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Election

OF
Grace.

OR
Of Gods Will towards Man.

Commonly called

Predestination.

That is,

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, shewing how Man may attain
Divine Skill and Knowledge.

Written in the *German* Tongue, Anno 1623.

By

Jacob Behme:

Teutonicus Philosophus.

London, Printed by John Streater, for Giles Calvert, and John Allen, and
are to be sold at their Shops, at the *Black-spread-Eagle* at the West End
of *Pauls*; and at the *Sun Rising* in *Pauls Church-Yard* in the
New Buildings between the two North Doors, 1655.

To the English Reader.

Jacob Behm here writes concerning the highest point of Controversie, which is *Predestination*, and which hath been left unresolved by any Pen Satisfactorily since the first rise thereof, every severall Party contending *pro & con*, still resting upon the *Texts* of Scripture brought to maintain their own side, notwithstanding all the Disputes that have been held between them; and both the *Texts* and that great Mystery remain *undecided*: the Principal cause whereof may be the *seeming Opposition* of the *Texts* alledged on both sides; one party Supposing those on that side should *oversway* the meaning of those on which the Adverse Party found their Arguments: whereas, the *Texts* must needs be acknowledged to be *most true*; and the Truth in every Opinion cannot be contrary to the Scriptures, though the Parties are not able to reconcile the *meaning* of them or their own Opinions, how far *both* are true; and so continue as to their affections, at a wide distance one from another.

But this Anchor Disputes *not* at all, he desires only to Confer and Offer his understanding and ground of Interpreting the *Texts* on Both sides, answering Reason's *Objections*; and to manifest his Knowledge, for the * *Conjoyning, Uniting, and Reconciling* of all Parties in ^a *Love*, in their differing and various knowledge.

And this he hath performed here and there in all his Writings, which explain the *Ground* of

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under-

* Behm's Preface to Election, ver. 9.

^a This Book of Election, Chap. 13. ver. 63 to the End of the Book.

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understanding All Mysteries both Naturall and Divine, beginning in his *Aurora*, at the End whereof he promiseth, *If God would let him live a while, he would sufficiently Declare and Expound S^r. Paul's Election and Predestination*; but was hindered writing any further, the book being taken away from him presently after those words were written by him, and so that Book never had any more added to it, but remained unfinished: this was in the year, 1612.

But in the year, 1619, he supplied the Defect of that, in the *Three Principles*, and in the *Threefold Life of Man*.

And in the year, 1620, further, in the 40 Questions concerning the *Soul*: and in the Treatise of the *Incarnation of Jesus Christ*.

In the year, 1621. having been opposed at a Conference with some friends, by *Balthasar Tilken*, about *Election*, and some other Matters in his Writings; he wrote an *Apology* in answer to him concerning it, and the Person of *Christ*, and of *Mary*, in the same Book, and sent a Copy of it with a *Letter* to a friend, of the 2^o of July, being the 18^o in his Book of *Epistles* printed in English, and two other of the 3^o July, being the 16^o & 17^o *Epistles*, which for the Readers help he is desired to peruse; they are of the same date with the *Apology* both for year and day, being Ended the 3^o July, 1621. which may come to be printed in English with his *Apology* to the same *Balthasar Tilken*, concerning some particulars not well understood in his *Aurora*, and another *Apology* to *Gregory Rickter*, the Primate of *Gerlitz* concerning his

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his Book of *Repentance* in *The way to Christ*, which Treatise he had *exceedingly* vilified and reproached, not having read so much as the *Title* of that Book; these will be fit to come forth in English together.

In the *Mysterium Magnum*, is much largely upon that Subject of Election, where he mentions *Cain and Abel, Ismael and Isaac, Esau and Jacob*. Dated the 11^o September, 1623.

After that he wrote this present Treatise of *Election* in full satisfaction of his first promise: dated the 8^o of February; and the next day being the 9th of February, 1623. he wrote the little *Appendix* at the End of this Book, concerning *Repentance*, in Order to the making of our Calling and Election sure: And on the 19^o and 20^o day following, he wrote the 20^o and 21^o Epistle of the *same* Subject; and a little before Easter following he wrote the 13^o Epistle; shewing how *Temptation* and Trouble of Mind may be remedied, which usually ariseth through the insatisfaction about Gods Decree of *Predestination*: the Printed Pieces here mentioned will give light to the understanding this Book the better: but his own Testimony concerning this above the rest, is thus in his *Clavis* printed at the End of the 40. Questions; where he saith; *The Treatise of Election of Grace hath a sharp understanding, and is one of the clearest of our Writings.*

^b *Clavis* 217.
verse.

One *hinderance* that hath kept men off from the way to *Decide* differences, and to know the Meaning of the Scriptures, hath been, their holding close, and mentioning only such things as have

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made people never Mind the meaning of those Texts which are most materiall and necessary for them to know, concerning the Word which is Christ and God; as in *John*, 1. Chapter.

In the Beginning was the Word, and the Word was with God, and God was the Word, all things were made by it, and without it was nothing made that was made; in it was Life, and the Life was the Light of Men: also, the Light shineth in the darknesse, though the darknesse comprehend not the Light; this is the true Light which Lighteneth every Man coming into the world; it was in the world, and the world was made by it.

These Texts are Seldom Pressed or Considered, but those arguments that can be collected concerning the written word of God the holy Scriptures, and chiefly that they call the word preached by the Teachers in Pulpits, are urged so much, that people are ready to understand the Texts concerning the Substantiall Word of God, the Word of his Power, the Word of Prophecy, the Word in our hearts, whereby we should Examine, and Commune with our hearts and be still, as is directed in the 4th Psalm; also the Creating Word, the Word of Wisdom, the Word of Life; so that these are taken as Meaning the Scriptures onely; and men are so violent as to account him a Heretick or Blasphemer, that shall be Supposed once to Question their Opinion in his Mind: and thus partly the true understanding cometh to be veiled from peoples eyes.

Some of the Learned also are very unwilling to take so much pains as to read and consider any thing

thing that is Offered to their view, though some sincere Lovers of good Literature, have by reading this Authour, found that which is *more Excellent*, then what they and others had spent their time in a long time together; because these account themselves filled so full with their *present* Wisdom and Knowledge, that they have no *room* to desire any other, especially that which cannot be attained without casting away the high esteem of that which they have laid up as a *treasure* to themselves already; and so every little difficulty of *uncouth* words or phrases, and Expressions which they cannot presently *see*, to fit and square with their former building, makes them loath to be troubled about that which they think themselves to have more and *better* knowledge of beforehand; neither can they in Reason be blamed, saving that they block up their own way to inestimable Treasure which they know not of, and others *not* so Learned, attain, and they might much more have in great abundance; if they would *not suffer* their learning to hinder, it would much more further them therein.

Another Barre the Learned have, which is, that they will not allow of reasoning and proving by *Similitudes*, because such are not Demonstrative *Logical* proofs according to the requisites of that Art; But he that was *more* then *Solomon*, Our Saviour Himself, chose to teach in Similitudes, the highest and most pretious Wisdom *hidden* under such teaching: and if the Writings of the holy Prophets and Apostles be Examined; it will appear, that there is not the *least thing* done in this world

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world but doth by way of Similitude signifie and teach to us Somewhat of the most *transcendent* and richest Mysteries of Eternity; All Visions which were the clearest Revelations were represented in something or other in part or in the whole, *like* that which is in this outward World; though the thing representing is but a *shadow* in respect of the inward *Substance* that is resembled by it, as, Christ, and Faith, is a Substance; and a Rock is but a shadow; and the Holy Spirit, the Word, and God, and the Divine Nature is *much more* a Substance; and the things in this world resembling them scarce so much as an exact shadow of them: so also, the Sun of Righteousnesse, the City of God, the Trees in the Paradise of God; the fallow ground of our Hearts, the Grain of Mustard-seed which the Kingdom of Heaven is *represented* by, and likened unto; a Steward, a Husbandman, a Door, a Vine, a Sheepfold, a Candle set upon a Table, or put under a Bushell, a ^c seething Pott with the Scum rising up; a Rose, a ^d Lilly, Briars, Thistles and Thorns; the seven Stars, the Dragon, the Woman, the Candlesticks, the Temple; the Moon, Rivers, Fountains, Fire, Brimstone, &c. *every* of these denote unto us some Mystery or other in the *Spiritual* World, as will in due time to come be manifested, which we could know nothing of, only by way of similitude, but it is the *Spirit* alone that teacheth the Mystery by and from them; neither can we apprehend the demonstration of that which we *never* saw: but by Similitude in those things which the outward Man hath seen or conceived, our Minds are *opened*, as the under-

^c Ezek. 24. 6.

^d Hosea 5. 14.

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understanding of a child is in Learning; and we must be as children to all our great knowledge before, or else we cannot be taught any *new* thing that is beyond our former reach, apprehension and capacity; but when the Similitude is declared and weighed, the knowledge of the thing it self will be the more *easy*, and then the Demonstration of it may be briefly and exactly made by such as are Teachers in Christs School, to Scholars *exercised* in some degree in such spiritual Matters: otherwise that of our Saviour may well be asked of them, saying; ^c *If ye believe not when I tell you Earthly things, how shall ye believe if I tell you Heavenly matters?* c Job. 3, 12:

This may be a just Plea for this Authours Teaching the Mysteries of Divinity by Examples and Similitudes of *Naturall* Earthly things: and in them he layeth open his *Ground* of Interpreting the Holy Scriptures, by which Men try the *deepest* Questions and Controversies in Religion; that the seeming differences therein may be cleared and composed; that all may *understand* them rightly, all Christians, Jews, and Heathens, and so prize them as they ought: and here in his own Preface to the Reader he sets down to this Effect; that, the Supposition that God is *only* afar off in a Heaven above and beyond the *stars* and Firmament *Exclusively*, and not in Every thing and Every where present as to Himself *Substantially* and totally with all that he is in Essence in the Unity of the Deity, and Trinity of Manifestation in his whole Kingdom, Power and Glory, though as to the Creature *not* discernable or *perceptible*, but by
his

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his Word revealing Himself in and to the Creature according to its kind; is the Only *Cause* why Men cannot Satisfie themselves in that Great Secret *Arcanum*, of *Predestination*, and other high and necessary Mysteries mentioned in the Old and New Testament.

The *Heathens* would Esteem the Scripture, if it were but hinted to them that they might consider it, that what is Mentioned and Contained therein, and of which it chiefly is appointed to Testifie, is *the same* with *that* which is in their very hearts, they would rejoyce to hear the lively demonstration and Effects of that God and his Graces, that lie as a deep Fountain and Well-spring hidden in their own Soules, and then they would soon taste *the Eternal Gospel* of the Love of God shed abroad in their hearts, upon reading of the Holy Scripture, if they were shewen how all lyeth within them in their Hearts and Soules.

The *Jewes* also cannot be fully perswaded that Jesus Christ whose name is *Immanuel*, is and was the true *Messiah*; though they shall certainly be converted, as we Christians believe and long to see it accomplished; yet they cannot *perceive* the truth but by understanding *how* the Promised Seed was by God put into, or rather raised up or caused to *Sprout forth* in the Soul of *Adam* and *Eve* after the Eating of the forbidden fruit; and so was Salvation to *all Men* continually taking Effect in those who become the Off-spring of that seed by forsaking their Sins, and being Obedient to that seed of God, the Word of Life, the Word of Promise, which is the Word of *Grace*, the Word of God,

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God, the Commandement, his Law, his Testimonies, his waies, Statutes, Precepts, Judgments which are so much pressed in *Moses* and in the *Psalms* of *David*: and all this is *Christ in them*: as to which Seed in the Line of the Covenant according to the manifestation in the flesh, *Christ Jesus*, their Messiah and our Saviour, *came*, and took our Nature born of *Mary*, and finished our Redemption in a *humane soul*, such a one as all ours is, and therefore he condescends so low to call us his Brethren, though in him dwelt the fulnesse of the Godhead bodily: and so wrought and *perfected* our Salvation, and all should in him be partaker of the *Divine* Nature, that were born again, and did grow up in him, that is, in his Grace and Covenant *in* their Souls, and so he rule in them to the subduing the Seed of the Serpent, the Lusts of the flesh in *any* whomsoever: and this is that Light that enlighteneth every Man, even *every* Heathen, Jew, and Christian, at the instant of taking the *Life* of the Soul in the womb so *coming into* the fleshly Substance of the Elementary Body of *this world*.

The Word of the Lord doth not contradict it self, neither in its Operation, in the *works* of the outward World; nor in the *Inward* Teachings of the Holy Spirit in the Soul, nor in the *written* Word of the Holy Scriptures, which were written as Holy men Spake, as they were moved by the Holy Spirit; which teacheth, *nor can* teach any other then what the Holy Word Speaks, from whence the Spirit proceeds; therefore the *Essential* Word is to be considered in every respect, before men be able to decide a *Deep* Controversie, Question, or
Doubt

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Doubt in any Matter *fundamentally*: and we see that Gods Ordinance in the Outward World, which we call Providence, doth in Nature appoint, what Profession and *Condition* of Life every one shall have; and thereupon was *Caiphas* High Priest that year which Christ was Crucified in, though he was *inwardly* a *Conspirer* against Christ; and so was *Judas* appointed to be one of the Apostles, though inwardly he was a *Devill*: so *King Saul* was amongst the Prophets; so also there are many *false Apostles* gone into the World, and many *false Christs*: but the true ones are what they are in Spirit and Truth in the Inward hid man of the Heart; therefore every one should labour to be that in *Spirit*, Mind, Soul and Affection in his honest Outward Calling or Office, Low or High, which is right in the sight of God according to his Word and *Ordinance*, which he is outwardly called unto; and not under pretence of the outward Calling, think he is such without the Spirit; nor despise and bandy against those who are *such* in Spirit, though not in the outward Calling at all: for most of the Eminent Prophets, and so of the Apostles, Disciples, Evangelists, Elders, Bishops Overseers or Pastours, Doctors or Teachers, have not been called from the Schools of the Prophets, nor from among the Learned or Noble, though some of them have been so; and those were called of God as was *Moses, Aaron, David, Peter, Paul, Timothy, Barnabas, &c.*

And so were all those called who were the first *Indicters* and *Penners* of the Books of the Old and New Testament, though there may be cause to think,

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think, that the Greatest part thereof was afterwards delivered to *Esdras* and his Scribes from the Angel of God, when it is considered that the most Ancient Manuscript Copy, of that Hebrew Bible that is now Extant in print, was that which the Jews received from *Esdras* or *Esra*, at the return from the Captivity of *Babylon*: for the whole Book is continuedly written in the *Caldee* letter, though there be difference in the stile of several of the Books, which the Angel knew well how to Express to a Tittle; And certainly if *Esdras* and the rest with him had had the *Originals* to transcribe them from, they would not have burnt or buried those *hand-writings* of the Authours: and although the *Samaritan* Pentateuch be supposed to be the Character wherein the Five Books of *Moses* were written, yet it cannot be the same for *Matter* and *Words*, because it doth differ in many places from the true Hebrew Text; and in some places doth agree with the *Septuagint* Greek Translation, and not with the Hebrew it self, which was the Language *Moses* was supposed to write in; and the Character the same with the *Samaritan* Pentateuch; as is signified in an Introduction to the several Languages of the Best and *Exactest* Impression of the Bible that ever was published in the World before now, which is coming forth by the Labour of the *Most Learned* and *Knowing* Men in the *Oriental* Languages, and *Most versed* in the literal Text of the Bible: and therein it doth appear, that the same Person whom the Hebrew calleth * *Esra*, Authour of one of the Books undoubtedly of the *Cannon* of the Bible, is translated in

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^a *Ἐσδρας*,
Esdras.

the Septuagint Greek ^a *Esdras*; and the Book of *Efra* in our English Bibles is accounted the first Book of *Efra* or *Esdras*; and the Book of *Nehemiah*, the second Book of *Efra* or *Esdras*; so that the Greek Copy of the first and second Book of *Esdras* in our Bibles, may rightly be accounted his *Third* and *Fourth* Book, as it is in *Luthers* Translation in the German Tongue: and thus as the Law was

^b *Gal.* 3. 19.

^b *Ordained by Angels in the hands of a Mediatour*, which was *Moses*; so when it was lost, it was re-

^c *Esdras* 14.
from 20th verse,
to the End of
the Chapter.

stored to ^c *Esdras* again by the same means; which doth advance the Excellency of the Old Testament beyond any other Books before Christs Time for their manner of delivery, besides the Spirit of Prophecy, that filled both the first and last Authors of the whole Book, as a few of the *Matters* Spoken and Written by them make manifest, which have been transmitted to us for our Learning, by the Infinite Mercy and Goodnesse of God.

For, we may observe, that as the inward Substantial Seed of the Promise, the Seed of God, was hidden and suppressed in the Off-spring of *Adam* and *Eve*, except only in the *Line* of the Covenant going along through the Loins of many *sinful* Parents, even to *Mary*, the Mother of the ^d *Messiah*, *Jesus* ^e *Christ* the Son of God, who was the Sonne of ^f *Adam*, who was also the Sonne of God: but the Seed continued under the *Evil* life and *Conversation* of the Old World before the Flood, though they had the preaching of *Adam* himself, and *Abel*, *Seth*, *Enoch*, *Noah*, and others: and after the Deluge they were more depraved, though under the Preaching

^d *Ἐσδρας*
Χριστός.
Christus,
Anointed,
Joh. 1. 41.
^e *Luk.* 3. 38.

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ching of *Noah, Sem, Heber, &c.* till *Abraham*, to whom God did seal his Covenant of promise with *Circumcision*, for a stronger teaching to the outward Man, observed by *Isaac, Jacob*, and his Sonnes the Twelve Patriarchs, till *Moses* who was raised up by God, and received a further external clear teaching, in the Institution of the *Passover* as another Seal of the Covenant; also giving the *Law* of the Ten Commandments, which the Outward Man had so darkned in the Inward heart almost of every one very few excepted; also the *Law* of Sacrifices and other *Ceremonies*, with the *Judicial Law* for Government of Gods own people; and this Dispensation remained all along amongst a wicked and stiff-necked Generation in the World under the *Evangelical* Teachings of the Prophets, Till Christ Himself: under whose outward Teaching, while he was upon the Earth, Men were so very wicked, that according to his Own Parable; when the Lord sent his Son to the Vine-dressers, thinking they would have revered Him, they said, This is the Heir, let us kill him, and the Inheritance shall be ours; and so they *did kill him*, and cast him out of the Vineyard; at this time, as need did require, to help the Outward Man, that the Inward Word might grow in him, *greater* teaching was afforded, then in the time of *Moses* or *Solomon*, he being then Incarnate; by the Ministry of *John the Baptist* sealing his Covenant by the *Baptisme* of water; and a little before his Death eating his *Passover* with his Disciples instituted his last *Supper*; and yet the Apostles could not apprehend or remember what he told them, nor bear what he

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he would have taught them before his Death, nor till the *Comforter* the Holy Spirit was sent after his Ascension and Glorification; which should bring to their remembrance whatsoever he had told them; and then this great Manifestation of the *Power* of God did so spring and spread, that many were converted by it, that were not prevailed with by the former teaching; and it reached unto *Saul*, who was also called *Paul*, and made an Apostle of the highest Mysteries to the Gentiles, and that was brought to his knowledge by the Holy Spirit, which he had *never heard* from Christ as the other Apostles had; and by his preaching the Gentiles became Christians; but in the Age following, the wickednesse of *Christians in Name* was like that of the *Jewes* before, which caused the Ark of the Testimony, the Book of the Law, their Temple, City and Countrey, and every *Excellent* thing they had to be taken away or destroyed; and so did these Christians cause that the powerful Effects of the Holy Spirit were *withdrawn* after the decease of those first Preachers and faithful Brethren, till at length thick darknesse Spread it self over all Nations, & there was only left some of the Holy Mens Writings contained in the Old, and some in the New Testament, which were brought forth to light, and put together in a *Book*, the understanding of them being small in the following Ages, except in those that suffered Martyrdom, who did declare the power thereof by mighty wonders, and *much teaching* Successively began to spring up; yet the Holy Scriptures were not so *narrowly* looked into, nor so publicly divulged, till *Luther*,
who

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who was put on, and helped forward by a little Book called *Theologia Germanica*, and *Taulerus* his *Sermons* compiled in the Obscure Times before him, and are to be had printed in the Latin Tongue.

And then *Calvin* and many others afterwards Still more prying into the Letter of the Scripture, whereby divers *Questions* were raised in Divinity, though not fully decided and resolved to the satisfaction of dissenting parties, by the pains of all that have laboured in *Scholastick* Learning to this very day, which hath moved some to apprehend, that the time was not yet come for the clear discovery of such things: yet of all the Deep obscure Mysteries, whereof there are *many* plainly expounded by this Authour; as concerning the internal habitation and existence of the * One ^{* Eph. 4. 5, 6} Lord, One Faith, One Baptisme, One God and Father of All, who is above all, and through all, and *in all*; filling all things in that Manner as there is but *One Air* which is the same breath of all living Creatures; and this is the *unknown God* whom the Heathens ignorantly worshipped, and many others in these dayes who know him not to be within them, notwithstanding all his preaching by his Word in their *hearts*, and reading the Scripture, and ample preaching out of the written Word: and that because his *indwelling* is not strenuously nor frequently pressed in any of the publique teachings as it ought to be: also he hath expressly cleared several Articles of the Christian Faith in the Three Principles in the 17^o Chapter; also, in the 27^o Chapter, and in the Answer to the

30^o Question of the Soul, is written deeply of the *Resurrection* and the *Last Judgment*, and of *Eternal Life*; as also in the 4^o Epistle, 110 verse; and in this Table of the *Divine Manifestation* at the End of this Book, is a brief Contents of all *Mysterics*, throughout his Writings: yet this of *Predestination*, is accounted the most hidden from the knowledge of Men for the most part; though there are that to the great Comfort of their Soules have had most *Mysterics cleared* to them in this Authour, and *this* amongst the rest in this particular Treatise of his: which raiseth a hope in them, perceiving how in Sermons and Writings come forth within these *seven years*, mens minds have been Enlarged in the exquisiter knowledge of *Divine Matters*, that the time is not far off, wherein all the *Mysterics of God* shall be manifested, and the manner perceived how this will be effected *in its Season*; and further, that it is true of this Book, ^a *The More Men read it, the Better they will like it*; and following the advice given therein, they will find the *Key* that unlocketh all *Mysterics*, and the ^b *Ground* to resolve, even *whatsoever* any man can ask.

^a Ch. 13.
verse 58.

^b Appendix
verse 53.

If the *Inward Word* be chiefly considered in the reading and searching of the *Scriptures*, it will render them more plain and *delicious* to the relish of our soules, if there be any sense or feeling of *Gods being* in our hearts; as in this following instance, wherein we may observe; that ^{*} *formerly God Spake* by the same *Inward Word*, *sundry times*, and in *divers manners* to the *Fathers* by the *Prophets*, as in *Dreams*, *Visions*, *Voyces*; but in
these

^{*} Heb. 1. 1.

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these last dayes, (this was spoken in the time immediately after Christs conversing on the Earth,) he hath spoken to us by his Son, and that not to be meant only, as he was in the flesh; for he Spake not so to the Apostle *Paul*, who is supposed to be the Authour of the Epistle to the *Hebrews*, wherein those words are mentioned; but by his Spirit, whereby he was made an Apostle, by which sheweth the Divine revelations of the Mysteries of the New Testament to be in a far more precious way then those of the Old: yet the Apostle * *Peter*, who heard a voyce from Heaven out of the Excellent Glory with Christ in the Mount, sayes; *We have also a more sure Word of Prophecy.* The Prophets had voyces, and sundry other wayes, things manifested to them by the Word of Prophecy: some other of the Apostles heard this voyce likewise in the Mount; but he sayes, *we*, which may be himself and the other Apostles and faithful, *have also*, as well as the Prophets had; besides the voyces from Angels or God himself Externally, a *More sure Word of Prophecy*; what more sure then the Ingrafted Word, which is able to save our soules, which is Christ in us, *the Word of Faith*, whereby we are saved? which the Apostle *Paul* saith, *We Teach*; and which the Apostle *Peter* calleth, *The Word of the Lord which endureth for Ever*; and saith, *It is the Word of the Gospel which the Apostles preach*; which must needs be the inward Word of Prophecy: for it is the Eternal Word, whereby all that have prophesied have been enabled and instructed and no other; and being it is within the Soul it self, it is certain they *had it*, and in that

* 2 Pet. 1.
17, 18, 19.

a Rom. 10.
8.

1 Pet. 1. 25.

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still it was the more sure to them; and the faithful to whom the Apostle *Peter* wrote, had it manifest, giving light to them *in their soules*, else if it had been related to them outwardly only without inward Light, they could *not* have taken heed to it, in the Judgment of the Holy Spirit in the Apostle, according to his saying to them, *ye do well that ye take heed to it, as to a light shining in a dark place*, the same that shone in the darknesse, and the darknesse comprehended it not, *viz.* in their dark souls, *till the day dawn, and the Day-star arise in their hearts*; This light lightening every one coming into the World, being the *most sure* Word of prophecy to and in us all, we should be obedient to it, that after the Day-Star the Sun of Righteousnesse may arise in our hearts with healing, Eternal Life and Salvation, in his wings.

For though the Light be in all of our darkest Hearts and Soules, and *shineth* therein; yet if we take not heed to it, we cannot comprehend the Light, or rather shall not be comprehended by it; nor will the day dawn, neither shall we have any

^b *Isa. 8.20.* ^b *Morning in us*, as the Hebrew Text in *Isaiah* expresseth it; and then we cannot speak according to that Word which is the Law and Testimony: not that which is written with Ink or in Tables of stone, which endureth not for Ever; but the Matter thereof in the fleshly Tables of our Hearts written by the finger of God, when he Created the Soul at the first beginning of Life in the womb: well therefore may one, a Reader of this Authour say of him, That he layeth down in every thing a kind of Material Divinity: and it is that which

endureth

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^c endureth for Ever: as is intimated in the Psalms also, thus; ^d the Testimonies of the Lord are very sure: ^e He hath founded them for ever: ^f David took them as an Heritage for ever: ^g Every one of the Lords righteous Judgments Endureth for Ever.

He that mindeth this Innate Word of Life will soon have a clearer understanding of the Scriptures, & not only so, but at length attain what they themselves knew that Spake and Penned them; and more then that, as the time of the world proceedeth further to its limit, that shall be understood of the Eternal Word which the Angels nor Prophets, nor Apostles knew, who saw what the Angels desired to look into, and were not Able, nor the Sonne of Man himself when he was upon the Earth; as it is written: for the Word of God is the utmost that can ever be known possibly at all; by this the Holy Men knew what they knew, having it manifested to them in their hearts; and that is contained in it, which no Man knoweth, no not the Angels, neither the Sonne: But the Father only, *Mark 13.32.* and their knowledge hath been Expressed by their words outwardly to the Ears of People, from the beginning of the World, and will be so to the End thereof: and some of them wrote those things in books which have been preserved to us in the Bible, and have been published in most Languages, that every Nation almost may read in their Mother Tongue which they understand; those Writings of Men full of the Holy Spirit, which, in them, proceeded from the Father and the Sonne, viz. Christ, whose Name is called, *The word of God*: and therefore those

^c 1 Pet. I. 25.
^d Psal. 93. 5.
^e Psal. 119. 152.
^f Psal. 119. 111.
^g Psal. 119. 160.

To the Reader.

Scriptures may rightly be called, *The written Word of God*, as the words of those men may be called the Words of God, and their Minds so instructed by the Divine Wisdom and Understanding, may be called the Mind of God, or his Thoughts, Sence and Meaning, for they are not their own, but God Himself, his Will, Mind, Word and Spirit, his Light, Wisdom and Understanding is and is manifested in theirs, and in all Men who speak or write of such things truly and knowingly, and not

^h Jer. 23.
30.

^h *stealing Gods Word every one from his neighbour*; and it will be manifested in every one who is obedient and willing to be taught and enlightened by it into a Holy life; for God is the same yesterday, to day, and for ever, in the Soul of Every one, and revealeth his Secrets to his Saints the Holy Ones.

These things and much more are accurately discovered in this Treatise and others of the Author, in order to the clearing that of Predestination.

All which when I ponder in my mind, I cannot but the more exceedingly prize and most highly Love and regard the Divine Writings of the Holy Bible; above all outward things, and rejoyce that God hath bestowed so great a Gift and Endowment upon this Brother of Ours, *Jacob Behm*, that he should by his Writings lead us in such a simple childish way to understand the Scriptures of the Holy Prophets and Apostles so Comfortably, Fundamentally and Convincingly; and that I should be used as an Instrument of publishing so much of this Authours Divine Writings, in English;

To the Reader.

English; when I look upon the vileness that Springeth up and is suggested by Satan in my own Heart and Thoughts continually, more then I know of any person in the world besides, which is so clearly discovered to me by the Light, Word, Law and Testimonies of God in my Conscience; though I perceive it was in an exceeding higher degree so to the Holy Men as they testifie in their Writings; And further seeing, notwithstanding the Great Help of the infinite God within me and his Graces, having also the Testimony of the written Word outwardly to Convince me; how prone I am to Love Darknesse more than Light, that I must needs in all humility prostrate my Soul before him that is present every where in all things, manifesting his Glorious Heaven by his Mercy wheresoever that appears; and Hell, by his Wrath and Anger wheresoever that appears in any place, Soul, Creature or thing whatsoever; and must account my self one of the unworthiest of the Children of Men,

John Sparrow.

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The

I

THE
Authors Preface
TO THE
R E A D E R.

When Reason heareth any thing said concerning God, intimating what he is according to his Being Essence Substance and Will, it imagineth in it self, as if God were some strange thing afar off, dwelling without and beyond the place of this world, aloft above the Stars, and did govern only by his Spirit, with an Omnipotent Power, in the place of this world :

2. But that his Majesty in Trinity, wherein God is especially manifest, dwelleth in Heaven, without and beyond the place of this world.

3. And thereupon Reason falleth 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, hath framed a Predestinate purpose in himself, what he would Ordain every thing to be.

4. whence, the Contentious Opinion is arisen, of Gods 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 Elest, he will manifest his Grace.

5. And so hath in his Predestination made a Separation, that he might shew his power, both in Love and Anger: and therefore every thing must be done as it is, of necessity.

6. And that Part ordained to wrath, are so Reprobated and hardned by Gods purpose and Predestination, that there is no possibility left for them to attain the Salvation of God, and contrariwise in the other, no possibility of Damnation.

7. And although the Holy Scripture speaketh almost the very same words, to which, Creaturely Reason also assents, which understandeth not at all what God is; yet Scripture on the other side speaketh much more to the Contrary; that God willet not evil, nor hath of purpose by way of Predestination, made any thing that is evil.

8. Both these 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 Exposition to consider of, and present our Gift or Talent (as it is

The Preface to the Reader.

apprehended and laid hold on in the Grace of the highest God) for them to examine with a good intention.

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

10. As the Branches and Twigs of a Tree, appear not in all things alike in form, and yet stand in one and the same Stock, and one giveth and introduceth entiry and vertue into the other, and all flourish and rejoyce, blossom and bear fruit in one stock; there being no grutching and dislike of their strength and dissimilitude; but each Branch Laboureth 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 vertue, in good will.

12. And not bring our selves into self-hood, 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 receive into us the Devils poison and venome or infection of Self, and false or wicked Magne'ick impression: whence strife and Opposition, also Rents and Schisms and divisions arise, so that one twig of the humane Tree rends and separates it self from the other, and affordeth them not his Ens or Being and vertue, and exclaimeth against them for Schismatical, Sectarian, Apostate, false, and wicked.

14. But sets it self, 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 signifie what the Original of Contention is, and whence Opinions and Divisions naturally arise; we will also signifie what the true ground of the onely Religion is.

16. And whence the Opposition from the beginning of the world to this time hath 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 demerse 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 so we commend him into the working Love in the Ens or Being of Christ, and our well intended will and desire, into his. AMEN.

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.

I.

GOD saith in *Moses*, in a Manifested revealed † Open voice, to the People of *Israel* (among whom he introduced himself from his *hidden secrecie* in a Manifest found after a *formed* creaturely manner, and caused them to hear, that the Creature might apprehend him) saying, ^a *I the Lord thy God am but One Only God; thou shalt honour no other Gods b sides me.*

2. Also *Moses* saith, ^b *The Lord our God is an angry jealous God, and a Consuming Fire; and in another place, c God is a merciful God. Also his Spirit is a Flame of Love.*

3. These seem to be Contrary, in that he calleth himself an Angry God and a Consuming Fire; and then also a Flame of Love, which can be nothing but onely Good, other wise he were not God, viz. the Onely Good.

4. For Men cannot say of God, that he is this or that evil or Good, which hath distinction in it self, for he is in himself Naturelesse, as also Affectionlesse and Creaturelesse.

5. He hath no inclination to any thing, for there is nothing before him to which he should incline, neither any Evil or Good.

6. He is in himself the *Abyss*, without any Will at all: in respect of Nature and Creature, he is as an Eternal Nothing: there is in him 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, whereof or wherein he could frame or grasp a Will to himself.

8. He hath also nothing that can Generate him, or give to him: He is the Nothing and All things; and is one onely Will, in which lyeth 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 Darknesse, neither Love nor Anger, but is the Eternal ONE: Therefore saith *Moses*; *The Lord is One Only God.*

† That is, such a voice as that the outward Man composed of the four Elements, could bear him.

^a *Exod. 20,*

2, 3.

^b *Deut. 4. 24.*

^c *Deut. 4. 31.*

36. Which One only will in the comprehended place of the ground or foundation, goeth forth out of it self, out of the comprehension; wherein, with its *exit*, it is called a Spirit.

† Producesseth or effecteth.

37. And the One only will of the Abyssic, divideth it self with the first eternal beginning-lesse comprehension, into a *threefold Operation* and yet containeth but *One* will, *viz.* the *first will*, which is called Father, † operateth or generateth in it the Sonne, *viz.* the Place or Seat of the Deity.

38. And the place or Seat of the Deity, which is the Fathers Son, operateth in it self, in the inventibility or perceptibility, *viz.* the powers and vertues of the wisdom, all which powers, arise in the Sonne.

39. And yet here, all powers are but one only power, and that is the perceptible inventible Deity in it self, 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 breatheth forth in the perceptibility of It self out of the *One* only power, which is his Seat or Sonne out from it self, after that manner as the Sun-beams, shed themselves forth out of the *Magick fire* of the Sun, and manifest the power, vertue, or influence of the Sun.

‡ Or stirring.

41. And so that *exit* is a *Beam* of the power of God, as a moving life of the Deity: wherein the unfathomable will hath brought it self into a ground or foundation, as into a power of † willing, and that *breatheth forth* the will to the power, out from the power.

42. And the *Exit*, is called the Spirit of God, which maketh 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 or wisdom, wherein the Spirit of God, which ariseth out of the Powers, with the out-breathed Powers, as with one only Power, playeth with it self.

44. Where it introduceth it self in the Powers, into *formations* in the divine delight and longing; as if it would introduce an *Image* of this generating of 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 maybe circumscribed; but the divine *Imagination*, *viz.* the first ground or foundation of the *Magia*, out of which, the Creation hath taken its beginning and Original.

† Psychical:
‡ Gen. 1. 26, 27



46. Also in that *imprinting* of the *Magick* comprehension in the wisdom, is understood the Angelical and † Soulifh true *Image of God*, where *Moses* saith, † God created man in his Image, that is, in the Image of

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 Imaginability or figure.

48. 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.

49. In this forementioned recital, we understand very briefly, and summarily, what God is, without and beyond Nature and Creature, where Moses saith, *I the Lord thy God, am one only God.*

50. Whose name in the sensual or sensitive Tongue, wherein this divine generating in the powers of the only wisdom, introduceth it self into a comprehension of an Image of it self; is called JEHOVAH, as an imprinted delight or longing of the Nothing, into somewhat, or the Eternal ONE.

51. 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. 

52. For this imprinting in it self, is neither great nor small, and hath no where any beginning or end; but only that the divine delight or longing introduceth it self, into a substance of its visibility, as into Creation.

53. Yet in it self the Imaging or figuration is endless, and the formation not circumscriptive; as the modelling in Mans Mind, unmeasurably standeth perpetually in a continual form, wherein innumerable many 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 Phantasie of the Starry Mind, and not from the powers of the inward ground of the divine wisdom.

54. Here we will intimate to the Reader, that God in himself, so far as he is called God, without and beyond nature and Creature; hath no more then one only will, which is to give forth, and generate himself.

55. God JEHOVAH, generateth nothing but God, that is, he generateth only himself, as Father, Sonne, and holy Spirit, in the One only divine power and wisdom.

56. As the Sun hath but one only will, which is, to give forth it self, and with its desire in all things to presse forth and grow, and to bestow life, power, and it self, on 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 Goodnesse.

57. Without Nature and Creature, he is the greatest meeknesse and humility, wherein is no way, foot-steps or prints, possibly, either of any will to good or evil inclination; for there is neither good nor evil before him.

58. He is himself the Eternal only good, and a beginning of every good

^s Or Being or
Essence or
Substance.

good thing 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 Allthings, and beyond him is Nothing.

59. 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.

60. For there all senses qualifie and *operate* in equal Harmony and agreement : and there is no other then an amiable boyling or springing of the Holy Spirit, in the One only wisdom.

61. 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 thing, for he is himself the One only Love, which in meer love generateth himself, and introduceth himself into *Trinity*.

62. For, the first will, which is called Father, loveth its Sonne, *viz.* its heart of its own manifestation, because it is its *perceptibility* and power.

63. Even as the soul loveth the body, so in like manner doth 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.

64. And the Sonne is the first wills *viz.* the Fathers *humility*, and re-desireth again mightily the Fathers will ; for without the Father he were nothing ; and he is rightly called the Fathers longing or *desire* to the manifestation of the Powers, *viz.* of the Fathers taste smell hearing his feeling and seeing.

65. And yet a man must not here understand any division or distinction ; for all the Senses lie in *equall* weight in the One onely Deity ; only consider, that these Senses which arise in the ground of Nature, exist in that the Father speaketh forth these powers from himself, into separability or *distinction*.

66. And the holy Spirit is therefore called *Holy* and a flame of love, because he is the out-going power from the Father and the Sonne, *viz.* the moving *life* in the first will of the Father, and in the second will of the Sonne in his power ; and because he is a *Frayer*, worker and driver on, in the out-gone longing of the Father, and of the Sonne, *viz.* in the wisdom.

67. Thus loving Brethren, ye poor men, confounded by *Babel*, who hath *seduced* you through Satans envy ; ^h 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 willet, nor can will evil.

68. For if he did will some evil, and also did will some good in himself, there were then a *Rens* and division in him : and so there must be somewhat that were the cause of contrariety.

69. But

^h Note ye
Socinians
and Armi-
nians.

69. 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 were at *odds*, and divided in himself; and then also that must be moveable from a *beginning*, since it did move it selfe.

70. But we tell you, in or according to the saying of the Onely ONE, that the Being, Essence, or Subitance 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 severall *distinct* place, with a severed dwelling *apart*.

71. But wilt thou know where God dwelleth, take away Nature and Creature; and then God's *All*: take away the out-spoken formed word, and then thou seeest the eternal *speaking word*, which the Father speaketh forth in the Sonne, and thou seeest the hidden wisdom of God.

72. 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.

73. But hearken my Brother, God saith in *Moses*, ⁱ *Thou shalt make thee no Image of any God, neither in Heaven or upon the Earth, nor in the water, nor in any thing*, to signifie that he is no Image, nor needeth any place to dwell in, neither should man *seek* for him in any place, but only in his formed out-spoken or expressed word, *viz.* in the Image of God in *Man himself*.

74. As it is written, ¹ *The word is near thee, viz. in thy Mouth and Heart.*

ⁱ Exod. 20. 4.
Levit. 26. 1.
¹ Deur. 30. 14.
Rom. 10. 8.

75. And this is the right and neereſt way to God; for the *Image of God* to sink down in it self from all imprinted Images: and forsake all Images Disputation and Contention in it selfe: and depart from self will, desire and *Opinion*, and demerſe it selfe meerly and solely into the eternal One, *viz.* into the clear *single love of God*, trusting therein, which he hath after the fall of Man in Christ, introduced into the *Humanity* again.

76. This I have therefore somewhat largely represented, that the Reader might learn to understand the right and first Ground, what God is, and willeth; and that ^m he *seek* for no evill or good will in the one onely Natureless and Creatureless God, also that he *go forth* from the Images of the Creature, when he will consider God, his will and the eternal speaking word.

^m The Reader.

77. And, when he will, consider, whence Evil and Good proceedeth, *whence* God calleth 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 lyeth the Creation of this World.

78. Therefore now we will inform the Reader further, concerning Gods word, which he expresseth from his Powers; and shew him, 1. The *seperation*, viz. the Original of Properties, whence a Good and Evil will, ariseth.

79. And 2. to what end this must be *unavoidably* so.

80. And 3. How all things stand in an *unavoidable condition*; And 4. How evil ariseth in the Creature.

The Second Chapter.

*Of the Original of Gods Eternal speaking word:
and of the Revelation or Manifestation of
the Divine Power; viz. of Nature
and Property.*

I.

Creaturely Reason standeth in the *formed*, comprised, expressed, or out-spoken word, and therefore is an Image, figured substance; and thinketh alwayes, God also is an Imaged or figured substance, having some *shape* or other, that can irritate and introduce himself into properties, to evil or good, in like manner as it selfe hath imagined concerning this high *Article* of the Divine will.

2. And 1. That God hath from Eternity framed in himself a *predestinate* and predeterminate purpose and *Election*, decreeing what he would do with his Creature.

3. And 2. hath 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 Gods wrath *must* manifest and reveal his Majesty; as fire doth the light.

5. But concerning the will of God, as also concerning the divided *distinction* of the formed word, and of the Creature, it hath 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 Minde, intention or place.

7. And

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

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 *Idea's*, representing how he would fit and compose every thing.

10. But now he himself is onely ONE, and the *ground* of all things, and the *Eye* of every Being, and the *cause* of everyⁿ Essence; out of his property, doth Nature and Creature exist. ^{Vertue, power or faculty.}

11. What should he then consult with himself for, if there be *no enemy* before or behinde him; and he himself alone being *All*, even the will, the possibility, and the ability?

12. Therefore when we will speak of Gods *unchangeable* Being solely and alone; 1. What he willeth. 2. What he would have come to pass; and 3. Always willeth: We must *not* speak of his *consultation*, for there is no consultation in him.

13. He is the Eye of Allseeing, and the Ground of every Being; he always willeth and doth in himself but *one thing*, viz. generateth himself, in the Father, Son, and Holy Spirit, in the wisdom of his manifestation; other then this, the one onely^o unfathomable God ^o Abyssal. in himself willeth *nothing*.

14. Neither hath he in himself any more or further 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 onely *his will*; for, that which he hath ever willed from eternity, he *himself* is.

16. He is also one alone, and no more; nor can one onely thing be at strife with it self, whence consultation should arise to decide the strife.

17. So also is to be considered concerning those things, which spring out of an eternal *beginningless* ground; that every thing, which is from an eternal ground, is a thing in it self, and is its own will, that hath nothing *before* it that can destroy it; unless it bring it self into a Heterogene or *strange* apprehension, which is not^o *conformable* to the first ground out of which it is arisen; and then there is a *separation* from the total entireness. ^o Or agreeable.

18. As we are to understand the like concerning the Apostate Devils, and the soul of man; that the Creation hath broken it self off from the total entire will, and brought it self into a peculiar, several, 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^o powers of the one onely divine property had *not* introduced themselves into *divisibility*, then that could not have been. ^o Or facultie

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 onely have been manifested in the still and quiet working wisdom in *himself*, and all Beings would have been one onely Being.

21. Concerning which, Man cannot speak as of a Being, but of a longing *delight*, working in it self; which is indeed but just so in the one onely 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, finde, and apprehend the *true* ground.

¹ Joh. 1. 1, 2, 3.

23. For it is written, *John* the first chapter: *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 lyeth the whole ground, of the Divine and Natural revelation or manifestation in the Being of all Beings.

25. For, In the beginning, is here called the *Eternal beginning* in the will of the Abyss to a ground or foundation, that is, to the Divine apprehension, wherein the will compriseth or frameth it self in a *Centre* to a ground or foundation, *viz.* to the Being of God, and bringeth it self into power, and goeth forth from the power into Spirit, and in the Spirit modelleth it self into *perceptibility* of the Powers.

26. Thus those powers, which all lye in one Power, are the *Original of the word*: for the one onely Will compriseth it self in the one onely Power, wherein lye all hidden secrets; and breatheth it self forth through the power, into *visibility*.

27. And that same wisdom or visibility, is the *beginning* of the Eternal Minde; *viz.* the *Every way* discovery of it self.

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. Which compriseth it self into *power*, which is called God, the Son.

31. And the *End* or Being of the Power, is the science and cause of the speaking; *viz.* The Essence or divisibility of the one onely Power, that is, of the distribution or branching forth of the minde, which the Spirit with its going forth out of the power, maketh distinguishable.

32. Now there can be no *speaking* or Sound, for the powers stand all in one onely power, in great stillness and quietness; unless that one onely longing or delight in the power, ^wcomprise it self into a *Desire*, as into a science or root, or ^xdrawing in.

33. That is, the free longing compriseth or frameth it self into a science or root of it self, to a *formation* of the powers, that the powers

⁶ Which is the *Mysterium Magnum*.

⁷ Or Wisdom.

^u Umblickung the shining round or glance.

^w Or compact.

^x Or attracting into it self.

powers may enter into a compactio to a sounding noise; whence the sensible Tongues of the *five Senses* exist, *viz.* an inward vision, feeling, hearing, smelling, and tasting.

34. Yet this here must not be understood creaturely, but only after the maner of the *first* perceptibility & invisibility in a sensible maner.

35. And then it is here said rightly, *The word, viz.* the ^y formed word, was IN the beginning WITH God; for here now two Beings are to be understood, *viz.* the *unformed* power; that is, ^z IN; and the *formed* power that is { WITH } BEY } for that is entered into something to Mobility.

^y The Eternal formed word, *viz.* the Sonne of God, John 1. 1. German ce. ^z IN dem anfang BEY Gott.

36. The IN is still and *quiet*, and the { WITH } BEY } is *compacted*, and out of this compactio and science, ariseth 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 onely, God willeth, God createth.

38. It is not enough for men to juggle with the holy Spirit, and *account* him a Devil, as captivated Reason doth, which saith, *God willeth 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 *Phantastie*.

40. Therefore I deeply exhort the Reader to apprehend our sence, and to avoid the phantastie of making *conclusions* and determinations, without the true inward ground or foundation. We will here let 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: Gods 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* it self.

43. In which, the ground of Darkness is understood, which then introduceth it self to the kindling of the *fire*; according to which, God calleth himself an angry God, and a consuming Fire, wherein the great *divisibility*, also Death and dying; moreover, the gross apparent Creaturely life, existeth, and is *understood*.

44. A similitude whereof ye have in a *burning Candle*, where the fire attracteth the Candle into it self and consumeth it, where the being or substance dyeth; that is, in the dying the darkness transformeth it self in the fire, into a spirit, and into another quality or source, that is to be understood, into the *light*.

45. As to which, men cannot understand there is any true palpable life in the candle, but with the kindling of the candle, the *ens* or being of the candle in the consuming, introduceth it self into a painful, palpable motion and life; out of which painful palpable life, the Nothing, *viz.* the One becometh *shining* and light, far and wide.

46. Thus we are also to conceive of God, that he hath *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 introduceth it self into painfulness, perceptibility and inventibility, that the Eternal *stillness* might be moveable, and that the powers to the word might be apparent.

49. Not that the Eternal becometh painful, no more then the light becometh painful from the fire! But that the fiery property in the painfulness, might *move* the still longing or delight.

50. Nature is the ^a *Instrument* of the still Eternity, wherewith it formeth, maketh and distinguisheth, and therein compacteth it self into a kingdom of joy.

51. For the Eternal will manifesteth its ^b word by and through nature.

52. The word, taketh *Nature* to it self, in the science or root.

53. Yet the eternal ONE, *viz.* God J E H O V A H, taketh *no Nature* to himself, but dwelleth through and through Nature; as the Sun in the Elements, or as the Nothing dwelleth in the light of the fire, for the glance of the fire maketh the Nothing *shining*.

54. And yet men must not say it is *meerly Nothing*, for the Nothing is God, and allthings; onely we speak thus, to the end if it be possible, to give the Reader *our sence* and apprehension.

55. Nature in the original with its science or root, *viz.* in the attracting *desire*, is understood to be as followeth. I will set before you a similitude, in fire and light, whereby the Reader in the *assistance* of the Divine power, may introduce himself into the true sence and *understanding*.

56. Look upon a kindled candle, and thou seest a similitude both of the *Divine* and of the *Natural* Being Essence or Substance.

57. In the *candle* lyeth all, one among another in one substance, in *equal weight* 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 oyl, 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 seeth *no cause* of brimstone, ~~fat~~ or oyl; a man may say there is *fat* or tallow, and it is very true.

59. Yet

a Wirkung
Operation.

b Or self.

c Equilibrio, in
an even Bal-
lance.

* ~~fat~~ salt

59. Yet all *those* properties lie therein, but in no *known* distinction; for they stand all in ^dequal weight in the temperature.

^d Equilibrio.

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 beginningless God J E H O V A H, in the Temperature.

62. But, as the Eternal will, which is the Father of every Being, and the Original of All things, compacteth it self in the wisdom into a *Minde*, for its own seat and power, and breatheth forth that Introcompaction; so its own *will* compacteth it self in the outbreathing of its *power* in the Temperature, in the going forth of it self, into a science or root to the dividing or *distinction* and manifestation of the powers, so that, in the Onely one, an endless multiplicity of powers, sh'neeth 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 in drawing desire, as a man may after a *sort* offer it to the understanding, the Eternal Nature beginneth, and in Nature, substance beginneth.

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 speaketh differently of God, in a kinde of distinct *Contrariety*.

65. Viz. ^c God is Good; and ^f God is an angry, zealous, or jealous God; also ^g God cannot will evil, and yet ^h God hardeneth their hearts, that they cannot believe and be saved; and ⁱ there is no evil, or evil committed in the City, and the Lord hath not done it.

^c 1 Chron. 16.

34.

Psal. 100. 5.

^f Deut. 4. 24.

^g Psal. 5. 4.

^h John 12. 40.

ⁱ Amos 3. 6.

^k Exod. 9. 16

66. Also, ^k Therefore have I raised thee up, that I might show the power of my wrath upon thee.

67. Also the whole *Election* concerning good and evil, of all that the Scripture speaketh of; 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* hath its beginning and original from hence.

69. And in Nature there is one thing always set opposite against 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. That the Nothing might have *something* to work in, & to sport or act its part withal, viz. the *Spirit of God*; which hath, through the wisdom of Eternity, introduced it self into such a *Mysterium*

Magnum,

Magnum, to the visibility of it self.

72. Which *Mysterium*, it also hath 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 shew you the true Image thereof, in and by the *world*, viz. in and by the Sun, Stars and Elements; and also of the mystery, whence the four Elements exist.

74. We see that the Sun, giveth 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 kindleth the *Ens* in *Mysterio Magno*, viz. in *spiritu Mundi*; that is, in *Sulphure, Mercurio & Sale*, wherein the Magick Fire is opened; out of which the Air, the Water, and the Earthiness, take their Original.

76. That is, the *One* onely Element in *Mysterio Magno*, of the outward World, divideth or distinguisheth it self afterwards into four Elements, which indeed lay before in the Mystery; but standing in the science or root in the Magnetick impressiō, one in another hidden in the great Mystery, and lying in one onely Essence or Substance.

77. Now as the vertue, 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 *Sulphure, Mercurio, & Sale*, did not lie in a spiritual maner 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, then the *Mysterium* of the Outward World, viz. then the *spiritu Mundi* in *Sulphure, Mercurio, & Sale*, and in the *quinta Essentia* of the Stars; it thereupon presseth into the outward *Mysterium* and kindleth it, and also it self therewith, that its Beams become fiery, else they would not be fiery.

80. And as the Sun eagerly introduceth 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 it self in them; so also the science or root bringeth 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 vertue, or influence of the Sun, in so much that they introduce their science and desire after a Magetical manner, in *Spiritum Mundi*, into the three first, and draw the Suns power and influence into them.

82. On the other side also, the Sun mightily preffeth into them to receive their science or root, whereupon they have their shining from the power, vertue 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 *qualifie* 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 clime not up above all the other; the most High hath spoken forth or expressed them thus in *equilibrio*, ballance 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 doth exist; and also exercise its dominion therein.

85. Except the Angels and Eternal Spirits, as also, the right inward soul of the true Man; these have their Original out of the *Eternal* beginningless 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 *onely 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 doth not therefore introduce himself out of the Eternal ONE, into an Eternal beginning to Nature, because he will 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, finde and perceive themselves in their sport of Love and *strugling*; from whence the great unmeasureable Love-fire, in the band, and in the birth of the Holy Trinity, becometh *working*.

90. Of which we present you a further similitude, in and by fire and light; the fire in its painfulness, denoteth to us *Nature* in the science or root; and the light denoteth to us the *divine Love-fire*.

91. For, the light is also fire, but a yielding fire, for it giveth it self into all things, and in its giving, there is life and being, *viz.* Air, and a *spiritual Water*; into which *Q. u. y.* water, the

Love-fire of the light bringeth its life, for it is the food of the light.
 92. For otherwise, if the light should be shut in, and that the spiritual water could not sever it self from the fiery ^m quality, and so resolve, dissolve or mix it self in itself with the Nothing; viz. with the *Abyss*, then the light would extinguish.

93. But seeing it resolveth, dissolveth or mixeth it self with the *Abyss* (wherein yet the eternal *Byss* or ground and foundation lyeth) viz. with the *Temperature*, wherein all the powers lie in one, the light or love-fire, so draweth that spiritual water again to it self for a food, which in the resolving, dissolving or mixture, much more becometh an *Oyl* or *Tincture*, viz. a power and vertue of the fire, and glance of the light.

94. And here lyeth 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, ⁿ *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 onely Good, viz. the word of the holy Mental Tongue, which the most holy J F H O V A speaketh out of the *Temperature* of his onely being, in the science or root to Nature; he speaketh that onely therefore, into a science or root of distinction; viz. into an *Opposition*, that his holy power and vertue might be distinct, and come into the glance of the Majesty; for it must be manifested through the fiery Nature.

96. Viz. The Eternal will, which is called Father, bringeth its heart or son, viz. its power, forth through the fire into a great Triumph of the Kingdom of Joy.

97. In the fire is *Death*, viz. the Eternal Nothing dyeth in the fire, and out of that dying cometh the holy life; not that it is a dying, but thus the life of love existeth out of the painfulness: The Nothing, thus taketh an Eternal life into it self, so that it is palpable, and yet goeth again out from the fire as a Nothing.

98. As we see that the light shineth forth from the fire, and yet is as Nothing, but a lovely giving, *munificent* working power and vertue.

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 saith, 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 consumingness of whatsoever the desire in the distinction or separation in the science or root, comprehendeth or conceiveth in it self; as where a distinct separability in the science or root, elevates
 and

^m Nature or condition.

ⁿ John. 7. 33.

and conceiveth it self into a self-will, to go forth above the Temperature, and breaketh it self off from the *Total* will, and introduceth it self into *Phantastie*.

101. As Lord *Lucifer*, and the Soul of *Adam* have done, and still at this day is done in the humane science or root in the *Sensibish* property; out of which a *Thistle*-childe, of a false and wicked science or root, of a *Devilish* kinde or condition, is generated; which the Spirit of God well knoweth, concerning whom Christ said, ° *They were not his sheep.*

° John 10. 26.

102. Also, that they onely are Gods children, whose soul is 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.

° John 1. 13.

103. Into which perished Adamical science, God hath 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 handled.

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

105. He is called God onely 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.

106. But all in the love-fire, where all properties of the powers give their will up into the *One* onely; viz. into the Divine Temperature, where but one onely Spirit and Will ruleth in all properties, and the properties all give up themselves into a great love in and towards one another.

107. where one property desireth 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 introduce themselves through the diversity or separability of the science or root, and manifold powers, colours and vertues, to the manifestation of the Infinite Divine Wisdom.

108. 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.

109. And on the contrary, out of the science of the fiery Nature, with the impression of the curse of the Earth (forasmuch as the Lord hath cursed it because of mans fall and the Devils, and reserved it to be driven off, upon, and at his Test) meer evil, stinging, Thistly fruits grow.

110. Which yet have in them some good, as to their Original, where, in the Quintessence, the Temperature yet lyeth, and at the end shall be separated.

111. 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 any Experimental knowledge of evil therein.

112. But the knowledge of good and evil is meerly in this, where the unsearchable Abyssal will, levereth it self into the fiery science or root, wherein the *Natural* and Creaturely ground lyeth.

113. For, out of the Divine Love-science or root, no Creature may *solely* and onely be generated; it must have in it self the fiery Triangle of the fiery science or root, according to the painfulness, *viz.* an *own self will*.

114. Which goeth forth into a particular, out of the Tempera-
ture 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, severeth it self into fire, and out of the fire again into light.

115. Here the Angels and soul of man *exist*, *viz.* out of the fiery science of the beginning of the Eternal Nature, where that beam of the fiery science shall again unite it self into the lights Tempera-
ture, *viz.* into the entire Total; and then it eateth of the holy Tincture of the fire and of the light, out of the spiritual water, whereby *the fire* becometh a kingdom of Joy.

116. For the spirits-water is a *daily* mortifying of the fiery science, whereby the fiery-science, through the love-fire, becometh a Tempera-
ture, and then also there is but one onely will therein, *viz.* to love all that which standeth in this root.

117. As it is to be understood concerning the Angels of God, as also the blessed Souls, who all have their Original out of the *sci-
ence* or root of the fire.

118. In which science the light of God shineth, so that they have a continual hunger after Divine power and love, and introduce the *Holy love* into their fire for a food, whereby the fiery Triangle is changed into meer holiness and love in great Joy.

119. For, nothing is, or subsists eternally, unless it hath its Ori-
ginal out of the Eternal beginningless will, out of the fiery science of the word of God, as shall be mentioned hereafter.

⁹ Or root of the senses or thoughts, See *Clavis*, versé 214.

¹ See the word science in the *Clavis*, versé the 210. and 219.

The

The third Chapter.

Of the introducing of the fiery Science or Root, into forms of dispositions to Nature and to Being. How the science or root bringeth it self into fire; what that is, and how Multiplicity doth exist.

The Gates of the great Mystery of all hidden Secrets.

I.

WHen the *deer Man Moses* describeth the Creation of the World, he saith thus, *God said, let it be, and it was so*; Most precious highly worthy. also he saith, *In the beginning, God created Heaven and Earth*: and *John the first*, it is thus, *God made all things out of his word*. In these lyeth the Ground and deep understanding. Gen. I. 1 John I.

2. For, from Eternity there hath been nothing but onely God in his Trinity in his Wisdome as aforementioned, 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 lyeth in that where it is said, *God created by the word*. The Word remaineth in God, and goeth with the science or root, *viz.* with the Desire, forth out of it self, 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 ariseth 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, disposition or quality, is ^u *Astringent*, *viz.* a comprehensibility of it self: Its forms or dispositions that arise in its co-impression or compaction, are these.

7. *viz.* 1^o. *Darkness*, for the comprehension or conception, overshadoweth the free will in the science or root.

2^o. 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* onely must be understood.

3^o. It is the cause of *sharpness*.

4^o. The cause of *solidness*; *viz.* of the cold fiery property.

5. The

* I. *Sul. Saturnus*.

^u Bitter, cold, harsh, condensing, contracting.

8^o The cause of all Being essentiality substantiality or comprehensibility, & is in *Mysterio Magno* the Mother of all Salt, & the root of Nature, & in the Mystery is named by this word ^w S A L, *viz.* a spiritual sharpness, the original of Gods Anger, also the Original of the Kingdom of Joy.

^w Salt.

* II. *Mercurius.*

8. The ^x second form or disposition in the Science or root, is the *String of perceptibility, viz.* the very drawing, whence feeling and perceptibility ariseth: for the more the Astringency in presseth or compresseth, 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 *strong* will in the Temperature: a cause of the spiritual Life; also a cause of ^y misery: a Father or root of the Mercurial Life, in the ^z living and ^w growing things: a cause of the flying or flitting senses or thoughts: also a cause of the exulting Joy in the ^a Light: and a cause of the enimicous contrariety in the strong impression or contraction of the hardness; whence *strife* and opposite Will doth exist, as also the original of spiritual anger, and of all torments and disquietness.

^y Quellens.

^z In animals &

^w vegetables.

^a or Love.

• III. *Sulphur*

Mars.

^c A ground of Being or Substance.

10. The ^b third Form or disposition in the Science or root, is the *Anguish*, which ariseth in the opposition of the astringency, and stinging bitterness, as an ^c *Ens* or being of feelingness: the beginning of Essence and of the *Minde*, 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 bringeth it selfe into spiritual forms or dispositions; also, a cause of *dying, viz.* the birth of Death; where yet not Death, but the beginning of the ^d Life of Nature doth exist: and it is even the root, where God and Nature are *distinguished* or severed: not as a renting off, but in reference to the Temperature in the Deity: so that here the cleare sounding sensible Life doth exist; out of which the Creation hath taken its Original.

^d Nature-Life.

^e The 3. first.

11. The ^e three forementioned forms or dispositions, *viz.* Astringency, bitter sting and anguish, are the *three first*, in the Science or root of the one Onely 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. Not so to be understood that they are God, but his manifestation in his word and power.

13. *Viz.* Fi st ASTRINGENCY, which is the beginning to *strengthen* and *Might*, as a ground out of which all proceedeth, doth arise out of the Fathers property in the word.

14. And secondly, the BITTER-STING, *viz.* the beginning of *Life*, hath its original out of the *Sonnes* 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 ariseth out of the holy Spirits property

erty

erty in the word; or it is the cause of *darkness*, viz. of the Lights, Love-fire, and of the painful fire of consumingness; and the true original of the found or apprehended Creaturely Life, also of the dying to joy and sorrow. The *root* of every life out of the Science of the one only eternal will.

16. These three first, in the Creation in the ¹ Life of Nature, according to the Compaction in the Creating, are called *Sulphur Mercurius* and *Sal*, wherein the Spiritual Life hath introduced it selfe into a visible comprehensible *Matter*. ¹ Nature-Life.

17. Which *Matter* is in all things, in the animate in the *Fish*, and in the Vegetables of the Earth, both spiritually and corporally, nothing excepted, every Being of this world standeth therein, as it is before our eyes, and known to the expert.

18. For, thus the invisible viz. the spiritual world hath with the three first, introduced it selfe into a visible *comprehensible* palpable Being or substance, according to Spirits spiritually, and according to Bodies corporally, palpably.

19. Also the whole Earth with all its *Materials* arise from thence, as also the Constellations with the Elements: yet men must see further, and look through all the seven forms and dispositions, when men will explain what the Sunne Starres and Elements are, as it further followeth.

20. The ^m fourth form or disposition in the Science, out of the One ^m IIII. *Mars* and *Sol*. 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, comprehendeth it selfe in it selfe; for its own fear in the *Geniture* of the Trinity with the Science, and bringeth it selfe into power, and in the power into the generating word, viz. into an essential found to the *Manifestation* of the power; and further into a Desire to perceptibility and Inventibility of the power, viz. into the three first to the producing of Nature, as was mentioned above.

22. But when it brought it selfe into the *Anguish*, viz. into the Original of the Spiritual Life; then it compacted it self again in it self, with the longing of the *Liberty*, to be free from the Anguish; that is, it comprehended in it selfe 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 sinketh down in it selfe as a *trembling*, whence the ^d Poyson-Life in ^d The life of infection sickness and death. Nature hath its ground and beginning; for in the shriek or terror there is Death.

24. And in the shriek, the *Astringency* conceiveth it selfe into Being

the impression or compression in the beginning of the Creation of the Earth, Stones, ^{and} Metals, and the Mercurial sulphureous water, ^{was} generated; out of which, the Metalls and Stones have their Originall.

25. This Skreek, terrour or affrightment in the three first, *viz.* in the Astringency, Bitterness, and Anguish, according to the dark impression or compression in it self, maketh the inimicicious or hostile terrible Life of the wrath or Anger of God, of that Devouring and Consuming.

26. For it is the kindling of the fire, *viz.* The Essence of the painfulness of burning or consumingness 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 selfe-comprehended or conceived painful life in it selfe, that is only perceptible and manifest in it selfe.

27. And in respect of the whole Abyffe, is rightly called a *Hole*, or hollow Dungeon, which is not manifested in the light; & yet is a cause of the kindling of the light. In that manner to be understood, as the *Night* dwelleth 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 *cotion*, 1^o of the three first in their impression or conception in the wrath; and on the other part. 2^o from the amiable liberty of the *Ens* in the Temperature, where love and anger enter one into another.

29. As when a Man powreth water into the fire, there is a skreek or terrour; so also when love entereth into the Anger, there is also such a skreek or terrour.

Flash. 30. In the Love the skreek is a beginning of the Lightening or Lustre, wherein the One onely Love maketh it selfe perceptible, *viz.* Majestick or shining, being the beginning of the joyfulness or Kingdom of joy; in that manner as the light becommeth shining fire.

31. Also in the Love it is the beginning of distinction, or variety of Powers: So that the *Powers* in the skreek presse forth, whence the smell or taste, or relish of the difference doth exist: and in the three first the painful Nature of the fire is understood.

Sulphur. 32. For, the Astringency attracteth compresseth or impresseth and devoureth: 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 ^{the} Brimstone: and the Love-*Ens* giveth to the anguish, *viz.* to the Mother of the Brimstone, a quickning to the *New Life*, out of which the Glance of the fire doth arise.

Soft or pleasant. 33. For we see, that the Light is ^{the} meek, and the fire painful, whereupon we understand, that the ground of the Light ariseth out of the Temperature, *viz.* out of the *union*, out of the Abyffe of the One onely Love, which is called God, and the fire, out of the driving will, in the

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, Gods 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 Creatures of the outward created world.

37. And we admonish the Reader, not to understand the high supernatural sence 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 ^m fall into the inward ground.

^m Or demerise himself.

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*, lieth the ground of all secret hidden Mysteries: for the skreek 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 divideth it self into infinity, and yet alwayes in the skreek or crack, as a skreek or crack of division or distinction in the substance, continueth just so.

40. In the kindling of the fire, understood according to the inward magick fire, the *Spirit of God* maketh it self stirring, in that manner as the Aire raiseth it self out of the fire: for there the *one Element* existeth, which in the outward world hath unfolded it self into *four Elements*, which is thus to be understood.

41. In the ⁿ shining of the fire and light, is the *distinction* or separation: the spirit, *viz.* the fiery science or root of the powers or faculties, divideth it self *upwards*, for it goeth forth out of the fiery crack as a new life, and yet it is no new life; but only hath thus assumed Nature.

ⁿ Glimps or lightening, or sparkling, or twinkling.

42. And the *Ens* of Love remaineth in the *middest*, standing as a Centre of the Spirit, and yieldeth from it self an *Oyle*: understand it spiritually; in which the Light liveth: For it is the *Ens* of the fiery Love.

43. Out of this fiery *Ens* of Love, goeth forth upward with the spirit aloft, the *Tincture*, *viz.* the ^o Dewy spirit, the Power of the fire and Light; whose Name is called VIRGIN SOPHIA.

^o Or waterish.

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

45. That 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 Fathers property, that is, the fire-soule.

47. And herein lie both the Tinctures, viz. the Mans and Womens Tincture; the two loves, which in the Temperature are *divine*: which were divided in *Adam*, when the Imagination turned it selfe forth from the Temperature; and are *united* again in Christ.

48. O ye beloved wife Men understand the sence of this. For here lieth the ^v*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, cometh from the *killing of the fire*, viz. out of the Being or substance of the three first, *ex spiritu Sulphuris Mercurii & salis*, and goeth downwards, as an inanimate insensible Life, and is, the water-spirit, out of which the material water of the outward world, hath its beginning: wherein the three first with their working, have generated Metalls Stones and Earth out of the properties of *Sal Niter*.

50. Wherein yet a Man must understand the *superior* being or substance from the Impression of the *Love Ens*, as in the pretious Metalls and Stones.

51. This Salnitrous ground, is unlocked by the Sun, so that it hath 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* rejoyce us, and will not hunt the waggish Ape into the Beast: and yet here following intimate what is profitable for us.

53. The fourth distinction or separation goeth forth into Darkness, wherein also *all* Beings or substances lie and move, as in the light world, and in the outward Elementary World.

^a Note.

54. But all is done in the *Phantasia*,¹ 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 Mans perverse malicious wickedness.

55. Yet we will herewith intimate and hint to the *Pharisee*, that he hath *no true understanding* of Hell and of Phantasia; what their quality and effect is, and to what they tend and serve: seeing there is nothing without God; and yet it is without God, but onely in another Source or condition, and another life, also another Nature-Light known to the *Magus*.

56. The ^r Fift form or disposition in the Science now, is the true ^r V. Venus. love fire, which severeth it self out of the painful fire into the light; wherein the Divine Love in Being and substance, is understood.

57. For the powers sever 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 no more in painfulness, but in *joyfulness*, and in their hunger or Desire; as a Man may express it, *viz.* in the Science they ^r 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*, ^r well-pleasingness, and pleasant relith. ^r Sweetness acceptibleness loveliness, and desirableness.

60. This comprehendeth it self in the desire of the first three into Being or substance: which is called the *Body* of the *Tincture*, *viz.* Divine substantiality, Christs heavenly Corporeity. O dear Sonnes, did ye but understand it! where he saith, *John 3.* ^r *That he was come from Heaven, and yet [at that very instant] was in Heaven.* ^r John 3. 13.

61. This *Tincture* is the power of the speaking in the word, and the Being or substance is his indrawing or comprehension, where the word becomes *substantiall*: that substance is the Spirit-water, concerning which Christ saith, ^r *he will give it us to drink, which will flow forth into a well-spring of eternal life.* ^r John 4. 14.

62. The *Tincture* changeth it into spiritual blood, so that it is the Soul thereof; It is Father and Sonne, out of which the Spirit *viz.* the Power goeth forth.

63. O dear Sonnes, if ye understand this, give not your spirit leave to lift up it selfe therein in joy; but bow it down into greatest *humility* before God, and shew it its unworthiness, that it flie not therewith, in its own love and will: as *Adam* and *Lucifer* did, who introduced the *Pearl* into Phantastie, and brake himself off from the Totall.

64. Consider well in what hard lodging the soul lyeth captive: Humility and willing of Nothing, but onely Gods mercy and compassion, is *best* and most profitable for those that have known *Virgin Sophia*, to exercise themselves therein.

65. It is a high thing which God manifesteth to you, have a care what you do, niake not a flying *Lucifer* of it, or else you will *eternally bewail it.*

66. This Fift form or disposition, hath all Powers of the divine wisdom in it, and is the Centre, wherein God the Father manifesteth 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 expresse.

67. For it is the eternal continual *perpetual manifestation* of the Triune Deity: wherein all properties of the holy wisdom in a sensi-

sible manner do qualifie and mix, as a relish, savour, and mixing incorporating ^{Power} qualifying ^{of} the Love-fire, one in another.

68. And it is called the Power of the glory of God, which hath shed forth it self together in the Creation, in all created things, and lyeth in every thing, according to the property of the thing, hidden in the Centre, as a Tin-stone in the living or animate Body.

69. Out of which science all things grow, blossom, flourish, and yield fruit, which power lyeth within the *Quinta Essentia*, and is a *Cure of sicknesses*: If the four Elements could be put into a Temperature, then were the glorious Pearl in its operation, manifested.

^w *Medicis.*

70. But the Curse of Gods anger holdeth it captive in it self, because of Mans *unworthiness*, which is well known to the ^w *Physicians*: And it existeth also out of all the four Elements, and is manifested in the fire through the light in the Love-desire.

^x VI. *Jupiter*
the original
of Life.

71. ^x The Sixt form 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, goeth 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 speaketh it self forth in a clear distinct sound, as is to be understood in Man; as also in the out-spoken word in the created 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, hath given in it self together in the Creation, whence the *sound* of every being or substance doth exist; 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 Tang 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 *Musick*, how all harmony and melody lyeth together in one single work or Instrument, whatsoever the understanding is able to bring forth.

76. Furthermore, in the Sixt form or disposition, the true *understanding* of the five senses, is to be perceived by us; for when the spirit hath brought it self forth out of the properties, then it is in the Temperature again, and hath all properties in it.

77. As the Body is a substantial power, so the Spirit is a volatile;

viz.

viz. a sensitive or *cognitive*, in which the *Minde* 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 skreek or terror of the fire; therefore they have both Centers, *viz.* Gods Love and Anger in them.

79. All 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 it self into *drivibility* 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 it self in the Temperature, and brought it self into the *multiplicity* of properties, *viz.* each property into self.

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 sowre; 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 onely will.

85. 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 to be in the Temperature; whence also *sickness* arose to him in the flesh.

87. For the properties were come into strife and contrary opposite will: Now so soon as one property swells up above the other, or is kindled by somewhat, so that it casteth it self up aloft in the operation

tion qualification or infection; then it is an Enemy and opposite to the other, whence wo and sickness do arise.

88. For, the strife bringeth it self instantly in iaro the Three first, when the *Turba* is generated, and the Chamber of Death is opened or awakened, so that the *poysen* source or quality getteth the Dominion, and that is the very heavy fall of *Adam*.

VII. Luna,
Saturnus, the
Beginning
and End.

89. The Seventh Form 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, compriseth or compacteth it self into Essence; as into an *Essence*, wherein the sound maketh it self audible or distinct.

90. The Fifth conception, *viz.* Love, *viz.* in the ~~four~~^{fifth} form, is altogether *spiritual*, *viz.* the clearest most audible distinct substantiality of all; but this is a compact'on of all properties, and is fitly called the *Total Nature*, or the formed word, the out-spoken word, *viz.* the inward divine Heaven, which is *uncreated*.

91. But it standeth 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 that maner as the science or root putteth it self forth out of the earth through the desire or influence of the Sun, into a growth or vegetation of wood plants and grasse, for the science or root of the Earth hath 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 *Adams* innocency grew together through the outward Earth; *we have lost that*.

94. Further, 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 onely, which was the beginning of the Motion of the *Mysterium Magnum*.

95. And the *seventh* is the day of *Rest*, wherein the working life of the six properties, resteth, and is indeed the Temperature in the substance; wherein the working life of the Divine Power, resteth; and therefore God commanded it for a *Rest*, for it is the true Image of God, wherein God always from Eternity, hath 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

Note.

Exod. 20. 8,
10, 11.

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 it self, 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 onely God.

100. But in the exit of the science of the one onely will, in that it parteth it self into *particulars*, so a *Creature*, viz. an *Image* of the formed word, may spring forth and exist.

The fourth Chapter.

Concerning the Original of the Creation.

I.

Courteous Reader, I suppose thou art a Man and not an unreasonable Beast, and let not the vain babblings and long frivolous discourses of the *Sophisters* seduce thee 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 sence and meaning.

2. Neither be offended at this Pen, or hand of the Pen; the most high hath *cut it* and made it *so*, and breathed his breath thereinto, which causeth 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 Holy² Ternary, in *Ternario Sancto*, to see and to know, what the *L O R D* 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 our selves should be that wonder, that he hath generated, in this fulness of Time, if we did but *know our selves* what we are, and did go forth from
strife

² In the *Paradical* substantiality, or the holy Earth.

strife into the *Temperature* of the one onely Will, and *love* one another.

6. The whole Creation, both of the Eternal and of the Temporal Creatures and Beings or substances, *standeth* in the word of Divine Powers.

7. The Eternal arise from the science or root of the *speaking*, *viz.* from the one onely will of the Abyffe, which with the word of the speaking, with the science, introduceth it self into *particularity*.

8. And the Temporary arise in the *out spoken* word, *viz.* in an Image or *representation* of the Eternal; wherein the out spoken word hath again introduced it self, in its substance, into an outward *Glass* for the beholding of it self.

9. The parting and *distribution* of the science out of the Abyffe 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, *standeth* 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 it self in Trinity, in the science or root of the Abyffe, in the one onely will, wherein God generateth God, *viz.* the one onely will, which bringeth it self into Trinity, is *no* Principle.

12. For there is nothing before it, and therefore also it can have *no* beginning from any thing; but it self is its beginning, the Nothing and its something.

13. But in the word of the one onely Divine power, wherein the one onely science or root of the Geniture of the Trinity, breatheth it self forth from it self, *there* ariseth the beginning of the first Principle.

* Note.

14. *And yet not in the ground or foundation of the speaking, *viz.* in the Trinity, but in the *comprehension* of the distinguishibility; where the distinguishibility, comprehendeth or compriseth it self into Nature to perceptibility and mobility.

15. Where the perceptibility divideth it self into *two* substances, *viz.* into wrath according to the Impression or compression in the *Darkness*, and a cold aking fire, wherein the heat ariseth; therein a Man understandeth the first Principle in the fiery root which is the Centre of Nature.

16. And the second Principle a Man understandeth in the dividing of the fire, where the divine science in the fire parteth it self into *Light*; where it hath introduced it self into Nature and substance, to the manifestation of the divine joyfulness.

17. Wherein the word of power standeth in a working *Geniture*, where

where the Minde or ^a *Mens* worketh in the ^b *Ens*; there is the distinction between the two Principles, wher^c God according to the *first*, calleth himself an angry Jealous God, and a consuming fire.

^a The Ground of the minde.

^b The Ground of Being Essence or Substance.

18. And according to the *second*, a loving Merciful God, that wil-
leth not evil, *nor* can will it.

19. The third Principle is understood in the *seven days work*, as wherein the seven properties of Nature in the seventh, introduced themselves into a substance of comprehensibility.

20. Which substance in it self is holy, pure and good, and is called the Eternal *uncreated* Heaven, viz. the Place or ^c *City of God*, or *the Kingdom of God*; also Paradise, the pure Element, the Divine *Ens*, or whatsoever else a Man may call it according to its property.

^c Psalm 87. 3.
Heb. 12. 22.

21. That same *one onely Substance* of the Divine Operation, which hath ever been from Eternity, God hath 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 now 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. [As it were the Acting of a Scene of Love upon a Theatre.]

23. Not in Creaturely Spirits, but in the science or root of such a Model and representation, wherein the *wisdom* hath thus in the power sported with it self.

24. This Model Idea or Representation, the one onely will hath comprised in the *word*, and set the science or root out of the one onely will go *free*, so that every power in the separation introduced it self into a self will in the science 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, hath comprised as into a compaction of the properties.

26. For, Thus saith Moses, ^d *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.

^d Gen. 1.

27. But here we are to understand this, that in the *verbum Fiat*; in the word *Fiat*, the *Mysterium Magnum* is compacted or conceived into a substance, viz. out of the inward spiritual substance into a palpable one, and in the palpability lyeth the science or root of Life.

Or an Intellectual one and a substantial one.

See the 210. verse in the *Clavis*.

28. And that in two properties, *viz.* in a *Mental* and in an *Extal* one; that is, in a true living *Sensitive animate* one out of the ground of *Eternity*; which consisteth in the wisdom of the word.

29. And in a vegetative growing one, out of the substances self-generated science in it self, which is the vegetation, wherein the growing life standeth, *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 hath divided it self: 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* saith, *In the Beginning God created the Heaven and the Earth*: Germanice *Himmel und Erden*.

33. The word $\left\{ \begin{array}{l} \text{Himmel} \\ \text{Heaven} \end{array} \right\}$ comprehendeth the *Spiritual* Element, *viz.* the *Spiritual* superior world with the operation of the four Elements, wherein the one onely Element hath unfolded it self with the property of the three first, wherein *Nature*, in its seven Forms or dispositions, lyeth.

34. The *Spiritual* substance hath thrust out from it self the gross compacted *inanimate* substance, *viz.* the *Matter* of the *Earth*, and whatsoever 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 hath brought it self into substance.

35. As a man may see in the vegetative spirit, which out of the *Salnitrous* seething of both fires, bringeth forth aloft out of it self the science or root of each property, in the desire of the superior *Spiritual* life; whence then also the *Earth* receiveth power and vertue.

36. In which superior and inferior Power, the science of the *Earth* bringeth it self into a *vegetation*, which vegetation the *Sun* with its light-fire kindleth, so that fruit groweth from it.

37. In that maner as the inward *Magical* Sun of the *Light of God*, kindleth the inward *Nature*, wherein the *Paradisical* vegetation and springing doth consist.

38. Understand, in the Temperature of the one onely Element which is *hidden* to the *Earthly*: But we will summarily shew the Reader, what the Being of all Beings is.

39. The inward *Spiritual* *holy world* is the expressing word of *God*, which so bringeth it self into substance and working, according to *Love* and *Anger*.

40. Where a man, 1^o. In the impression of *Darkness* understandeth

eth the *Evil*; and yet in *God* it is not evil, but in its own selfs comprehension of self-hood, *viz.* in a *Creature*, and yet there also it is good, so far as the *Creature* standeth in the *Temperature*.

41. And in the comprehension of the *Light* a man understandeth the *Kingdom* or *Dominion*; *viz.* the manifested *God* with his working power; which in the fiery *Nature*, compriseth it self 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*, *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, *viz.* in *Light* and *darkness*; hath expressed it self for a *Time*, and brought it self into a substance having beginning and *End*, and *Imaged* or *Modelled* it in the *Creation* to the *Manifestation* of it self.

43. *Viz.* The outward world with its *Hells*, and all that liveth and moveth therein, is included in a *Time* like a ^h *Clock-work*; this ^h *Engine* or *Machine*. again runneth on from its beginning continually to the *End*, *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 *Creaturely* and have an *Image*, that as it hath from *Eternity* formed and *Imaged* it self 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 hath *God*, in the *Eternal science* or root of the *Eternal Abyssal will* created *Angels* out of both fires, *viz.* out of the fire of *Nature* and out of the fire of *Love*.

46. Although the ⁱ *Love-fire* can give forth no *Creature*, but ⁱ *dwelleth* in the *Creature* and filleth 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. ⁱ See before ch. 3. ver. 10.

47. And you must understand us aright concerning the *Angels*; for here lyeth the *Ground* wherefore the *Question* concerning the *Election* of *Grace* is handled, wherein *Reason* runs astray into *Error*.

48. The *Holy Scripture* calleth ^k the *Angels fires*, and *flames* of ^k *Light*, and *Ministring Spirits*, which is so: And although indeed they have their high *Princely Government* and *Dominion*, yet all of them together are but a fitted *Instrument* of the *Eternal Spirit* of *God* in his *Joy*, which he manifesteth in and with them, *viz.* he manifesteth himself through them. ^k *Psal.* 104. 4 ^k *Heb.* 1. 7.

49. Their *Substance* and *Being*, so 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 it self, 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 that maner, 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 compriseth it self 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 Divine 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 World of the Temperature.

54. Their most inward Ground, which ariseth from Eternity out of the Divine property; is the *one* onely 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 generateth his word.

55. The free-will hath in the Natures-Birth, viz. in the first Principle of the kindling of the fire, introduced it self 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* introduceth himself into Nature, into fire light and darkness into pain and torment also into love and joy.

58. Thus also hath the particular or individual, out of the whole Free-will, introduced it self in the Creaturely property into Three Hierarchies or Principles *as it willth*.

59. Viz. The science or root may comprehend and manifest it self in the Three Hierarchies, in what it *would* have; as the Divine science or root hath introduced it self into substance and operation.

60. Viz. One part into the ¹ fiery, according to the Cold; and the other part into the fiery according to the Hot, the third into the fiery according to the Light: The Fourth into the Phantastic as into a *Glass* or Stage-play of the self-hood of Nature, wherein it sports

¹ Substance or working.

sports with it self 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, standeth in the substance of the eternal *Fathers* property, according to the fire of strength, *viz.* in the fires Tincture in the substance of Nature.

63. The second Hierarchy consisteth in the Light Fires Tincture, according to the *Sonnes* property in the Eternal Nature, and is the Holiest.

64. The third Hierarchy consisteth in the *Self-hood* of Nature, *viz.* wherein it playeth or acteth a scene in the properties one against another; as the fower Elements play and act a scene in the stary power: and the same is manifest according to the Centre of the darkness.

65. And this hath 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 transmure or change it self into this or that other form, and is in Nature called the false or *evil Magia*, or evil Magick.

66. Into which Hierarchy Prince *Lucifer* hath ^m transmuted or turned himself, and with the Science, given himself up out of the Temperature: whose Kingdom is called $\left\{ \begin{array}{l} \text{eine Höle oder Hölle.} \\ \text{a Hole or Hell.} \end{array} \right\}$ m Or Metomorphosed.

[or Dungeon.]

67. And therefore, because, it dwelleth in it self in the darkness, and hath a false light, which standeth not together in the Temperature; but bringeth forth a Lust of Desire of the *Phantaste*, of building up and pulling down or destroying; where presently one shape is formed, and instantly according to the wresting forms of nature, it is destroyed again, and transmuted into another.

8. Which Kingdom also, in the place of this world in the Creation standeth in its Dominion; but not as to the fower Elements and Starres, but yet *hidden therein*, and co-penetrateth into the Creation: wherein the Devils and the Spirits of *Phantaste*, dwell in the fower Elements.

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

70. It Images or *representeth* it self in some ⁿ Vegetables, also in Metalls which are not fixed, and consist in fire, also in Plants Trees and living Creatures, wherein the false Magia or evil Magick of *witchcraft* is understood, and therein Christ calleth *the Devil the Prince of this world*. n Or evencrescencies, exuberancies.

71. When he was *thrust out from the light*, he fell into the Kingdom of *Phantaste* in the Centre 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 Phantasie in his Creature: so that he introduced the Eternal will out of the Temperature into division, *viz.* into the disharmony of the Phantasie: which *Phantasie* 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 Gods *Anger*, manifested it selfe in them, and brought their will into the Phantasie: and therein they still live; and can now do nothing but what the property of the *Phantasie* is.

74. *Viz.* Practise Foolesy, shew tricks, metamorphose themselves, destroy and break things: Also elevate themselves in the Might of the Cold and Hot fire, ^o frame a will in themselves, to go forth up above the Hierarchies of God, *viz.* the Holy Angels; to make ostentation in the pompous might of the fire, according to the ^r first in their wrath.

75. *Their^o will* is meere Pride; Also a covetousness after the multitude of properties, a stinging envy from the fire; a despairing from Anguish.

76. Summarily; as the three first, *viz.* the spirit of Nature, in the Spiritual * Sulphur † Mercurius and * Sal, is: so also is their minde, out of which the senses or thoughts come.

77. Understand, as the three first *without* the light of God, are in their Original, so also is the Devil in his will and minde.

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 Hoasts.

79. And therefore he apostated *from* the humility of Love, and would dominere therein in the fires might, which Spewed him out from it self, and set it self 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 Phantasie in the wrath of Nature hath stirred impressed compressed and thrust forth it self.

81. In which *compression* the Earth and stones have taken their Original; *not* that the Devil hath caused that, but that they have *caused* the Mother of Nature, the wrath of God, that it hath included that substance in a compaction and brought it into a Lump.

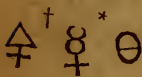
82. Wherein they would *saie* exercise their juggling feats, but that is withdrawn from them; so that they now must lie *captive* in the spiritual ground, in that same Mother of Phantasie and be the poorest creatures: for they have lost God and his Substance.

83. He that would be too rich, became too poor; He had had *all*

o Contrive.

r First three forms.

o Minde and intention.



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 hath shut him up in his *own will*, through his own Elevation or swelling up; as in an Eternal prison.

Reasons Objection

85. But now saith Reason, *it was Gods will*, that his Wisdom might be distinguished from Folly, and that it might be understood, what wisdom is, and what folly is, *else men would not know what wisdom is, nor what folly is*: Therefore God hath let him fall, and hardened him; so that he *must* do it, else it had not been done; thus far Reason reacheth and no further.

Answer.

86. *Answer.* 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 it self in the distribution into its own will, and the multitude of wills were all set in the Temperature, & had depending on them the three Hierarchies.

87. There might every Hoast with the Comprehension of the Creature in the three first, introduce it self into a Hierarchy *as it would*, which that it is true appeares here following.

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 sayst, No, God might do with them *what he would*! yet do but understand it aright.

Answer.

90. The Science or root is Gods eternal *unsearchable will* it self, which hath introduced it self into Nature and Creature.

91. Only in the Science of the Creature, stood *the will* to introduce it self into the Phantasie, *viz.* into the Centre 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 it self with the *free-will*.

92. This Hierarchy, (The Phantasie) assumed *that will*, and confirmed the same in it self; 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 remaineth Eternally a Prince with his Legions, but in the Kingdom of *Phantasie*; and as the Kingdom of that power is in it self, so is also its innate Prince.

94. The source or Torment of the wrathful Kingdom is the *Mother* of his falshood, *viz.* his God; he must now do what his God will:

will : Thus he is an Enemy to the Good ; for the love is *his Poyson* and ⁹ Death.

⁹ Or Killing.

¹ His.

¹ Or quality.

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 of Poyson ; for that would be *his Life* and Nature : as if a man would put a Toad into a Box of Sugar, it would draw onely Poyson out of it, and would poyson the Sugar.

Objection.

96. But saith Reason : If God had infused his love into him again, he would have been an Angel again, therefore it lyeth in Gods predestinate Purpose.

Answer.

97. Harken, Reason ; look upon a *Thistle* or *Nettle*, upon which the Sun shineth a whole Day, and with its power and vertue penetrateth also into it, and willingly giveth its beams of Love into its *venomous* stinging *Ens*.

98. The Thistle also cheareth it self in the *Ens* of the Sun ; but it groweth thereby to be but the *more* a prickly Thistle ; it becometh 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 it self into the kinde of a Thistle ; *viz.* the Eternal will without Ground and Place is a will in it self, which cannot be broken or *withstood*.

100. And yet we must *not* understand that the will of the Abyss hath 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 hath a willing or volubility ; or as the Air hath a fluidness and neither Evil nor Good.

102. Onely 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 maner we are to understand concerning the science or *root*, *viz.* of the *one* onely Eternal willing out of the Abyss, which ariseth out of the Eternal One, and hath yielded it self together into the Creature of Phantasie, *viz.* into the wrath of the Eternal Nature, *to Evil*.

104. That will is *not* the cause of the Phantasie ; but the Three first, wherein the Creature is understood, *viz.* the Nature in the Eternal Band, out of which and in which the understanding ariseth, as also the Phantasie, that is the cause of the Fall.

105. For the Abyssal will is not the Creature, for it is no Imaging
OR

or representation; onely in the Eternal Nature the Imaging or representation ariseth, also the Creaturely will to somewhat and to Multiplicity.

106. The Abyſſal Will is Gods, for it is in that One.

107. And yet it is *not* God; For, God is onely understood, in that the will of the Abyſſe includeth it ſelf in a Centre of the Trinity in the Geniture, and bringeth forth it ſelf in the longing of the *wiſdom*.

108. Out of the will, wherein the Deity includeth it ſelf in the Trinity, hath alſo the Ground of Nature, from Eternity, 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 cloſeth it ſelf up into its own *willing*, *viz.* into a painful enimicitious life; and that ſame enimicitious life, is the cauſe of the Fall.

111. For that hath given it ſelf, into the *Phantaſie* of Nature, or Theatrick play of the Geniture; and ſo made it ſelf a promoter or Lord of that Phantaſtical Nature, and the Phantaſie hath taken that Life into it ſelf, and given it ſelf wholly up into that Life.

112. And now the *Phantaſie* and the life are become one thing; and that hath in it the will of the Abyſſe, *viz.* the Divine ſcience, wherein God generateth himſelf^t in God.

113. But in this included ſcience, God generateth not himſelf; he generateth himſelf indeed *within* it, but he is *not* manifeſted in the ſcience or root, ſo far as it comprifeth and layeth hold on Nature.

114. God is unmoveable and un operative therein; He doth not Generate therein a Father, Son, Holy Spirit, and Wiſdom; but a *Phantaſie* according to the property of the dark world.

115. God is indeed therein a God, but onely dwelling in himſelf, not in the Creature, but in the *Abyſſe* without and beyond the mobility and without the willing of the Creature, without the living of the Creature.

116. If now the Creature doth any thing, God doth it not, in the will of the Abyſſe, which is alſo in the Creature, but the living and willing of the Life of the Creature *doth* it: As we are to underſtand and know concerning the Devil.

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

118. Now it repenteth 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 Abyſſe, wherein God is ſo near him.

119. There he is aſhamed before Gods *Holynesſs*, that he was ſo holy an Angel, and now is a Devil.

^t Or into

120. For the science of the Abyſſe is aſhamed, that ſuch an Image is Maniſted and ſtandeth in it, ſo that it ſelf is *outwardly* a Phantaſie.

121. But that will cannot break or *deſtroy* the Phantaſie 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 Phantaſie, but is a ſcience or root wherein the Phantaſie Imageth or formeth it ſelf.

122. And now that Phantaſie receiveth nothing into it ſelf but onely a *ſimilitude* or thing like it ſelf; and that likenes is the power of its life.

123. If any thing elſe did come into it, then the Phantaſie 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. Viz. 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 Phantaſie were both therein; but in the *Heaven* *Not* Manifeſted.

128. But the *free-will* in the fallen Angels made it manifeſt in themſelves, for it inclined it ſelf into the Phantaſie; and ſo it took hold thereon alſo, and gave it ſelf up thereto in its *life*.

129. Now is that *Dark Kingdom*, and the Phantaſie, 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 onely in the Phantaſie, *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* it ſelf, and hid it ſelf therefrom.

131. That is, the inward Heaven ſhut it up, ſo that it *ſeeth not* God *any more*; which is as much as to ſay, it dyed to the Kingdom of Heaven, or ^u of the Godd will.

^u Or belonging to.

132. And yet is in God, ſtill, as the *night is in the day*, and is not manifeſted in the Day in the Sunſhine, and yet *is* there.

^w *Joh 1. 5.*

133. But dwelleth onely in it ſelf, as it is John the firſt; ^w *The light ſhone in the darkneſs, and the darkneſs comprehended it not.*

134. So alſo it is to be underſtood concerning the Devil and God. He is in God, but *ſhut up* in the Divine *Night* in the Centre of Nature, with darkneſs in the Eſſence of his life: And hath a magick 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 saith, *The Great Prince Michael strove with the Dragon*, but the Dragon prevailed not. And in another place, *I saw Satan fall from Heaven like lightning*, saith Christ. * Luke 10. 18.

136. This Prince *Michael* is a Throne-Angel, and hath in the power of Christ, *viz.* in the word of the Holy Power, striven with him, in which word, *Adam* was created: That word of Power is understood to be in all the Three Principles. * viz. the Dragon.

137. For, when *Lucifer* fell, and gave up himself into the Kingdom of the Phantastic, 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 that 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 ⁷ Temperature, then the highest Name of the Deity manifested it self in him, that is, in Man, *viz.* that most sweet power, *JESU*; which overthrew the Kingdom of the Phantastic and of the wrath, and ² tintured Man with the highest Love. 7 Or Temper or Temperament.
2 Anointed.

104. And there also, was the Devils Kingdom Dominion and authority destroyed, in the power of Man: and hence springeth the Name, ^a *CHRISTVS*, Christ. a The Anointed.

The Fifth Chapter.

Of the Original of Man.

I.

Moses saith, ^b *God created Man out of the Dust or clay or a Lump or clod of Earth*; understand, the Body, which is ^a *Limus* of the Earth. b Gen. 2. 7.
c Extract

2. And the Earth is an *Ens*, out of all the Three Principles, and ^d exhaled, 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 dispositions of Nature. d Expressed or out-spoken.

3. Which have imprinted themselves in the kindled desire, *viz.* in the *Fiat*, and brought themselves into substance, each property in it self to a *Compaction*.

4. Which, God, in the *Fiat*, *viz.* in the substantial science, hath contracted into a ^e Lump or clod, in which, all powers of the spiritual World, according to Gods love and anger, also according to the Phantastic, lie fixedly; not after the maner of the ^f *Minde*, but after the maner of an ^{*} *Ens*. e Or Mass.
f Mentis.
* Entis.

5. In the *Minde*. 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^o 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, expresseth *formeth* and coagulateth it self again.

7. But the *Mens*, ~~the~~ *Minde* lieth in the *Ens*, or Being, as the Soul in the Body, the Mental word speaketh forth the *Entall*.

8. The Heaven includes the *Mens* or *Minde*, and the Phantasia includes the *Ens* or Being, understand it thus.

9. In the *Mens* or *Minde* is understood the Divine Holy power in the comprehension or framing of the word, where the word of power compresseth or compacteth it self into a spiritual substance, wherein the word of power becometh *substantial*.

10. Thus the *Mens* or *Minde* is the spiritual Water, and the power therein, which formeth it self into a spirit-water, is now the highest Tincture, which standeth in the Temperature.

11. And the *Ground* of that very Tincture, is the *spiritual wisdom*.

12. And the *Ground* of the *Wisdom* is the *Trinity* of the *Abyssal Deity*.

13. And the *Ground* of the *Trinity* is the *One* only unsearchable *will*.

14. And the *Ground* of the *will*, is the *Nothing*.

15. Thus should the *Minde* first learn what is understood to be in the Earth, before it say, *Man is Earth*; and not look upon the Earth as a Cow doth, who supposeth the Earth to be the *Mother* of Grasses, nor needs she any more then Grass and Herbs.

16. But man desireth to eat the best of that which proceedeth out of the Earth, and therefore should also learn to know, that he also is the *Best thing* that proceedeth out of the Earth.

17. For every *Ens* desireth to eat of its *Mother*, out of which it is proceeded.

18. And accordingly we see very well, that Man desireth not to feed upon the gross or *coarcest* of the *Earthly Ens*, but of the purest and subtlest, *viz.* he desireth 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 divisibility or distinction, then God did set the *Curse* between the Element of the Temperature, and the lower Elements; so that seeing Man was gone with the desire into the disagreement of the properties, which had also in him concentered it self into such a *Beastial* hard comprehensible palpable and sensible substance of Enmity in the Phantasia, *viz.* into the lower Elementary grosse drossiness of heat, and Cold, also into the venomous 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 belongeth not to the Temperature of the one only Holy Element, but belongeth to the fower Elements.

21. Therefore is the Curse, the Mark or *limit* of separation, that the unclean enter 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 it self, and *hidden* it, from the substance of Evil and wickedness.

23. For in *Adams* Innocency, the Holy Element in the Temperature, sprung up forth through the four Elements, and did bear heavenly fruit through the fower Elements, ³ which fruit was lovely to behold, and good for food, as *Moses* saith, and in that springing forth, is *Paradise* understood to be. Gen. 3. 6.

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 *Phantase* of inequality or dissimilitude into the Centre; and would know all things, and be wise, and try how heat and cold, and all other properties, relished in the wrestling strife; then also *those properties* in the strife took hold of him, and awaked in him, and with the desire compacted themselves into the substance of the Phantase.

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 fower 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 satisfie the enquiring Minde, who asketh after its Fathers or Native Country, and is upon the way of his Pilgrimage: we will set before that Man, as followeth.

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

Whereby we shall be able very fundamentally to shew 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* saith very right ^h 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. h Gen. 1. 27

30. In that *Moses* saith; God created Man in his Image; *Moses* doth not understand, 1^o. that God is an Image, or 2^o. that God hath created Man, according to his Model.

31. But

31. But he understandeth, the *Science* or root in the *Power*, where-
in all things have modelled themselves from Eternity in the *Sci-
ence*, in the *Temperature* in the powers in the *Spirit* of wisdom.

32. Not as *Creatures*, but as a shadow *Idea representation* reflexion
or premodelling in a *Glasse*, wherein God hath from Eternity seen
in his wisdom, what could be.

i Platform.
plot or desig-
nation.

33. By which *resemblance*, the *Spirit* of God hath acted a scene in
the wisdom, in the comprehended ⁱ *Model*, wherein the *Spirit* of the
science or root in the wisdom, hath from Eternity in the *Nature* of
the powers, modelled it self into a *Scene* (which *Model* was no
creature, but as a *shadow* of a creature) By which resemblance hath
God created the creaturely *Man*, viz. in or *into* *Mans* own *Image*.

34. Which yet was not a *Man*, but was *Gods Image*: wherein the
Spirit of God modelled it self out of all principles, into a shadow of
Equality *Harmony* *Uniformity* *Conformity* to the *Substance* of all
substances.

* Note.

35. * As a *Man*, standing before a *Looking-Glasse*, seeth himself,
his *Image* being in the *Glasse*, but having *no Life*: so we are to con-
ceive also of *Man* the *Image* of *God*, from Eternity; as also of the
whole *Creation*; how *God* hath seen or fore-seen 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 *Tempera-
ture* of the *One Element*, into fower *Elements*, for a *Moving*
Life.

37. And further comprised the *Spiritual power* of *Nature*; out of
which, the *material fixation*, which is understood in the *Earth*, and
Materials; into *Starres*.

38. For, from the same substance that the *Earth* is *Corporeal*,
from the same are the *Starres* *Spiritual*, and yet not as animate spi-
rits, but are a *spiritual Ens*, viz. *Powers*, a quintessence, viz. the
subtile power, whence the *Earth*, viz. the *Grossness* hath severed
it self; which *God*, in the science of his speaking; formed into
variety of powers.

39. And are called *Starres*, because they are a *Mobile* hard gree-
dy griping *Ens*, wherein, the properties of *Nature* are under-
stood.

40. All that *Nature* is in it self, *spiritually*, in the *Temperature*,
that the *Starres* are in their difference and *variety*; as I here pre-
sent it to the understanding.

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

42. As it shall be again in the End : yet so that all substances or things shall be tried by the fire and severed 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 Middest the *Planetary Orb* of the seven properties of Nature with their Regent the Sun : then the spirit of the world opened it self out of all properties of the powers, out of the *Starrs* and Elements.

45. For every power hath an *Emanation*, according to the right of Nature, in the *Speaking Word*.

46. Which *Eternal Word* hath here included and comprised it self in the *Mysterium Magnum*, into a *Time*, as into a *figure* of the spiritual *Mysterium Magnum*, as a great *Clockwork*, wherein, a man understandeth, the *spiritual Word*, in a *Work* or *Manufacture*.

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 inwardnesse, and that speaketh it self through Nature, forth, into a *Spirit of the world*, in *Spiritu 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 it self 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* hath its own *inhabiting Spirits*, according to the quality of that *Element*, which are a *Shadow Image* and resemblance of the *Eternal* : But yet^k having a true and perfect life, out^k of the science of Nature from the *Outspoken* or *expressed* formed word *Ex Mysterio Magno*, out of the *Great Mystery*.

51. Not out of the true *divine Life*, but out of the *Natural* : which^l *Spirits* 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 it self ; 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 possesse ; viz. as to the *Earth* and the *Materials* thereof, in their properties.

54. And

^l Fiery-spirits
^l Aiery-spirits
^l Watry-spirits
^l Earthy-spirits

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 superiour desireth the inferiour; and the inferiour the superiour; the superiour *hunger* is strongly set towards the Earth, and the hunger of the Earth towards the superiour powers.

56. Therefore whatsoever is material falleth towards the Earth, as also the Water is attracted to the Earth.

57. On the *other side* the fiery spirit in superiour things doth again draw the water up aloft into it, for its refreshment.

58. And that Generateth the water, and giveth it forth and attracteth it too, after it hath been *tempered* with the Earth, into it self again, and are both one to the other as body and soul; or as Man and Wife, which get children together.

59. From this Birth; as from the ⁿ *Matrix* of Nature, God, in the word *Fiat*, that is, in the substantial desire of the powers, ^o *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 Superiour and Inferiour: that is.

60. The Inward Divine Word, spake or inspired it self, 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 Aire, the fowles; 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 Kingdome of Phantasie, as well as from the Original good Life.

62. As is apparent to sight, that there are, good, and Evil creatures, viz. venomous Beasts and Worms, according to the *Centre* of Nature of the Darknesse, from the force of the wrathful property: which desire onely to dwell in the dark; such as dwell in *Holes*, and hide themselves from the Sun.

63. On the other side Men find also many creatures, wherein the *Spiritus Mundi* from the Kingdom of Phantasie hath modell'd it self, as Apes and such like Beasts and Fowles, 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 hath 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* hath modelled it self in the good outspoken

ⁿ Womb.
^o Gen. I. 20,
22, 23.

spoken powers, which are the Tame beasts and Fowles.

66. And yet also many evil Beasts, viz. evil properties, *mix* amongst the Tame, which are also, in the Mixture of the properties apprehended and framed.

67. In the food and habitation of every Beast, men see, whence they are sprung; for every creature desireth to dwell in its *Mother*, and longeth after her, as 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 is as a *clockwork* out of the Stars and Elements, wherein the Most high God dwelleth, and useth this clockwork for his instrument; and hath included his making or work therein, which proceedeth freely, and generateth according to its *Minutes*, as a Man may after a sort resemble it.

70. All things lye therein, whatsoever is done in the world, and whatsoever shall be done.

71. It is Gods predestinate purpose, towards, and in the Creature, wherein he manageth all things by this *gouvernement* of Nature.

72. 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 hath *no* other thing apprehensible in him but *only himself*.

73. And in his Word which he hath 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 hath comprised his predestinate purpose, and included it in the free Clock-work, in *Spiritu Mundi*, in the spirit of the world: and that generateth and corrupteth all according to its native course, and produceth fruitfulness and barrenesse or unfruitfulness.

74. But God in his Essence or substance poureth forth his Love-power thereinto; that is, he sheds abroad *himself* therein: as the Sun doth in the Science or root, of the Elements and Fruits: that is, the holy Divine Science or root giveth *power* and vertue to the Natural Science or root.

75. God loveth all his creatures; and can do nothing else but Love; for ^o he is the only Love it self.

^o 1 Joh. 4. 16

76. But his wrath, is understood to be, in the Eternal and Temporal Nature: in the Eternal in the *Centre* of Darknesse; 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 awaken or stirre up, that wrath in the fiery science or root in *Spiritu Mundi* in the spirit of the world in it self, that is, so that it introduceth the *abomination* ^P Fulnesse or into the wrath; then it is like wood in the fire, wherein the wrath ripenesse or becometh Sin.

becometh active and co-operative, and devoures round about, and putteth the Life in the science of the Creature, into the highest Torment.

78. And then thus saith the Angry fiery word, in the awakened *Turba*; by the Prophetick 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, untill it have 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 filthinesse, thereinto, those it devoures, they are its food.

80. Especially, in such case, as when the humane science or root breaketh it self off from the Love of God, and committeth whoredom with the wrath of Nature, there it *fatteneith* it self to the full; till the universal fabrick or Clockwork, introduceth it self into a fiery science or root, there all things stand in the *Proba* or trial; then it kindleth it self therein, according as the *Turba* is enkindled in the wheel or Orb of the Machine or Clockwork, so that one property is manifested therein: and then cometh the *Plague*.

81. And thus it is shed abroad upon that Country City and creature; often in venome and Poyson by the Pestilence, often by *Drouth* and unfruitfulnesse, often by embittering the Minds of Superiours, the Great Ones, whence *Wars* arise. Now it followeth.

Concerning Man.

82.

From this Great Machine or Clockwork, from that which is superiour and inferiour, wherein all things lye together the one in the other; is Man created to the Image of God.

⁹ JEHOVA,
Gen. 1. 26.

83. For *Moses* saith; The ⁹ LORD 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 Fowles Fishes and in all the Earth, and every creeping thing that moveth 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 vertue thereof.

85. For nothing doth rule any deeper then its mother whence it hath proceeded; except it be transformed or metamorphosed into somewhat that is better; and then also it ruleth in that better thing, and yet no further then the Ground of that thing neither.

¹ Gen. 2. 7.

86. And then saith *Moses* further; ¹ God Made Man of the dust of the

the Earth, or Clod 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 thereof: 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 spake or breathed forth a life into every ~~Being~~ *Essence*.

89. Viz. The *Fiat*, or creating power, which is the desire of the Word in the Science or root, that was in the Eternally beheld Modell or *Idea* of Man, which stood in the wisdom, and attracted the *Ens* of all Properties of the Earth and whatsoever 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 did Exist.

91. For, understand it aright, 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 lye together in *one Substance*, whence the Earth Stones Metalls and all Earthly Creatures have their original.

92. Indeed 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 it self into a *several* substance of Earths Stones and Metals.

93. But out of the Quintessence, wherein the four Elements lye 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 Supream Might, viz. the highest *Ens* or Being of the Creatures, from which the Creature is a degree more outward or low or Inferiour, or as a man may render it, a degree lesse, that the stronger may rule in the weaker, as God doth in Nature, which is indeed, *lesse than Hee*.

95. Not so to conceive it, as if in Man the bestial properties, were then creaturely or manifested; but the *Ens* or Being of all Creatures lay in the Humane *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* worlds *Ens* or being, out of the Divine Substantiality.

97. For the Holy word in its *Ens* or being, comprised it self together

gether in the outspoken or Expressed word, viz. the Heaven comprised it self together in the substance of the outward world, as also the vegetation in the inward worlds Substance, viz. *Paradise*; the Holy Element was in the boyling springing Dominion.

98. Summarily, the humane 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, which hath from Eternity introduced himself into *Substance*, and also by this world into *Time*; hath by Mans Image, modelled himself out of all substances into a *Creaturely* Image, viz. into a *figure* of the Invisible Substance.

100. Moreover he hath *not* given him the Creaturely *Beastial* 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. Viz. from within; he breathed the Magick fire-world, viz. the Centre of Nature as is above mentioned, which is the true *Creaturely* fire-soul whence God calleth 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 unsevered, so also is it here to be understood.

104. And from without, he breathed into him herewith likewise the spirit of the world, the *Aire-soul*.

105. Thus the whole speaking word breathed it self 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*; and was breathed into the Created Image.

108. Viz. 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 introduceth it self 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 *Matth. 22.* where 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,

^o John 1.4.

^o Matth. 22.
30.

I. What he was in Innocency.

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 Paradisicall fruit; which also in its Essence stood even in the Temperature; ^u *that fruit was Good and pleasant to behold, also good for food, to be eaten after a heavenly manner.* Gen. 3. 6.

113. Not to be swallowed down into a Carcasse for the worms, as now it is in the awakened bestial property, but in a *Magical* manner.

114. Indeed to be eaten in the Mouth; but then the *Centres* 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*, generateth the water, and giveth it forth from it self; viz. in the *Sal nitrum* of the separation or distinction, and also draweth it up again from the Earth into it self, and yet is not satiated therewith: so it is also to be understood in Man.

116. *Adam* was Naked and yet cloathed with the greatest Glory, viz. with Paradise, a totally fair beautiful bright cleer Cristal Line Image, Neither Man nor Woman, but both, viz. a Manly or Masculine virgin, with both Tinctures in the Temperature.

117. Viz. 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, is understood.

118. Wherein, the Tincture of *Venus*, viz. the generating and giving forth out of the Sons property, consisteth, and is understood to be, the woman, viz. the Mother, that is the *Genitrix* or bringer forth.

119. And the fiery property, from the Fathers property, viz. the Science or root, is understood to be the *Man*; which 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: ^x As the Sun penetrateth through Glasse and yet breaketh it not. ^x or, as a Candle set between two large Looking glasses produceth an infinite wonderful propagation.

121. But seeing God knew very well that *Adam* would not stand; therefore he Ordained for him the Saviour and Regeneratour before the foundation of the world.

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

123. And there suffered the Trial, to come upon him, that he might

might fall into the Paradisical science or root, and that the Holy word, *might not need to enter into the Beastiall science or root, for the New Regeneration.*

124. But might enter into that, which there vanished; viz. into the true Image of God; as shall be here following mentioned.

The Sixth Chapter.

Of Mans Fall, and of his Wife.

I.

Here now we will admonish the lovers of the truth *rightly* to apprehend our sense and Meaning, for *we* will so intimate it to him that he will be fully satisfied, if he do but understand us: whence the Divine Will to Evil and Good ariseth: concerning which the Scripture saith; ¹ *He hardeneth their Hearts, lest they believe and be saved*: and then also it saith, ² *God willetth not the death of sinners.*

John 12. 40.

Ezek. 33. 11.

Peter 3. 9.

2. That they might not so dwell upon *that Conceit*, as if God had made to himself a predestinated purpose; to *Damne* 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 so speak.

3. Consider therefore the Image of God, in *Adam*, before his *Eve* was, which stood in Paradise in the Temperature; for, *Moses* saith, ^a *God looked on all that he had made and behold, all was very Good.*

^a Genesis 1. 31.

^b Gen. 2. 18.

^{*} and 3. 17.

4. But afterwards he said: ^b *It is not good, that Man should be alone: * he also afterwards Cursed the Earth for mans 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 by the other Creatures? What was the cause that he Created them *not* together of the same Lump?

Answer.

6. *Answer*: 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 Fathers and Sons property, which together are but One only God, *undivided*: so also he Created his Image and similitude, in one onely Image.

7. For, perfect Love consisteth not in one Tincture alone, but it consisteth in *both*: the one entring into the other: from thence existeth the great fiery desire of Love.

8. *Viz.*

8. Viz. the fire yeeldeth the Light and the Light giveth to the fire, vertue and power shining Lustre and Substance for its Life; and these *two* make *one* only spirit, viz. Aire; and the spirit giveth forth Substance, viz. Water.

9. But all the while that these four, Fire Light Aire 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 flie one from the other, then *there* is Eternity; thus it is also

^c or then it is an Eternal Substance or Image.

11. But when the Lights and Waters Tincture, was divided and severed 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 saith Reason; Why did God do so? why did he divide him and bring him *two Images*? Sure it must needs be his pre-determinate 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 lyeth dead, and can go no further without the knowledge of God in the Holy Spirit, and hence cometh all disputation and strife.

14. Gods Predestinate purpose and pre-ordination; and his foreseeing 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 Gods Being or Substance did *once stirre* it self according to the *Genitrix* of Nature.

16. Viz. in the property of the fiery Science as to the Darknesse, what would be a *Devil*. Also in the Light-fires Science, what would be an *Angel*: if the fiery science did once sever it self 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 yeilded it self *solely* into an Angelical figure; but the fiery Science according to the property of the dark world pressed forth, and conceived it self *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 *Phantasie*, and united it self in the fiery science; which clasped and hugged the fiery science like a *Jocund Ape*, and pressed forth

our

out of the Temperature; and thus the New will did generate, 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 passe, so that one princely Throne in the fiery Science, hath divided it self into the Kingdome, viz. into the *Archia* or Dominion of the *Phantasie*.

21. But the Kingdome of Phantasie according to the darknesse hath been from Eternity, which is also a Cause of the Devils fall; though indeed the fiery science of *Lucifer*, stood in his own will, and gave it self thereinto without pressing or compulsion.

22. But man was betrayed by the Devil, so that he 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 Royall place; therefore should *Adam* be 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 it self in Man for a Regeneratour.

25. For, the ^a *CHRISTUS* or *Christ*, in *Adam*, must possesse *Lucifers* Royal Throne or Seat, seeing *Lucifer* had turned himself away from God.

^a or the Anointed.

26. And from thence cometh also the great Envy, and Malice of the Devil against Man; also from this ariseth the ^b *Temptation of Christ in the wilderness*: because he was to take away *Lucifers* Throne and Seat, and destroy his power in the Creation, and be his Judge, which should cast him out Eternally.

^b Matth. 4.
Luke 4.

27. The Soul of Man, and the Devil, as also the Holy Angels come all from one and the same ground and foundation, only that, man, hath also in part the outward world in him: which indeed the Devil also hath, but in another Principle; viz. in the *Phantasie* in the false or wicked *Magia*.

28. Thereupon the Devil could deceive *Adam*; for he spake 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 *Adams* free will in the fiery Science was infected, like Poyson and venom that comes into the Body, and so beginning to work.

^c or Essence.

29. 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, awakened and rose up every

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 it self, and would bear Rule and sway in *Adam*.

31. Also the Kingdome of Phantasie grasped after *Adam* and would be manifested in the Image 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 Magick fire in the Word 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 it self in'o any o.e whithersoever it would.

33. Not that it was to be free, in and for the Creature, for to that, was the Commandement 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 Soules, stood in the *Abyssal* bottomlesse 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 it self 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 in the seven forms of Nature, and the propagation thereof: was figured or fashioned into Creatures, as Angels and high Eternal Spirits; wherein, a man also is to understand, the fiery *inbreathed Soul*.

37. But the entire holy Speaking Word of God, according to the Love, viz. according to the *Trinity* of the Abyssal Deity, gave a Commandement 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 doest, that very day thou wilt die* as to the Kingdome 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 doth not manifest it self in any bestial property, much lesse, in the Kingdome of Phantasie.

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;

^d As the Earth parts it self into several Roots to manifold Fruits, and yet remains the very same Earth.
^e Note, the first Death.
^f or Total.
^g Gen. 2. 17.

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 Centre of the Three first: and would devour the Kingdome of God in it.

Question.

41. Then saith Reason; Why doth not God *prevent* this with his holy power? is not he *Almighty*, and able to break the fiery Science, whence the will to Longing or Lust arose?

Answer.

or a Father of the Beeing of all Beeings, and the *Magia*, is the Mother of the Beeing of all Beeings: See the Book, ^{of} The small six points, vers. 65.

By these words Beeing of all Beeings, the One only God is not understood or meant.

42. Answer. Hearken Reason. The fiery Science is from the *will of the Abyffe*; which will is called ^h Father of all things, in which God is generated; viz. the Father generateth the Son; which will, introduceth it self 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 hath been from Eternity; which Science by the moving of the word of All power, Comprised or compacted it self into an Image, in the Three first.

44. And so now that Science out of the will of the Abyffe 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 the Eternity; and that hath, with the Creature, viz. in the three first, introduced it self 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 *equall* agreement and harmony: for it self 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 Kingdome 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 brake off it self from Gods 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 Kingdome 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 Kingdome of the holy power.

50. Viz. Lucifer, into the Kingdome of *Phantastie*, 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;

world; so that instantly, all the Creatures properties in evil and good awakened in Man.

51. For the sake whereof; God hath appointed the *Final Judgment in Spiritu mundi* in the spirit of the world, to sever 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 clock-work *in Mystero Magno in Spiritu Mundi*, in the Great Mystery, in the spirit of the world, hath generated, as also according to the inward Spiritual world, shall be put upon the *Test* or Tryal of the fire; that is, it shall be tryed by the fire of the Eternal Nature; according to which, God calleth himself *a Consuming fire*.

53. For how would God Else Judge the Creature, if it do onely that which it must *inevitably* do, if it had no Free-Will?

54. The Last Judgment is nothing else, but a reaping and gathering in of the *Harvest*, by the Father of all Beings; even of all that which he hath generated through his Word.

55. Into whatsoever any thing in the free-will hath distributed and divided it self, into that it will go; and in that Eternal reservoir, according to the property of that same principle, *it is good*.

56. For God hath 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 sever themselves one from another; and each of them goeth 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 enmity and one *killeth* the other; and this maketh the own or self-will in the property.

59. While they lye 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 it self, and rule and be predominant over the other.

60. Whence also strife cometh 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 suddenly again, the other, suddenly it Rains, it is suddenly Cold, suddenly Hot, suddenly the Aire and Wind goeth this way, suddenly 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 moveth or stirreth.

Question.

61. Then saith Reason; God ruleth and Ordereth this that it so comes to passe.

Answer.

62. And that is true, but Reason is blind, and seeth not by what means, wherewith, and *how*, it so comes to passe: It understandeth not the divided distributed Word into properties wherein this Rule Government and *Effect* consisteth.

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 hurteth worrieth and slayeth another; Also that Wars Pestilence, Thunder and hail, happen: All this lyeth in *Spiritu Mundi* in the spirit of the world, and ariseth 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 a whit* changeth into any Evil at all, neither can he, for else he should *cease* to be God any more.

65. But in the word of his revelation or Manifestation; wherein the forms qualities or dispositions arise, viz. wherein Nature and *Creature* ariseth, there existeth the working or framing into *Evil and Good*.

66. That word hath Compacted it self into a Clock-work or Machine, included in Time, and therein now standeth the *making* or the producer 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 severall *distinct* Principles, viz. into pain and Joy; into darknesse and Light; into a Love fire of Light, and into a painful fire of Nature, as is afore mentioned.

67. Wherein now, is understood the whole ground and foundation of the *Divine willing*, into variety and distinguishibility: 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 existeth *within* the Creature.

68. Yet by the outward *occasions* accidents or influences of Evil and good, the Creature is *infected*: As an outward venomous infectious Aire, kindleth Infecteth and poysoneth the Body; so also outward things *destroy* the Creatures own will, so that the own will Compresseth or compacteth it self into Evil and Good.

69. And therefore hath God Given Man the *Law* and *Teachings* that he might take occasion by the Commandement, to reject the Evil occasion or influence; and *not say*, if I do any thing that is evil, I must o necessity do it; for I am of an Evil inclination or disposition. No.

70. For he is to know, that the Science of the soul which *Could* have

* Note: Thy perdition is of or within thy self, O Israel.

Note.

have framed it self into Evil; *could also* have framed it self into Good. And that God is *no way* the cause of Mans fall, or of the Devils fall.

71. Neither hath 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 it self *into properties*, that is it that drew them.

72. Hec, 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, hath *insinuated* it self 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 hath given up it self 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 it self also* that same power and vertue to divisibility and distinction, and so lift up it self 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 Kingdome of God.

76. But the Name JESUS he knew *not*; that would in time manifest it in Man.

77. For his knowledge in Gods Love, wherein the Name JESUS is the highest *sweetness* of the Deity, dyed in his Apostasie.

78. That is, he had transmuted Metamorphosed or changed himself into *Evil* or wickednesse, and therefore *now* he knew only Evill and Wickednesse.

79. Thus now is to be understood, the Devils and the humane 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* hath willed it, *which is not called* God.

80. God introduceth 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 willeth good and Evill,

82. VIZ. in whatsoever hath divided or distinguished or severed it
self

self into the Good, as the Holy Angels; therein *he willeth the Good*; and in whatsoever hath separated it self into the Evil; as the Devil hath; therein *he willeth the Evil*; as the Scripture saith: *Such as the people is such a God they have; in the Holy thou art holy, and in the perverse thou art perverse.*

1 Psal. 18.
25, 26.

Question.

83. Now thus saith Reason: If God in his powred forth formed Word it self, be *All*, viz. Evil and good, Life and Death; wherein then standeth the human strife, that Men strive about Gods will: seeing God in his formed word is all things, and *willeth all things*, whether it be Evil or Good; and that, every thing in its property, whence it is originally proceeded?

Answer.

84. Behold, in *this* standeth the strife, that Reason, in its Dimnesse of Opinion, without the Divine Light is *Folly* in the sight of God; and knoweth not what God is: It alwaies Imagineth and frameth some *strange* thing and afar off, when it will speak of God; and maketh in the one only unchangeable God in his Eternal Trinity; ⁿ Commencing wills and predestinate purposes that have a *beginning*.

ⁿ or Inceptive.

85. And understandeth not,

I. How All *beginnings* Decrees and pre-determinate Purposes, arise in the formed word through Nature; where the Word Compacteth and formeth it self *into Nature*,

II. That the Beginnings, lye 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 Evill* proceeds from and out of Nature and Creature.

IV. And, that the hardening in Nature and Creature, existeth in the Science or root of the *Creaturely self*.

V. So that if ^o it *turn* it self into the wrath of Nature, then it is laid hold on and hardened therein.

VI. That it compriseth in it self the speaking into wrath, and *retaineth* it, in it self.

VII. And All that, where it is written, *He hardeneth 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 speaketh in the Psalms of David, saying, ^p *Thou shalt see and have great pleasure therein, when the wicked shall be recompenced*: Also *thou wilt rejoyce when the wicked shall be overthrown and destroyed*; that is, when the wicked shall

1 Psal. 58. 10.

be swallowed up into the wrath, who have been an adversity and contrariety, and a continual infection and poisoning to the Holy. When *that venome* is taken away from the Holy soul then it rejoiceth, that it is delivered from necessity.

87. And therefore, the word also standeth in pain in Nature; that the Joy may be manifested.

88. But the divisibility or distinction from the word goeth *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 Devils will in Gods Word, if God did in his word drive on all things *inevitably*.

91. But the Devils will, as also *Adams* sinful will existed in the Own science or root in the Creature, and *Not* in God, but in the Centre of Nature, the *own* science or root compacted it self into a will of Pride, willing to be *like* and *more* also then 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 *Phantasia* 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 Phantasia, as we perceive in *Adam*.

94. Now when the Science or root of the Soul through the Devils infusion inspiration or infection, elevated it self, then the Holy Spirit departed into his 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 saith *Moses*; ⁹ 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. ^{9 Gen. 2.21.}

97. Out of *this sleep* now 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 Gods Light in the Love, viz. the Love-fire, that was quenched in the *Ens* or Being of the heavenly worlds Substance; and he was *half Dead*.

98. The Time how long *Adam* stood in the right true Image of God, is set before thee in the figures of *Moses* and Christ, as also the Time of the sleep: If thou art seeing, then set *Moses* in Christs figure, and Christ in *Adams* figure, when *Adam* was in his Innocency.

99. *Moses* was *fourty dayes* on the Mount, when *Israel* was tryed and

and proved; *Israel was forty years in the wilderness, and Christ stood forty dayes in Adams triall in the Temptation in the wilde nesse, and he conversed forty dayes after his Resurrection, in the right true best trial; wherein Adam should have conversed in his innocency, for the Establishing of him in the Magick Birth.*

100. But seeing that *could not* be, which indeed was well known in God, thereupon so *Adam* fell into asleep; and so afterwards *Christ* must rest in *Adams* sleep forty hures, and awake *Adam* in him in the Kingdome of God again: which consider of, and so thou wilt learn to *understand* the whole ground in the processe of *Christ*.

101. Now set *Christ* in *Adams* place and so thou shalt find the whole ground of the Old and New Testament: set *Adam* in the former 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 Kingdome of Glory.

103. And *introduce* *Christ* in to *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 thou hast the whole processe 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 thou wilt introduce time into the Eternity, and wilt see *more*, than thou canst learn in all the Books of Men.

105. For when *Eve* was made out of *Adam* in *Adams* 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 *Carcasse* 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 *spoyled*, and then the Paradise in them could not subsist.

Rom. 14. 17. 107. For *the Kingdome of God consisteth not in Eating and Drinking* saith 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; Although that bestial kind was not quite awakened, yet it was clearly awakened and stirred up in the longing or *Lust*.

Gen. 2. 9. 109. *The Tree of Temptation of knowledge of Good and Evil*, was even the Trial, to find, whether the humane soules 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 it self in *Spiritu Mundi*, in the spirit of the world into the divided or distinguished properties.

Question.

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

Answer.

112. Answer: Harken Reason; this worlds *Proba* or Tryal, is better then the Centre in the fire, to try after the way and manner of Eternity; as Lucifer was proved and tryed.

113. Also God knew very well Mans 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 Almightyesse, of a *Divine* property, and herein lyeth the Ground of all hidden secrese, and the fall remaineth at one time as well as at the other, to lye 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 laid himself at the Tree of Temptation, and perswaded *Eve*, to Eat thereof, and then her Eyes would be Open and she be as God. † Gen. 3. from
1. to the 7.

116. She should know,

I. What was in *Every* property.

II. What Manner of *Evs* 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 presie into her, that the Devil did *not* say.

118. Also he came not in his own form, but in the form of the most suttile 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 suttility of the *Serpent*, whence the *Lust* arose to know Good and Evil, as it was in the suttility of the *Serpent*; wherein the Science of *Nature* had in the *Phantasie* introduced it self into such suttility.

or fitted or prepared it.

120. Not as Reason saith; that God hath ^u armed and sharpened or edged the Tongue of the Serpent that it must do so: A man may well say; that the Devil hath Armed and Edged it from the Kingdom of Phantasia, that it hath done so; but a man cannot say so of God.

the Three first forms.

121. The Serpent was an *Ens* in the ^x Three first, in the Natural Science, where the fire and Light sever themselves, wherein the *Understanding* yet lyeth in the fiery sharpnesse; the Spirit of the understanding is not yet there severed from the Centre of the Three first; but is mingled with the painfulnesse, viz. with the Root of the quality or source of Poyson: therefore in the Serpent lyeth the highest Cause of Poyson and false sic futtle crafty will intentions and purposes.

122. And then also there lyeth in the Serpent the highest preservation against Poyson, if the Poyson be severed 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 Glistering *Glory*: he had taken the worst and also the best to himself.

124. Understand; the Eternal science had taken to it self the fiery Nature according to the highest *Mobility*, whence the Strength and Might Existeth; wherein then also the Science of the Abyffe had framed it self into an *own* will, after the Way and Manner of Suttlety, and broken it self 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 *poysoned* the substance in the science of Nature with that property.

126. From which *poysoned Ens* also the *Serpent* hath taken its original in the Creation; for which *poyson* and *venome* sake God also *curst* the Earth, after that Man had yet more *poysoned* it with the Devils *poyson* and *Suttlety* through his introduced false and evil Lust, wherewith he *poysoned* the Science in the substance out of which he was extracted, so that *Paradise* withdrew from him.

Egest. Excrement. or, Sternschus, the Gellies that are said to be stars that are fallen down and lye upon the Ground in some Mornings.

127. Thus now also, the Devil presented his *poysonous* Substance, by the Serpent on the Tree; wherein he had introduced his ^y Egest Gelly spewing, efflux or *poysonous darts*, and futtle 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, *entred* together into the Creature, as is to be conceived in the same manner in every venomous worm or *poysonous* creeping thing.

129. Not that the Devil hath Created them, he is become only a *poysoner*

poysoner of Nature, after the *manner* as he hath poysoned his own Nature, as also the humane Nature.

130. But the *Fiat* hath 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 it self into an *Image*: thus the Serpent was neer [of kin to] the Devil, in the science of Nature, for he hath strongly infused or darted his poysonous 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 the Eternity, and *therefore* they are severed one from another.

133. This poysonous suttle darted ²Spawn, viz. the ^{*} spewing of the Devil, the devil presented to *Eve* on the Tree, that she might gaze and admire *its suttlety*, and make her self Monstrous, as it then came to passe. ² *Geschmeis.*
^{*} *Egest*
Sternschus.

134. Now when *Eve* lusted after the suttle *Craftinesse*, then the devil slip in with his desire with the Serpent Monster into the Science or root of *Eve*, viz. into Soul and Body: For *Eve* was desirous of the Suttlety, viz. of the Craftinesse, that her eyes might be opened and know Evil, and good.

135. Thus the Devil brought the Serpents *Ens* or Beeing, into her after a *Magical* manner: in the way and manner as the false and wicked *Magia* is practised by ² *Incantation*, and introduced an Evil malignant venome and poyson into Man into the science or root of his Body. ² *Witchcraft.*

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

137. As we still at this day after the fall eat such *vain* or *dangerous* fruit.

138. And when she did eat and did ^b not instantly fall down and die, ^c she gave also to Adam and he did eat thereof likewise. ^b *Note: Eve did not instantly fall down dead.*

139. For Adam had plainly demerfed 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, ^c *Genesis 3. 6.*

The Seventh Chapter.

Of the Beastial Manifestation in Man.

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

I.

When we consider the very expresse Image rightly in its true Magicall ground, and how it cometh to passe, that it formeth a reflex Image in *Spiritu Mundi*, in the spirit of the world according to all things : as we see in a Looking-Glasse, and in the shadow or representation in water, then we shall quickly and *neerly* approach the ground and cause, why Every Beeing ariseth out of one only thing, and see how all Creatures lye 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 formeth and Imageth it self into a Natural and creaturely ground ; wherein *all properties* are understood to be.

3. As *Moses* witnesseth ; that ^d *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 hindrance*, 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 presse through it ; thus it was also with the Spirit of Mans will.

5. But when he was captivated in the poyson or venom of the Serpent, in the *Devils* will or *desire*, then he was an Enemy to all Creatures, and lost this power and Might.

6. So also the Creatures prevailed and gat 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 futtle Serpent full of wicked sly cunning policy, and venomous poysonful Malice : also another hath the property of a Toad in him ; many of a Dog, also of a Cat, a Basilisk,

or Cockatrice, a Lyon Bear Woolf 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 sitteth 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 of a good Beast.

9. Neither is there scarce any Man begotten of the Seed of Adam, which hath 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 *Totall Nature* was manifested in him according to Evil and good.

11. For as soon as ever they did 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 consisteth, pressed into them into a contrary opposite will, whence existed unto him *Sickness* and the *Death* of frailty and corruption.

13. And as to this Bit, he dyed to the Kingdome of God, and awaked to the Kingdome of Nature, and was taken from the impassibility, and put into passibility, 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 it self 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 then 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 Gods anger, open: viz. Hell, or the Jawes and Throat of the Devill, as also the Kingdome of *Phantasie* was manifested in him. The Angry God, so called according to the Kingdome of Darknesse, was manifested in him, and caught hold on him according to the Soules Essence, in the Creature.

16. The Ground of the Soules science cannot be broken, but the Creature onely 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

the Eternal Nature in the wrath of the Dark world, as a Neighbour to the Devil.

Matth. 27. 45,
51, &c.

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

19. But that it may rightly be considered and conceived what of Man died in the fall, we must not only look upon the Temporal Death, as to which man dyeth and rots corrupts and putrifieth: for, That is only the bestial 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 capable of no death, but the expresse Image of God, that had Imaged and Modelled it self in the Creaturely Soul, viz. the Divine *Ens*, disappeared vanished or was extinguished when the wrath of fire awaked.

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 swalloweth up the Day into it self, and the Day doth so to the Night, and so one is as it were dead in the other, for it cannot shew it self.

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 dyed as to the Kingdome of the power and vertue 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 bestial property.

One copy hath
it, in a free
will.

25. The Science of the soul from the Abyssal Will, wherein God begetteth generateth or worketh, that is not Dead; nothing can break or destroy that; and it remaineth Eternally ^t 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 Gods Light and Love fire, did burn.

or concealed.

27. Not that, the same *Ens* or being is become Nothing, indeed it became Nothing to the Creaturely soul, viz. unperceptible, but the Holy power, viz. the Spirit of God; which was the working Life therein, that hid it self.

28. Not of its own determined predestinate purpose; but the Eternal Science, viz. the Abyssal will to the soulish Creature, departed from the *Love-will* forth into its stinging prickley property and disposition of the soulish Nature.

29. God did not withdraw himself from the soul, but the *Science* of the free-will withdrew it self from God.

30. As the Sun withdraweth not it self from the Thistle, but the Thistle withdrawes its *prickley science* from the Sun, and introduceth it self into a prickley substance: and the more the Sun shineth upon it, the prickleyer and stronger is the Science of Opposition and Contrary will; so also it is to be understood concerning the Soul.

31. God dwelleth through and through all, also thoroughly in the Darknesse, and *through and through* in the Devil; but ⁿ *the Darknesse comprehendeth him not*, and so also the Devil and wicked Soul comprehendeth not God. ⁿ Joh. 1. 5.

Question.

32. If thou askest, Why so?

Answer.

I answer; because, the *Creaturely will* to true Resigned Humility Lowlinesse and submission under Obedience to God, is *dead*, and there is but a meeer Thistley and Thorney will in the Life of the Creature.

33. Thus the Thorney-will holdeth the Noble Science of the Abyssal eternal will of the Abyffe captive or covered in it self, and they are one in the other as Day and Night; the Creaturely soul was become *Night*.

34. The Spirit of the world, *Spiritus Mundi*, in the beginning stood in the Temperature in the Body, and yet stood in Evill and Good as *all temporary things stand*.

35. But the Devils *Thistle-feed*, 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 out-spoken Word, stood in *Enmity* and Opposite will: the Angelical Image was quite destroyed, both as to the Mind and Thoughts or senses.

37. As we see plainly at this day, that the senses or thoughts, continually, frame themselves into a Beastial will and desire of *self-Love*, and very scarcely and *hardly* come so far to Love God and Equality or Equity, but alwaies lift themselves up aloft, and would have all in their sole *possession*, and would faine be the fairest and most *beautiful child* in the house or family: whence Pride Covetousnesse Envy and Malice exist: all this is from the *ENS* or Being of the Serpent, and of the Devils introduced property or disposition, ⁱ *which cannot inherit the Kingdome of God*. ⁱ Joh. 3. 35.

38. Now

38. Now to help this, the living Eternal Word of the most high Love property or disposition, came of meer Grace, and Spake it self in again into the faded *Ens* of the heavenly worlds substance, for an operative *working* effective Life.

39. And as the Devils word had spoken it self into the Soul, so the Word of the Love of God, came and spake it self again into the faded *Ens*,

40. Thereby signifying, that it is an Aime Mark or Limit of an Eternal *Gracions* Covenant, wherein Gods 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 In-speaking, or inspoken Word, again; which was done in Christs *Incarnation* or becoming Man.

^k 1 Pet. 1. 20. 41. Here now we are to understand the foreseeing, prävision or inspection, whereby the Spirit of God, ^k before the foundation of the world, hath seen this Fall in the property and disposition of the fire and of the wrath of Nature: and hath foreseen or provided the holy Name JESU, with the highest Love-*Ens* therein, for A new *Regeneratour*.

42. For the one only Root of the Divine *Ens*, out of the Divine Love, viz. the heavenly Worlds substance, faded vanished or disappeared in *Adam*, viz. the true ^l *Expresse* reflex *Image* of God, according to the Divine holy property or disposition.

^l Heb. 1. 3.

43. And in that one only Image, which in *Adam*, disappeared as to God, hath God preinspected or foreseen the Scope Time Mark or Limit of his *Eternal* holy will in Christ.

44. Into that same, did Gods holy Word speak, when the poor Creaturely soul became blind as to God, and said; ^m *The seed of the woman shall tread upon Crush or break the Serpents head*.

^m Gen. 3. 15.

45. And in that inspoken or inspired voyce the poor soul, obtained breath and life again.

46. And that same inspoken voyce, was in the humane Life, as a figure of the true *expresse* reflex *Image*; in this limit or time of Gods 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, 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 it self 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,

Water, and in that same, the holy Tincture incorporated it self 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. For it was not to be done through *Adams* fiery Tincture, but through and in that part of the Adamical Lights Tincture, wherein the *Love* did burn; which was parted into the woman, that is, into the *Genetrix* of All Men.

51. Whereinto Gods voyce 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* the 3; " He was come from heaven, where-
by, a man is to understand, [as to] substance; for the Word needs no coming, it is there before-hand, and needs onely to move and stirre it self. " *John* 3. 13.

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 *Matrix* *Veneris*, in the *Matrix* of *Venus*, viz. in the *Feminine* or womans property, in *Eve*.

54. And into *Eve*, viz. into the *Matrix* of *Love*, from the heavenly Worlds Substance, which faded or disappeared in *Eve* and *Adam*, viz. into that part which is from the Kingdome 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 Devils Will: and destroy the Devils 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 worlds substance, and then that part, which in Gods Word should be introduced, and should be one and the same substance with the humane; that is it that should do this viz. the God-man, and the Man-God should do it.

56. Not a total forraign or strange Christ, but that very same Word which had made Man out of it self into an Image of God: therefore thus now 1^o. the Making Word, and 2^o. the made Word, in the power 3^o. of the holy Spirit, should do his.

57. The heavenly *Ens* in the Word, viz. the Temple of the holy Spirit, should in the Womans seed, assume, 1^o. a Soulish seed, and 2^o. also a Corporeal seed, from *Adams* substance, from the *Limus* of the Earth.

58. In that Manner as God hath assumed the world, and yet dwelleth 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 hangeth and cleaveth to God through which he manifesteth himself, so here also would the holy Word, together with the Holy *Ens* manifest it self; through the soulish and corporeal Nature, and tincture or die the soul again with the highest *Tincture*, and destroy the Devils raised Fort of Prey in the wrath of the Eternal Nature, therein; which was *all* fulfilled in the processe or Scene of Christ.

Question.

60. Now tell me here *Reason*: where the predestinate purpose and Will of God to the hardening of Man existeth; where is the *predestinate purpose*, whereby he hath in his predestinate purpose ordained one part to Damnation and the other to Eternall Life.

61. For in *Eve Sin* began, and in *Eve* also the *Grace* began, before she conceived with child, they lay all in *Eve* alike in death, and all lay also in the one onely Covenant of Grace, in Life?

° Rom. 5. 17,
18.

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 entred upon All.*

63. For, the Covenant went nor only upon one particular *viz.* upon one peece or part, as upon or from *Eve* in part, but upon whole *Eve* except only the Devils work which he had darted into her; all this Christ should break.

64. No soul should or *could* be generated out of the Devils introduced *Ens*; for the Word of God with the Covenant, stood *interposed* in the way.

65. And so the Covenant pressed upon *Eves* soul, into *Adam*, *viz.* out of the Lights *Tincture* into *Adams* 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* saith, she will demonstrate the same by the Scripture, and yet understandeth 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 rattle of a forrein strange God who dwelleth somewhere *only* above in a heaven afar off.

69. But we will *brotherly* shew *Reason* how the Scripture is to be understood, where it speaketh of the predestinate purpose and Election of God, and give her the true understanding and meaning

ing, how *Election* existeth, 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^o. the Kingdome of Nature, wherein Gods anger, and the *hardening* is understood, we will compare with the *Divine* Manifestation: and then 2^o. 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 one to the other, that every one may *see* the ground and foundation of his own Opinion and Meaning; but we will not *bind* and tie our selves to any opinion to please any 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 Kingdome of God, and as it were Dead, and *there was no ability or possibility in them to do anything that was good*, understand it, as to the Soulish and corporeal Creature.

P Psal. 14. 1, 3.

74. But the ¹ Science or root of the Abyſſe from the Fathers 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*.

² See the *claris* vis verse 210. the word *Science*, or *root*.

75. In which one onely Will, God the Father Generateth his Soane, 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 Abyſſe, and is also the beginning to the Word, *viz.* to the outpeaking or *Expression* of the fire and of the Light.

77. But the Speaking is not performed or acted in the will of the Abyſſe, but in the comprehension compaction or framing of the Science or root, where that will compacteth compresseth or frameth it self into the City of God *viz.* into the *Trinity* of the Geniture: and there the Word of Power, or of the *Sonne*, speaketh it self 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*, hath 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 Gods 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 cometh 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 Gods Anger, *viz.* a fiery Nature.

82. But now Gods Love *viz.* the Name JESUS which is the ONE or the Unity, as a man may conceive it, had incorporated it self in the Eternal seen or foreseen Image in the Science of the outspoken or Expression, understand in the *humane 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.*

^s Eph. I. 4.

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, spake it self into the will of the Abyss to the Creature.

^s 1 Joh. I. I.
& 9.

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 ^s *the true Life was onely in the Word of power, John I.*

85. But when the Soul lost the Light, then the Word spake the Name JESU in the *Mobility* into the faded disappeared *Ens* of the heavenly Worlds Substance.

86. Adam before his fall had the Divine Light out of JEHOVA, 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 it self 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 presse and penetrate.

89. And although it could not presse in, for it was to God, as it were 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 Gods voyce with Eve inspake into the Seed of the Woman. * Note.

90. For, the true woman from the heavenly worlds Substance, when she was yet in Adam, understand according to the Lights Tincture, was Virgin *Sophia*, viz. the Eternal Virginitie or Love of the Man or Husband, which was in J E H O V A manifested in Adam.

91. And now she was manifested in the voyce of the inspeaking in the Name JESU, which had explicated it self out of J E H O V A by this Covenant: that the Name JESUS would ^t in the fulnesse of ^c Gal. 4. 4. 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 expresse it, wherein the fiery Love is a Substance, and bring it into the faded disappeared Substance out of J E H O V A.

92. And that I say the substance out of J E H O V A is faded and Vanished in the Fall, it is true, and it is even ^u the Death wherein ^u Gen. 7. 17. Adam and Eve dyed: for they lost the right fire, and the hot and and 3. 3. 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 Gods Love and Anger: the natural fire-Life without the Light, is Gods Anger, which will onely have its like, the same hardeneth the Soul, and bringeth it into a forrein or strange Will of its own, opposite to the Love-fires property.

94. And yet it is not any forrein or strange will of any Anger-fire that flieth into the natural soul, which the Soul taketh in or receiveth; but it is the very proper fire of that, of which the Soul is a substance.

95. The wrath of Self-Nature hardeneth it self 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 Serpents Longing or Lust, whereby then presently that same introduced poison also began to hunger after such a property as it self was: and so one abomination generated the other.

97. As the Apostle Paul saith concerning it; ^x That it was not ^x Rom. 7. 17, he in the Spirit of Christ that willed and committed or acted Sin, but 18. it was Sin in the flesh that did it; that is, which is in Nature, viz. the

the Manifested Wrath of the Eternall and Temporary Nature; and whatsoever it is which the beastial Lust introduceth into the flesh; *this doth it.*

98. But now understand mee right thus; 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 hath 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^o. 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 calleth himself a zealous or Jealous God, and 3^o. in the third ground lyeth 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 hath given the Men which in the beginning were his, to the Name and Manifested power of JESUS; as Christ saith; ^Y *Father, the Men were thine and thou hast given them to mee, and I give them the Eternal Life.*

103. First, they stood in JEHOVA, in the Fathers property, and now they stand in the Sonnes 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 ² *Sanctifie*, 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 Fathers property, wherein *Gods Anger* and the dark world is understood, whereupon God hath set his Sonne to be a *Judge*: for Christ said, *Matth. 28.* ² *All power in heaven and Earth is given to mee of my Father*: in these words are comprised also the Judgment over all things.

106. This Jesus Christ now, saith, *Matth. 11.* ^b *Come ye all to mee that are weary and heavy laden, and I will refresh you.*

Question.

107. Now the Question is, Why *all* are not Weary and Come to the Refreshment *viz.* to the New birth?

Answer.

Now therefore Christ saith, ^c *None cometh unto me except my heavenly Father draw him.*

Question.

108. Now then the Question is, *whom* then doth he draw to Christ?

Ans.

⁹ *Joh. 17. 6.*

² *Deut. 5. 12.*

Heb. 4. 10.

Isay 58. 13.

² *Matth. 28.*

18.

^b *Matth. 11.*

23.

^c *Joh. 6. 44.*

Answer.

The Scripture answereth : even ^d those that are born , not of flesh and blood, nor of the will of Man, but of God. ^d Job. 1. 13.

Question.

109. Then, Who are these ?

Answer.

These are they who are born of Grace, these he chooeth or electeth 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 ^c are Members on the body of Christ, and ^f the Temple of God, ^g these are Elected for children, the rest or the other are hardened, as the Scripture saith throughout. ^c Eph. 5. 30. ^f 2 Cor. 6. 16. ^g Rom. 11. 7.

Question.

112. But how cometh it that they are hardened ?

Answer.

Ans. They are ^h all dead in Adam, and cannot without the Grace ^h 2 Cor. 5. 14. in Christ have or attain the Divine Life.

Question.

113. But can then the Creaturely Soul in its own ability and Will in it self, receive nothing of the Grace ?

Answer.

No, it cannot : for ⁱ it lyeth not in any Mans own willing working or running, but in Gods mercy or compassion, which is only in Christ, in the Grace. ⁱ Rom. 9. 16.

Question.

114. Now to ask further ; How cometh then the Mercy and compassion into the Soul, that it cometh under Election ?

Answer.

Answer, as is said above ; Those which 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 draweth Christ into it self.

115. Not from an assumed outward Grace, as Reason saith, God receiveth

^k Eph. 2. 1.

receiveth in Christ the sinful Man, which ^k lyeth dead in sins, through the predestinate fore-ordained Election of Grace, to himself, that he might make known the riches of his Grace.

^l Matth 18. 3.

Joh. 3. 5.

116. No! that availeth nothing; for, the Scripture saith; ^l Except you convert and become as children, and be new born through water and the Spirit, else ye shall not see the Kingdome of God.

^m Joh. 3. 5, 6.ⁿ 1 Cor. 15. 50.

117. The Inward innate Grace of filiation alone availeth: for, Christ saith; ^m That which is born of the Spirit is Spirit; and that which is born of flesh is flesh; and so further in John. Also ⁿ Flesh and blood shall not inherit the Kingdome 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 Gods predestinate purpose: what can the child help it if God will not have it? here now lyeth the Nut that is so hard to crack, about which the strife and Contention is.

Answer.

^o Matth. 7. 18.

119. Christ said, ^o 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 ^p the Tree of Life, that is Evil and Good, and see, 1^o. what fruit it beareth; and 2^o. from what Essence every fruit groweth; and so we come to the true Scope Aime and Meaning: as we see how every power, draweth or, attracteth into an *Ens* and Will.

^p Gen. 2. 9.

Rev. 2. 7.

120. The Scripture saith; that God hath included all things in Time Limit Measure and weight, how it should come to passe: 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 lyeth the whole Creation, as also Man, according to Nature and Creature.

122. Now the Name JESUS hath Manifested it self in this outspoken Word, in the Fathers property, in that ^q 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

^q Matth. 28.

18.

may be manifested in the other, at ^{the} Day of the Judges ^{de-} ^{cision or Separation,} when he shall sever all things. ^{Matth. 25.}
32, &c.

125. For if he ^{was} not Lord over the Evill, he could not be a Judge of the Devill and of the Wicked.

126. This Tree of Life, standeth now in the highest anguish in the Birth; on the one part it is *Christ*; and on the other part it is the Kingdome of *Nature*, in the wrath of God the Father; according to the dark and fire worlds property.

127. The fire-World giveth *Ens* to the Spirit-Life; and *Christ* in the Love giveth *Ens* to the Substance of the fruit, and Tinctureth the Wrath, so that it becometh a Kingdom of Joy in the Substance of all substances: now, herein lyeth the Question and variance.

Question.

128. Viz. Into what kind of *Ens* the Centre of Nature viz. the Will of the Abyffe in the Eternal Fathers property, introduceth and Imageth or modelleth it self: whether into the *Grace* of *Christ* in *Sophia*, or into the Might and force of the Wrath to the *Phantasie*, such an Image, is properly belonging to the Soul, or stands there according to the Soul.

129. For here the Father giveth the Soul to his Sonne *Christ*, for in the Fathers property consisteth the Imaging framing or modelling of the *Soul*, and in the Sonnes property consisteth the Noble Imaging of *Sophia*, viz. of the Eternal Virginity in *Christ*.

130. Now here at present it lyeth in the will of the Abyffe without Nature, as to the Soulish Creature, into what that severs and distributes it self, whether into *self-hood*, as *Lucifer* did, or into the Generating towards the *hol'y* Trinity of the Deity, viz. so that it leave it self to fall into God, or willeth worketh or runneth of it Self: now here, upon this, is the *Election*.

131. And here it is, as *Saint Paul* saith; [†] *To whom you yeeld as* ^{† Rom. 6. 16.}
servants in Obedience, his servants you are; whether of Sin unto Death,
or of the Obedience of God, unto righteousness.

Question.

132. But then, saith *Reason*; What can a Child help it; that it becometh a *Thistle*, before it hath its life and understanding?

Answer.

Hearken: let me ask also; What can Gods *Love* in *Christ* help it, that *Adam* went forth out of the Temperature and entered into the Tree of the knowledge of good and Evill, viz. into *strife* and ^{of the Life.}
variance: He had 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 saith 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 Gods predestinate purpose; but from the fountain of the actual sins of the ^u Parents and Auncesters: For God saith in Moses; ^x *I will visite 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.*

^u Note! Parents, the following verses.

⁸ Exodus 20. 5, 6.

134. Herein Now lyeth the true Ground of the *Thistle*-children and of the *hardening*, and it is this; namely, that the Parents introduce and *pour* in the Devils Malice and Wickednesse in flesh and blood, into the Mystery of the formed outspoken Word of God, *viz.* falshood, Lying, Pride, Covetousnesse, Envy, Malice, and oftentimes Cruel vehement Curses, which were upon *cause given*, wished into and upon their soules and bodies from one another.

^y or, Essence of his seed to his off-spring and Generations begotten by him.

Gen. 2. 9.

Rev. 22. 14.

^z Joh. 1. 13.

135. And if a Man hath given cause, then they stick to him in the ^y Tree 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 ^z born of the Parents flesh and blood, in the Will of the Man and of the Woman: wherein the *Ens* of the Soul introduceth it self 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, goeth 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 Repenſance to the New Birth; yet in the Mean time between, *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 saith; ^a *Many are called, but few are chosen out of them.*

^a Matth. 20. 16.

^b Matth. 11. 28.

^c Isay 65. 2.

Rom. 10. 21.

^d Gen. 6. 3.

138. The Calling now is thus to be understood: Christ is the *Calling*, which calleth without ceasing in the Essence of the Tree, saying; ^b *Come ye all to me, ye that are weary and heavy laden*: ^c *He stretcheth out his hand the whole day, to a disobedient people*; that will not endure to be drawn, ^d *That will not suffer his spirit to reprove them*; as the Scripture complaineth throughout.

139. Now the Calling passeth upon *all* Men, and calleth them all; for it is written, ^e *God willeth that all men should be helped or saved*; Also, *thou art not a God that willeth Evil*: God willeth not in his own Will, that so much as *one onely Thistle-child* should be

Gene-

Generated; but his wrath as to Nature apprehendeth or taketh hold of them.

140. Therefore it is now so, that the divine Calling, putteth forth some ^f little Strings and takes some root therewith: so that in many there is a spark or bud of the *Eus* of Christ in them; viz. of the Divine *bearing of Gods voyce*: these God suffereth now to teach and preach, and manifesteth his Will to them: for they are those that are *heavy laden with sinnes*; and lie half dead at *Jericho*.

141. For these Christ hath appointed the Baptisme and Supper; and calleth alwaies, saying, *Come, Come, and Labour in my Vineyard*; ^g *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.

142. Concerning this now, Christ saith; ^h *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 hath but *One* spark of the Grace of God in him, he may, if he will *labour* and Work therein, grow into a great Tree.

143. For ⁱ to these he hath 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 resteth therein, and ^k the drawing of the Father, in the Soul to Christ, is performed therein.

144. For as soon as the soul tasteth the Grace of God; then the Fathers Will in the Abyssall Science, hasteneth to the Fountain, Christ: and though ^l the Kingdom of God be at first small, as a Grain of Mustardseed, yet if the soul receive it, and worketh therein with its fiery desire, then it groweth in the End as big as a Laurel Tree.

145. But that soul which will not receive it, but goeth on in the Lust of the flesh, and lyeth in the Bed of adultery with the Devill: concerning these Christ saith: ^m *To him that hath shall be given, that is, to him that worketh and laboreth in that little, it shall be given: but to him that hath not; that is, to him that hath some little, and will not work and labour therein, it shall be taken from him, and be given to him that hath 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 with their feet, and esteem it not; one party in respect of ourward *Occasions* casualties and accidents, and another party in respect of the Grossenesse or vilenesse of the beastiall property.

147. For Christ soweth abroad his voice in his Word, as a Sower doth his seed; it is sown to all men, as well to the wicked as to the honest and vertuous.

148. Now when the Seed is sown, the matter lyeth in this

viz. in the quality of the *Ground* into which the seed falleth.

149. If it fall into *stony hard way*, viz. into a beastial property, where in the flesh in the property a grosse filthy Beast sitteth; then it is trodden underfoot by the grossnesse, 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 Covetousnesse lye in the way and *choake the seed*.

151. But if it fall into a *high Mind*, which sitteth in the might honour and pomp of the world; then pride and greatnesse hath set it self in the way; and this seed is fallen upon a *Rock*, and bringeth forth no fruit.

152. But if it falleth into a *good Reason*, wherein is the property of a Man, viz. of true *Lowlinesse* and humility; there it is catched hold of and received, and it is the *Good Ground*: for Gods Substance is humility: and then this property is a similitude of him, and then it *springs up and beareth much fruit*.

153. Therefore should men *rightly* consider the Scripture, when it saith; *Many are called, but few are chosen*; the Scripture understandeth it thus, very Many, yea the *Most part* are caught in the *Divine Call*, and *can* come to the filiation, but their wicked life affaires substance or doings, to which they *addict* themselves, and are destroyed by outward Occasions and accidents, *hardeneth* them.

154. Therefore many times, a child is *more blessed* then one that is old; also Christ saith; ^u *Suffer little Children to come unto me, for of such is the Kingdome of God*; Christ hath received them into his Calling or Covenant.

155. But when Man cometh to years, and departeth from the Divine calling, and yeeldeth himself up to the Devils Will; and comforteth himself with an *outwardly* received filiation or adoption of Grace: as *Babel* doth; and saith, Oh, it is Christ that hath done it, he hath satisfied and paid all, *I need only* comfort my self therewith and receive it: his Grace will be imputed to me as a Bounty; I am saved and blessed in Gods predestinate purpose, without any works of my will: Indeed I am dead in sins, and *can without him* do no good thing, except he draw me therinto: But he will make known his predestinate purpose in mee, 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 predestinate purpose.

156. Concerning these saith Christ; ^o *Make their way a snare and a stumbling block that they may fall; and let their light go out in the Middest of the darknesse, and harden them in their own devices: for their waies are Abominable*. Upon these passeth the predestination, for they were at first called, and were still *all along* called, but they would not Come.

^o P^sal. 69. 22,

23.

Rom. 11. 9,

30.

157. And then thus saith Christ; ^p We have piped unto you and ^p Match. II, you have not danced. O Jerusalem! how oft would I have gathered thy children together, as a clocken gathereth her chickens under her wings, and thou thy self wouldest not: thou wert caught in the Call of God, and hast turned thy self from it into thy own will. 17.

Objection.

158. But then saith Reason: 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, ^q 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 passeth over them till 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 chaffe remaineth behind being too light in weight. ^q Luke 8, 12.

160. It is as Christ saith; ^r The Kingdome 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 Devils Tares and Weeds destroy it. ^r Luke 8. 5.

Objection.

161. Thou wilt say, That cannot be, because Christ saith, ^s My sheep are in My hands, and none can pluck them away from Me. ^s Job. 10. 28.

Answer.

And all this is true, so long as the Will or desire remaineth in God, the Devil cannot pluck them thence.

162. But when the Soul breaketh it self off from Gods Will, then is the Science or Root of the Abyssall will wherein Christ dwelleth, obscured dimmed or darkned, and Christ in his members is crucified and slain, and the Temple of the Holy Ghost is made a Whores-Temple, understand it, as to the Soul: Not that Christ is slain, but his Temple viz. a Member of him, is slain.

163. For here is the Separation in the Election: the Election is the Spirit of Christ, which then passeth away from this soul; for his voyce is no more in the soul, it hath no Divine hearing more, for it is without, gone forth away from God.

164. For, Christ saith, ^t He that is of God, heareth Gods word, therefore ye hear it not, for ye are not of God: They have lest the Divine voyce in them, and have received and taken in, the Devils voyce in Turba Magna, in the ^u Great Turba.

^t Job. 8. 47.
^u 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 one to another: how a Man is to understand them: Also of the Tree of Life of the knowledge of Good and Evil.

I.

WEE will represent this high Mystery in an Image or Similitude, for the Weak to consider of; and shew how the children of God, and then the children of perdition are 1^o. generated from their Original, and then 2^o. how they are the time of their whole life upon Earth.

2. Consider a Tree, which springeth and groweth from its *Eas* and seed, in which seed, the Tincture of the Vegetation, together with the Substance of the Body, viz. of the Wood, lyeth: and therein lye all the four Elements together with the Stars or *Astrum* of the Constellations, as also the power and vertue of the Sun.

3. The seed falleth into the Earth, which receiveth it; for that is also a Substance of the Constellations and Elements.

4. And the Starres 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*, viz. the formed outspoken or Expressed Word of God, out of the Eternal Speaking.

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 it self, is Gods word: which ariseth out of the power or vertue of the *wisdome*.

8. And the *wisdome* is that Exhalation which is breathed forth or expressed from the *Trinity*, viz. Gods *perception*, wherein the abyss findeth feeleth or perceiveth it self in the bysse or Ground.

9. And the perceptibility or inventibility, is the *One* only Eternal Will, which introduceth it-self in it self into a Science or root to the Generating, Geniture or Working of the *Deity*; which is it self,

10. Thus

* *Mysterium
Magnum
Externum.*
y *Mysterium
Magnum
Internum.*

10. Thus we see, how the innermost hath shed it self abroad into an outwardnesse, and how the inward now hath its own generating and working, and so hath the outward.

11. And there are Especially to be understood Three Principles in this ² Omnisubstantient 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 it self, and the other not.

12. But if this ² Threefold Life, is Equally Manifested as to one another in a thing, so that the one seeth and apprehendeth the other, then that thing is Divine; for it standeth in the Temperature.

13. For, the one Life is the fiery, viz. the Natural Life; the other or second is the lightsome, viz. the yeelding giving Life; and the Third is the sounding Life, viz. the distinct palpable or working Life.

14. The fiery giveth separability, and the lightsome giveth *Ens* and Substantiality, and the sounding life giveth Power and *Will*; viz. in the substance it giveth a *vegetation*, and in the life of the Fire and Light, it giveth *Reason* of 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 Gods Kingdome.

17. The Third Principle cometh from the power of the Substance, and hath 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 Magnitudo* wherein all lyeth.

18. And that form yet is no Image, but an *Ens* or Being, it is the Spirit of the World *Spiritus Mundi*, which layeth hold of and compacteth the fiery Life in the hungry Science or Root, and introduceth it into divisibility or distribution of the working power, and bringeth it self into a form, therein.

19. Viz. the Fire-life taketh hold of the given yeelded or bestowed Substance of the Light, and draweth it self 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 finely and easily understand, how the Great Mystery, *Mysterium Magnum* to Evill and Good, Lyeth in Every thing.

21. Which Mystery is in it self, Good, and there is not the least print or footstep of Evill to be found in It, but in its unfolding, in that it bringeth it self into divisibility or distinction, then there cometh

² Every where present or ubiquitous.

² Threefold Life of Darknesse of Light of the four Elements.

cometh to be contrariety and *opposition* of the properties, where one overpowereth the other, and rejecteth or casteth it away for the Communion and society of the other, wherein we understand the Great Mystery of God; how it hath gone with the *whole Creation*.

22. Consider a Grain or *seed* of a Tree, as is mentioned above; for therein the Great Mystery lyeth, according to the property of the seed: for, the whole Tree with the root and fruit thereof, lyeth therein; and yet *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 beginneth 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 lye in the Earth shut up in the Cold fire.

24. But when the Sun Kindleth the Earth; then the hot fire unfoldeth it self and Creepeth forth, out of which the Light of Nature ariseth; that is, it untoldeth it self therein forth, and in that unfolding forth now, is the Seed *received in*.

25. Viz. the power of the Earth there receiveth its Dear sonne in the seed, which is born of her, and receiveth him with Joy: for it is more noble then its Mother, *as to the Substance*.

26. But now 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 a *like* in quality to the seed, or no: if it be, then it receiveth the Seed as a Dear sonne or child with Joy.

27. Also on the other side, then the *Ens* of the Seed yeldeth it self into its Mother the Earth, with great Longing and Desire; for it findeth its true Mother, out of whose property it is Born or Generated, thus also the *Ens* of the Earth, findeth a very truly dear sonne, in the *Ens* of the seed, and the one rejoyceth in the other and so the *vegetation* springeth forth.

28. But if the *Ens* of the Earth in that place be *unlike* in quality to the *Ens* of the Seed, the Earth yet receiveth it indeed, but only as a Step-sonne; it doth not bring its joy and desire thereinto; but letteth the *Step-sonne* stand: it may suck to it self an *Ens* out of its own true Mother, which is very deeply hidden in that place; from which deep lying hidden, *many* a seed perisheth ere it can reach the true Mother of its own property.

29. And though the Seed do receive *Ens* from the unlikencesse of quality; yet it standeth in Great *danger* still, ere it can metamorphose its own Essence, in a strange *Ens*, and never becometh so good and lusty a Tree, as when the seed is sown into its right and true Mother,

30. For that *Opposite Ens* is alwaies against the Seed, and the Essences thereof stand in strife: whence the Tree is so Knotty Knurling

ling and Crooked, also so small, and slender; and many times, if an Evil Constellation Configuration influence or *aspect* befall it outwardly, it beareth evil fruit, or else quite withereth and dyeth.

31. For if the *Ens* of the Earth mingleth with the opposite Constellation Configuration or *aspect*, and receiveth it, then the Earth rejoyleth in the property of that Constellation or influence, while they have a will of the same or *like property*, and will generate a new sonne in their Conjunction or mixture: and so then the Tree is forsaken by the *Ens* of the Earth, and withereth, and bringeth 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 receiveth the *Ens* of the Step-Mother to it self, and giveth its *Ens* to the Step-Mother.

33. Which also receiveth the *Ens* of the Seed, but not with such Joy, as if it were a like *Ens*: it attracteth indeed the *Ens* of the Seed to it self, wherein the Root exists, but there is soon an *opposite will* in the Three first of the Mother, whence the Root is knotty and burrey.

34. In this Strife, now the fire kindleth 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 graspeth the *Ens* of the Sun, and rejoyleth in the same, for the power of the Sun becometh Essential therein, and attracteth the *Ens* of the seed, from the root up aloft to it self, that it might generate a fruit therein.

36. The Sun with its power giveth it self thereinto without difference or distinction as to *any* seed; it loveth every fruit and vegetation or sprout and withdraweth it self from nothing; it willet nothing else, but to draw up *good* fruit in Every herb, or whatsoever it is.

37. It receiveth them all, be they evill or good, and giveth to them their beloved Will or *Desire*; for it can do no otherwise, it self is no other thing or substance, as to what it is in it Self; [than the very *satisfaction* to every desire.]

38. But we must rightly consider, how the Sun is also a poyson to the Evill, and Good to that which is good; for in its power existeth the *vegetative Soul*, and in its power it also, perisheth; which you must understand as followeth.

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 Mocher of the Earth, then the Earth giveth to the Root with great Desire, its Power Vertue and Sap, and then the Suns power or vertue rejoyleth therein, and hasteneth to the growth or *vegetation*.

^b or, wonders
in the Tree.

40. But if the Earth and the Root be *opposite* One to the Other, then is the Earths power and vertue withheld from the root; and if then the Sun, with its Beams of Light kindleth the ^b 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 *likenesse* of harmony, and awaken not themselves in the Strife, and then they agree with the Beams of the Suns Light.

42. As we see also in the Mystery in the Spirit of the world; when the *fiery property* heaveth it self up aloft, and that the Sun kindleth it, what drouthy heat existeth, so that herbs and grassie are kept under from springing.

43. Further, we see in this figure, how it goeth in the growing of a *Branch*; when the Stalk or Stemme sprouteth up, then the Strife in Nature riseth up with it: for when Nature is kindled in its Temperature, then it standeth without ceasing in the separability or *distinction*.

44. The power and vertue of the Sun would alwaies cast away the Malignity of the Three first from it self; and they also run on apace in their *own* will; from which separation, and departing from one another, the *Twigs* presse forth and spring from the Stock.

45. For, in the Winter the Cold shutteth them in with their strife, and so when the Spring-time cometh, that they can but attain the *heat*, then they enter into strife again, and so the strife presseth forth again into Branches and Twiggs, as a Man may see by a *years 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 groweth great and beareth fruit; and another withereth: 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 it self into its own self in the *Ens* of the Tree, and forsake the Harmony and Equality.

47. Which now presse forth from the like harmony, in their pride above one another in the fires 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, hath brought it self into its own self-will, and will in pride presse forth Sooner or *Earlier*, then the other that are in the harmony, and hath not power and vertue enough to *supply* it self.

49. And so when a strong Constellation from the Starres or *influence*

fluence of an aspect, from without, penetrateth into this proud Twigg, and searcheth sisseth and trieth it, whether it be out of or from the Equall or like harmony or no, and so it becomes tainted infected or poysoned, and *withereth*, for it is an apostate separated Twigg, and so the heat of the Sun in the Spirit of the world, drieth all such Twiggs.

50. But the other branches come from the Temperature, and come from the power and vertue of the Suns extracting, wherein the Sun rejoyceth in the properties, and tempereth the properties, and draweth forth it self in them; And the Sun draweth those branches in their power or vertue 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 of the Stars: also from impure Aire, whereby the Sun cannot help them with his beames, so that they are Knotty Crooked and Burrey, also many a branch is thereby *blasted* withered and so fall off.

52. And as it goeth with the Original springing and vegetation of the *Tree*, so also it goeth with the Original springing growing and vegetation of *Man*: Although Man in the properties of Nature, in the Light, is higher then the vegetation or growth from the Earth; yet it is all in one and the same Order and Course: for it goeth out of one and the same fundamentall *Ground*, viz. through the outspoken or expressed Word of God; wherein the Divine Speaking in *Mysterio Maeno*, in the Great Mystery *co-worketh*.

53. Onely that Man, in the *Ems* of his body, is a *degree* higher of preheminnence then the Earth is, and the fruit thereof; and as to the Soul, is yet higher still, then the Spirit of the World: But yet all proceed in their Original out of one fundamentall Ground, and yet they sever themselves asunder, and compact or compose themselves into *several* beginnings in the Creation.

Of Gods Predestinate Purpose.

54.

Gods only Predestinate Purpose is his Eternall *Speaking word*, which he speaketh or Expresseth through his wisdom out of his power in the Science, into Separability or Distinction, to his Manifestation or *Revelation* of himself.

55 He hath no other predestinate purpose in him more, 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 hath 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 Onely God into his *Trinity*, hath from Eternity Spoken forth or expressed it self into a beginning through the Word, viz. into an *Ens* of all properties of the Separability or distinction, so that all separabilities lye the one in the other.

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 desireth 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 becometh 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 thus; The Spirituall Sounding Word, is the Divine *understanding*, which hath through the *Mysterium Magnum*, viz. through the Eternal Substance of the Word; expressed or spoken forth it self in a formation into a Beginning and Time.

63. And the Separabilities or Distinctions, which lye in the *Mysterium Magnum* in a Working *Ens*, hath the Eternal Speaking Spirit 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 Starres wherein the vegetable life standeth.

65. This Eternal *Mysterium Magnum*, Great Mystery, hath in the beginning of its separability, - divided and severed it self, by the out-speaking or expressing of the Word of the Deity: viz. hath severed the Subtile *Ens* from the Grosse coagulated congealed *Ens*.

66. The Subtile *Ens* is the *Astrum* or Stars, viz. a Quintessence, and the Grosse coagulated concreted *Ens* is a *rejection*, that is, the Earth Stones and Metals.

^c Exuvion or Excrement.

67. The Rejection is made, that there might be in the Spirit of the World a cleameffe, viz, a shining sensible Life.

68. The Rejection, is also of a twofold Property, as 1^o. A Subtile, from the power of the Light in the Word; and 2^o. A Grosse, according to the Compaction of Darknesse in the original to fire.

69. By the Grosse, 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 cometh out of the Subtile *Ens* of the Earth: All whatsoever is only from Time, and in its Life standeth in the Spirit of the world, all that, hath 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 Aire, and with its fixednesse 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 dwelleth and worketh in the Holy power and vertue; and with the beginning of this world, hath through the inward Mystery outspoken or expressed it self, into an outward Mystery.

72. And out of that outward Mystery, is the whole Creation of the outward World proceeded, and is therein included as in its Mothers Body or Womb; wherein the Eternal Word, with the Science of Separability or Distinction out of the powers, hath introduced it self into a figured Life.

73. This outward *Mysterium* of the formed Word, is now in a Wheel or Orb, like a moving Sphere or Clockwork, shut up or included with its Generating Life, wherein the properties are wrestling for the Primacy; suddenly one is aloft, suddenly the other, the third, fourth, fifth, sixth, and seventh: as also is to be understood concerning the proceeding forth, of the seven properties.

74. Very suddenly the Spirit in the fire overcometh, whence heat existeth; very suddenly, that in the Water, whence it raineth; very suddenly that in the Aire or wind, whereby it listeth or raiseth up it self; very suddenly that in the Earthkinesse, whence cold ariseth.

75. What one property buildeth up, another pulleth down and destroyeth; one property yeeldeth or giveth, the other hardeneth, stoppeth or hindereth the giving, so that it perisheth; the one giveth a good *Ens* and Will, the other giveth or putteth an Evill *Ens* into a thing, and hindereth 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; into this hath God now, inspoken or inspired the Light of

d Melting or Softning.

of Nature *ex Mysterio Magno* out of the Great Mystery, through and out of the power of the Eternal Light: so that in Every *Evill Ens*, there lyeth a good fundamental ground, *viz.* a good power or vertue out of the holy Word; and no *Evill* is *alone* without the Good.

77. Further, God hath 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 likenesse or Equality of Strife or struggling, and be able to grow and bear fruit.

78. And yet although the Light of Nature out of the Divine power, co-worketh in every thing, and also that the Sun from without Externally giveth it self, and presseth into every living and vegetable thing; yet neverthelesse the fiery property in the wrath is so strong, that the properties impresse and compress themselves so hard and close, from the power of the darknesse, 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 keepeth all creatures in its power.

* The First
Predestinate
Purpose of
God.

79. Now this working Substance in the properties together with Light and darknesse, wherein the whole Creation is comprised, is now the *only* predestinate purpose of Gods 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 Lights Power of the holy Word, and according to the fires power.

80. But the Light is given to all things for a *Temperature*; Nor, that the Light shineth outwardly alone to the thing or Substance; but it is within Every *Ens* co-operatively, in all that live and grow: and therefore hath no creature cause to complain of his Creator, that he hath created it to be *Evill*:

81. Only 1^o. the *wrath* of Nature makes a thing *obdurate* and hindereth the power of the Light.

82. And 2^o. in the second place the *curse* hindereth so, that the holy Tincture of the holy fundamental ground of the Speaking Word in the Eternal Light, because of the Devils, and also of Mans and the Creatures vanity; is gone back into it self; and now giveth it self † only into that, which bringeth it Self into an Image or resemblance of the Lights power; and will not co-work with that Science which giveth it self up into the Wrath of the Darknesse. [to be like that.]

† Note.

83. And the Cause is this: that the darknesse otherwise graspeth the holy power and bringeth it into its own *Malignity*: and then it is as the Scripture saith; † *with the perverse thou art perverse: and with the holy, thou art holy.*

Psal. 18. 25,
26.

‡ against its
Will.

84. As the Sun must ‡ suffer, that the *Thistle* devour its Good *Ens* into

into it selfs own prickley property, and make use of it for its prickles: and therefore the highest Tincture will not give it self into the falshood or Malignity of that Science or Root, wherein the Eternal abyssal unfathomable will is turned into an Image or resemblance of the dark worlds property.

85. ^h 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.

^h The Second Predestinate Purpose of God.

86. When Man had turned himself away from God into the Creature, then he lost the *woyce* of God: and therefore God spake in or inspired it again in Grace in the Seed of the Woman, with the imprinted or In-modelled 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 Fathers 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 lyeth Captive in the Evill.

88. This Name JESUS, viz. the Predestinate Purpose of his Love hath God inspoken or inspired into the Mother of All men, and as a living power incorporated it into an Eternall Covenant.

89. And fulfilleth that Covenant with the introducing of the Divine *Ens*, into the humane property: so that now as all bring with them into the world the Curse and perdition, wherein all ⁱ are Children of the Wrath of God, and are shut up under the wrath: so also all bring along with them into the world the Covenant of Grace in the Incorporated Name JESUS. ⁱ Eph. 2. 3.

90. Which Covenant God hath Confirmed and Established in Christ, with the seal of *Pedobaptisme*, or Baptisme of Infants; and to those of Old, by the *Circumcision* of the fore skin.

91. Therefore now know; that God hath manifested no other Predestinate Purpose through his Word, then the fundamentall Ground of the Creation, viz. the Nature of the separability or *distinction*, wherein the Predestinate Purpose to Evil or Malignity taketh its original.

92. Wherein the Science of the Abyssal Will, introduceth it self in the fiery Separation or Distinction, as to one part into the power of the *Light*; and as to the other part into the *fiery* property of painfulnesse; and as to a third Part into the *Phantastie*, according to fire Light and Darknesse, viz. into the Own-self of Pride, as Lucifer, and Adam, did.

93. But yet whatsoever is separated or distinguished into the power of the Light, is good: and whatsoever remaineth standing in

in the Temperature, at the fiery separation or distinction, to that, the highest Tincture of Power uniteth it self; but to the other in the Separation, the Tincture of the Sun and of the Spirit of the world uniteth it self.

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 shew; 1^o. What the Predestinate Purpose of God, as also the Drawing of the Father in the Good and the Evil; as also 2^o. How the Predestination or Election is concerning Man, and after that compare it with, and examine it by the Sayings or Texts of Scripture.

^k The Word of Separability.

95. Man, is brought out of the Predestinate Purpose, both of the beginning of the Eternal and 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 it self lyeth: for^k 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 Fathers Nature; viz, out of the Eternal Separation or Distinction of the Word of God into Light and Darknesse.

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 onely 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 it self off from thence and turned it self into the Creation, then the Creaturely Soul was *Speechlesse*. as to God, and therefore the predestinate Purpose in the Holy Name JESUS put forth it self 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 Soules own self; the Soul hath it Not, from a Natural right, but it standeth in the Soul in a centre of its own, and calleth the Soul, and presenteth

presenteth it self for a Pledge to it; to manifest it self therein.

101. The Soul should stand still from the Imagibility or Imaginations of the Earthly creatures, and not bring an Earthly *Ens* into its Fire-Life; whence a false or evil Light existeth: and then will this *Divine predestinate Purpose* in the highest Tincture out of the holy Love-fire, manifest it self with the *holy Light*.

102. In the Manner as fire throughly enlighteneth the red hot Iron, so that the Iron seemeth to be *meer fire*; and so also this love-fire of this predestinate purpose of the *Free-gift* of Grace, changeth the Soul into its own property, and yet the Soul retaineth its Nature; as the Iron in the fire retaineth its Nature.

103. 1^o. Every Child generated out of Man and Woman hath this Free-Gift of Grace in its inward ground, ¹ *in the Light of Life*, ¹ *Joh. 1.4.9.* presented to it.

104. It presenteth it self for a pledge to Every soul, and reacheth forth its desire, the *whole time* of Mans Life, towards the Soul, and calleth it: saying, ^m *Come hither to me*, and go soth from Earthly Imagibility or Imaginations and desires in the wrath, out from the Phantasie. ^m *Matth. 11. 28.*

105. 2^o. On the other side there standeth in every soul, as soon as its life beginneth; the fierce Wrathful awakened *Anger* of God in the Essence of the Separability or Distinction, wherein also the introduced poyson of the Serpent, with the Devills desire, lyeth.

106. And 3^o. every Seed of the Body, according to the outward world, standeth 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 Clockwork or Machine, standeth in the figure at that time; such a figure also the *Spiritus Mundi* giveth it in the property and condition of the outward Life; and such a *Beast* it modelleth fashioneth or frameth 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 existeth from hence, in regard the whole creation *lyeth in Man*, and that he hath 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 distributeth it self still alwaies in the beginning of *Every Childs Life*, in the figure, as the Stars Constellation or Configuration standeth in its Wheel Sphear or Scheme; such an Image or representation it Maketh 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 Mothers Body or Womb
○ according

according to the outward Man is of the *Condition* or Kind of a Malignant Evill Venomous Poysonfull Serpent, or of a Wolf, a Dog, Toad, of a slie Fox, of a Proud Lyon, of a filthy Swine, a haughty Peacock: also of a self-will'd stubborn unruly Horfe, or *else* of the Condition of some good gentle Tame Beast, all as the figure is in *Spiritu Muudi*, in the Spirit of the world.

110. Thus also that Configuration or Constellation out of the outward Predestinate Purpose of the formed Word, *Constitureth* many good Gentle rational, discreet and understanding Men, also in worldly honour prosperity and happinesse, and many in Poverty Misery and Adversity; for Folly, Malice, Knavery, and a Base will and disposition to all kind of villany and abominations.

^D Col. 3. 5.

111. Whereupon Many a Man, ⁿ *If he do not continually slay and Mortise* the Earthly implanted innare ingrafted Beast, and break the Malignant or Evill 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 bringeth this to thee, wherein Evil and Good lyeth, wherein the Science or *root* of the Seed in the beginning of the Life, severeth or distinguisheth it self into a property or condition.

^o *The Drawing of the Father, according to Love and Anger.*

113. And hercin now lyeth the ^o Drawing, out of the Fathers property, to Evill and to Good: into whatsoever *Eus* the Life hath Constellated or Constituted it self; just so that very Constellation draweth it into its likenesse, or *resemblance*: like, will alwaies dwell with Like.

114. As, an honest vertuous Man, is willing to dwell with the honest and vertuous, and a Scorner with a Scorner, a Theef with a Theef, a Greedy Glutton, Drunkard, Gamester, Whoremonger, and such like would faine be with Companions *like themselves*, their Nature out of the property of Gods Anger draweth them to it.

115. Thus also the *Actuall Sins* of the Parents come together into 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 ofte ntimes the Constellation or *configuration* altereth it powerfully with authority, and constraineth it in its power and Might, if it be strong.

^f Rom. 9. 18.

116. Now behold and consider; ^{1°} That is the Drawing of the *Outward Life*, when God saith; ^p *Whom I harden I harden*: ^{2°} Thus the outward Man is hardned; nay even honest vertuous discreet understanding Men, are drawn to humility or lowlinesse, and to pride or haughtinesse.

117. ^{3°} That is Gods Predestinate Purpose according to his Anger, which Man hath awakened in himself; for it is the *outward generating* Word of God, where through God acteth with the outward Creature,

Creature, as he hath apprehended or constituted them in his Machine or *Clockwork*; through which Clockwork he also manifesteth 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 Clockwork of the outspoken or expressed Word, is not *God himself*; it is only an *Image* of him, viz. the outward Substantial Word; wherein he hath 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 hath no Ground nor beginning.

120. Neither can it otherwise bring it self 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 it self into Nature, else the *Word* would not be Manifested.

121. The Inward property or disposition of the Soul, lyeth now in the first Created Configuration of the Starres or Constellation, in the *Eternall* 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, hath one manner of form by it self; like a Magicall fire-source, and separateth or distinguisheth it self in the very life it self, in the *figure* of the Body.

123. Wherein lyeth now the ground of the Eternal Nature; and is capable of Good and of Evill; for it is the cause of the fire and of the Light; but it lyeth fast and hard captivated in sin.

124. For herein lyeth the *inherited* Original or innate sin in the Centre of Nature, wherein the Devil hath gotten a habitation; And here now lye the inherited propagated sins from the Parents and Grand Parents, as an Evil poyson, concerning which, God saith; ⁹ *He will visit reprove or punish them, upon the Children unto the Third and Fourth Generation or Descent*: also herein lye the Well-doings of the Parents and Gods blessing, which come upon the Children. 9 Exod. 20. 5.

125. These properties Constellate themselves now also into a figure, after their kind, wherewith the *Soul* figureth or fashioneth it self either into an *Image* or *Disposition* of an Angel or of a Devil.

126. And here lyeth now the heavy or hard fundamentall ground, upon which the Election or *Predestination* of God looketh, and expecteth what kind of Angel shall be therein, yet there is no conclusion made upon it.

127. For, the free-gift of Grace, standeth in the inward ground, and uniteth it self with or to the *Centre* of the Science or Root of

the Abyffe of the Soul, viz. with or to the Will of the Eternal Father.

128. Here Christ *prayeth* for the poor captive Soul, as the Scripture saith; for, the Soul lyeth in the bands of Gods Anger, and is hardened in its Sins.

129. And here the life draweth it self or penetrateth *through Death*, and sifteth 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 willeth to be Manifested, and so the wrath of Nature Willeth also to be manifested: and thus now these *two* predestinate purposes in the formed Word stand in strife about Man, viz. about the Image of God.

131. The Kingdome of Grace in the Light, would *possesse* it, and Manifest it self therein: and so the Kingdome of Nature in the wrath of the fire in the Separation or Distinction of Nature would also have it, and manifest it self therein: and both these lye in the *formed word*, viz. the Fathers property, *in the wrath*; and the *Sonnes Love-property*, in the Light.

132. Now Observe this forementioned Figure and Similitude of a *Tree*: The Woman is the Ground or Soil, and the Man is the Grain or Seed to the humane Tree that is sowed.

Objection.

133. Then saith Reason, God bringeth and joyneth 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 *clockwork* or Machine of Nature hath comprised in a government: the Constellations, or Configurations of the Stars in the *Clockwork*, *drew* them together.

134. But most of them are drawn together through their own *self-will*, wherein the humane will, which is out of the Eternall Ground, Constellateth it self, 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 *Noble-Man*, which in *Spiritu Mundi* in the Spirit of the World do outwardly Constellate one with the Other.

136. But the humane self framed Soulish Constellation, out of the higher ground, is *mightier* then the Constellation in *Spiritu Mundi*; therefore it goeth oftentimes for the most part, according to the Constellation of the *Soul*, which exceeds the outward world

in Might and Highnesse; even as it lyeth in *the Sower* to sowe his Seed or Grain where he please, though perhaps other Ground were more capable and better for it.

137. But if the Soul giveth up its Will to God, and doth not *constellate* it self in its own course or order; but committeth it self to the predestinate Purpose of God, then is the Mans or Masculine, and the Womans or Feminine Tincture, caught hold on *in the Word*, and is constellated in the right Divine Ordinance 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 ^r life according to the property of the true similitude, or likenesse of Quality. ^r Love or Body.

138. And then if a Man followeth it; and *respecteth not* Riches; Nobility, or Beaury, and Courtly Garb and Behaviour, then its own Constellation, which it hath from Nature, getteth the right true similitude, and it is a *Soyl* that is like and acceptable to the Grain or Seed: and then the strife doth not so suddenly elevate it self in the fruit; for they stand one with another in the Equality and likenesse, and there can the Inward and outward Sun the better constellate with and in the *fruit*.

139. But men see plainly how it goeth in the World, that what Nature bringeth and bindeth together; so that oftentimes two young people constellate together in *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, that the Parents and friends do break, because of the disparity of the parties in Poverty or in Highnesse.

140. According as God saith to Noah; ^s *The Men will not suffer* ^s *Gen. 6. 2,3.* *my spirit to draw them: but take to wives and lye with the Daughters of Men, according as they are Beautiful rich and Noble, which is yet all of it but Mans contrivance.*

141. Whence it is that from them proceeds *Mighty Potentates and Tyrants Kings and Rulers*: against which God sets the ^r *flood* or ^r *Sund flut* ^r *flood for Sin.* ^r *Deluge of his Anger in their Self-framed Constellation; to meet with them, and ^u hardeneth their own self-will.* ^u *and destroyeth them by bringing destruction upon their heads.*

142. Whereupon many People are Compelled in respect of Highnesse and Riches to *match* and Couple together, and afterwards become *Enemies* one to another, and so wish all their life Long in their Minds and Hearts the Divorce Separation and Death one of the other.

143. And these will now introduce their Tincture in their Seeds in a *Conjunction* into one another to the humane Life of a Child: The Woman being the Ground or Soile, and the Man sowing the Grain or Seed.

144. And so when the two Tinctures shall enter one into the other, and *transminte* themselves into One viz. into the Feminine and

and Masculine seed, that the *Ers* should introduce it self into a Joyfull likenesse, then they are unlike and dislike in will: The Ground there receiving the seed or grain as a Step-sonne.

145. The Ground must indeed receive the seed or grain, for it preseth therinto, and draweth the *Ers* out of the ground into it self: but the Ground giveth it *not* its good will.

146. Whereupon the *Ers* of the seed is to seek for the agreement and likenesse in the Feminine seed: which then lyeth too *deep* shut up in the Constellation, and it can reach it but very *weakly*, whence barrennesse, and the loathing of Nature existeth.

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 ordnance or course of the formed outspoken word is Displeas'd or Angry, and *hateth* it: for it standeth not in the figure or Condition of Joyfulness in the *Great Clockwork* or Machine of Nature.

148. And it very suddenly bringeth its hateful Malignant Beams *ex Turbâ Magnâ* out of the Great Turba with it into the formation of the Creature, whereby many a fruit perisheth, *before it attaineth Life*.

149. Now what kind of working can here be in the Centre of Nature, to the producing of Life; I offer to Reason to be considered of: also to consider how Nature in its contrariety and opposition, *hardeneth it self*? What kind of Soulish fire, it awakeneth and generateth in it self; ought well to be considered: concerning which the Scripture saith: * *Gods Anger hardeneth 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 ariseth out of it; and in the Soulish fire, the Life doth consist.

151. And therefore saith 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 hath incorporated it self again; in which Christ is conceived and Generated, standeth now in the inward Ground, and should manifest it self through the *kindled Soules 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 Soules fire burneth and becometh 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 abyssall will out of the ground of the Eternal Nature in the Soulish property, turneth in, and

* *Joh. 12. 40.*

† *Psal. 18. 25,*
26.

† *Gen. 3. 8.*

† *Rom. 6. 16.*

and giveth it self up in obedience for a servant, it is 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 Saint Paul saith.

Objection.

155. But saith 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 ^b *wrath*.

^b *Sin and Wick'dnesse.*

Answer.

156. Indeed in *Self* it cannot do this: But *Christ* who assumed the Soulish property, he hath broken to pieces the Wrath and the Turba of the false Will, with the Love, and introduced his Love into the Creaturely Word, and hath given it to the *Ens* of the Soul for a help.

157. And it lyeth barely in this, in what property prevaileth over the other; whether the Light-fiery or the Anger-fiery; Gods Love, or Anger.

158. For the *Ens* to the Soul, hath yet no understanding, but the ground of the will hath it, out of the abyssial Eternal Will to the Generating of the place or City of God: wherein the Fathers abyssial Will generateth the Sonne, viz. the power and vertue.

159. In this Abyssial Will standeth the *Ens* of the Soul; God will have from it, that it should generate Divine power and vertue; and though after its Fall it cannot do this in its own Ability, yet therefore he hath incorporated the Kingdome of his Grace into it, and manifested it, in the Name J E S U S.

160. Therefore now if the Soulish abyssial will, yieldeth applyeth or uniteth it self to the Spirit of Christ in the inward Ground, then Christ taketh hold of it and draweth it up into himself; and therein the ability existeth, that it can do this.

161. For, the Essence of the Anger is by the incorporated voyce of the Divine Love, shivered; and the Spirit of Christ presseth through the light of Nature in the Soulish property and worketh in it, as the light of Nature worketh in the Earth in the Seed of a Tree, and presseth in, that the seed may be rooted in it.

162. And this pressing in of Christs Spirit in the *Ens* of the Soul, is the Divine Call, concerning which the Scripture saith; ^c *Many are* ^c *Matth. 20.* called: for thus they are called in the Soulish ground, before the Soul hath Life. ^b 16.

Question.

163. But why doth the Scripture say, *Many*, and *Not all*?

Answer.

Christ standeth ready present to all, and calleth them all: for the Scripture

^d *Tim.* 2 4.

Scripture saith; ^d *God willeth that all men should be helped or saved:*

^e *Joh.* 1. 5.

154. But they are *not all* capable of the Calling; for the *Ens* of Many a one is more *devillish* then *humane*, which the *Anger* hath overpowerd and hardened: and there now ^e *the light shineth* in it self *in the darknesse*; and the *dark Essence* of the *Soul* hath *not comprehended* or laid hold on it.

165. As to this *Soulish Essence* the Calling passeth over it; for the *Soulish property* is taken hold of and captivated in the *darknesse*.

166. Indeed, the *Light* presseth through it plainly; but it findeth *no Ens* of *Love* therein, wherein it can kindle it self: and therefore the *Creaturely Soul's Ens* remaineth without *God-dwelling* in it self; and *Christ* remaineth also dwelling in himself.

^f *Luk.* 16. 26.

167. And yet they are near one another; but a *Principle* severeth or *distinguisheth* them; viz. ^f *the Great Cliffe* or *Gulph* between the *rich Man* and *poor Lazarus*, for they are one to another, as *Life*, and *Death*.

^g *Rom.* 9. 22.

168. Concerning these now it is understood or meant, ^g *that God maketh his wrath known, and hardeneth them*, but not from or out of any *strange fovrain* or *Divine Will* or *Predestinate Purpose*, but from or out of *that* wherein he hath introduced his *Word* into *Nature* and *Separability* or *Distinction*.

169. Not, that the *holy Will* of *God* withdraweth it self from them, so that they must remain hardened, as *Reason* erreth here: for *it is in them*, and would *fain* have them, and manifest it self in them, as in the *Image* of *God*.

170. But the *Wrath* in the *Centre* of *Nature*, wherein the *Will* of the *Abyssè* hath separated and *distinguished* it self into *darknesse*, hath 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 *unlikenesse* helpeth it on, wherein both the *Man* and the *Woman*, *Husband* and *Wife* in both their *wills* towards one another, do sowe only *hatred* and the *Curse*, and willing *Death* it self, 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 *bestial Lust*; *neither* of their *wills* and *purposes* are faithful one to the *Other*, and their *intentions* are onely *venome poyson* and *death*, alwaies *cursing* one another, and live together like *Dogs* and *Cats*.

173. And as their *Life* and *constant will* is, so is also their *Soulish Tincture* in the *Seed*; therefore saith *Christ*: ^h *An evil or corrupt*

^a *Matth.* 7. 18.

Tree

Tree cannot bear good fruit, for in the Tincture of their Seeds is plainly the hardening: and now what can God help it? in that the Parents plant a Thistle.

Question.

174. But thou wilt say, What can the Child help it?

Answer.

Answer. The Child and the Parents are one and the same Tree; the Child is a Branch in that Tree.

175. Hearken, Reason: when doth the *Sin alter* a Branch on a *sour Crabtree*, so that it becometh sweet? and should God then go quite contrary to the Predestinate Purpose of his outspoken or expressed Will and Word, for a *Thistles sake*?

176. For, the Kingdome of Darknesse must also have Creatures: They are *all* profitable and useful to God; The wicked is to him ^{1 2 Cor. 2.16.} *a good savour to Death, and the holy is a good savour to Life*; as the Scripture saith.

177. But the will to perdition, existeth in the *Ens* to the Creature; and the Will to the Holy Life, existeth 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 Devill* possesseth the ^R place where Christ ^R *should work*. ^{Or, City.}

179. And here is that which Christ saith; ¹ *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 worketh, and *without ceasing* warneth and calleth them. ¹ *Matth. 20.16.*

180. But the false *Ens* is so much and so strong, and attracteth a heap of evil occasions and accidents from without into it self, and obscureth and dimmeth the ^m Image of God, and killeth the good *Ens* and will or desire, and *Crucifieth* the Image of Christ, which Image Christ in his breaking through hath ⁿ *sprinkled with his blood, and redeemed and delivered with his death, this it crucifieth in them with sins, and killeth Christ in his Member.* ^m *Resemblance or likeness to God.* ⁿ *1 Pet. 1. 2.*

181. And when ^o *the Father of the house cometh to see the Guests that are at the Wedding of the Lamb*; he findeth that this redeemed delivered Image of Christ, which is invited to the wedding, hath *no wedding garment on.* ^o *Matth. 22. 11, 12.*

182. ^p *Then he bids the servant of his wrath to take this Guest, in Christs stead, to bind him hand and foot in the Ens of Life, and to cast him out into the Darknesse, where there is weeping and wailing and gnashing of Teeth, as Christ saith in the Gospel.* ^p *Matth. 22. 13.*

183. This Evil Wedding Guest, though perhaps he boasteth of Christs Name, is *not* Elected to the *Eternal Supper of the Lamb*;

but they only, whose soul draweth Christ to it, and Crucifieth and alwaies killeth *the will of sin in the flesh*; and thereupon Christ saith;

¹ *Math. 22. 14.* ¹ *Few are Elected or chosen.*

184. For those only are Elected to be the Children of God in Christ, who obey the voyce of Christ in them, who in their good spark of Grace, ¹ *Hearken to the voyce of the Bridegroom*; when Christ saith in them, *Turn and Repent; enter into the Vineyard of Christ*: such as *hear, receive, and do, this*;

¹ *Fer. 33. 11.*
¹ *Joh. 3. 29.*

¹ *Note.*

*Against that
blockish and
stupid repen-
tance.*

185. ¹ *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.

¹ *Math. 26.*
26.

186. For Christ saith to his disciples; when he offered his Body for food: ² *Take Eat: Take and Drink, this is my Flesh and Bloud*; he commanded the Soul to lay hold of it and receive it.

¹ *Math. 11.*
28.

187. It is so also in the inward ground, when he giveth himself to the soul for a pledg in the Light of Life, he saith this: ⁴ *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.*

¹ *Rev. 3. 20.*

188. ^x *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 hath also an *Eternal Willing*, and an *abyssal Willing*.

190. In Brief, the Soul is the *Eternal Fathers Natural Fire-willing*, and Christ is the *Eternal Lights Love-willing*; they stand in one another.

191. Christ desireth to Image frame or represent himself in the Soulish Creature; and so the fire-will in its own self-hood desireth to Image frame or represent it self, and which of them *prevaileth*, in that the Image or representing standeth.

192. This strife of Imaging or Representation, goeth instantly on in the Seed together with the Imaging or framing of the Creature, in the *unlikenesse* of the seed and ground in quality and disposition, where many a Twig or Branch instantly in the *Contrariety* and *Enmity* of the Tinctures becometh a *wild Thistle*.

193. From which Thistle-Child yet, the Light of Nature wherein Christ dwelleth in the inward ground, *doth not withdraw it self, till the Will of the Soul it self, in its Natural Light darkeneth and obscureth it self with the venom and poyson of the Anger.*

194. As the strife in the root of a Tree, kindleth it self in a *contrary ground* or soyl; whence the Twig out of the *Root* perisheth *before it groweth up,*

195. And then as the *Sun* cometh to help the twig of the Tree, with its Light and power or vertue, so soon as it sprouts out of the root; so also *Christ* cometh to help the Soul as soon as it cometh out of the Body or Womb of the Mother, *outwardly* or from within, because of the evil accidents casualties and occasions.

196. And hath instituted a Bath or *Laver of Regeneration* in his Covenant by *Baptisme*: wherein he shineth into *Infants* and little children with his *Eternal Sun*, and worketh in them thereby, and sheddeth himself in them in his Covenant, to try whether the Soulish Essence be *capable* of the bestowed Grace.

197. Afterwards when the soul cometh to have the *use* of Reason, then he draweth and calleth it through his Manifest Word *Taught*, out of the Mouth of *the children of God*, and bestoweth himself as a *pledge* to the Soul all the whole time of the outward Life, and soundeth 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 *be may* generate it anew.

198. As the power and vertue of the Sun in the *Ens* of Wood, draweth it self up together in the Tree, and *Tempereth* the property of the striving Nature; so also *Christ* windeth himself with his power out of the inward ground without ceasing in the Soul, and tempereth the habits *dispositions* or conditions of Life; that they may not divide or rent themselves into contrary will and enmity, and so go forth from the Agreement and Equality into false or wicked Lust; *through* which false Lusts the properties of the Soul, introduce the poysonous fountain or source into them.

199. And as the Body or Stock with its branches becometh knotty and *crooked*, by the inward strife of Nature, and by the outward influence from the Constellations: so also the Soul, through the opposition of the inequality or disagreement of the Natures of Father and Mother, and then through the outward occasions or injections of the Worlds wickednesse; bringeth it self into a *Deformed* shape or figure in the presence of God.

200. Whereupon then *the Wedding Garment of Baptisme*, is turned into a Beastial Vizard; wherein also the Election or Predestination passeth over it, *so long* as the Soal hath the knotty shrivelled vizardly Image on it.

201. This Vizard hindreth the *Ens* of *Christ*, that it cannot work to the bringing forth fruit to the praise of God: For the Devil continually soweth his desire into this *Vizard*, so that false evil young Twiggs grow from it, with evil false Schismatical apostate Wills, which bring themselves in Pride into the Devils Will, and break themselves out from *humility*. As the young Twiggs sprouting out of the root of a Tree break themselves out from the Temperature, and will be Trees of 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 Starres, *sifteth* them by Bussie Captious Vexatious Rigid Medling Projecting Men, and brings them from one design care and project into another.

203. Then falleth in Pride, then suddenly Covetousnesse, suddenly Envy, Anger, Lying, Treachery, Deceit, and all whatsoever ruleth in the World: and then will the young *proud Twigg* clime up in Arts, and burn up it self in all *such* things.

204. Now if the Divine Sun shineth therein and will come to help that divided Twigg, and findeth the fiery Life, then that listerh up it self aloft like *Lucifer*, and ascribeth wisdom subtilty and understanding *to it self*, and contemneth the simple.

205. Whence 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 shineth 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 wickednesse.

206. All these are false evil Twigg, upon whom the Predestination passeth against *the Time of Harvest*.

207. For they are called in Christs *Spirit*, it hath given it self into them, and Co-operated with them, it hath enlightened their Reason, but they are not generated out of Christs Spirit, but in the *pleasure* and voluptuousnesse of the world.

208. They have only trodden Christ underfoot and *not ministered to him* at all.

209. His Name indeed hath moved in their Mouths: but their Soul hath continually turned it self into the self Lust of the world and of the Devil; and have let Christ stand and *hold the Light* or *Candle* to their wickednesse.

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 humane 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 taketh its original in a good soil or in good ground, whose Parents have put their will and desires into God: and stand in the hands of *true Love*, viz. in the true Constellation, and put their hope in God, in whom Christ *within* them, is, liveth, and worketh, from these spring and *flow streams of living waters*, as Christ saith.

213. And though indeed the Adamicall Corruption or Perdition is in their flesh, and so also oftentimes an evil Constellation falleth into the flesh; as into the source or fountain of *sinney*, yet *Christ* remaineth 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 possesseth the *Soulish* ground in the inward Centre; and the *Ens* of Christ is, and remaineth 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 saith; * *He that is born of God* * Joh. 8. 47. *beareth Gods word: But to the proud Pharisees he saith, Therefore ye hear not, for ye are not born of God; that is, though indeed they carried his Word and Law in their Mouths; yet their soules 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 soyl 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 evil soyl or ground, there the *like* to its substance, groweth out of it.

220. And as Good Grain or seed must often stand in Evil ground or soyl, and yet beareth fruit, if the outward accidents destroy it not; so also the seed of Faith is often sown from one of the Tinctures either in the Man or Woman, and the other soweth its poison into it; whereby the outward Man is *wilde*, and inclined to baseness and wickedness.

221. But yet the inward ground is good, and suddenly doth somewhat that is evil, that as suddenly it bewaileth and is sorry for, and entereth 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 Theiving Robbing Murdering: also to unchastity, backbiting, and bearing false witness, and perjury; but the other part in Christs *Divine* waters draweth them from it.

223. And though in weakness and infirmity through the snares of the Devil one transgresseth, yet the Divine *Ens* cometh to help him, if he doth not lye dead in sin; as it was with the Theefe upon the Crosse, *Mary Magdalene* and other great sinners beside.

224. For, there is indeed no Man who hath not a source or fountain of sin in the flesh, proceeding from his bestial Desire.

225. And

225. And as a Tree must grow up in strife and Contrary Will or opposition, to which on all sides *dislike* befalleth it; suddenly heat, suddenly cold, suddenly the wind boweth it down to that it is ready to break: suddenly a malignant influence or *poysōn* falleth upon it from the *Astrum* Constellation or Configuration of the Stars: yet it groweth up in the power and vertue of the *Sun*, in its inward Lights-*Ens* of Nature, and beareth good fruit; which hath not the taste and relish of the Earth, but the Noble Tincture hath thus introduced it self into a good Well-relishing or tasting *Corpus* or Body: thus also it is to be understood concerning Man.

226. The Divine *Ens* which is spirituall, cannot be manifested but through the strife of Nature; it soweth it self together into the Soulish *Ens* of the Eternal Nature, and giveth it self into the strife of the separation or distinction of the fire, wherein then it receiveth its Light, and bringeth it self forth out of the fire, into the power and properties of the *Love*-desire.

227. In the fire of the Soul the *Divine Ens* receiveth properties and willing: for in God it is one, and but one entire will, which is the *One* only Good.

228. But so it is not manifested to it self: but, in the fiery separation or distinction of the Soul it is manifested to it self, so that the power or vertue goeth forth in many powers of working vertues into a form and Image or *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 vertue uniteth it self to the Soul of Man that it may grow up together therein, and might manifest its vertue in the fiery separation or distinction, wherein Evil and Good work one among the other: thus the Spirit of God in Christ *presseth* into the good, and worketh to the producing of fruit, *viz.* to the divine formation and representation.

230. Now this neither may nor can be done, unless the Soulish fire do eat the Divine *Ens* in it self, out of which fires-Eating, a right true power goeth 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, Gods Spirit in its power becometh Separable Distinct and Manifest in the Nature of the Soul: As the Light is *manifested* from the fire, and as the Aire is manifested from the Fire and Light, and as a subtile Dew or vapour goeth forth from the Aire, which becometh substantial after its going forth, whence the Light draweth the power and vertue again into it self for its food.

232. Thereupon saith Christ; *He that eateth not the flesh of the Sonne of Man, and drinketh not his blood: he hath no Life in him.*

? Job. 6. 53.

233. As the Tree cannot grow nor bear fruit without the Light of Nature, which the Sun, which presseth thereinto, maketh *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, can *Christ in Man* not be Manifested, though indeed he be in Man, and draweth and calleth him; also presseth himself, into the Soul, unlesse it Eat the fiery *Ens* into its property.

235. Which hardly entereth into the proud fire, that it should eat of the Water source or fountain of the Love-life and *Meeknesse*: It would rather Eat of * Sulphur and † Mercury, *viz.* of its disharmony or unlikenesse of Quality.

236. But if it do eat of the water-source as above, then the Spirit of Love and Meeknesse, *viz.* the Divine *Ens* becometh fiery, and layeth hold of the fiery root, out of or from the Three first, and *transmuteth* them into it self.

237. As a Tincture fallerh upon a glowing burning Iron, and turneth the Iron into Gold: so also here the Soulish Centre from the Fathers property is *changed* into a Love-fire, in which Love-fire, Christ becometh Manifested and generated or *born* in the Soul.

238. And then out of the Soules-fire, the right *Divine* Aire-Spirit goeth forth out of the Fire and Light, and bringeth forth its spiritual Water out of it self out of the Light.

239. Which becomes *substantial*; whereof the power of the Light, Eateth, and in the Love Desire introduceth it self into a holy Substance therein, *viz.* into a *spiritual* corporeity.

240. Wherein the Holy Trinity dwelleth; 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; ^b *That he would give us the Water of Eternal Life, which would flow in us into a fountain of Eternal Life.* ^b *Joh. 11. 38.*

242. And this is done, when the soul receiveth his Word which is himself, and then he powreth his *substantiall* power, which he hath made manifest in our humanity, into it, that is, its Tincture, which changeth its *Enmity* of the fiery property into a Love-fire.

243. For there Christ standeth up in the dead Soulish property, and *ariseb from the Dead*, and the Soul becometh a *Member* of Christs Body, and draweth Christ to it self, yea it becometh wholly planted into Christ, according to the Love-property.

244. Therefore saith Christ, *He that Eateth my flesh, and Drinketh* ^c *Joh. 6. 56.*

my blood, be continueth in mee and I in him: which is done so, as
aforesaid.

d Joh. 14. 27.

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 Worketh or Produceth good Divine fruit.

246. As the power of the Sun is manifested in a Tree, and kindleth the Light in the *Eus* of the brimstone-spirit in the Mercury viz. in the *haush* hard property; wherein the Tree groweth and beareth fruit.

247. So also God is manifested in his formed outspoken or expressed Word, viz. in Man, into whom he hath introduced his *highest* Tincture of Loxe in the Name JESUS; and tinctureth the fiery Soul, viz. the spiritual Sulphur and Mercury.

248. Wherein the Light of the Eternal Nature becometh manifest and *shining*, wherein Christ in his formed Word is born or generated, and groweth into a Glorious Divine Tree, viz. into *the Image of God*, and beareth much good Divine fruit.

249. And then *this* Man Speaketh Gods Word, from God; and that is then Divine fruit, in which Gods formed Word, viz. the Creaturely Soul, speaketh or powreth forth the fountain or source of the Divine speaking or expression from it self; and speaketh forth *Gods Word from it self*, and generateth it in its speaking forth.

250. As, the one only God speaketh forth or expresseth and alwaies generateth his Word from and out of himself, and yet the *Speaking* continueth 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 *cleaveth* to Man, and assaults it fighting against the Soul; yet that *hurts not* the Soul.

252. For the Soul hath now in Christ overcome the wrathful perished corrupt fiery property: And Christ in the Soul *crusheth* and treadeth upon the head of the Serpents poyson in the flesh, and draweth up it self in the flesh, into a *new* Body.

253. In that Manner as Pretious pure Gold lyeth and groweth in a grosse drossie dirty stone; wherein the drossinesse *helpeth* to work, though it be not at all like the Gold: so also must the Earthly Body help to generate Christ in it self.

254. Though the Body is *not* Christ, nor *can* be in Eternity, also it is not profitable as to the Kingdome of God, yet it must *help* to be an Instrument.

255. And though it hath clean another false and wicked Will and desire, and is the Devils strong hold and fort of prey; yet God useth it for his instrument: concerning which Christ saith; *That it is his* Yoake.

• Matth. 11.
29.

256. Viz.

256. Viz. our Earthly Body, which he helpeth 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 buffetings of the flesh, to passe upon it from the Devil, and from the malice and wickednesse of the world.

257. And bow down it self under the *Crosse*-birth of Christ, under his yoke, and take it up in Patience: and thus in trouble grow up with Christs Noble *Tree of Pearle* 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.*

† Phil. 3. 20.
‡ Job. 15. 19.

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 my self where I am,* saith 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 Serpents *Ens*, together with the immodelled framed Beast; and all wrought acted committed Wickednesse: and then he will come to Man, again, and awaken and raise the Adamicall Body from Death, and take it to himself; *and wash away all Tears from Mans Eyes,* and turn them into Joy.

h Rev. 7. 17.
& Ch. 21. 4.

263. My beloved Reader! this is the true Ground of the New *Regeneration*, and not at all in that way which Reason supposeth; 1^o. that we are *outwardly adopted* and received Children of Grace:

264. And 2^o. that we are through a Divine predestinate purpose spoken or pronounced free from sin: No! a Man must be *new born*, out of this forementioned *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 Christs desire, which mightily presseth towards it in it with the desire into it; and open wide the fiery Jawes viz. the Spiritual brimstone *worm* in the Mercury of the Spirit-Life, and then the Spirit of Christ presseth into the Essence of the Soul, and that is called *Faith* or

i or, the Souls will.

{ *Glauben* } and receiving, or partaking,
{ *Believing* }

266. Knowing comforting tickling; and taking Christs Mantle about them, and alwaies 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 Mothers Breasts, that desireth nothing else but to suck the breasts of the Mother: for, *it* is only the right New Man which groweth in Christs *Eas*.

268. But when Reason saith; We are then first to be New Born in the Resurrection, and then put on Christ in the flesh; that is Babel, and is *no* understanding of 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 Bloud of Man or from flesh*; but from and out of the Word and the Divine *Eas*; in that which is faded or extinguished as to the Divine *Eas*; which faded in *Adam*, and was stupid and senselesse 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 attracteth and putteth on him, he is seen foreseen and Elected in Christ, and is a ^k Child of Grace.

* or, Grace-
Child or true
Gracious
Child of God.

273. And as to the other part; the *predestinate purpose* of God, is the fiery Will of the Soul, out of the Centre of the Eternal *Nature*, wherein Light and Darknesse sever themselves; and therein one part goeth into the Centre of Darknesse, viz. the Grosse Phantasticall Sulphur; and the subtile pure part goeth into the Light.

274. Now into whichsoever, the Science or root of the Abyssal Will to Nature severeth it self; in *that*, it is a Creature, whether in the Light or in the Darknesse.

275. The Predestinate purpose of God, goeth 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 Life of the Soul, there that will *severs* or distinguisheth it self either into Gods Anger or into Gods Love-fire.

277. And that is done no otherwise, but by the property or *disposition*, whereof the Soulish Essence, is, in it self.

278. It is it self, its ground to Evil or Good; for it is the *Centre* of God, wherein Gods Love and Anger lyeth in one entire ground unexplicated or undiscovered.

279. Whereupon, this is the predestinate purpose of God: that
he

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 hardeneth it self in the Original inherited *innate* sin, as also in the Actual Committed *working* imprinted abomination it self.

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 Darknesse.

281. The Soul is in it self elected to be a Child of Grace, when it is born out of Christ out of the *Divine Ens*; which is the onely predestinate purpose of the Divine Grace; out of which Gods Grace in the Soul is manifested.

282. And it is *in it self* Elected Chosen or Predestinate 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. Gods predestinate purpose to hardening, is in its own substance *viz.* the *Abyssal will* to Nature; that Manifesteth in every substance, as the property or condition of the substance is.

284. *Viz.* We may well conclude, that by the taking in of the grosse drossiness, it hath comprised and separated it self into the Dark World or *Hell*.

285. For the Will which is in Hell, and the Will which is manifested in the 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 Gods *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* our selves are Gods Will to Evil and Good; which of themsoever is manifested in us, we are that; whether it be Hell or Heaven.

289. Our own Hell *in us* hardeneth us, *viz.* that property or the quality thereof: and our own Heaven *in us* maketh 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* ¹ *all authority and power in Heaven and Earth, Match. 28.* 1 Match. 28. 18.

The Ninth Chapter.

Of Objections from Texts of Scripture Viz. of the
right understanding of the Scripture.

Objection.

[Rom. 9. 21.]

H Ath not a Potter power, to make out of one Lump of Clay, one vessel to honour and the Other to dishonour? Romans the 9th.

I.

Answer.

2. The Lump of Clay; signifieth and denoteth; the Great Mystery, *Mysterium Magnum*; wherein the Eternal God hath 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 *Darknesse*, according to the Grossé drossinesse 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 *Adams* 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 severeth or distinguisheth it self into Light, and the other into *Darknesse*.

6. This Potter, maketh out of Every Separation or Distinction; a Vessel; such, as to which the separated or distinguished Matter is useful and fit.

7. He himself taketh not a Holy *Ens*, and then maketh a devill out of it.

8. As the *Ens* to the Soul is, such also is the will of or to the making.

9. God sitteth not over the Will and maketh it as a Potter doth a Pot; but he generateth it out of his own property or constitution.

Question.

[Rom. 9. 20.]

10. Why now will the ungodly and wicked say; *Why hast thou made me thus, that I am Evill?*

Answer.

11. God worketh to the producing a life out of everything: out

of the Evil *Ens* an Evil Life, and out of the Good *Ens* a good Life: as it is written; ^o *With the Holy thou art Holy; and in the perverse thou art perverse.* ^o *Psal. 18. 25, 26.*

12. Therefore none can blame God, that he hath wrought or produced an Evil Life in him.

13. Had the Clay been better, he had made ^P him a vessel of honour thereof. ^P *Rom. 9. 21.*

14. But if it serve him to dishonour, then he maketh him a vessel of his Anger thereof.

15. For Gods word is the Life Substance and beginning of Every thing.

16. But the Zealous or Jealous Anger being also therein: therefore anger also introduceth it self into a Life: ^q who shall hinder it? ^q *or, which will give it substance.*

17. But, ^r *Christ is come out from the Eternal Word, to help and save Man, and saith: ^s As I live, I will not the Death of a Sinner, but that he convert and Live.* ^r *Luk. 9. 56.* ^t *Ezek. 33. 11.*

18. But if the Soul's *Ens* be so evil untoward and incapable of the Divine *Ens*: ^u what can Christ do withall?

19. Gods anger maketh no will at all without and beyond the Creature: For Christ said, *Matth. 28. ^x All power is given me in Heaven and on Earth.* ^u *or, what is Christ in fault?* ^x *Matth. 28. 18.*

20. Therefore Christ now alone hath all power in all things.

21. Therefore he saith, *John 3. ^y God hath not sent his Sonne into the world; that he should judge the world; but that the world through him should be saved or blessed.* ^y *John 3. 17.*

22. Now if he hath 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 Centre.

23. For it is the Angry God himself; which maketh to or for himself an Image Idea or Representation out of his own substance, which is of his own *likenesse*.

24. Therefore saith Paul, ^z *Hath 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 manifesteth his *Glory*, as is confirmed enough before. ^z *Rom. 9. 21.*

25. For, seeing Christ alone hath 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 maketh me Evil: but the God in him, in whose ground he standeth, maketh 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.

Of the right understanding of the Scripture. Ch. IX.
 God therein Manifested in him, who maketh and frameth the Life.

28. As Christ doth to his Children, who introduceth *his* willing into them, who are generated or *born in him*: so doth Gods anger also in it self, 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 meer 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 introduceth himself into Separability or *Distinction*; therein ariseth the Will to Evill and Good: out of Every Separability of that which is separated or distinguished, ariseth a Will according to the *property* and condition thereof: Into whatsoever quality condition or source the Abyssall Will in the Separability, hath introduced it self; such a Will existeth.

33. But *Adam* hath brought himself out of the Temperature into the Separability or *Distinction*; and now his Twiggs or Branches stand in the Separability.

34. And from that cometh a *New* making Will; every *Ens* getteth a will according to its substance.

35. But yet the *predestinate purpose* manageth 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 Isaack,
 and of Esau and Jacob.*

36.

The Kingdome of Nature is the ground of the Speaking Word: For if a Creature must be; then aforehand there must be *Nature*: therefore now, *the Word of God* is the Ground of all Substances, and the

the Beginning of all properties qualities or conditions.

37. The Word, is Gods Speaking, and remaineth in God, but the outspeaking or expression, viz. the *Exit* from the Word; wherein the abyssal will introduceth it self into separability, through the outspeaking: that is Nature, and property; also own self-will.

38. For, the Abyssal Will severeth it self by the speaking, and frameth or compacteth it self into an own self-speaking into separability or distinction, viz. into an inceptive commencing Will, out of the One 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, hath set or put forth from it self for it self: viz. set or put the abyssal incomprehensible Word of Life into a *Comprehensibility*, wherein it liveth.

40. The *Comprehensibility* is Nature; and the *incomprehensible* Life in Nature, is Gods Eternal Speaking Word, which remaineth in God, and is God himself.

41. The *Second* predestinate purpose of the Word is this; that the *Comprehensibility* or compactation, viz. the self comprised or compacted will, shall suffer the *incomprehensible*, one only Will of God, to dwell in it.

42. And therefore hath the one only Life put it self into *Comprehensibility* or *Compactation*, and will be manifested in the *Comprehensibility*.

43. The *Comprehensibility* should *Comprehend* and *Compact* the *Incomprehensible* Life in it self, and make it *comprehensible*: of which a Man hath an Example in Fire and Light.

44. The Fire is Nature, viz. the *Comprehensible* or compacted Life; and that comprehendeth or compriserh in it self the Life that is *Not-Natural*; viz. the Light.

45. For in the Light, are the powers of the *Not-Natural* Life, manifested through the fire: and then the Light dwelleth in the fire, and the *Not-Natural* Life in the Light is introduced into power; viz. into Tincture, Aire and Water.

46. Also you must understand, that Gods *holy* Life, would not be manifested with Nature, but only in an Eternal Stillnesse, wherein Nothing can be without the Expression or ^a outspeaking, and then the ^b *Comprehensibility* or compactation; Gods holinesse and Love, would not be manifested.

^a or, *generating*
out of it self.

^b or, *formation*.

47. Now if it must be manifested, or be; then there must be somewhat which hath need of the Love and Grace, that is *not like* the Love and Grace.

48. And that now is the Will of Nature, which in its life standeth in opposition and contrariety or *adversity*; that hath need of the Love and Grace; that its Pain may be changed into Joy.

49. And

79. Cain must be the first, for he is *Adams* Image after the Fall; for *Adam* was Created in the Kingdome 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 denoteth Christ, who would give in himself into the humane Nature, and in speak or inspire the Grace into the perished Corrupted Nature in *Cains* Image.

3 *Matth.* 28.

18.

82. Therefore said Christ; *3 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 *Ismael* 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 voyce of his Word in Power, as a *fountain* to Life.

84. This power he would fill or fulfill with the humane Substance, which was done in Christ: to which Man Christ, in *that* power and voyce, might and power was given, to overthrow sin through his own voyce; 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 in it self, 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 loseth its due right; then the inspoken Word becometh *substantial*, which cannot be done before the own will of the Science or Root of the Abyffe give up its right.

89. Otherwise, it *draweth* the Divine *Ens* into the own self-hood, and changeth 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 Abyffe destroyed it.

90. Now who will tell us, with any good ground, that in *Cain* there was *not* the voyce of Grace lying in him which inspired it self into the Womans Seed: What Scripture saith that? None at all.

h *Gen.* 4. 5.

91. For, when *h God* did not look graciously upon his Offering or Sacrifice, then *Cain* was enraged in himself against *Abel*, viz. against Christs figure, which had separated it self from him in the *Ens* of *Adam*.

92. Yet

92. Yet thus said the voyce of the incorporated Grace in him, *Rule over Sin, and suffer it not to have authority or to prevail over thee*: for Gods predestinate purpose in the Anger, cannot say this in him: but the voyce 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 Adamicall *own* self-will out of the Science or root of the Abyſſe, had in *Adam* with the *Imagination*, introduced it self into the beaſtiall vanity *viz.* into Self-Imagining in Good and Evil, whereinto the *Devill* had shed the Serpents poyſonous 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 it self therein in *Cain*, and made him *deaf* or dead that he *could not* hear the voyce 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 it self, so that the soul *had* ruled over the Serpents poyſon.

98. He (*Cain*) supposed he should and would *outwardly* rule over Sin, and therefore he *rose up* against *Abel*.

99. Just as Reason suppoſeth now adaies, to attain the filiation in an *outward* manner of adoption: *viz.* by outward Working, by a *covering* of Grace under Christs 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 Serpents Poyſon be a *Lodger* therein.

100. *This* will avail 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 voyce of God in the Seed of the Woman, which is *Christ in us*; so that the Soul *beareth* the voyce of God stirring in its Essence.

Objection.

101. Then saith Reason: If the voyce of Grace in *Cain* lay under the Covering of Sin; then did not Gods inspeaking move it self, when he said, *Rule over sin, and let it not have authority to prevail over thee?* for if he had moved the inward ground of the Soul in

the voyce 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 up it self.

102, operating
of what is
Good.

102. Answer; This voyce ^{which} was effectually spoken to *Cain*; saying, Rule over sin, and let it not have dominion or authority over thee, was Gods *righteousnesse* in his predestinate purpose, viz. in the speaking Word, wherein the Divine voyce willetth, that the own Will of the Science or root of the Abyssal eternal Will, should introduce it self into a *Divine* generating of Good.

103. This word requireth Gods *righteousnesse*, to be performed, that the will should not encline to Evil, and is the true ground of the *Law* in the Old Testament.

104. But it attaineth *not* the Grace; for it requireth the own self ability.

105. Neither doth it give up it self to Grace; for *God needeth no Grace*.

106. Grace must give it self up *into* him; viz. into Gods *righteousnesse*.

107. As indeed, Grace, which was manifested in Christ, viz. in the incorporated voyce of Grace; must *give up* it self into Gods *righteousnesse*: 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 distinguishibility of the Father.

108. And must introduce the Will of Man, which was departed from the predestinate purpose of *Righteousnesse*, into the *Anger* of God, in it self and with it self; and introduce it to the Father; that is, to the predestinate purpose of God in his *righteousnesse*, viz. in the *original* of the Soul.

109. And drown the Soul's will, (which was departed away from the *righteousnesse*) in his Bloud, out of the Divine holy *Ess* of Love; that the soul *might* be manifested in the Grace, in that Love-blood, in the predestinate purpose of *Righteousnesse*.

110. And *therefore* must Christ in the *righteousnesse* of God in Our humanity, in us, *suffer and dye*, that the Grace in the *righteousnesse* might be manifested.

111. For, in *Cain*, the Grace was not manifested in the *Righteousnesse* of God, for it had *yet* taken *no* soul into it self; till the Grace in Christ took the Soul to it.

112. Therefore now the *righteousnesse* of God lay in the Soul; for it was Gods Image.

113. Therefore God requireth *Righteousnesse* from the Soul; that it should rule over sin.

114. As God ruled over the Apostate will of the Devils, and thrust

^m thrust it out from the good Order or Ordinance of righteousness, when they became apostate: so must *Cain* here also ⁿ thrust away ^m or *reject*.
 from him the source or fountain of sin. ⁿ *reject*.

115. But it was *not possible* for him to do it, for sin had possessed him, *viz.* the free Will; the humane ability was Lost.

116. And it lay now in the second predestinate purpose, of the inspoken righteousness in the *Grace*; that the soul do give its will up thereinto; and *stand still* to its inspeaking.

o Note. The will of the soul must stand still and bear what the Lord saith.

117. For, in the Speaking of the righteousness of God, there was now in the Soul, meer necessity and *adversity* or an opposite will.

118. For righteousness requireth the Temperature, *viz.* to stand still to God; as his *Instrument*, whereby God would manifest his voyce.

119. But now the Instrument was broken, and gone out from the Divine harmony: therefore now it lay *no more* in *Cains* willing going or running, but in the *Grace*, *viz.* in the *Mercy* and *Compassion*.

120. According to which now *St. Paul* saith: ^p *He bath Mercy or compassion on whom he will; and he bardeneth whom he will.* ^p *Rom. 9.18.*

121. In this now lyeth the whole ground of *Error*, in *Reason*; it understandeth *not* the Will of *Grace*, *how* that is Effected.

122. For that which willeth the *Grace*, is also one and the *same* will with the *Grace*; for the *Grace* hath 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 *Mans* own self seed; but in the *Divine* *Ens*.

124. *Grace* will not inspeak into *Cains* introduced Serpents seed: but tread upon and crush the head thereof.

125. It would not crush or tread upon the head of the poor *capitive* soul in *Cain*, for it also was sprung out of *Adams* Soul, but it would tread upon the Serpents seed in *Cains* soul.

126. But the Serpents poyson had so taken in the soul and hardened it, that the soul so yielded in it self, and gave it self 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 humane works, was sin come into the soul; so also must it be slain by *humane works* in the *Grace* in Gods righteousness, *viz.* in the humanity of *Christ* through *Man-slaughter*; as was done by the *Pharisees*, which had and managed the *Law* of Gods righteousness.

128. Therefore Must *Abel* *viz.* the *Type* of *Christ*, and also *Christ* himself; by humane actings or workings dye to the own *Adamicall* Will in Gods righteousness.

129. And

129. And those whom Gods 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.

¹ Matth. 18. 7.

130. For it is written, ⁹ *Woe be to that Man by whom offences do come, yet there must be offences, that the righteousness and truth might be 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 it self; so that it *no more willed and lived to it self*, 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.

¹ I Tim. 2. 4.

134. Therefore saith the Scripture; ¹ *God willeth that all men should be helped or saved: viz. the Grace willeth 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, *requirerh* 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 taketh the same in its *property* of the separation or distinction of the Word; of which the Soul is a substance.

137. *Viz.* 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 hath introduced it self into a *Creaturely own self-hood*.

138. And that introduction of the Soul's *Ens* into the Serpents poyson, is a *Thistle*, which is not capable of the Grace.

¹ Heb. 6. 6.

139. For although the inspoken voyce of Grace, lyeth therein in the inward Ground, yet that *Ens* groweth into a Thistle, and ¹ *Crucifieth Christ in it self*, and is guilty of his Death.

140. As the *Ens* of the Sun must suffer it self to stand in the Thistle: yet the Sun withdraweth *the good will* or influence from the same; *viz.* the holy Life; which it manifesteth in a good Plant; and letteth the Thistle make of its *Ens*, what it will.

¹ Job 18. 6.

141. Thus also it goeth with the Wicked Thistle *Ens* of Man, as the Scripture saith; ¹ *He letteth their Light go out in the Midst of the Darknesse*; that is, the holy Life, in the voyce of the *incorporated Grace*.

Question.

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 *Eas* of his will was a *Thistle*, so also a Thistle-child useth the *Grace* onely to Pride, as Lucifer did.

144. For, God knoweth the Science or root of the Abyffe, how it hath formed or manifested it self in its *Ground*; whether it be a root out of the darknesse, *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 *Adams* soul; but the dark-fire out of the Anger, or the property of the dark world, had *pressed* or crowded it self into the true soul.

147. Not from without Externally, but from the Centre it hath lift it self aloft; and that from the *Fall of Adam*; out of which root, *Cain* proceeded.

148. And therefore he must be a servant of Gods righteousnesse, wherewith the righteousnesse *stew* the free-will in *Abel* in the Grace.

149. For in *Adams* Soul, the properties *divided* or distinguished themselves, *viz.* the true Soulish properties, understand the soulish *Will*, which in the beginning of Gods Image in the predestinate purpose of God, was manifested in the *one* Only Soul.

150. Which *was* a free will, but was *poysoned*, so that it was blind as to God; the same now severeth it self in the death of its self-hood.

151. For God said, "Thou must needs die, if thou eatest of Evil and" ^{Gen. 2. 17.}
Good.

152. And the same entred into the Dying, and God spake his voyce 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, divideth or distinguisheth it self 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 Centre of the *Soul*.

155. And after that the One only Soul went out from the Temperature,

perature, so that the *dark ground* was manifested in it, then so came the darknesse into a Will in the soul, which was *not* in the beginning.

155. But as to the substance of the Soul they came both (*Abel* and *Cain*) out of one Essence, but as to the *will* they severed 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 voyce of Grace *flew* him, that it might make him Living in it.

Rom. 7. 25.

159. But in the flesh was the will of sin manifested, therefore the righteousnesse of God *flew* him, by *Cain*, for he was also ^x according to the flesh, subject to the Law of sin.

160. But the voyce of Grace had slain the will of the soul, and made the same living in it self; and therefore it was Christs Type, and stood in the Image of Christ.

161. This therefore is the true ground of *Cains* hardening: not that God out of his Will hath hardened him, for that cannot be, for he is *only Good*: But the New existed Will out of the Centre of the Soul, *hardened* it self in its own desire.

The desire of the New false Will that was arisen.

162. *Viz.* the ^v desire in the wrath of Nature entered into its likeness, and so is found in the predestinate purpose of Nature, *viz.* in the separability or distinction of the Darknesse and of the Light; it found *Isay* its own *likenesse*: which took it in, and possessed it, understand, the new existed false will, which was a *Murderer* and servant of the Divine Wrath.

163. But the true created Imaged framed Soul out of *Adams* Essence, wherein the imprinted modelled Voyce of God lay, was *not as yet judged*, or predestinated to Condemnation; as reason Erreth in its supposition, which Judgment belongeth not to Man, but to the righteousnesse of God.

164. Neither is it at all as some suppose, *as if Cain* were born or Generated out of the Devils will and seed of the Serpent: but out of *Adams* Soul and Body: yet *Adams* received Natural Will *ruled* him.

165. He was an Image of the Fallen unregenerated Adam, in which *the promise* and the inspoken Divine voyce Lay, without a working active Life, as a true *possibility* to the New birth.

166. But that possibility stood *not in Cains power*, as to the false will, but it lay in the ground of the Soul, and *waited* for the voyce of Christ.

167. Which in that possibility awakened it self in the highly precious and dear Name J E S U; and received the poor sinners to Grace; and with its voyce called in to the shut-up sinners: and awakened that still-standing ground of the first inspeaking: as was done ^z to the Theef or Malefactor upon the Crosse, and many others.

Luke 23. 43.

168. For,

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 entred into him.

169. For, whatsoever Gods predestinate purpose maketh, the righteousness of God doth *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 hath introduced them into Life, and that fallerh not into the Judgment, which continueth standing in its *Ordinance* or order wherein it was created.

171. So now, if any Will, out of Gods 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 it self into substance, and obscured dimmed and *killed* the Image of God, in the Light.

173. Gods predestinate purpose is the Centre of the humane ground or foundation, which is the $\left\{ \begin{array}{l} \text{speaking} \\ \text{out-spoken} \end{array} \right\}$ and $\left\{ \begin{array}{l} \text{re-speaking} \\ \text{re-outspoken} \end{array} \right\}$ ^a Jesus. ^b Nature. *word* of God; and that same compacted humane will, is rightly become *hardened* in that predestinate purpose of God; according as the Scripture saith.

174. But none will understand the ground: Men only say, Gods predestinate purpose doth it, and none will search the *ground* of the predestinate Purpose; for, the same lyeth 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, entred into a principle; and is in it self made manifest in the compacted separability or distinction *ex Mysterio magno*, out of the great Mystery; according to which God calleth himself an angry God.

177. And yet it is not God, but the *Centre* of Nature, viz. the *cause* of the Divine Manifestation to the Kingdome 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 art pleased with wicked doings*, Psal. 5. Also, *As true as I live, I will not 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

c otherwise, the
sixth.

Abel: then the *c* fifth Commandment would not have been right.

180. And then also God had put a heavy reproof upon Cain, saying, *whosoever sheddeth Mans 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*?

d Hof. 13. 4.]

182. The Scripture saith, *d* O Israel, thy perdition is from thy self.

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 Centre 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 lyeth hidden in this hard Prison in the voyce of the inspoken *Grace*.

186. Which voyce of *Grace* of the first incorporating in Paradise after the Fall, may well be awakened by Christs voyce through or in his children, in whom the Spirit of Christ dwelleth.

e 1 Tim. 1. 15.

& 4. 9, 10.

187. As was done in the poor *Publican*, also in the Malefactor on the Crosse, also *Mary Magdalene* and many hundred thousand poor captive soules: for the Scripture saith; *e* It is a most highly precious and worthy word, that *Jesus Christ* is come into the world, to save all poor sinners.

f Rev. 3. 20.

188. And in the *Revelations* 3. it is thus: *f* He standeth before the door and knocketh, viz. before the door of the poor captive soul: and *Matth.* 11. he saith: *g* Come to me all ye that are weary and heavy laden with sin, I will refresh you or quicken you.

g Matth. 11.

28.

189. He standeth in the inward ground of *Grace*, inspoken into *Adam*, in the Centre of the soul; and calleth it so long as the soul beareth the Body upon the Earth; to try whether the poor soul will turn towards him.

h Matth. 7. 7.

190. And then, when it is so that they turn to him; he saith: *h* Knock and it shall be opened unto you; knock at the incorporated first voyce of *Grace*, and then it will move it self; also ask and ye shall receive: Also *i* my Father will give the Holy Spirit to them that ask him for it.

i Luke 11. 13.

191. Therefore it lyeth now *not* in self-ability to receive, but in the asking and knocking; for the promise of *Grace*, hath inspoken it self in Christ *JESUS*, into the Asking or praying; so that it will give it self into the asking and praying.

k Math. 18. 11.

192. For it is written: *k* Christ is come to seek and to save that which is lost.

193. Who

193. Who are now the lost *Cain*, *Ismael*, *Eſau*, and all hardened Men captivated in ſin; theſe Chriſt is come to ſave, and willeth not that they ſhould be loſt.

194. But the ſelf-generated falſe *Murderer*, in *Cain*, he willeth not; alſo the ſcorner in *Ismael*, as alſo the *Hunter* in *Eſau* he willeth not; but it is the true ground of the firſt generated ſoul which he willeth, wherein the voyce of Grace Lyeth.

Of *Ismael*.

195.

1 Therefore in that he willeth not the ſcorner *Ismael*, ^m he thruſt him out of the houſe with his Mother; underſtand the Scorner 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.

1 Note, here it followeth concerning *Hagar* and *Ismael*.

196. Firſt, ⁿ *Hagar* fled from *Sarah*, and would not ſuffer her ſelf to be chaſtiſed; for ſhe would rule with the Scorner in *Abrahams* Goods.

^m Gen. 16.
ⁿ Gen. 16. 6.

197. ° *But when ſhe came into the wilderneſſe, the Angel of God ſaid to her; Whence com'eſt thou Sarahs Maid-ſervant? and ſhe ſaid, I am fled away from my Miſtris: and he commanded her to return again and humble her ſelf to her Miſtris.*

° Gen. 6.7. to the 12.

198. *And ſaid further to her; I will ſo multiply thy ſeed, that for multitude they ſhall not be numbred: Thou art with child, and wilt bear a 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 Mans hand againſt him, and he will dwell oppoſite to all his brethren.*

200. This Figure ſetteth before us, the true ground, ſhewing how *Adam* with the Kingdom of Nature is run away from God into the Wilderneſſe 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 Scorner, become with child.

201. Viz. the Kingdom of Nature had rent it ſelf 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 Mans 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 numbred for Multitude.

203. But ſhe ſhould turn again to the free-woman, and ſubmit and humble her ſelf under her hand; which ſignifieth in the Repentance

and Conversion of a poor sinner, that Christ meeteth and comforteth him with his voyce in him in his wilder nesse of the world, and speaketh to him in his Mind, saying:

204. I have heard thy affliction thou poor captive soul in this wilder nesse, turn again, thou art indeed with child of a scorner, out of the Kingdom of Nature, from thy Constellation or configuration of the Stars, and wilt bear him or bring him forth.

Gen. 17. 20.

205. *But I will blesse thee: and thou shalt generate from the Kingdome of Nature, Twelve Princes, which shall come into my blessing; which signifieth the Twelve Apostles of Christ which came into his blessing; whose seed cannot be numbered for Multitude.*

Gen. 16. 10.

206. Also how the poor sinner when he converteth again in this Call of the Angel; cometh into that Apostolick Grace of the Twelve; but he must go again to the free-woman with the will of the Soul.

That is, to the
Temperature,
in true Resig-
nation:

207. But the scorner is born in his Constellation or configuration, with an own self-will; which will, shall not inherit the Kingdom of God.

I Cor. 15. 50.

208. *For Abraham must thrust out the Scorner from the inheritance of the Goods, but not without a Free Gift or Portion.*

Gal. 5. 21.

209. For the free-woman viz. the Temperature in the Kingdome of God will have it so; that the scornful own self-will should be thrust out; which free-woman, Sarah signifieth; whom God commanded Abraham in the Figure of Christ, to hearken to.

Gen. 21. 10.

14.

210. The Free Gift or Dowry that Abraham gave to Hagar and Ismael together, signifieth 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 signifieth; 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 clearly give forth a Scorner in the divided forms or dispositions of Life; yet the inward ground is Gods Word.

214. Therefore shall not Nature vanish and passe away, but only the false will that is arisen out of it self, out of the dissimilitude or disagreement, is that, which shall be thrust out and dye: of which here we have 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 seekest me.

Gen. 16. 13,
14.

216. That is, thou seekest my inward ground of the Soul, wherein lyeth

lyeth the Adamical free-Gift: for she said; *Here have I certainly seen him who looked back after me.*

217. That is, the poor soul said; I was run away from the free-woman, the Temperature of Gods Kingdom; and was blind as to God; but now I have seen him who hath looked upon me in my affliction 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 Kingdome of Nature was already with and in the New Will, become a scorner.

219. Therefore they called that fountain, *The fountain of him that is living, who hath looked upon me, which fountain is between Kades and Bared.* ^{u Gen. 16. 14.}

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 JEHOVA.

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 Mothers Body or Womb.

222. For it was signified to the Scorner 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 hath looked upon her affliction and the childs, out of the fountain of him that is living; viz. in the Centre of the Soul in its inward ground, for the outward would be a scorner.

224. But God would bring forth out of it viz. out of the inward Ground, wherein the Grace had incorporated it self: 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 intimateth 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 Scorner; which God commanded to be thrust out.

227. But when he had thrust out the Scorner; and ^x when Hagar ^{x Gen. 21. from 12. to the 21.} had laid away the Lad from her, that she might not see him die in the wilderness; then the Lad Ismael lay and wept.

228. Then God heard the voyce of the Lad; And the Angel of God called from heaven and said: what ailest thou Hagar? fear no; for God hath heard the voyce of the Lad, where he lyeth: arise, go take the lad

lad into thine Armes; 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 Bersabas, by the fountain of the living and seeing.

230. This figure is 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 Scornor *Ismael* in the outward Kingdom of Nature is *Evill*, and thrust out from the filiation.

232. But when he lay and Wept; which signifieth *Repentance*, then God opened the Eyes of *Hagar*, (viz. of the Kingdome 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 *Bersaba*; viz. in the divided properties of Life.

233. Which drinking, signifieth the *Baptisme*, 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 *Ismael* the Scornor, 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 baptizeth from the fountain of the Living and Seeing [or of Life and Vision] with the holy Spirit: and so then, the Soul dwelleth by that Fountain, and *God is with it*, as with this *Ismael*.

236. For the Scornful will is not the seed which God blesseth; but the inward Ground in the free Gift of *Grace*.

Of Isaac.

237.

For, ^y God said to Abraham; In Isaac shall thy seed be blessed, viz. in Christ shall *Ismael* have the Blessing.

238. For, the Corrupt perished Natures will, shall not be heir in Gods Kingdome; it shall alwaies be thrust out.

239. But Nature in its ground and original is *Gods word*, viz. the Outspoken or Expressed Word in its separability distinction or variation, wherein the fountain of Life is sprung forth from *JEHOVA*, viz. the fountain of Love in the Name *JESU*; and that shall inherit Gods Kingdome.

240. This inward Nature, signifieth also, *Japhet*, concerning whom

whom the Spirit of *Moses* saith, ² *He shall dwell in Sems Tents, viz. 2 Gen. 9. 27.*
 in *Isaacs*, that is, Christs fountain.

241. The Tents of *Sem*, signifie the *New birib* out of or from Christ, whereinto *Japhet* and *Ismael* shou'd come.

242. For, the Text saith, and God was with the Lad, *Ismael*; but not in the Scorne, 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 doth.

244. Indeed it is very right, that the outward *Ismael*, of the will of Scornfulnesse should be condemned: but not *Abrahams* inherited original innate right of Nature out of or from the blessing; but *Abrahams* earthly Will out of or from the *Serpents Seed*.

245. For *Ismael* is an Image or Figure of the Kingdome of Nature, as to the Poor perished Corrupted Adam, which *Must dye* and passe away in Us, but yet must rise again according to the first Created Image in Christ, and leave the Scorne *Ismael*, in the Earth.

246. And *Isaac* is an Image or Figure of the New-Man in the humanity of Chr. st, wherein Adams Nature and Christ are one in another, wherein the false will is dead in Christ; though indeed Adams Nature is there, yet it liveth in the Spirit of Christ.

247. Therefore JESUS, or CHRIST, took Adams Nature upon him, but * not Adams self generated false *evil* will, but the poor divided forms or conditions of Life in Nature in Gods righteousness, and predestinate purpose, that the first Adam in Christ might stand in his righteousness.

* Note, what of Adam, Christ took not upon him,

248. Now *Ismael* was out of or from the Image of Gods righteousness; which he created in Adam.

249. And *Isaac* was in the Image of Grace, that Gave it self in Christ, into Gods righteousness, and filled it full, or fulfilled it with Love, and stilled the Anger.

250. For Christ should change the Scorne in *Ismael*, (which was manifested in Gods 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 *Abrahams* 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, shewing, how *Christ* would be thrust out from the Kingdome 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 floweth, viz. the divided forms or qualities of Life in the humane Nature; yet then for all that, he said; ^a *My Kingdome is not of this world*, viz. in the divided Four Elements, but in the Temperature.

^a *Joh. 18. 36.*

253. But being *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 it self; for he was sprung and sprouted from another righteousness viz. from a heavenly, and come into our poor humanity in this worlds property, to Help or Save us.

254. Therefore he saith; ^b *The Son of Man bath not whereon to lay his head*: and yet saith also, ^c *All power both in Heaven and in Earth was given him of his Father*.

^b *Matth. 8. 20.*
Luk. 9. 58.
Matth. 28.
18.

255. Where he meaneth the inward Ground of All Things or Substances, viz. the Eternity; which lyeth 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 propriety.

257. This Image Type or Figure representing how *Christ* should be extruded and driven away out from this World; was *Jacob*, whom his brother *Esau*, viz. the Kingdome of the outward Natures righteousness, would alwayes kill; so that *Jacob* must flee before *Esau*, as also *Christ* did before the Pharisaical righteousness in the Kingdome of Nature, so long till *Jacob* with his Present, came from *Laban*, and went to *Esau*, and rendred 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 Gods predestinate purpose should take hold of and slay: but *Christ* was he.

259. Thus we here see at once the figure of *Christ* and of *Adam*.

260. ^d *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 Jacobs Neck and wept, and did nothing to him, but received him in Love: and this is a figure of Christ in our Humanity.*

^d *Gen. 32. 13.*
to the 23.
Gen. 33. 4.
&c.

261. In our humanity Lay the Fathers *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 *Bloud* of the heavenly worlds substance, to meet the Fathers *Anger* in our Nature, in Gods righteousness, viz. in the first Adamical birth of Nature.

263. And when it saw and felt this in it self, then was Gods *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 ^c *the Sun lost* ^c *Luk. 23. 44,*
its shining light in Gods righteousness; and ^e *the Earth* in this Con-
cussion and dissolution or dissipation, ^f *Trembled, the Rocks cleft in sun-*
der; and *the Dead*, whom Gods righteousness had swallowed up ^f *Math. 27.*
into Death, *arose*; in this *Compassion*. ^{51, 52, 53.}

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 poutray the figure of Adam and Christ thus.

266. And therefore he was *Jacobs* Enemy, because *Jacob* had the blessing of *Abraham*.

267. For, the righteousness of the own self Natures will; would have it in *Esau* in *Adams* 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 Gods Kingdome in the righteousness, and he was thrust out or ^g *rejected* even in his ^g *Rom. 9. 11.*
Mothers womb, when the children had done neither Evil nor good; that Gods 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 Adamical 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 Paradisicall Present or free-Gift, lay.

273. But the ^h SAU or SAW, was the rejected Cast-away ^h *Saw Ger-*
Beast, of the Kingdome of the own self-will, as to the Earthlineffe: ^{manicè,}
concerning which the Scripture saith; ⁱ *Esau have I hated, when he*
yet lay in his Mothers Body or Womb; that the Election of God might ⁱ *Sow, or the*
stand; that *Esau* in his false own self Nature-Life, should not be ⁱ *swine or swi-*
the child of God; but Christ, in the right Adamicall Nature in ⁱ *nish Nature.*
Esau. ⁱ *Rom. 9. 11. ¶*
the 13.

274. The Adamical Nature in SAUL, should lose its right wholly, according to its Will and Life.

275. But the Substance or Essence of the Adamical Nature, which was the formed outspoken or expressed Word of God, should continue in Christ; and be appeased with the Present or free Gift of Christ in the Anger.

^k Gen. 32. 13.

276. The Image or Figure of which was; ^k Jacobs sending the Present to meet Esau, and calling him his Lord; then was the Anger in Esau in regard of Natures right appeased; and began to be turned in it self, into the greatest Compassion, and fell about Jacobs 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 yeeld up the humane Natures 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 did raise 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 goeth on thus severely upon Predestination; it is very right: For Esau is the Image or Figure of Gods 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 Gods righteousness.

^l Eph. 1. 7.

281. For the Life in Natures will, which is called Esau: was Adams 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 it self therein, and that was Damned.

282. But not that the Soulish ground, viz. the whole Centre of Nature, viz. the formed Word as to the Soul, was therefore Thrust out or rejected from God: No! No!

283. ^m They were sprung from the Children of the Saints, Not from the ⁿ SAUL, as is now in Many, whose inward ground is full of the Devil.

^m Ismael and Esau.

ⁿ S A W

S O W or swine.

^o or Grace- Present.

284. The ^o Gracious Present of the incorporated voyce 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 it self; with its voyce in this inspoken Word into the inward ground of the poor soul, which lay captive in the Anger of God.

^p Luk. 19. 10.

286. As it is written; ^p I am come to seek and to save that which is lost; viz. Esau Ismael and such like, which were laid hold on in Gods 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 it self in them, and killed the Own will of *sin* in the Life, and given it self into the true first possessed Lives Ground, for a New Life.

288. And so now in *that* New Life they were righteous, and had peace with Gods 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 it self up into an *Ens* of Life, wherein the Soules Life did burn: which new divine fire, *changed* the hatred of Gods Anger into Love; wherein they were righteous.

Question.

290. Thou wilt say; *Why not so also in Cain Ismael and Esau?*

Answer.

291. No! ^{9 Rom. 9. 11.} The predestinate purpose of God must stand, viz. the Ordinance or Course of his outspoken or Expressed Word; he turneth *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* becometh a *fiery Love*.

293. But Christ is that *other* or second predestinate purpose, which he manifesteth in *Abel Isaac and Jacob*; and representeth the Figure, of what should come to passe.

294. For Christ should be manifested in the righteousness of Gods Anger; that it might be *known* what *Grace* was.

295. *Adam* stood both in Gods *Grace* and in his Anger in the Temperature, and neither of them was 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 moye it self in the Anger; and to give up it self into the Anger, and Overthrow it.

297. Which giving in and overthrowing is the cause of the *Divine* Kingdome of *Joy* and of the *fiery Love* in the Life of Man, out of which, Gods *Mercy Pity and Compassion*, also *Faith Love and Hope*; viz. the Trust in God, hath taken its original in Man; which in the Temperature, could *not* be.

298. For a thing that standeth in *equal* Balance or like weight, hath no moving or *desiring* to any thing; it is One and is of it self.

^r or, be done.

299. But when it goeth furth from the Temperature, then it is

plural, also corruptible, and loseth the Self-hood; and this hath 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 entereth notwithstanding into *Hope*.

^s or Compres-
selb.

Grace and Mercy or Compassion.

the

¹ or figured.

302. For that Substance is received in the tydings or annunciation, and contracted or ² framed into a substance, which substance must give it self up into the first right which hath made the thing in the *Grace* it self.

303. And if that be once done, then the first making findeth a New life in it self, that is existed out of the *Hope*, and out of the *Faith* and out of the *Desire*, with the *Compaction* in it self, and findeth, that it is *more spiritual* then the first out of which the thing is Existed: therefore it cannot withstand or make resistance, but must suffer the Spirituall life to dwell in it self.

Note.

304. And here ariseth the *Restoration* of the first substance which hath corrupted or destroyed it self, so that the last Body is better then the first.

305. For that is wholly Spiritual, generated out of *Faith Hope* and *Love*, which the first fire kindleth with its desire, whence the fiery *Love* Existeth.

^u universall.

306. But understand us aright thus; *Adam* was the whole ^u entire 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 substantiall; and is called *Faith* or *Believing*. viz. a receiving; which [Substance] the Science or Root of the *Eternal Will*, received into it self, and gave it self thereinto.

Note.

311. For this Substance was more Noble, then 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*

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* Kingdome of Love.

314. And this now is the fundamental Ground of Christ, from the inspoken or inspired Word, which divided it self 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 now *Abel* also had *Cains* Nature in the *Ens* of Faith, wherein the Soul stood, but the corrupt broken will was changed into an *Entire* totall will; for the breaking reſteth in the *Ens* of Faith; and that was the figure of Christ.

316. But now it was told to Adams Soul, understand the broken fragile corrupt nature of the Soules and Bodies property; that ^x *the* ^x *Gen. 3.15.* *seed of the woman should Crush or tread upon the head of the introduced Serpents property, and help or save Adam.*

317. Therefore muſt that treader upon the Serpent be another person then *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 humane *Ens* in sinners (*viz.* those whom Gods 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 Words Divine power.

320. For, God JEHOVA, 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 *Adams* Soul.

322. Which Life received the awakened desire of the Soul into it self, and that same awakened Desire was the *beginning* of the Faith.

323. Which separated it self 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 now there lay yet in the own self of the Soul, in the Cainicall

Cainicall *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 distinct on, 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 Soules *Ens*.

328. Now this could not be done, unlesse it came out of a Divine sound or inspeaking: 1^o. wherein the Speaking should equally proceed alike out of the Divine Life, and also out of the ground of the Soules Life: 2^o. wherein there was a Divine holy Soul, which should inspeak it self 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 Adamicall soul: but put the same there into *Cains* Image Figure or Resemblance.

330. And put against it the Name JESUS in the second Line; wherein also the Soulish ground was, that the Name JESUS with the New Life of the Soulish ground, should inspeak it self in *Cains* 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 humane 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 it self: so that the soul received the inspoken Original innate inherited word into it self whence also a New life ^y existed in it.

^y or, might
Exist.

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 calleth with his inspoken word, which he hath taught us in Christ: and which he yet at this day inspeaketh or inspireth in the New-born Children in these perished lost Adamicall children, and calleth them *therewith*, saying, ² Come ye all to me, not only some, but all.

² *Matth. II.*
28.

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 taketh hold; they obtain

tain in the soul a New Life and *will*; viz. a Divine hunger.

337. Which hunger, the first Paradisical incorporated Word in it self in the Name JESU, receiveth compacteth and maketh *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 it self is the holy heaven, viz. the true Temple of God, wherein God, is Man and God, wherein *the word becometh flesh*, understand heavenly Spiritual flesh; which holy Soules fire, *eateth of Christs flesh; and hath its life from it*, Joh. 6.

^a John 6. 53.

339. Thus we set before you the understanding about *Esau*: where the Scripture saith: ^b *He hath hated Esau and loved Jacob, because the children had done either Evil or Good, that the predestinate purpose of God might stand.*

^b Rom. 9. 11, 12, 13.

340. *Esau* was Adams perished corrupted Image, and *Jacob* was the Image of Christ; which here in the figure intimateth, how the *hated* 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 Gods *hated* conceived in the Mothers Body, or Womb; for the Image of Christ had separated it self 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 passe over, but give it self into Gods righteousness *into hatred* and Anger.

344. As Christ must give himself into Gods *hated* 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 *Esaus* 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 *Esaus* own: which was fulfilled in Christ, who had taken our soul into himself.

347. But he hath taken the holy Jewel of God which lay hid in *Adam*, together also out of *Adam* into himself: therefore the *hated* of God was arisen because of the first Birth, viz. because of the righteousness of God.

348. For that Jewell belonged to the first Adamical Image of Gods 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 Gods righteousnesse about the Jewell, wherefore *Esau* was angry with his brother *Jacob* in Christs Image.

350. And therefore must *Jacob* give in himself together with the Jewell and all that he had, to *Esau*.

351. So also must Christ wholly give up himself together with that same Jewell of the Name *JESU*, into the righteousnesse of the predestinate purpose of God, and give up the Jewell into the hatred of the predestinate purpose of God again.

Question.

352. Thou wilt say; why doth God go such a course way or processe? Might not God leave *Adam* the Jewell, 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 Jewell 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 Processe 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 Exhalation 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 generateth God, so that he is a substantiall God, viz. a Harmony of the Divine Kingdome of Joy.

358. For, when Christ gave up the Jewell of Gods righteousnesse into the hatred, then the Anger turned it self into a highly Triumphant Kingdome 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 rejoiceth that it is turned from the Enmity into a fire of Love.

360. And this is now the Resurrection of Christ, and of his children, whom he thus turneth into a Love-fire through its processe;

so that when the soul suffers it self to be drawn when Christ calleth it within it; then it must give it self up into him.

361. And then Christ in the Anger-fire riseth up, and *change:b* the same into the Divine Kingdom of Joy in the Praise of God.

362. Therefore understand I pray, dear brother, how God hath hated *Efau*: Although indeed it is not God but Gods predestinate purpose, *viz.* the *righteousnesse* in the separab'e Science or Root, that hated this Image, because it was not the first right Image, which was Created in righteousness; for the Jewell, *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 *Efau*, because it was not the first Image in the Love; but in the Anger: *Efau* 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 separability or distinction of his Speaking, where the fire kindleth it self, and Compresseth it self into a Principle to the *Manifestation* of God, wherein the Creaturely Life standeth.

365. Therefore understand; that the *Creaturely Life* without the manifestation of the Light, is a meer fire, hatred, Anger and Envy.

366. Such was *Adam* after the Fall, without the gracious re-inspeaking: as also *Cain* *Ismael* *Efau* and all Men without the *Grace-Ens* of Love, out of which the light Springeth.

Question.

367. But now the Question is; Whether Gods righteousness in the predestinate purpose, have hated *Efau* to *Eternal* perdition?

Answer.

368. Indeed in own self-power and ability, it could not be otherwise any more.

Question.

369. Further it may be asked: Was it the *meer* true pure *will* of God, that *Efau* *Cain* and many Thousand's should perish Eternally.

Answer.

370. No! *Christ* was Gods predestinate purpose so far as God is called God.

371. In *Christ* God willeth that all Men should be helped or saved; but his anger willeth to devour all, in those in whom it is manifested. c 1 Tim. 2. 4.

372. But the Scripture saith, ^d God hath 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. d Job. 3. 17.

Objection.

373. Thou wilt say, Yes, *whom he will* [he saveth].

Answer.

374. Indeed *he calleth all* to him; they should *all Come*.

Question.

Wherefore come they not all?

375. Thou sayst; he draweth them not to himself *in them*.

Answer.

376. That is not true: He draweth them all: he teacheth *all* within them: for, they know what is right in the Light of Nature, wherein he meeteth the wicked in their *understandings*, and sheweth them the right: which they themselves also acknowledge, and Teach that which is right; but *do it not*.

Question.

377. But why is that?

Answer.

^c Joh. 17.24.
^f Joh. 6.44.

378. Christ saith; ^c *Father, I will that those whom thou hast given me, be where I am*: Also, ^f *None cometh unto me unlesse my Father draweth him to me*.

Question.

379. How cometh it that he draweth *not all*?

Answer.

380. There lyeth the Ground: Dear defiled Peece of wood; Smell in thy Bosome.

Question.

What doest thou smell there?

Answer.

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.

381. But if thou art a *Thistle*, out of the innate inherited active sins; wherein the predestinate purpose of God in the Anger, hath imaged figured or *formed* it self into a figure or representation of the Life: of which God said in the predestinate purpose of his righteousness, ^e *He would visit or punish the sins of the Parents upon the Children into the Third or Fourth Generation*; then it is dangerous.

^e Exod. 20. 5.

382. For, this Living predestinate purpose in the Anger of God, hath clearly already a figure or representation in the Science of the
speaking

speaking Word: and is of new severed and divided from the incorporated Ground of Grace.

383. Not of Gods predestinate purpose; but by the source or fountain of sin; which fountain hath wholly united it self with the Anger in the predestinated Purpose; and introduced it into a Life of Darknesse.

384. And there the incorporated Grace lyeth afar off, and there Christ is dead and resteth in the Grave, and before he riseth, this Evil spirit must be gone into the Abyffe,

385. The predestinate purpose of God, now holdeth these back and giveth them *not* to the Grace of Christ, for they are Thistle-children: their will is a *Living Devill* in the ^h form of an Angel ^{hor,} *likenesse.* among other Men.

386. The Predestinate purpose of God knoweth every *Ens*, while it is yet a *Seed* in the Man and the Woman; and knoweth, to what, this Sprig of wood, when it will come to be a Tree, is profitable.

387. And the Thistle cometh not *only* from the Mothers body or womb out of the first Ground; but *also* through the outward influence accidents and *occasions* of Time, where with the Most perish: Christ calleth all these.

388. Many of them *have* also still a little Spark of the Divine drawing in them; which giveth them to the predestinate purpose of Christ, *viz.* his voyce, so that sometimes they *hear* Christ Teaching *in them*; and these are invited and Called to, aloud.

389. But the outward influences accidents and *occasions* destroy that again, and crucifie Christs voyce and inward Calling, before he is *incarnate* become Man or born in them, and do introduce the Serpents *Ens* in Christs stead.

390. 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 Chaffe of the Corn, and have not Divine weight and firmnesse in them.

391. And then they remain *behind* in the Centre of the Darknes in Gods rightcoulnesse in the Anger: and then it is rightly said: *Few are chosen* out of them.

392. For the Father of the house chooseth for himself only the good fruit for *his food*; the other he giveth to the Beasts: so also here; *whatsoever* hath not grown up in the Divine *Ens*, and is *not born of God*, that cannot see God.

ⁱ *Matth. 20.*
16.

Question.

393. And now thou wilt say; Is then *Esau* in the End, gone out from the hatred of God, and Newborn and become Saved or Blessed?

Answer.

* Rom. 12. 19.

394. We must not Judge of that : for God saith ; ** Vengeance is mine and I will repay it in my righteousness.*

395. We say with good ground ; that *Esau* was born in *Adams* sin, *viz.* a true Image of *Adam* after the Fall, and according to the predestinate purpose of Gods anger laid hold on in the Mothers womb or body, as all poor sinners are.

396. And *Jacob* in the Image of Christ in the New born Love, as a Type or prefiguration of Christ.

397. Which Christ, came to call poor sinners, and to save them, so far as the *righteousness* in the Anger suffereth them to follow him, in regard of the Native inherited abominations or wickedness impressed or rooted in the Eternal science, as also of the actall wickedness or abominations which are the *withholders*.

398. But being *Esau* proceeded from and was born of *holy* Parents, and was presented standing there only in the separation as an Image of the perished corrupt Nature.

399. And, that God also hath severed the Image of Christ out of the *same* Seed of his Parents, *viz.* his brother *Jacob*, and set him as presented before him.

400. Which *Jacob*, also, at last brought him through his Present and *humility* into the greatest Compassion : which signifieth 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 be sorry for his evill will, and so should bewail it and repent.

401. 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.*

402. We condemn him only according to the Scripture, which Condemneth him in *Adams* wickedness, when he was yet *Not* New born.

403. In which laying hold, Gods righteousness is satisfied ; but Grace is manifested in *Repentance*.

404. We know not, but that God Converted him ; which the figure of *Jacobs* coming from *Laban* to him well signifieth.

405. 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.

406. Yet that they had also *Adams* poyson and death in the flesh, and the source or fountain of sin from *Adam* ; that sheweth it self in *Esau* *Ismael* and *Cain*.

407. But we must not here believe Reason ; who saith, God hath hardened *Esau*, and ordained him to *Eternall* Damnation.

408. It can not be shewen in the Holy Scripture, that God hath hardened him, or that it is the Divine Will; but the pre-destinate purpose in Gods righteousnesse hath done it.

409. Not through an outward Entering in and taking hold by a Divine Will, but from the perished or Corrupt Nature out of Adams Property or Quality in *Esaus own* Substance it self; and not a strange accident or ¹ influence entring into him; as Reason Jud-¹ or, Gripe. geth.

410. Which knoweth nothing of God, What he is: and alwaies representeth 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.

411. This Ground we have thus largely explained for the Reader, that he may *understand* our sence in the following short Conclusions.

The Tenth Chapter.

A brief Collection and Examination of Objections from Scripture: which Objections, hold Reason Captive, and how they are to be understood.

I.

IN the Epistle to the *Romans* the Ninth and Eleventh Chapters, Reason goeth astray; and they are ^m a stone of stumbling and a Rock of Offence to the wicked; but to the holy they are a Light of Life. ^m 1 Pet. 2. 8.

Objection 1.

Romans the IX. and 6, 7, 8, 9. Verses.

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.* *Rom. IX. 6.*

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 sonne.* *8.*
9.

Answe.

Answ.

4. Reason understandeth, as if the Promise began in this seed of *Abraham*: But we see, that the Promise began in *Paradise*: and here with *Abraham* was formed into a figure or representation of the Kingdome of Nature in *Ismael*, and of the Kingdome of Grace in *Isaac*. viz. into an Image of that which was to come; as it was also in *Cain* and *Abel*.

5. The Kingdome of Nature, was in Man in the Original predestinate purpose to the humane Image; comprised in the *Anger*; and that can no more generate Gods Children and the right seed of God; but children of *Wrath* and of the Corrupt flesh.

6. Therefore saith *Saint Paul*: 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 Mothers Body or *Womb*, like *Isaac*, but in Repentance and Conversion.

ⁿ *Isay* I. 18.

8. As God saith in *Isaiah*; ⁿ *If your sins were as Red as Blood, if you turn and Convert, they shall be as wooll, white as snow*; and this is done when the Kingdome of Grace is Manifested in the Kingdome 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 Sonne.

10. That is, when the poor sinner Repenteth, then cometh God in Christs Spirit, and Generateth a New sonne out of *Christs* Flesh and Bloud in him: that is, the Soul layeth hold on Christ in it self, in the Faith and in the Hope, and imprinteth or compacteth the hope into an *Ens*, wherein Lyeth the living promised Word within.

11. And then the Conception of the New humanity proceedeth forth out of Christ: and that is then the *right* seed of Faith, out of which Gods children are Generated or Born; as the *Dew* of the *Morning* redness.

12. And then the Old Adam doth 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. Verses.

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 ^o Great. r shall serve the Lesse.

14. ^p As it is written; Jacob have I loved, but Esau have I hated.

Answer.

15. Here now lyeth Reason 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 lesse 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 did lift 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 saith to Rebecca; the Greater shall serve the Lesse, 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 Evill and Good, and not know acknowledg 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 ^o All power was given him. For he was the Lesse or Younger, viz. out of Gods humility and Love, which God did set above the Kingdome of his Anger, that the Kingdom of his Anger in the lesser, viz. in Gods Grace, might Serve and Manifest God:

23. And therefore outwardly the inheritance was withheld or withdrawn from Ismael; to signifie, that God had given the Inheritance to the Man who was born of Grace.

24. Concerning this hatred, Reason Erreth, and understandeth not the Ground; as is above mentioned,

Rom. IX. 10.
11.

12.

^o Or, the Elder shall serve the younger.

P 13.

Objection further in the Text, Rom. IX. & 14,
15, 16, 17, 18. Verses.

- Rom. IX. 14, 15. 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.
16. 27. Now therefore it lyeth not in any Mans willing or running, but
17. in Gods Mercy and Compassion: for the Scripture saith to Pharaoh: even therefore have I stirred thee up; that I might shew my might; that my name might be made known in all Nations.
18. 28. Therefore now he hath Compassion on whom he will, and hardeneth whom he will.

Answer.

29. Here, Reason without the Divine Light lyeth quite Dead; as it is written, ¹ The Natural Man receiveth or conceiveth nothing of the Mysteries of God, they are folly to him.

30. Here St. Paul Justifieth God, and saith; that God judgeth aright, in that he compassionateth whom he will, and it is even the fundamental Ground.

Note, whom God will have Mercy on. 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 Soules he Compassionates.

32. That is, when the Soul layeth hold on the Word of Promise and receiveth 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; ¹ Abraham believed God, and it was accounted to him for righteousness.

¹ Rom. 4. 3.
Gal. 3. 6.

33. For Believing is called receiving taking in or impressing, viz. taking hold of the Word of Promise in it self, so that it becometh substantial: and then the Mercy and Compassion ariseth in it.

34. For the lesse or younger, which in the beginning is but a Word of Power, which becometh very Great, that it overcome the Greatest, viz. the fiery Soul of the Eternal Nature in Gods first Eternal predestinate purpose.

35. But that it is written, he hath Mercy or Compassion on whom he will, and hardeneth whom he will: a Man is to understand in two predestinate purposes.

36. Viz. in Christ is the Divine predestinate purpose, wherein he hath 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 hath manifested in Christ.

37. For, the *first Divine will* in Adams first Image, when he was in Innocency, is faded or Extinguished in Man, as the Light of a Candle goeth out, that same *well-willing* is left: not in God, but in Man.

38. And out of that *well-willing*; which willing is the Name JEHOVA; hath the willing of Love and Grace opened it self in the Name JESU in Adam after the Fall through the unpeaking 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 Sonne JESU: as Christ saith, Father, that is, thou *great God* or JEHOVA in the fire and Light; the Men were thine; and thou hast given them me, and I give them Eternal Life.

40. The other or *second willing*, is in the predestinate purpose of the first Ground of God JEHOVA; 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* speaketh of the Will of God in Love and Anger, from both the predestinate purposes, *viz.* 1^o. out of the *first righteousness*, wherein God Created Adam.

42. And then 2^o. 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 *feel* therein; those I have Mercy and Compassion on.

43. And those whom I *find* in my *Anger* defiled with the Sin unto Death, and in the Sinful fountain or a wicked or evil Life of a Thistle, *viz.* of a *Devils will*, those I harden in my predestinate purpose of Zeal or Jealousie; God knoweth well, to what Every one serveth.

44. Therefore men should not at all here suppose; that in Gods predestinate purpose so far as he is called *God*, any will to hardening entereth into Man from without Externally; but in Mans own fundamental Ground. In the predestinate purpose of Gods righteousness is the fountain and *original* to the hardening.

45. For it is the will of *Anger*; wherein he hardeneth whom he will; for the whole Creature of Man, in Gods anger is *that will* to to the hardening; for it willeth only the vanity, and that hardeneth it also.

46. Therefore now it lyeth *not* in the willing, that the *wicked* willeth to be saved or happy, also not in the *work* of his hands, but in Gods *Mercy* and Compassion: that he *converteth* and with the false or wicked will becometh as a Child, and becometh *new* born from the Mercy and Compassion of Grace.

47. For if it lay in the willing of Natures *own* self, then could the

Note.

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the Adamicall lost corrupt Nature come to the filiation.

48. But no! it must *dye* away from the own self will, and be born out of the Will of Grace, that the Grace of Christ be *Manifested* in Gods willing; wherein alone is the Mercy Compassion and well-willing.

Note.

49. This is *Meant*, whom he willeth in Love and Anger: The *wicked* he willeth 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 *ruleth* 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*.

* Gen. 15. 13.

53. But that at this time the wickednesse of the Egyptians was full for their punishment; the Scripture intimates, where it saith, that *the Israelites must serve the Egyptians 400 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 Gods 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 lye in*
* Time measure and weight.

* Wisdom of

Solomon II.

20.

56. The External supposed predestinate purpose from without, is in this one Text of *St. Paul* strongly thrown to the Ground; wherein Reason *Supposeth*, that God Electeth 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 St. Paul saith, Rom. IX. 24, 25, 26.

57. whom he hath called; namely us; not only of the Jewes: but also of the Gentiles; And Confirmeth it by the Prophet Hosea: thus. Rom. IX. 24,
25.

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. 26.

Answer.

59. Here we strongly see the first calling in Paradise, through the inspoken Word of Grace; which presseth from one upon all.

60. For, the Gentiles were not of Abrahams 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 saith St. Paul; God hath Called and Elected not only the Jewes in their Covenant, but also the Gentiles, in the Covenant of Christ: and hath 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 it self through the inspeaking Word, lay in them, as to which, God calleth them his beloved.

63. Which incorporated Word he stirred up in them, through the Spirit of Christ, when that voyce of Grace had assumed a Soul. So that 1^o. their Soul, which lay shut up in darknes, heard the incorporated voyce of Grace in the voyce of Christ, as through an awakening of a New inspeaking, and so the Love became kindled in the Soul.

64. And 2^o. that God seeth not after the manner of Mans knowledge, and so Electeth to himself a people to filiation, out of his predestinate purpose; that know above all other people to speak of his Name: But 3^o. that God looketh 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 hath been in the Gentiles or Heathen, as passing from one Impression or Imaging upon All; excepting only the Children of the Anger or

condition, wherein that Impression hath Imaged or represented it self in the Anger.

67. Which Imprinting of the Anger, doth *not* passe 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 *Eliab*; 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 7000, who have not bowed the knee before Bial.*

69. Such are those, who though outwardly they ran on with the Gentiles or Heathen, and dwelt among the wicked, Jewes, yet their heart was inclined to the true God, and were *zealous* in blindness and ignorance, as *Saul*,* till the grace in *Saul* awakened, that he became seeing.

* afterwards
Paul.

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 a *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 Gods Anger, so that it had apprehended him, and set him in the *Life* of Darknesse: 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 it self in his Zeal, and used it for an Instrument to *witnesse* the Grace.

76. Therefore it is blindness and Ignorance, for one People to say, we have Christs Doctrine, God causeth Christ to be preached amongst *us*, and not among the other People, and therefore God hath 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 then the other, yet he hath Elected *us* in his predestinate purpose and in Christ born the penalty or punishment of our actual and original inherited innate sins, so that we need only Comfort our selves therewith, and receive it as a Present and free Gift of Grace.

78. For

78. For our works *avail not* in the presence of God, *but* the Election of his predestinate purpose availeth; whereby he justifieth the wicked in his predestinate purpose; and whereby with the predestinate purpose of his Will he pulleth the Wicked out of Hell, and saveth them.

79. Harken thou *blind* Babylon, covered under Christs purple Mantle, as a Whore under a Garland, who sticketh full of the Lust of whoredom, and yet calleth her self a Virgin; What is the Election or predestination and the Grace which thou comfortest thy self with, and coverest thy self over with that Mantle of Grace upon thy Whoredomes and Abominations of all Malice and Wickednesse?

80. Where is it *hinted* in the Scripture; that a Whore cometh to be a Virgin through the Order Warrant or Commission of a Lord or Prince, and his free Gift or *Bounty*? What Emperour 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 requireth the Abyssc of the heart, and saith, that ^x *not one jot or tittle of his Law of righteousnesse shall passe away, till it be all fulfilled.* ^x *Matth. 5. 18.* ^x *Luke 16. 17.*

83. Wherewith wilt thou fulfill the righteousnesse, if thou art without the Divine Substance *in thee*?

84. Thou wilt say, *Christ* hath 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. Art thou not in Christ in the *actual* operative Grace? then thou hast no part in him: for he saith; ^y *whosoever is not with me is against me; and whosoever gathereth not with me, scattereth.* ^y *Matth. 12. 30.*

87. No outwardly imputed grace availeth; but an *innate* filial Grace out of Christs Flesh and Bloud, that is it that draweth 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 attaineth the grace of filiation, so that he can comfort himself and say; Christ hath done it, he now pronounceth me free from sin; I *need onely* to believe that it is done.

89. No! the Devil knowes it, and also the Damned; which Comfort themselves with this imputed Grace; but what doth it avail them, when as they are *damned* for all that?

90. For ^z *Not all that say Lord, Lord, shall enter into the Kingdome of God, but they that do the will of my Father in heaven,* saith ^z *Matth. 7. 21.* Christ.

91. But what is that *will* which they must do, that they may come to the filiation?

92. Then

92. Then saith Christ; those that *convert* and become as children and be 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 ones self from a strange assumed appearance or *shew*, 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 Christs Flesh and Blood; and that not outwardly but *in* it self.

95. In whom Christ *continually* saith to the fiery soul in Gods righteousnesse, *Take, eat my flesh and drink my blood*, so thou shalt remain in me, and I in thee, *John 6.*

* See the word
Science in the
clavis verse
210, to the
219.

96. The fiery^a Science or *root* of the Soul, according to the inward Eternal ground of the true righteousnesse of God in his predestinate purpose to the Creature of the Soul, must *introduce* it self into Christs flesh and blood in *Substance*.

97. And not through a strange shew 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 lyeth *not alone* in the outward knowledge; in that I know I have a gracious God in Christ, that hath overthrown sin in the humanity; but it lyeth in this; that the same is *done* also in me.

100. That Christ, who is arisen from the Dead, do also arise in me; and rule over sin in me; so that he also kill sin, *viz.* Nature in its evil will, in mee; that the same in Christ be Crucified and slain in mee, and that a New will out of Nature, in Christs Spirit Life and Will arise in mee; which liveth and is obedient to Gods Will; which fulfilleth the Law.

101. That is, which giveth it self up in *obedience* into the Law; and fulfilleth the same with the Divine *Love-will*; that the Law in its righteousnesse be subject to the Love-Desire, and Co-rejoyce it self also in the Love.

102. And then the Anger of God sinketh down from the Soul; and so it is released or delivered in the Love-Spirit from pain and liveth *in God*.

103. To this now belongeth *Earnest Repentance*, in which the poor soul openeth its Jawes, *viz.* the fiery Mouth in Gods predestinate purpose of Anger, and Compriseth it self in the Incorporated Grace of the promise of Christ: that^b he will give the holy Spirit to those that ask him for it. ^b Math. 7.7.

104. This free presented bestowed Grace must be impressed or apprehended as a living speaking Word in the inward ground of the first inspoken voyce of Grace in *Adam*, by the *Soul*; as by the Centre 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 presseth from one upon all, according to the Scriptures, do generate a new Life.

106. In which new Life, the will to sin is suppressed and dyeth, and a true branch groweth forth out of Christs 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 saith: ^c He that believeth in me, shall never dye any more: ^d but he is pressed or passed quite through from Death to Life. ^c Job. 11. 26.
^d Job. 5. 24.

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 hath chosen us before other people, so that we hear his voyce.

109. Though we be *evil*, yet hath 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 our selves therein; it will outwardly be imputed to us as a free gift and Present of Grace.

110. No, no! that availeth not; *Christ himself* is the imputed Grace, and the free gift or Dowry, as also the *Merit*.

111. Whosoever hath that in him, and is the same in his inward Ground himself, he is a *Christian*, and is Crucified and dead with Christ, and liveth in his resurrection: to those is the Grace in Christs Spirit and Life imputed reckoned or accounted.

112. For he need not suffer himself to be hanged on a Crosse; but he attracteth Christ in his whole Merit; he attracteth the Crucified and risen Christ in himself, and only taketh his Yoake upon him.

113. But this is not called Knowing and Comforting: for Christ dwelleth 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 in thee, dye.

115. For *Christ* hath broken death in pieces and destroyed Hell, and is become Lord over Death and Hell.

116. Where he draweth near in a Man, there must Death and Hell in the inward Ground, *viz.* in the *Soul* be all broken to pieces and vanish.

117. He destroyeth the Devils Kingdom in the Soul, and generateth it to be Gods Child, and to be his Temple, and giveth it *his will*, and slayeth the will of lost or corrupt Nature.

118. That is, he transmuteth or changeth it into the true Image of God: for it is written, *Christ is made unto us righteousness* ^e *through his Blood.* ^f

^e 1 Cor. 1. 30.

^f Rom. 5. 9.

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 it self, 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 giveth us this free gift of *Grace in us* for a New Life.

121. Which new Life, killeth Sin and Death, and setteth us before God as children of Grace.

122. For, *Christ with his Love-bloud in us, fulfilleth* the righteousness of God in the Anger, and turneth it into Divine Joy.

123. And now if a Man find not himself in the Divine Will, or indeed in a *heartly 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 Sonne of God, and Comfort themselves with his Grace; but *keep* the Serpent with its peyssonous will to Pride Covetousnesse Envy and Malice, in the heart, desiring only to do Evil; it all helpeth nothing.

125. Such a Man doth but *Crucifie* *Christ*, and scorneth his Merit: for with the Tongue he acknowledgeth him, and with the Serpents Poyson in the heart he casteth stenes and dirt at him.

126. He doth no more then 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 unlesse he be in *Christ*, and do it in *Christ*s Spirit and Life.

129. For not all they that *proceed* from *Abraham*, are Gods 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*;

Christ; and dye away from the first ground, in the Blood of Christ, in the *Grace* and Love of God; and arise a New Man, which liveth before God in righteousness and *Purity*; to which, sin, by Lust only hangeth, in the bestial *mortal* Flesh,

130. Over which sin, the New Man in Christ, ruleth, and tamerth and *subdueth* the same, and rejecteth the will of the flesh.

131. But he who liveth and acteth according to the will of the flesh, is *dead while he liveth*, his Confession and acknowledgment with the Mouth helpeth him not,

132. For, the acknowledging with the Mouth, without the inward Substantial Ground of Christ, is the very *Antichrist*; who indeed acknowledgeth Christ, but denyeth him in power and vertue, and hath set himself *in Christs stead*, he saith one thing, and willeth and doth another.

Note the
Antichrist.

133. Therefore saith the Prophet *Hosea*; The Lord calleth 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 Gods *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 *righteousnesse* and *Truth*.

135. These, so long as they neither hear nor know Christ in his manifested voyce, are *outwardly* not Gods 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 vertue, 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*, Rom. 3.

137. Which Law, Christ in his Grace hath 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 3.* saith: *He that believeth not on the Name of the Only begotten* or *innate Sonne of God*, he is *clearly Judged*; yet a Man can not say; that those do not believe on him.

139. Indeed their *Outward* man doth 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, believeth in them, *against the day of the manifestation or revelation of Jesus Christ*; wherein he will manifest his Kingdome.

141. For even the Forefathers of the *Jewes*, knew him not in the flesh, but only in the Type or prefiguration, *viz.* in the incorporated Grace, which manifested it self 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 vertue 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 Soules lived in the Covenant of *Power*.

144. All these did put on Christ in them, in his resurrection, and ³ *Math. 27. 52.* ³ *Many of them arose with him*, in his Body after his Resurrection, from Death: and *shewed 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, then the honest and vertuous, Heathens Turks and other Nations which know not Christ and yet stand upon the *inward* first Ground.

146. For, Man hath no God without Christ: for, the God JEHOVA, hath *given Man* to Christ, *viz.* to the Name and power JESU, who hath manifested himself out of JEHOVA.

147. Now if a stranger or forrainer draw near to the God JEHOVA, and giveth up himself to him; the same doth the God JEHOVA give to Christ.

148. For Christ said also: *Father*, that is, JEHOVA; *I have lost none of those which thou hast given me*: that is, the God JEHOVA, is manifested in the Soul, in a Converted sinner: this manifestation giveth it self 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 the Coming again in the flesh, and of the Resurrection of the Dead.

150. It is therefore said to thee thou Titulary and verbal Christendom,

stendom, in the Zeal of God; that thou in thy Tattling mouth, *without* Christs Spirit Flesh and Blood in thee, art as well Heathenish Turkish and a forrainer 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, maketh thy false way which thou goest, a snare to cast thee backward, and bringeth thee in thy *outward* Ornament and attire, into the Grave of Death and of Hell, so that thy Children *in their hearts* are very vain, Murderers, Covetous, Whoremongers, Theeves, 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 glisten dissembling with flattery and *Hypocrisie*, and cover over this wicked Knavery with the grace of Christ: the Election and Predestinate purpose of God must be the cloak of their wickednesse; whereas he hath 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 righteousnesse in thy Zeal and Jealousie, O God! findeth 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 hath erected and built up in his *shew* of Holinesse in Hypocrisie, and let us once see thy Face and Countenance.

156. O God! the Time of thy visitation is near; but who knoweth thy Arm because of the *Grosse* vanity of the Antichrist in his Erected Kingdome.

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 Covetousnesse of Antichrist.* Hallelujah.

158. From the East and North, from the Rising and Midnight; the Lord *hisseth* with his Power and Might; who will hinder it? Hallelujah.

159. In all Lands and Countreys his Eye of Love beholdeth and seeth; and his truth remaineth *Eternally.* Hallelujah.

160. We are delivered from the Yoak of the Driver, *none* shall build it up any more; for the Lord hath shut it up in his Wonders.

The Eleventh Chapter.

Further Comparing and Clearing the Texts and Sayings concerning Election or Predestination.

Objection.

Romans X. 6, 7, 8.

I.

Rom. X. 6.

Saint Paul saith, Rom. 10. verse 6. *The Righteousnesse 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.*

7.

2. *Or who will go down into the Deep? which is nothing else but to fetch Christ from the Dead.*

8.

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 *forrain* or strange received Grace? seeing the Word of Faith is only that which moveth in our Mouth and Heart in *Power*.

5. How will the wicked be converted through a *forrein* or strange shew of a received filiation? unlesse he receive in his *heart* the Word that he carrieth in his mouth, wherewith he acknowledgeth Christ, so that the Soul apprehendeth it in its most *inward* ground.

6. Where is the received filiation, but where the Word taketh *root* and dwelleth in the heart of the Soul.

7. *Where did God ever take a Man dead in sin, in whom his Wrath only liveth, and Compelleth him by a special Election into the predestinate purpose of his Grace?*

8. He suffereth his Word to move in the Mouth of the wicked, also in his Eares, but if his *heart* doth not apprehend it in the Soul; then he letteth the Light in the Word of the wickeds Eares 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 hath awakened and *kindled* the Life of the darknesse, with its inherited innate and introduced

roduced vanity, so that it is the Life of a *Serpent* and *Thistle*; to which the Word of Gods Love uniteth not it self.

10. Now if the Word which moveth in our Mouth and heart, maketh us children of Faith; then can *no* forrein 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 Speaketh with and through the Soul; that is the filiation of the reception.

11. ^h For, if thou Confessest with thy Mouth that *JESUS* is Lord, ^h Rom. X. 9. and believest in thy heart, that God hath 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 Confesse and acknowledg 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 availeth thee nothing: for Christ saith; ⁱ Without me ye can do nothing. None can call God ⁱ Joh. 15.5. Lord without Christ in him.

14. For, without Christ he apprehendeth not the Word Lord in Power, and therefore his saying the word Lord, is without Life: for ^k there is no difference between the Jew and the Grecian, there is ^k Rom. 10.12. but one only Lord of all, rich over all that call upon him.

15. Rom. X. Verse 13. For whosoever calleth upon the Name of the Lord shall be saved. Here St. Paul maketh no difference between people, but whosoever desireth God in heart, to them he giveth the salvation which he offereth and bestoweth in Christ. ^{Rom. X. 13.}

16. Where is now the Elect people in this place, that boast themselves, that God hath Elected and chosen them above other people, in that they can speak of the humanity of Christ?

17. If he hath 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 impured Grace without the filiation of the Soul.

18. When did God choose or Elect a Devil and make him a Child of God? Never.

19. Therefore Observe it: Grace cometh not from the merit of Works, but alone from the fountain of Life Christ.

20. But Works testifie, 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. For he that is of God, doth divine Works: But he that is of Sin, serveth sin with his works.

23. None should boast himself that he is a Christian, unlesse 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 passeth only upon those, which are living in Grace, and in Grace work good works.

25. But the other that Comfort themselves with the filiation by a receiving of Grace, and work only abominations in their hearts; these the predestinate purpose of Gods anger hardeneth.

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 dissimbling in hypocrisse, and inwardly are Dead; and do but meerly to make a shew; of such St. Paul speaketh, Rom. II. vers. 7.

1 Rom. XI. 7.

27. ¹ 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,

^m 8.

28. ^m God hath given them a bitter perverse spirit, ⁿ Eyes that they see not, and Ears that they hear not, even to this Day.

Isai. 29. 10.

ⁿ Isai. 6. 9.

^o 9.

Psal. 69. 22.

^p 10.

Psal. 69. 23.

29. And David saith, ^o Let their Table be a snare, that they may fall backward; and an offence, that they may stumble at for a recompence unto them: ^p blind their Eyes that they may not see, and bow down their back alwaies.

30. Which of Israel doth the Spirit here mean in *Isaiah 6.* and in St. Paul, those which are not under the Election; which God in his anger will thus harden.

31. He meaneth those, who when they hear the Word, they receive it into their Eares, 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 Abyссе; it reacheth not the first incorporated Grace; for Pride Pomp and Self-seeking lyeth before it, also cares for the Belly.

32. Covetousnesse is a Grate or Bolt before it; and the Pride of self of their own Love of the flesh hath set its self in Gods stead.

33. These outwardly make a shew-like pageantry, with the Grace, and take it into their hands; and will needs merit Grace through their works; as the wicked false Jewes did, which hung onely to the work, and had not the Faith in the Ground of the Soul.

34. Of these saith Saint Paul, That which Israel seeketh in the Work, he attaineth not, but the Election attaineth it.

35. For, the Election passed alone upon those Jewes, which were Jewes in the Abyссе of the Soul, and were born or Generated out of the Seed of Faith; which were born out of the promised Seed viz; out of the inspoken Word, in the Covenant of Abraham and Adam; which 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 Sinne from the Soul.

38. But with those, that 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 bignesse, and will be seen that they are Great Plants.

39. But they bear no good fruit, and are profitable for Nothing but to be burned in the time of Harvest; for they do nothing but sting and prickle, and fill up room.

40. So also the *wicked* Man setteth himself in the Temple of God, and calleth himself a Christian, performeth many seeming holy Works, whereby he would have respect, and seem, as if he were the best Christian: he learneth Arts and Sciences; he studieth hard and knoweth how to speak much of God; he *teacheth* Others, but for profit and honour sake.

41. As the Pharisees did, who did make a shew of great holiness, ⁹ *who had great Phylacteries upon their priestly Garments, and mad: long Prayers for a shew of outward piety vertue and honesty.* ⁹ *Matth. 23. 5.*

42. But Christ said, *They devour Widowes houses, and Compassse Sea and Land, and make a Jewish proselite, and when they had made him so, they make him a child of hell twofold more then themselves.* ^{14.}
^{15.}

43. And such are those that make a great shew and say; they sit in Christs stead, *their words are Gods word*: they divulge their own fame, and draw an Esteem to be Great; but in their hearts they seek only after Honour Covetousnesse and stately Pride: what they say, that men must Observe, *as if it were Gods voyce from heaven.*

44. And though the voyce hath from a false and wicked Mind, set it self in the *written word*, and flyeth along with the letter of the Word, as Tares do among the Wheat; yet it must be *accounted Gods Word.*

45. If one speak against it, and manifesteth the false Child or Bastard, then self-Pride and Pomp *cryeth out* he is a Heretick Sectary or Schismatical fellow, a blasphemor, and despiseth the Function or Office of the *Ministry*, beware of him, he seduceth you: Come only to me, for here is the *right Function of the Ministry*, which is instituted of God.

46. Though indeed they are not from God, but are *instituted* through the favour of Men; and also 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 buyeth it buyeth a *Tbistle* instead of Good Seed,

48. The other Part of the false wicked Israelites from *Abrabams 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 *Note here, ye worldly Officers.*

Name soever from the Greatest to the Least, that they should be defenders or protectours of Righteousnesse or Justice,

49. All these make a great shew 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 hath the authority, so that Men must call *all that right* which they do.

51. And yet they seek not *therein* the righteousnesse of God in his predestinate purpose of the Order Ordinance or Course of *Nature*, much lesse the righteousnesse in Love, which he hath manifested through the *Grace* of Christ.

52. But they set their own dictated contrived righteousnesse for their own honour of their *fleshy* voluptuous State Pomp and Pride, instead of Divine Righteousnesse and Truth, and swimme move and roul in the *Mouth* only with the Law of God.

53. But their *heart* hath compressed or compacted it self in the right of a Thistle, which climeth above the ~~whole~~ Plant, and stingeth and pricketh round about, and spreads it self abroad, and yet it self beareth *no good* seed. *good

^f Rev. 17.

^r Joh. 12, 31,
 &c.

^u Rev. 19, 20.

54. Both these Parties, excepting the children of God which are still *among* them; are ^r *the Whore and the Beast* in the Revelation of *John*; through whom ^r *the Devill is a Prince of this world* among Men, ^u *which Beast the Angel Casteth into the Abyffe of the Lake of Brimstone.*

55. And are not right Israelites born out of the *Seed* of the Promise, and attain not the filiation.

56. But the Election, which seeketh and receiveth only the Children of Faith in the righteousnesse of *Grace*; that attaineth it.

57. But the Whore together with the Beast, are *hardened* in their Lusts of Pride Covetousnesse Envy Anger and unrighteousnesse, and they are *the Antichrist*, viz. the Titulary and verbal Christian, a Devil in the form or Likenesse 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 seeketh only for *good seed*; he chooseth no Thistle seed, and maketh Wheat thereof.

60. As Reason Supposeth, that God taketh the seed that is quite or *wholly* false or Evil, and maketh 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*,

clination, hath introduced ^x 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 saith in *Moses*; ^y *I will do well to all those that Love me and keep my Commandements unto a thousand Generations or discents.* ^x *Sin Evil,* or *wickedness.* ^y *Exod. 10. 6.*

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 *blesse* and Multiply their Seed as to the promised *incorporated* Grace, that it might not be Numbred.

64. But the Kingdom of Nature in Gods predestinate purpose of the Righteousnesse stood *also* together in this Seed, according to the Soulish property, and that should Co-operate or work together therein.

65. But in *Many* the Soul's Will turneth it self away from the Kingdom of Gods predestinate purpose of Grace, which Soul is taken hold of in the Kingdom of Nature in the Anger, and growes to be a Thistle.

66. Which now was not Gods 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 lyeth 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 it self, said: ^z *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.* ^z *Micha 7. 1.* ^z *Matth. 23.* 37.

69. Then saith 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 Gods *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 Compacteth it self into its first Ground.

75. For, therein Gods wrath compacteth it self together in the Centre of Nature *in the Seed of Man,* out of their inherited innate sins, as also their future actual abominations.

76. Wherein Gods anger often maketh a root in the sin of the

Parents, and compacteth it self into a Science of the Abyffe; out of which afterwards in the Seed a Thistle-root existeth: wherein God visiteth or punisheth 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, groweth in them to their *Judgment*.

78. As the hot *Ens* of the Sun giveth it self 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 *likenesse* of its Essence, as a Toad sucketh nothing but poyson out of a good *Ens*.

80. And as the heat of the Sun at last maketh the Thistle wither away; and judgeth the same in its Life; so also Christ sitteth with his incorporated Grace in the *wicked* Man upon his Seat of Judgment.

^b *or, Confirmation of his falsehood.* 81. He letteth him use the holy Name of God a while for ^b a Curse of his fallhood, in his *Mouth*: and to boast himself under Christs merits in his supposed *Office* wherewith he thinketh to serve God, and to work the works of Grace; and so to boast, that he is a true Christian.

^c *Math. 7. 22.* 82. He letteth him play the Hypocrite and dissemble how he pleaseth; also he letteth him ^c *prophecie in Christs Name*, as ^d *Caiphas* did: *who Judged*, saying, *it was better that one Man should dye for all the people, then that the whole should perish.*

^d *Joh. 11. 49. to the 52.* 83. He letteth him also, in his Pharisaical Office, fatten himself and grow great: he giveth him also the ^e *Called Grace* in his Testaments.

^e *or Grace of the Calling.* 84. As the Sun with its good power, giveth it self into the Thistle, and letteth the Thistle flourish therein and grow *lustie* and Great, till the harvest time, then it dryeth the same up, and judgeth it to Death: for it hath generated evil seed in it, and therefore the Father or Steward of the House ^f *fanneth it out and casteth it into the fire.*

^f *Math. 3. 12.* 85. Of whom St. Paul speaketh here, and bringeth in the words of the Prophet thus; Let their Table be a falling backward; that is, they *Eat of Gods word* in their Mouth, but it is taken back again from them from the hearts of their Soules; that the holy thing may not enter into the Thistle.

^g *Mark 4. 15.* 86. And saith Christ; ^g *Satan snatcheth the word out of their hearts, lest they believe and be saved*: for Satan sitteth in the Thistle of the Ground of the Soul: and *here* Christ calleth him a Prince of this world.

^h *Rom. 11. 8.* 87. And the Anger of ^h *God hath given them an imbittered or perverse*

verse spirit; Eyes that they see not the ground of Grace, and Eares that they hear not Christs living voyce in them.

88. Therefore saith Christ to the Pharisees, *Ye are from beneath, from the father of this world: Also ye areⁱ of your father the Devill;* ⁱ Job. 8. 44. *and hear not my word, for ye are not of God.* Germanicè,
From the father of the Devils.

89. ^k *He that is born of God heareth Gods Word; therefore ye hear not, for ye are not of God.* ^k Job. 8. 47.

90. So also now, The present strivers contenders disputers, *despisers* of Gods children, are not of God, but only from the Verbal Tattle of the Mouth, from the Pharisaiical root, and hear not Christ teach in them: neither will they, but thrust him *purposely* from them, and set themselves in his stead.

91. They are not Apostles of Christ, *vix.* their successours; but they serve their God *Mausim*, which climeth in their Mouth as a Thistle above the Wheat.

92. ^l *They run and none hath sent them,* but only the fictions of ^l Jer. 23. 21. their hearts, for the pleasure of humane honour, and serve and minister in the Office of *Mausim* the Antichrist, whom they have set in the place of Christ.

93. Christ calleth them tearing *wolves*, which devour the simple flock with their blasphemies, and Kill Christ with the poyson 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 Warres and to make desolate Countreys and People, to which they diligently help in their venomous poysonous embittered perverse spirit, to Counsel and administer service.

94. Therefore they are those of whom here St. Paul speaketh, *Rom. 11.* and produceth the Prophet *David*, Psal. 69. 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 alwaies.

95. That is, let them recompence one another in their *blindnesse*, in that they in Christs office hunt only after might pleasure and voluptuousnesse, 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 sit them with suttlety, and daube over their vilenesse with the Scripture, as if they did it out of Divine Zeale for the truth, to please God, and to serve their brethren thereby.

97. These run like raging Wolves and evil ravening *ferous* beasts in the wrath of the kindled anger of God, and snatch and tear the Name of Christ out of the Simple Lay Peoples Mouthes, and stufte their hearts and Mouthes full of the Blasphemies of the
falle

false contrivances of their hearts which they pour forth and shed abroad: so that one Man despiseth, scandalizeth blasphemeth another, and makes them heretics, and holdeth them *defens* and unfit for Society, for the Name of Christ, according to their contrived opinions.

98. And thus also they worrey and devour themselves, so that one Party rooteth out the other, and recompence the Malice Falseness and Wickedness one of another, as here David saith.

99. These now are those of whom Christ saith: *They sit in the high places of the Schooles or Synagogues or Churches; and suffer themselves willingly to be greeted in the Market; would make a show of Prudence Discretion and Rationality, but their hearts are full of hate; God, and their wayes are dangerous; the Psalm of Asaph is wnder their Lips, and they curse me secretly and slyly,* saith the Prophet.

100. These are some of them, as all, under the Election of Gods children, but those only of whom Christ Speareth: where he saith, *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 saith: *He that loveth his house many good wife children, and 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 which he hath, and must do as God requireth and will have him do.

103. And not cover himself over with the Mantle of Christ and his merits, and remain to be under it, Covetous Proud Envious and Wrathful.

104. All these how many soever they be, so long as they are such, are those of whom Peter and David here speaketh, 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 receiveth 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 biddeth us beware.

107. Though they say never so much, here is the Church of Christ, it is all nothing: by their sayings saith Christ ye shall know them: they follow not Christ, therefore they are Thieves and Murderers, saith Christ.

108. And

• Luk. 11. 43.

• Job. 13. 14.

• I know of me, for I am meek and lowly, and will still have rest in your hearts.

into their Mouthes and Eares; and Calleth them and saith, *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 speaketh in him.*

122. But the hardened imbittered perverse Spirit, will not hear the Lords voyce speak within himself; but saith only the Letter, the Letter, the written Word *alone* is the thing; And that he draweth this way and that way, and boasteth himself thereof; but the Living Word which hath 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 aforch and suffer himself to *dye* to the Letter, and then the Spirit first maketh him rightly *living* in the Letter.

124. That is, he must dye 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 hath no righteousness as to the literal word; as one that hath 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.

[2 Cor. 3. 6.

125. Then he hath lost all, and *the letter hath killed him*, for he thus yeeldeth himself up into Gods Justice and Judgment.

126. Herewith he must hope in the meer Mercy of God alone, without any worthinesse of his own; and demerse himself thereinto as one that is dead who hath no Life in him; let *any* do whatsoever they will with him: and must despair of all his *own* works, and demerse himself barely with hope, into the most Inward, meekest or purest Grace of God.

127. This the Soul must do, and if it do so, and may but stay so for the twinkling of an Eye; then the first incorporated Covenant *viz.* the *free* given presented bestowed *Grace* layeth hold of it and giveth it self *into* the Soul.

128. Now as soon as that is done, then the Spirit of Christ, *viz.* the Speaking *living* Word standeth up in the Soul, and beginneth to Speak Gods Word, and then instantly the holy Spirit there proceedeth forth from the Father and the Sonne, and intercedeth for the Soul in Gods righteousness with unutterable sighes in Prayer.

* Rom. 8. 26.

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 inutterable sighes, as it pleaseth God.*

130. And then the letter, which in the Law of Gods righteousness hath killed the Soul, maketh it living again, and implants or *instructeth*

instituted 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 sheep-fold of Christ; and the sheep hear their voice, as Christ saith.

132. But all the rest one and other, what name and title soever they are of, who enter not in by the door of the Living Word through the Literal Word; they clime up another way and are Theeves and Murtherers, as Christ saith, 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 entereth through his literal Word into the hearts of Men, as by Peters preaching on the day of Pentecost.

134. Whosoever otherwise raiseth up himself to be a Teacher of the Literal Word, he is not sent of God, and cometh only of purpose to steal, viz. to steal and take away Christs honour.

135. And thus may poor Man dead in Gods Anger become living again, though he were quite dead: for ^u Christ is come to call sinners to ^u repentance, and not the righteous. ^u Matth. 9. 13.

136. And if one such ^x poor sinner shut up in the Anger of God, cometh; then there is Joy in heaven in the presence of Gods Angels, ^x Luk. 15. 7, more then at ninety nine righteous, who are apprehended and are holy ^{10.} Twigg, and need not first have such a ground and foundation as this, but the Ground lyeth in them before hand.

137. But to these is the ground in Gods Anger manifested; and here God sheweth to them, how the Life is sprung up out of Death, and how Christ destroyeth the Devils Kingdom and breaketh 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 can not convert himself, yet his Soul hath might and power from its very Original, out of the Eternal Science of the Abyffe; to throw himself into the Abyffe, into the Ground wherein God generateth and Speaketh his word.

140. In which Abyffe of the Creature the free Gift of the bestowed Grace lyeth in all Men; and sooner inclineth it self towards the Soul, then the Soul doth towards this deep Grace.

141. And then may the Soul well be taken hold of in Gods Grace, when it thus falleth into Christs Arms, who much readier giveth the possibility and ability to it, then it self is to desire it.

142. But if any will say, it cannot demerse it self into the Abyffe; he speaketh as one that understandeth nothing by farre of the Mysteries of God; concerning what a Soul is, and what an Angel is, and will needs break off the Twigge from the Tree wherein the Twigge standeth.

143. The Soul is Spoken out of the Abyſſe 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 it ſelf ^y with that *Same* Will of the Creature into its Mother again, out of which it is proceeded?

^y Note.

^z Note.

144. Into the Light which is extinguished in it; it ^z cannot demerſe it ſelf in its *own* ability.

145. But into the *Cauſe* of the Light, wherein there is neither Evil nor Good, it *can* demerſe it ſelf: for *it ſelf* is the Ground: now therefore if it demerſeth it ſelf and fall down from its Imagibility or Imagination in it ſelf on to the Abyſſe; then it is *there* already.

146. And in this Abyſſe lyeth 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. O that we would once ſee *where* it is that Chriſt Sitteth at the right hand of God: O 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 Liveth, he hath the Gates of Grace Open to him; there is no Conclusion made upon him to death, from the *Divine* Will; for the Father hath given the Key of ſhutting or Conclusion of his righteousneſſe into the Grace of Chriſt, *viz.* into his Sonne.

150. Your hardening is of your *ſelf*: Gods Anger hardeneth you, in your inherited innate and actuall ſins, and not any forrain ſtrange will entring into you from without *Externally*.

The

The Twelfth Chapter.

A Brief clearing of some Questions which make Reason to erre: according to which it supposeth that God hardeneth Man out of a Special predestinate purposed Will: and how they are to be understood.

I.

IT is mentioned in the Acts of the Apostles thus: ² *And they² Acts 13. 43.* believed, so many of them as were foreseen or Ordained to Eternal Life: this is the stumbling block of Reason, and Reason understandeth it not.

2. When did the foreseeing or Ordaining begin?

3. Thou sayest from Eternity B E F O R E 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 seperability or distinction, and that the Separability should Comprise or Compact it self into a Creaturely Will: so that there would be Contrariety. And yet it is even the ground of the Divine Manifestation or Revelation.

7. But the Scripture saith not, that God hath ordained the willing into separability from Eternity to an Eternal *Evill* willing, and to an Eternal *good* willing, so that every one must so will, as he is inevitably Ordained to it: for Adams and Lucifers alteration of their wills doth 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 soundeth 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

^b Acts 2. 47.

clear in the second of the Acts: ^b The Lord added daily those that should be saved.

10. Not those that were saved from Eternity; but those that should be saith 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 passe first in the adding to the Church when they were saved.

^c Acts 2. 41.

13. Why did only ^c three thousand soules convert on the Day of Pentecost, and some continually afterwards?

14. They were not yet foreseen within them: That is the $\left\{ \begin{array}{l} \text{Vorsehung} \\ \text{foreseeing} \end{array} \right\}$ in this place.

15. When the Grace beginneth to stirre, and breaketh through the V E R- viz. through the Anger, then the Creaturely $\left\{ \begin{array}{l} \text{VER-SEHEN} \\ \text{Fore-Seeing} \end{array} \right\}$ or $\left\{ \begin{array}{l} \text{EIN-SEHEN} \\ \text{In-Seeing} \end{array} \right\}$ or internall seeing out of the Eternal Grace, beginneth.

16. For, how can a thing be Ordained from Eternity, that hath not been from Eternity?

^d or to be damned.

17. How can the Soul, when it was an *Ens* and Sceane in the Divine Wisdome, be from Eternity Ordained, that it should be a ^d 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, which stand in an unresistible, uncontrollable Predestination;

20. This foreseeing from Eternity, is understood in *Christ*, that those which do believe, those were foreseen from Eternity in the Wisdome.

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 it self into the Science of the fiery will into the separability, and introduce it self 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.

^e Banner
Ensign or
Mark or
Arche.

22. Then the Grace in the Name JESU, would *Esponse* it self for a ^e 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

ted in the one only womans Seed, wherein the foreseeing Lay, out of which all men proceeded.

24. But the Separability, or Distinction in the fiery Science continueth *so long* as Soules 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 ordination beginneth with the Time of the Tree.

26. The seeing is even in the *Seed*, before it is a Creature; and then God knoweth the Ground what will be.

27. But the Judgment belongeth to the *barest* Time: as Christ speaketh in all his Parables or Similitudes.

Of * Lydia, the Seller of Purple.

* Acts 16. 14.

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 with all *Strangers* and *Forreiners*, which 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 *righteousnesse*; 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 Christs voyce 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 they 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 entred into their Eares, and pressed in to those, who were of a good ground, which afterwards yet have 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.

33. And so *afterwards* many of them were converted, which

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 ^s pierced Christ into the Side, the first time the hour of his conversion came, when he heard many say, Christ was the Sonne of God; and became a Martyr for Christs sake, as the *Histories* mention.

^s Job. 19.34. 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.

^s Acts 17. 11. 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, ^h and searched the Scriptures, to see whether it was so as *Paul* 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.

^s Math. 27. 54. ^r vertuous or honest. 38. As it hath gone also with all the *Heathen*, and also with the *Jewes*, who first scorned Christ, when he hung upon the Crosse, but when they saw what was then done, ⁱ they were struck in their hearts and converted and said; of a truth this Man was a ^k Good Man and the Sonne of God.

39. This was done to those *Jewes*, whose inward ground at this time stood open, to whom God opened the incorporate Grace in the Spirit of Christ.

40. As men find much in histories, that many Men in their Conceived heathenish Imagibility or Imaginations have a long time scorned Christ, and yet in the End, when they have entred 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 standeth still from its Imagination, and demerseth it self into the Ground of it self, then the voyce of Christ in the word presseth in, and knocketh in the Essence of the Soul.

42. The Imagination or imprinting of the Earthly Substance hindereth the heart, that it cannot stand still to God, and come in to its inward Ground where God Teacheth and heareth.

43. For God himself is present in all places through and through all, as it is written, *Am not I he that filleth all*; what need the soul then demerse it self into any thing else to hear God, then into its own *Abyss*? There God is and dwelleth from Eternity to Eternity;

Eternity; he need only to be manifested in the Creature.

44. Moreover *he standeth* in the Spirit of Christ, in the same inward ground, and *knocketh at the door* of the Soul; now if the Soul turn but towards him; then Christ himself setteth open to it the Door of Grace, and draweth near in it, and eateth the Supper with it, and it with him, *Revelations 3.*

Also, Matthew 13.

45. ¹ *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* ^m *he expounded the Parables or similitudes to the disciples and not to others.* ¹ *Luk. 8. 10.* ^m *Mark 4. 34.*

46. Here now Reason lyeth so dead, that it seeth nothing without the Divine Light, and supposeth only, 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 hath here another A. B. C. and understanding or *Meaning.*

47. Christ said to his Disciples, ⁿ *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.* ⁿ *Joh. 14. 16, 17, 26.*

48. The voyce of the Father in Christ in Gods 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 voyce should Enter into them; which the holy Spirit brought with it out of Christs Suffering Death and Resurrection; *viz.* the voyce of the *Open Door* of Grace.

50. For, *before Christs suffering*; the voyce of the holy Spirit in Christ was yet in Gods *righteousnesse* in the Law: But in Christs Death was the Law of the *righteousnesse* of God *fulfilled.*

51. Therefore afterwards the holy Spirit went forth through the fulfilling through Christs Wounds Bloud 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 Fathers voyce in Gods *righteousnesse*, that they should *hear* it from Christ; for they should first *begin* with that same fiery *righteousnesse*, in which the Fathers 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 Christs fulfilling of the *righteousnesse*, into the fiery *righteousnesse* of the Father in the Law.

° Acts 2. 13.

54. And when that was done, then ° *the Tongues* in them *wix*. the Fathers righteousness was *divided*, and the Spirit of Christ went forth through the *partition* of Gods 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 cometh out of the *Fathers* omnipotence and property; and not through the property of Love and *humility*, which now must suffer, and give it self up into Gods Law and righteousness in the Anger, and fulfill the anger with Love and suffering, and also be changed into Love of *Compassion* and Mercy.

57. As we see clearly in Christs Person, when he would do Miracles, then he first *prayed to his Father* in the fiery Omnipotence in the *righteousness*.

58. But when the Fathers righteousness was fulfilled with his Love and humility in his blood of the Love Tincture, of the Name JESU, then was the Fathers righteousness in the Anger *subjected* under the Love of Christ.

59. And out of that subjection should *others* besides the disciples, after Christs ascension into heaven, *hear* the Holy Spirit speak, and understand the Parables or Similitudes of Christ; as it so came to passe, that afterwards, they well *understood* all Parables.

60. For the Spirit of Christ from his fulfilling from his Resurrection *opened* their understandings, as ^P *the two Disciples on the way to Emmaus*, and a great company of People, who heard the Spirit of Christ speak from the Mouthes of the Apostles after his resurrection by the right Sender, out of Christs 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, ⁹ *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, ^r *on the Day of Pentecost*, proceeding from his Merit, when he overthrew Sin, and sealed it up in Gods righteousness.

63. They were not *all* to go up and down in Wonders and doing Miracles, as the Disciples, which were ordained or appointed for it, from the Fathers righteousness: concerning whom Christ said: ^r *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 meaneth, all those whom his Father had given

given

° Luk. 24. 13.

° Math. 13. 34.

° Acts 2.

° Job. 17. 12.

18. 9.

given him for his Order ordinance and for the Offices of his invited Kingdom.

64. But others be generated through the spirit of *humility* out of Christs Love, out of the proceſſe or way of the ſuffering and death of Chriſt, and follow him in his way and proceſſe under the Banner of his Croſſe in patience: and give up themſelves out of Gods righteousneſſe, and offer up themſelves with their humility into the Spirit of Chriſt: out of which began the Jews and Heathens Murthing of them.

66. For by the blood of the Chriſtians, was Gods righteousneſſe in the Anger brought into the great compaſſion of Love: ſo that in Gods righteousneſſe *Many* great deeds of wonder or *Miracles* were wrought in the humility of Chriſt by the Chriſtians: which at preſent for a long time *hath ceaſed*, ſince Men will needs ſet the Spirit of Chriſt in men upon ſoft Cuſhions, and place it in fatt Bellies in Might Authority Pomp State and Glory.

67. Which hath only therefore appeared and been manifeſted, that he would ſuffer, and fulfill Gods Anger in his righteousneſſe, with the giving up himſelf into his ſufferings.

68. Therefore behold thy ſelf, thou Chriſtendom ſo called and conſider, whether thy righteousneſſe, ſtandeth at preſent in the *Patience* of Christs ſufferings? And whether thou ſeekeſt any more in thy Chriſtian Name: then that Chriſt with his Love in his ſufferings and death, may be manifeſted in thee; ſo that thou onely deſireſt to be like ^x and *Conformable unto his image*, wherewith he hath fulfilled Gods righteousneſſe.

69. Do but behold thy ſelf; doeſt thou not ſeek onely vain Excuses or *refuges*, and covereſt and hideſt the ſufferings of Chriſt under thy heatheniſh Idolatrous Image? what doſt 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 wrathfulneſſe and Contention is thy Apoſtolicall Heart; under which nothing ſticks, but thy own honour, full of the ſeekings and thirſtings of the *Black Devil*.

71. Where haſt thou thrown behind thee, the ſufferings and Paience of Chriſt in his Obedience?

72. Thou wicked Evil One! Behold! there cometh a Meſſenger out of Gods righteousneſſe, and will require an accompt of thy Chriſtian Name that is hanging on thee with fire and ſword; to overthrow thee in thy falſhood perjury treachery and unfaithfulneſſe; and manifeſt his true Children of *Obedience* in his Love: this thou wilt ſhortly find by experience; we ſpeak as we ought. A M E N.

Objection.

73. The words of Chriſt alſo are objected; where he ſaith, ^v *For Luk. 23. 34.* *they forgive them, they know not what they do.*

Answer.

^t Note the Martyrs of Gods Truth.

ⁿ Chriſt in the Chriſtians,

Note the Titulary Chriſtendom.

^x Rom. 8. 29.

Answer.

74. As is above mentioned; The mysteries of the Kingdome of Christ, and of the true *Justification* of poor sinners in Gods 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 Proceſſe way and course of Christ, should not know before hand 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 Murderous and bloody Judges in the Anger, that Gods righteousness would *forgive* them in Christs 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 at all say: that God hath 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.

80. Those men who sentenced and put Christ to death; they Sat in the Office of the Law of Gods righteousness: The *Law*, viz Gods righteousness, put Christ to death.

But *they supposed they did God service therein*, and were zealous in the Law of Gods 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. As² Saul also was,^a so that *he was zealous in the Law of Gods 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 fathers 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 crucifie Christ, for they must do it, according to the *Office in the Law* which they did bear.

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 Sinnes, 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 Eares, and do blaspheme it, *these* blaspheme the holy Spirit in the Merits of Christ in his Glorious revelation or Manifestation and proclaimed and freely presented Grace.

² Afterwards Paul.

^a Acts 22. 3.

85. Therefore we should rightly look upon the Scripture, and not speak of a *several* special hardning; In that Christ said^b *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 hath so hardned 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 hath hardned him with such Contrivance Imaging or Imaginations.

87. If God have thus hardned 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 doth what he should and *must do*, and inevitably he can do no other.

88. All wick runs Counter and is *Contrary* to the Law of the Fathers righteousness, & is against the Law of the Son in the Gospel: and none can shew him how to *excuse* himself with any Plea, when Gods truth shall cast him as a Lye into hell: whose child he is in the caught Anger of God, viz: born of the father of lies, as Christ saith of Satan.

Further Objections of Reason.

89. ^c *Christ prayed for Peter, that his faith should not fail, and cease*; why not for others also, that their Faith should not fail or cease? *Therefore* there must be a predestinate purpose, saith Reason. ^d Luk. 22. 32.

Answer.

90. As was mentioned above, *Peter* and the other Apostles received the Ground of Faith out of Christs voyce *before* the fulfilling of the Law: their Faith rested yet in the *Law* of the Father, viz. in the Spirit of Gods righteousness.

91. Therefore Christ said to them, ^d *he would send them another Comforter*, viz. the Spirit of Truth, who would receive the faith out of Christs 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. ^d John, 14. 16.

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 withstand presse through to trie whether it were that which should and would take his ^e *kingdome* in Man; and destroy Hell: which Faith in Gods 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 should 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 Gods righteousness, which the Love in the blood of Christ overcame.

96. 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.

97. And because of that Faith of Grace, Christ praieith 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 praieith the righteousness of God without ceasing with unspeakable sighs for us in our selves.

97. If we would but once learn to see and understand the Scriptures and go forth from the unprofitable babling into the Ground of the Truth,

98. Then none would say; Christ praieith not for all Men, as he praied for Peter that his Faith might not fail or cease; for he viz. Christ is the actuall Praying viz. the prayer, in our selves.

99. Why do we then Juggle long 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 praied for all which yet knew him not; and yet would learn to know him.

Objection.

101. But it is objected, he suffered Judas to despair.

Answer.

Then consider the Scripture what it saith 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 saith, *He that Eateth my Bread, trampleth me with his feet.*

102. Seest thou not, that Christ calleth him the lost child of Perdition, which was plainly a Thistle before; which the anger of Gods Righteousnesse, had generated in it selfe to its life.

103. Therefore must this Judas be called an Apostle for a figure and for a betrayer of Christ; to signifie, what kind of people would be among Christs Teachers in the future: viz. they would feed upon the Bread and Cup of Christ under a shew of great holinesse, and would onely betray and help to sentence to Death, Christ in his Members.

104. 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.

105 Therefore said Christ; that thereby the Scripture must be fulfilled, which intimateth concerning Christ: that he should continually be so betrayed and put to death in his Members: that Gods righteousness, might also be thus continually fulfilled in Christs members to the end of the world.

106. Therefore must these Judas'es, or brethren of Judas, be instruments of Gods righteousness in the Anger for it, and must be numbered and reckoned together with the Apostles, so that Men believe them to be Apostles.

107. They must have Apostolick Calling from men, and sit in Christs stead, and eat the Bread of Christ, that Christ indeed in his processe and way in his Members should alwaies be betrayed, and the processe and way of Christ not cease till he come again and fetch home his Bride.

108. 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 ^s *The wicked is to God a good savour* ^{s 2. Cor. 2. 15.} unto Death, as the holy are so unto life. ^{16.}

109. Thus seeing God is an Angry and also a loving God, therefore must and ought still alwaies the figure ^h and Christs Office, stand ^{h Text; in.} neer one another; that one may drive forward the other, and be manifested one in anot her, to the Praise of the Glory of God at the Day of his appearing.

110. But none can with any fundamental ground say, that God out of a speciall particular will and predestinate purpose hardned Judas, so that he had no ability to convert.

111. 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, ere the soul was Generated; viz. out of the inherited innate sin, which God visiteth and punisheth in the Third and Fourth Generation.

112. Thus Gods righteousness presents a figure in Judas, shewing how man is laid hold on in Gods righteousness, to the Damnation of Death.

113. And as this righteousness should manifest Christ as to his Death, that he should in the righteousness for the people die to sin and satisfie the righteousness.

114. So the Anger set teth its own figure in Judas neere Christ in his Office, that men might know, it was Gods will that his Anger in men should be overthrown; And yet the Angers own will in Gods Righteousness, should remain dwelling in it self, as a Centre to the manifestation of God, as before is explained concerning the Centre.

115. But if any shall say; what can a child in the Mothers body or womb help it, that it is a Thistle?

116. To such is answered; that the fault is in the root from whence

whence the Thistle it self is ; as Christ saith ; *A corrupt tree cannot bring forth good fruit.*

117. The Anger of God will also become Creaturely ; but that is *not* from Gods predestinate purpose, but from the wrath of the Eternal Nature it self, 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.

118. But if a man will say : *Judas* was sorry for his misdeed and fault.

Note Note.

119. That is very true : The *Devil* himself is also sorry that he cannot be a good Angell and a *Devil* too : and because that can not be, *therefore* he despaire of the Grace of God, and that is his Eternal Hell.

120. So also *Judas* was sorry, that he was thrust out from Gods 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.

121. And though he came out of the very same Nature, where in 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 *Darknesse*, which in the Grace was quite dead and unfit or incapable of life.

122. For though a Thistle be set in Hony, yet there groweth onely a fat huffy Thistle, out of it : to these, Grace doth not belong ; *Math. 26. 26, 27, 28.* for Christ said to his Disciples : *Take and drink ; this is my Blood which is shed for you and for Many.*

123. In the Blood was the Tincture, the Sun giveth not its holy Tincture to the Thistle ; which Thistle hath a false Evill Life towards the Tincture ; indeed it giveth to the same, both Ens and substance, but the Thistle is *not capable* of the Jewell : it onely receiveth a property from the Sun according as will best *serve* its turn : thus it is here also to be understood.

1 Cor. 11. 29.

124. Saint Paul saith : *Because they discern not the Lords Body, therefore the wicked receive it, to Judgment ;* as the Thistle doth the Sun.

Objection.

1 Job. 9. 2, 3.

125. Also in Reason it is objected further concerning the Blind man when the Disciples asked Christ ; *Who hath sinned, this Man or his Parents ?* To whom Christ gave this Answer ; *neither hath his parents nor this Man sinned : but it is that the works of God might be manifested.*

Answer.

m Dominion Government working and Effects,

126. God hath included the *m* Kingdome of this world, in Time Number or limit, measure and weight : and Gods works stand in a Moving working figure, when the *figure* shall be manifested and laid open : then the same standeth there wherein and wherewith it shall be manifested.

127. When Christ should be manifested in this faithful Man that was born blind; before Christs 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, shewing how we in Adam were blind as to God, and how we in Christ should become seeing again.

128. For the blindness of this blind Man came not from a speciall particular inherited or innate sinn, 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 humane voice.

129. For whenⁿ Jesus became Man, then the humane was generated into Gods 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. ⁿ or Christ.

130. Therefore, that this Man, in the seed of Faith in the Mothers Body or womb, was to become seeing through Christs 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.

131. 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 J E S U, that the Holiness of God might be manifested.

132. And men must not say; that this blind Man, was born blind through a speciall peculiar predestinate purpose, but he was one sprung out of the root of the seed of Faith; which Faith the Name J E S U, viz. Gods light in the Love should make seeing.

133. He was one in the Clockwork or Motion-Work of Christ, who was given of God the Father to Christ for his proesse and way that he was to walk in; as the Pharisees in the Clockwork of the Law of Gods righteousness, came also to the proesse of Christ.

Objection

134. Also that saying, *Matth. 24.* and 24. is brought in by Reason; whereby thou wilt maintain; God willet that Man should be deceived seduced and Damned; where Christ saith: ° *False* ° *Matth. 24. 24.* *Christs and false Prophets shall arise; so that in their Errors if it were possible the very Elect might be deceived.*

Answer.

135. This Text saith: they shall arise; But it saith not that they are sent from God, much lesse out of Christ to whom all power and

and authority was given in Heaven and upon Earth.

136. Therefore should these false Prophets, arise out of the predestinate purpose of Gods *Anger*, viz. out of the Zeal of the righteousness, and *Sift* the verball Christians hearts who call themselves Christians.

137. These should through this imbittered Spirit of Gods *Anger* from the processe 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*.

138. 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.

139. And that Christ also might be manifested by the *false Prophets* of the processe 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.

140. For Gods righteousness requireth the Church of Christ in Blood: and alwaies presenteth a cause thereof with the false Prophets and *false Christians*.

141. 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 Gods *Anger* is killed in the *True* Christians.

142. 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 Postills or Expositions full of scandalous Libells and conceits quaint Expositions and Quibbles of Gods *Anger* whereby one Sect smiteth the other in the face and Eyes, and cryeth out against them for *false*.

143. And yet those very cryers live, one in the same manner as the other doth; and write onely 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 verball and *Lip-Christ*, without Grace.

144. Also they live altogether, without the way and processe of Christ, in vain fleshly lusts, and contrive more and more daily how they may invent new *Orders Ceremonies* and *waies* of worship: in which they get a glistering shew and Men reverence and honour them so much the more, and *Endow* with riches to the filling of the Belly of their *Belly God* Maozim.

145. These

145. These have not Christs Spirit in them, neither are they the Apostles of Christ, but all one and other onely false Prophets which expound from the Letter without knowledge and experience.

146. For, what they say; they themselves neither know nor Believe, and they are the devouring Wolves; of whom Christ saith; they have not the knowledge of Christ in them and yet they prophesy.

147. But of those who are in Christ he saith; that it is not possible that they can be decieved; these are they in whom Christ is become Man; They are according to the inward ground in Christ, in Heaven in God, and do hear Christ speak in them: for they hear onely Gods Word, and not the false Prophets.

148. If men at present should in the Seats, Eject and cast out these false prophets; then the Apostolick^p Hierarchy would soon^v be small which call themselves Apostles. *Schaar.*

149. Therefore men should not say at all, that God therefore permitteth that such false prophets should come, because he will not afford salvation to those men who otherwise might attain salvation; as Reason Erreth in thinking that God hath ordained one Company to salvation and another to Damnation: And that God will have it so, and therefore he⁹ Sendeth them strong and powerfull delusions or Errours that they might fall, that he may shew his anger upon them. *2 Thess. 2, 11.*

150. Dear brethren who are overwhelmed with such conceits, we advise you not to learn such Fictions: be first assured in Christs Spirit within you fundamentally; or else you will be laid hold on in Gods righteousness, together in the Number of the false prophets.

151. If you have not the Door of Christ in your soul open; that you may in the Spirit of Christ^r go in and out and find true certain assured pasture for the sheep, that ye may feed them in Christs hearbage or food; let it alone. *John 10. 9.*

152. Your Universty 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.

153. For Christ calleth^s these, Thieves and Murderers, who with^s his Spirit and the knowledge of him creep and climb in^{at another} Door; viz. through conclusions of Reason, without the knowledg and Will of Christ. *John 10. 8.*

154. If ye be not armed with Christs Spirit, then enter not into Battaille against so potent and mighty an Enemy as the Devill; and against Gods 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 captived in Gods strong stern severe *† Note 1. Kings Chap. 22.*

severe righteousness in your conclusions of Reason, and be chosen or elected for false prophets in the Anger of God.

^u In the produced Creation. 155. For none is a Prophet, except he be generated in the great Clockwork of the divine Ordinance, in the ^u outspoken or expressed word in the limit of the Time out of Gods righteousness, wherein the Holy Spirit through that Limit speaketh in the Divine Ordinance.

^x Eph. I. 4. I. Pet. I. 20. 156. He must be a Limit in the Clockwork in *Mysterio Magno*, in the Great Mystery; through whom the Spirit of God poinreth 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 Clockwork in the foreseeing of Grace in Christ JESU, wherein ^x God hath foreseen, viz. seen us, in Christ JESU before the foundation of the world.

157. He must stand in Gods righteousness with his propheticall Spirit, and even in the Limit wherein God hath 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 Gods predestinate purposed Grace; that he may Teach the Law viz. Gods righteousness and also the Gospel viz. Gods Love and the fulfilling of the Law.

158. Such a One is a right Prophet and ^{other} ~~no other~~; for he is a limit or period of a Kingdom or Government in *Mysterio Magno*, in the great Mystery; whereby and wheresfrom, the Ordinance or course of the Kingdoms and Governments on Earth have arisen: he is the Mouth of that Kingdom.

159. But seeing he must Teach, how Gods righteousness in the Anger is to be killed with the Grace, and that Grace must first wholly give it self up to the Anger in the slaying by the righteousness, then he is also together offered in sacrifice, in the processe of Christ, to the same righteousness of God, by the false Prophets and Pharisees.

160. 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.

^y Those that are thus shall understand this Author, and praise God for his manifestation. 161. ^y 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 his Clockwork or motion-work in Christ: whether Christ hath called you with his voice within you?

162. If not, then ye are no other then false Prophets, who run unsent, and enter not into the sheepfold by the Door of Christ.

163. That ye steare your course by a humane Call, it availeth 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 your selves

selves out of Mans Call into Gods Call, and also consider how ye will be capable of the *Divine* Calling in your humane calling.

164. Where that is not done and ye will stick onely upon your humane Calling in your own self will; then ye sit upon the stool or chair of Pestilence; and are Pharisees and false Prophets.

165. And if there were many hundred thousands of you, yet the Office maketh you *not* to be Prophets and Shepherds of Christ, unlesse you enter in through Christs Living Door.

166. Though it be 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 humane subtilty and craftinesse will avail any more; woe unto that people who *despiseth* the same, they will be devoured in Gods righteousnesse, in Zeal and Jealousie.

Note Note.

Objection.

167. Further Reason bringeth in also that concerning the Prophet *Jonas*, for a Demonstration or proof; that God *compelleth* men and constraineth them to Evil and Good, *viz.* to his predestinate purpose; as ² *he compelled Jonas that he must go to Ninive.*

² *Jonah 1.*

Answer.

168. Hearken Reason, erre not. Gods Spirit suffereth not it self to be *Judged of Reason*: *Jonas* 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, ^a *into the* ^a *Jonah 1. 17.* *Jawes of the great Whale* of the Divine righteousnesse, to fulfill it; ^b *Jonah 1. 15* and how he should go ^b *into the Sea of Death.*

169. 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 *Jonas* did [when he was ^c *cast*] *out of the Whales* ^c *Jonah 2. 10* *Belly.*

170. He was a figure of Christ, and Born or Generated out of the limit of the Great Clockwork *Ex Mysterio Magno*, out of the Great Mystery, out of *both* the predestinate purposes of God, *viz.* out of his Grace, and out of his righteousnesse; 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.

171. Signifying how the humanity of Christ, *viz.* our assumed humanity; would ^d *be afraid* or astonished at *Ninive*, *viz.* at the ^d *Jonah 1. 3.* danger of life.

172. As Christ when the time was come, that he should enter into *Ninive* *viz.* into Gods Anger, said: ^e *Father, if it be possible let* ^e *Mat. 26. 39* *this Cup passe from me*; also, he hid himself often from the Pharisees, *viz.* the *Ninivites*, as *Jonas* from the *Ninivites*.

173. Also this figure signifieth; that when we poor *Jonasses* should warn the people, of Gods punishment and Judgments, and *hazard* our lives among them for the Truths sake; how men seek *excuses*, and give themselves up to the Sea of the world under *fat* dayes of *Ease* and *Pleasure*, and flee away from Gods command, and keep *silence* still for fear of the *Ninivites*: Then cometh the *Whale* of Gods Anger and swalloweth the *Prophets* into its *Mouth* or *Throat*.

174. But that *Jonas* was driven out from thence with *power*, signifieth, 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 Gods predestinate purpose should stand, and *Adam* should in Christ *arise* out of the *Belly* of *Death*.

175. Dear Brethren, *This* is the Figure of *Jonas*, and *not*, your predestinate Purpose and *Compulsion* to *Evill* and *Good*, and it is the figure of *Christ*.

176. 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 Gods Anger: we must and will warn you in *Love* in a *brotherly* manner.

The Thirteenth Chapter.

A Summary brief Close to all these Questions.

Objection.

I.

Reason lastly bringeth also in the speech of Christ, where *John 7 1. 6.* Christ saith: *I 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 revealeth or Manifesteth his Name to *None*. unless the father giveth them to him before hand out of his Predestinate purpose *whether they will or no.*

Answer.

Answer.

3. O thou most miserably blind Reason; why art thou so blind? know ye not what the fathers giving is? It is the ^{the} Centre of the ^{the} Science root of the Soul, *viz.* the Fathers will in the science of the Eternall righte- or Ground, ousnesse,

4. Wherein the science is *Laden* or swaied either with the Desire of Abominations, or with the Divine Love of Grace, into that the speaking Word in Gods righteousnesse giveth it selfe, 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 becometh manifested, for it is Christs root, out of which a Christian is generated in Christ.

6. To these Christian Men, hath 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 so 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 himselfe upon, who thereupon cannot fail or avoid it; or go one step beside it, as *Captivated* Reason just thus understandeth it.

8. No! No! The Tree of Christ is unmeasurable; Gods Grace and also his righteousnesse 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 knowledg of Good and Evill standeth in the *Eternall* Ground, wherein there is no Time nor limit.

11. Gods 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, hath manifested it self.

13. And as Christ hath manifested Gods Name to Man, *viz.* to the root of the seed of Faith, from the *beginning* of the world, so he doth it to the end thereof.

14. For ^{he} saith thus also to his Disciples, when they asked him ^{Matth. 24.} of the end of the world; he answered thus; as the Lightning bre. k- 3. to the 27 eth 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 giveth it selfe into Every thing all the whole day, and shineth upon them, and penetrateth into every thing *whether it be evill or good*: so also doth the divine Sun Christ, *viz. the True Light of the World.*

¹ Job. 8. 12.

16. Christ withdraweth himself from None with his light of Grace: he calleth them all and cryeth with his voice *in them*, none at all excepted.

² Job. 8. 3.

17. But ^k All do not bear him and see him, because they are not of God.

18. The science of the Abyssall will of the Farther in the Soulish Creature, hath introduced it self into strange Imagibility or frames of *dispositions*, to a Thistle of the Serpent: This neither seeth nor heareth: For Gods righteousnesse speaketh in it and saith; *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 heareth this in it self, then cometh the Devill with his Serpents Image or disposition, and saith in the Science or root, *Stay a while in the flesh, in this or the other Lust; viz. in Covetousnesse Pride Envy Anger Whordom Pleasure Voluptuousnesse Drunkenesse, 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 mayst no more stand in need of the World, and then enter into an honest vertuous good life, and then thou Mayst live *of thy self* without the scorne of the world, and need nothing which is bath.

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 hath stuck in the Serpent the *whole* time of his life.

22. Then shall the Priest come with the Body of God and bring with him the Angelicall New Birth, whereas many a Priest *bath it not* himself, and is but a stranger in that businesse 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, *unlesse* the science of the soul Convert and turn it selfe *into* the Grace in it self.

25. And if that be done, then *that* is the giving.

26. For, the *divine* Sun shineth instantly, into the science that standeth still; and kindleth it.

27. And that kindling now is the *Name* of God, which Christ giveth to the soul; whence it beginneth to frame or create it self to act or grow in Christ, and to work *Repentance* to forgiveness; *viz.* when it beginneth to stand still from the Imaging or contriving of *falshood and wickednesse.*

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 beginneth to be still and quiet, from the Imaging framing or *Imagining of evil*, and entrencheth into its Abyſſe.

29. Which the Soul hath power and strength to do : *Unleſſe* it be a meer Thistle, and then it runneth on worketh and groweth to the end of its Time.

30. Yet there is *outwardly* no sentence of Judgement upon it ; but onely its own Judgment *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 *will or false* : such commonly run on so to the End.

32. And then cometh onely *Judas's* Repentance : and then the *sickling* and comforting with the sufferings of Christ, availeth little, when there is no *Eye of Faith* left.

33. The *Pomp* of the Glorious Funeral and Burial of the Dead *beast*, is onely the scorn of the Devill wherewith he Derideth it.

34. For the Imputed Grace from without availeth nothing : that we should be absolved and *pronounced* free by Speaking of Outward words of Grace ; as a Lord or Prince freely giveth a Murderer his life out of Grace.

35. No, No. the Imputed Grace of Christ must be *manifested in us* in the inward Ground of the Soule, and be our *life*.

36. Men should *not* defer Repentance till the End ; for an Old Tree taketh 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* transmuteth the introduced abominations, in Gods Anger in the Soul, and changeth it into the divine fire.

39. As he said ¹ *Before the Pharisees to the Man sick of the ^m Palsy* ; ¹ *Mark. 2. 5.*
thy sins are forgiven thee : and that was done when he laid hold on the Voice of Christ in his soule ; then the living Word in him forgave him his sins. ^m *Of Gowl.*

40. That is, *it* overcame the sins, and Crushed or trod upon the head of the will of the Serpents introduced abominations with the fire of Love.

41. Therefore now none can forgive sins but Christ in Man ; where Christ in Man liveth, there is Absolution.

42. For, when Christ saith : ⁿ *Receive ye the Holy Spirit whose sins* ⁿ *Job. 20. 22.*
ye remit or release, to them they are released, and whose sins ye retaine ⁿ *23.*
or reserve, to them they are reserved : This is concerning the True Apostles and their right followers or successors, who have receiv-

ed the Holy Spirit out of Christ, who themselves are, and live in Christ, and have Christs Voice in them.

43. These have might and *Power* to speak into the hungry soule, the *Living* word of Christ that dwelleth in them : and no other of them at all.

44. Let them make what high pretence and shew 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 Pharises and Wolves.

45. Also the *soul* must open its Mouth to the in-speaking, else the Word entreth not into it.

46. As indeed it entred not into all, when Christ *himself* preached and taught ; but onely into the hungry and thirsty soules ; concerning whom Christ saith : *Blessed are they that hunger and thirst after righteousness, for they shall be satisfied*, understand, with the fulnesse of his Word.

47. For, the forgiveness of sins lyeth not in *Man*, but in the power of Christs Word which dwelleth in Man.

48. *Mans* speaking, doth not forgive sins, but Gods speaking, in Mans word.

49. But this now entreth not into the false or *wicked* Thistle, but into the soul, wherein lyeth the seed of Faith in the sound of the stirring ; where the soul standeth *still* from the Imaging or framings of the Serpents desire.

50. Therefore rely not on man, they *cannot* forgive you your sins, and give you Grace, *unlesse* ye hunger and thirst after righteousness.

51. To defer till the End, is *Judas's* Rep entrance, no Comforting availeth but to be *Regenerated* or New born.

Thus,

52. *Dear Brethren* I have been willing to answer, the fore Mentioned points that were raised in *Objections*, from the Ground ; And my assured meaning and sence is ; that the Texts of Scripture are all very true, but self Reason Erreth, and without Christ understandeth them not.

53. The Apostle saith ; *¶ We have not received a servile slavish Spirit, that we should needs fear again, but a filial Spirit which cryeth Abba, Dear Father.*

54. It is not the Mind or *sence* of the world or of the flesh which we have received in the promised Grace, but the filial minde or *sence* of Christ, *¶ who hath made us free from the Law of sin.*

55. *¶ So should everyone be minded, as JESUS CHRIST the one onely Man in Grace ; saith the Apostle : and ¶ whosoever*
hath

^o *Math. 5. 6.*

[¶] *Rom. 8. 15.*

[¶] *Rom. 8. 2.*

[¶] *Rom. 15. 5.*

[¶] *Phil. 2. 5.*

hath not his sence or Mind, he understandeth not what is of the spirit, it is fool shness unto him, and he apprehendeth it not.

56. Though we may, in this very sharp Exposition, be as Dumb and silent to Many, and a block of offence; who will say, we use strange uncouth and unusuall Speaking in our Ground: yet we say with truth before the Eyes of God, that we have it to give forth no otherwise then as it is given to us in the *Mind* and sence of Christ.

Note ye that are readers of these writings.

57. He that is of Christ, will well understand it: as for others the scorers, and *wiselings*, who have Reason for their Master: we have not written for them.

Note ye despisers of Mysteries.

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 hath bidden us, to *Seek Knock and Pray: & hath promised us that we shall receive and find:* therefore 1^o. we should not be willing to stand still in sin; and so 2^o. expect till the Grace of God fall upon us and *compelleth us:* nor 3^o. to think at all, that Gods Spirit will make a Good thing of an Evil thing.

60. But the poor sinner which is not yet quite a Thistle he often freely falleth upon him in his sin, and draweth him away from it.

61. Doth he yeild and suffer himself to be Drawn, then it is well; but if he will not at all, but goeth again into the Serpent, and Crucifieth Christ, * such a one blasphemeth the Holy Spirit: concerning whom the Scripture saith; *he hath no forgiveness Eternally.*

* Luk. 12. 10.

62. None should dare to say, that he is not at all at any time, not so much as in his thoughts, Drawn, no not the wick- edest of all.

63. Christ appeareth to all People, to one in his manifested or revealed Name, to another people in his Name of the One onely God.

64. He draweth all; and in respect of his drawing and inti- mation or signification by the knowledge, which is written in their hearts; in that they know there is a God, which they ought to honour: and if they do it not they shall be Judged.

65. Then how much more we, who call our selves Christians, and have the true knowledge, but ^u withhold the truth and ^x turn ^u Rom. I. 18. it into lies for a framed Opinions sake, which we have once Imagined and Contrived and have declared it once to the world and made our selves known to the world thereby, ^x Rom. I. 25.

66. And though we be afterwards brought to the Light; yet we ascribe to our selves the honour more then to God; and will hide cover *Obscure* and bemire the Light, with strange explanations, that humane inventions and fictions as an Idoll may sit in Christs stead.

67. As it cometh to passe many times thus, and Babel stand- eth

each wholly therein, so that many will not suffer his once Declared opinion 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 friendly Comply one with another, 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 Christs sence and Mind, then they all stand in one and the same Ground and foundation.

70. We should not persecute one another in regard of our unlike Different Gifts, but much rather rejoyce in Love one among another, that Gods 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 Gods Gifts, and have our Joy in one another, and every one rejoyce at the Gifts of another.

72. As the fair beautifull and pleasant Flowers, in their different Colours and Vertues, rejoyce neer 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? ¹ In Christ do lie all the Treasures of wisdom.

74. If we have that, we have all; but if we loose that we loose all, and our selves too.

75. The One only Ground of our Religion is; ² That we Love Christ in us; † and also love one another, as Christ hath loved us, so that he hath given up his life into death for us.

76. Which Love will not be manifested in us, unlesse Christ become Man and be born and manifested in us: who then giveth us his Love; so that we love one another in him; as he loveth us.

77. For he continually giveth his flesh and blood to our souls to be eaten and drunk by it; and that soul which doth not eate and drink thereof, hath no divine life in it, John 6.

78. Therefore I advise the Loving Reader; that if any thing in this Treatise be somewhat of too acute and sharp a Sence and Mind, that he would give God the honour, and pray and read it aright.

79. In Man lyeth all whatsoever the Sun shineth upon; or Heaven containeth, as also Hell and All Deeps; he is an unexhaustible Fountain, that can never be drawn dry.

80. He may in a little while, very well *wholly* and throughly apprehend and comprehend this high fundamentall Ground, which God hath given to us, *viz.* to a *simple* Man.

81. Only we would have him *warned* of despising and deriding, as he loveth his own soul and Eternity; for he will not touch us, but the Wrath of God in himself.

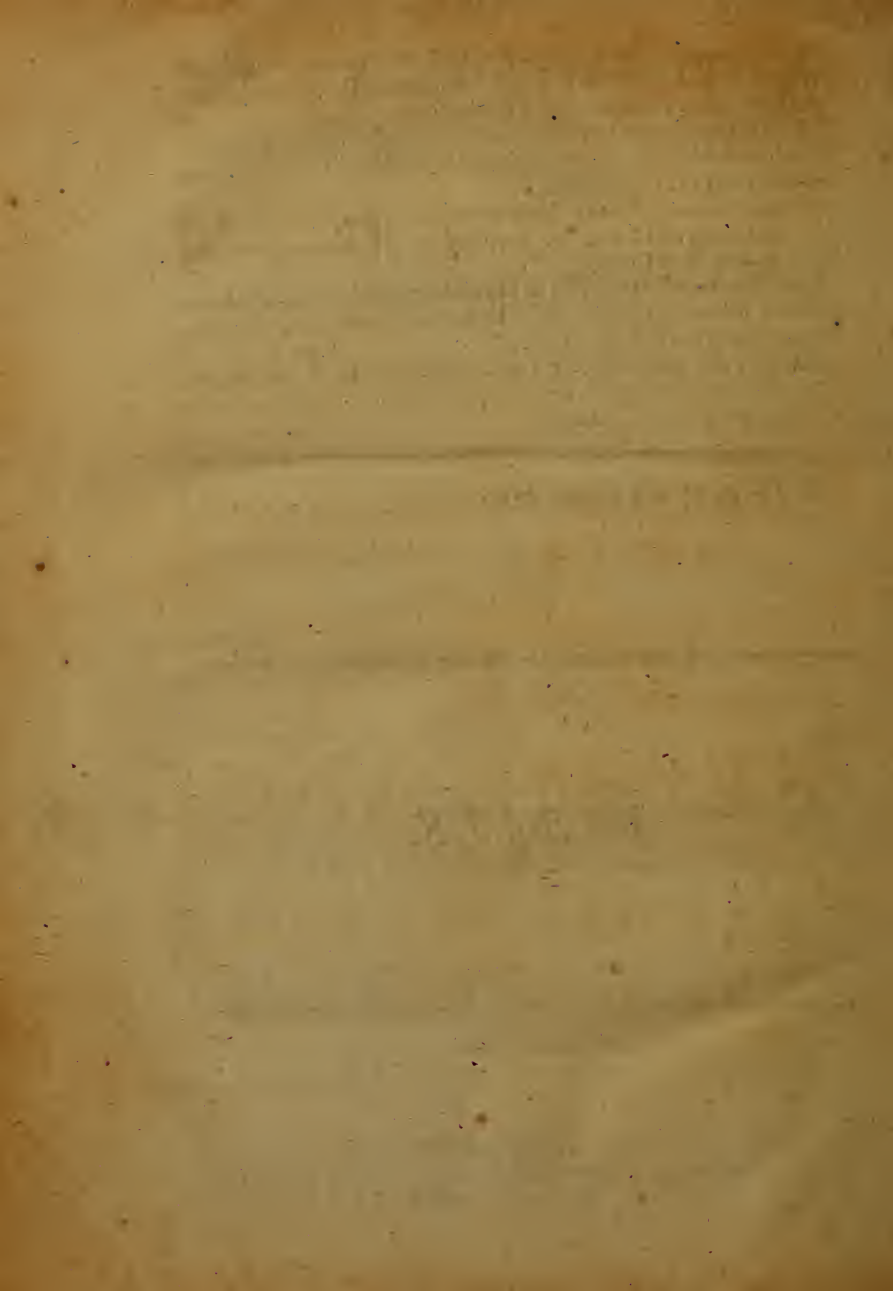
82. But for me, who have been at this work as an *Instrument* he may well touch and hurt; for I am besides and without his touching in the *Bands* of Christ.

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 *rejoyce* in his Gifts, and thank the Most High, who giveth us so richly one among another, *all sorts* and Manner of Gifts. Amen.

Dated the 8th of February. 1623.

FINIS.



An

APPENDIX

To the Book of

ELECTION

OR

PREDESTINATION.

Being

A short Information, concerning
the KEY to the Understanding of
the Divine

Hidden Mysteries

Concerning

REPENTANCE.

Written by

JACOB BEHME.

Teutonicus Philosophus.

LONDON,

Printed in the Year, 1655.

THE INDEX

SECTION

OR

OF THE

OF THE

OF THE

REFERENCE

OF

JACOB DE BERNIS

OF THE

OF THE

whosoever will attain to the Divine Vision in himself, and speak with God in Christ, let him follow this processe way and course, and he shall attain it.

I.

HE should contract all his Thoughts and Reasons, also all his impressions Ideas representations and Intentions, together into this one only sence or Thought; and comprehend or frame, this strong Imagination, or Resolution, to consider himself what he is.

2. In that the Scripture calleth him, ^a *the Image of God, and the Temple of the holy Spirit* who dwelleth in him; and it calleth him also *the Member of Christ*, and saith, that Christ *giveth* or presenteth him with his *flesh and blood for meat and drink*.

^a Gen. 9. 6.

¹ Cor. 11. 7.

^b Cor. 6. 19.

3. Therefore he should *view* himself in his life, to see whether he be worthy of this great Grace and favour, and be capable of that high Title from Christ; and begin to consider his whole life, what he hath done, and how he hath spent his whole time.

4. Also whether he find himself *in Christ*? also whether he standeth in the *Divine Will*? or what he is *inclined* and addicted to: also whether he findeth any the *least* will and desire in himself which heartily and sincerely longeth after God and Goodnesse, and would fain be saved.

5. And so now if he find never so deep a *hidden* will or desire in himself, which would fain turn towards Gods *Grace*, if it could: let such a one know, that that very will and desire, is that ^c *incorporated inspoken word of God in Paradise*, after sin was committed.

^c Gen. 3. 15.

6. So that the God JEHOVA, *viz.* ^d *the Father*, doth continually still *draw* him to Christ: for in our Own Self-hood we have no will or desire any more to Obedience.

^d Job. 6. 44.

7. And that *Drawing* of the Father, *viz.* the incorporated inspoken Grace, continually draweth all Men, even the *Most wicked* of all, if he be not altogether a *Thistle*, and will but for a Moment ^e stand still, to the drawing, and *Cease* from his owne wicked doings.

^e Or be obedient.

8. So that *none* have any Cause to doubt of Gods *Grace*.

9. If he find a desire in himself *at any time* to turn, let him not deferre it for a Moment longer, according as it is written.

10. ^f *To day when you hear the voice of the Lord; harden not your Eares and hearts.*

^f Psal. 95. 7.

¹¹ For, Heb. 3. 7. 15.

11. For, the *desire* once to turn, is the voice of God in Man : which, the Devill with his introduced Images or injected Imaginations covereth and withholdeth ; so that it is *put off* from one day and year to another ; till the soul at *last* becometh a Thistle, and can reach or attain the Grace *no* more.

Or love of
the Gospel.

12. And let that Man do but this, in the consideration of his Mind, let him survey or view the whole course of his life ; holding *close* to the Ten Commandements of God, and to the ^s Evangelicall Love which commandeth him, to love his neighbour as himselfe and consider that he is a Child of Grace meerly in the *Love* of Christ ; and see how far he is deviated from them, and what his daily exercise practice and *desire* is.

13. And then that Drawing of the Father will bring him into Gods Righteousnesse ; and shew him the imprinted modelled framed Images portraitures and *Devices* of his heart : which he loveth above God ; and which he accounteth his best Treasure.

14. These Images portraitures or Ideas, will be these ; 1^o. *Pride* : in loving himself and desiring to be honoured of others.

15. Also there will be an Image or representation of a Desire of Might power and Authority in his State and *Pride*, desiring to clime up above others in *honour*.

16. There will be also, 2^o. the Image or resemblance in disposition, of a Swine, *viz.* *Covetousnesse* ; which would have every thing *alone* to it self ; and if it had the world and heaven, yet it would also desire to rule and domineer over Hell too ; and it desireth more then is *necessary* for the temporall life ; and hath in it selfe no Faith or trust towards God : but it is a filthy bemired swine which desireth to draw *all* to it self.

17. Also there will be 3^o. an Image or representation of *Envy*, which sticketh and stabberth and stingeth the heart of another Man : and *Grutcheth* to allow that another should have, more Mony, temporall Goods, and honour, then himself.

18. Also there will be 4^o. *Anger* ; wherein Envy swells like *venom* or Poyson ; and for *very* little cause will misuse expell strike beat and Crush, and be enraged against others and seek malicious revenge.

19. 5^o. There will be in him a heap of *dispositions* of many hundred Earthly Beasts ; which he loveth : for all whatsoever is in the world ; he loveth it, and hath set it in Christs stead, and honoureth and esteemeth it *more* then God.

20. If he do but look upon his *words* ; how his mouth *secretly* whispers calumnies reproaches and indignities against other Men, and censurcth ill of them to his own party, and maketh reports to their discredit, without any *certain* Ground, he inwardly rejoyceth and is tickled at the *mishap* or adversity of his Neighbour, and wisheth it to him,

21. All these are *clawes* and Talons of the Devill and the Image, of the Serpent or true portraiture of its proper disposition, which he beareth in himself.

22. And, as he now sees these are against the Word of God in the Law and in the Gospel; so, he will see, that he is rather a *Beast* and a *Dull* then a true *Man*; and he will clearly see how these imprinted and innate inherited Images or portraitures, keep him back, seduce him and carry him away from the Kingdome of God,

23. So that when he would fain Repent, and incline and turn himself to God, these clawes of the Devill *detain* him, keep him back and pull him away; and do represent these Monsters and Visards to the poor soul, *for Holiness*; So that it entrench again into the Lusts of them: and remaineth sitting still in the Anger of God; and lastly goeth into the Abyss; when he *extinguisheth* thef Grace and the drawing of the Father.

24. To such a one we will mention our own processe way or Course that we have gone: that so soon, as he perceiveth these Beasts in him, instantly, that very hour and Minute, he entend with himself in his soul, and bring himself into a desire and *Resolution*, that he will go forth from *Beastiall desires*, and turn himself to God by true Repentance.

25. And though he is *not able*, nor can do this in his *own power* and vertue, yet he may take up Christs Promise in himself: which Christ declared saying: ^h *Seek and ye shall find, knock and it shall be opened unto you: No Son asketh his Father for Bread, and he giveth him a stone; or, for an Egge and he giveth him a Scorpion, instead thereof.* ^h *Math. 7. 7. to the 11.*

26. *Can ye that are evill give good gifts unto your Children, then how much more will my Father in Heaven give the holy Spirit to them that ask him for it.*

27. He should ⁱ *imprint* this promise in his heart: for the same ⁱ *Frame Image* is *Poyson and Death* to the Devill, and to all *innate* inherited and imprinted pourtraied Beasts; and should instantly that very hour, come with these *imprinted* Words of the promise with his prayers before God, ⁱ *or apprehend.*

28. And Having *already*, represented and pourtrayed, all those Abominable Beasts which himself is; should think no otherwise in himself, but that he is that ^k *defiled keeper of swine, who hath spent all his patrimony and Goods which his Father gave him, and his Portion or right of a child, with these swine, and with those Evill Beasts.* ^k *Luk. 14, 14, 15.*

29. So that now he standeth in the presence of God no other-wise then as a *Miserable Naked tattered and ragged keeper of Swine*: who hath squandered away his fathers Inheritance in *Fornication* and *Adultery*, with the *Beastiall Images* of this world, and hath

hath no more right to the *Grace* of God.

30. And that he is not in the *least* worthy of it; much lesse to be called a *Christ* an or the *Child* of God.

31. And must also despair of all his *good* works, which he hath ever done, at any time; for they were performed from an *Hypocritical* shew of Holinesse and seeming Piety and Godlinesse, in which the *Man-Deuill* would be called and *accompted* an *Angel*.

¹ Heb. II, 6.

32. For the Scripture saith; ¹ *without Faith it is impossible to please God.*

33. But he should not despair of the *Divine* Grace, onely of *himself*, and of his *own* power and Ability; and bow himself down in his soul with his whole strength and with all his powers before the *presence* of God.

34. And though clearly his *heart* say plainly, No for stay a while, it is not needful to day; or thy *sinnes* are so Great that it cannot be, that thou shouldst come to the *Grace* or *Mercy* of God: so that he will be so quelled *damp'd* and *deadned* in anxiety, that he cannot pray to God, nor attain any *Comfort* nor *strength* in his heart, so that he is as if his soul were altogether *Blind* and *Dead* as to God.

35. Yet he should stand *stedfast*; and hold the *Promise* of God for an assured and *infallible* Truth: and with a broken and *Contrite* heart smitten down, sigh to the *Grace* of God; and in his Great unworthinesse yield himself wholly up thereto.

36. And though indeed he esteem himself very unworthy, as being a stranger, to whom the inheritance of *Christ* doth not any more belong, and that he hath lost his right: yet he must steadfastly imprint in his *Mind*, that saying of *Christ*; ^m *that he was come to seek and to save that which was lost*; viz. the poor sinner who is blind and Dead as to God.

^m Math. II, 13.

37. He is to imprint this saying in his *Mind*, and make so strong a *Resolution* in himself, that he will not depart from the promised *Grace* of God in *Christ*, though his body and soul should perish.

38. And though he should, all the daies of his life attain *no* *Comfort* of forgivenessse in his heart, yet the saying of God is *surer* then all the *Comfort* that could possibly happen to the soul.

39. He should also set before himself, and shut his will up so fast in this *purpose* and resolution; that he will no more enter into his old bestiall Images and Abominations; though all his swine and Beasts should never so lament for their Keeper and Heards Man.

40. And though he should thereby be *accompted* the *weriest* *foole* in all the world; yet he would be *steadfast* and *firm* in his *purpose* and resolution; and rely upon Gods *Promised* *Grace*.

41. If he must be a child of *Death*, he will then be so in the *Promise* of *Christ*; and dye or live to him, as he will.

42. He should direct his purposes and determinations in Continually praying and sighing to God: and give up to God all his beginnings and doings in the work of his hands; and stand still and cease from the forming Imagining or intentions of Covetousnesse Envy and Pride.

43. He should but give up these three Beasts, and then the other will very suddenly begin to be weak sick and faint; and draw near to dying.

44. For Christⁿ will instantly, in his promised Word; which this Man hath imprinted & fixed in himself & hidden himself therein as with a shield; get a form in him to life; wherein his prayer will be the more powerfull and begin to work, and will be more and more strengthened in the Spirit of Grace. Gal. 4. 19.

45. As the seed in the Mothers body or womb, groweth to be a child, and encreaseth under many assaults and repulses of Nature and outward accidents, till the child in the Mothers womb getteth life, so it cometh to passe here.

46. The more a man goeth forth from himself out of the Images or Ententions of Evil; the more he entreteth into God; so long till Christ becometh Living in the incorporated Grace; which cometh to passe in the great earnestnesse of the purpose or Resolution.

47. And then instantly procedeth the betrothing with Virgin Sophia: wherein the Two beloveds receive one another in Joy, and with very inward desire, together, enter into the most sweet Love of God.

48. And then in short time, the wedding of the Lamb is made ready, wherein Virgin Sophia; viz. the humanity of Christ is married with the Soul. Rev. 19. 7.

49. And what is there done, and what great Joy is there celebrated: Christ intirateth; by the Great joy at a converting sinner, which is celebrated in Heaven in Man, before the Eyes of God and all Holy Angels; more then at Ninety nine righteous, that need no Repentance. Luke 15. 7.

50. Which we have neither Pen nor words to describe or speak, what the sweet Grace of God is in the humanity of Christ; and what happeneth to him, that is worthy to come to the wedding of the Lamb.

51. Which we have found by Experience in our own way and processe: and we know that we have a true ground of our writing; which we would very willingly and heartily impart to our Brethren in the Love of Christ.

52. And if it were possible, they should believe our faithful childish Counsell; they would finde in themselves, hence this simple hand understandeth and knoweth these great secret Mysteries.

Called the
Mysterium
Magnum.

53. But since we have already written a whole expresse Treatise concerning *Repentance*, and the *New Birth*, we here leave only a hint and direct the Reader to that, as also to the Great work upon *Genesis*: and there he will find the ground of all that he can desire to ask, sufficiently expressed.

54. And we Christianly advise him to follow us in this proceſſe and way, and then he will come to the divine *Marriage* in himself, and hear what the Lord through Christ speaketh in him.

55 And so herewith we commend him to the Love of Jesus Christ:
Dated the 9th. of February, 1623.

F I N I S.

JACOB BEHME'S

Table,

Of the Divine Manifestation.

Or An

EXPOSITION

of

The Threefold World.

Shewing

What God is in Himself, without

Nature and Creature: and how he is to be considered in Nature according to the Three Principles.

Also

What Heaven, Hell, the World, Time and Eternity; as also all Creatures both Visible and Invisible, are; and out of what all things are proceeded and sprung forth.

This Table is here Expounded in brief according to the Numbers; but in the Treatise of Predestination the Matters are handled more at Large, especially in the first Five Chapters.

And

Is as it were the Summe of all the Authours Writings; and as an A. B. C. to Beginners.

What *God* is, considered as *without* and beyond *Nature* and *Creature*; and what the Great Mystery, *Mysterium Magnum*, is; shewing, how **GOD** hath, by his Breathing forth or Speaking, introduced himself into *Nature* and *Creature*.

Here beginneth the Great Mystery, *Mysterium Magnum*; viz. the *Distinction* in the Speaking of the **WORD**: wherein the **WORD**, through the Wisdom becometh distinct, also *Natural*, *Sensible*, *Perceptible*, and *Palpable* or *Inventible*, whereby, the *two* Eternal Principles, of Gods *Love* and *Anger*, in *Light* and *Darknesse*, are understood.

Here beginneth the Outward visible World, viz. the Outspoken visible **WORD**. Wherein,

1. Is understood the Good Life of the Creature which stands in the Quintessence.
2. The Poyson and Grossenesse of the Earth and Earthly Life.

Now, If the Reader understandeth these things; all Doubts and Questions cease in him; and *Babel* is left in Ignominie and Scorn.

What GOD is, viz. without or beyond NATURE and CREATURE.

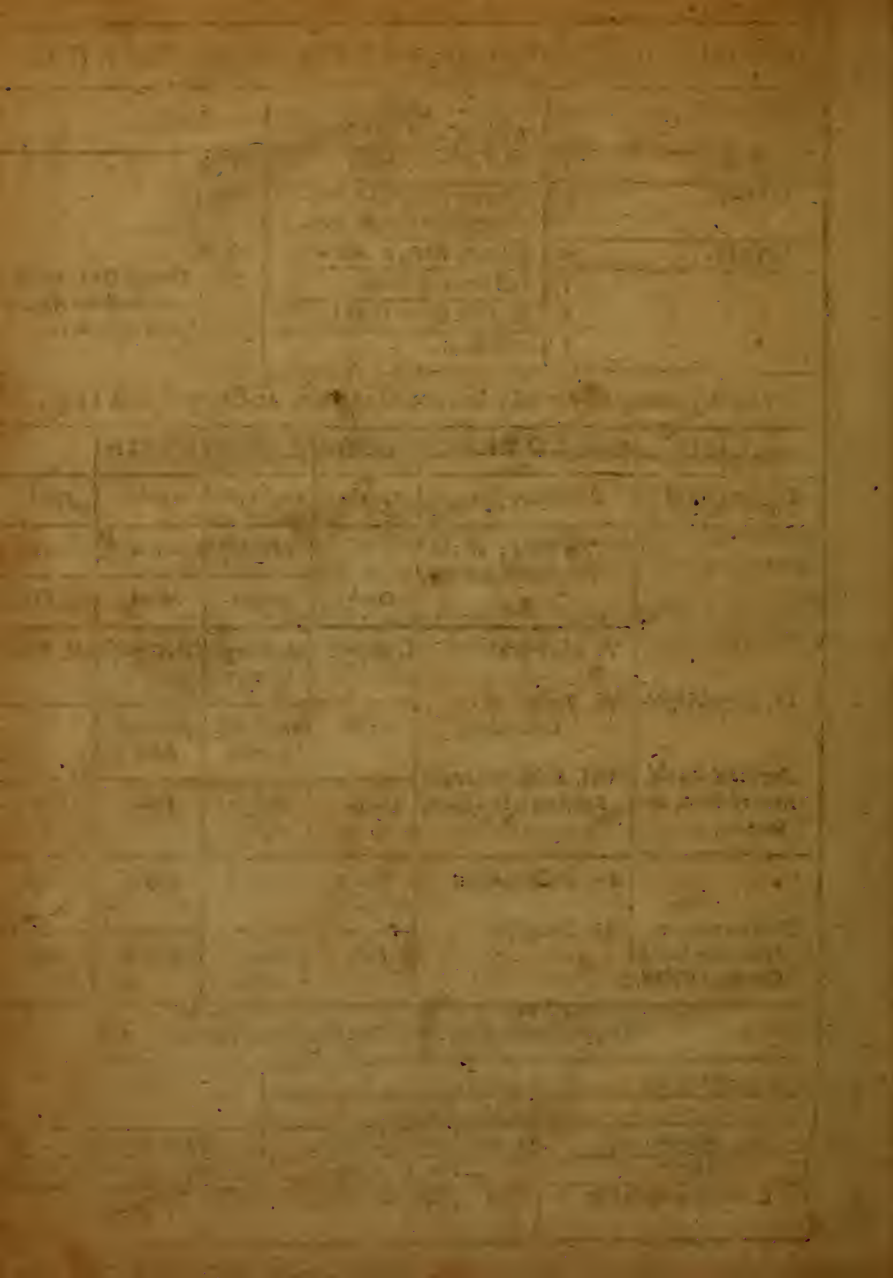
		Abyſſe	
	1	Nothing and Allthings.	
FATHER.	2	Will of the Abyſſe.	I. E.
SONNE.	3	Longing delight, or the impreſſion of the will.	H.O.
SPIRIT.	4	Science, Root, or Mobility.	V.A.
	5	GOD in Trinity.	Thus is God conſidered without Nature and Creature.
	6	WORD in GOD.	
	7	Wiſdome.	

The Beginning of the Myſterium Magnum, or Eternal NATUR.

GOD		in LOVE.	GOD		in	WRATH	
8. The Second		Principle.	9. The	First Prin-	ciple.		Spiri-
		10. Tincture; or the Trinities Speaking.		Moving	Sense		-tual.
		V. Love fire.	Dark	feeling	Mind		NATUR.
11. Angel. Light.		VI. Sound or Diſtinction.	I. Deſire.	II. Sting. Science	III Anguiſh	IV. Fire.	
Angelical World. Root of the 4. E- lements.		VII. Substance. or the Subſtantial Wiſdom.	Harſh.	cauſe of Enmity.	fiery hot Root		
			Hard.	Helliſh life.	Hell		Sub-
		12. Pure Element.	Sharp cold fire.	Root	Devill		-ſtan-
The Growing or Springing in the Spiritual World.		13. Paradise.	Sal.	Mercurius.	Sulphur		-tial.

14. The Beginning of the Outward World.

The Third	Principle.	
	15. Heaven.	
Starres.	16. Quinta Eſſentia.	Good powers.
The	17. The 4. Elements.	the Devils poiſon introduced.
Outſpoken WORD.	18. Earthly Creaturjes.	



Short Exposition of the foregoing *Table* concerning *God Revealed* or Manifested; shewing how he perpetually generateth and breatheth forth Himself from Himself: and how this *Table* is to be understood.

A B Y S S E.

I. NOTHING & ALLTHINGS.

AT Number 1. standeth the *Abyss*, the *Nothing and All things*; and there we must begin, to Consider, what God is, in himself, without and beyond Nature and Creature; and that Consideration of the hidden God goeth on to Number 7. *wisdom*; wherby is understood, how God *dwelleth through* and through all things, and how all existeth from him, and yet himself is incomprehensible and as a *Nothing* to *Allthings*; and yet makes himself visible perceptible palpable and iaventible by and through *Allthings*.

2. *Will of the Abyss.*

At Number 2. standeth the *Will of the Abyss*; and right before it, standeth FATHER, and on the other side standeth I. E. this signifieth that the *Will of the Abyss* is the Father of *Every being*, or of all Substances; and the I. E. signifieth the *Eternal One*, viz. the Name JESUS proceeding from the *Eternal One*.

3. *Longing Delight or Impression.*

At Number 3. the *Longing Delight*, or the *Impression* or *Contraction of the will* standeth; right before which words standeth SONNE; and after them standeth H. O. which signifieth, how the *Own* will impresseth or frameth it self into a *place* for its possession; that place is the *Generating* forth from it self, wherein God Generateth God,

viz. a longing delight or *wellpleasingsse* to himself: The H. O. is the breathing of the Will whereby the Longing goeth forth.

4. Science, Root, or Mobility.

At Number 4. standeth *Science, Root, or Mobility*: and right before it standeth SPIRIT. and after it standeth V.A. The Science or Root, is the Wills *drawing in* to be a place for God; wherein the Will impresseth the outgone Longing or Delight, to be the Sonne, or *Breathing*; by the breathing forth of which, is understood the Spirit of God. And here the Great Name JEHOVA, viz. the Tri-une Substance is understood; viz. how the *Father* generateth his *Sonne* out of himself, and how the *Holy Spirit* goeth forth from them both, and yet they are but One only Substance which hath nothing before it. For the Science, in the Impression is understood as a Root of the Eternal Skill Knowledge or Mobility,

5. God in Trinity.

At Number 5. standeth *God in Trinity*; signifying, the Tri-une Substance, whereof a Similitude may be given in the *Will, Mind,* and Senses or *Thoughts*; wherein the Eternal Understanding Lyeth: for that is the Trinity of the One Eternal Understanding; and Cause of Every Being.

6. WORD.

At Number 6, standeth WORD, signifying the *Distinction or Separability* in the Understanding, viz. the *Speaking or Expressing* the perceptibility of it self: which Word continueth Eternally *in God*; and God, viz. the Power or Vertue of the Perceptibility, is the Eternal † *Good.*

Goodnesse.

7. Wisdom.

At Number 7. standeth *wisdom*, signifying the *outspoken Word*, viz.

viz. the Power of the Divine Vision, wherein God himself is understandingly and perceptibly Revealed and Manifested. And thus far, God is Invisible and Incomprehensible to the Creature, and not Natural, also not Creatural.

The Beginning of the Mysterium Magnum, or Eternal NATUR.

Under the line standeth these words; *The beginning of the Great Mystery, Mysterium Magnum, or Eternal Nature*; viz. the distinction or Separability, perceptibility and inventibility of properties; whereby is understood, the *Divine* Explication or Revelation; shewing, how God introduceth himself into *Love and Anger*, in the Eternal Nature, and not in himself; for he is himself the Eternal *Oae* only Good, which yet without distinction or separability could not be perceptible or Manifested.

But here we are to note, that the Seven chief Forms of Nature are marked with Number I. II. III. IV. V. VI. VII. to difference them from the other Numbers, used in this Table.

8. The Second Principle.

9. The First Principle.

On the first side at Number 8. *The Second Principle* standeth; and on the other side at Number 9. *The First Principle* standeth: The words at Number 9. signify the Fathers property, through the Speaking of the Word *in wrath*; and those at Number 8. signify the Sonnes property *in the Love*, wherein Gods Love is Manifested through the out-speaking or expressing of the Word: viz. that in the Love, Number 8, signifieth, the *Angelical* powers World; and that in the Wrath, Number 9. signifieth the *Dark* powers World, of Pain Woe and Torment, wherein God is an Angry God.

10. Tincture.

At Number 10. standeth *Tincture*, which signifieth the Temperance or Harmony of all Substances or things, shewing, how they therein,

therein, through the Word go forth into distinction and forms, viz. into seven chief Forms: as into, I. *Desire*. II. *Science or Root*. III. *Anguish*, IV. *Fire*, V. *Lovefire*, VI. *Sound*, and VII. *Substances*: and further, there standeth by every chief form, what properties go forth and are generated out of them: for if Speaking must be, then must the power first *draw together*, that it may breath forth it self, and then that drawing together, or Magnetick Impression, generateth the somewhat which is the beginning, wherein is understood the *Fiat*, which hath attracted the powers.

I. *Desire*.

And it is the First chief Form of the Spiritual Nature, standing at Number I. viz. *Desire*; which Desire sharpneth it self so, that out of it *Harsh*, *Hard*, and the Cause of *Cold* existeth; and is a Ground of all *Saltish* properties, in the Spiritual World, *Spiritual*, and in the outward World *Substantial*. And thus the Desire of the Impression, is a cause of the *Overshadowing* of it self, or of the *Darknesse* in the Abyss, as we see all these forms belong to Number I. viz. to the Desire of Impression.

II. *Sting or Science*.

Close by standeth the Second chief form Number II. which is the *Sting or Science*, viz. the root, which signifieth the *indrawing* of the desire, whence the first *Enmity* or *Contrary* will existeth; for *hardnesse* and *moving*, are ualike things, in this form now existeth the *moving* and *feeling*, as a root of *painfulnesse*; wherein is understood the *Mercurial* poylonous Life, both *spiritually* and in *substance*; and in the *Darknesse*, the *Torment*, or the *painfulnesse* of the *Evil* Life; neither would the *Good* Life be manifested without this root of *Evil*; and it is the root of *Gods* wrath, according to the *Eternal* Nature of the *perceptibility*.

III. *Anguish*.

The Th'rd chief form Number III. is *Anguish*, which existeth out of the *Desire* of the Impression, and out of the *Enmity* of the *Sting*, whence the Will standeth in the source or pain, and is a Cause of the * *feeling*, and of the *five Senses*, therein, and because in the *Anguish* all forms are pained, that makes them that they *find* one another; and herein the WORD becometh *distinct*, and is a root of *Sulphur*, both *spiritual* and *Substantial*, wherein is rightly understood in the *Darknesse* in the *painful* Life, the *Hellish* fire, as is noted in the Table downwards,

IV. *Fire*.

Or perception
in the Mind
and Thoughts.

IV. Fire.

The Fourth chief Form Number IV. is called *Fire*; wherein is understood the *Kindling* of the fire, from the painful *Sulphurey* root; for the Will goeth from the Anguish into the Liberty again, and the liberty goeth into the Anguish to its manifestation,

In this Conjunction the Crack or Lightening *Flash* is effected, wherein the Abyſſe, viz. the Eternal Good becomes manifested, and is, in the Forms of NATURE, the Understanding and Life; in the Darkneſſe painful woe and *Torment*; and in the Liberry it is the Root of *foy*, or the awakening of the powers, and is the fires Kindling; in which Kindling, the Abyſſe becometh a *ſhining* Light, viz. Material,

V. Lovefire.

The Fifth Form Number V. is called the *Lovefire*, wherein is understood, how the Eternal Good, through the Kindling of the painful fire, introduceth it ſelf into an exulting *burning* Lovefire, which fire is indeed in God before, but thus now it unfoldeth it ſelf forth, ſo that it is *perceptible* and moveable, wherein the good powers become working,

II. Angel. VI. Sound.

At Number VI. ſtandeth *Sound*, or *Diſtinction*, viz. the Sixth chief Form, ſignifying, the Natural clear life, wherein the Eternal Divine Word, hath through the forms of Nature, untolded it ſelf forth, wherein all the powers of the Wiſdom ſtand in the Sound; and in this now conſiſteth the *underſtanding* Life, in the *Light* it is Angelical and Divine, and in the darkneſſe it is Diabolical; as right before it Number II. *Angel* ſtandeth.

† Read the 6^o. Epistle printed, of the true and false Light.

* In Adam we loſt Our Angelical heavenly Body, but through the regeneration and Faith in Chriſt, we attain it again, and that is kept by Chriſt with his heavenly fleſh and blood in us, unto Eternal life, and not the outward beaſtial Man.

VII. Substance.

At Number VII. ſtandeth *Subſtance*, or the *Subſtantial* wiſdom of the outbreathed Word, wherein all other forms are manifested; and it is even the Subſtance of All forms, viz. † in the *Light* Good, in the *Darkneſſe* Evil and Painful: And eſpecially the Great Myſtery *Myſterium Magnum* is understood therein; alſo the Angelical World is understood therein, as alſo the Inward * *Spiritual* Body of Man, which faded or diſappeared in *Adam*; when the Soul's will went forth from

Gods Will ; but the same is made *alive* again in Christ, who giveth to it this powerful worlds substance, for food, which is that heavenly flesh, *John 6. 51.* and is the dry Rod of *Aaron*, which in Christs Spirit buddeth and springeth fresh up in Man, again.

12. Pure Element.

At Number 12. standeth *Pure Element*, signifying, the Motion in the *Angelical world* into Substance, and it is the *One only Holy pure Element*, wherein the four Elements lye in the *Temperature* or *Harmony*, and is a *root of the four Elements*.

13. Paradise.

At Number 13. standeth *Paradise*, signifying the *Eternal springing up* or budding, or the *spiritual growing* or vegetation in the *Spiritual world*, out of which, the *Outward visible World* out of Good and Evil, viz. out of both the *Eternal Principles*, hath been breathed forth ; In which *Source Quality* and *Regiment*, *Adam* in his *Innocency* stood : viz. the four Elements in him stood yet all in the *Temperature*, viz. in the *Holy Pure Element*.

14. The Beginning of the Outward World.

At Number 14. standeth *The Beginning of the Outward world* : signifying, how God through his Word, hath breathed forth the *Spiritual Mysternum Magnum*, *Great Mystery*, viz. the *Eternal Nature* of all *Spiritual Properties*, into a *Visible outward formed substance*, and through the *Fiat*, viz. the *Spiritual Desire*, formed it into *Creatures*; near which standeth, *The Third Principle*; wherein is to be understood 3. *Worlds* one in another, viz. the *Dark world* in Gods *Wrath*, and the *Eternal Light World* of *Divine Love*; and this beginning, fading or *transitory world*,

15. Heaven.

At Number 15, standeth *Heaven*, signifying the limit of distinction or separation between the *Inward and Outward World*, viz. between the *visible and invisible Substance*; which *Heaven*, consisteth in the *Substance of the Spiritual fires Water*.

16. Quinta Essentia.

At Number 16. standeth *Quinta Essentia*; the Quintessence: signifying the Spiritual Powers, viz. the Paradisical Ground in the 4 Elements, as also the *Starres* or Constellations which were breathed forth out of the inward powers when Time began; and it is the *Good* in the four Elements, wherein the Light of Nature *shineth*, as an outbreathed Lightening or *Lustre* from the Eternal Light,

17. Four Elements.

At Number 17. standeth *Four Elements*; that is, 1 Fire, 2 Aire, 3 Water, and 4 Earth; viz. the Created World, out of the Dark and Light-World: which is the Outspoken formed WORD, out of the Eternal Natures powerful Substance, into which the *Devil* had shed his *posson*, which after Mans Fall, was Curfed of God.

18. Earthly Creatures.

At Number 18. standeth *Earthly Creatures*; signifying, that out of the *Quinta Essentia*, or Quintessence, and out of the 4. *Elements*, all Creatures of this visible World have been created, and have their Life only from thence. But the *Soulish* or Psuchicall * *Mán*, hath also both the Inward-Spiritual Worlds in him as to the Inward Soulish Man. Therefore may both Gods *Love* and *Anger* be Manifested in him; for, into which of them the will frames fashions comprehendeth or kindleth it self, of the substance thereof it cometh to be, and to manifest the self same therein, as is to be seen in *Lucifer*.

* *Man having*
2. *Eternall*
worlds in
him, is capable
of being Sa-
ved, or Dam-
ned.

This is a brief Explication of the Table, which is the Summe of all the Authours Writings, set forth for his Loving Friends sake, and from a good Christian intent very faithfully, and for an A.B.C. to Beginners, 1623.

F I N I S.

The Errata Corrected.

The Reader is desired to mend these faults with his Pen before he read the Book.

First Preface, Page 3. (a) Margine, for g. read y.

Page 1. (v) l. 8. blot out by,
Behm's Preface, page 2. line 1. read highest Good)

The Book, Page 3 line 12 for found. read found. p. 4 l. 35 for on. r. an. p. 8 l. 16 for Image. r. Imaged. p. 10 l. 36 for End. r. Ens. p. 12 l. 46 for falt. r. fact. p. 16 l. 22 read Tongue. p. 17 l. 13 read Leve-fire. p. 19 l. 3 for of. r. or. p. 21 l. 1 & 2 r. lighte Leve-fire. p. 22 l. 3 r. and Metals, the. for were. r. was. p. 26 l. 2 for incorrupting. r. incorporating qualifying Life of. p. 28 l. 11 for fitt. r. fit. p. 35 l. 29 for transmitted. r. transiuted. p. 36 l. 5 read forms or dispositions. p. 42 l. 8 r. the Mens or Mind. p. 47 l. 18 r. of Nature. p. 50 r. 72, For, in. p. 49 l. 9 for into. r. in. for Ens, or Becing. r. Essence. p. 53 l. 27 for its. r. into. p. 56 Margine. l. 11 r. of The. p. 78 l. 20 r. Life that. p. 79 l. 3 for was. r. were. p. 111 l. 45 r. Glaubea. p. 117 l. 51. property; 437 for with. r. without. p. 120 l. 4 r. which was. p. 136 l. 10 r. the Grace and. p. 148 l. 32 r. lo very great. p. 164 l. 19 for whole. r. good. p. 187 l. 38 r. who without. p. 188 l. 22 r. no other. p. 196 l. 41 r. and sharp.

Table. Page 4. line 32. read Sting. p. 8. l. 4. r. Subtance.

Complisly Substantio

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