts out of the Tree: And then the Constellation of the Astrum or Configuration of the Stars, sifts them by busy, captious, vexatious, rigid, medling, projecting Men, and brings them from one Design, Care, and Project, into another.

203. Then Pride, Covetousness, Envy, Anger, Lying, Treachery, Deceit, and all whatsoever rules in the World suddenly falls in: and the young proud Twig climbs up in Arts, and burns itself up in all such Things.

204. Now, if the Divine Sun shines therein, and will come to help that divided Twig, and finds the fiery Life, then that lifts up itself aloft like Lucifer, and ascribes Wisdom, Subtilty, and Understanding to itself, and contems the simple.

205. Thence come the wise People in Reason, who stick full of Pride, and lust after their own Honour, and burn up themselves through the Light which shines in them from, or of Grace, and they use it to the Lust of the Flesh; and thus Christ must be a Cover and Cloak for their Knavery and Wickedness.

206. All these are false evil Twigs, upon whom the Predestination passes against the Time of Harvest.

207. For they are called in Christ's Spirit; it has given itself into them, and co-operated with them; it has enlightened their Reason, but they are not generated out of Christ's Spirit, but in the Pleasure and Voluptuousness of the World.

208. They have only trodden Christ under Foot, and not ministred to him at all.
209. His Name indeed has moved in their Mouths, but their Soul has continually turned itself into the Self-Lust of the World and of the Devil; and have let Christ stand and *hold the Light* or *Candle* to their Wickedness.

210. These have turned themselves forth out of the Body or Stock of the Temperature, and are *not* grown up in the true Sun, Christ, and so are *not* born of God, but in the Self-Will of their Nature, wherein also their Fruit is but human Fictions, Inventions, and Conceits.

211. And though perhaps they are high People in the World, and learn many Arts and Languages; yet all is *born* from the Vanity of Nature, and all their Works are in the Sight of God as filthy dirty *Rags*, Dung and Mire.

212. But that Soul which takes its Original in a good Soil, or in good Ground, whose Parents have put their Will and Desires into God, and stand in the Bands of *true Love*, *viz.* in the true Constellation, and put their Hope in God, in whom Christ *within* them, is, lives, and works, from these spring and *flow Streams of living Waters*, as Christ says.

213. And though indeed the Adamical Corruption or Perdition is in their Flesh, and so also oftentimes an evil Constellation falls into the Flesh, as *into* the Source or Fountain of *Sin*, yet Christ remains in the inward Ground of the Soul in them.

214. And so now the Soul is generated or *propagated* from the Soul, and the Body from the Seed of the Body.

215. And though the *outward* Seed be earthly, evil, and corrupt, and in such a Constellation is infected and poisoned, yet Christ possesses the *soulish* Ground in the inward Center, and the *Ens* of Christ is, and remains *in the Ens* of the Soul nevertheless; and the Soul is conceived, generated, and born in the *Ens* of Christ.

216. And here is that which Christ says, *He that is born of God heareth God's Word:* 
*But to the proud Pharisees he saith, Therefore ye bear not, for ye are not born of God,* that is, though indeed their carried his Word and Law in their Mouths, yet their Souls were not born or
generated in the Divine *Ens*.

217. And though they had the Light of Nature, yet it shone out of a strange foreign Fire, wherein Christ did indeed shine and *reflect*, but they were not capable to receive him, for their *Ground* was false and evil.

218 Thus a good Seed is sown, and that sometimes into an evil Soil or Field; yet the *bottom* Ground, or Foundation of the Seed is good.

219. But where a false evil Grain or Seed is sown into an evil Soil or Ground, there the *like* to its Substance grows out of it.

220. And as good Grain or Seed must often stand in an evil Ground or Soil, and yet bears Fruit, if the outward Accidents destroy it not; so likewise the Seed of Faith is *often* sown from one of the Tinctures either in the Man or Woman, and the other sows its Poison into it; whereby the outward Man is *wild*, and inclined to Baseness and Wickedness.

221. But the inward Ground is good; and though it does somewhat that is evil, yet it quickly bewails and is sorry for it, and enters into Repentance.

222. Also many are thus, as to one Part, poisoned and infected with the Source and Fountain of Sin, so that they have an evil Inclination and Propensity in them, perhaps to Thieving, Robbing, Murthering, also to Unchastity, Backbiting, bearing False Witness, and Perjury; but the other Part in Christ's *Ens*, always draws them from it.

223. And though in Weakness and *Infirmity* through the Snares of the Devil one transgresses, yet the Divine *Ens* comes to help him, if *he does not lie dead in Sin* as was *with the Thief upon the Cross, Mary Magdalene*, and other great Sinners beside.

224. For there is indeed *no* Man who has *not* a Source or Fountain of Sin in the Flesh, proceeding from his beastial Desire.

225. And as a Tree must grow up in Strife and Contrary Will or Opposition, to which on all Sides *Dislike* befalls it; suddenly Heat, suddenly Cold, suddenly the Wind bows it down so that it
is ready to break; suddenly a malignant Influence or Poison falls upon it from the Astrum Constellation or Configuration of the Stars; yet it grows up in the Power and Virtue of the Sun, in its inward Lights-\textit{Ens} of Nature, and bears good Fruit, which has not the Taste and Relish of the Earth, but the noble Tincture has thus introduced itself into a good well-relishing or tasting \textit{Corpus} or Body: Thus also it is to be understood concerning Man.

226. The Divine \textit{Ens} which is spiritual, cannot be manifested but through the Strife of Nature; it sows itself together into the soulish \textit{Ens} of the Eternal Nature, and gives itself into the Strife of the Separation or Distinction of the Fire, wherein then it receives its Light, and brings itself forth out of the Fire, into the Power and Properties of the \textit{Love}-Desire.

227. In the Fire of the Soul the Divine \textit{Ens} receives Properties and Willing: For in God it is one, and but one entire Will, which is the one only \textit{Good}.

228. But it is not manifested so to itself: But in the fiery Separation or Distinction of the Soul it is manifested to itself; so that the Power or Virtue goes forth in many Powers of working Virtues into a Form and Image, or \textit{Representation}: Even as the Tree is made manifest in the Strife with its Branches and Fruit; so that it is seen what lay in the Mystery of the Grain or Seed of the Tree.

229. And therefore the Divine Power or Virtue united itself to the Soul of Man that it may grow up together therein, and might manifest its Virtue in the fiery Separation or Distinction, wherein Evil and Good work one among the other: Thus the Spirit of God in Christ, presses into the Good, and works to the producing of Fruit, \textit{viz.} to the divine Formation and Representation.

230. Now this neither may nor can be done, unless the soulish Fire eats the Divine \textit{Ens} in itself, out of which Fire's-Eating a right true Power goes forth into the Light of Nature.

231. The Fire of the Soul must have the right Fuel or Wood, if it
be to give a clear, bright, and powerful Light; for from the Soul's Fire, God's Spirit in its Power becomes separable, distinct, and manifest in the Nature of the Soul: As the Light is manifested from the Fire, and as the Air is manifested from the Fire and Light, and as a subtile Dew or Vapour goes forth from the Air, which becomes substantial after its going forth, whence the Light draws the Power and Virtue again into itself for its Food.

232. Thereupon Christ says, *He that eateth not the Flesh of the Son of Man, and drinketh not his Blood, he has no Life in him.*

233. As the Tree cannot grow nor bear Fruit without the Light of Nature, which the Sun, which presses thereinto, makes *living,* and as the Light of Nature, as also the Power of the Sun could not be manifested and become working in the Tree, without the fiery Science out of the fiery Ground of Nature, which is the *Soul* of the Tree.

234. So in like Manner *Christ in Man* cannot be manifested, though indeed he be in Man, and draws and calls him, also presses himself into the Soul, unless it eat the fiery *Ens* into its Property.

235. Which hardly enters into the proud Fire, that it should eat of the Water Source or Fountain of the Love-Life and *Meekness:* It would rather eat of Sulphur and of Mercury, *viz.* of its Dis-harmony or Unlikeness of Quality.

236. But if it eats of the Water-Source, as above, then the Spirit of Love and Meekness, *viz,* the Divine *Ens* becomes fiery, and lays hold of the fiery Root, out of, or from the three first, and *transmutes* them into itself.

237. As a Tincture falls upon a glowing burning Iron, and turns the Iron into Gold, so also here the soulish Center from the Father's Property is *changed* into a Love-Fire, in which Love-Fire Christ becomes manifested and generated, or *born* in the Soul.

238. And then out of the Soul's-Fire the right *Divine Air-Spirit* goes forth out of the Fire and Light, and brings forth its spiritual Water out of itself out of the Light.
239. Which becomes substantial; whereof the Power of the Light eats, and in the Love-Desire introduces itself into a holy Substance therein, viz. into a spiritual Corporeity.

240. Wherein the Holy Trinity dwells; which Substance is the true Temple of the Holy Spirit; yea, even God in his Manifestation or Revelation of himself.

241. And this is that which Christ said, *That he would give us the Water of Eternal Life, which would flaw in us into a Fountain of Eternal Life.*

242. And this is done when the Soul receives his Word which is himself; and then he pours his substantial Power, which he has made manifest in our Humanity, into it, that is, its Tincture, which changes its Enmity of the fiery Property into a Love-Fire.

243. For there Christ stands up in the dead soulish Property, and ariseth from the Dead, and the Soul becomes a Member of Christ's Body, and draws Christ to itself, yea, it becomes wholly planted into Christ, according to the Love-Property.

244. Therefore Christ says, *He that eateth my Flesh and drinketh my Blood, he continueth in Me, and I in him;* which is done so, as aforesaid.

245. Also, *We will come to you, and make our Habitation or Abode in you;* that is, the whole or universal God is manifested in this New-Birth in Christ in the Soul, and works or produces good divine Fruit.

246. As the Power of the Sun is manifested in a Tree, and kindles the Light in the Ens of the Brimstone-Spirit in the Mercury, viz. in the harsh hard Property, wherein the Tree grows and bears Fruit.

247. So also God is manifested in his formed, outspoken, or expressed Word, viz. in Man, into whom he has introduced his highest Tincture of Love in the Name JESUS, and tinctures the fiery Soul, viz. the spiritual Sulphur and Mercury.

248. Wherein the Light of the Eternal Nature becomes manifest
and shining, wherein Christ in his formed Word is born or generated, and grows into a glorious divine Tree, viz. into the Image of God, and bears much good divine Fruit.

249. And then this Man speaks God's Word from God; and that is then divine Fruit, in which God's formed Word, viz. the creaturely Soul, speaks or pours forth the Fountain, or Source of the Divine Speaking or Expression from itself; and speaks forth God's Word from itself and generates it in its speaking forth.

250. As the one only God speaks forth or expresses, and always generates his Word from and out of himself, and yet the speaking continues in him, and he is the speaking and outspoken Word himself.

251. And although the, perished corrupt Kind and Disposition in the Flesh of the earthly Property cleaves to Man, and assaults it, fighting against the Soul; yet that hurts not the Soul.

252. For the Soul has now in Christ overcome the wrathful perished corrupt fiery Property: And Christ in the Soul crushes and treads upon the Head of the Serpent's Poison in the Flesh, and draws up itself in the Flesh, into a new Body.

253. In the same Manner as precious pure Gold lies and grows in a gross, drossy, dirty Stone, wherein the Drossness helps to work, though it be not at all like the Gold; so also must the earthly Body help to generate Christ in itself.

254. Though the Body is not Christ, nor can be in Eternity, also it is not profitable as to the Kingdom of God; yet it must help to be an Instrument.

255. And though it has quite another false and wicked Will and Desire, and is the Devil's strong Hold and Fort of Prey, yet God uses it for his Instrument; concerning which Christ says, that it is his Yoke.

256. That is, our earthly Body which he helps to bear within us, it is his Yoke in us; this the holy Soul must take upon it in Patience, and suffer all Adversity from without, together with the Assaults and Buffettings of the Flesh to pass upon it from the
Devil, and from the Malice and Wickedness of the World.

257. And bow down itself under the Cross-Birth of Christ, under his Yoke, and take it up in Patience, and thus in Trouble grow up with Christ's noble Tree of Pearl under all evil Doings and as to the true Sprout and Branch, work, generate, and produce pure, good, holy, heavenly Fruits.

258. Which are not from this World, viz. from the four Elements; nor from the Spirit of the World, externally from without; but according to the Saying of Paul, Our Conversation is in Heaven.

259. Also, I have called you out of the World, so that you are where I am, and therefore the World hateth you, because they neither know nor acknowledge you, nor Me, nor my Father.

260. But be comforted: In me you have Peace, but in the World you have Anxiety; that is, in me, in the inward Ground of the New Birth, you have Peace with God; but in the outward Flesh, in the World, you have Anxiety.

261. But I will come to you again, and take you to myself where I am, says Christ; that is, he will come again to Man, who was created out of the Limus of the Earth, and will take him to himself again, viz. to the new spiritual Man, and keep him with him eternally.

262. But he shall and must first go into the Putrefaction of the Earth, and lay off the Serpent's Ens, together with the immodelled framed Beast, and all wrought, rafted, committed Wickedness; and then he will come to Man again, and awaken and raise the Adamical Body from Death, and take it to himself; and wash away all Tears from Man's Eyes, and turn them into Joy.

263. My beloved Reader, this is the true Ground of the New Regeneration, and not at all in that Way which Reason supposes; 1. That We are outwardly adopted and received Children of Grace.

264. And 2. That we are through a divine predestinate Purpose spoken or pronounced free from Sin: No! A Man must be new
born, out of this before-mentioned Water and holy Spirit.

265. The Soul must turn away from Its own Will into the drawing of Christ, and bring its desirous Will towards Christ's Desire, which mightily presses towards it in with the Desire into it, and open wide the fiery Jaws, viz. the spiritual Brimstone, Worm in the Mercury of the Spirit-Life; and then the Spirit of Christ presses into the Essence of the Soul, and that is called Faith or Believing (Glauben) and receiving, or partaking.

266. Knowing, comforting, tickling, and taking Christ's Mantle about them, and always speaking of Grace, Free Grace; willing earnestly to be a Child of Grace, continuing in the evil Malignity and Malice of the Devil; This is not to believe.

267. But to be in Spirit as a Child hanging on its Mother's Breasts, that desires nothing else but to suck the Breasts of the Mother; for it is only the right New Man which grows in Christ's Ens.

268. But when Reason says, We are first to be new born in the Resurrection, and then put on Christ in the Flesh, that is Babel; and is not agreeable to the Words of Christ.

269. Indeed the Body out of the Earth shall then first in the Resurrection put on Christ essentially.

270. But the Soul must in this (Life) Time put on Christ in its heavenly Flesh, and the new Body must be given to it in Christ.

271. Not from the Blood of Man, or from Flesh, but from and out of the Word and the Divine Ens; in that which is faded or extinguished as to the Divine Ens which faded in Adam, and was stupid and senseless as to the Operation of God: In this must Christ be new born and become a God-Man, and Man become a Man-God.

272. Thus, beloved Brethren, understand, that as to one Part Christ is the Divine predestinate Purpose and Will of Grace: Whosoever is born of him, and attracts and puts him on, he is seen, foreseen, and elected in Christ, and is a Child of Grace.

273. And as to the other Part, the predestinate Purpose of God is
the fiery Will of the Soul, out of the Center of the Eternal Nature, wherein Light and Darkness separate themselves; and therein one Part goes into the Center of Darkness, *viz.* the gross phantastical Sulphur, and the subtle pure Part goes into the Light.

274. Now, into which soever Science or Root of the abyssal Will to Nature separates itself, in *that* it is a Creature, whether in the Light or in the Darkness.

275. The predestinate Purpose of God goes throughout from the soulish Ground; for the inward Ground of the Soul is the Divine Nature to the Eternal Speaking Word, and is neither Evil nor Good.

276. But in the Separability of the Fire, *viz.* in the kindled Fire of the Soul, there that Will *separates* or distinguishes itself either into God's Anger, or into God's Love-Fire.

277. And that is done no otherwise than by the Property or Disposition, whereof the soulish Essence is in itself.

278. It is itself its Ground to Evil or Good; for it is the Center of God, wherein God's Love and Anger lie in one entire Ground unexplicated or undiscovered.

279. Whereupon this is the predestinate Purpose of God; that he will manifest himself through the outspoken formed Word, of which the Soul, in the speaking of the Separability or Distinction, is a Substance; there the Grossness or Drossiness hardens itself in the original inherited innate Sin, as also in the actual, committed, working, imprinted Abomination itself.

280. For there is no other Will of God in the Substance of this World, but only that which is *manifested* out of the Eternal Ground, in Fire and Light, as also in Darkness.

281. The Soul is in itself elected to be a Child of Grace, when it is born out of Christ out of the Divine Ens, which is the only predestinate Purpose of the Divine Grace; out of which God's Grace in the Soul is manifested.

282. And it is *in itself* elected, chosen, or predestinated to
Damnation out of the Ground of its own Substance, which is a false or evil Ens, wherein no Light can be born or generated.

283. God's predestinate Purpose to hardening is in its own Substance, viz. the abyssal Will to Nature; that manifests in every Substance, as the Property or Condition of the Substance is.

284. That is, We may well conclude, that by the taking in of the gross Drossiness, it has comprised and separated itself into the dark World or Hell.

285. For the Will which is in Hell, and the Will which is manifested in Heaven, both of them, in the inward Ground, without and beyond the Manifestation, are one Thing: For in the speaking forth or Expression of the Word, the Separation or Distinction first is.

286. Heaven and Hell are verily in one another, as Day and Night; and Hell is a Ground of Heaven; for God's Anger-Fire is a Ground of the Love-Fire, viz. of the Light.

287. Therefore, dear Brethren, do but see: Never dispute about the Will of God.

288. We ourselves are God's Will to Evil and Good; which of them soever is manifested in us, we are that, whether it be Hell or Heaven.

289. Our own Hell in us hardens us, viz. that Property, or the Quality thereof: And our own Heaven in us makes us also happy and blessed, if it may be but manifested.

290. It is all a Fiction about which Men have for so long Time hitherto disputed.

291. Christ is become found: Eternal Praise and Thanks be given to him, also Might, Honour and Dominion, together with all Authority and Power in Heaven and Earth.
Chap. 9. Of the right understanding of the Scripture.

The Ninth Chapter.

Of Objections from Texts of Scripture, viz. of the right understanding of the Scripture.

Objection.
1. Has not a Potter Power to make out of one Lump of Clay, one Vessel to Honour, and the other to Dishonour?

Answer.
2. The Lump of Clay signifies and denotes the Great Mystery, Mysterium Magnum, wherein the Eternal God has outspoken or expressed himself through the Word.

3. Out of which one single Substance two Substances go forth, viz. the one into the fiery Separation or Distinction into Darkness, according to the gross Drossiness of the Impression or Compaction, and the other into the Light, according to the Substance of the divine Property, Condition, or Quality; they come both out of one Ground.

4. Also the false or wicked evil Soul, and the holy Soul, come both out of Adam's Soul, as out of one Lump or Clod of Ground.

5. Which a Man must understand to be Spirit, or spiritually, in Mysterio Magno, in the Great Mystery, but the one separates or distinguishes itself into Light, and the other into Darkness.

6. This Potter makes out of every Separation, or Distinction, a Vessel; such, as to which the separated or distinguished Matter is useful and fit.

7. He himself takes not a holy Ens, and then makes a Devil out of it.

8. As the Ens to the Soul is, such also is the Will of, or to the making.
9. God sits not over the Will and makes it as a Potter does a Pot; but he generates it out of his own Property or Constitution.

Question.
10. Why now will the Ungodly and Wicked say, Why hast thou made me thus, that I am evil?

Answer.
11. God works to the producing a Life out of every Thing: Out of the evil Ens an evil Life, and out of the good Ens a good Life: As it is written, With the holy thou art holy, and in the perverse thou art perverse.

12. Therefore none can blame God, that he has wrought or produced an evil Life in him.

13. Had the Clay been better, he had made him a Vessel of Honour thereof.

14. But if it serve him to Dishomur, then he makes a Vessel of his Anger thereof.

15. For God's Word is the Life, Substance, and Beginning of every Thing.

16. But the zealous or jealous Anger being also therein; therefore Anger also introduces itself into a Life; who shall hinder it?

17. But Christ is come out from the Eternal Word, to help and save Man, and says, As I live, I will not the Death of a Sinner, but that he convert and live.

18. But if the Soul's Ens be so evil, untoward, and incapable of the Divine Ens, what can Christ do? Is Christ in Fault?

19. God's Anger makes no Will at all without and beyond the Creature: For Christ said, All Power is given me in Heaven and on Earth.

20. Therefore Christ now alone has Power in all Things.

21. Therefore he says, God has not sent his Son into the World that he should judge the World, but that the World through him
should be saved or blessed.

22. Now if he has all Power, then there is no other Maker to Dishonour present, but that which is arisen in the Ens of the Soul out of its own Center.

23. For it is the angry God himself, which makes to or for himself an Image, Idea, or Representation, out of his own Substance, which is of his own Likeness.

24. Therefore Paul says; has not the Potter Power and Might to make what he will? This Potter is God in the speaking of his Separability or Distinction, whereby he manifests his Glory, as is confirmed enough before.

25. For seeing Christ alone has all Power, therefore there can be no other Will to the making without or beyond him.

26. Therefore the Wicked should not dare to say, God makes me evil: But the God in him, in whose Ground he stands, makes him what he can serve to be, according to the utmost Possibility.

27. The Ground of the wicked Soul's own Substance, of which himself is, is the Beginning; now, as soon as the Life is generated or born out of it, so suddenly is the Maker in the Life, viz. the angry God therein manifested in him, who makes and frames the Life.

28. As Christ does to his Children, who introduces his Willing into them who are generated or born in him; so does God's Anger also in itself, with its own Children, which are born or generated out of it.

29. For in the Soul God is manifested, either in Love or in Anger.

30. Nature is the Soul; and the working or acting Life is God himself; understand, according to the Word of the Separability or Distinction.

31. For the mere pure God, without and beyond the Creature, is no Maker of the Willing; for he is but ONE.
32. But in his Word, wherein he introduces himself into Separability or *Distinction*, therein arises the Will to Evil and Good: Out of every Separability of that which is separated or distinguished arises a Will according to the *Property* and Condition thereof: Into whatsoever Quality, Condition, or Source, the abyssal Will in the Separability has introduced itself, such a Will exists.

33. But *Adam* having brought himself out of the Temperature into the Separability or *Distinction*, his Twigs or Branches stand in the same Condition.

34. And from that comes a new making Will; every *Ens* getteth a Will according to its Substance.

35. But yet the *predestinate Purpose* manages the Government, *viz.* the Fiery-Word of *Nature*, and the Love-Word of Grace: Both these are the Makers of the Vessels to Honour and to Dishonour; and *both* these are in Man.

Secondly.

The Highest Gate.

*Of Cain and Abel: Also of Ismael and Isaac, and of Esau and Jacob.*

36. THE Kingdom of Nature is the Ground of the speaking Word; for if a Creature must be, then beforehand there must be *Nature*: Therefore now the *Word of God* is the Ground of all Substances, and the Beginning of all Properties, Qualities, or Conditions.

37. The Word is God's speaking, and remains in *God*; but the Outspeaking or Expression, *viz.* the *Exit* from the Word, wherein the abyssal Will introduces itself into a Separability, through the Outspeaking, that is, Nature and Property, also own *Self-Will*.

38. For the abyssal Will separates itself by the speaking, and frames or compacts itself into an own self-speaking into Separability or Distinction, *viz.* into an inceptive commencing Will, out of the only eternal, total, *universal* Will; whence the Properties are existed, and out of the Properties the Creation, *viz.* all Creatures *exist.*
39. This is now the first predestinate Purpose of God, wherein the Word of Power has set or put forth from itself for itself, viz. set or put the abyssal incomprehensible Word of Life into a Comprehensibility, wherein it lives.

40. The Comprehensibility is Nature; and the incomprehensible Life in Nature, is God's Eternal speaking Word, which remains in God, and is God himself.

41. the second predestinate Purpose of the Word is this; that the Comprehensibility or Compaction, viz. the self comprised or compacted Will shall suffer the incomprehensible, one only Will of God to dwell in it.

42. And therefore has the one only Life put itself into Comprehensibility or Compaction, and will be manifested in the Comprehensibility.

43. The Comprehensibility should comprehend and compact the incomprehensible Life in itself, and make it comprehensible; of which a Man has an Example in Fire and Light.

44. The Fire is Nature, viz. the comprehensible or compacted Life; and that comprehends or comprises in itself the Life that is not-natural viz. the Light.

45. For in the Lights are the Powers of the not-natural Life manifested through the Fire; and then the Light dwells in the Fire, and the not-natural Life in the Light is introduced into Power, viz. into Tincture, Air, and Water.

46. Also you must understand that God's holy Life would not be manifested without Nature, but Only in an Eternal Stillness, wherein nothing can be without the Expression or outspaking; and then the Comprehensibility [Formation] or Compaction, God's Holiness and Love, would not be manifested.

47. Now if it must be manifested, or be; then there must be somewhat which has need of the Love and Grace, that is not like the Love and Grace.

48. And that is the Will of Nature, which in its Life stands in
Opposition and Contrariety or Adversity, that has need of the Love and Grace, that its Pain may be changed into Joy.

49. And in that Change or Transmutation is the holy incomprehensible Life manifested in the Word, as a co-working Life in Nature.

50. For the Painfulness of Nature causes that the Will of the Abyss, which in the outspeaking has separated itself into a Self-Singularity, unites itself again to the holy abyssal Life, that it may be softened or allayed and mitigated.

51. And in the allaying, or mitigating, it is manifested in the Life of God; for it comprises it in itself in its Desire, and so also the holy Life of the Abyss is manifested therein.

52. And in this Manifestation of the holy Life in Nature, the holy Life is called Power or Virtue.

53. And the Incomprehensibility of Nature, which lays hold of it, is called Tincture; for it is the Power of the Glance of the Fire and Light.

54. And if this were not, then no Fire could shine.

55. For the Comprehensibility or Compaction is a Shutting in, and is the Ground of the Darkness: Thus we bring our deep Ground upon Adam, and further upon Cain and Abel.

Of Cain and Abel.

56. IN Adam stood the Kingdom of Grace, viz. the Divine Life manifested, for he stood in the Temperature of the Properties.

57. But he knew not that God was manifested in him; for he had known no Evil: And so the own Self-Will knew not what Good was.

58. For how could Joy be, when there was no Knowledge of Pain or Sorrow?

59. For this is Joy, viz. when Nature, that is, the own Self-Will, is delivered and released from Pain, then it rejoices at the Good
which befalls it.

60. But if that Good were in its own Power and Might to be attained, then there would be no Joy; for the own Self-Will would live as it lifted: It would have no Hope towards any Thing, if it were able to get all of itself, in its own Might and Strength.

61. But if itself cannot do it, then it rejoices at that which out of Grace happens to it; or at that which it hopes shall happen to it.

62. All Joy stands in the Hope of Grace, which always happens without the Strength of its own Ability to obtain it.

63. And therefore Nature stands in Pain and Strife, that the Kingdom of Grace and Love might be manifested in it, and that it might become a Kingdom of Joy, from that which continually happens to it.

64. In that God's Life is manifested in it, and itself thereby obtains a holy Tincture, which tinctures the Pain, and changes it into Joy, viz. into an Image or Resemblance of the holy Life.

65. When Adam stood in the equal Concord or Likeness, he knew not of it: he knew not what the Evil in Nature was; so also he knew nothing of the Kingdom of Grace, for both these stood in the Temperature.

66. But when the Free-Will introduced itself into the Separability or Distinction of the Word of Power; then was the Painfulness of the Kingdom of Nature manifested therein [in the said Will].

67. Therefore now it was necessary that the Power of Grace should move itself also therein, which the Kingdom of Nature could not do; for there is no Possibility thereof in its own Will.

68. For itself is comprehensible, but the Kingdom of Grace is incomprehensible; and therefore the Soul, viz. the comprehensible Will can receive nothing from the incomprehensible Life.

69. But then, God would have remained hidden in this Image, and himself not have been manifested.
70. Therefore the Incomprehensible holy Life in its Love spake itself into the soulish comprehensible Life, that it *might have* somewhat that it might have Cause to love, and formed itself together, mediating in the Properties of the soulish Nature for a *Help*.

71. And that was the Crusher or Treader upon the Serpent, who would tread upon the *Head* of the introduced Poison of the Serpent, and the Will of Painfulness, with the Love-Desire.

72. This Incomprehensibility came to help the Kingdom of Nature, and set itself together in the *Figure*.

73. And Nature at present being hungry after the Grace suffered itself to be comprehended, or compacted together, into an *Image* of the natural Soul and of the Body.

74. And that image was *Abel*; a Figure in the Image and Resemblance of *Christ*.

75. So long as till the *Fullness of Time*, till that Incomprehensibility of the Love did once move itself, and compact itself into an *Ens of* a Substance in the human Property; so that the Deity itself was a Substance in the human Substance.

76. Which *Substance* lay indeed in *Adam* before, but he knew it not.

77. And when he brought himself with the own Self-Will of Nature, *out* from this Substance; then was the Soul blind as to God, and lived only in itself.

78. And now if we will here see, and not make ourselves blind, we may discern *Cain* and *Abel*.

79. *Cain* must be the first, for he is *Adam's* Image after the Fall; for *Adam* was created in the Kingdom of God.

80. *Cain* is the Kingdom of Nature, *viz.* a true Image of what *Adam* was in himself *without* Grace.

81. And *Abel* is the Image of what *Adam* was *in* the re-inspoken Grace; which denotes Christ, who would give himself into the
human Nature, and inspeak or inspire
the Grace into the perished, corrupted Nature in *Cain's Image*.

82. Therefore Christ said, *All Power was given him of his Father*; so that he had Power to inspeak Grace into the Will of Nature.

83. Therefore now God represents the Figure in *Cain* and *Abel*, also in *Ishmael* and *Isaac*, as also in *Jacob* and *Esau*, signifying that God would send Christ into the Flesh; whom he here had inspoken into *Adam* and *Eve* in the Voice of his Word in Power, as a *Fountain to Life*.

84. This Power he would fill or fulfil with the human Substance, which was done in Christ; to which Man-Christ, in *that Power* and Voice, Might and Power was given to overthrow Sin through his own Voice, and to make Nature in it living again to a divine Life.

85. Yet if this must be done, then must the Grace in the Power of the Love give itself into the Opposition and Contrariety of the painful Nature into its own Will, that it might comprehend or compact Nature.

86. And in the Impression into the high Love, Nature became *transmuted* into the Divine Love-Will, and died to the own impressed Will.

87. Not as a dying the Death, but as a *losing of* the own Self-Will, which was done in Christ in our Humanity.

88. Now, when the own Self-Will loses its due Right; then the inspoken Word becomes *substantial*, which cannot be done before the own Will of the Science or Root of the Abyss shall give up its Right.

89. Otherwise it *draws* the Divine *Ens* into the own Self-hood, and changes it into its evil Malignity, as *Lucifer* and his Followers and Dependents did, who were Angels, and had the Divine *Ens* in them, wherein their Light shone; but the own Self-Will out of the Science of the Abyss destroyed it.

90. Now who will tell us, with any good Ground, that in *Cain*
there was not the Voice of Grace lying in him, which inspired itself into the Woman's Seed: What Scripture says that? None at all.

91. For when God did not look graciously upon his Offering or Sacrifice, then Cain was enraged in himself against Abel, viz. against Christ's Figure, which had separated itself from him in the Ens of Adam.
92. Yet thus said the Voice of the incorporated Grace in him, Rule over Sin, and suffer it not to have Authority or to prevail over thee: For God's predestinate Purpose in the Anger cannot say this in him; but the Voice of the incorporated Grace.

Question.
93. But how came it that Cain did not rule over it? Could he not?

Answer.
No: he could not.

Question.
94. Why could he not? Had God hardened him that he could not?

Answer.
95. God had not hardened him, but the Adamical own Self-Will out of the Science or Root of the Abyss, had in Adam, with the Imagination, introduced itself into the beastial Vanity, viz. into Self-Imagining in Good and Evil, whereinto the Devil had shed the Serpent's poisonous venomous Ens, which Eve had received and taken into her: This was the hardening in the own Self-Will.

96. For the predestinate Purpose of God, according to the wrathful Nature, had compacted itself therein in Cain, and made himself deaf; or dead, that he could not hear the Voice of the incorporated Grace.

97. For though he heard it outwardly, from without, yet he heard it not in the Ens of the Soul; else the Grace had moved itself, so that the Soul had ruled over the Serpent's Poison.

98. He (Cain) supposed he should and would outwardly rule over Sin, and therefore he rose up against Abel.
99. Just as Reason supposes now-a-days to attain the Filiation in an outward Manner of Adoption, viz. by the outward working, by a Covering of Grace under Christ's Sufferings and Death, viz. an outward Satisfaction for Sin, which a Man ought to receive outwardly, and comfort himself therewith, though the own Self-Will in the Serpent's Poison be a Lodger therein.

100. This will avail just as much as it did with Cain, except the inward Ground be awakened, or stirred, so that Grace be moveable in the Soul, viz. the incorporated Voice of God in the Seed of the Woman, which is Christ in us; so that the Soul heareth the Voice of God stirring in its Essence.

Objection.
101. Then says Reason: If the Voice of Grace in Cain lay under the Covering of Sin, then God's inspeaking did not move itself, when he said, Rule over Sin, and let it not have Authority to prevail ever thee: For if he had moved the inward Ground of the Soul in the Voice of the incorporated Grace, then he had heard it inwardly in the Soul, which is Lord of the Body, and then the outward Ground could not have raised itself up.

Answer.
102. This Voice which was effectually spoken to Cain, saying, Rule over Sin, and let it not have Dominion or Authority over thee, was God's Righteousness in his predestinate Purpose, viz. in the speaking Word, wherein the Divine Voice wills, that the own Will of the Science, or Root of the abyssal Eternal Will, should introduce itself into a divine generating of what is good.

103. This Word requires God's Righteousness to be performed, that the Will should not incline to Evil, and is the true Ground of the Law in the Old Testament.

104. But it attains not the Grace; for it requires the own Self-Ability.

105. Neither does it give itself up to Grace; for God needeth no Grace.
106. Grace must give itself up into him, *viz.* into God's Righteousness.

107. As indeed, Grace, which was manifested in Christ, *viz.* in the incorporated Voice of Grace, must *give up* itself into God's Righteousness, *viz.* into the eternal one only predestinate Purpose, to the Manifestation of the *Glory* of God, in his speaking Word; that is, in the Separability or Distinguibility of the Father.

108. And must introduce the Will of Man, which was departed from the predestinate Purpose of Righteousness, into the *Anger-Fire* of God, in itself and with itself; and introduce it to the Father; that is, to the predestinate Purpose of God in his Righteousness, *viz.* in the *Original* of the Soul.

109. And drown the Soul's Will (which was departed away from the Righteousness) in his Blood, out of the Divine holy *Ens of Love*; that the Soul *might* be manifested in the Grace, in that Love-Blood, in the predestinate Purpose of Righteousness.

110. And therefore must Christ in the Righteousness of God in our Humanity, *suffer and die*, that the Grace in the Righteousness might be manifested.

111. For in *Cain* the Grace was not manifested in the Righteousness of God, for it had *yet* taken *no* Soul into itself, till the Grace in Christ took the Soul to it.

112. Therefore now the Righteousness of God lay in the Soul, for it was God's Image.

113. Therefore God requires *Righteousness* from the Soul, that it should rule over Sin.

114. As God ruled over the apostate Will of the Devils, and thrust it out from the good Order or Ordinance of Righteousness, when they became apostate, so must *Cain* here also thrust away from him the Source or *Fountain of Sin*.

115. But it was *not possible* for him to do it, for Sin had
possessed him, *viz.* the Free-Will; the human Ability was lost.

116. And it lay now in the second predestinate Purpose of the inspoken Righteousness in the *Grace*, that the Soul gives its Will up thereinto, and stands *still* to its inspeaking.

117. For in the speaking of the Righteousness of God there was now in the Soul mere Necessity and *Adversity*, or an opposite Will.

118. For Righteousness requires the Temperature, *viz.* to stand still to God, as his *Instrument*, whereby God would manifest his Voice.

119. But now the Instrument was broken, and gone out from the Divine Harmony: Therefore now it lay *no more in Cain's willing, going, or running*, but in the Grace, *viz.* in the *Mercy* and Compassion.

120. According to which now St. Paul says, *He has Mercy on whom he will; and he hardens whom he will.*

121. In this now lies the whole Ground of Error in Reason, it understands not the Will of Grace, *how* that is effected.

122. For that which wills the Grace, is also one and *the same Will* with the Grace; *for* the Grace has no willing in the Devil, nor in Hell; but in that which is born of God.

123. The willing of Grace is not in the willing of Flesh and Blood; nor in the willing of Man's own self Seed; but in the *Divine Ens.*

124. *Grace will not* inspeak into Cain's introduced Serpent's Seed; but tread upon and crush the Head thereof.

125. It would not crush or tread upon the Head of the poor *captive* Soul in Cain; for it also was sprung out of *Adam's* Soul, but it would tread upon the Serpent's Seed in Cain's Soul.

126. But the Serpent's Poison had so taken in the Soul and
hardened it, that the Soul so yielded in itself, and gave itself up to the Anger of the Righteousness, that the Anger took it and used it for an Instrument, wherewith the Righteousness in the Grace killed the Man Christ, viz. in his Type in Abel.

127. For by human Works was Sin come into the Soul; so also must it be slain by human Works in the Grace in God's Righteousness, viz. in the Humanity of Christ through Manslaughter; as was done by the Pharisees, which had, and managed the Law of God's Righteousness.

128. Therefore must Abel, viz. the Type of Christ, and also Christ himself, by human Actings or Workings die to the own Adamical Will in God's Righteousness.

129. And those whom God's Righteousness in the Wrath of his predestinate Purpose had captivated, must be Instruments to do it, that the Grace of God in the Righteousness of the predestinate Purpose in the Anger, might be manifested.

130. For it is written, Woebe to that Man by whom Offences do come; yet there must be Offenses, that the Righteousness and Truth might he made manifest together in the Midst of Untruth.

131. For otherwise Grace would not be manifested, if Falsehood and Evil were not in Opposition to the Truth.

132. As the Free Will had not been able to be manifested in the Grace, if the Righteousness had not slain it, which, after it lost the self-elected and chosen Will, the Grace made it living in itself; so that it no more willed and lived to itself, but the Grace lived, and willed; which was manifested in Christ.

133. Therefore we are all but one in Christ in the Life of Grace; for we have lost the natural Life of the Righteousness of God in his Eternal predestinate Purpose, and obtain the Filiation in the Grace.

134. Therefore saith the Scripture, God willeth that all Men should be helped or saved, viz. the Grace wills this; it can will nothing else but Mercy and Compassion, for it is nothing else in
its own Substance.

135. But the natural Righteousness in the Eternal predestinate Purpose of God requires the Soul to be in the Obedience of the Divine Ordinance without the Grace; for it was not created in the Grace, but in the Ordinance, or first Institution or Constitution.

136. And if it find not the same therein, then it takes the same in its Property of the Separation or Distinction of the Word, of which the Soul is a Substance.

137. That, is, if the Soul be a false or evil Ens, then it takes to it that which is its like; and thus it is also to be understood in Cain, that the departed apostate Adamical Will has introduced itself into a creaturely own Self-hood.

138. And that Introdustion of the Soul's Ens into the Serpent's Poison is a Thistle, which is not capable of the Grace.

139. For although the inspoken Voice of Grace lies therein in the inward Ground, yet that Ens grows into a Thistle, and crucifieth Christ in itself, and is guilty of his Death.

140. As the Ens of the Sun must suffer itself to stand in the Thistle, yet the Sun withdraws the Good-will or Influence from the same, viz. the holy Life, which it manifests in a good Plant, and lets the Thistle make of its Ens what it will.

141. Thus also it goes with the wicked Thistle Ens of Man, as the Scripture says, He letteth their light go out in the Midst of the Darkness; that is, the holy Life in the Voice of the incorporated Grace.

Question.
142. Thou wilt say, Why is it so ? If he would manifest the holy Life in them; then the Soul would be holy.

Answer.
143. No: We have an Example of that in the Devil, in whom the holy Life was manifested, but the Ens of his Will was a Thistle; so also a Thistle-Child uses the Grace only to Pride, as Lucifer did.
144. For God knows the Science or Root of the Abyss, how it has formed or manifested itself in its *Ground*; whether it be a Root out of the Darkness, *viz.* out of the dark Fire-Life; or a Root out of the bright shining Fire-Life

*Question.*
145. But thou wilt say, Is *Cain* a Root out of the dark Fire, and *therefore* cannot attain Grace?

*Answer.*
146. No; for he was out of Adam's Soul; but the dark Fire out of the Anger, or the Property of the dark World, had *pressed* or crowded itself into the true Soul.

147. Not from without externally, but from the Center it has lift itself aloft; and that from the *Fall of Adam*, out of which Root *Cain* proceeded.

148. And therefore he must be a Servant of God's Righteousness; wherewith the Righteousness *slew* the Free-Will in *Abel* in the Grace.
149. For in Adam's Soul the Properties *divided* or distinguished themselves, *viz.* the true soulish Properties, understand the soulish Will, which in the beginning of God's image in the predestinate Purpose of God, was manifested in the *one* only Soul.

150. Which *was* a Free-Will, but was *poisoned*, so that it was blind to God; the same now separates itself in the Death of its Selfhood.

151. For God said, *Thou must needs die, if thou eatest of Evil and Good.*

152. And the same entered into the dying, and God spake his Voice into the dying; that the first Will in the *Grace* might be living again; and from this came *Abel*.

153. The other Will, new born in *Sin*, which was not in the Beginning, but was arisen in the Fall, divides or distinguishes itself into the natural Life; and that was *Cain*. 
154. Therefore this Will was a Thistle-Child, which God had not created, but was gone forth out of the Center of the Soul.

155. And after that the one only Soul went out from the Temperature, so that the dark Ground was manifested in it; then so came the Darkness into a Will in the Soul, which was not in the Beginning.

156. But as to the Substance of the Soul, they came both (Abel and Cain), out of one Essence; but as to the Will they separated themselves.

157. Not that Abel was born pure without Sin; for Sin hung on him in the Will of the Death.

158. Which was no true Death, but the Voice of Grace slew him, that it might make him living in it.

159. But in the Flesh was the Will of Sin manifested, therefore the Righteousness God slew him, by Cain; for he was also according to the Flesh, subject to the Law of Sin.

160. But the Voice of Grace had slain the Will of the Soul, and made the same living in itself; and therefore it was Christ's Type, and stood in the Image of Christ.

161. This therefore is the true Ground of Cain's hardening: Not that God out of his Will has hardened him, for that cannot be, for he is only good, but the new existed Will out of the Center of the Soul, hardened itself in its own Desire.

162. That is, the Desire in the Wrath of Nature entered into its Likeness, and so is found in the predestinate Purpose of Nature, viz, in the Separation or Distinction of the Darkness and of the Light; it found, I say, its own Likeness, which took it in, and possessed it; understand, the new existed false Will, which was a Murtherer, and Servant of the Divine Wrath.

163. But the true created imaged framed Soul out of Adam's Essence, wherein the imprinted modelled Voice of God lay, was not as yet judged, or predestinated to Condemnation; as Reason errs in its Supposition, which Judgment belongs not to Man, but to the Righteousness of God.
164. Neither is it at all as some suppose, as if Cain were born or generated out of the Devil's Will, and Seed of the Serpent, but out of Adam's Soul and Body; yet Adam's received natural Will ruled him.

165. He was an Image of the fallen unregenerated Adam, in which the Promise and the inspoken Divine Voice lay, without a working acting Life, as a true Possibility to the New Birth.

166. But that Possibility stood not in Cain's Power, as to the false Will; but it lay in the Ground of the Soul, and waited for the Voice of Christ.

167. Which in that Possibility awakened itself in the highly precious and dear Name JESU, and received the poor Sinners to Grace; and with its Voice called in to the shutup Sinners, and awakened that still-standing Ground of the first inspeaking; as was done to the Thief or Malefactor upon the Cross, and many others.

168. For if it were so, that God in his predestinate purposed Will had hardened Cain then could no Judgment through the Righteousness of God have passed upon Cain, neither could any Curse have entered into him.

169. For whatsoever God's predestinate Purpose makes, the Righteousness of God does not curse that, as was done in Cain.

170. For the Righteousness is the Ordinance of the beginning outspoken Word; so that all Things continue standing in the same Ordinance or Order, as the speaking has introduced them into Life, and that falls not into the Judgment, which continues standing in its Ordinance or Order wherein it was created.

171. So now, if any Will out of God's predestinate Purpose (understand, out of the Divine predestinate Purpose) had hardened Adam and Cain, then should the Righteousness have had no inspeaking or Contradiction; for this Will of the hardening had stood in the Divine Ordinance or Order.

172. Therefore it must needs be, that the Will to the hardening in
Adam and Cain existed in the unlike Discord of the divided distinguished Properties, when each Property compacted itself into Substance, and obscured, dimmed, and killed the Image of God in the Light.

173. God's predestinate Purpose is the Center of the human Ground or Foundation, which is the speaking and respeaking Word of God; and that same compacted human Will is rightly become hardened in that predestinate Purpose of God, according as the Scripture says.

174. But none will understand the Ground: Men only say, God's predestinate Purpose does it, and none will search the Ground of the predestinate Purpose; for the same lies in Man himself, and not in God.

175. If God had had a predestinate Purpose to have a Devil, that very predestinate Purpose had been a Will of the Devil.

176. But in the Separability or Distinction of the Speaking is the predestinate Purpose to Evil or Malignity, entered into a Principle, and is in itself made manifest in the compacted Separability or Distinction ex Mysterio magno, out of the great Mystery; according to which God calls himself an angry God.

177. And yet it is not God, but the Center of Nature, viz. the Cause of the Divine Manifestation to the Kingdom of Joy; for in God no Anger is manifested, but a burning Love only.

178. For if there were in God a Will to the hardening, then were not those Sayings true which say, Thou art not a God who are pleased with wicked Doings. Also, As true as I live, I will not the the Death of a Sinner; nor the Ten Commandments, which forbid Evil.

179. If God had willed to have it so that Cain should slay Abel, then the fifth Commandment would not have been right.

180. And then also God had put a heavy Reproof upon Cain, saying, Whosoever sheddeth Man's Blood, by Man shall his Blood be again shed.
181. If he will have it so, then none ought to keep his Commandments; and then where is his Righteousness, and the Judgment in and according to the Truth?

182. The Scripture says, O Israel! thy Perdition is from thyself.

183. Now therefore we should condemn none but only the Abominations and Sins, which appear manifestly in the Wicked; and those proceed from the Cainish and Adamical own Self-Will, out of the Center of the dark World.

184. Which Will God had not manifested or generated in Man in the Beginning; but the Devil is guilty of that.

185. This false or evil Will, in its Substance, Matters, and Doings, is that we must condemn, and not the poor Soul which lies hidden in this hard Prison, in the Voice of the inspoken Grace.

186. Which Voice of Grace of the first incorporating in Paradise after the Fall may well be awakened by Christ's Voice through, or in, his Children, in whom the Spirit dwells.

187. As was done in the poor Publican; also in the Malefactor on the Cross; also Mary Magdelene, and many hundred thousand poor captive Souls; For the Scripture says, It is a most highly precious and worthy Word, that Jesus Christ is come into the World, to save all poor Sinners.

188. And in the Revelations it is thus: He standeth before the Door and knocketh, viz. before the Door of the poor captive Soul; and he says, Come to me all ye that are weary and heavy laden with Sin, I will refresh you or quicken you.

189. He stands in the inward Ground of Grace inspoken into Adam in the Center of the Soul, and calls it so long as the Soul beareth the Body upon the Earth, to try whether the poor Saul will turn towards him.

190. And then when it is so that they turn to him, he says, Knock and it shall be opened unto you: Knock at the incorporated first Voice of Grace, and then it will move itself: Also, Ask and ye shall receive: Also, My Father will give the Holy Spirit to them that ask him for it.
191. Therefore it lies now not in Self-Ability to receive, but in the asking and knocking; for the Promise of Grace has inspoken itself in CHRIST JESUS, into the asking or praying; so that it will give itself into the asking and praying.

192. For it is written, Christ is come to seek and to save that which is lost.

193. Whoever are now the lost Cain, Ismael, Esau, and all hardened Men captivated in Sin, these Christ is come to save, and wills not that they should be lost.

194. But the self-generated, false Murderer in Cain he wills not, also the Scorer in Ismael, as also the Hunter in Esau, he wills not; but it is the true Ground of the first generated Soul which he wills, wherein the Voice of God lies.

Of Ismael.

195. THEREFORE in that he wills not the Scorer Ismael, he thrust him out of the House with his Mother; understand the Scorer in Ismael, viz. the self-compacted, and in Adam existed evil Will, together with Hagar, viz. the separable or distinct Nature; understand the divided Properties of Nature.

196. First, Hagar fled from Sarah, and would not suffer herself to be chastised; for she would rule with the Scorer in Abraham's Goods.

197. But when she came into the Wilderness, the Angel of God said to her, Whence comest thou, Sarah's Maid-Servant? And she said, I am fled away from my Mistress: And he commanded her to return again, and humble herself to her Mistress.

198. And said further to her, I will so multiply thy Seed, that for Multitude they shall not be numbered: Thou art with Child, and, will bear ca Son, whose Name thou shalt call Ismael, because the Lord hath heard thy Lamentation.

199. He will be a wild Man, his Hand against every Man, and every Man's Hand against him, and he will dwell opposite to all his Brethren.
200. This Figure sets before us the true Ground, showing how Adam, with the Kingdom of Nature, is run away from God into the Wilderness of the beastial Property, viz. from the free [Woman], which is the Temperature; and is, in the Own-Desire, viz. in the existed Will of the Scorer, become with Child.

201. That is, the Kingdom of Nature had rent itself into Properties, so that one is gone forth against the other, as here was said concerning Ismael; his Hand was against every Man, and every Man's Hand against him.

202. But the Properties of Nature were not therefore rent asunder from God, as here is to be seen in Hagar; for the Angel said to her, he would so multiply her Seed, that it should not be numbered for Multitude.

203. But she should turn again to the Free-Woman, and submit and humble herself under her Hand; which signifies in the Repentance and Conversion of a poor Sinner, that Christ meets and comforts him with his Voice in him in his Wilderness of the World, and speaks to him in his Mind, saying:

204. I have heard thy Affliction, thou poor captive Soul, in this Wilderness; turn again; thou art indeed with Child of a Scorer, out of the Kingdom of Nature, from thy Constellation or Configuration of the Stars, and wilt bear him, or bring him forth.

205. But I will bless thee; and thou shalt generate from the Kingdom of Nature, twelve Princes, which shall come into my blessing; which signifies the twelve Apostles of Christ, which came into his Blessing; whose Seed cannot he numbered for Multitude.

206. Also how the poor Sinner when he converts again in this Call of the Angel, comes into that Apostolick Grace of the Twelve, but he must go again to the Free-Woman with the Will of the Soul.

207. But the Scorer is born in his Constellation or Configuration with an own Self-Will; which Will shall not inherit the Kingdom of God.
208. For Abraham must thrust out the Scornor from the Inheritance of the Goods, but not without a Free Gift or Portion.

209. For the Free-Woman, viz. the Temperature in the Kingdom of God will have it so, that the scornfull own Self-Will should be thrust out, which Free-Woman Sarah signifies; whom God commanded Abraham in the Figure of Christ, to hearken to.

210. The Free Gift or Dowry that Abraham gave to Hagar and Ismael together, signifies the true Free Gift or Promise in Paradise.

211. When Adam was to be thrust out, God gave him beforehand the Free Gift or Dowry, viz. the inspoken Word of Grace, and in that Free Gift stood the Blessing.

212. But that the Kingdom of Nature must give forth the twelve Princes: That signifies, that the Soul is from the Eternal Nature, and that the Ordinance or Determination thereof must stand.

213. No new Creature can come forth in Man, though it should clearly give forth a Scornor in the divided Forms or Dispositions of Life, yet the inward Ground is God's Word.

214. Therefore Nature shall not vanish and pass away, but only the false Will that is arisen out of itself, out of the Dissimilitude or Disagreement, that shall be thrust out and die; of which we have here a Figure.

215. For when Hagar with Ismael was run away, she being then with Child of Ismael, and that the Angel of the Lord comforted her; then she called the Name of the Lord that spake with her, Thou, God, seest me.

216. That is, thou seest my inward Ground of the Soul, wherein lies the Adamical Free Gift: For she said, Here have I certainly seen him which looked back after me.

217. That is, the poor Soul said, I was run away from the Free-Woman, the Temperature of God's Kingdom, and was blind as to God; but now I have seen him who has looked upon me in my Afflication, with his Inspection or
Aspect of *Grace*.

218. That is, he looked back into me, whereas I was blind as to the beholding of God; and that is called looking back after me, where the Kingdom of Nature was already, with and *in* the new Will, become a Scorned.

219. Therefore they called that Fountain *the Fountain of him that is* living, *who has looked upon me, which Fountain is between* Kades and Bared.

220. This Fountain is Christ in the inspoken Word of Grace; and in that Word of the Crusher or Treader upon the Serpent, is the Fountain of the *sweet* Love of God in the Name JESUS out of JEHovaH.

221. This is the Fountain of him that is living, who looked upon the poor Soul after the Fall, and which looked upon Hagar and *upon Ismael in the Mother's Body or Womb*.

222. For it was signified to the Scorned of the divided or distinguished Properties of Nature, *viz. to* that same scornful Will it was signified, that it *would arise out* of the Kingdom of Nature, which the poor Soul in its Prison and Blindness must bear.

223. But God has looked upon her Affliction and the Child's, out of the Fountain of him that is living, *viz. in* the *Center* of the Soul in its inward Ground, for the outward would be a Scorned.

224. But God would bring forth out of it, *viz. out* of the inward Ground, wherein the Grace had incorporated itself, twelve Princes, whose Seed should be innumerable.

225. Yet Nature, outwardly should stand in the Government by twelve Princes of the perished *corrupted* Nature, as indeed twelve Princes outwardly came from him; therefore the Spirit of God *in Moses* intimates the *inward* Ground, as is clear before our Eyes.

226. For when *Ismael* was born, then the outward Ground, as to the perished *corrupted* Kingdom of Nature, was a Scorned, which God commanded to be thrust out.
227. But when he had thrust out the Scorn, and when Hagar had laid away the Lad [child] from her, that she might not see him die in the Wilderness; then the Lad Ismael lay and wept.

228. That God heard the Voice of the Lad; and the Angel of God called from Heaven, and said, What ailest thou, Hagar? Fear not; for God has heard the Voice of the Lad, where he lyeth: Arise, go take the Lad into thine Arms, for I will make him a great People.

229. And God opened her Eyes, so that she saw a Fountain of Water: And she went thither and filled her Flask or Bottle with Water, and gave the Lad to drink; and God was with the Lad, and they dwelt in the Wilderness of Barsaba, by the Fountain of the Living and Seeing.

230. This Figure is as manifest and as clear as the Sun against the erroneous Opinions of such as judge and condemn Ismael; neither can it be clearer, if they would but look upon their erroneous Opinion.

231. For the Scorn Ismael, in the outward Kingdom of Nature, is evil, and thrust out from the Filiation.

232. But when he lay and wept, which signifies Repentance, then God opened the Eyes of Hagar, (viz. of the Kingdom of the inward Nature as to the Soul), in the incorporated Fountain of Grace, so that she saw the Fountain of Christ, and gave Drink to the Lad, viz. to the poor Soul, out of the Fountain at Barsaba, viz. in the divided Properties of Life.

233. Which drinking signifies the Baptism, and also the Circumcision, wherewith Christ would out of his Fountain give Drink to the divided Forms or Conditions of Life in their Thirst.

234. But Ishmael the Scorn, according to the Outward Nature, must first be cut off through the Circumcision, which is done by Repentance and Rejection of the scornful Will.

235. And then Christ baptizes from the Fountain of the Living and Seeing [or of Life and Vision] with the holy Spirit, and so
then the Soul dwells by that Fountain, and God is with it, as with this Ismael.

236. For the scornful Will is not the Seed which God blesses; but the inward Ground in the Free Gift of Grace.

Of Isaac.

237. For God said to Abraham, In Isaac shall thy Seed be blessed, viz. in Christ shall Ismael have the Blessing.

238. For the corrupt, perished Nature's Will shall not be Heir in God's Kingdom; it shall always be thrust out.

239. But Nature in its Ground and Original is God's Word, viz. the outspoken or expressed Word in its Separability, Distinction, or Variegation, wherein the Fountain of Life is sprung forth from JEHOVAH, viz. the Fountain of Love in the Name JESU, and that shall inherit the Kingdom of God.

240. This inward Nature signifies also Japhet, concerning whom the Spirit of Moses says, He shall dwell in Shem's Tents, viz. in Isaac's, that is, Christ's Fountain.

241. The Tents of Shem signify the New Birth out of or from Christ, whereinto Japhet and Ismael should come.

242. For the Text says, and God was with the Lad, Ishmael; but not in the Scorner, but in the inward Ground, which should be manifested in Christ.

243. Now, if God were with him, and that he and his Mother dwelt by the Fountain of him that is living, viz. by Christ in his Free Gift of Grace, who then will condemn him to Damnation, as the erroneous World does.

244. Indeed it is very right that the outward Ismael of the Will of Scornfulness should be condemned, but not Abraham's inherited original innate Right of Nature, out of or from the Blessing; but Abraham's earthly Will, out of, or from the Serpent's Seed.
245. For Ismael is an Image or Figure of the Kingdom of Nature, as to the poor perished corrupted Adam, which must die and pass away in us, but yet must rise again according to the first created Image in Christ, and leave the Scorer Ismael in the Earth.

246. And Isaac is an Image or Figure of the New Man in the Humanity of Christ, wherein Adam's Nature and Christ are one in another, wherein the false Will is dead in Christ; though indeed Adam's Nature is there, yet it lives in the Spirit of Christ.

247. Therefore JESUS, or CHRIST, took Adam's Nature upon him, but not Adam's self-generated false evil Will, but the poor divided Forms or Conditions of Life of in Nature in God's Righteousness, and predestinate Purpose, that the first Adam in Christ might stand in his Righteousness.

248. Now Ismael was out of or from the Image of God's Righteousness, which he created in Adam.

249. And Isaac was in the Image of Grace, that gave itself in Christ, into God's Righteousness, and filled it full, or fulfilled it with Love, and stilled the Anger.

250. For Christ should change the Scorer in Ismael, (which was manifested in God's Righteousness) with his Love Tincture of his Blood, so that it is able in Christ to come again to the Filiation, from which the Righteousness had thrust him out, viz. out from Abraham's Goods, viz. from the Inheritance of Nature, of the formed and outspoken or expressed Word of God.

Of Jacob and Esau.

251. THE Figure of Jacob and Esau is now the Resemblance or Representation, showing how Christ would be thrust out from the Kingdom of Nature by its generated, innate, false, evil Will.

252. For when he had taken upon him, and had assumed our Sins in the Adamical Nature; understand, the Fountain or Source, out of which Sin flows, viz. the divided Forms or Qualities of Life in the human Nature; yet then for all that, he
said; *My Kingdom is not of this World*, viz. in the divided four Elements, but in the Temperature.

253. But as Christ had taken upon him and assumed the Humanity in the divided Properties, therefore the Righteousness of the *outward Ordinance* or Course, would not so much as endure him in itself; for he was sprung and sprouted from another Righteousness, *viz.* from a heavenly, and come into our poor Humanity in this World's Property to help or save us.

254. Therefore he says, *The Son of Man has not whereon to lay his Head*; and yet he says also, *All Power both in Heaven and in Earth was given him of his Father*.

255. Where he means the inward Ground of all Things or Substances, *viz.* the Eternity, which lies hidden in this World, and is *manifested* in Christ.

256. That same Manifestation or Revelation was *not* at home in this World, and possessed nothing of this World for its own Property.

257. This Image, Type, or Figure, showing how Christ should be extruded and *driven* away out from this World, was *Jacob*, whom his Brother *Esau*, *viz.* the Kingdom of the outward Nature's Righteousness, would always kill; so that *Jacob* must flee before *Esau*, as did Christ also before the Pharisaical Righteousness in the Kingdom of Nature, till *Jacob* with his Present came from *Laban*, and went to *Esau*, and rendered himself up to him, for him to slay him, or let him live.

258. But *Jacob* was not yet the very Person which the Righteousness of Nature in God's predestinate Purpose should take hold of and slay; but *Christ* was he [that very person].

259. Thus we here see at once the Figure of Christ and of *Adam*.

260. *And when Jacob went to Esau, and, sent a Present before to meet him, then was Esau's Anger dissipated, dispelled, or dissolved, and turned into great Mercy and Compassion, so that he fell about Jacob's Neck and wept, and did noting to him*, but
received him in Love; and this is a Figure of Christ in our Humanity.

261. In our Humanity lay the Father's Anger, viz. the angry Esau, awakened, stirred up, and enraged in the Righteousness in the Anger; as Esau was against Jacob.

262. But Christ sent the Present of his Grace, viz. the Love in his Blood of the heavenly World's Substance, to meet the Father's Anger in our Nature, in God's Righteousness, viz. in the first Adamical Birth of Nature.

263. And when it saw and felt this in itself, then was God's Anger in his Righteousness of Nature turned into great Compassion.

264. Whereby his Anger lost all its Right and Interest, and was dissipated or dissolved, and broken to Pieces; whence the Sun lost its shining Light in God's Righteousness; and the Earth in this Concussion and Dissolution or Dissipation, trembled, the Rocks cleft in sunder, and the Dead, whom God's Righteousness had swallowed up into Death, arose, in this Compassion.

265. For Esau was to do this concerning the Righteousness of the First Birth, which he had sold to Jacob, and yet knew not how God had so brought it about, as to pourtray the Figure of Adam and Christ thus.

266. And therefore he was Jacob's Enemy, because Jacob had the Blessing of Abraham.

267. For the Righteousness of the own self Nature's Will would have it in Esau, in Adam's corrupt or perished Nature.

268. But the Nature of own Self-will had lost the Inheritance of God; which the second new Adam in Christ brought again into Nature.

269. Therefore now the first Right, viz. the first natural Life must die, and become living again in Christ.

270. Neither could Esau in his Hunter inherit God's Kingdom in the Righteousness, and he was thrust out or rejected even in his
Mother's Womb, when the Children had done neither Evil nor Good; that God's Righteousness in his predestinate Purpose of the creating of the Creature might be fully satisfied or performed.

271. But in Christ he received it again, according to the inward Ground of the right Adamic Man; not according to the Right of his natural Life, wherein he was called Esau.

272. For the E is the inward Ground, wherein the Paradisical Present or Free-Gift lay.

273. But the SAU or SAW [German for: Sow or Swine] was the rejected cast-away Beast of the Kingdom of the own Self-Will, as to the Earthliness; concerning which the Scripture says, Esau have I hated when he yet lay in his Mother's Body or Womb, that the Election of God might stand; that Esau in his false, own self Nature-Life, should not be the Child of God, but Christ in the right Adamic Nature in Esau.

274. The Adamic Nature in SAU, should lose its Right wholly, according to its Will and Life.

275. But the Substance or Essence of the Adamic Nature, which was the formed, outspoken, or expressed Word of God, should continue in Christ, and be appeased with the Present or Gift of Christ in the Anger.

276. The Image or Figure of which was, Jacob sending the Present to meet Esau, and calling him his Lord; then was the Anger in Esau, in regard of Nature's Right, appeased, and began to be turned in itself into the greatest Compassion, and fell about Jacob's Neck and kissed him, and gave up his Will in the first Birth into Jacob.

277. For Christ must wholly give himself up into Death, and must yield up the human Nature's Right to his Father, viz. to the Righteousness; and then Esau died, or departed away.

278. Therefore God awakened the first Adam, viz. the right Man, which was created, in the predestinate Purpose of God; and
raised him up in the Grace of Love, which had fulfilled and satisfied the Righteousness before God.

279. And then it was no more Esau, but a Member of Christ.

280. But that the Scripture goes on thus severely upon Predestination; it is very right: For Esau is the Image or Figure of God's Anger, which existed in Adam, which is condemned or damned, that the Righteousness of God might be satisfied or executed, and that the Riches of his Grace in Jacob, viz. in Christ, might be manifested in God's Righteousness.

281. For the Life in Nature's Will, which is called Esau, was Adam's new Life, according to the awakened Property of the dark World; as it was also with Cain and Ismael, that the Righteousness of God had laid hold on in the Anger, and manifested itself therein, and that was damned.

282. But not that the soulish Ground, viz. the whole Center of Nature, viz. the formed Word as to the Soul, was therefore thrust out or rejected from God: No! No!

283. They [Ismeal and Esau] were sprung from the Children of the Saints, not from the SAU [Swine], as is now in many, whose inward Ground is full of the Devil;

284. The gracious Present of the incorporated Voice lay in the inward Ground, but not in the Ens of Life; as in Jacob, Isaac, and Abel.

285. Which Ens was Christ; which would inspeak or inspire itself, with its Voice in this inspoken Word into the inward Ground of the poor Soul, which lay captive in the Anger of God.

286. As it is written, I am come to seek and to save that which is lost, viz. Esau, Ismael, and such like, which were laid hold on in God's Hatred, and lost.

287. Therefore now said Christ, he was come to seek the poor Sinner that was lost, and not the righteous, for Jacob, Isaac, and Abel were the righteous; for Grace had manifested itself in them, and killed the own Will of Sin in the Life, and given itself into the true first possessed Life's Ground, for a new Life.
288. And so now in *that* new Life they were righteous, and had Peace with God's Righteousness, understand as to the *Soul*; but as to the outward Life they were still under the Curse, and *therefore* the outward Body must die.

289. For they themselves were *not* by Nature righteous, but Grace made them righteous, which Grace in them gave itself up into an *Ens* of Life, wherein the Soul's, Life burned; which new Divine *Fire* changed the Hatred of God's Anger into Love, wherein they were righteous.

*Question.*

290. Thou wilt say, *Why not so* also in *Cain, Ismael, and Esau*?

*Answer.*

291. No: *The predestinate Purpose of God must stand*, viz. In the Ordinance or Course of his outspoken or expressed Word; he turns *not* that back again.

292. His Anger must *not* be killed or broken; for the Anger is a Cause that the Grace is manifested; moreover, it is the *Cause* that Grace is turned into a Kingdom of Joy; also it is the Cause that Grace becomes a *fiery Love*.

293. But Christ is that *other* or second predestinate Purpose, which he manifests in *Abel, Isaac, and Jacob*, and represents the *Figure* of what should come to pass.

294. For Christ should be manifested in the Righteousness of God's Anger, that it might be *known* what Grace was.

295. *Adam* stood in God's Grace and in his Anger in the Temperature, and neither of them is manifested in his Life; for they stood in *equal* or like Weight.

296. Now if Grace be to be manifested, then must the Anger be *already* manifested, that Grace might be caused to move itself in the Anger; and to give up itself into the Anger, and overthrow it.

297. Which giving in and overthrowing is the Cause of the *Divine* Kingdom of Joy, and or the fiery Love in the Life of
Man, out of which God's Mercy, Pity, and Compassion, also Faith, Love, and Hope, viz. the Trust in God, has taken its Original in Man; which in the Temperature could not be.

298. For a Thing, that stands in equal Balance or like Weight, has no moving or desiring to any Thing; it is one, and is of itself.

299. But when it goes forth from the Temperature, then it is plural, also corruptible, and loses the Selfhood; and this has need of Help, viz. of Grace and Compassion.

300. But if it be not presently done, so that it is helped or saved, then it enters notwithstanding into Hope.

301. And then if Hope be told, that Help or Salvation shall be performed towards it, then it enters into Faith or believing, and Faith causes the Desire in the Hope; and the Desire takes those Tidings into itself, and compacts the same in itself, so that it becomes substantial, and in this Substance now is the Grace and Mercy or Compassion.

302. For that Substance is received in the Tidings or Annunciation, and contracted or framed into a Substance, which Substance must give up itself into the first Right, which has made the Thing in the Grace itself.

303. And if that be once done, then the first making finds a new Life in itself, that is existed out of the Hope, and out of the Faith, and out of the Desire, with the Compaction in itself, and finds that it is more spiritual than the first out of which the Thing is existed; therefore it cannot withstand or make Resistance, but must suffer the Spiritual Life to dwell in itself.

304. And here arises the Restoration of the first Substance which has corrupted or destroyed itself, so that the last Body is better than the first.

305. For that is wholly spiritual, generated out of Faith, Hope, and Love, which the first Fire kindles with its Desire, whence the fiery Love exists.

306. But understand us aright thus: Adam was the whole entire
[universal] Image of God in Love and Anger; yet he stood in the *Equality* of the Properties, and neither of them was manifest before another.

307. But when he introduced himself into Lust, through the Treachery and Deceit of the Devil, then that Image *perished*, and the Properties departed from the Temperature.

308. Now he stood in need of Help; therefore God spake or inspired the Word into him, which received the hungry Desire after Help, and compacted that, and put its Desire thereinto, as into a Hope, that it should be *remedied*.

309. And the Desire compacted the Hope into an *Ens* of a Substance.

310. And now the inspoken or inspired Word was substantial, and is called Faith or believing, *viz.* a *receiving*, which [Substance] the Science or Root of the Eternal Will, received into itself, and gave itself thereinto.

311. For this Substance was more noble than the *first*, out of the predestinate Purpose of the spoken Word.

312. Whereupon the fiery Love went forth out of the Fire of the Anger, *into* the predestinate Purpose of the Eternal Nature; for this *Ens* of Faith was incorruptible, and stood inviolably in the Anger-Fire.

313. And in this receiving in, by the Anger-Fire, the Fire of the fierce Wrath is changed into the *joyful* Kingdom of Love.

314. And this is the fundamental Ground of Christ, from the inspoken or inspired Word, which divided itself in *Adam*, into a Form, *Figure*, or Representation of its own, in the *Ens* of Nature, out of which came *Abel*, and out of the corrupted or broken Form, Figure, or Representation, came *Cain*.

315. But *Abel* also had *Cain's* Nature in the Ens of Faith, wherein the Soul stood, but the corrupt broken Will was changed into an *entire* total Will; for the breaking rests in the Ens of Faith, and that was the Figure of Christ.
316. But it was told to Adam's Soul, understand the broken, fragile, corrupt Nature of the Soul's and Body's Property, that the Seed of the Woman should crush or tread upon the Head of the introduced Serpent's Property, and help or save Adam.

317. Therefore must that Treader upon the Serpent be another Person than Adam, in whom God was manifest, who could do it, who should awaken in Adam the inspoken Word; that is, who also had the Might and Power of the inspeaking or inspiring.

318. For although in Adam the inspeaking was living and manifest, yet it was to be done for his Children, whose inspoken Ground was covered with Sin, and not yet separated, as with Cain and Abel.

319. And also therefore that the human Ens in Sinners (viz. those whom God's Righteousness in the Anger had laid hold on) should have a Voice of Grace, which should inspeak or inspire in them, and awaken the inward first inspoken Ground of the Word's Divine Power.

320. For God, JEHOVAH, spake the Name JESUS, in Adam after the Fall, into a working Life; that is, he manifested it in the heavenly Ens, which was vanished.

321. That same Name JESUS was a Life in the Soul, when God inspake it into the Soul; through which inspeaking a Divine Desire was again awakened out of that dying in Adam's Soul.

322. Which Life received the awakened Desire of the Soul into itself; and that same awakened Desire was the Beginning of the Faith.

323. Which separated itself from the Property of the false or wicked Desire, into an Image, Idea, or Resemblance, viz. into an Ens; out of which came Abel.

324. And out of the own-self of the Adamical Soul, according to the earthly Lust, came Cain.

325. But there lay yet in the own-self of the Soul, in the Cainical
Ens also, the Sound of the Word which God inspake.

326. But this Ens was not capable to receive the Divine Life in the Inspeaking of the Word; for the awakened Wrath of God in his predestinate Purpose of the outspeaking or expressing to Nature, in the Separability or Distinction, was manifested therein.

327. Whereupon here that soulish Ens needed another and further inspeaking into the outspoken Word, that it might also become living in the Soul's Ens.

328. Now this could not be done, unless it came out of a divine Sound or Inspeaking: 1. Wherein the Speaking should equally proceed alike out of the Divine Life, and also oat of the Ground of the Soul's Life: 2. Wherein there was a Divine, holy Soul, which should inspeak itself into the perished or lost Soul that is blind as to God, in the soulish and divine Power; that the soulish may enter into that which is soulish, and the Divine into that which is Divine, and awaken themselves one in the other.

329. For God must needs do this therefore, because he would not leave and forsake the poor perished, lost, right Adamical Soul; but put the same there into Cain's Image, Figure, or Resemblance.

330. And put against it the Name JJESUS in the second Line; wherein also the soulish Ground was, that the Name JESUS, with the new Life of the soulish Ground, should inspeak itself in Cain's Soul.

331. And this Image, Idea, or figure, was Abel, out of which Line, Christ; according to our Humanity, came; and he came to call to Repentance the poor Sinner captivated in the Hatred of God.

332. Who had a human Soul new born in God, and could inspeak into the Soul, and also into the inspoken Word of God performed in Paradise, and awaken the Soul in a new Divine Hunger in itself; so that the Soul received the inspoken, original, innate, inherited Word into itself, whence also a new Life existed in it.,
333. Therefore understand us aright; we speak dear and precious Things, as we well know in the Grace of God.

334. The Image of Cain, Ismael, and Esau, and the like, are all unregenerated Men, they are the true perished, lost, corrupt Adam, after the Fall.

335. These God calls with his inspoken Word, which he has taught us in Christ, and which he yet at this Day inspeaks or inspires in the new born Children in these perished, lost, Adamical Children, and calls them therewith, saying, Come ye all to me; not only some, but, all.

336. And the Image, Figure, or Representation of Abel, Isaac and Jacob, are all Men who suffer themselves to be awakened by the inspeaking, in whom the Divine inspeaking takes hold; they obtain in the soul a new Life and Will, viz. a Divine Hunger.

337. Which Huner, the first paradisical incorporated Word in itself in the Name JESU, receives, compacts, and makes substantial, where then Christ is born in it, and then as to that new born Ground, it is no more in this World, but in Heaven.

338. For itself is the holy Heaven, viz. the true Temple of God, wherein God is Man and God, wherein the Word becomes Flesh, understand, heavenly spiritual Flesh, which holy Soul's Fire eats of Christ's Flesh, and has its Life from it.

339. Thus we set before you the understanding about Esau; where the Scripture says, He has hated Esau and loved Jacob, ere the Children had done either Evil or Good, that the predestinate Purpose of God might stand.

340. Esau was Adam's perished corrupted Image, and Jacob was the Image of Christ; which here in the Figure intimates how the Hatred in the predestinate Purpose of the outspoken Word was manifested in Adam, wherein he lay in Death and the Anger of God, and was a meer Hatred of God; for the holy Life was dead.

341. The Image of this was Esau: He was in God's Hatred conceived in the Mother's Body, or Womb; for the Image of Christ had separated itself from him in Jacob.
342. And that Image stood now with a holy Soul presented opposite to Esau, and should inspeak or inspire into Esau, and move the poor sick captive Soul with his indwelling Divine Sound; that the perished corrupt Adamical Soul might be awakened in the inspeaking or inspiring of the Name JESU.

343. But the inspeaking should not pass over, but give itself into God's Righteousness into Hatred and Anger.

344. As Christ must give himself into God's Hatred into Righteousness, and awaken the Pity and Compassion, with his Love in the Name JESU, and change the Anger-Fire with his giving up into it, into a Love-Fire, viz. into the great Yearning, Pity, and Compassion of the dear Filiation.

345. As Jacob changed his Brother Esau's Anger into great Compassion, when he sent his Present before him, and caused it to be said unto him, that he gave up himself to him into his Grace, viz. into his righteous Anger, in that he had taken away the Right of the first Birth from him.

346. And that he might obtain Grace with him by this Present, he would give up himself with all that he had, to be Esau's own; which was fulfilled in Christ, who had taken our Soul into himself.

347. But he has taken the holy Jewel of God which lay hid in Adam, together also out of Adam into himself; therefore the Hatred of God was arisen because of the first Birth, viz. because of the Righteousness of God.

348. For that Jewel belonged to the first Adamical Image of God's Similitude, and that God took out of Adam by Abel in a new Figure or Resemblance.

349. And here was now the Hatred in the Image, because of God's Righteousness about the Jewel, wherefore Esau was angry with his Brother Jacob in Christ's Image.

350. And therefore must Jacob give in himself, together with the
Jewel, and all that he had, to Esau.

351. So also must Christ wholly give up himself, together with that same Jewel of the Name JESU, into the Righteousness of the predestinate Purpose of God, and give up the Jewel into the Hatred of the predestinate Purpose of God again.

Question.
352. Thou wilt say, Why does God go such a Course, Way, or Process? Might not God leave Adam the Jewel, who had it in the Right of Nature, viz. of the First born, in the Word of the predestinate Purpose of God in the Divine Image or Representation?

Answer.
353. No.

Question.
354. Wherefore?

Answer.
355. Because then the Jewel in the highest Love of God in Man, viz. in the Image of God, had remained hidden.

356. Therefore the same must be manifested in such a Course, Way, or Process in the Regeneration.
   I. That the Love and Grace of God might be known and manifested or revealed in Man.
   II. That Man might have Cause to love God, and to exalt his Praise in the Grace.

357. Which Exaltation is a meer, pure, divine forming and begetting in the Wisdom of God, where the Word of God is also thereby born in Man, and that Man also generates God, so that he is a substantial God, viz. a Harmony of the Divine Kingdom of Joy.

358. For when Christ gave up the Jewel of God's Righteousness into the Hatred, then the Anger turned itself into a highly triumphing Kingdom of Joy, and the Praise of God was manifested.

359. Which in Adam might not be, when he stood in the
Temperature: For the Wrath now rejoices that it is turned from the Enmity into a Fire Love.

360. And this is now the Resurrection of Christ and of his Children, whom he thus turns into a Love-Fire through its Process, so that when the Soul suffers itself to be drawn when Christ calls it within it, then it must give itself up into him.

361. And then Christ in the Anger-Fire rises up, and changes the same into the Divine Kingdom of Joy in the Praise of God.

362. Therefore understand I pray, dear Brother, how God has hated Esau: Altho' indeed it is not God but God's predestinate Purpose, viz. the Righteousness in the separable Science or Root, that hated this Image, because it was not the first right Image which was created in Righteousness; for the Jewel, viz. the Ens of Divine Love, was extinguished or lost therein, and Jacob had that.

363. Therefore now the predestinate Purpose of God hated this Image of Esau, because it was not the first Image in the Love, but in the Anger: Esau himself was the Image of the Hatred.

364. For it is not God that can hate it, but the predestinate Purpose, viz. the fiery Nature in the Separation or Distinction of his speaking, where the Fire kindles and compresses itself into a Principle to the Manifestation of God, wherein the creaturely Life stands.

365. Therefore understand, that the creaturely Life, without the Manifestation of Light, is a meer Fire, Hatred, Anger, and Envy.

366. Such was Adam after the Fall without the gracious reinspeaking; as also Cain, Ismael, Esau, and all Men, without the Grace-Ens of Love, out of which the Light springs.

Question.
But now the Question is: Whether God's Righteousness in the predestinate Purpose has hated Esau to Eternal Perdition?

Answer.
368. Indeed, in own Self-Power and Ability it could not be
otherwise any more.

369. Further it may be asked: Was it the meer, true, pure Will of God, that Esau, Cain, and many thousands, should perish eternally?

Answer.
370. No: Christ was God's predestinate Purpose so far as God is called God.

371. In Christ God wills that all Men should be helped or saved; but his Anger wills to devour all, in those in whom it is manifested.

372. But the Scripture says, God has sent his Son into the World, that is, into the Humanity; not that he should judge, harden, and destroy it; but that he should save it.

Objection.
373. Thou wilt say, Yes; whom he will [he saves]

Answer.
374. Indeed he calls all to him; they should all come.

Question.
375. Wherefore come they not all? Thou sayest, he draws them not to himself in them.

Answer.
376. That is not true: He draws them all: He teaches all within them: For they know what is right in the Light of Nature, wherein he meets the Wicked in their Understandings, and shows them what is right; which they themselves also acknowledge and teach, but do it not.

Question.
377. But why is that?

Answer.
378. Christ says, Father, I will that those whom thou hast given me, be where I am:
Also, None comes unto me unless my father draws him to me.
Question.
179. How comes it that he draws not all?

Answer.
380. There lies the Ground: Dear defiled Piece of Wood smell in thy Bosom.

Question.
381. What dost thou smell there?

Answer.
382. If thou art laid hold on but in the predestinate Purpose of the fierce Wrath in its Constellation, as Esau, Ismael, and the like, there is Remedy enough.

383. But, if thou art a Thistle, out of the innate, inherited, active Sins, wherein the predestinate Purpose of God in the Anger has imaged, figured, or formed itself into a Figure or Representation of the Life; of which God said in the predestinate Purpose of his Righteousness, He would visit, or punish the Sins of the Parents upon the Children into the third or fourth Generation; then it is dangerous.

384. For this living predestinate Purpose in the Anger of God has clearly already a Figure or Representation in the Science of the speaking Word; and is of new severed and divided from the incorporated Ground of Grace.

385. Not of God's predestinate Purpose, but by the Source or Fountain of Sin, which Fountain has wholly united itself with the Anger in the predestinated Purpose, and introduced it into a Life of Darkness.

386. And there the incorporated Grace lies afar off, and there Christ is dead and rests in the Grave, and before he rises, this evil Spirit must be gone into the Abyss.

387. The predestinate Purpose of God now holds these back, and gives them not to the Grace of Christ, for they are Thistle-Children; their Will is a living Devil in the Form or Likeness of an Angel among other Men.

388. The predestinate Purpose of God knows every Ens, while it
is yet a Seed in the Man and the Woman; and knows to what this Sprig of Wood, when it will come to be a Tree, is profitable.

389. And the Thistle comes not only from the Mother's Body or Womb, out of the first Ground; but also through the outward Influence, Accidents, and Occasions of Time, wherewith the most perish: Christ calls all these.

390. Many of them have also still a little Spark of the Divine Drawing in them; which gives them to the predestinate Purpose of Christ, viz. his Voice, so that sometimes they hear Christ teaching in them; and these are invited and called to aloud.

391. But the outward Influences, Accidents, and Occasions destroy that again, and crucify Christ's Voice and inward Calling, before he is incarnate, become Man, or born in them, and introduce the Serpent's Ens in Christ's Stead.

392. And then when it comes to the Election or Predestination in the Time of Harvest, when Men thresh out, fan, and cast the Corn; then these are but the Chaff of the Corn, and have not the Divine Weight and Firmness in them.

393. And then they remain behind in the Center of the Darkness in God's Righteousness in the Anger; and then it is rightly said, Few are chosen out of them.

394. For the Father of the House chooses for himself only the good Fruit for his Food, the other he gives to the Beasts: So also here; Whatsoever has not grown up in the Divine Ens, and is not born of God, that cannot see God.

Question.
395. And now thou wilt say, Is then Esau in the End gone out from the Hatred of God, and new born, and become saved or blessed?

Answer.
396. We must not judge of that; for God says, Vengeance is mine, and I will repay it in my Righteousness.

397. We say with good Ground, that Esau was born in Adam's Sin, viz. a true Image of Adam after the Fall, and according to
the predestinate Purpose of God's Anger laid hold on in the Mother's Womb or Body, as all poor Sinners are.

398. And Jacob in the Image of Christ in the new born Love, as a Type or Prefiguration of Christ.

399. Which Christ came to call poor Sinners, and to save them, so far as the Righteousness in the Anger suffers them to follow him, in regard of the native inherited Abominations or Wickedness impressed or rooted in the Eternal Science, as also of the actual Wickedness or Abominations which are the with-holders.

400. But Esau, being proceeded from and born of holy Parents, was presented standing there only in the Separation as an Image of the perished corrupt Nature.

401. And that God also has separated the Image of Christ out of the same Seed of his Parents, viz. his Brother Jacob, and set him as presented before him.

402. Which Jacob also, at last brought him through his Present and Humility into the greatest Compassion; which signifies the Present or Free Gift of Christ in Esau, which would thus convert him, and draw him out from the angry, captivating, predestinate Purpose of the Righteousness of God, so that he should he sorry for his evil Will, and so should bewail it and repent it.

403. As he did when he embraced Jacob, and wept on his Neck, and let fall his murtherous Spirit towards Jacob; therefore we must not condemn him.

404. We condemn him only according to the Scripture, which condemns him in Adam's Wickedness, when he was yet not new born.

405. In which laying hold God's Righteousness is satisfied; but Grace is manifested in Repentance.

406. We know not but that God converted him; which the Figure of Jacob's coming from Laban to him well signifies.

407. For in Adam he was dead, but in Christ he might be living:
For the Gates of Grace stood as well open for him as for his Parents, which, were even in the Line of Christ.

408. Yet that they had also Adam's Poison and Death in the Flesh, and the Source or Fountain of Sin from Adam; that shows itself in Esau, Ismael, and Cain.

409. But we must not here believe Reason, who says, God has hardened Esau, and ordained him to Eternal Damnation.

410. It cannot be shown in the Holy Scripture that God has hardened him, or that it is the Divine Will; but the predestinate Purpose in God's Righteousness has done it.

411. Not through an outward entering in and taking hold by a Divine Will, but from the perished or corrupt Nature out of Adam's Property or Quality in Esau's own Substance itself; and not a strange Accident or Influence entering into him, as Reason judges.

412. Which knows nothing of God, what he is; and always represents Man to be far off from God, whereas God is manifested or revealed in all Men; in every Man according to the Property of his Life.

413. This Ground we have thus largely explained for the Reader, that he may understand our Sense in the following short Conclusions.
The Tenth Chapter.

A brief Collection and Examination of Objections from Scripture; which Objections hold Reason captive; How they are to be understood.

1. IN the Epistle to the Romans, the ninth and eleventh Chapters, Reason goes astray; and they are a Stone of stumbling, and a Rock of Offence to the Wicked, but to the Holy they are a Light of Life.

Objection I. Rom. ix. 6, 7, 8, 9.

2. For it is there mentioned: They are not all Israelites that are of Israel: Also, All that are of the Seed of Abraham are not therefore the Children of Abraham; but in Isaac they shall be called thy Seed.

3. For they are not Children, who are Children according to the Flesh, but the Children of the Promise are accounted the Seed: For this is the Word of Promise, where he saith, About this time will I come, and Sarah shall have a Son.

Answer.

4. Reason understands as if the Promise began in this Seed of Abraham: But we see that the Promise began in Paradise; and herewith Abraham was formed into a Figure or Representation of the Kingdom of Nature in Ismael, and of the Kingdom of Grace in Isaac, viz. into an Image of that which was to come; as it was also in Cain and Abel.

5. The Kingdom of Nature was in Man in the original predestinate Purpose to the human Image, comprised in the Anger; and that can no more generate God's Children and the right Seed of God, but Children of Wrath, and of the corrupt Flesh.

6. Therefore St. Paul says, that all the Children and Seed of God were not from Abraham, but those that were new born of the Promise, viz. out of the incorporated Word in Paradise; which God renewed with Abraham, when he would represent and
produce his Image out of the Promise.

7. For every Man who shall be saved, in him must the Word of Promise from Grace be an Ens and Substance, which is not done to all in the Mother's Body or Womb, like Isaac, but in Repentance and Conversion.

8. As God says in Isaiah, *If your Sins were as red as Blood, if you turn and convert, they shall be as Wool, white as Snow*; and this is done when the Kingdom of Grace is manifested in the Kingdom of Nature.

9. Here it is rightly said, as it was said to Abraham; this is the Covenant, about this Time I will come, and then Sarah shall have a Son.

10. That is, when the poor Sinner repents, then comes God in Christ's Spirit, and generates a new Son out of Christ's Flesh and Blood in him; that is, the Soul lays hold on Christ in itself, in Faith and Hope, and imprints or compacts the Hope into an Ens, wherein lies the living promised Word within.

11. And then the Conception of the new Humanity proceeds forth out of Christ; and that is then the right Seed of Faith, out of which God's Children are generated or born, as the Dew of the Morning redness.

12. And then the old Adam does but hang to them, as with Abraham, Isaac, and Jacob, who, as to the outward Man, were also mortal and sinful; but the Temple of God, the inward Man in them, was holy: So also in us.

*Objections further in the Text*, Rom. ix. 10, 11, 12, 13.

13. *And not only thus: But when Rebecca also conceived from one, even our Father Isaac: Ere the Children were born, and had done neither Good nor Evil, that the Purpose of God according to Election might stand: It was said to her, not of Merit of the Work, but of the Grace of him that calleth, thus: The Greater shall serve the Less.*

14. *As it is written; Jacob have I loved, but Esau have I hated.*
Answer.
15. Now here Reason lies blind, and it is as is declared before at large; for this was the predestinate Purpose of God, which he bestowed on Adam after the Fall.

16. The first predestinate Purpose is the natural first Adam; which was the Greater or Elder, and the first Image of God, in the predestinate Purpose of the Divine Science or Root, out of the speaking Word of the Separability or Distinction of Powers.

17. But the Grace was not manifested in him, much less the great Love and Humility in JESU.

18. And therefore God came with the second predestinate Purpose which lay hid in the Grace, and gave it into the first Image, and manifested the Grace through the first Image, and killed the first Life in the Grace; and lifted up the Life of Grace in the first predestinate Purpose, above the predestinate Purpose of the greater or elder Image, viz. of the first natural Image.

19. Therefore the Text in Moses says to Rebecca, the Greater shall serve the Less, that the predestinate Purpose in the Manifestation of Grace may stand.

20. For Esau, in the greater first Image of Adam, have I hated; when he would be his own Lord, and live in Evil and Good, and not know, acknowledge, or regard Grace.

21. But Jacob, in my right Divine predestinate Purpose, which I have generated out of my Divine Will of Grace from Eternity; him have I loved, and set him to be Lord over Nature.

22. Therefore Christ said, All Power was given him. For he was the Less or Younger, viz. out of God's Humility and Love, which God set above the Kingdom of his Anger, that the Lesser, viz. in God's Grace, might serve and manifest God.

23. And therefore outwardly the Inheritance was with-held or withdrawn from Ismael; to signify that God had given the Inheritance to the Man who was born of Grace.

24. Concerning the Hatred, Reason errs, and understands not
the Ground; as is above mentioned.

*Objections further in the Text*, Rom. ix. 14, 15, 16, 17, 18.

25. *What shall we then say? Is God unrighteous?*

26. *That be far from us; for he saith to Moses, I am gracious to whom I am gracious and to whom I am compassionate, I am compassionate.*

27. *Now therefore it lieth not in any Man's willing or running, but in God's Mercy and Compassion: For the Scripture saith to Pharaoh, even therefore have stirred thee up that I might show my Might; that my Name might be made known in all Nations.*

28. *Therefore now he has Compassion on whom he will, and hardeneth whom he will.*

*Answer.*

29. Here Reason, without the Divine Light, lies quite dead; as it is written, *The natural Man receiveth or conceiveth nothing of the Mysteries of God, they are Folly to him.*

30. Here St. Paul justifies God, and says, that God judges aright, in that he compassionates whom he will, and it is even the fundamental Ground.

31. For he will have none in his Mercy or Compassion, but only those who are born of his predestinate Purpose of Grace out of Christ; these poor captive Souls he compassionates.

32. That is, when the Soul *lays hold* on the Word of Promise, and receives it as *Abraham* did; then is that receiving of the new *Ens* of Grace accounted for Righteousness, as it was to *Abraham*; according as it is written: *Abraham believed God, and it was accounted to him for Righteousness.*

33. For *believing* is called receiving, taking in, or impressing, *viz.* taking hold of the Word of Promise in itself, so that it becomes substantial; and *then*, the Mercy and Compassion arises in it.

34. For the Less or Younger, which in the Beginning is but a
Word of Power, which becomes so very great, that it overcomes the greatest, viz. the fiery Soul of the Eternal Nature in God's first Eternal predestinate Purpose.

35. But that it is written, he has Mercy or Compassion on whom he will, and hardens whom he will; a Man is to understand in two predestinate Purposes.

36. That is, in Christ is the Divine predestinate Purpose, wherein he has Mercy; for Christ is his Will to Mercy and Compassion; there is no other Will in God to Mercy or Compassion, but that one only Will which he has manifested in Christ.

37. For the first Divine Will in Adam's first Image, when he was in Innocency, is faded or extinguished in Man, as the Light of a Candle goes out, that same Well-willing is lost; not in God, but in Man.

38. And out of that Well-willing, which Willing is the Name JEHOVAH, has the Willing of Love and Grace opened itself in the Name JESU in Adam after the Fall, through the inspeaking of the Treader upon the Serpent.

39. For by this new Well-willing in the Name JESU, God gave the Well-willing in Man to his Son JESU; as Christ says, Father, that is, thou great God, or JEHOVAH in the Fire and Light, the Men are thine; and thou hast given them me, and I give them Eternal Life.

40. The other, or second Willing, is the predestinate Purpose of the first Ground of God JEHOVAH; when the Light Part in Adam faded or disappeared, and then was the fiery Property or Quality, viz. the angry God manifested in this Willing; the same will now, according to his Property, consume all Things, and set it in the Darkness.

41. Therefore here now the Spirit of Moses speaks of the Will of God in Love and Anger, from both the predestinate Purposes, viz. 1. out of the first Righteousness, wherein God created Adam.

42. And then 2. out of the predestinate Purpose of Christ from the Grace, viz. whom I have Mercy and Compassion on in the Love, whom I apprehend and feet therein; those I have Mercy
43. And those whom I find in my Anger defiled with the Sin unto Death, and in the sinful Fountain of a wicked or evil Life of a Thistle, viz. of a Devil's Will, those I harden in my predestinate Purpose of Zeal or Jealousy: God knows well to what every one serves.

44. Therefore Men should not here suppose, that in God's predestinate Purpose, so far as he is called God, any Will to hardening enters into Man from without, externally; but in Man's own fundamental Ground. In the predestinate Purpose of God's Righteousness is the Fountain and Original to the hardening.

45. For it is the Will of Anger, wherein he hardens whom he will; for the whole Creature of Man, in God's Anger is that Will to the hardening; for it wills only the Vanity, and that hardens it also.

46. Therefore now it lies not in the willing, that the Wicked wills to be saved or happy, also not in the Work of his Hands, but in God's Mercy and Compassion; that he converts, and with the false or wicked Will becomes as a Child, and becomes new born from the Mercy and Compassion of Grace.

47. For if it lay in the willing of Nature's own self, then could the Adamical lost corrupt Nature come to the Filiation.

48. But no: It must die from Self-Will, and be born out of the Will of Grace, but the Grace of Christ be manifested in God's willing; wherein alone is the Mercy, Compassion, and Well-willing.

49. This is meant, whom he wills in Love and Anger: The Wicked he wills in the Anger, and the Holy in the Grace; every one from and in its own fundamental Ground.

50. Understand it right: To Pharaoh it was said, I have therefore hardened thee and stirred thee up, that I might make my Name known in all Nations.

51. Pharaoh was not generated or born out of Grace, viz. out of the Grace-willing, but out of the Anger-willing.
52. And when God would make his Name known, that he is Lord, and how his Grace rules over the Anger, then he stirred up the Anger in the hardened Pharaoh; and took hold on him in the predestinate Purpose of his Anger in him, and held him, that he might not see the Works of God, for he was blind as to God, till God let him see the Form, Manner, or Way of his Wrath in Turba magna, in the great Turba.

53. But that at this Time the Wickedness of the Egyptians was full for their Punishment, the Scripture intimates, where it says, that the israelites must serve the Egyptians four hundred Years, and then God would judge that People; for their wicked Doings, to their hardening, was not yet full.

54. But with Pharaoh they were full, and the hardening in them at hand; therefore then, the predestinate Purpose of God in the Anger used him for an Instrument.

55. For the Egyptians had stirred up the Plagues, therefore they must also serve to the glorious Manifestation of the Divine Grace upon God's Children; that so God might cause his Anger to be seen in the Wicked, and his Grace to be seen in his Children; for the Time of Pharaoh was a Time of a Limit, wherein all Things lie in Time, Measure, and Weight.

56. The external supposed predestinate Purpose from without, is in this one Text of St. Paul strongly thrown to the Ground, wherein Reason supposes that God elects some special peculiar People of a distinct singular Name, as the Sects in their Strife rage in their Contention, and will in their Name be blessed, saved, and called Children, above other People.

*As where Paul says, Rom. ix. 24,25,26.*

57. Whom he has called, namely, us; not only of the Jews, but also of the Gentiles; and confirmeth it by the Prophet Hosea, thus.

58. I will call them my People which were not my People, and them my beloved which were not beloved; and it shall be in the
Place where it was said to them they are not my People, they shall be called the Children of the Living God.

Answer.

59. Here we strongly see the first calling in Paradise, through the inspoken Word of Grace, which presses from one upon all.

60. For the Gentiles were not of Abraham's Seed, with whom God made a Covenant; yet the Covenant of the inspeaking Word of Grace lay in them as a fundamental Ground.

61. Therefore St. Paul says, God has called and elected not only the Jews in their Covenant, but also the Gentiles, in the Covenant of Christ, and has called that People his beloved, which knew him not, and outwardly, in their Ignorance, were not his People.

62. But the predestinate Purpose of Grace, which in Paradise after the Fall had incorporated itself through the inspeaking Word, lay in them, as to which, God calls them his beloved.

63. Which incorporated Word he stirred up in them, through the Spirit of Christ, when that Voice of Grace had assumed a Soul. So that 1. their Soul, which lay shut up in Darkness, heard the incorporated Voice of Grace in the Voice of Christ, as through an awakening of a new inspeaking, and so the Love became kindled in the Soul.

64. And 2. That God sees not after the Manner of Man's Knowledge, and so elects to himself a People to Filiation, out of his predestinate Purpose, that know above all other People to speak of his Name: But 3. That God looks upon his predestinate Purpose raised up and established in Paradise, which predestinate Purpose, he had, from Eternity, in the faded, extinguished, disappeared Figure, Representation, or Idea of Man, viz. upon the first fundamental Ground of Man.

65. Wherein Man was seen or foreseen in the Name JESU, in the Divine Wisdom in a magical Impression, Idea, Form, or Representation.

66. Which Impression or Imaging also as to the inward Ground has been in the Gentiles or Heathen, as passing from one
Impression or Imaging upon all; excepting only the Children of the Anger or Perdition, wherein that Impression has imaged or represented itself in the Anger.

67. Which imprinting of the Anger does not pass upon whole Generations and People; but upon those who are apprehended in the predestinate Purpose of Anger in the inherited, innate, and actual Sins, and so are Thistle-Children.

68. As it was said to Elijah, when he told God, Israel is wholly departed from thee, and I am left alone remaining, and they seek and hunt after my Life: He was answered by God, saying, I have yet left remaining to me Seven Thousand, who have not bowed the Knee before Baal.

69. Such are those, who though outwardly they ran on with the Gentiles or Heathen, and dwelt among the wicked Jews, yet their Hearts were inclined to the true God, and were zealous in Blindness and Ignorance, as Saul, till the Grace in Saul awakened, that he became seeing.

70. For Saul supposed he did the true God Service therein, when he overthrew and suppressed those who would walk in the Law of God, in another Form or Appearance of Way which he knew nothing of.

71. He was zealous in the Law of God from the Ground of his Heart, to please God thereby.

72. He did not this out of the predestinate Purpose of God's Anger, so that it had apprehended him, and set him in the Life of Darkness; and that God looked upon him as quite and wholly hardened in Death, out of a special predestinate Purpose of a particular distinct Election or Predestination.

73. No: He was even one among the Seven Thousand, wherein lay the Covenant of Grace from the true Seed of Abraham, and the Promise in Paradise.

74. But the Way of that Grace was not yet manifested to him; he was zealous in the Law of Righteousness, and required that exactly which he himself could not do or perform.
75. But the hidden Grace in him could do it, which manifested itself in its Zeal, and used it for an Instrument to witness the Grace.

76. Therefore it is Blindness and Ignorance for one People to say, we have Christ's Doctrine; God causes Christ to be preached amongst us, and not among the other People; and therefore God has elected or chosen us out of his predestinate Purpose to be Children of his Grace.

77. And though indeed we are no whit better in Life than the other, yet he has elected us in his predestinate Purpose, and in Christ borne the Penalty or Punishment of our actual and original inherited innate Sins, so that we need only comfort ourselves therewith, and receive it as a Present and Free Gift of Grace.

78. For our Works avail not in the Presence of God, but the Election of his predestinate Purpose avails; whereby he justifies the Wicked in his predestinate Purpose; and whereby with the predestinate Purpose of his Will he pulls the Wicked out of Hell, and saves them.

79. Hearken, thou blind Babylon, covered under Christ's Purple Mantle, as a Whore under a Garland, who is full of the Lust of Whoredom, and yet calls herself a Virgin: What is the Election or Predestination and the Grace which thou comfortest thyself with, and coverest thyself over with that Mantle of Grace upon thy Whoredoms and Abominations of all Malice and Wickedness?

80. Where is it hinted in the Scripture, that a Whore comes to be a Virgin through the Order, Warrant, or Commission of a Lord or Prince, and his Free Gift or Bounty? What Emperor can make a defloured Woman a Virgin by his Favour and Good Will? Can that be?

81. Where is then the Virgin in the Heart and in Chastity?

82. God requires the Abyss of the Heart, and says, that not one Jot or Tittle of his Law of Righteousness shall pass away, till it be all fulfilled.
83. Wherewith wilt thou fulfil the Righteousness, if thou art without the Divine Substance in thee?

84. Thou wilt say, Christ has once fulfilled it for me, and satisfied the Law.

85. That is true, but what is that to thee, who art and walkest without Christ?

86. If thou art not in Christ in the actual operative Grace, then thou hast no Part in him; for he says, Whosoever is not with me, is against me; and whosoever gathereth not with me, scattereth.

87. No outwardly imputed Grace avails, but an innate filial Grace out of Christ's Flesh and Blood, that it is that draws the Merits of Christ to it.

88. It is not the Man that is born of Man and Woman from the perished corrupt Nature that attains the Grace of Filiation, so that he can comfort himself and say, Christ has done it, he now pronounces me free from Sin; I need only to believe that it is done.

89. No; the Devil knows it, and also the Damned, which comfort themselves with this imputed Grace; but what does it avail them, when they are damned for all that?

90. For Not all that say Lord, Lord, shall enter into the Kingdom of God, but they do the Will of my Father in Heaven, says Christ.

91. But what is that Will which they must do, that they may come to the Filiation?

92. Then says Christ, those that convert and become as Children, and are born of God out of Water and the Spirit; these are they.

93. For Christ is the Will of God; and they that will do the same must be born of Christ, out of his Flesh and Blood, out of the Word that became Man, that overthrew Death and Sin in the Humanity, and turned it into Love; and put on the Merit of Christ in the Soul, and according to the inward incorporated Ground become the Living Christ, as a true Branch on his Vine.
94. Not by comforting one's self from a strange assumed Appearance, or Show, but becoming essentially, subsisting, substantial Children of Christ; in whom the inspoken Covenant of Grace is fulfilled with Substance, in whom the Soul eateth and liveth of Christ's Flesh and Blood, and that not outwardly, but in itself.

95. In whom Christ continually says to the fiery Soul in God's Righteousness, Take my Flesh and drink my Blood, so thou shalt remain, in me, and I in thee.

96. The fiery Science or Root of the Soul, according to the inward eternal Ground of the true Righteousness of God in his predestinate Purpose to the Creature of the Soul, must introduce itself into Christ's Flesh and Blood in Substance.

97. And not through a strange Show or Appearance, but through that which God, manifested in Adam after the Fall, and in Christ fulfilled with the Humanity; wherein God became Man, and Man became God.

98. So also now in his Members, which spring and sprout out of the same Root; in which Christ in the incorporated Covenant of Grace became living, and assumed the Soul and Humanity to himself.

99. Therefore here now it lies not alone in the outward Knowledge; in that I know I have a gracious God in Christ, that has overthrown Sin in the Humanity; but it lies in that the same is done also in me.

100. That Christ, who is arisen from the Dead, arises also in me, and rules over Sin in me; so that he also kills Sin, viz. Nature in its evil Will, in me; that the same in Christ be crucified and slain in me, and that a new Will out of Nature, in Christ's Spirit, Life and Will, arise in me; which lives and is obedient to God's Will, which fulfils the Law.

101. That is, which gives itself up in Obedience into the Law, and fulfils the same with the Divine Love-Will; that the Law in its Righteousness be subject to the Love-Desire, and co-rejoice itself also in the Love.
102. And then the Anger of God sinks down from the Soul, and so it is released or delivered in the Love-Spirit from Pain, and lives in God.

103. To this now belongs earnest Repentance, in which the poor Soul opens its Jaws, viz. the fiery Mouth in God's predestinate Purpose of Anger, and comprises itself in the incorporated Grace of the Promise of Christ, that he will give the holy Spirit to those that ask him for it.

104. This free presented bestowed Grace must be impressed or apprehended as a living speaking Word, in the inward Ground of the first inspoken Voice of Grace in Adam, by the Soul, as by the Center of Nature through the Divine Science or Root of the Abyss; that it be a predestinate Purpose to Repentance and to Conversion from the Will to Abominations.

105. In which predestinate Purpose the Spirit of Christ in the first Ground of the incorporated Grace, wherein it presses from one upon all, according to the Scriptures, generates a new Life.

106. In which new Life the Will to Sin is suppressed and dies, and a true Branch grows forth out of Christ's Tree, Sin afterwards only ruling in the mortal Flesh.

107. This new Branch is then, in Christ, pressed through the Anger of God in the predestinated Purpose of the Anger, quite through the eternal Death to the Life of Grace: As Christ says, He that believeth in me, shall never die any more; but he is pressed or passed quite through from Death to Life.

108. Therefore now Faith is not an outward Thing, that any should say, With us is the Election of Grace; for Christ is taught and acknowledged among us; he has chosen us before other People, so that we hear his Voice.

109. Though we be evil, yet has he forgiven us our Sins in his predestinate Purpose, and slain them in the Merit of Christ, we need only to receive it and comfort ourselves therein; it will outwardly be imputed to us as a Free Gift and Present of Grace.
110. No, no, that avails not; Christ himself is the imputed Grace, and the Free Gift or Dowry, as also the Merit.

111. Whosoever has that in him, and is the same in his inward Ground himself, he is a Christian, and is crucified and dead with Christ, and lives in his Resurrection: To those is the Grace in Christ's Spirit and Life imputed, reckoned, or accounted.

112. For he need not suffer himself to be hanged on a Cross, but he attracts Christ in his whole Merit; he attracts the crucified and risen Christ in himself, and only takes his Yoke upon him.

113. But this is not called knowing and comforting; for Christ dwells not in the Body of Malice, evil Malignity, and Wickedness.

114. If Christ shall arise in thee, then must the Will of Death and of the Devil die in thee.

115. For Christ has broken Death in Pieces and destroyed Hell, and is become Lord over Death and Hell.

116. Where he draws near in a Man, there must Death and Hell in the inward Ground, viz. in the Soul, be broken to Pieces and vanish.

117. He destroys the Devil's Kingdom in the Soul, and generates it to be God's Child, and to be his Temple, and gives it his Will, and slays the Will of lost or corrupt Nature.

118. That is, he transmutes or changes it into the true Image of God: For it is written, Christ is made unto us Righteousness through his Blood.

119. Now, if a Man will have this Righteousness, then he must drink his Blood, that it may justify him: For the Justification is effected in the Blood of Christ in Man, in the Soul itself, not through an outward, imputed, accounted strange Shew.

120. That is, the right imputed strange Shew, which is given us in the Blood of Christ in Grace, when as we are dead in Sin; therefore God gives us this Free Gift of Grace in us for a new Life.
121. Which new Life kills Sin and Death, and sets us before God as Children of Grace.

122. For Christ with his Love-Blood in us, fulfils the Righteousness of God in the Anger, and turns it into Divine Joy.

123. And now if a Man find not himself in the Divine Will, or indeed in a hearty Desire to will that he would fain repent and be obedient to God, and to put on Christ; let him not say that he is a true Christian.

124. The tattling Mouth, when Men acknowledge barely with the Tongue Christ to be the Son of God, and comfort themselves with his Grace; but keep the Serpent with its poisonous Will to Pride, Covetousness, Envy and Malice in the Heart, desiring only to do Evil; it all helps nothing.

125. Such a Man does but crucify Christ, and scorns his Merit; for with the Tongue he acknowledges him, and with the Serpent's Poison in the Heart, he casts Stones and Dirt at him.

126. He does no more than the Devils do, who acknowledged Christ to be the Power of God, when he drove them out of the possessed.

127. For they that acknowledge Christ only with the Mouth, are not therefore Children; but those that do the Will of his Father in Heaven, viz. in Christ himself.

128. For Christ is the Good Will of the Father, which none can do unless he be in Christ, and do it in Christ's Spirit and Life.

129. For not all they that proceed from Abraham are God's Children, but the Children of the promised Seed, new born of that Seed are the Children, which are new born out of the Blood of Christ, and die away from the first Ground, in the Blood of Christ, in the Grace and Love of God, and arise a new Man, which lives before God in Righteousness and Purity; to which Sin by Lust only hangs in the beastial mortal Flesh.

130. Over which Sin the new Man in Christ rules, and tames and subdues the same, and rejects the Will of the Flesh.
131. But he who lives and acts according to the Will of the Flesh, is dead while he liveth; his Confession and Acknowledgment with the Mouth does not help him.

132. For the acknowledging with the Mouth, without the inward substantial Ground of Christ, is the very Antichrist, who indeed acknowledges Christ, but denies him in Power and Virtue, and has set himself in Christ's stead; he says one Thing, and wills and does another.

133. Therefore says the Prophet Hosea, The Lord calls them his beloved, which were not his beloved; viz. those that knew not Christ in Name and Substance, and knew nothing of his Manifestation or Revelation in the Humanity, and yet with the Soul go into the inward Ground, wherein the Grace in Paradise was incorporated with the inspeaking, and so lay hold on the Grace in God's Mercy and Compassion.

134. That is, Those that neither hear nor enjoy the Gospel, but believe in the one only God, and give themselves in all their Powers and Faculties up into him, and would fain acknowledge and love God, if they knew but how, and are also zealous with their whole Heart in Righteousness and Truth.

135. These, so long as they neither hear nor know Christ in his manifested Voice, are outwardly not God's beloved; but according to the inward Ground, they are implanted and rooted in the Love of the Grace, viz. in the Paradisical Covenant in the incorporated Word.

136. These God said, he would have compelled and brought in to his Supper; for they were his beloved; and therefore, in that they testify in the Power and Virtue, that the Works of the Law, and the Love of the Grace of God, are written in their Hearts, and so they are a Law to themselves.

137. Which Law Christ in his Grace has once fulfilled in his Blood, which penetrated and passed from one upon all: All these are born of the incorporated Grace in Will and Spirit.
138. For although the Text in John iii. says, *He that believeth not on the Name of the only begotten or innate Son of God, he is clearly judged*; yet a Man cannot say that those do not believe on him.

139. Indeed their outward Man does not believe and acknowledge him; for they know *not* that he became Man.

140. But that same inward incorporated Ground of the inspoken Word of Grace, to which they have ingrafted, bound, and incorporated themselves with the *Soul*, that believes in them, *against the Day of the Manifestation or Revelation of Jesus Christ*; wherein he will manifest his Kingdom.

141. For even the Forefathers of the *Jews* knew him not in the Flesh, but only in the Type or Prefiguration, *viz.* in the incorporated Grace, which manifested itself with *the Figure* in the Covenant in their Law, and did not put on Christ in the flesh, till his Manifestation in the Flesh: But in the first incorporated Covenant and *Word*, they *did* put him on.

142. But when Christ had fulfilled that Covenant with the Humanity, and had fulfilled the Law of the Anger in Sin with his Blood, and *killed Sin in them*, which had kept back and defaced the Humanity, then they put on Christ in the Flesh, even all those that had *believed on him in his Covenant.*

143. That is, those who had put on the Covenant in the Power and Virtue of it, *viz.* in the *Spirit*, in those was the Covenant fulfilled with heavenly Substance; also in those who as to the outward Body were long departed and consumed in the Grave, whose Souls lived in the Covenant of *Power*.

144. All these did put on Christ in them in his Resurrection; and *Many of them arose with him*, in his Body, *after his Resurrection* from Death; and *showed themselves at Jerusalem*, for a Testimony that they were arisen in Christ, and had put on Christ in the Flesh, who had fulfilled their Faith in the Humanity.

145. To thee therefore it is said, thou blind Christendom, with thy verbal talking Mouth, that thou art *without* Christ in the Flesh; and art as far and *much farther* from Christ, than the honest and virtuous *Heathens, Turks*, and other Nations which
know not Christ, and yet stand upon the inward first Ground.

146. For Man has no God without Christ: For the God JEHOVAH has given Man to Christ, viz. to the Name and Power of JESU, who has manifested himself out of JEHOVAH.

147. Now, if a Stranger or Foreigner draw near to the God JEHOVAH, and gives up himself to him; the same does the God JEHOVAH give to Christ.

148. For Christ said also, Father, that is, JEHOVAH; I have lost none of those which thou hast given me; that is, the God JEHOVAH is manifested in the Soul in a converted Sinner; this Manifestation gives itself up to the incorporated Covenant of Grace for its proper own.

149. Which Covenant of Grace, with its receiving in of the Soul shall be manifested: When God shall manifest the hidden Secrets of Man, on the Day of coming again in the Flesh, and of the Resurrection of the Dead.

150. It is therefore said to thee, thou titulary and verbal Christendom, in the Zeal of God, that thou in thy tattling Mouth, without Christ's Spirit, Flesh, and Blood in thee, art as fully Heathenish, Turkish, and a Foreigner in the Presence of God, as they themselves.

151. Thy supposed Election, special Acceptation of Filiation and Adoption, without the New Birth, is thy Snare and Fall.

152. The Anger of God makes thy false Way which thou goest a Snare to thee backward, and brings thee in thy outward Ornament and Attire into the Grave of Death and Hell; so that thy Children in their Hearts are very vain, Murtherers, Covetous, Whore-mongers, Thieves, envious, malicious, treacherous, perjured, unfaithful, deceitful, stiff-necked, stubborn, wilful, sullen, selfish, dogged, opposing the Truth, proud, stately, in the Mind of the Devil, desirous after Might, Honour, Authority, and Power, to suppress the miserable, and such as are in Distress, Necessity and Want.

153. Outwardly they glister, dissembling with Flattery and Hypocrisy, and cover over this wicked Knavery with the Grace of Christ: The Election and predestinate Purpose of God must
be the Cloak of their Wickedness; whereas he has chosen none but Christ in his Members, which are born of him; and Christ alone is himself the Predestination and Election of Grace.

154. But thy Righteousness in thy Zeal and Jealousy, O God, finds them in thy Wrath, and therefore it is so evil with them.

155. O thou deep Grace of God! awaken yet once in us poor erring blind Children, and break in Pieces the Stool and Throne of Antichrist and of the Devil, which he has erected and built up in his Show of Holiness in Hypocrisy, and let us once see thy Face and Countenance.

156. O God! the Time of thy Visitation is near; but who knows thy Arm, because of the gross Vanity of the Antichrist in his erected Kingdom.

157. Destroy thou him, O LORD! and rend away his Might and Power, that thy Child JESUS may be manifested to all Tongues and Nations, that we may be delivered from the Might, Pomp, Pride, and Covetousness of Antichrist. Hallelujah.

158. From the East and North, from the Rising and Midnight, the Lord hisses with his Power and Might; who will hinder it? Hallelujah.

159. In all Lands and Countries his Eye of Love beholds and sees; and his Truth remains eternally. Hallelujah.

160. We are delivered from the Yoke of the Driver, none shall build it up any more: for the Lord has shut it up in his Wonders.
The Eleventh Chapter.

Further comparing and clearing the Texts and Sayings concerning Election or Predestination.

Objection.
Rom x. 6,7,8.

1. SAINT Paul says, The Righteousness of Faith saith thus: Say not in thy Heart, who will go up into Heaven? which is nothing else but to fetch Christ from thence.

2. Or who will go down into the Deep? which is nothing else but to fetch Christ from the Dead.

3. But what saith it? The Word is nigh thee in thy Mouth and in thy Heart: This is the Word of Faith which we preach.

Answer.

4. Who will preach to us of a foreign or strange received Grace, seeing the Word of Faith is only that which moves in our Mouth and Heart in Power?

5. How will the Wicked be converted through a foreign or strange Shew of a received Filiation, unless he receive in his Heart the Word that he carries in his Mouth, wherewith he acknowledges Christ, so that the Soul apprehends it in its most inward Ground?

6. Where is the received Filiation, but where the Word takes Root, and dwells in the Heart of the Soul?

7. Where did God ever take a Man dead in Sin, in whom his Wrath only lives, and compel him by a special Election into the predestinate Purpose of his Grace?

8. He suffers his Word to move in the Mouth of the Wicked, also in his Ears; but if his Heart does not apprehend it in the Soul, then he lets the Light in the Word of the Wicked's Ears and
Heart to go out and extinguish.

9. And that because the Wicked is apprehended in the predestinate Purpose of his Anger, and that the Soul has awakened and kindled the Life of the Darkness with its inherited, innate, and introduced Vanity, so that it is the Life of a Serpent and Thistle; to which the Word of God's Love does not unite itself.

10. Now, if the Word, which moves in our Mouth and Heart, makes us Children of Faith, then can no foreign or strange receiving through a special outward elected Shew or Appearance, avail; but the innate and re-outspeaking Word from that same inward Birth, wherein Christ from his own Ground speaks with and through the Soul; that is the Filiation of the Reception.

11. For if thou confessest with thy Mouth that JESUS is Lord, and believest in thy Heart that God has raised him from the Dead; then thou shalt be saved.

12. But not through a special Conceit or Opinion: But the Spirit of Christ must confess and acknowledge in thee, that JESUS CHRIST in thee is risen from the Dead.

13. The Confession and Acknowledgment with the Mouth, without the Resurrection of Christ in thee, avails thee nothing: For Christ says, Without me ye can do nothing. None can call God Lord, without Christ in him.

14. For without Christ he apprehends not the Word Lord in Power; and therefore his saying the Word Lord is without Life: For there is no Difference between the Jew and the Grecian; there is but one only Lord over all, rich over all that call upon him.

15. For whosoever calleth upon the Name of the Lord shall be saved. Here St. Paul makes no Difference between People; but whosoever desires God in Heart, to them he gives the Salvation which he offers and bestows in Christ.

16. Where is now the elect People in this Place, that boast themselves that God has elected and chosen them above other
People, in that they can *speak* of the Humanity of Christ?

17. If he has his Kingdom among *Jews* and *Grecians*, and that he alone is a *Jew* and a Christian, who is one *in the Heart of his Soul*, where is then the outward imputed Grace without the Filiation of the Soul?


19. Therefore observe it: Grace comes not from the Merit of Works, but from Christ alone, the Fountain of *Life*.

20. But Works *testify* that the Grace in Christ in the Soul is living.

21. For if the Work follow not, *then is Christ in thee not yet risen* from the Dead, or out of thy Death.

22. He, that is of God, does Divine Works: But he, that is of Sin, *serves* Sin with his Works.

23. No one should boast that he is a Christian, unless he *desire to work* and do the Divine Works in the Love of Christ; else it is but a strange Shew without the Life of Christ.

24. The Election of Filiation passes only upon those who are *living* in Grace, and in Grace work good Works.

25. But the others who comfort themselves with the Filiation by a receiving of Grace, and work only Abominations in their *Hearts*; these the predestinate Purpose of God's Anger hardens.

26. But of those who are not born of Grace, and yet will attain it by their Works and *Merit*, who outwardly make a fair Shew, dissembling in Hypocrisie, and inwardly are dead, and but merely make a Shew; of such St. *Paul* speaks,

27. *How is it then? That which Israel seeketh he attaineth not, but the Election attaineth it; but the other are hardened, as it is written,*

28. *God has given them a bitter perverse Spirit; Eyes that they see not, and Ears that they hear not, even to this Day.*

29. And *David* says, *Let their Table be a Snare, that they may*
fall backward; and an Offence, that they may stumble at for a
Recompence unto them: Blind their Eyes that they may not see, and
don bow down their Back always.

30. Whom of Israel does the Spirit here mean in Isaiah vi. and
in St. Paul, those who are not under the Election, whom God in
his Anger will thus harden?

31. He means those, who when they hear the Word, they receive
it into their Ears, and apprehend it as a Doctrine or Learning in
Reason, and apprehend it not within in the Soul, that it may take
Root in the Abyss; it reaches not the first incorporated Grace;
for Pride, Pomp, and Self-seeking lies before it; also Cares for
the Belly.

32. Covetousness is a Grate or Bolt before it; and the Pride of
Self, of their own Love of the Flesh, has set itself in God's Stead.

33. These outwardly make a show-like Pageantry with the Grace,
and take it into their Hands, and will needs merit Grace through
their Works, as the wicked, false Jews did, who hung only to the
Work, and had not the Faith in the Ground of the Soul.

34. Of these St. Paul says, That which Israel seeks in the Work
he attains not; but the Election attains it.

35. For the Election passed alone upon those Jews who were
Jews in the Abyss of the Soul, and were born or generated out of
the Seed of Faith; who were born out of the promised Seed, viz.
out of the inspoken Word, in the Covenant of Abraham and
Adam, who were circumcised by the Word in their Hearts.

36. For it was not the Circumcision of the Foreskin in the Flesh
that availed before God, but that in the Heart.

37. But that in the Flesh was a Seal and Sign of the inward
Ground, shewing how Grace did cut off Sin from the Soul.

38. But with those who went about only with the outward Work,
it was not so; for they were among Israel as Weeds among
Wheat, which spread up themselves above the Wheat, and very
much flourish in Bigness, and will be seen that they are great
Plants.
39. But they bear no good Fruit, and are good for nothing but to be burned in the Time of Harvest; for they do but sting and prickle, and fill up Room.

40. Thus also the wicked Man sets himself in the Temple of God, and calls himself a Christian, performs many seeming holy Works, whereby he would have Respect, and seem as if he were the best Christian, he learns Arts and Sciences; he studies hard, and knows how to speak much of God; he teaches others, but it is for Profit and Honour's Sake.

41. As the Pharisees did, who made a Shew of great Holiness, who had great Philacteries upon their priestly Garments, and made long Prayers for a Shew of outward Piety, Virtue, and Honesty.

42. But Christ said, They devour Widows Houses, and compass Sea and Land, to make a Jewish Proselyte; and when they have made him so, they make him a Child of Hell twofold more than themselves.

43. And such are those who make a great Show, and say they sit in Christ's Stead; their Words are God's Word: They exalt their own Fame, and wish to be thought great; though in their Hearts they seek only after Honour, Covetousness, and stately Pride: What they say, that Men must observe, as if it were God's Voice from Heaven.

44. And though the Voice has from a false and wicked Mind set itself in the written Word, and flies along with the Letter of the Word, as Tares do among the Wheat; yet it must be accounted God's Word.

45. If any speak against it, and manifests the false Child or Bastard, then Self-Pride and Pomp cries out he is a Heretick, Sectary, or schismatical Fellow, a Blasphemrer, and despises the Function or Office of the Ministry, beware of him, he seduces you: Come only to me, for here is the right Function of the Ministry, which is instituted of God.

46. They are not from God, but are instituted through the Favour
of Men; and they serve not God, but their Pride, Self Love, and Interest.

47. Yet in their own Minds and Opinions they are the fair Child of Grace, who suppose they have so much Overplus of Grace, that they may sell it dear to others for Money from the Authority of their supposed great Holiness; but he that buys it buys a Thistle instead of good Seed.

48. The other Part of the false wicked Israelites from Abraham's natural Seed are those, who out of the Might and Strength of Nature are set over Israel for Princes and Rulers in all Offices of what Name soever from the greatest to the least, that they should be Defenders or Protectors of Righteousness or justice.

49. All these make a great Show under the Pretence of Truth; and, under Colour of their Office, set themselves up so high in their own Conceits, that they suppose they are their own mighty powerful Gods.

50. They do what they will, and it is right, their Office has the Authority; so that Men must call all that right which they do.

51. And yet they seek not therein the Righteousness of God in his predestinate Purpose of the Order, Ordinance, or Course of Nature, much less the Righteousness in Love, which he has manifested through the Grace of Christ.

52. But they set their own dictated, contrived Righteousness for their own Honour of their fleshly voluptuous State, Pomp, and Pride, instead of Divine Righteousness and Truth, and swim, move, and roll in the Mouth only with the Law of God.

53. But their Heart has compressed or compacted itself in the Right of a Thistle, which climbs above the good Plant, and stings and pricks round about, and spreads itself abroad, and yet bears no good Seed.

54. Both these Parties, excepting the Children of God which are still among them are the Whore and the Beast in the Revelation of John; through whom the Devil is a Prince of this World among Men, which Beast the Angel casteth into the Abyss of the Lake Brimstone.
55. These are not true Israelites born out of the Seed of the Promise, and therefore attain not the Filiation.

56. But the Election, which seeks and receives only the Children of Faith in the Righteousness of Grace; that attains it.

57. But the Whore, together with the Beast, are hardened in their Lusts of Pride, Covetousness, Envy, Anger, and Unrighteousness; and they are the Antichrist, viz. the titulary and verbal Christian; a Devil in the Form or Likeness of an Angel.

58. As Lucifer, who was in Heaven, but was cast out as a false and evil Seed; so also shall these.

59. For the universal Father or Steward of all Substances in his Election seeks only for good Seed; he chooses no Thistle Seed, and makes Wheat thereof.

60. As Reason supposes, that God takes the Seed that is quite, or wholly, false or evil, and makes it a Child of God, that so he might make known the Riches of his Grace, from a special predestinate Purpose: No! that is not so done.

61. The Wicked; that is, such a one as is sprung from a right Seed, and yet through his innate, inherited Constellation of his Inclination, has introduced Abominations into himself; must repent, and go into his inward Ground and be born of Grace, and so it may be done.

62. For God says in Moses, I will do well to all those that love me and keep my Commandments, unto a thousand Generations or Decscents.

63. This Well-doing, or Bounty of God, is nothing else but a planting or propagating of the Covenant of Grace in their Seed: As Abraham, Isaac, Jacob, and David, were promised that he would so exceedingly bless and multiply their Seed, as to the promised incorporated Grace, that it might not be numbered.

64. But the Kingdom of Nature in God's predestinate Purpose of the Righteousness stood also together in this Seed, according to the soulish Property; and that should cooperate or work together therein.
65. But *in many* the Soul's Will turns itself away from the Kingdom of God's predestinate Purpose of Grace, which Soul is taken hold of in the Kingdom of Nature in the Anger, and *grows* to be a Thistle.

66. Which now was not God's Fault, but the Fault of the Science or *Root* of the soulish Ground, out of the eternal Ground to Nature, *viz.* the Fault of the Free Will of the Abyss to the Ground of Nature of the Soul.
67. There lies the *first Ground* of the Thistle-Children, who with the Feet of their false and wicked Lust tread upon the incorporated Grace of the inspoken Word, and *will not* be the Children of Grace.

68. Concerning whom, Christ, *viz.* the Gate of Grace itself, said, *He was as a Vine-Dresser that gleaneth: He would often have gathered Israel his Children together, as a Clock-Hen gathereth her Chickens under her Wings, but they would not.*

69. Then says Reason, They *could* not!

70. It is *true* indeed: They could not!

71. But why?

72. They were Thistle-Children.

73. But why? *Was it caused from God's predestinate Purpose?*

74. *Yes; it is from the predestinate Purpose of the Divine Righteousness, according to the Order, Course, or Ordinance of the Creation of Nature, *viz.* from the Separability or Distinction of the Speaking in the Word, wherein the Science, *viz.* the Self-hood of the Abyss compacts itself into its first Ground.*

75. *For therein God's Wrath compacts itself together in the Center of Nature in the Seed of Man, out of their inherited innate Sins, as also their future actual Abominations.*

76. *Wherein God's Anger often makes a Root in the Sin of the Parents, and compacts itself into a Science of the Abyss; out of which afterwards in the Seed a Thistle-Root exists, *wherein* God visits or punishes the Sin of the Parents in their Seed unto the third and fourth Generation, according to the Tenour of the Scripture.*
77. Thus these Thistle-Children come also from *Israel*, but not from the Grace; that is, the Grace, which was incorporated in them in Paradise, grows in them to their *Judgement*.

78. As the hot *Ens* of the Sun gives itself readily into the Thistle, but not as to the Love Tincture, but according to the *Kind* of a Thistle.

79. For the Thistle can receive it no otherwise but in the *Likeness* of its Essence; as a Toad sucks nothing but Poison out of a good *Ens*.

80. And as the Heat of the Sun at last makes the Thistle wither away, and judges the same in its Life; so also Christ sits with his incorporated Grace in the *wicked* Man upon his Seat of Judgement.

81. He lets him use the holy Name of God awhile for a Curse of his Falsehood in his *Mouth*; and to boast himself under Christ's Merits in his supposed *Office*, wherewith he thinks to serve God, and to work the Works of Grace; and so to boast that he is a true Christian.

82. He lets him play the Hypocrite and dissemble how he pleases: Also he lets him *prophesy in Christ's Name*, as *Caiphas* did, *who judged*, saying, *it was better that one Man should die for all the People, than that the whole should perish*.

83. He lets him also, in his *Pharisaical* Office, fatten himself and grow great; he gives him also the Called *Grace* in his Testaments.

84. As the Sun with its good Power gives itself into the Thistle, and lets the Thistle flourish therein and grow *lusty* and great till the Harvest Time, then it dries the same up, and *judges* it to Death; for it has generated evil Seed in it, and therefore the Father or Steward of the House *fanneth it out, and casteth it into the Fire*.

85. Of whom St. *Paul* speaks here, and brings in the Words of the Prophet thus: *Let their Table be a falling backward*; that is, they *eat of God's Word* in their Mouth, but it is taken back again
from them from the Hearts of their Souls, that the holy Thing may not enter into the Thistle.

86. And Christ says *Satan snatcheth the Word out of their Hearts, lest they believe and be saved;* for Satan sits in the Thistle of the Ground of the Soul; and here Christ calls him a Prince of this World.

87. And the Anger of God has given them an imbittered or perverse Spirit; Eyes that they see not the Ground of Grace, and Ears that they hear not Christ's living Voice in them.

88. Therefore Christ says to the Pharisees, *Ye are from beneath,* from the Father of this World: Also, *Ye are of your Father the Devil, and hear not my Word, for ye are not of God.*

89. *He that is born of God heareth God's Word; therefore ye hear not, for ye are not of God.*

90. So also now, the present Strivers, Contenders, Disputers, *Despisers* of God's Children, are not of God, but only from the verbal Tattle of the Mouth, from the Pharisaical Root, and hear not Christ teaching them; neither will they, but thrust him *designedly* from them, and set them in his Stead.

91. They are not Apostles of Christ, *viz.* their Successors; but they serve their God *Mausim* [Maozim or Antichrist], who climbs in their Mouth as a Thistle above the Wheat.

92. *They run and none has sent them,* but only the Fictions of their Hearts, for the Pleasure of human Honour, and serve and minister in the Office of *Mausim* the Antichrist, whom they have set in the Place of Christ.

93. Christ calls them tearing *Wolves,* which devour the simple Flock with their Blasphemies, and kill Christ with the Poison of their Scorn, and raise themselves aloft, as Thistles among the Wheat, and set themselves up in the Honour of Men, and *lead the World astray,* and cause the Thistle-Children to raise Wars, and to make desolate Countries and People, to which they diligently help in their poisonous, embittered, perverse Spirit, to counsel and administer Service.
94. Therefore they are those of whom St. Paul here speaks, Rom. xi. and produces the Prophet David, Psal. lxix. Let their Table be a Snare, and a casting backward, and an Offence for them to stumble at for their Recompence: Blind their Eyes that they see not, and bow down their Backs always.

95. That is, let them recompence one another in their Blindness, in that they in Christ's Office hunt only after Might, Pleasure, and Voluptuousness, that they may persecute, disdain, despise, contemn, and scorn one another, and attribute and ascribe the Name of Christ in them to the Devil.

96. And devise upon their Beds how they may meet and be even with one another, and fit them with Subtlety, and daub over their Vileness with the Scripture, as if they did it out of Divine Zeal for the Truth, to please God, and to serve their Brethren thereby.

97. These run like raging Wolves and evil ravening furious Beasts in the Wrath of the kindled Anger of God, and snatch and tear the Name of Christ out of the simple Lay Peoples Mouths, and stuff their Hearts and Mouths full of the Blasphemies of the false Contrivances of their Hearts, which they pour forth and shed abroad; so that one Man despises, scandalizes, blasphemes another, and makes them Hereticks, and holds them as dishonest and unfit for Society, for the Name of Christ, according to their contrived Opinions.

98. And thus also they worry and devour themselves, so that one Party roots out the other, and recompence the Malice, Falsehood, and Wickedness one of another, as David here says.

99. These now are those of whom Christ says: They sit in the uppermost Seats of the Schools, or Synagogues, or Churches; and suffer themselves willingly to be greeted in the Markets; which make a Show of Prudence, Discretion, and Rationality, but their Hearts are full of bitter Gall, and their Ways are dangerous; the Poison of Asps is under their Lips, and they serve me unprofitably and slightly, says the Prophet.
100. None of these are at all under the Election of God's Children; but those only of whom Christ speaks, where he says, Love ye one another, for thereby Men will know that ye are my Disciples; Also, If ye continue in my Sayings, happy are ye if ye do them.

101. Also, He that leaveth not House, Money, Goods, Wife, Children, and denyeth himself, and followeth after me, he is not my Servant or Minister.

102. The Heart must give up all, and hold nothing for its own, but think, that in his Condition and Employment he is only a Servant of God and of his Brethren; and that he must manage all that he has, and do as God requires, and will have him do.

103. And not cover himself over with the Mantle of Christ and his Merits, and remain under it covetous, proud, envious, and wrathful.

104. All these, how many soever they are, so long as they are such, are those of whom Paul and David here speak; and they are indeed called, but they are not under the Election of Grace, unless they convert in the Time of Grace, and forsake all in their Hearts, and imitate and follow Christ.

105. No outwardly imputed Grace do they receive, unless they be Children of Grace, and then the imputed Grace receives them into it, which is Christ.

106. Without Christ they are meer Pharisees and flattering Hypocrites; let them glister with the imputed Grace as much as they will, yet they are Wolves, of whom Christ bids us beware.

107. Though they say never so much, here is the Church of Christ, it is all nothing: By their Works, says Christ, ye shall know them: They follow not Christ, therefore they art Thieves and Murtherers, says Christ.

108. And though they object that the Office and Function maketh Men High Priests which have Infirmities and Weakness, and cover themselves finely therewith, yet all avails nothing; the Heart must be, and converse in, Christ.
109. And although as St. Paul says, *Lust hangeth on to the Flesh*, and that *Sin dwelleth in the outward Flesh*; yet Men see very well who they are that desire to kill Lust, and to follow Christ.

110. Where Covetousness and Pride are within, there a *Pharisee* lodges; excuse thyself how thou wilt, yet thou hast him about thy Neck.

111. St. Paul says, *For if their Loss be the reconciling of the World, what should it otherwise be but to receive Life from the Dead.*

112. *If the Leaven be holy, then also the whole Lump is holy; and if the Root be holy, then the Branches are also holy.*

113. This one Text overthrows all Opinions concerning God's imputing of Grace to the ungodly; I say, it overthrows them all to the Ground, and sets them upon the true Ground of the Root.

114. And shows, that God does not harden some of his Will and Purpose, that he would thereby *show* what his Grace is.

115. For St. Paul says, What should that be other than to receive Life from the Dead? He sets the *hardening* upon the Root; as that an evil Tree bears evil Fruit, and a holy Tree holy Twigs or Branches; and the Anger of God generates Children of the Anger, and that out of the *Sins* and Vanity of Man.

116. Which yet must serve for a Light to the *Heathen* or *Gentiles*, as he says to all that love God, all Things must serve to the best, which are *called* and generated *according to the predestinate Purpose of Grace*.

117. The Forgiveness of Sins, where the Scripture says, He forgives them their Sins, and imputes the Grace to them for Justification, passes only upon those in whose inward Ground *Christ lives*, and to whom Sin in the Flesh hangs, as with *David* and others beside, so that they often fall: These, the Grace in them, helps *up again*, and overthrows and destroys Sin, and its Surprisal.

118. And this befals not the hardened without Repentance and
Conversion; they should not dare to sin upon that Presumption, that God should take Occasion upon their Damnation, in that they in their Will lie dead in Sin, to cause his Grace to be seen in them, and to convert them with a special Calling and Compulsion, as if he would out of a special Purpose make an Angel out of a Devil.

119. For then Lucifer with his Followers would have some Hope also.

120. But he lets his Sun shine the whole Day of their Life into their Mouths and Ears, and calls them and says, Harden not your Hearts with actual Sins, that the Word may sound aloud in your Hearts and take Root.

121. For it is possible that a poor Sinner, dead in Sin, should be converted, if he will stand still from his Images, Imaginations, or selfish Desires; and, but for the twinkling of an Eye, hear what the Lord speaks in him.

122. But the hardened, imbittered, perverse Spirit, will not hear the Lord's Voice speak within himself; but says only the Letter, the Letter, the written Word alone is the Thing; and that he draws this Way and that Way, and boasts himself thereof; but the living Word, which has outspoken or expressed the Letter, that he will neither suffer nor hear in himself.

123. But if he would come to Knowledge by Experience, then he must aforehand suffer himself to die to the Letter, and then the Spirit first makes himself rightly living in the Letter.

124. That is, he must die away to all the Letter, and account himself so unworthy, that he is not so much as worthy in the least of the literal Word, as the poor Publican in the Temple; and that he has no Righteousness as to the literal Word, as one that has lost all, and is not worthy to lift up his Eyes to God, or that the Earth should bear him, or that he should be reckoned or accounted among the Number of the Children of God.

125. Then he has lost all, and the Letter has killed him, for he thus yields himself up into God's Justice and Judgement.

126. Herewith he must hope in the meer Mercy of God alone,
without any Worthiness of his own, and plunge himself thereinto as one that is dead, who has no Life in him, let any do whatsoever they will with him; he must despair of all his own Works, and demerse himself barely with Hope, into the most inward, mearest, or purest Grace of God.

127. This the Soul must do; and if it does so, and may but stay so for the twinkling of an Eye, then the first incorporated Covenant, viz. the free given, presented, bestowed Grace lays hold of it, and gives itself into the Soul.

128. Now, as soon as that is done, then the Spirit of Christ, viz. the speaking living Word stands up in the Soul, and begins to speak God's Word; and then instantly the holy Spirit there proceeds forth from the Father and the Son, and intercedes for the Soul in God's Righteousness with unutterable Sighs in Prayer.

129. As it is written; It, that is, the poor Soul, knoweth not what it shall pray, but the Spirit of God intercedeth for it, with unutterable Sighs, as it pleaseth God.

130. And then the Letter, which in the Law of God's Righteousness has killed the Soul, makes it living again, and implants or institutes it for a Teacher of the Word, both in the Power of the living Word, and in the literal Word.

131. For these afterwards first enter in at the Door into the Sheepfold of Christ; and the Sheep hear their Voice, as Christ says.

132. But all the rest, one and another, what Name and Title soever they are of, who enter not in by the Door of the living Word, through the literal Word; they climb up another Way, and are Thieves and Murtherers, as Christ says, and the Sheep hear not their Voice.

133. For Christ alone is the Door; understand, the living Christ in his Life and speaking in us out of the Soul; the same enters through his literal Word into the Hearts of Men, as by Peter's preaching on the Day of Pentecost.
134. Whosoever otherwise raises up himself to be a Teacher of the literal Word, he is not sent of God, and comes only of purpose to steal, viz. to steal and take away Christ's Honour.

135. And thus may a poor Man, dead in God's Anger, become living again, though he were quite dead: For Christ is come to call Sinners to Repentance, and not the Righteous.

136. And if one such poor Sinner, shut up in the Anger of God, comes, then there is Joy in Heaven in the Presence of God's Angels, more than at ninety-nine righteous, who are apprehended and are holy Twigs, and need not first have such a Ground and Foundation as this, but the Ground lies in them beforehand.

137. But to these is the Ground in God's Anger manifested and here God shows to them how the Life is sprung up out of Death; and how Christ destroys the Devil's Kingdom and breaks Hell in Pieces.

138. Therefore this is our certain Conclusion, that no predestinate purposed Conclusion of any Man to Damnation is made, so that it is impossible he can be converted.

139. Though indeed he cannot convert himself, yet his Soul has Might and Power from its very Original, out of the Eternal Science of the Abyss, to throw himself into the Abyss, into the Ground wherein God generates and speaks his Word.

140. In which Abyss of the Creature the free Gift of the bestowed Grace lies in all Men; and sooner inclines itself towards the Soul, than the Soul does towards this deep Grace.

141. And then may the Soul well be taken hold of in God's Grace, when it thus falls into Christ's Arms, who much readier gives the Possibility and Ability to it, than itself is to desire it.

142. But if any one will say it cannot demerse itself into the Abyss, he speaks as one that understands not the Mysteries of God, concerning what a Soul is, and what an Angel is, and will needs break off the Twig from the Tree wherein the Twig stands.

143. The Soul is spoken out of the Abyss into a Creature, who
will break or interrupt the *Right* of Eternity, so that the Eternal Will of the Soul, which is come into a Creature, out of the *one* only Eternal Will, should not dare to demerse itself with that same Will of the Creature into its Mother again, out of which it proceeded?

144. Into the Light which is extinguished in it; it *cannot* demerse itself in its *own* Ability.

145. But into the *Cause* of the Light, wherein there is neither Evil nor Good, it *can* demerse itself; for *itself* is the Ground: Now therefore, if it demerses itself, and falls down from its Imagibility or Imagination in itself on to the Abyss; then it is *there* already.

146. And in this Abyss lies its Pearl; and *Christ there ariseth up from the Dead, and sitteth there at the Right hand of the Power of God in Heaven in Man.*

147. Oh that we would once see *where* it is that Christ sits at the Right-hand of God! Oh Man, be not so blind! How wide doth God set open the Door of his Grace to you?

148. Do but accept of it; look upon the Time; your *Visitation* and fetching home is born or begun, and do not trample upon the Free Gift or bestowed Grace of the Divine gracious Manifestation or *Revelation,* with the Feet of your deaf Reason.

149. *All* the while a Man lives, he has the Gates of Grace open to him; there is no Conclusion made upon him to Death from the *Divine* Will; for the Father has given the Key of shutting or Conclusion of his Righteousness into the Grace of Christ, *viz.* into his Son.

150. *Your hardening is of yourself: God's Anger hardens you in your inherited, innate, and actual Sins, and not any foreign strange Will entering into you from without, externally.*
The Twelfth Chapter.

A brief clearing of some Questions which make Reason to err; according to which it supposes that God hardens Man out of a special predestinate purposed Will; and how they are to be understood.

1. IT is mentioned in the Acts of the Apostles thus: And they believed, so many of them as were foreseen, or ordained to Eternal Life: This is the Stumbling-block of Reason, and Reason understands it not.

2. When did the foreseeing or ordaining begin?

3. Thou sayest from Eternity, BEFORE the Creature.

4. Yes, I say so too. But IN the Creature, not from Eternity; for the Creature was not then.

5. God saw from Eternity in Love and Anger what would be, if he compressed, comprised, comprehended, or compacted the Eternal Nature into Creature.

6. For he saw well in himself, if the Temperature should be brought forth into a Divisibility, Separability, or Distinction, and that the Separability should comprise or compact itself into a creaturely Will, there would be Contrariety; and yet it is even the Ground of the Divine Manifestation or Revelation.

7. But the Scripture says not, that God has ordained the Willing into Separability from Eternity to an Eternal evil willing, and to an Eternal good willing, so that every one must so will, as he is inevitably ordained to it: For Adam's and Lucifer's Alteration of their Wills does demonstrate that they were free in their Wills; but in the Fall Adam lost the Well-willing.

8. Now herein after the Fall it is said, those who out of the Eternal Will were hitherto foreseen at this Time; for the Text sounds clearly, saying, And the Lord added so many of them as
were foreseen, or seen in the Light of Grace.

9. Those to whom the Divine Eye was open, were at this Time seen and foreseen out of, and in the Eternal Ground; as it is very clear in the second of Acts: *the Lord added daily those that should be saved.*

10. Not those that *were* saved from Eternity, but those that *should* be, says the Text; those that were then saved out of the Eternal Election in Christ JESU, those he daily added to the Church or Congregation.

11. Why not *at once*?

12. Answer; They were not yet *become* saved: They were indeed, in the foreseeing or seeing of God, that they should be saved; but the ordaining came to pass first in the *adding* to the Church when they were saved.

13. Why did only *three thousand Souls* convert on the Day of Pentecost, and some continually afterwards?

14. They were not yet foreseen *within* them: That is the foreseeing in this Place.

15. When the Grace begins to stir, and breaks through the VER-, *viz.* through the Anger, then the creaturely VER-SEHEN (Fore-seeing) or EIN-SEHEN (In-seeing) or internal seeing out of the Eternal Grace begins.

16. For how can a Thing be ordained from Eternity, that has *not been from* Eternity?

17. How can the Soul, when it was an *Ens* and Scene in the *Divine Wisdom*, be from Eternity ordained that it should be a Devil? which were abominable to be spoken; and yet no other Understanding or Meaning will be suffered or *admitted*.

18. If Men should build upon such an Ordination from Eternity, then all *teaching* were in vain.

19. What *need* Grace to be preached to those that cannot fall, who stand in an unresistible, uncontrollable Predestination?
20. This foreseeing from Eternity is understood in Christ, that those who do believe, those were foreseen from Eternity in the Wisdom.

21. That when God should once move himself, and introduce Nature into Separability to the creaturely Manifestation, and the Name JESUS, viz. the highest Love of God should give itself into the Science of the fiery Will into the Separability, and introduce itself in the fiery Science into the Kingdom of Joy, and would change the Wrath into a Love-Fire in the Soul of Man, which must arise out of the fiery Science or Root.

22. Then the Grace in the Name JESU would espouse itself for a Pledge or Conduit into the soulish Ground, as it was done in Paradise after the Fall.

23. That same Pledge or Earnest was marked, or fixed, or imprinted in the one only Woman's Seed, wherein the foreseeing lay, out of which all Men proceeded.

24. But the Separability, or Distinction, in the fiery Science continues as long as the Souls are generated.

25. There is no certain Ordination from Eternity upon any Soul particularly, which is yet to be born, but only a common, universal, foreseeing of Grace: The Ordinance begins with the Time of the Tree.

26. The seeing is even in the Seed, before it is a Creature, and then God knows what the Ground will be.

27. But the Judgement belongs to the Harvest Time, as Christ speaks in all his Parables or Similitudes.

Of Lydia, the Seller of Purple.

28. It is written of her, The Holy Spirit, or the Lord, opened her Heart, that she believed in the Name of JESUS.
29. It was with *Lydia*, as it is with all Strangers and Foreigners who know not the Name JESU, and yet proceed in the inward Ground without any Imagibility or imaginary Conception, and *Desire* to know the one only God, and to give up themselves to him: Those are laid hold on by the incorporated Grace of the inspoken Word, and, without the Knowledge of *Reason*, are elected and generated Children of Grace; as is to be understood also concerning this *Lydia*.

30. Though in the Beginning she might have taken *Paul* for a *strange* Teacher; but when she heard that he preached the Law of Righteousness, that the Law of Sin, which held Man captive, was fulfilled in such *Grace*, then stirred in her, in its Hunger after Justification, the inward Ground of the incorporated Grace, and Christ became *living* in her, so that she received and perceived Christ's Voice in the Words of *Paul*, and what Christ taught in her, for Christ was become audible *in* her.

31. But with the other Heathen People it was not so, for it stood only in the Imagibility or Imagination; their Hearts were not *inclined* to the one only God, to know him; for they had their Heathenish Idol Gods whom they served; and would needs hear some *new* Thing of *Paul*.

32. Nevertheless the Word entered into their Ears, and pressed into those who were of a good Ground, who afterwards were converted, when they *heard more* preached of Christ; as in the same Place afterwards *many* thousands were converted, when the Word took hold of them more and more.

35. And so *afterwards* many of them were converted, who heard *Peter* on the Day of Pentecost, and yet *scorned* it that Day.

34. But when the Word founded more and more into them, then came the Hour of their inward hearing; as it was with Longinus, who *pierced Christ into the Side*, the first Time the Hour of his Conversion came when he heard many say Christ was the Son of God, and became a Martyr for Christ's Sake, as the *Histories* mention.

35. And Men should not here say, that *Lydia*, above all others, was from Eternity ordained to this, that she *alone* should hear or
hearken to *Paul*: She was at this Time in the Divine Preparation, and would fain understand the true Ground concerning God; her Heart panted after it, and *therefore* God opened her Heart.

36. But others were not at *this* Time prepared; but when the Holy Spirit began to knock at the Heart, it took hold now in the Ear, till they opened to him, and thought and considered upon it, *and searched the Scriptures, to see whether it was so as Paid said;* as is mentioned concerning the *Ephesians.*

37. But when they heard the Word more and more, then they had plainly the hungry Door of their *Hearts* opened, where Christ with his Word had Room.

38. As it has gone also with all the *Heathen;* and also with the *Jews,* who first *scorned* Christ, when he hung uport the Cross; but when they saw what was then done, *they were struck in their Hearts* and converted, and said, *of a Truth this Man was a good Man, and the Son of God.*

39. This was done to those Jews whose inward Ground at this Time stood open, to whom God opened the incorporate Grace in the *Spirit* of Christ.

40. As Men find often in Histories, that many Men in their contrived Heathenish Imagibility or Imaginations have a *long Time scorned* Christ, and yet in the End, when they have entered into the earnest Ground of themselves, and have exactly perceived what *Kind* of Fables, as they call them, have been related concerning Christ, they have converted.

41. For as soon as the Heart stands still from its Imagination, and sinks deeply into the Ground of itself, then the Voice of Christ in the *Word* presses in, and *knocks* in the Essence of the Soul.

42. The Imagination, or imprinting of the earthly Substance, *hinders* the Heart that it cannot stand still to God, and come into its inward Ground where *God* teaches and hears.

43. For God himself is present in *all* Places, through and through
all; as it is written, *Am not I he that filleth all*? Why should the Soul then demerse itself into any Thing else to hear God, than into its own *Abyss*? There God is, and dwells from Eternity to Eternity; he need only to be manifested in the Creature.

44. Moreover *he stands* in the Spirit of Christ in the same inward Ground, and *knocks at the Door* of the Soul: Now if the Soul turn but towards him, then Christ himself sets open to it the Door of Grace, and draws near in it, and eats the Supper with it, and is with him, *Rev. iii*.

*Also, Matthew xiii.*

45. *TO you it is given to understand the Kingdom of God, but to others in Parables, or Similitudes, that they hear and not understand; Also He expounded the Parables or Similitudes to the Disciples, and not to others.*

46. Here now Reason lies so dead that it sees nothing without the Divine Light, and supposes that Christ would *not afford* it to others; they were not worthy of it: Although the People flocked after him, and with a hungry Desire heard him teach; but it has another A, B, C, and Understanding or *Meaning.*

47. Christ said to his Disciples, *My Father will send you another Comforter, the Spirit of Truth, which proceedeth from the Father: When he is come he will inform you in all whatsoever I have said unto you, for he will receive of mine, and declare it unto you.*

48. The Voice of the Father in Christ in God's Righteousness should not so enter into the *simple* Lay Peoples Hearts and Ears, except some, through whom the Father would work Wonders or *Miracles.*

49. But this Voice should enter into them, which the Holy Spirit brought with it out of Christ's Suffering, Death, and Resurrection, *viz.* the Voice of the open *Door* of Grace.

50. For, *before* Christ's Suffering, the Voice of the Holy Spirit in Christ was yet in God's *Righteousness* in the Law: But in Christ's Death was the Law of the Righteousness of God *fulfilled.*
51. Therefore afterwards the holy Spirit went forth through the fulfilling through Christ's Wounds, Blood, and Death, into the greatest Compassion and Mercy in the Spirit of Christ; this should the poor Sinners hear, who with earnest Desire seek after him.

52. But to the Disciples was given the Father's Voice in God's Righteousness, that they should hear it from Christ; for they should first begin with that same fiery Righteousness, in which the Father's Omnipotency stood, viz. the soulish Ground.

53. Afterwards was given to them on the Day of Pentecost, the holy Spirit out of the Grace-Love out of Christ's fulfilling of the Righteousness, into the fiery Righteousness of the Father in the Law.

54. And when that was done, then the Tongues in them, viz. the Fathers Righteousness was divided; and the Spirit of Christ went forth through the Partition of God's Righteousness with the Flame of Love.

55. And that was done to them therefore, that they, in the Spirit of the Law and the Gospel, might be grounded from the Grace in the Spirit; for they were to do Wonders or Miracles.

56. For the Power of Wonders or Miracles comes out of the Father's Omnipotency and Property, and not through the Property of Love and Humility, which now must suffer, and give itself up into God's Law and Righteousness in the Anger, and fulfil the Anger with Love and Suffering, and also be changed into Love of Compassion and Mercy.

57. As we see clearly in Christ's Person, when he would do Miracles, then he first prayed to his Father in the fiery Omnipotency in the Righteousness.

58. But when the Father's Righteousness was fulfilled with his Love and Humility in his Blood of the Love-Tincture, of the Name JESU, then was the Father's Righteousness in the Anger subjected under the Love of Christ.

59. And out of that Subjection should others besides the
Disciples, after Christ's Ascension into Heaven, hear the holy Spirit speak, and understand the Parables or Similitudes of Christ; as it so came to pass, that afterwards they well understood all Parables.

60. For the Spirit of Christ from his fulfilling from his Resurrection opened their Understandings, as the two Disciples on the Way to Emmaus, and a great Company of People, who heard the Spirit of Christ speak from the Mouths of the Apostles after his Resurrection by the right Sender, out of Christ's Sufferings and Death; they heard the Parables Without the Exposition of dark Words.

61. Therefore Christ before his Suffering, when he conversed and walked upon Earth, taught in meer Parables or Similitudes, that they should not apprehend that same Spirit of Christ, but in the Righteousness of the Father.

62. For that was not the very Ground which he would bestow upon them out of his Grace; but that was it, on the Day of Pentecost, proceeding from his Merit, when he overthrew Sin, and sealed it up in God's Righteousness.

63. They were not all to go up and down in Wonders and doing Miracles, as the Disciples, who were ordained or appointed for if, from the Father's Righteousness; concerning whom Christ said, Father, I have lost none of them which thou hast given me out of thy Righteousness; but the lost Child of Perdition, which was lost before, that the Scripture might be fulfilled.

64. Whereby Christ means, all those whom his Father had given him for his Order, Ordinance, and for the Offices of his invited Kingdom.

65. But others be generated through the Spirit of Humility out of Christ's Love, out of the Process or Way of the Suffering and Death of Christ, and follow him in his Way and Process, under the Banner of his Cross in Patience, and give up themselves out of God's Righteousness, and offer up themselves with their Humility into the Spirit of Christ; out of which began the Jews and Heathens murthering of them.

66. For by the Blood of the Christians was God's Righteousness
in the Anger brought into the great Compassion of Love, so that in God's Righteousness many great Deeds of Wonder or Miracles were wrought in the Humility of Christ by the Christians, which at present for a long Time has ceased, since Men will needs set the Spirit of Christ in Men upon soft Cushions, and place it in fat Bellies, in Might, Authority, Pomp, State, and Glory.

67. Which has only therefore appeared and been manifested, that he would suffer, and fulfil God's Anger in his Righteousness, with the giving up himself into his Sufferings.

68. Therefore behold thyself, thou Christendom so called, and consider whether thy Righteousness stands at present in the Patience of Christ's Sufferings. And whether thou sekest any more in thy Christian Name, than that Christ with his Love in his Sufferings and Death, may be manifested in thee; so that thou only desirest to be like, and conformable unto his Image, wherewith he has fulfilled God's Righteousness.

69. Do but behold thyself: Dost thou not seek only vain Excuses or Refuges, and coverest and hidest the Sufferings of Christ under thy heathenish idolatrous Image? What doft thou, O thou supposed Christianity?

70. Thou wilt be a Christian with thy disputing and searching: Strange Languages shall make thee an Apostle; striving, raging, fierce Wrathfulness and Contention is thy Apostolical Heart; under which nothing sticks but thine own Honour, full of the Seekings and Thirstings of the black Devil.

71. Where hast thou thrown behind thee the Sufferings and Patience of Christ in his Obedience?

72. Thou wicked evil one! behold there comes a Messenger out of God's Righteousness, who will require an Account of thy Christian Name, that is hanging on thee with Fire and Sword, to overthrow thee in thy Falsehood, Perjury, Treachery, and Unfaithfulness, and manifest his true Children of Obedience in his Love: This thou wilt shortly find by Experience; we speak as we ought. AMEN.

Objection.
73. The Words of Christ also are objected, where he says, O Father forgive them, they know not what they do.

Answer.
74. As is above-mentioned; The Mysteries of the Kingdom of Christ, and of the true Justification of poor Sinners in God's Sight, were not manifested to the Jews, before the Justification in the Blood of Christ was effected.

75. Therefore now, those whom the Father had chosen for Instruments of the Process, Way, and Course of Christ, should not know beforehand what they did.

76. But after they had done it, God opened to them the Understanding for their Conversion: Therefore Christ prayed the Righteousness of his Father, which would have devoured these murtheros and bloody Judges in the Anger, that God's Righteousness would forgive them in Christ's Blood.

77. None knew the Saviour of the World rightly; no, not the Apostles themselves, till the Manifestation or Revelation out of his Death.

78. And Men should not all say, that God has specially hardened these Men for this; that they have not been able to know Christ.

79. No: None almost knew him aright, what his Office was, till after his fulfilling of that for which he was come.


81. But they supposed they did God Service therein, and were zealous in the Law of God's Righteousness; of which Law they were also chosen to be Instruments of the fulfilling of the Law in Christ, viz. as Officers of the Law.

82. As Saul also was, so that he was zealous in the Law of God's Righteousness with true divine Zeal, as the Law required, till the fulfilling of the Law laid hold on him in the Zeal of his Purpose, and signified to him, that this Zeal in the Law was fulfilled with Blood: He must no longer henceforth be zealous in the Law of
the Father's Righteousness in the Fire, but in the Law of the fulfilling in the Love of Christ.

83. For they are not the greatest Sinners who did crucify Christ, for they must do it, according to the Office in the Law which they bore.

84. But those are much more the greatest Sinners, who after the fulfilling of the Law despise and scorn Christ, and put him to Death in his Members, and lie dead in Sins, after the Grace in the fulfilling of the Law in the Power of the Spirit was proclaimed to them with Wonders or doing of Miracles, who stop their Ears, and blaspheme it; these blaspheme the Holy Spirit in the Merits of Christ in his glorious Revelation or Manifestation, and proclaimed and freely presented Grace.

85. Therefore we should rightly look upon the Scripture, and not speak of a several special hardening; in that Christ said, they know not what they do: None knew who Christ was till in his Death, and then they knew him.

86. But according to the Words of Christ it will follow that some may say, I do this, and I do that, but I know not what I do; God has so hardened me that I must do it. Also I must steal, lie, extort, gripe, and be angry, and thereby promote and carry on my Pride and State: Let him consider himself well what he is, whether he be not a Child of the Devil, who has hardened him with such a Contrivance, Imaging, or Imagination.

87. If God has thus hardened him that he must of Necessity do it, then is the Law of his Righteousness far from him, and also the teaching of the Gospel; for he does what he should and must do, and inevitably can do no other.

88. All which runs counter and is contrary to the Law of the Father's Righteousness, and is against the Law of the Son in the Gospel; and none can shew him how to excuse himself with any Plea when God's Truth shall cast him as a Liar into Hell, whose Child he is in the caught Anger of God, viz. born of the Father of Lies, as Christ says of Satan.
Further Objections of Reason.

89. CHRIST prayed for Peter, that his Faith should not fail, and cease; why not for the others also, that their Faith should not fail or cease? Therefore there must be a predestinate Purpose, says Reason.

Answer.
90. As was mentioned above, Peter and the other Apostles received the Ground of Faith out of Christ's Voice, before the fulfilling of the Law; their Faith rested yet in the Law of the Father, viz. in the Spirit of God's Righteousness.

91. Therefore Christ said to them, he would send them another Comforter, viz. the Spirit of Truth, who would receive the Faith out of Christ's fulfilling and Death out of his Resurrection and Restoration; the same should remain with them, and lead them into all Truth, and receive of his, and declare it to them within them.

92. The first Faith was given them from the Father, when he gave them to Christ to be his Disciples; therein still lay the Righteousness of God in the Anger.

93. This Faith Satan desired to sift and press through, to try whether it were that which should and would take his Kingdom in Man, and destroy Hell; which Faith in God's Anger could not yet stand out in the right Test of Trial in the Fire.

94. Therefore the Name JESUS prayed for them, that this Ground wherein it afterwards in the Faith of Love and Humility should do Wonders or Miracles, should not cease in them; else the Wonders and Miracles would not have followed to be so fiery over Life and Death, viz. over God's Righteousness, which the Love in the Blood of Christ overcame.

95. But to others this Faith was not yet given; for they were not yet Apostles, but must wait for the Promise, when the Faith of Grace was given them.

96. And because of that Faith of Grace, Christ prays also for them, as for Peter; that their Faith should not fail or cease: As it
is written, he sitteth at the Right-hand of God, making Intercession for us; and prays the Righteousness of God without ceasing, with unspeakable Sighs for us in ourselves.

97. If we would but once learn to see and understand the Scriptures, and go forth from the unprofitable Babbling into the Ground of the Truth,
98. Then none would say, Christ prays not for all Men as he prayed for Peter, that his Faith might not fail or cease, for he, viz. Christ is the actual praying, viz. the Prayer in ourselves.

99. Why do we then juggle so with such Objectings? We have cleared them upon the Desire of Friends, and intend it faithfully.

100. When Christ said, Father forgive them, they know not what they do; then he prayed for all who yet knew him not; and yet would learn to know him.

Objection.
101. But it is objected he suffered Judas to despair.

Answer.
102. Consider the Scripture what it says of Judas; Christ said, I have lost none of them that thou hast given me, but the lost Child of Perdition; that the Scripture might be fulfilled which says, He that eateth my Bread, trampleth me with his Feet.

103. Seest thou not that Christ calls him the lost Child of Perdition, which was plainly a Thistle before; which the Anger of God's Righteousness had generated in itself to its Life.

104. Therefore must this Judas be called an Apostle for a Figure and for a Betrayer of Christ, to signify what Kind of People would be among Christ's Teachers in the future, viz. they would feed upon the Bread and Cup of Christ under a Shew of great Holiness, and would only betray and help to sentence to Death Christ in his Members.

105. As for a long Time Ministers of the Antichristian Churches in the Sects have done so, and do so at this Day, who betray, defame, slander, and stigmatize the true Christians, and help to crucify and put Christ to Death.
106. Therefore Christ said, that thereby the Scripture must be fulfilled, which intimates concerning Christ, that he should continually be so betrayed and put to Death in his Members; that God's Righteousness might also be thus continually fulfilled in Christ's Members to the End of the World.

107. Therefore must these Judas's or Brethren of Judas be Instruments of God's Righteousness in the Anger for it, and must be numbered and reckoned together with the Apostles, so that Men believe them to be Apostles.

108. They must have Apostolick Calling from Men, and sit in Christ's Stead, and eat the Bread of Christ, that Christ indeed in his Process and Way in his Members should always be betrayed, and the Process and Way of Christ not cease till he come again, and fetch home his Bride.

109. For these Brethren of Judas serve God also in his stern, severe Righteousness, that it may continually be fulfilled in the Blood of Christ in his Members: For the Wicked is to God a good Savour unto Death, as the Holy are so unto Life.

110. Thus seeing God is an angry and also a loving God, therefore must, and ought still, always the Figure and Christ's Office stand near one another; that one may drive forward the other, and be manifested one in another, to the Praise of the Glory of God at the Day of his appearing.

111. But none can with any fundamental Ground say, that God out of a special particular Will and predestinate Purpose hardened Judas, so that he had no Ability to convert.

112. No; but the Righteousness of God in the Anger had laid hold on him, and generated and formed him unto a Thistle, before he was an Apostle, even in the Seed, before the Soul was generated, viz. out of the inherited innate Sin, which God visits and punishes in the third and fourth Generation.

113. Thus God's Righteousness presents a Figure in Judas, showing how Man is laid hold on in God's Righteousness to the
Damnation of Death.

114. And as this Righteousness should manifest Christ as to his Death, that he should in the Righteousness for the People die to Sin, and satisfy the Righteousness.

115. So the Anger sets its own Figure in Judas near Christ in his Office, that Men might know it was God's Will that his Anger in Men should be overthrown: And yet the Anger's own Will in God's Righteousness should remain dwelling in itself as a Center to the Manifestation of God, as before is explained concerning the Center.

116. But if any shall say, How can a Child in the Mother's Body or Womb help it, that it is a Thistle?

117. To such is answered, that the Fault is in the Root from whence the Thistle itself is; as Christ says, A corrupt Tree cannot bring forth good Fruit.

118. The Anger of God will also become creaturely; but that is not from God's predestinate Purpose, but from the Wrath of the Eternal Nature itself, which is not God, but Wrath, viz. a Cause of the Fire, out of which the Light is manifested: If thou dost see nothing here, then God help or advise thee.

119. But if a Man will say, Judas was sorry for his Misdeed and Fault.

120. That is very true: The Devil himself is also sorry that he cannot be a good Angel and a Devil too; and because that cannot be, therefore he despairs of the Grace of God, and that is his Eternal Hell.

121. So also Judas was sorry that he was thrust out from God's Grace, but the Grace he desired not; for the Fountain to the Desire of Grace was not in him; he was not generated out of the Faith, viz. out of the promised Seed.

122. And though he came out of the very same Nature wherein the Faith lay, and had also the incorporated Word in the Abyss of the Soul; yet his Soul had clearly a Figure, Resemblance, or Disposition of the Darkness, which in the Grace was quite dead,
and unfit, or incapable of Life.

123. For though a Thistle be set in Honey, yet there grows only a fat lusty Thistle out of it; to these Grace does not belong; for Christ said to his Disciples, Take and drink; this is my Blood, which is shed for you and for many.

124. In the Blood was the Tincture; the Sun gives not its holy Tincture to the Thistle; which Thistle has a false evil Life towards the Tincture; indeed, it gives to the same both Ens and Substance, but the Thistle is not capable of the Jewel; it only receives a Property from the Sun, according as will best serve its Turn: Thus it is here also to be understood.

125. St. Paul says, Because they discern not the Lord's Body, therefore the Wicked receive it to Judgement; as the Thistle does the Sun.

Objection.

126. Also in Reason it is objected further concerning the blind Man, when the Disciples asked Christ, Who has sinned, this Man, or his Parents? To whom Christ gave this Answer; Neither has his Parents nor this Man sinned; but it is that the Works of God might be manifested.

Answer.

127. God has included the Kingdom of this World in Time, Number, or Limit, Measure and Weight: And God's Works stand in a moving, working Figure, when the Figure shall be manifested and laid open; then the same stands there wherein and where-with it shall be manifested.

128. When Christ should be manifested in this faithful Man that was born blind, before Christ's suffering and fulfilling the Law of Nature; the Law with the Eye of Nature must first kill him, that Christ may open the Eye of Faith for him; which Eye of Faith afterwards also should open the Eye of Nature through Grace: And it was a Figure, showing how we in Adam were blind as to God; and how we in Christ should become seeing again.

129. For the Blindness of this blind Man came not from a special, particular, inherited, or innate Sin, for he was a Seed of
Faith; in whom Christ with his receiving or assuming the
Humanity was stirring, wherein he also believed on him: But
this inward Seeing of Faith out of Christ availed not yet; he must
first become seeing through a human Voice.

130. For when JESUS became Man, than the human was
generated into God's seeing: But the Law of God held this
seeing in the poor Sinner yet captive, till our Eyes saw from his
Death from the fulfilling of the Law.

131. Therefore, that this Man, in the Seed of Faith in the
Mother's Body or Womb, was to become seeing through Christ's
Entrance into, and Manifestation in the Humanity: therefore
Nature killed his Seeing or Sight, because he must not with the
Faith see through the Light of Nature; for the Righteousness of
God in the Law of Nature was not yet satisfied or fulfilled.

132. Therefore must this Man be born blind, that the Divine Eye
in the Faith might make him seeing, through the inspeaking of
the holy Name JESU, that the Holiness of God might be
manifested.

133. And Men must not say, that this blind Man was born blind
through a special, peculiar, predestinate Purpose, but he was one
sprung out of the Root of the Seed of Faith; which Faith the
Name JESU, viz. God's Light in the Love, should make seeing.

134. He was one in the Clock-work or Motion-work of Christ,
who was given of God the Father to Christ, for his Process and
Way that he was to walk in; as the Pharisees in the Clock-work
of the Law of God's Righteousness, came also to the Process of
Christ.

Objection.
135. Also that saying, Matt, xxiv. 24, is brought in by Reason,
whereby thou wilt maintain God wills that Man should be
deceived, seduced, and damned, where Christ says, False
Christs and false Prophets shall arise; so that in their Errors, if
it were possible,
the very Elect might be deceived.
Answer.
136. This Text says, they shall arise: But it says not that they are sent from God, much less out of Christ, to whom all Power and Authority was given in Heaven and upon Earth.

137. Therefore these false Prophets should arise out of the predestinate Purpose of God's Anger, viz. out of the Zeal of the Righteousness, and sift the verbal Christian Hearts, who call themselves Christians.

138. These should, through this imbittered Spirit of God's Anger from the Process of Christ, be sifted, that they should believe the Spirits of lying; seeing they call themselves Christians, and yet Christ is not in them, but they are Children of the Anger.

139. Therefore should they represent their Image of Abominations and false Expositions and Contrivances, that the Children of the false Name of Christ, covered with the Purple Mantle of Christ, might depend on and cleave to them, and separate the true Christians from them, that it might be known who Christ is.

140. And that Christ also might be manifested by the false Prophets of the Process of Christ, with their betraying, killing, and causing him to suffer; and that Christ might continually be put to Death by the Pharisees and Heathens, for the Sake of their false Worship.

141. For God's Righteousness requires the Church of Christ in Blood, and always presents a Cause thereof with the false Prophets and false Christians.

142. Which false Prophets, together with the Heathens, viz. the Tyrants, without ceasing put Christ to Death in his Members, and offer them up in Sacrifice to the Righteousness of God, whereby God's Anger is killed in the true Christians.

143. If Men at present will know those false Prophets, who they are; let them look upon those who have scraped together Opinions out of the Letter, and compiled and set forth stately fine dainty Postils, or Expositions full of scandalous Libels and
Conceits, queint Expositions and Quibbles of God's Anger, whereby one Sect smites the other in the Face and Eyes, and cries out against them for false.

144. And yet those very Cryers live, one in the same Manner as the other does, and write only for their Honour, that they may seem to be very highly learned Men, upon whom the whole World should look, and account them to be Christ; and yet they are but the titulary, verbal, and Lip-Christ, without Grace.

145. Also they live altogether without the Way and Process of Christ, in vain fleshly Lusts, and contrive more and more daily how they may invent new Orders, Ceremonies, and Ways of Worship; in which they get a glistering Show, and Men reverence and honour them so much the more, and endow with Riches, to the filling of the Belly of their Belly God, Mausim.

146. These have not Christ's Spirit in them, neither are they the Apostles of Christ, but all, one and other, only false Prophets, which expound from the Letter, without Knowledge and Experience.

147. For what they say, they themselves neither know nor believe; and they are devouring Wolves, of whom Christ says, they have not the Knowledge of Christ in them and yet they prophesy.

148. But of those who are in Christ, he says, that it is not possible that they can be deceived; these are they in whom Christ is become Man: They are according to the inward Ground in Christ, in Heaven in God, and hear Christ speak in them; for they hear only God's Word, and not the false Prophets.

149. If Men at present should in the Sects eject and cast out these false Prophets, then the Apostolick Hierarchy would soon be small, which call themselves Apostles.

150. Therefore Men should not say at all, that God therefore permits that such false Prophets should come, because he will not afford Salvation to those Men, who otherwise might attain Salvation; as Reason errs in thinking that God has ordained one Company to Salvation and another to Damnation; and that God
will have it so, and therefore he sendeth them strong and powerful Delusions, or Errors, that they might fall, that might shew his Anger upon them.

151. Dear Brethren, who are overwhelmed with such Conceits, we advise you not to learn such Fictions: Be first assured in Christ's Spirit within you fundamentally; or else you will be laid hold on in God's Righteousness, together in the Number of the false Prophets.

152. If you have not the Door of Christ in your Soul open, that you may in the Spirit of Christ go in and out, and find certain, assured Pasture for the Sheep, that ye may feed them in Christ's Herbage or Food; let it alone.

153. Your University Arts and Sciences of the Schools, where you smite, overcome, and slay one another with Words of Reason, and afterwards write and teach such Victories of Reason for the Truth of Christ; that will not avail you in the Sight of God.

154. For Christ calls those Thieves and Murtherers, who without his Spirit, and the Knowledge of him, creep and climb in at another Door, viz. through Conclusions of Reason, without the Knowledge and Will of Christ.

155. If ye be not armed with Christ's Spirit, then enter not into Battle against so potent and mighty an Enemy as the Devil; and against God's Righteousness in the Anger, ye shall not with your Conclusions of Reason, without the Blood of Christ in you, there prevail; but ye shall be imprisoned in God's stern, severe Righteousness in your Conclusions of Reason, and be chosen or elected for false Prophets in the Anger of God.

156. For none is a Prophet, except he be generated in the great Clock-work of the Divine Ordinance, in the outspoken or expressed Word [produced creation], in the Limit of the Time out of God's Righteousness, wherein the Holy Spirit through that Limit speaks in the Divine Ordinance.

157. He must be a Limit in the Clock-work in Mysterio magno, in the great Mystery, through whom the Spirit of God points at
another Limit or Period of Manifestation: Such were the Prophets of old, and are so at this Day, who stand in the Limit of the great Clock-work, in the foreseeing of Grace in Christ JESU, wherein God has seen, viz. seen us, in Christ JESU, before the Foundation of the World.

158. He must stand in God's Righteousness with his prophetical Spirit, and even in the Limit wherein God has inspected or beheld the Name of his Love in the Righteousness, that he may be generated out of the Ground of the Law, of the Righteousness of God's predestinate purposed Grace; that he may teach the Law, viz. God's Righteousness, and also the Gospel. viz. God's Love, and the fulfilling of the Law.

159. Such a one is a right Prophet, and no other; for he is a Limit or Period of a Kingdom or Government in Mysterio magno, in the great Mystery; whereby, and wherefrom the Ordinance or Course of the Kingdoms and Governments on Earth have arisen; he is the Mouth of that Kingdom.

160. But seeing he must teach how God's Righteousness in the Anger is to be killed with the Grace, and that Grace must first wholly give itself up to the Anger in the slaying by the Righteousness, then he is also together offered in Sacrifice in the Process of Christ, to the same Righteousness of God, by the false Prophets and Pharisees.

161. For that shall and must be, that his Limit or Number in the Blood of Christ may be brought quite through the Anger, and that the Limit of the Righteousness in the Grace may be fixed or set; therefore the Prophets of Christ must be Martyrs.

162. Mark this well, all ye that will teach, and suppose ye are called to it; look well to your calling within you, whether ye be also called of God in Christ; whether Christ has called you with his Voice within you.

163. If not, then you are no other than false Prophets, who run unsent, and enter not into the Sheepfold by the Door of Christ.

164. That ye steer your Course by a human Call, it avails before Men, and God is pleased to permit what Men do, when it is done in his Order, or according to his Ordinance; when ye give
yourselves out of Man's call into God's call, and also consider how ye will be capable of the Divine calling in your human calling.

165. Where that is not done, and ye will stick only upon your human calling in your own Self-Will, then ye sit upon the Stool or Chair of Pestilence, and are Pharisees and false Prophets.

166. And if there were many hundred thousands of you, yet the Office makes you not to be Prophets and Shepherds of Christ, unless you enter in through Christ's living Door.

167. Though it is plain that the Pharisees will not relish this, yet the Time is born, and the Limit is at hand that it shall be manifested; and thereupon no human Subtilty and Craftiness will avail any more: Woe unto that People who despises the same, they will be devoured in God's Righteousness, in Zeal, and Jealousy.

Objection.
168. Moreover Reason brings in also that concerning the Prophet Jonah, for a Demonstration or Proof, that God compels Men and constrains them to Evil and Good, viz. to his predestinate Purpose; as he compelled Jonah that he must go to Nineveh.

Answer.
169. Hearken, Reason, err not; God's Spirit suffers not itself to be judged of Reason: Jonah was born a Prophet, out of the Limit of the Covenant, and stood in the Figure of Christ, signifying how Christ should be cast into the Anger of God, into the Jaws of the great Whale of the Divine Righteousness, to fulfil it; and how he should go into the Sea of Death.

170. And how the Anger of God, which he overcame in that same Whale of Death, should let him go unhurt and alive forth from it; as Jonah did [when he was cast] out of the Whale's Belly.

171. He was a Figure of Christ, and born or generated out of the Limit of the great Clock-work, ex Mysterio magna, out of the great Mystery, out of both the predestinate Purposes of God, viz. out of his Grace, and out of his Righteousness; and represented as a Figure for a theatrical Scene of the Spirit of God, wherein
the Spirit in this Figure saw and pointed at Christ.

172. Signifying how the Humanity of Christ, viz. our assumed Humanity, would be afraid or astonished at Nineveh, viz. at the Danger of Life.

173. As Christ when the Time was come that he should enter into Nineveh, viz. into God's Anger, said, Father, if it be possible, let this Cup pass from me; also, he hid himself often from the Pharisees, viz. the Ninevites, as Jonah from the Ninevites.

174. Also this Figure signifies, that when we poor Jonahs should warn the People of God's Punishment and Judgments, and hazard our Lives among them for the Truth's Sake; how Men seek Excuses, and give themselves up to the Sea of the World under fat Days of Ease and Pleasure, and fly away from God's Command, and keep Silence still for Fear of the Ninevites; then comes the Whale of God's Anger, and swallows the Prophets.

175. But that Jonah was driven, out from thence with Power, signifies, that the predestinate Purpose of God the Father in Christ should and must stand; that though Adam went away from the Obedience of God into the Imagibility, or Imaginations or Desires of this World, whereby Man was given up to the great Whale Death; yet God's predestinate Purpose should stand, and Adam should in Christ arise out of the Belly of Death.

176. Dear Brethren, This is the Figure of Jonah, and not your predestinate Purpose and Compulsion to Evil and Good, and it is the Figure of Christ.

177. Leave off from such Conclusions, and blaspheme not the Holy Spirit in his Wonders in the Figure of Christ, with teaching perverse Opinions and Expositions; or else with your Conclusions you shall be cast into the Sea of God's Anger: We must and will warn you in Love in a brotherly Manner.
The Thirteenth Chapter.

A summary Close to all these Questions.

Objection.

1. REASON lastly brings in also the Speech of Christ, where Christ says, Father, I have revealed or manifested thy Name to the Men whom thou hast given me out of the World.

2. Whereby they will prove that Christ reveals or manifests his Name to none, unless the Father gives them to him beforehand out of his predestinate Purpose, whether they will or no.

Answer.

3. O thou most miserably blind Reason! why art thou so blind? Know ye not what the Father's giving is? It is the Center of the Soul, viz. the Father's Will in the Science of the Eternal Righteousness.

4. Wherein the Science is laden or swayed either with the Desire of Abominations, or with the Divine Love of Grace, into that the speaking Word in God's Righteousnessness gives itself, be it either into a Root of a Thistle, or into a Root of the Seed of Faith.

5. To the Root in the Seed of Faith Christ becomes manifest; for it is Christ's Root, out of which a Christian is generated in Christ.

6. To these Christian Men has Christ from the Beginning of the World continually manifested himself, and given them the Name of God; for he himself is the Name of God.

7. This Text is not to be understood as if God had made a Conclusion or Determination before the Beginning of the World, and set the Determination in a certain fixed Course or Ordinance and compulsory Destiny, how many and whom he would bestow himself upon; who thereupon cannot fail or avoid it, or go one Step beside it, as captivated Reason
understands it.

8. No, no: the Tree of Christ is unmeasurable; God's Grace, and also his Righteousness in the Fire, are both *immeasurable*.

9. For had God set a Limit or Boundary in Love and Anger, then it must have been measurable, and have stood in a *Beginning*; and then Men would also think that it would have an End.

10. No, no: The Tree of Knowledge of Good and Evil stands in the *Eternal* Ground, wherein there is no Time nor Limit.

11. God's Grace in Christ is unmeasurable, and from *Eternity*.

12. And so is also the Kingdom of Nature *in Mysterio magno*, in the great Mystery, out of which the fiery Science or Root, out of the Will of the Abyss, has manifested itself.

13. And as Christ has manifested God's Name to Man, *viz.* to the Root of the Seed of Faith, from the *Beginning* of the World, so he does it to the End thereof.

14. For *he saith* thus also *to his Disciples [Matt. xxiv. 27]*, when they asked him of the *End of the World*, *he answered* thus: *As the Lightning breaketh forth and shineth from the East to the West, so shall also the coming of the Son of Man be.*

15. And as the Sun gives itself into every Thing all the whole Day, and shines upon them, and penetrates into every Thing, *whether* it be evil or good; so also does the Divine Sun, Christ, *viz.* the true Light of the World.

16. Christ withdraws himself from none with his Light of Grace: He calls them all, and cries with his Voice *in them*, no one excepted.

17. But, *All do not hear him and see him, because they are not of God.* [John viii.3]

18. The Science of the abyssal Will of the Father in the soulish Creature has introduced itself into strange Imagibility or Frames of *Disposition*, to a Thistle of the Serpent: This neither sees nor
hears; for God's Righteousness speaks in it, and says, Do right, or I will slay thee: This is Sin, and that is Sin; do it not, or else thou wilt be thrust out from God.

19. When the Soul hears this in itself, then comes the Devil with his Serpent's Image or Disposition, and says in the Science or Root, Stay a while in the Flesh, in this or the Other Lust, viz. in Covetousness, Pride, Envy, Anger, Whoredom, Pleasure, Voluptuouness, Drunkenness, Scorning and Derision: It is Time enough yet for thee to repent at thy End.

20. Gather together first of all great Treasure, that thou mayest no more stand in Need of the World, and then enter into an honest, virtuous, good Life, and then thou mayest live of thyself without the Scorn of the World, and need nothing which it has.

21. Thus one Day and Year is put off after another, till the very Hour of Death; and then also a Man will needs be a Child of Grace and be saved, blessed, and happy, when as he has stuck in the Serpent the whole Time of his Life.

22. Then shall the Priest come with the Body of God in his Hand, and bring with him the Angelical New Birth; whereas many a Priest has it not himself, and is but a Stranger in that Business, or a Guest in that Place.

23. These, while they stick in the Serpent, are not given to Christ, but to the Anger of God.

24. The Anger of God will not let them go, unless the Science of the Soul convert and turn itself into the Grace in itself.

25. And if that be done, then that is the giving.

26. For the Divine Sun shines instantly into the Science that stands still, and kindles it.

27. And that kindling now is the Name of God, which Christ gives to the Soul, whence it begins to frame or create itself, to act, or grow in Christ, and to work Repentance to Forgiveness, viz. when it begins to stand still from the imaging or contriving
28. For Men say, *Never to do or commit Evil, is the best and greatest Repentance*, which is performed when the Ground of the Soul begins to be still and quiet from the imaging, framing, or *imagining of Evil*, and enters into its Abyss.

29. Which the Soul has Power and Strength to do, *unless* it be a meer Thistle; and then it runs on, works, and grows to the End of its Time.

30. Yet there is *outwardly* no Sentence of Judgement upon it, but only its own Judgement *within it*, all the while it is in this Life, till the Time of the Harvest.

31. But it is *hard* with it, if the inward and outward Ground of the outward Constellation or Configuration of the Stars be *evil* or false: Such commonly run on so to the End.

32. Then cornes only *Judas's Repentance*; and then the *tickling* and comforting with the Sufferings of Christ avails little, when there is no *Ens* of Faith left.

33. The *Pomp* of the glorious Funeral and Burial of the *dead Beast* is only the Scorn of the Devil, wherewith he derides it.

34. For the imputed Grace from without avails nothing: That we should be absolved and *pronounced* free by speaking of outward Words of Grace; as a Lord or Prince freely gives a Murtherer his Life out of Grace.

35. No, no; the imputed Grace of Christ must be *manifested in us* in the inward Ground of the Soul, and be our *Life*.

36. Men should not defer Repentance till the End; for an old Tree takes Root very ill.

37. If *Christ* be *not* in the Soul, there is no Grace nor Forgiveness of Sins in it then.

38. For Christ himself is the Forgiveness of Sins, who with his *Blood* transmutes the introduced Abominations in God's Anger in the Soul, and changes it into the Divine Fire.
39. As he said before the Pharisees to the sick Man of the Palsy, thy Sins are forgiven thee; and that was done when he laid hold on the Voice of Christ in his Soul; then the living Word in him forgave him his Sins.

40. That is, it overcame the Sins, and crushed, or trod upon the Head of the Will of the Serpent's introduced Abominations with the Fire of Love.

41. Therefore now none can forgive Sins but Christ in Man: Where Christ in Man lives, there is Absolution.

42. For when Christ says, Receive ye the Holy Spirit whose Sins ye remit or release, [John x. 22,23] to them they are released; and whose Sins ye retain or reserve, to them they are reserved: This is concerning the true Apostles and their right Followers or Successors, who have received the Holy Spirit out of Christ, who themselves are, and live in Christ, and have Christ's Voice in them.

43. These have the Might and Power to speak into the hungry Soul the living Word of Christ that dwells in them; and no one else has that Power.

44. Let them make what high Pretence and Show they will, and be called what they will, yet they must be the very Apostles of Christ, if they will administer and manage his Office; else they are but Pharisees and Wolves.

45. Also the Soul must open its Mouth to the inspeaking, else the Word enters not into it.

46. As indeed it entered not into all, when Christ himself preached and taught, but only into the hungry and thirsty Souls; concerning whom Christ says, Blessed are they [Matt. v. 6] that hunger and thirst after Righteousness, for they shall be satisfied; understand; with the Fulness of his Word.

47. For the Forgiveness of Sin lies not in Man, but in the Power of Christ's Word, which dwells in Man.

48. Man's speaking does not forgive Sins, but God's speaking in Man's Word.
49. But this now enters not into the false or wicked Thistle, but into the Soul, wherein lies the Seed of Faith in the Sound of the stirring; where the Soul stands still from the imaging or framing of the Serpent's Desire.

50. Therefore rely not on Man; they cannot forgive you your Sins and give you Grace, unless ye hunger and thirst after Righteousness.

51. To defer it to the End, is Judas's Repentance; no comforting avails unless you be regenerated or born anew.

Thus,

52. Dear Brethren, I have been willing to answer the beforementioned Points that were raised in Objections from the Ground; and my assured Meaning and Sense is, that the Texts of Scripture are all very true; but Self-Reason errs, and without Christ understands them not.

53. The Apostle says [Rom.viii. 15 ], We have not received a servile slavish Spirit, that we should needs fear again, but a filial Spirit which cries Abba, Dear Father.

54. It is not the Mind or Sense of the World, or of the Flesh, which we have received in the promised Grace, but the filial Mind or Sense of Christ, who has made us free from the Law of Sin.

55. So should every one be minded, as JESUS CHRIST, the one only Man in Grace, says the Apostle; and Whosoever has not his Sense or Mind, he understands not what is of the Spirit, it is Foolishness unto him, and he apprehends it not.

56. Though we may in this very sharp Exposition, be as dumb and silent to many, and a Block of Offense, who will say we use strange, uncouth, and unusual speaking in our Ground? Yet we say with Truth before the Eyes of God, that we have it to give forth no otherwise than as it is given to us in the Mind and Sense of Christ.

57. He that is of Christ will well understand it: As for others, the
Scorners and Wiselings, who have Reason for their Master; we have not written for them.

58. But we advise our dear Brethren in Christ to read this Treatise through with Patience, for its Name is called The longer, the better liked; the more sought, the more found.

59. Seeing Christ himself has bidden us to seek, knock, and pray; and has promised us that we shall receive and find: Therefore 1. We should not be willing to stand still in Sin; and so 2. expect till the Grace of God fall upon us and compel us; nor, 3. to think at all that God's Spirit will make a good Thing of an evil Thing.

60. But the poor Sinner who is not yet quite a Thistle, he often freely falls upon him in his Sin, and draws him away from it.

61. Does he yield and suffer himself to be drawn? then it is well; but if he will not at all, but goes again into the Serpent, and crucifies Christ, such a one blasphemeth the Holy Spirit [Luke xii. 10]; concerning whom the Scripture says, he has no Forgiveness eternally.

62. No one should dare to say that he is not at all, at any Time, not so much as in his Thoughts, drawn, no, not the wickedest of all.

63. Christ appears to all People; to one in his manifest or revealed Name; to another in his Name of the one only God.

64. He draws all; and in Respect of his Drawing, and Intimation or Signification by the Knowledge which is written in their Hearts; in that they know there is a God, whom they ought to honour; and if they do it not, they shall be judged.

65. Then how much more we, who call ourselves Christians, and have the true Knowledge, but withhold the Truth, and turn it into Lies for a framed Opinion's Sake, which we have once imagined and contrived, and have declared it once to the World, and made ourselves known to the World thereby.

66. And though we be afterwards brought to the Light, yet we ascribe to ourselves the Honour more than to God; and will hide,
cover, obscure, and bemiere the Light, with strange Explanations, that human Inventions and Fictions, as an Idol, may sit in Christ's Stead.

67. As it comes to pass many Times thus, and Babel stands wholly therein, so that many will not suffer their once declared Opinions to be questioned, but withdraw the whole Scripture by the Hair to make it stand.

68. Dear Sirs and Brethren, let us give the Honour to Christ, and comply one with another in a friendly Manner, and meet and present one another with modest, gentle, and meek Instructions: Let one present another with his Gifts in a brotherly Mind and Good Will, and lay them before one another.

69. For there are many Sorts of Knowledge and Expositions; if now they go forth from Christ's Sense and Mind, then they all stand in one and the same Ground and Foundation.

70. We should not persecute one another because our different Gifts are unlike; but much rather rejoice in Love one among another, that God's Wisdom is so inexhaustible, that it can never be drawn dry.

71. And think upon the future, how well it will be with us, when all this different Knowledge will be manifested from one and in one Soul, so that we shall all acknowledge God's Gifts, and have our Joy in one another, and every one rejoice at the Gifts of another.

72. As the fair, beautiful, and pleasant Flowers, in their different Colours and Virtues, rejoice near one another upon the Earth in one and the same Mother; thus also is our Resurrection and coming again.

73. Why will we then here dispute, contend, and wrangle about the Knowledge of the Gifts? In Christ lies all the Treasures of Wisdom.

74. If we have that, we have all; but if we lose that, we lose all, and ourselves too.

75. The one only Ground of our Religion is, That we love Christ
in us; and also love one another, as Christ has loved us, so that he has given up his Life into Death for us.

76. Which Love will not be manifested in us, unless Christ become Man and be born and manifested in us; who then gives us his Love, so that we love one another in him, as he loves us.

77. For he continually gives his Flesh and Blood to our Souls to be eaten and drunk by it; and that Soul which does not eat and drink thereof has no Divine Life in it.

78. Therefore I advise the loving Reader, that if any Thing in this Treatise be somewhat of too acute and sharp a Sense, that he would give God the Honour, and pray, and read it aright.

79. In Man lies all whatsoever the Sun shines upon, or Heaven contains, as also Hell and all the Deeps; he is an inexhaustible Fountain, that cannot be drawn dry.

80. He may very well in a little while wholly and thoroughly apprehend and comprehend this high fundamental Ground, which God has given to us, viz. to simple Man.

81. Only we would have him warned of despising and deriding, as he loves his own Soul and Eternity; for he will not touch us, but the Wrath of God in himself.

82. But for me, who have been at this Work as an Instrument, he may well touch and hurt; for I am besides, and without his touching, in the Bands of Christ.

83. But I would have him in Love admonished to behave himself as a Brother in Christ; and if he can make any clearer Explanation of it in the Divine Gifts:

84. If I may come to see it, I will rejoice in his Gifts, and thank the most High, who gives us so richly one among another, all Sorts and Manner of Gifts. Amen.

Dated the 8th of februari, 1623.