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The 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 Philosphus.

London, Printed by John Streeter, 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 Paul's Church-Yard in the New Buildings between the two North Doorcs, 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 alleged 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 Author 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 answering, 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

*Behm's Preface to Election, ver. 9.*
*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 St. 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 Threesfold 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° of July, being the 18° in his Book of Epistles printed in English, and two other of the 3° July, being the 16° & 17° 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° 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 11th September, 1623.

After that he wrote this present Treatise of Election in full satisfaction of his first promise: dated the 8th 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 19th and 20th day following, he wrote the 20th and 21st Epistle of the same Subject; and a little before Easter following he wrote the 13th 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 faith; b The Treatise of Election of Grace hath a sharp understanding, and is one of the Clearest of our Writings.

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 made
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 darkness, though the darkness 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 vailed from peoples eyes.

Some of the Learned also are very unwilling to take so much pains as to read and consider anything.
thing that is Offered to their view, though some sincere Lovers of good Literature, have by reading this Author, 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 precious 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
world but doth by way of Similitude signify 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 Righteousness, 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 seething Jarr with the Scum rising up; a Rose, a 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-
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 itself will be the more easy, and then the Demonstration of it may be briefly and exactly made by such as are Teachers in Christ's School, to Scholars exercised in some degree in such spiritual Matters; otherwise that of our Saviour may well be asked of them, saying; "If ye believe not when I tell you, Job 3:12:

Earthly things, how shall ye believe if I tell you Heavenly matters?

This may be a just Plea for this Author's Teaching the Mysteries of Divinity by Examples and Similitudes of Natural 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 to 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
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 rejoice 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 shewn how all lyeth within them in their Hearts and Soules.

The Jews also cannot be fully persuaded 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 Commandment, his Law, his Testimoniess, his ways, Statutes, Precepts, Judgments which are so much pressed in Moses and in the Psalms of Psal. 119. 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 fulness 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 a Doubt.
Doubt in any Matter fundamentally: and we see that God's 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 Devil: 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 style 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 Authors: 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 itself, 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, Author of one of the Books undoubted edly of the Cannon of the Bible, is translated in
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the Septuagint Greek *Esdras; and the Book of Esra in our English Bibles is accounted the first Book of Esra or Esdras; and the Book of Nehemiah, the second Book of Esra 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 Ordained by Angels in the hands of a Mediatour, which was Moses; so when it was loft, it was restored to Esdras again by the same means; which doth advance the Excellency of the Old Testament beyond any other Books before Christ's 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 Goodness 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 Messiah, Jesus Christ the Son of God, who was the Sonne of 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 Preach-
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 Sons; the Twelve Patriarchs, till Moses who was raised up by God, and received a further external clear teaching, in the Institution of the Paschal 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 God's 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 reverenced 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 Baptism of water; and a little before his Death eating his Paschal with his Disciples instituted his last Supper; and yet the Apostles could not apprehend or remember what he told them, nor bear what he-
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 wickedness of Christians in Name was like that of the Jews 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 darkness spread itself 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 publickly divulged, till Luther, who
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who was put on, and helped forward by a little Book called Theologia Germanica, and Tauleris 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 Author; as concerning the internal habitation and existence of the One 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 days 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 publicke teachings as it ought to be: also he hath expressly cleared several Articles of the Christian Faith in the Three Principles in the 17th Chapter; also in the 27th Chapter, and in the Answer to the 30
30° Question of the Soul, is written deeply of the Resurrection and the Last Judgment, and of Eternal Life; as also in the 4° Epistle, 110 verse; and in this Table of the Divine Manifestation at the End of this Book, is a brief Contents of all Mysteries, 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 Souls have had most Mysteries cleared to them in this Author; 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 Mysteries 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 Mysteries, and the b Ground to resolve, even whatsoever any man can ask.

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 Souls, 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
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these last days, (this was spoken in the time immediately after Christ's 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 Author of the Epistle to the Hebrews, where-in 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 than those of the Old; yet the Apostle * Peter, who heard a voice 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 ways, things manifested to them by the Word of Prophecy: some other of the Apostles heard this voice 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 faith, we Teach; and which the Apostle Peter calleth, The Word of the Lord which endureth for Ever; and faith, 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 (b) still

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 faith-full to whom the Apostle Peter wrote, had it manifest, giving light to them in their souls, 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 darkness, and the darkness 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 Righteousness 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 Souls, 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] 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 Author 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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endureth for Ever: as is intimated in the Psalms also, thus; the Testimonies of the Lord are very sure: He hath founded them for ever: David took them as an Heritage for ever: 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, 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; 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, 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 (b) 2 Scriptures
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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 to instructed by the Divine Wisdom and Understanding, may be called the Mind of God, or his Thoughts, Sense 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 stealing God's 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, today, 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 rejoice 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 Author's Divine Writings, in English.
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English; when I look upon the vilenesse 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 Darkness more than Light, that I must needs in all humility prostrate my Soul before him that is present everywhere in all things, manifesting his Glorious Heaven by his Mercy wheresoeuer that appears; and Hell, by his Wrath and Anger wheresoever that appears in any place, Soul, Creature or thing whatsoever; and must account myself one of the unworthiest of the Children of Men,

John Sparrow.
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The Second Chapter.

Concerning the Original of Gods Eternal Speaking Word; and of the Manifestation or Revelation of the Divine Power; also concerning Nature and Property, or particular individuality of things.

The Third Chapter.

Of the introducing of the fiery Science, or root into forms or qualities and dispositions, to the producing of Nature, and to the producing of Being Essence or Substance: how the Science or root bringeth itself into Fire; how all this is to be understood; and how Multiplicity ariseth; The Gates of the Great Mystery of all hidden Secrets.

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When Reason heareth anything said concerning God, intimating what he is according to his Being Essence Substance and Will, it imagineh 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 Elect, 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 hardened 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 affents, which understandeth not at all what God is; yet Scripture on the other side speaketh much more to the Contrary; that God willeth 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 apprehen
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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 Conjoining 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 giveeth and introduceth unity and vertue into the other, and all flourish and rejoice, blossom and bear fruit in one Stock; there being no grudging and dislike of their strength and dissimilitude; but each Branch Laboureth to bring forth its fruit, and Harvest.

11. So it may also will 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-love, 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 self-love or wicked Magnetick impression: whence self-love and Opposition, also Rents and Schisms and divisions arise, so that one twig of the humane Tree rends and separates itself 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 Lust, or show: Whence the Multitude of Contentions among Men have risen.

15. Of all which we will signify what the Original of Contention is, and whence Opinions and Divisions naturally arise; we will also signify what the true ground of the only 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 demur his 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.

GOD faith in Moses, in a Manifested revealed voice, to the People of Israel (among whom he introduced himself from his hidden secrete in a Manifest found after a formed creaturely manner, and caused them to hear, that the Creature might apprehend him) saying, 1 I the Lord thy God am but One Only God; thou shalt honour no other Gods besides me.

2. Also Moses faith, 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 only Good, otherwise he were not God, viz. the One Only Good.

4. For Men cannot say of God, that he is this or that evil or Good, which hath distinction in itself; for he is in himself Natureless, as also Affectionless and Creatureless.

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 whom 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 only 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 Darkness, 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 com-
prehension; wherein, with its exit, it is called a Spirit.

37. And the One only will of the Abyss, divideth it self with the
first eternal beginning-less comprehension, into a threefold Operation
and yet continueth 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 virtues of the wisdome, 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, virtue, or influence of the
Sun.

41. And so that exit is a Beam of the power of God, as a moving
life of the Deity: wherein the uncomprehended 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 Pow-
ers, 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 com-
prehensible creaturely Image that may be circumscribed; but the
divine imagination, viz. the first ground or foundation of the Magick,
out of which, the Creation hath taken its beginning and Original.

46. Also in that imprinted of the Magick comprehension in the
wisdom, is understood the Angelical and Soulish 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 be him, as to the Creature, of the created corporeal Imag-ibility 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 longings of the Nothing, into something, 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 Mamm 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 ariseth for the most part from the Phantast of the Starry Mind, and not from the powers of the inward ground of the divine widsome.

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, generareth nothing but God, that is, he generareth only himself, as Father, Sonne, and holy Spirit, in the only divine power and widsom.

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 beflow 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 Goodness.

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
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 qualitative and operate in equal Harmony and agreement: and there is no other than an amiable boiling or springing of the Holy Spirit, in the One only wisdom.

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 mere 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-defireth 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 equal weight in the One only 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 Framer, 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; 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 willeth, nor can will evil.

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

69. But
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 Substance of God, so far as he is called God, is understood to be without ground, place and time, dwelling in himself: and not to be considered, as in any severall distinct place, with a severall 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 feest the eternal speaking word, which the Father speaketh forth in the Sonne, and thou feest 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 reprent 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, 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, The word is near thee, viz. in thy Mouth and Heart.

75. And this is the right and neerest way to God; for the Image of God to sink down in himself from all imprinted Images: and for-lake all Images Disputation and Contention in it selfe: and depart from self will, desire and Opinion, and demerse it selfe mearely 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 he seek for no evil or good will in the one onely Natureless and Creatureless God, also that he go from the Images of the Creature, when he will consider God, his will and the eternal speaking word.

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 compounded formed word, and then to the Nature, viz. the
Of the Original of Gods' Chap. II.

78. Therefore now we will inform the Reader further, concerning Gods' word, which he expresseth from his Powers; and shew him, 1. The separation, 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.

1. Creaturely Reason standeth in the formed, comprised, expressed, or out-spoken word, and therefore is an Image figured substance; and thinketh always, God also is an Image or figured substance, having some shape or other, that can irritate and introduce himself into properties, to evil or good, in like manner as 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 Counsel once have taken

8. And to 3. There must have been a cause in the Deity, for
the sake of which, God in his Trinity had consulted.

9. And 4. Then must also thoughts have been in God, which
so moulded him into forms and ideas, representing how he would
fit and compose every thing.

10. But now he himself is only One, and the ground of all
things, and the Eye of every Being, and the cause of every Essence;
out of his property, both Nature and Creature exist.

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

12. Therefore when we will speak of God's unchangeable Being
solely and alone; 1. What he 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 All-seeing, 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 only 6 unsathomable God
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 only 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 only 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 itself, 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 7 con-
formable to the first ground out of which it is arisen; and then there
is a separation from the total entireness.

18. As we are to understand the like concerning the Apostate De-
vils, and the soul of man; that the Creation hath broken itself off
from the total entire will, and brought it self into a peculiar, fe-
veral, 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 4 powers of the one
only divine property had not introduced themselves into dispositions,
then that could not have been.
20. And there would neither have been Angels nor any other Creature; neither would there have been any Nature or property, and the invisible God would onely have been manifestd 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. Which is the Mystrium Magnum.

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 Eftence 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, compriseth it self into a Desire, as into a science or root, or x drawing 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
powers may enter into a compaction 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 manner of the first perceptibility & invisibility in a sensible manner.

35. And then it is here said rightly, The word, viz. the formed word, was IN the beginning WITH God; for here now two Beings are to be understood, viz. the unformed power; that is, IN; and the formed power that is \( \{\text{WITH}\} \) for that is entered into somewhat to Mobility.

36. The IN is still and quiet, and the \( \{\text{WITH}\} \) is compacted, and out of this compaction 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 only, 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 faith, 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 Phantasm.

40. Therefore I deeply exhort the Reader to apprehend our fence, and to avoid the phantasm 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: God's majesty in the working power to Joy and Glory, would not be revealed without that attraction of the desire; and there would be no light in the Divine power, if the desire did not attract and over-shadow it self.

43. In which, the ground of Darkness is understood, which then introduceth itself 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 transmутeth it self in the fire, into a spirit, and into another quality or source, that is to be understood, into the light.

45. As
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 Instrument of the still Eternity, wherewith it formeth, maketh and distinguisheth, and therein compasteth it self into a kingdom of joy.

51. For the Eternal will manifesteth its 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 JEHOVAH, 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 merely Nothing, for the Nothing is God, and all things; onely we speak thus, to the end if it be possible, to give the Reader our sense and apprehension.

55. Nature in the original with its science or root, viz. in the attracting desire, is understood to be as 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 sense and understanding.

56. Look upon a kindled candle, and thou feest 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 oil, out of which, the fire, the light, the air, and the water exist.

58. Whereas yet in the candle a man can observe no distinction, to say, this is fire, this is light, this is air, this is earthy: a man seeth no cause of brimstone, fire, or oil; a man may say there is fat or tallow, and it is very true.

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

60. In like manner also we are to conceive of the Eternal ONE; viz. of the hidden unrevealed God, without or beyond the Eternal science or root, that is, without the powerful revelation or manifestation of his word.

61. All powers and properties lie in the 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, compacts itself in the wisdom into a Mind, for its own fear and power, and breatheth forth that Introcompation; so its own will compacts itself in the out-breathing 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 Only one, an endless multiplicity of powers, shineth 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 Manifected God; or as a man may express it, the Divine Revelation or Manifestation, as where the holy Scripture speaketh differently of God, in a kind of distinct Contrariety.

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

66. Also, Therefore have I raised thee up, that I might shew 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, viz. the Spirit of God, which hath, through the wisdom of Eternity, introduced it self into such 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 Magnum, 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 Earthines, take their Original.

76. That is, the One onely Element in Mysterio Magnum, 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 impression, 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 manner and property, in spiritu Mundi, viz. in the science or root of the property of the Stars; which is a quintequence 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 spiritus Mundi in Sulphure, Mercurio, & Sale, and in the quinta Essentia of the Stars; it thereupon preserveth 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 Quintequence 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 defire after a Magnetical 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 presseth 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 qualify or have influence one in another, and the one is continually the manifestation, allo the power and the life of the other; as allo the destruction and corruption of the other.

84. And that one property cliine not up above all the other; the most High hath spoken forth or expreft them thus in equilibru, 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 Creature's life doth exist; and also exercised 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 only Good; but without the Eternal science or root, viz. the Eternal Nature, it would not be manifested with its Solar power, viz. the Majesty, without the Eternal Spiritual Nature.

87. For, without Nature, there would be nothing wherein God in his power could be manifested; for he is the beginning of Nature.

88. And yet he 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, hide and perceive themselves in their sport of Love and strugling; from whence the great unmeasurable 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, denotheth to us Nature in the science or root; and the light denotheth to us the divine Love-fire.

91. For, the light is also fire, but a yielding fire, for it giveth itself into all things, and in its giving, there is life and being, viz. Air, and a Spiritual Water; into which City water, the
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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 spiritual water could not sever it self from the fiery quality, and to resolve, dissolve or mix it self in it self 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 Abyss or ground and foundation yth) 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 th'ls, Christ said, "He would give us the water of Eternal life, which would flow in us into a well-spring of Eternal life: Not the outward water, which is generated from the outward light-fire; but the inward water, generated from the divine light-fire; of which the outward is a type, image or shadow.

95. Know also and understand this similitude thus; The Eternal onely Good, viz. the word of the holy Mental Tongue, which the most holy J E 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 existereth 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 thineth forth from the fire, and yet is as Nothing, but a lovely giving, magnificent 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 faith, He is angryly, jealous or zealous God, and consumming fire.

100. Which is not called the Holy God, but his zeal or jealousie, as a consumingness of whatsoever the desire in the distinction or separation in the science or root, comprehended or conceiveth in it self; as where a distinct separability in the science or root, elevates and
and conceive 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 Sodiff property; out of which a Thistle-bulfe, of a false and wicked science or root, of a Devilifh kind or condition, is generated; which the Spirit of God well knoweth, concerning whom Christ said, *They were not his sheep.*

102. Also, that they only are God's 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.

103. Into which prifh of 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 only according to the Light; viz. in the powers of the Light, wherein the science or root is also manifested, and that in endless variety or divisibility.

106. But all in the love-fire, where all properties of the powers give their will up into the One only; viz. into the Divine Tempera-ture, where but one only 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 virtues, 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 man's fall and the Devils, and reserved it to be driven off, upon, and at his Top) mere 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
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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, severeth it self into the fiery science or root, wherein the Natural and Creatively 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 Temperature of the unsearchable abyssal will, as an expressed or out-spoken science or root, viz. a Beam or Ray from the whole entire will: where the word, of power, 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 Temperature, viz. into the entire Total; and then it cireath of the holy Tincture of the fire and of the light, out of the spiritual water, whereby the fire become 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 Temperature, 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 science 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 Original out of the Eternal beginning; else will, out of the fiery science of the word of God, as shall be mentioned hereafter.
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The cause of all Being essentially substantiality or comprehensibility, &c. in Mysteria Magno the Mother of all SALT, & the root of Nature, & in the Mystery is named by this word, viz. a spiritual sharpness, the original of God's Anger, also the Original of the Kingdom of Joy.

Being of perceptibility, viz. the very drawing, whereby feeling and perception ariseth: for the more the Astringency is pressed or compressed, the greater is this sting, as a raging furious Destroyer.

Its dividing into forms or dispositions are these, viz. Bitter, woe, pain, pelting stinging, the beginning of the freezing will in the Temperature: a cause of the spiritual Life; also a cause of misery: a Father or root of the Mercarial Life, in the living and growing things: a cause of the flying or flitting fenses or thoughts: also a cause of the exulting Joy in the Light: and a cause of the enmities in the strong impression or contraction of the hardness; whence cause and opposite Will doth exist, as also the original of spiritual anger, and of all torments and disquietness.

Anguish, which ariseth in the opposition of the astringency, and stinging bitterness, as an Enemy or being of feelingness: the beginning of Eternity and of the Mind, a root of fire and of all painfulness: a hunger and thirst after the Liberty, viz. after the Abyss: a manifestation of the eternal abyssal will in the Science; where the will bringeth it self into spiritual forms or dispositions; also, a cause of dying, viz. the birth of Death, where yet not Death, but the beginning of the Life of Nature doth exist: and it is even the root, where God and Nature are distinguished or sever'd: not as a renting off, but in reference to the Temperature in the Deity: so that here the clear sounding sensible Life doth exist; out of which the Creation hath taken its Original.

The 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.

Not fo to be understood that they are God, but his manifestation in his word and power.

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

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.

And thirdly, the ANGUISH ariseth out of the holy Spirits property.
16. The three first, in the Creation in the Life of Nature, according to the Composition in the Creating, are called Sulpur Mercurius and Sal, wherein the Spiritual Life hath introduced itself into a visible comprehensible Matter.

17. Which Matter is in all things, in the animate in the Fleshy, 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 itself 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 farther, and look through all the seven forms and dispositions, when men will explain what the Sunne Statues and Elements are, as it further followeth.

20. The fourth form or disposition in the Science, out of the One only will, is the kindling of the Fire, where the Light and Darkness part, each into a Principle; for here is the Original of the Light; as also the right Life in the perceptibility of the three first, also of the right distinction between Anguish and Joy, and this is done thus.

21. The first will in Trinity, which is called God without Nature and Creature, comprehended itself in itself; for its own fear in the Geniture of the Trinity with the Science, and bringeth itself 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 itself into the Anguish, viz., into the Original of the Spiritual Life; then it compacted itself again in itself, with the longing of the Liberty, to be free from the Anguish; that is, it comprehended in itself the Abyss, viz., the Temperature of the Divine Longing and wisdom, which is so very amiable, meek and still.

23. And in this comprehension, the great skreel or terror is effected, where the torment is terrified at the great meekness, and sinketh down in itself as a trembling, whence the Poyson-Life in The life of Nature hath its ground and beginning; for in the skreel of terror there is Death.

24. And in the skreel, the Astringency conceiveth itself into Being.
25. This skreek, terror or affrightment in the three first, viz. in the Astringency, Bitterness, and Anguish, according to the dark impreffion or compression in itself, maketh the imimentious 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 consuming of the fire, and is called, according to the dark impression or compression, the Hell or the Hole, that is, a kind of hollow Concave or Dungeon, viz. a self-comprehended or conceived painful life in it selfe, that is only perceptible and manifest in itselfe.

27. And in respect of the whole Abyss, 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 coition, of the three first in their impression or conception in the wrath; and on the other part. 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 terror; so also when love entereth into the Anger, there is also such a skreek or terror.

30. In the Love the skreek is a beginning of the Lightening or Lustre, where in the One onely Love maketh it selfe perceptible, viz. Majestick or shining, being the beginning of the joyfulnes of Kingdom of joy; in that manner as the light becometh 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.

32. For, the Astringency attracteth or presses and devoureth: and the Bitterness is the sting of mœ to the Anguish is now the Death, and also the New Fire-Life; for it is the Mother of the Brimstone: and the Love-Ens giveth to the anguish, viz. to the Mother of the Brimstone, a quickening to the New Life, out of which the Glance of the fire doth arise.

33. For we see, that the Light is 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 Abyss, of the One onely Love, which is called God, and the fire, out of the driving will, in the
In the light now, is understood the Kingdom of God, viz., the Kingdom of Love.

And in the darkness, is understood, the Death, Hell, the Anger of God, and the anxious poyson-Life; as is to be understood in the Earth, Stones, Metals, and Creatures of the outward created world.

And we admonish the Reader, not to understand the high supernatural sense in an earthly manner; where I speak of the generating of the Mysterium Magnum: for I thereby only intimate the ground, out of which it is become earthly: therefore I must often speak so, that the Reader may understand and consider it, and fall into the inward ground.

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

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 always in the skreek or crack, as a skreek or crack of division or distinction in the substance, continueth just so.

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 power Elements, which is thus to be understood.

In the shining of the fire and light, is the distinction or separation: the spirit, viz., the fiery science or root of the powers or faculties, 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.

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.

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

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

That
45. That same Dem is the true modest humility, which suddenly is transformed 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 Womans 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 sense of this. For here lieth the Pearl of the whole world, understood well enough by ours, and must not be given to the Beasts.

49. The third distinction separation or division out of the fire, 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 precious Metalls and Stones.

51. This Salnitrous ground, is unlocked by the Sun, so that it hath a vegetable 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 waggithe 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.

54. But all is done in the Phantastie, 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 Phantastie; 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 only in another Source or condition, and another life, also another Nature-Light known to the Magus.

56. The
56. The first form or disposition in the Science now, is the true love, fire, which severeth it self from 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 draw or attract themselves into Being or substance.

59. They draw the Tincture of the fire and light, viz., Virgin Sophia into them; that is their food, viz., the great meekness, well-pleasingness, and pleasant relish.

60. This comprehended it fell in the desire of the first three into Being or substance: which is called the Body of the Tincture, viz., Divine Substantiality, Christ's heavenly Corporate. O dear Sonnes, did ye but understand it! where he saith, John 3. 'That he was come from Heaven, and yet [at that very instant] was in Heaven.'

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 substantial: that substance is the Spirit-water, concerning which Christ saith, *he will give it us to drink, which will flow forth into a well-spring of eternal life.*

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 itself wherein in joy; but bow it down into greatest humility before God, and shew it its unworthiness, that it fall not therewith, in its own love and will: as Adam and Lucifer did, who introduced the Pearl into Phantast, and brake himself off from the Total.

64. Consider well in what hard lodging the soul lyeth captive: Humility and willing of Nothing, but only God's 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, make not a flying Lucifer of it, or else you will eternally bewail it.

66. This first 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 express.

67. For it is the eternal continual perpetual manifestation of the Triune Deity: wherein all properties of the holy wisdom in a sensible
Of Introducing the Science into Nature. Chap.III.

...the following manner do qualify and mix, as a relish, favour, and mixing inuntering qualifying for the Love-fic, 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 Tintrue 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.

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

71. x The Sixth 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 unspoken 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 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 Music, 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 Sixth 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;
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viz. a sensitive or cogitative, in which the Mind is understood to be, out of which the senses or thoughts arise.

78. For the senses or thoughts arise out of the Multitude of infinite properties, out of the crack or skreech 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 finde themselfes 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 fallse, and despiete 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 divisibility or distinction, into false or evil desire or Lust, through the infection and instigation, infection inspeaking or perwafion of the Devil.

81. In which inspeaking, lust swelled up itself 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 affrtingent, and sweet, bitter and sour; and so all the properties relished in the distinction or variety.

83. Which yet God did forbid him, warning him that he should not eat of the vegetation growth or fruit, that is, of the Manifestation of the knowledge of evil and good.

84. In which taste or relish, the fiery hunger first arose, so that the forms or dispositions of life left the Munda, viz. the Bread of God from the Essence of love, and could no more taste how it was, in the Temperature, in one only will.

85. 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 bellial 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 flinging 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 itself up aloft in the operation
Of Introducing the Science into Nature. Chap. III.

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

89. Their 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, comprifeth 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 earth form, is altogether spiritual, viz. the clearest most audible distinct substance of all; but this is a compact 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 manner as the science or root putreth it self forth out of the earth through the desire or influence of the Sun, into a growth or vegetation of wood plants and grases, 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 Adam's 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 only, 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
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 only God.

100. But in the exit of the science of the one only 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.

1. 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 Sophists seduce thee with their Calvinist understanding; who know not what they babble, who do nothing else but dispute and wrangle, and understand not what they exclaim against, and have no ground and foundation, in the sense and meaning.

2. Neither be offended at this Pen, or hand of the Pen; the most high hath cut it and made it so, and breathed his breath therein, 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 Holy Ternary, in Ternario San 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
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Of the Temperature of the one only Will, and love one another.

6. The whole Creation, both of the Eternal and of the Temporal Creatures and 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 only will of the Abyss, 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 Abyss into a ground or foundation, with the introduction of the speaking word, into a re-expression of the Substance of all substances to and in evil and good, 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 threesided Life, viz. a threesided distinct Divine revelation or Manifestation.

11. The true Deity in it self in Trinity, in the science or root of the Abyss, in the one only will, wherein God generateth God, viz. the one only 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 anything; but it self is its beginning, the Nothing and its something.

13. But in the word of the one only Divine power, wherein the one only science or root of the Geniture of the Trinity, breatheth it self forth from it self, thereth arise the beginning of the first Principle.

14. *And yet not in the ground or foundation of the speaking, viz. in the Trinity, but in the comprehension of the distinguibility; where the distinguishability, 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
Chap. IV. Of the Original of the Creation.

where the Mind or a Mover worketh in the b Ens; there is the distinction between the two Principles, where God according to the first, calleth himself an angry Jealous God, and a consuming fire.

18. And according to the second, a loving Merciful God, that will 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 itself is holy, pure and good, and is called the Eternal uncreated Heaven, viz. the Place or City of God, or the Kingdom of God; also Paradise, the pure Element, the Divine Ens, or whatsoever else a Man may call it according to its property.

21. That same one only 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 Mysterial 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. Nor 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 only will hath comprised in the word, and let the science or root out of the one only will go free, so that every power in the separation introduced 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 Mysterial Magnum, God created the Heaven and the Earth, and commanded every Creature to come forth, every one according to its property.

27. But here we are to understand this, that in the verbum Fiat, in the word Fiat, the Mysterial 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.
28. And that in two properties, viz. in a Mental and in an External 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 itself, which is the vegetation, wherein the growing life standeth, viz. the inanimate or insensible 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' faith, In the Beginning God created the Heaven and the Earth: Germanice Himmel und Erden.

33. The word Himel comprehendeth the spiritual Element, viz. the spiritual superior world with the operation of the four Elements, wherein the one only 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 Salinitrous 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 virtue.

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 growth from it.

37. In that manner 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 only 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, in the impression of Darkness understandeth
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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 itself into an audible distinct Word to the Divine Manifestation in the Holy Spirit.

42. This working Word, out of all powers, out of Good and Evil, 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 itself for a Time, and brought itself into a substance having beginning and End, and Imaged or Modelled it in the Creation to the Manifestation of itself.

43. Viz. The outward world with its Hosts, and all that liveth and moveth therein, is included in a Time like a \( h \) Clock-work; this \( h \) Engine or again runneth on from its beginning continually to the End, viz, in- to 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 Creaturally and have an Image, that as it hath from Eternity formed and Image itself in the wildom, 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 Love-fire can give forth no Creature, but See before 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.

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 Light, and Miniftring 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.

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 itself, in the Divine Ge-

F z

50. Un-
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 manner, as the three first in Nature, introduce and form themselves into infinite distinct variety; so also is their Creature to be understood in many properties, every one in its own property.

52. And we are therein to understand especially seven high Prince-ly 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 itself into a Throne, viz. for a Government or Dominion, wherein the several variety and distinction is understood, also the will of Obedience towards the Throne Prince.

53. This they have in possession and management, as Creatures from the 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 only will of the Abyffe 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 itself into distinction and variety.

56. And out of that distinction or variety in the original of the fire, the Angels are introduced into the free-will; that so with the free-will they may convert turn and manifest themselves in the first or second Principle.

57. Even as God himself, in that same free-will, is free and all things, and in that same free-will 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 itself in the Creaturely property into Three Hierarchies or Principles as it willeth.

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

60. Viz. One part into the 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 Phantastph as into a Glass or Stage-play of the self-hood of Nature, wherein it sports.
sports with itself in the disharmony, or inequality of the properties.

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

62. The first Hierarchy 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 Holieft.

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 lower Elements play and act a scene in the starry 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 transmute or change itself 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 metamorphosed himself, and with the Science, given himself up out of the Temperature: whose Kingdom is called a Hole or Heil.

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

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

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

70. It Images or representeth itself in some 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.

71. When he was thrust out from the light, he fell into the Kingdom of Phantast 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.
For that is his Fall; that with his own will he manifested the Kingdom of Phantast in his Creature; so that he introduced the External will out of the Temperature into division, viz., into the dis-harmony of the Phantast: which Phantast instantly seiled upon him, and therein brought him into an unquenchable Cold and Hot fire-source into the Opposition and contrariety of the forms and dispositions.

For, the wrath of the Eternal Nature, which is called God's Anger, manifested itself in them, and brought their will into the Phantast: and therein they still live; and can now do nothing but what the property of the Phantast is.

Viz. Practice Foolery, thew tricks, metamorphose themselves, destroy and break things: Also elevate themselves in the Might of the Cold and Hot fire, 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 first in their wrath.

Their will is mere Pride; Also a covetousness after the multitude of properties, a flinging envy from the fire; a despairing from Anguish.

Summarily; as the three first, viz., the spirit of Nature, in the Spiritual Sulphur and Mercury and Salt is: So also is their minde, out of which the senses or thoughts come.

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

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

And therefore he apostatized from the humility of Love, and would domineere therein in the fires might, which Spewed him out from it self, and let it self to be his Judge, and took away the divine power from him.

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 Phantast in the wrath of Nature hath stirred impressed compressed and thrust forth it self.

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.

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

He that would be too rich, became too poor; He had had all
Therefore and He is foollish.

But now faith Reason, it was God's will, that his Wisdom might be distinguished from Folly, and that it might be understood, what wisdom is, and what folly is, 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.

When the Abyssle with the selfe-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.

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.

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.

Thou sayest, No, God might do with them what he would! yea do but understand it aright.

Answer.

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

Only in the Science of the Creature stood the will to introduce it self into the Phantastic, 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.

This Hierarchy, (The Phantastic) 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.

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 Phantastic; and as the Kingdom of that power is in it self, so is also its innate Prince.

The source or Torment of the wrathful Kingdom is the Mother of his falsehood, viz. his God; he must now do what his God will:
Thus he is an Enemy to the Good; for the love is his Poison and Death.

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 Poison; for that would be his Life and Nature: as if a man would put a Toad into a Box of Sugar, it would draw only Poison out of it, and would poison the Sugar.

Object. But faith Reason: If God had infused his love into him again, he would have been an Angel again, therefore it lyeth in God's pre-determinate Purpose.

Answer.

Hearken, Reason; look upon a Thistle or Nettle, upon which the Sun shineth a whole Day, and with its power and virtue penetrateth also into it, and willingly giveth its beans of Love into its venomous slinging Ens.

The Thistle also cheareth it self in the Ens of the Sun; but it growth thereby to be but the more a prickly Thistle; it becometh thereby the more hardy.

Thus also it is to be understood concerning the Devil: Though God had even infused his love into him, yet the science or root of the unsearchable will had introduced itself into the kind of a Thistle; viz, the Eternal will without Ground and Place is a will in itself, which cannot be broken or withstood.

And yet we must not understand that the will of the Abyssle 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.

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.

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.

Thus also in like manner we are to understand concerning the science or root, viz. of the one onely Eternal willing out of the Abyssle, 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.

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

For the Abyssal will is not the Creature; for it is no Imaging or
or representation; only in the Eternal Nature the Imaging or representation ariseth, also the Creaturely will to somewhat and to Multiplicity.

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

107. And yet it is not God; for, God is only understood, in that the will of the Abyss 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 enmicious life; and that same enmicious 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 promter 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 Abyss, viz. the Divine science, wherein God generated himself in God.

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

114. God is unmoveable and an 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 Abyss 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 Abyss, 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 Abyss, wherein God is so near him.

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

G

120. For
120. For the science of the Abyse is ashamed, that such an Image is Mani-410fest and standeth in it, so that it self is outwardly a Phan-
tasie.

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 Tor-
ment; 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 oneyl a similitude or thing like it self; and that likeness 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 Mani-410fest.

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 therecon 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 oneyl 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 there-from.

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

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

133. But dwelleth onely in itself, 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 Na-
ture, 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
Chap. V: Of the Original of Man.


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.

137. For, when Lucifer fell, and gave up himself into the Kingdom of the Phantasm, he there lost the Kingdom in the Holy Power, and was thrust out, and this was done by the enterprise 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 Temperature, then the highest Name of the Deity manifested itself in him, that is, in Man, viz. that most sweet power, JESUS; which overthrew the Kingdom of the Phantasm and of the wrath, and tingured Man with the highest Love.

140. And there also, was the Devils Kingdom Dominion and authority destroyed, in the power of Man: and hence springeth the Name, *CHRIST'S, Christ.

The Fifth Chapter.

Of the Original of Man.

1. Of his faith, God created Man out of the Dust or clay or a Lump or clod of Earth; understand, the Body, which is a Limbus or External. *Gen. 2. 7.

2. And the Earth is an Ens, out of all the Three Principles, an Exhaled, contrasted coagulated power, out of the word of all the Three Principles, ex Mysterio Magno, out of the Great Mystery, viz. out of the three chiefly, out of the seven forms or dispositions of Nature.

3. Which have imprinted themselves in the kindled desire, viz. in the Fiat, and brought themselves into substance, each property in itself to a Composition.

4. Which, God, in the Fiat, viz. in the substantial science, hath contrasted into a Lump or clod, in which, all powers of the Spiritual World, according to God's love and anger, also according to the Phantasm, lie fixedly; not after the manner of the Mind, but after the manner of an Ens, *Or Man.

5. In the Minde, is understood, the living substantiality which is spiritual, as a totally spiritual substance, a spiritual Ens of the Tincture, wherein the highest power of the fire and light is introduced into an Ens.

6. And 2° In the Ens, is the life of the heaven 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, or Minde lieth in the Ens, or Being, as the Soul in the Body, the Mental word speaketh forth the Earth.

8. The Heaven includes the Mens or Minde, and the Phantastic 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 compriseth 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 Wisdome is the Trinity of the Abyssial 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 Grasfe, nor needs the any more then Grasfe and Hearbs.

16. But man desirith 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 desirith to eat of its Mother, out of which it is proceeded.

18. And accordingly we see very well, that Man desirith not to feed upon the grosse or coarsest of the Earthly Ens, but of the purest and subtlest, viz. he desirith the Quiesence 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 concreted it self into such a Abyssial hard comprehensible palpable and sensible substance of Enmity in the Phantastic, 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
Chap. V. Of the Original of Man.

20. For the inequality or discord belongeth not to the Temperature of the one only Holy Element, but belongeth to the four 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, sprang up forth through the four Elements, and did bear heavenly fruit through the four Elements, *which fruit was lovely to* Gen. 3. 6. behold, and good for food, as Moses faith, and in that springing forth, is Paradise understood to be.

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

25. But when he introduced himself by Longing or Lust into the multitude of properties, viz. into the Phantasie of inequality or difference, multitude in 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 Phantasie.

26. Thus the Image of God [consisting] in the Temperature, was destroyed, and that light in the substance of the Holy Element extinguished in him, wherein he knew God; thus he died, as to the Temperature, and awakened to the four Elements, and the unequal or discordant science or root; which now cause sickness to him, and Death; and that is the true Ground.

27. But that we may satisifie the enquiring Mind, 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 faith, very right: *God created Man according to his Image, yea to the Image of God created he him: Also God made Man out of the Limus or of the Dust of the Earth.*

30. In that Moses faith: God created Man *in his Image; Moses doth not understand, 10. that God is an Image, or 29. that God hath created Man, according to his Model.*
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 wildomc.
32. Not as Creatures, but as a shadow Idea representation reflexion
or premodelling in a Glafs€, wherein God hath from Eternity feen
his wildom, what could be.
33. By which resemblence, the spirit of God hath acted a scene
in the wildom, in the comprehended Model, wherein the spirit of the
Science or root in the wildom, hath from Eternity in the Nature of
the powers, modelled it selfe into a Scene (which Model was no
creature, but as a shadow of a creature) By which resemblence 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.
35. * As a Man, standing before a Looking-Glasse, feeth 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 wildom.
36. And when God had, comprized all the powers of all the three
Principles, in the science, into a Subftance, and contracted them into
a Lump, which is called Earth; as into a fixation of the generating
spiritual power; then he divided the Elements of the Temperature
of the One Element, into fower Elements, for a Moving Life.
37. And further comprized 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 fame Subftance that the Earth is Corporeal,
from the fame are the Starres spiritual, and yet not as animate spi-
rits, but are a spiritual Ens, viz. Powers, a quintefcence, viz. the
Subtile power, whence the Earth, viz. the Grofienefs hath fevered
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 gre-
dy gripping 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 vartety; as I here pre-
sent it to the understanding.
41. If the Stars were all extinguished or pased 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 Tempe-
rate.
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.

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.

Now when God had created the Earth and the Firmament of the Stars, and had appointed in the Middeft 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 Starres and Elements.

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

Which Eternal Word hath here included and comprized 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.

The whole work is the formed word of God; understand the Natural Word, in which the living Word of God, which is God himself, is understood, in the greatest inwardness, and that speaketh it self through Nature, forth, into a Spirit of the world, in Spiritum Mundi, as a soul of the Creation.

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.

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.

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 having a true and perfect life, out of or in, of the science of Nature from the Outspoken or expressed formed word Ex Mysterio Magno, out of the Great Mystery.

Not out of the true divine Life, but out of the Natural: which 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.

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.

Those varieties of powers proceed forth from it, and are a hunger according to their inherent substance which they possess; viz., as to the Earth and the Materials thereof, in their properties.

And
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 Matrix of Nature, God, in the word Fial, that is, in the substantial desire of the powers, on the fifth day, commanded all creatures to come forth from every science or root, according to their property or kind; viz. the Body from the fixedness of the Earth, and the Spirit ex Spiritu Mundi, from the Spirit of the World; and this is done in the Conjunction of the 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 Phantastie, 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 Darkness, 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 Phantastie 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
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 pruned; 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 proceeded 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 God's predestinate purpose, towards, and in the Creature, wherein he manageth all things by his government of Nature. 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.

72. And in his Word in which he hath spoken forth from himself, viz. in Spiritus 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 Spiritus Mundi, in the spirit of the world; and that Generateth and Corrupteth all according to its native course, and produceth fruitfulness and barrenness or unfruitfulness.

73. 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 virtue to the Natural Science or root.

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

75. But his wrath, is understood to be, in the Eternal and Temporal Nature: In the Eternal in the Centre of Darkness; viz. in the cold and hot fire-source; and so also in the spirit of the world, it is understood, to be in the fiery Science or root or division and distribution of all properties.

76. And so now if a City, country or creature awaken or stirre up, that wrath in the fiery Science or root in Spiritus Mundi in the spirit of the world in itself, that is, so that it introduceth the Abomination of Fulsness or into the wrath; then it is like wood in the fire, wherein the wrath ripeness of
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 faith 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, until 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 itself off from the Love of God, and committeth whoredom with the wrath of Nature, there it fattenceth itself to the full, till the universal fabric or Clockwork, introduceth itself into a fiery science or root, there all things stand in the Proba or trial; then it kindleth itself 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 venom and Poyson by the Pestilence, often by Drouth and unfruitfulness, 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 superior and inferior, wherein all things lie together the one in the other; is Man created to the Image of God.

83. For Moses faith; The 1 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 virtue 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.

86. And then faith Moses further; 1 God Made Man of the dust of
Chap. V. Of the Original of Man.

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 Beeing of the Earth, stirring up Ex Spiritu Mundi from the spirit of the world, and spake or breathed forth a life in every--

Becoming 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 Model 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 Masle 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 Grosser esse 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 Beeing 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 then Hee.

95. Not so to conceive it, as if in Man the beastial properties, were then creaturely or manifested; but the Ens or Beeing of all Creatures lay in the Humane Ens or Beeing 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 to-
of the Original of Man. Chap. V.

8. Therefore, in the outspokem or Expreffed word, viz. the Heaven comprifed it felf together in the Subftance of the outward world, as also the vegetation in the inward worlds Subftance, viz. Paradise, the Holy Element was in the Boyleing Sprunging Dominion.

98. Summarily, the humane Body is a Limus out of the Subftance of all Subftances, else it could not be called a Similitude of God, or an Image of God.

99. The invisible God, which hath from Eternity introduced himfelf into Subftance, and also by this world into Time; hath by Mans Image, modelled himfelf out of all Subftances into a Creaturely Image, viz. into a figure of the Invisible Subftance.

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 himfelf 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 unfevered, fo also is it here to be understood.

104. And from without, he breathed into him herewith likewise the Spirit of the world, the Air-soul.

105. Thus the whole speaking word breathed it felf 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 felf into a natural Life.

109. In that Divine natural Life, man is like the Angels of God, as to the fould, viz. the Spiritual world; as Math. 22. where it is written : * In the Resurreuition they are as the Angels of God.

110. And thus we enter again into the firft created Divine Image; and not into another Creature.

111. Therefore we are thus to know Man rightly,

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8 John 1:4.

Matth. 22:29.
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 flood even in the Temperature; "that fruit was Good and pleasant to behold, also good for food, to be eaten after a Heavenly manner.

113. Not to be swallowed down into a Carcasse for the worms, as now it is in the awakened beaftial 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 itself; viz. in the Sal nitrum of the separation or distinction, and also draweth it up again from the Earth into itself, and yet is not satiated therewith: so it is also to be understood in Man.

116. Adam was Naked and yet cloathed with the greatest Glory, viz. with Paradise, a totally fair beautiful bright clear Crifalline 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, consistseth and is understood to be, the woman, viz. the Mother, that is the Genetrix 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: As the Sun penetrateth through Glafs and yet breaketh it not.

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

122. And yet at the beginning 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 x or, as a Candle set between two large Looking glafs produceth an infinite won- derful propagation.
might fall into the Paradiscall science or root, and that the Holy word, might not need to enter into the Beastiall science or root, for the New Regeneration.

II. 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 fence 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 faith; 7 He hardeneth their Hearts, left they believe and be saved: and then also it faith, 2 God willeth not the death of sinners.

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 faith, 2 Godlooked on all that he had made and behold, all was very Good.

4. But afterwards he said: 6 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 caufe 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 only Image.

7. For, perfect Love consisteth not in one Tincture alone, but it consisteth in both: the one entering 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 Lufbre 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 alfo to be understood concerning Adam.

11. But when the Lights and Waters Tinture, was divided and fevered from him into a Woman or wife, he could not then in this Image, which he afterwards came to be, stand Eternally; For his Role-Garden of Paradise within him, wherein he loved himself, was taken away from him.

Question.

12. Then faith Reason; Why did God do fo? why did he divide him and bring him into 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 disputations and strife.

14. Gods Predeffinate 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 flirre it self according to the Genitrix of Nature.

16. Viz. in the property of the fiery Science as to the Darkness, what would be a Devil. Also in the Light-fires Science, what would be an Angel: if the fiery science did once fever 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 predeterminate purpose.

18. The one only Will of God gave and yeelded 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 predeterminate purpose; and would needs be creaturely also.

19. And if, when the Light and shining fire became creaturely, then also the dark cold painful fire, pressed forth with the Imaging of Phantafie, 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 itself into the Kingdom, viz. into the Archia or Dominion of the Phantisfe.

21. But the Kingdom of Phantasia according to the darknesse hath been from Eternity, which is also a cause of the Devil's fall; though indeed the fiery Science of Lucifer, stood in his own will, and gave 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 CHRISTUS or Christ, in Adam, must possess Lucifer's Royal Throne or Seat, seeing Lucifer had turned himself away from God.

26. And from thence cometh also the great Envy, and Malice of the Devil against Man; also from this ariseth the 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.

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 Phantasia 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 Adam's free will in the fiery Science was infected, like Poison and venom that comes into the Body, and so beginning to work.

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 Kingdom of Phantast 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 Father's 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 a any one whithersoever it would.

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

34. But, the ground of the Creature, viz. the fiery Science, viz. the root of Souls, stood in the Abyssal bottom: will of the beginning of all beings or substances, and was a particular Branch or parcel of the Eternal will.

35. Which Eternal Will, in the fiery word of separation unto Nature, had parted itself into several Sciences or roots: thus the soul was a part of the divisibility.

36. Which divisibility in the word of the powers in Nature, viz. in the Three first, and 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 inhaled 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 Commandment to the fiery Science or root of the Soul; and said, Eat not of the Plant of the knowledge of Good and Evil: else if thou dost, then very day thou wilt die as to the Kingdom of God.

38. That is, the fiery Soul will lose the Light, and so the Divine power in the Holy Ens or Being from the Second principle in the working of the Holy Spirit, will go out or be extinguished.

39. For the Spirit of God doth not manifest itself in any beastial property, much less, in the Kingdom of Phantast.

40. And therefore God said unto it, that it should not go from the Temperature, and enter into the Lust or longing of the properties; nor
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 faith 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.**

Hearken Reason. The fiery Science is from the will
of the Abyss; which will is called a 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 Ex-
pression.

43. Now know, that a particular or parcel of the highest Omnip-
otence 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 itself into an Image, in the Three first.

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

45. Indeed, the Creature is after it; but the Science to the Cre-
ture is from the Eternity; and that hath, with the Creature, viz. in
the three first, introduced it self into a Longing Lust against or con-
trary to the Temperature, in Nature.

46. To that, viz. to the Science or root was the Command given,
to hold and keep the Creature in the Temperature; that is, it should
keep the properties of Nature in equal agreement and harmony:
for it self was the Mighty 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 God's power and
Light, and would be its own; it would be its own working God, ac-
cording 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 Phantasy, into the dark-
ness, and Adam into the inequality or disagreement of the Cre-
tion into the beastial property in Spiritus Mundi, in the Spirit of the
world;
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 clockwork in Mysterio Magna 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 tried 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 only 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 anything in the free-will hath distributed and divided itself, into that it will go; and in that Eternal reveratory, 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 or its 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 Raines, 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.
Of Mans Fall, and of his Wife. Chap.VI.

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 another 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 ariseth the working or framing into Evil and Good.

66. That word hath Compacteth 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 darkness and Light; into a Love of Light, and into a painful fire of Nature, as is afo mentioned.

67. Wherein now, is understood the whole ground and foundation of the Divine willing, into variety and distinctibility: 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 Ill and good, the Creature is infected: As an outward venomous infectious Air, kindleth Infection and poisoneth 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 neither say, if I do any thing that is evil, I must or necessity do it; for I am of an Evil inclination or disposition. No.

Note.

70. For he is to know, that the Science of the soul which could have
Chap. VI. Of Man's Fall, and of his Wife.

have framed it self into Evil; could also have framed it self into Good. And that God is now the cause of Man's 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. Hee, 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 itself into him, viz. into the Image of God, and awakened the distinction or variety in the Image of God in the Temperature, so that the Eternal Science of the soul hath given up itself into a Longing to the manifestation of the properties; which is to be understood thus.

73. That some Science of the soul gazed on the Creation of the formed word, in its distinction and variety; and knew in it self also that same power and virtue to divisibility and distinction, and so lift up itself into a longing after the divisibility and distinction.

74. And so, instantly also the variety divisibility and distinction, was manifested in the Creature, as to soul and body: but the Devil was the greatest cause thereof.

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

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

77. For his knowledge in Gods Love, wherein the Name JESUS is the highest sweetnesse 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 Evil.

82. Viz. in whatsoever hath divided or distinguished or severed it self
Of Mau's Fall, and of his Wife. Chap. VI.

self into the Good, as the Holy Angels; therein be willeth the Good; and in whatsoever hath separated it self into the Evil, as the Devil hath, therein be willeth the Evil; as the Scripture faith: 1 such as the people is such a God they have; in the Holy thou art holy, and in the perverse thou art perverse.

Question.

83. Now thus faith Reason: If God in his powred forth formed Word is 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 Diminesse of Opinion, without the Divine Light is Folly in the light 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.

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 Evil proceeds from and out of Nature and Creature.

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

V. So that if 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 speakest in the Psalms of David, saying, 1 Thou shalt see and have great pleasure therein, when the wicked shall be recompenced; Also thou wilt rejoice when the wick-ed shall be overthrown and destroyed; that is, when the wicked shall be
Moses was forty days on the mount, when he was roused up and

96. Moses was forty days on the mount, when he was roused up

97. Out of this deep and the fell asleep; Moses now slept in the Temple

98. And now faith Moses God suffered him to fall into a deep sleep. Why, Moses awakened him, or else in the

99. The time how long Adam's flood in the right true image of God, is it before that Moses God, and Christ, as also the

100. Time of the sleep: If thou art George, then let Moses in Christ's figure, was quanched in the Ever-Bearing of the heavenly worlds, and Christ in Adam's figure, when Adam was in his Innocence.
and proved; Israel was forty years in the wilderness, and Christ stood forty days in Adam's trial in the Temptation in the wilderness, and he conversed forty days after his Resurrection, in the right true perfect trial; wherein Adam should have conversed in his innocency, for the Establishing of him in the Magick Birth.

And which indeed was well known in God, thereupon so Adam fell into a sleep; and so afterwards Christ must rest in Adam's sleep forty hours, and awake Adam in him in the Kingdom of God again: which consider of, and so thou wilt learn to understand the whole ground in the processe of Christ.

Now set Christ in Adam's place and so thou shalt find the whole ground of the Old and New Testament: set Adam in the formed word of the Creation; and let him be the Image of the outward, and inward Eternal Nature of all the Three Principles.

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

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.

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 cannot learn in all the Books of Men.

For when Eve was made out of Adam in Adam's sleep, that was done in verbo (Fiat) in Spiritu Mundi, in the Creating word Fiat in the spirit of the world: And then they became Creatures of the outward world, viz. in the outward Natural Life, in the Mortality, viz. in the beaftial Life, framed or Imaged with a beaftial form, also they became a Carcasse or Sack of worms, to be filled with Earthly food.

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

For the Kingdom of God consisteth not in Eating and Drinking of that which the Scriptures; but in Peace and Joy in the holy Spirit.

And that now plainly could not be in Adam and Eve, for they had clearly the Marks of the Beaufial kind, and Sex; although their beaftial kind was not quite awakened, yet it was clearly awakened and stirred up in the longing or Lust.

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,
Of Mans Fall, and of his Wife.

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 faith Reason: Why did God let that Tree grow?

Answer.

112. Answer: Hearken Reason; this worlds Prob. or Trial, is better then the Centre in the fire, to try after the way and manner of Eternity; as Lucifer was proved and tried.

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 derived, that must the Earth give forth; for the Longing or Lust went into the property of the Earth; and so the Earth must present to the Longing or Lust, whatsoever it would have.

114. For the Science or root of the Soul is, as to the Omnipotency or Almightyness, of a Divine property, and herein lyeth the Ground of all hidden secrets; 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 persuaded Eve, to Eat thereof, and then her Eyes would be Open and she be as God.

116. She should know,

I. What was in Every property.
II. What Manner of Ens and relish they had.
III. How all powers relished in their properties.
IV. And what all the Beasts were in their properties.

117. Which indeed was all true; but her Naked form and shape, and how heat and cold should prefix into her, that the Devil did not say.

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

119. Also the Devil was to do so therefore, 1. That he might make Eve, viz. the Matrix in Venus's Tincture, Monstrous; 2. That she might gaze on the Futility of the Serpent, whence the Lust arose to know Good and Evil, as it was in the Futility of the Serpent; wherein the Science of Nature had in the Phantasy introduced it self into such Futility.
Not as Reason saith; that God hath armed and sharpened or edged the Tongue of the Serpent that it must do: A man may well say; that the Devil hath armed and edged it from the Kingdom of Phantastie, that it hath done so; but a man cannot say so of God.

The Serpent was an Enr in the Three first forms. Science, where the fire and Light severed themselves, wherein the understanding yet lyeth in the fiery sharpness: the Spirit of the understanding is not yet there separated from the Centre of the Three first; but is mingled with the painfulness, viz. with the Root of the quality or source of Poison: therefore in the Serpent lyeth the highest Cause of Poison and false the subtle crafty will intentions and purposes.

And then also there lyeth in the Serpent the highest preservation against Poison, if the Poison be severed from her.

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

Understand; the Eternal Science had taken it self the fiery Nature according to the highest Mobility, whence the Strength and Might Existeth; wherein then also the Science of the Abyss 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.

As he also did in his beginning; whereby he poiysone the substance in the science of Nature with that property.

From which poiysone Enr allo the Serpent hath taken its original in the Creation; for which poiysone and venomous God allo curst the Earth, after that Man had yet more poiysone it with the Devils poiysone and Suttlety through his introduced false and evil Lust, wherewith he poiysone the Science in the substance out of which he was extracted, so that Paradise withdrew from him.

Thus now also, the Devil presented his poiysoneous Substance, by the Serpent on the Tree; wherein he had introduced his 7Egeft Gelly spewing, efflux or poiysoneous darts, and subtle purposes and will, before the time of the Creation of the Earth, into the Science or root of Nature, and its spiritual Substance.

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 poiysoneous creeping thing.

That the Devil hath Created them, he is become only a poiysone

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

130. But the Fist 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 Expelled from the Eternity, and therefore they are several one from another.

133. This poysonous suttle darted *Spawne, 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.

134. Now when Eve lufted after the suttle Craftinesse, then the devil flipp'd 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 Being, into her after a magical manner: in the way and manner as the false and wicked Magia is practis'd by *Incantation, and introduced an *Sorcerie, Evil malignant venome and poyson into Man into the science or root of his Body.

136. And thence Eve gat the Will, to be disobedient unto God, and ventured upon it and did eat of the Tree of Earthlinesse, 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 not instantly fall down and die, *she gave also to Adam and he did eat thereof likewise.

139. For Adam had plainly demerfed and plunged himself into it, when he flood in the Image of God: but yet had not eaten it into the Body till that very time.

Note: Eve did not instantly fall down dead.

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 express Image rightly in its true Magickall ground, and how it cometh to pass, 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 nearly approach the ground and cause, why Ev'ry Being 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 lay 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 got power in him, and elevated themselves in him, as it is now plain to our sight, that many a one is in the property of a little 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
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 of shaped Image upon them, but an Evill 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 Total 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 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 Sicknesse 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 impossibility, and put into possibility, 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 Beasts 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, even: viz. Hell, or the J awes and Throat of the Devill, as also the Kingdome of Phantasthe 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
18. When these Shackles should be broken as to both Naturest in the Death of Christ, then the Earth trembled at it, and the Sun loft its shining Light; to signifie 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 putrifizeth; for, That is only the beastial Death, and not the Eternal Death.

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

21. That which is Eternal, is capable of no death, but the express Image of God, that had Image and Modelled itself 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 itself, and the Day doth so to the Night, and so one is as it were dead in the other, for it cannot shew itself.

23. And further, you may understand by way of similitude; that, if the Sun should be extinguished, then would the Spiritus Mundi the Spirit of the world, be an Empty meer crude Enmity, and there would be perpetual Night, and then the four Elements could not put forth themselves and operate in their present qualities and properties, neither would any fruit grow, nor any Creature in the four Elements, Live.

24. In this very manner also Adam and Eve dyed as to the Kingdom of the power and virtue of the Divine Sun viz. of the divine Will and Essence or Substance, and the fierce wrathful Nature awakened from within, as to the soul, and also from without, externally in the beastial property.

25. The Science of the soul from the Abyssal Will, wherein God begeth generateth or worketh, that is not Dead; nothing can break or destroy that; and it remaineth Eternally 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.

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
28. Not of its own determined predestinate purpose: but the Eternal Science, viz. the Abyssal will to the foulish Creature, departed from the Love-will forth into its stinging pricklyy property and disposition of the foulish 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 prickly science from the Sun, and introduceth it self into a prickly substance: and the more the Sun shineth upon it, the pricklyer 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 throughly in the Darkness, and through and through in the Devil; but in the Darkness comprehendeth him not, and so also the Devil and wicked Soul comprehendeth not God.

Question.

32. If thou askest, Why so?

Answer.

I answer; because the Creaturly will to true Resigned Humility Lowliness and submission under Obedience to God, is dead, and there is but a meer Thistly and Thorney and will in the Life of the Creature.

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

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

35. But the Devils Thistle-seed, was come thereinto, wherein the Temporal Death lay: and then there was to be understood in Man nothing else but that he was a Beast of all Beasts.

36. The Equilibrium Balance or harmony of the formed out-spor-ken Word, flooded 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 stremely and hardly come so far to Love God and Equality or Equity, but always lift themselves up aloft, and would have all in their sole possession, and would gain be the fairest and most beautiful child in the house or family: whence Pride Covetousness Envy and Malice exist: all this is from the En or Beey of the Serpent, and of the Devils introduced property or disposition, which cannot inherit the Kingdom of God.

38. Now
38. Now to help this, the living Eternal Word of the most high Love, property or disposition, came of meet 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 Gracious 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.

41. Here now we are to understand the foreseeing, provision or inspection, whereby the Spirit of God, in before the foundation of the world, hath foreseen 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 Regenerator.

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 Expreffe reflex Image of God, according to the Divine holy property or disposition.

43. And in that one only Image, which in Adam, disappeared as to God, 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; The seed of the woman shall tread upon Cruth or break the Serpents head.

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 expreffe reflex Images 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 in-speaking 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 in-speaking 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 itself in the Word in the Name JESU, and so as a Pledge that it would break the beasial Matrix, and change it into a Holy [Matrix.]

50. For it was not to be done through Adam's 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 Genex of All Men.

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

52. For Christ said, John the 3; "He was come from heaven, whereby, a man is to understand, [as to] substance; for the Word needs no coming, it is there before-hand, and needs only to move and stirre it self.

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 Venus, in the Matrix of Venus, viz. in the Feminine or woman's property, in Eve.

54. And into Eve, viz. into the Matrix of Love, from the heavenly Worlds Substance, which faded or disappeared in Eve and Adam, viz. into that part which is from the Kingdom of God, God put in his Covenant, and brought his Word thereunto, 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 world's Substance, and then that part, which in God's Word should be introduced, and should be one and the same substance with the humane; that is it that should do this viz. the God-man, and the Man-God should do it.

56. Not a total foreign or strange Christ, but that very same Word which had made Man out of it self into an Image of God; therefore thus now 10. the Making Word, and 20. the made Word, in the power 30. of the holy Spirit, should do his.

57. The heavenly Ens in the Word, viz. the Temple of the holy Spirit, should in the Woman's Seed, assume, 10. a Soulish Seed, and 20. also a Corporeal Seed, from Adam's 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 I.
and Corporeal Nature, from the inward and outward Worlds, hung and clave to that fame 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 foulish 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 preceffe 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?

62. According to that saying of the Apostle: "As sin came from one and penetrated upon all, so also the Grace came from One and penetrated or entered upon All.

63. For, the Covenant went not only upon one particular vie, upon one piece 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 faith, the 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, nor an outward supposition or conceit, whereby men tattle 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 Elefion of God, and give her the true understanding and meaning.
Chap. VII. Of the Beastial Manifestation in Man.

... how Election existeth, and what the predestinate purpose is.

70. And yet we will not at all therein or thereby contumny any in his apprehended meaning; but for the better information and Christian Conjunction and uniting of the Understanding, we will expound and clear the holy Scripture, to which very End also this Book is written.

71. Now for the understanding thereof; we will compare the first and second Principle, viz. 1°. the Kingdom of Nature, wherein God is anger, and the hardening is understood, we will compare with the Divine Manifestation: and then 2°. the Kingdom of Grace viz., the true Divine Substance, together, setting them one against another, to see, how the ground and foundation of the hardening exists.

72. And we will thereby try prove and Examine the Sayings and Texts of Scripture, which seem contrary 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 Kingdom 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.

74. But the Science or root of the Abyss 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.

75. In which one only Will, God the Father Generates his Sonne, 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 Wofdom, viz. to the discerning vision or discerning of the Abyss, and is also the beginning to the Word, viz. to the outspeaking or Expression of the fire and of the Light.

77. But the Speaking is not performed or acted in the will of the Abyss, but in the comprehension compassion or framing of the Science or root, where that will compacteth compactseth 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, speakeoth it self into distinction or diversity of Sciences or Roots.

L 2 73. And
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 God's Love, without the Eternal Nature, had not been Manifested, viz. the Love-fire had not been manifested without the Anger-fire, therefore the Root of the Science in its Natural Ground, was the Anger-fire: and the Anger-fire was the Manifestation of the Love-fire, in that manner as the Light 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 outspeaking 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.

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.

84. From Eternity the Name JESUS stood in an immovable Love in Man, viz. in the similitude of God, for had it been moveable, then the Image had had a right life: but now the true Life was only in the Word of power, John 1.

85. But when the Soul lost the Light, then the Word spake the Name JESUS 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 press and penetrate.

89. And
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89. And although it could not presse in, for it was to God, as it were Dead, yet the divine breath presed into the soul, and named 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.

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 Virginity or Love of the Man or Husband, which was in J E H O V A manifested in Adam.

91. And now she was manifed 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 in the fulnesse of Time, introduce the Holy substance of Sophia, viz. the heavenly holy substance from the Love, wherewith the Love is surrounded or encompassed, or as a man may 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 the Death wherein Adam and Eve dyed: for they lost the right fire, and the hot and cold fire of Enmity or hostility awakened in them, in which fire Sophia is not manifested, for that is not the Divine fire-Life, but the Natural.

93. And in this natural fire-life of the soul is now the distinction or diversity between Gods Love and Anger: the natural fire-Life without the Light, is Gods Anger, which will only have its like, the same hardeneth the Soul, and bringeth it into a forren or strange Will of its own, opposite to the Love-fires property.

94. And yet it is not any forren or strange will of any Anger-fire that fieth into the natural soul, which the Soul taketh in or recei-veth; 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 apprehensien 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 poysoned themselves with the introduced Serpents Longing or Lust, whereby then presently that same introduced poyson also began to hunger after such a property as it self was: and so one abomination generated the other.

97. As the Apostle Paul faith concerning it; That it was not the in the Spirit of Christ that willed and committed or acted Sin, but it was Sin in the flesh that did it; that is, which is in Nature, viz.
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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 CHRIST JESUS, Christ; not according to the nature of man, but according to the Divine property in the heavenly Substance; which hehath 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 10. 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 30. 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; I am the Father, the Men were thine and thou hast given them to mee, and I gave 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 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 Angel and the dark world is understood, whereupon God hath set his Sonne to be a Judge: for Christ saith, Matth. 28. 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. 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.

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

Question.

109. Now then the Question is, Whom then doth he draw to Christ?
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Answer.

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

Question.

109. Then, Who are these?

Answer.

These are they who are born of Grace, these he chooseth or elegeth to himself.

Question.

110. And, What is Grace?

Answer.

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

111. Now those that are new born out of that inward ground, out of SOPHIA, viz. out of the heavenly Virginity, those are Members on the body of Christ, and the Temple of God, these are Electeth for children, the rest or the other are hardened, as the Scripture faith throughout.

Question.

112. But how cometh it that they are hardened?

Answer.

Answer. They are all dead in Adam, and cannot without the Grace in Christ have or attain the Divine Life.

Question.

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

Answer.

No, it cannot: for 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.

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

115. No! that availeth nothing; for, the Scripture faith; except you convert and become as children, and be new born through water and the Spirit, else ye shall not see the Kingdom of God.

117. The Inward innate Grace of filiation alone availeth: for, Christ faith; That which is born of the Spirit is Spirit; and that which is born of flesh is flesh; and so further in John. Also Flesh and blood shall not inherit the Kingdom of God.

Question.

118. Now it may be asked: How is then the innate filial birth, seeing they are all dead in Adam? Surely therefore some must needs be born Children to God out of a predestinate purpose; and be Elect. 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.

119. Christ said, A corrupt Tree cannot bear good fruit, and a good Tree cannot bear bad fruit: now if we will search and fathom this ground; then we must search into the Tree of Life, that is Evil and Good, and see, 19. what fruit it beareth; and 20. 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 Eas and Will.

120. The Scripture faith; that God hath included all things in Time Limit Measure and Weight, how it should come to pass: but we cannot say of Man, that he in the beginning was included in Time, for he was in Paradise included in the Eternity.

121. God had created him in his Image; but when he fell, then that including in Time, caught him, wherein all things stand in a Limit Measure and Weight: and that clock-work or Machine, is the outspoken or Expressed formed Word of God, according to Love and Anger, wherein 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, 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
may be manifested in the other, at the Day of the Judges de separation, when he shall sever all things.

125. For if he not Lord over the Evil, he could not be a Judge of the Devil 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 Kingdom 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 Abyss, in the Eternal Fathers property, introduceth and Imageth or modelleth itself: 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 Lands 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 Abyss without Nature, as to the Soulfull Creature, into what that severs and distributes itself, whether into self-hood, as Lucifer did, or into the Generating towards the Holy Trinity of the Deity, viz. so that it leave it self to fall into God, or will eth worketh or runneth of it Self: now here, upon this, is the Election.

131. And here it is, as Saint Paul faith; To whom you yield 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, faith 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 Evil, viz. into strife and 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?
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Question.
133. Then saith Reason further; Do not 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 Parents and Auncetters: For God saith in Moses; \* I will visit and punish the Sins of the Parents upon the Children unto the third and fourth generation; but those that Love me I will do well to them, unto a Thousand Generations.

134. 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 Wickedness in flesh and blood, into the Mystery of the formed outspoken Word of God, viz. falsity, Lying, Pride, Covetousness, Envy, Malice, and oftentimes Cruel vehement Curses, which were upon cause given, wished into and upon their foules and bodies from one another.

135. And if a Man hath given cause, then they stick to him in the 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 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 itself into a kind of a Thistle, oftentimes into the property of a Serpent, of a Dog, or some abominable beast: Upon these Thistle-children now, 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 Repentance 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: \* Many are called, but few are chosen out of them.

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

139. Now the Calling paffeth upon all Men, and calleth them all; for it is written, \* God will that all Men should be helped or saved; Also, thou art not a God that willest Evill: God willeth not in his own Will, that so much as one only. Thistle-child should be Genes-
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 little Strings and takes some root therewith: so that in many there is a spark or bud of the Ens of Christ in them; viz. of the Divine hearing of God's voice: these God suffereth now to teach and preach, and manifesteth his Will to them: for they are those that are heavy laden with sins; and lie half dead at Jericho.

141. For these Christ hath appointed the Baptism and Supper: and calleth alwayes, saying, Come, Come, and Labour in my Vineyard; take my yoke upon you: viz. the corrupted perished Nature of his formed outspoken Word; which in Christ became a yoke, wherein the sins of Men lay.

142. Concerning this now, Christ faith: n\ To one was given One Talent, to a second Two, to a third Three, to the fourth Four, to the fift Five, to the Six 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 to these be 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 Mustard-Seed, 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 faith: m To him that hath shall be given, that is, to him that worketh and laboureth 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 outward Occasions casualties and accidents, and another party in respect of the Grossenesse or Wittenesse of the Beastiall properly.

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

149. If it fall into bony hard way, viz. into a beastial property, where in the flesh in the property a grosse filthy Beast fitteth; then it is trodden underfoot by the grossenesse, and dissesteme of it.

150. But if a Covetous greedy Beast, viz. a Dog, Wolf, or the like fit therein in the property, then cares and Covetouinesse lye in the way and choke the seed.

151. But if it fall into a high Mind, which fitteth in the might honour and pomp of the world; then pride and grearennesse hath set itself 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 Lowliness 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 faith; Many are called, but few are chosen; the Scripture understandeth 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 addith 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 faith; "Suffer little children to come unto me, for of such is the Kingdom 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 faith, 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 thereinto: But he will make known his predestinate purpose in Me, and Make me a child of Grace through his outward External reception, and pardon my sins: though I live wickedly; yet I am a child of Grace in his predestinate purpose.

156. Concerning these faith Christ; "Make their way a snare and a stumbling block that they may fall; and let their light go out in the Middefl of the darkness, and harden them in their own devices: for their Waies are Abominable. Upon these paffeth the predestination, for they were at first called, and were still all along called, but they would not Come.

157. And
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157. And then thus faith Christ; † we have piped unto you and you have not danced. O Jerusalem! how oft would I have gathered thy children together, as a cockheen gathereth her chickens under her wings, and thou thy self wouldst not: thou wert caught in the Call of God, and haft turned thy self from it into thy own will.

Objection.

158. But then faith 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, † the word from their hearts, so that they believe not nor are saved, as Christ faith; 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 brimme of the Measure, then when the floor is fanned, the chaffe remaineth behind being too light in weight.

160. It is as Christ faith, † the Kingdom of heaven is like a Sower, which soweth abroad good wheat, and then cometh the Enemy, and soweth tares and weeds therein, and when the tares and weeds grow up, it choaketh the wheat that it cannot grow and bear fruit: thus also it is with Man: Many a soul is good Grain, but the Devils Tares and Weeds destroy it.

Objection.

161. Thou wilt say, That cannot be, because Christ faith, † My sheep are in My hands, and none can pluck them away from Me.

Answer.

And all this is true, so long as the Will or desire 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 faith, † He that is of God, heareth Gods word, therefore ye hear it not, for ye are not of God: They have left the Divine voyce in them, and have received and taken in, the Devils voyce in Turba Magna, in the Great Turba.

The
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.

1. **VV**

EE 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 10. generated from their Original, and then 2. how they are the time of their whole Life upon Earth.

2. Consider a Tree, which springeth and growtheth from its End and seed, in which seed, the Tincture of the Vegetation, together with the Substance of the Body, viz. of the Wood, lyeth: and therein lyce all the four Elements together with the Stars or Afirm of the Constellations, as also the power and virtue 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 Expresed 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 itself, is Gods Word: which ariseth out of the power or virtue 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 findeeth feelthr or perceiveth itself in the abyss or Ground.

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

10. Thus
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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 Omnifubfistent Geniture, wherein also is a Threefold Life, and yet they are in one another as one; Only each of them is manifested in its property in itself, and the other not.

12. But if this 3 Threefold Life, is Equally Manifested as to one another in a thing, so that the one feeth and apprehendeth the other, then that thing is Divine; for it standeth in the Tempera-ture.

13. For, the one Life is the fiery, viz. the Natural Life; the other or second is the lightsome, viz. the yeilding 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 God's Kingdom.

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 Magnum 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 yeilded 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 Mysteriio Magnum.

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 coniceth
cometh to be contrariety and opposition of the properties, where one overspowruth 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 sownen 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 ly 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 unfoldeth 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 sownen, 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 yeeldeth it self into its Mother the Earth, with great Longing and Desire; for it findeth its true Mother, out of whole 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 to 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 leteth 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 perisith ere it can reach the true Mother of its own property.

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

30. For that Opposite Ens is alwayes against the Seed, and the Essences thereof stand in strife: whence the Tree is so Knotty Nurling
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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 rejoiceth 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 forfaken 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 itself, 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 itself, wherein the Root existeth, but there is soon an opposite will in the Three first of the Mother, whence the Root is knotty and burrty.

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, Mystrium Magnum in Spiritu Mundi, is Manifested.

35. For, it graspesth the Ens of the Sun, and rejoiceth 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 itself, 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 willeth 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 poiyson to the Evil, and Good to that which is good; for in its power existeth the vegetative Soul, and in its power it also periseth; 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 Mother 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 rejoiceith therein, and hasteneth to the growth or vegetation.
How to understand some opposite Texts. Chap.VIII.

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 root and the Tree, then the Three first kindle themselves viz. Sulphur Mercurius and Sal, therein, in their Malignity, and burn and scorch the Sun of the Earth, and dry up the water, and so the Stock or the Branches wither.

41. But when the Three first, can obtain the Sap of the Earth, they continue in the likeness of harmony, and awaken not themselves in the Strife, 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 heatheth it self up aloft, and that the Sun kindleth it, what drouthy heat existeth, so that herbs and grass 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 space in their own will; from which separation, and departing from one another, the Twigs press forth and spring from the Stock.

45. For, in the Winter the Cold 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 itself into its own self in the Ens of the Tree, and forsake the Harmony and Equality.

47. Which now presseth 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 presse 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 fiftheth and thirteenth 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 virtue of the Suns extracting, wherein the Sun rejoiceth in the properties, and tempereth the properties, and draweth forth it self in them; And the Sun draweth those branches in their power or virtue grossly or strongly; for, the properties stand in their Will or Desire.

51. We see further, how the properties of Nature in the Branches, when they grow, are destroyed by outward Accidents and Occasions, viz. from the Configurations and Aspects of the Stars: also from impure Aire, whereby the Sun cannot help them with his beams, so that they are Knotty Crooked and Burrey, also many a branch is thereby blighted 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 Magna, in the Great Mystery co-worketh.

53. Only that Man, in the Ens of his body, is a degree higher of preheminence 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 fundamental 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 Expreffeth through his wisdom out of his power in the Science, into Separability or Distinction, to his Mani- festation 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-Mani-
festation, of the one only Divine predestinate purpose, is not a com-
mencing beginning Predestinate Purpose, but a Generating predesti-
unate Purpose.

57. And the predestinate Purpose of the Word, is the Science of
the Separability or Distinction and Formation of the one only Di-
vine 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 Expresed, 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 be-
cometh Manifested from Eternity in Eternity; for of what the Word
is in its power and sound, of that the Mysterium Magnum is a Sub-
stance, 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 Myster-
ium 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 Mys-
sterium 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 Abrum or Starres wherein the vegetable life stand-
eth.

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 Groffe coagulated concealed Ens.

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

67. Th
Chap. VIII. Of God's Predestination Purpose.

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

68. The Rejection is also of a twofold Property, as 1. A Subtile, from the power of the Light in the Word; and 2. A Gross, according to the Composition of Darkness in the original to fire.

69. By the Gross, is the Earth understood; and by the Subtile, the power in the Ens of the Earth: out of which power, in the Separation or Distinction, Herbs Trees and Metals grow, also all flesh 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 fixedness of the Earth and whatsoever is therein contained: all this now is the outspoken or expressed Life and Substance, out of the inward Eternal Mystery, viz. out of the inward Substantial Word of God.

71. Which Eternal Word of God in the inward ground dwelleth and worketh in the Holy power and virtue; and with the beginning of this world, hath through the inward Mystery outspoken or exprest 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 Mother's 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 Mystery 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 Primary; 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 beat existerth; very suddenly, that in the Water, whence it raineth; very suddenly that in the Aire or wind, whereby it lifteth or raiseth up it self; very suddenly that in the Earthiness, whence cold ari- feth.

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
of Nature ex Mysterio Magno out of the Great Mystery, through and out of the power of the Eternal Light; so that in Every Evil Ensl, there lyeth a good fundamental ground, viz. a good power or virtue out of the holy Word; and no Evil 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 likeness or Equality of Stufe 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 preseth into every living and vegetable thing; yet nevertheless the fiery property in the wrath is so strong, that the properties impress and compresse themselves so hard and close, from the power of the darkness, that many living creatures and vegetable plants must live in the Malignity; for the hunger in the dark impress or compression is so strong, that it keepeth all creatures in its power.

79. Now this working Substance in the properties together with Light and darkness, wherein the whole Creation is comprised, is now the only predestinate purpose of Gods Word; namely, that it may generate life viz. animalls 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 Ensl 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 the wrath of Nature makes a thing odulate and hindereth the power of the Light.

82. And 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 itself; 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 Darkness, [to be like that.]

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

84. As the Sun must suffer, that the Thistle devour its Good Ensl into
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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 falsehood 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. Now the other or Second Predestinate Purpose of God through the Speaking Word of God, wherewith God would manifest himself, through the Mysteriorium Magnum the Great Mystery; is the Most Dear holy Name JESUS.

86. When Man had turned himself away from God into the Creature, then he lost the voice 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 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.

90. Which Covenant God hath Confirmed and Established in Christ, with the seal of Pseudo-baptisme, 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 Abyssall Will, introduceth itself 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 Phantastia, according to fire Light and Darkness, 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
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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; 19. What the Predestinate Purpose of God, as also the Drawing of the Father in the Good and the Evil; as also 20. How the Predestination or Election is concerning Man, and after that compare it with, and examine it by the Sayings or Texts of Scripture.

95. Man, is brought out of the Predestinate Purpose, both of the beginning of the Eternal 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 lyth: for it is as to the outward Body, an Ens of the four Elements: and as to the outward Life, an Ens of the Spirit of the World: and as to the inward Body; it is an Ens of the Eternal Word of God, viz. the holy Mystery of the Substantial power of God.

96. Yet as to the Inward Spirit it is in two properties: viz. the Creaturely Soul is out of the Fathers Nature; viz. out of the Eternal Separation or Distinction of the Word of God into Light and Darkness.

97. This property is the self-bod 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 Becing 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 Speechless 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 Soul's 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 there-in.

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 exieth: 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. If. Every Child generated out of Man and Woman hath this Free-Gift of Grace in its inward ground, 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 Mankind Life, towards the Soul, and calleth it: saying, Come hither to me, and go forth from Earthly Imagibility or Imaginations and desires in the wrath, out from the Phanatic.

105. 2°. 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 poison of the Serpent, with the Devills desire, lyeth.

106. And 3°. 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 exieth 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 Manifold with its Separability or Distinction.

108. And so now it distributeth it self still alwayes in the beginning of Every Childs Life, in the figure, as the Stars Constellation or Configuration standeth in its Wheel Speare 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 O
according to the outward Man, is of the Condition or Kind of a Malignant Evill Venemous Poisonfull Serpent, or of a Wolf, a Dog, Toad, of a Wile Fox, of a Proud Lyon, of a filthy Swine, a haughty Peacock: also of a self-will'd stubborn unruly Horse, or else of the Condition of some good gentle Tame Beast, all as the figure is in Spiritu Mundi, in the Spirit of the world.

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

111. Whereupon Many a Man, "If he do not continually slay and Mortifie the Earthly implanted innate 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.

113. And herein now lyeth the Drawing, out of the Fathers property, to Evill and to Good: into whatsoever Eas 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, Gamefter, Whoremonger, and such like would fain 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 oftentimes the Constellation or Configuration altereth it powerfully with authority, and contraineth it in its power and Might, if it be strong.

116. Now behold and consider; 10. That is the Drawing of the Outward Life, when God saith; "Whom I harden I harden: 20. Thus the outward Man is hardned; nay even honest vertuous discreet understanding Men, are drawn to humility or lowliness, and to pride or haughtiness.

117. 30. 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,
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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 Scarres or Constellation, in the Eternall commencing Ground, that is not co-Imaged or framed together in the outward beaftial 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 lyeth the inherited propagated sins from the Parents and Grand Parents, as an Evil poyson, concerning which, God faith: 'He will visit reprove or punish them, upon the Children unto the third and fourth Generation or Descent: also herein lyeth the Well-doings of the Parents and Gods blessing, which come upon the Children.

127. The 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
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the Abyss of the Soul, viz. with or to the Will of the Eternal Father.

128. Here Christ prays for the poor captive Soul, as the Scripture faith; for, the Soul lyeth in the bands of God's Anger, and is hardened in its Sins.

129. And here the life draweth it self or penetrateth through Death, and sitteth 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 Kingdom of Grace in the Light, would possess it, and Manifest it self therein: and so the Kingdom of Nature in the wrath of the fire in the Separation or Distinction of Nature would also have it, and manifest it self therein: and both these lyce in the formed Word, viz. the Fathers property, in the wrath; and the Sons 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 sown.

Objection.

133. Then faith 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 comprized 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 Spiritus 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 Spiritus Mundi; therefore it goeth oftentimes for the most part, according to the Constellation of the Soul, which excels the outward world in
in Might and Highness; even as it lyeth in the Sower to sow his Seed or Grain where he please, though perhaps other Ground were more capable and better for it.

137. But if the Soul 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 Woman of 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 life according to the property of the true similitude, or likenesse of Quality.

138. And then if a Man followeth it; and respecteth not Riches; Nobility, or Beauty, and Courfty Garb and Behaviour, then its own Constellation, which it hath from Nature, getteth the right true similitude, and it is a Soul 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 Highness.

140. According as God saith to Noah; The Men will not suffer my spirit to draw them: but take to wives and dye 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 flood or Deluge of his Anger in their Self-framed Constellation; to meet with them, and hardeneth their own self-will.

142. Whereupon many People are Compelled in respect of Highness and Riches to match and Couple together, and afterwards become Enemies one to another, and so with 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 transmute themselves into One viz. into the Feminine and
and Masculine seed, that the Eor should introduce it self into a Joyful likeness, 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 preifth thereinto, and draweth the Eor out of the ground into it self: but the Ground giveth it not its good will.

146. Whereupon the Eor of the seed is to seek for the agreement and likeness in the Feminine seed: which then lyeth too deep shut up in the Constellation, and it can reach it but very weakly, whence barrenness, and the loathing of Nature exsitteth.

147. And although it be fo, that the Grain be rooted in the Feminine Tincture of the Ground; yet the outward Constellation in the spirit of the world, in the true ordinance or course of the formed outspoken word is Displeased or Angry, and hateit: 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 Turba Magna 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 generateith 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, such is the Light that ariseth out of it; and in the Soulish fire, the Life doth consist.

151. And therefore faith 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 Souls 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 right- ly 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,
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and giveth it self up in obedience for a servant, it is servante to that, whether it be to the \textit{Anger} of God in the \textit{wrath} of the Eternal Nature: or to the \textit{Life} of Christ in the \textit{Grace}, as Saint Paul faith.

\textbf{Objection.}

155. But faith Reason: The Soulish Essence \textit{cannot} do this, it must endure what God does with it: besides it is perished and inclined or disposed to the \textit{wrath}.

\textbf{Answer.}

156. Indeed in \textit{Self} it cannot do this: But Christ who assumed the Soulish property, he hath \textit{broken} to pieces the Wrath and the \textit{Turbaz} of the false Will, with the Love, and introduced his Love into the Creaturely Word, and hath given it to the \textit{Ens} of the Soul for a help.

157. And it lyeth barely in this, in what property \textit{prevaileth} over the other: whether the Light-fiery or the Anger-fiery; \textit{God's Love}, or \textit{Anger}.

158. For the \textit{Ens} to the Soul, hath \textit{yet} no understanding, but the ground of the \textit{will} hath it, out of the abyssal Eternal Will to the Generating of the place or City of God: wherein the Fathers abyssal Will generated the Sonne, \textit{viz.} the power and virtue.

159. In this Abyssal Will standeth the \textit{Ens} of the Soul; God will have from it, that it should \textit{generate} Divine power and virtue; and though after its Fall it cannot do this in its own \textit{Ability}; yet therefore he hath incorporated the Kingdom of his \textit{Grace} into it, and manifested it, in the \textit{Name} JESUS.

160. Therefore now if the Soulish abyssal will, yieldeth applyeth or uniteth itself to the Spirit of Christ in the \textit{inward} Ground, then Christ taketh hold of it and draweth it up into himself; and therein the ability existeth, that it \textit{can} do this.

161. For, the Essence of the Anger is by the incorporated \textit{voice} of the Divine Love, shivered; and the Spirit of Christ presseth through the light of Nature in the \textit{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 \textit{may} be rooted in it.

162. And this pressing in of Christ's Spirit in the \textit{Ens} of the Soul, is \textit{the Divine Call}, concerning which the Scripture faith; \textit{c} \textit{Many are called}, \textit{b} \textit{but of these they are called in the Soulish ground, before the} 16. \textit{Soul hath Life}.

\textbf{Question.}

163. But why doth the Scripture say, \textit{Many}, and \textit{Not all}?

\textbf{Answer.}

Christ standeth \textit{ready present} to all, and calleth them all: for the Scripture
Scripture faith; d God willeth that all men should be helped or saved:

164. But they are not all capable of the Calling; for the Ens of Many a one is more devillish then humane, which the Anger hath overpowered and hardened: and there now e the light shineth in it self in the darkness; 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 darkness.

166. Indeed, the Light preseth through it plainly; but it findeth no Ens of Love therein, wherein it can kindle itself: and therefore the Creaturely Soul's Ens remaineth without God-dwelling in it self; and Christ remaineth also dwelling in himself.

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.

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 forrain 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. Nor, 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 Abyss hath separated and distinguished it self into darkness, 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 hated and the Curfe, 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 beastial Luft; neither of their wills and purposes are faithful one to the Other, and their intentions are oneley venomous poysen and death, always 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 faith Christ: h An evill or corrupt Tree
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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. Harken, Reason: when doth the Sin after a Branch on a fruit 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 Thistle’s sake?

176. For, the Kingdom of Darkness must also have Creatures: They are all profitable and useful to God; The wicked is to him a good favour to Death, and the holy is a good favour to Life; as the Scripture saith.

177. But the will to perdition, existeth in the Ensnaring Tree; 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 Devil posseth the place where Christ should work.

179. And here is that which Christ saith; Few are chosen or elected out of them: and why? for, Many of them have yet a little spark of the good in them, wherein Christ worketh, and without ceasing knoweth and calleth them.

180. But the false is so much and so strong, and attracteth a heap of evil occasions and accidents from without into itself, and obscureth and dimmeth the Image of God, and killeth the good in and will or desire, and crucifieth the Image of Christ, which Image Christ in his breaking through hath sprinkled with his blood, and redeemed and delivered with his death, this it crucifieth in them with sins, and killeth Christ in his Member.

181. And when the Father of the house cometh to see the Guests that are at the Wedding of the Lamb, he findeth that this redeemed delivered Image of Christ, which is invited to the Wedding, hath no wedding garment on.

182. Then he bids the Servant of his wrath to take this Guest, in Christ’s stead, to bind him hand and foot in the Ensnaring Tree, and to cast him out into the Darkness, where there is weeping and wailing and gnashing of Teeth, as Christ saith in the Gospel.

183. This Evil Wedding-Guest, though perhaps he boasteth of Christ’s Name, is not Elected to the Eternal Supper of the Lamb; but
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but they only, whose soul draweth Christ to it, and Crucifieth and alwaies killeth the will of sin in the fleth: and thereupon Christ faith: 4 Few are Elected or choosen.

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, 4 Hearken to the voyce of the Bridegroom: when Christ faith in them, Turn and Repent; enter into the Vineyard of Christ: such as bear, receive, and do, this;

185. And not tarry and expect till God fall upon the false malignant Will, and break it with power, and so make them happy and blessed: as Reason erroneously perverts the Sayings or Texts of Scripture, concerning Predestination and Election of Grace, contrary to all the Parables or Similitudes in the words of Christ.

186. For Christ faith to his disciples; when he offered his Body for food: 4 Take Eat: Take and Drink, this is my Flesh and Blood; he commanded the Soul to lay hold of it and receive it.

187. It is so also in the inward ground, when he giveth himself to the soul for a pledg in the Light of Life, he faith this: 4 Come hither to me, I will refresh thee, receive me, let open thy desire wide towards me, and then I will enter in and be with thee.

188. He standeth before the door of the Soul's Entrance 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 desirith to Image frame or represent himself in the Soulish Creature; and so the fire-will in its own self-hood desirith to Image frame or represent itself, and which of them prevaleth, 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 likeness of the seed and ground in quality and disposition, where many a Twig or Branch instantly in the Contrariety and Enimy 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 poysfon 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
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195. And then as the Sun cometh to help the twig of the Tree, with its Light and power or virtue, 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 without, because of the evil accidents casualties and occasions.

196. And hath instituted a Bath or Laver of Regeneration in his Covenant by Baptism: wherein he shineth into Infants and little children with his Eternal Sun, and worketh in them thereby, and feedeth 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 beftoweth him self as a pledge to the Soul all the whole time of the outward Life, and foundeth 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 virtue of the Sun in the Eus of Wood, draweth it self up together in the Tree, and Tempereth the property of the thriving 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 poisonous 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 Baptism, is turned into a Beastial Vizard; wherein also the Election or Predestination paffeth over it, so long as the Soul hath the knotty shrivelled Vizardly Image on it.

201. This Vizard hindreth the Eus 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.
262. And then when they are broken out, they stand in the Constellation of the World, as the sprous out of the Tree: and then the Constellation of the Astrum or Configuration of the Stars, fifteth them by Busie Captious Vexations 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 rulth in the World: and then will the young *proud Twigg* climb 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 lifteth up it self aloft like *Lucifer*, and aferibeth wifdome subtily and understanding to it self, and contemneth the simple.

205. Whence come the Wife 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 this Christ must be a cover and cloak for their knavery, and wickednesse.

206. All these are false evil Twigs, upon whom the Predestination passeth against the Time of Harvest.

207. For they are called in Christ's 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 Christ's 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 Raggis, Dung and Mire.

212. But that Soul which taketh its original in a good foil 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's faith.
And though indeed the Adamical 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 sin, yet Chrift remaineth in the Inward ground of the Soul in them.

And so now, the Soul is Generated or propagated from the soul, and the body from the seed of the Body.

And though the outward seed be Earthly Evil and Corrupt; and in such a Constellation is infected and poisoned, yet Chrift preserves the Soul's ground in the inward Centre; and the Ens of Chrift is and remaineth in the Ens of the soul nevertheless, and the Soul is conceived generated and born in the Ens of Chrift.

And here is that which Chrift saith; *He that is born of God heareth Gods word: But to the proud Pharifces he faith, 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 foules were not born or generated in the Divine Ens.

And though they had the Light of Nature, yet it shone out of a strange foreign fire: wherein Chrift did indeed shine and reflect; but they were not capable to receive him, for their ground was Falsc and Evil.

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.

But where a false Evil ground or seed is sown into evil soyl or ground, there the life to its substance, groweth out of it.

And as Good Grain or seed must often stand in Earthly ground or soyl, and yet beareth fruit, if the outward accidents destroy it not; so also the Seed of Faith is often sownen from one of the Traps 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.

But yet the inward ground is good, and suddenly doth some what that is evil, that as suddenly it bewaileth and is sorry for and entereth into repentance.

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, Murthering; also to uncharitability, battaking, and bearing false witness, and perjury; but the other part in Chrift, Earthly wares draweth them from it.

And though in weakness and infirmity through the snarcs of the Devil one may befecketh, yet the Divine Ens contenteth to help him, if he doth not lie dead in sin; as it was with the Thief upon the Cross, Mary Magdalen and other great sinners beside.

For there is indeed no Man who hath not a source or fountain of sin in the flesh, proceeding from his beastial Desire.
225. And as a Tree must grow up in strife and Contrary Will or opposition, to which on all sides dislike befalleth it; suddenly heat, suddenly cold, suddenly the wind boweth it down so that it is ready to break: suddenly a malignant influence or poison 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 spiritual, cannot be manifested but through the strife of Nature; it foweth 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 prestant into the good, and worketh to the producing of fruit, vis. 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 fire—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, God's 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 faith Christ: He that eateth not the flesh of the Sonne of Man, and drinketh not his blood: he hath no Life in him.

233. As
233. As the Tree cannot grow nor bear fruit without the Light of Nature, which the Sun, which preseth thereinto, makes living, and as the Light of Nature, as also the power of the Sun could not be manifested and become working in the Tree, without the fiery Science out of the fiery ground of Nature, which is the Soul of the Tree.

234. So in like manner, can Christ in Man not be Manifested, though indeed he be in Man, and draweth and calleth him; also preseth himself into the Soul, unless he Eat the fiery Eus 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 Meekness: It would rather Eat of Sulphur and Mercury, viz. of its disharmony or unlikeness of Quality.

236. But if it do eat of the water-source as above, then the Spirit of Love and Meekness, viz. the Divine Eus becometh fiery, and layeth hold of the fiery root, out of or from the Three first, and transmuteth them into itself.

237. As a Tincture falleth 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 Air-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 itself 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; That he would give us the Water of Eternal Life, which would flow in us into a fountain of Eternal Life.

242. And this is done, when the soul receiveth his Word which is himself, and then he powreth his substantial 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 ariseth from the Dead, and the Soul becometh a Member of Christ's Body, and draweth Christ to itself, yea it becometh wholly planted into Christ, according to the Love-property.

244. Therefore saith Christ, He that Eateth my flesh, and Drinketh.
245. Also, we will come to you and make our Habitation or abide 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 Ernst of the brimstone-spirit in the Mercury viz. in the harsh hard property; wherein the Tree groweth and bringeth 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 Love in the Name JESUS; and taintureth 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 itself; and speaketh forth Gods Word from itself, 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 hurteth not the Soul.

252. For the Soul hath now in Christ overcome the wrathful perished corrupt fiery property: And Christ in the Soul of Christ and treadeth upon the head of the Serpents poison in the flesh; and draweth up itself in the flesh, into a new Body.

253. In that Manner as Precious pure Gold lyeth and groweth in a groffie drossie dirty stone; wherein the drossless helpe to work, though it be not at all like the Gold; so also must the Earthly Body help to generate Christ in itself.

254. Though the Body is not Christ, nor may be in Eternity, also it is not profitable as to the Kingdom of God, yet it must help to be an Instrument.

255. And though it 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 Toake.*

256. Viz.
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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 Christ's Noble Tree of Pears under all evil doings; and so to the true Sprout and Branch, work, generate, and produce, pure, good, holy, heavenly fruits.

258. Which are not from this world, viz. from the four Elements; nor from the spirit of the world, Externally from without: but according to the saying of Paul: **Our Conversation is in Heaven.**

259. Also, *I have called you out of the world, so that you are where I am, and therefore the world hateth you, because they neither know nor acknowledge you nor Me nor my Father.*

260. But be comforted: In me you have Peace; but in the world you have anxiety; that is, in me, in the inward ground of the New Birth, you have peace with God; but in the Outward flesh, in the world you have anxiety.

261. But I will come to you again, and take you to my self where I am, faith 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 Man's Eyes, and turn them into Joy.

263. My beloved Reader! this is the true Ground of the New Regeneration, and not at all in that way which Reason supposeth; for that we are outwardly adopted and received Children of Grace:

264. And that we are through a Divine predestinate purpose spoken or pronounced free from sin: No! a Man must be new born, out of this formention Water and holy Spirit.

265. The Soul must turn away from its own will into the drawing of Christ, and bring its disuous will towards Christ's desire, which mightily preseth towards it in it with the desire into it; and open wide the fiery Jaws viz. the Spiritual brimstone Worm in the Mercury of the spirit-Life, and then the Spirit of Christ preseth into the Essence of the Soul, and that is called Faith or Believing and receiving, or partaking.
266. Knowing comforting tickling; and taking Christ's 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 Brests, that defirreth nothing else but to suck the breasts of the Mother: for, it is only the right New Man which groweth in Christ's 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 Essentally.

270. But the Soul must in this (Life) time put on Christ in its heavenly flesh, and the New Body must be given to it in Christ.

271. Not from the Blood of Man or from flesh; but from and out of the Word and the Divine Eas; in that which is faded or extinguished as to the Divine Eas; which faded in Adam, and was stupid and senseless as to the operation of God: In this, must Christ be new born and become a God-Man, and Man become a Man-God.

272. Thus beloved Brethren, understand; that as to one part; Christ is the Divine predestinate purpose and Will of Grace: whatsoever is born of him and attracteth and putteth on him, he is seen foreseen and Elected in Christ, and is a Child of Grace.

273. And as to the other part; the predestinate purpose of God, is the fiery Will of the Soul, out of the Centre of the Eternal Nature, wherein Light and Darkness feer themselves; and therein one part goeth into the Centre of Darkness, viz. the Grofe Phantasitical Sulphur; and the subtile pure part goeth into the Light.

274. Now into whatsoever, the Science or root of the Abyffal Will to Nature severeth itself; in that, it is a Creature, whether in the Light or in the Darkness.

275. The Predestinate purpose of God, goeth throughout, from the Soul's 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
Chap. VIII. Of Gods Predestinate Purpose.

The 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 groffeness or grossinesse hardeneth it self in the Original inheriting 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 Darkneffe.

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 Eleected 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 droffiness, it hath comprized 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 all authority and power in Heaven and Earth, Matt. 28.
The Ninth Chapter.

Of Objections from Texts of Scripture Viz. of the right understanding of the Scripture.

Objection.

I. 

'Rom. 9.21' 

A Potter power to make out of one Lump of Clay, one Vessel to honour and the Other to dishonour? Romans the 9th.

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 Darkness, according to the Grofe, grossest of the impression or compaction, and the other into the light; according to the Substance of the Divine property condition or quality; they come both out of one Ground.

4. Also the false or wicked evil Soul, and the holy Soul; come both out of Adam's Soul, as out of one Lump or clod of Ground.

5. Which, a Man must understand to be Spirit, or Spiritually; in Mysterio Magnum, in the Great Mystery; but the one severeth or distinguisbeth itself into Light, and the other into Darkness.

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 stretcheth 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.

10. Why now will the ungodly and wicked say, 'why hast thou made me thus, that I am Evill?'

Answer.

XI. God worketh to the producing a life out of everything; out
Ch. IX. Of the right understanding of the Scripture.

of the Evil *Ens* an Evil Life, and out of the Good *Ens* a good Life: as it is written; *With the Holy thou art Holy; and in the perverse thou art perverse.*

12. Therefore none can blame God, that he hath wrought or produced an Evil Life in him.

13. Had the Clay been better, he had made him a vessel of honour thereof.

14. But if it serve him to dishonour, then he maketh him a vessel of his Anger thereof.

15. For God's word is the Life Substance and beginning of Everything.

16. But the Zealous or Jealous Anger being also therein: therefore anger also introduceth itself into a Life: *who shall hinder it?*

17. But, *Christ is come out from the Eternal Word, to help and save Man, and faith: As I live, I will not the Death of a Sinner, but that he convert and Live.*

18. But if the Soul's *Ens* be so evil untoward and incapable of the Divine *Ens*: *what can Christ do withall?*

19. God's anger maketh no will at all without, and beyond the Creature: For Christ said, Matth. 28. *All power is given me in Heaven and on Earth.*

20. Therefore Christ now alone hath all power in all things.

21. Therefore he saith, John 3. *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.*

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 likeness.

24. Therefore saith Paul, *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.*

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.

Of the right understanding of the Scripture. Ch. IX.

28. As Christ doth to his Children, who introduceeth his willing into them, who are generated or born in him: so doth God's anger also in itself, with its own Children, which are born or generated out of it.

29. For in the Soul God is Manifested, either in Love or in Anger.

30. Nature, is the Soul; and the working or acting-Life is God himself, understand, according to the Word of the Separability or Distinction.

31. For the mere pure God without and beyond the Creature is no Maker of the Willing; for he is but ONE.

32. But in his Word, wherein he introduceeth himself into Separability or Distinction; therein ariseth the Will to Evil 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 itself; 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 Isaac, and of Esau and Jacob.

36. The Kingdom of Nature is the ground of the Speaking Word: For if a Creature must be; then thereof must be Nature: Therefore now, the Word of God is the Ground of all Substances, and the
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the Beginning of all properties, qualities or conditions.

37. The Word, is Gods Speaking, and remaineth in God, but the outwaking or expression, viz. the Exit from the Word; wherein the abyssal will introduceth it self into separability, through the outwaking; that is Nature, and properly, 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 abyssall 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 compaction, 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 Compaction, 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 comprehended or comprised 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 Stillness, wherein Nothing can be without the Expression or outwaking, and then the Comprehensibility or compaction; Gods holiness and Love, would not be manifested.

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
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79. Cain must be the first, for he is Adams Image after the Fall; for Adam was Created in the Kingdom of God.

80. Cain is the Kingdom of Nature; viz. a true Image of what Adam was in himself without Grace.

81. And Abel is the Image of what Adam was in the re-inspoken Grace; which denotheth 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.

82. Therefore said Christ; 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 Cains 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 voice 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 voice, might and power was given, to overthrow sin through his own voice; and to make Nature in it, living again, to a Divine Life.

85. Yet if this must be done, then must the Grace in the power of the Love, give 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 voice of Grace lying in him which inspired it self into the Womans Seed: What Scripture faith that? None at all.

91. For, when God did not look graciously upon his offering or Sacrifice, then Cain was enraged in himself against Abel, viz. against Christs figure, which had separated it self from him in the Ens of Adam.

92. Yet
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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 God's 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 Abyss, had in *Adam* with the *Imagination*, introduced it *Self* into the beastial vanity *viz.* into *Self-Imagination* in Good and Evill, 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 *dead 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 *vose up against Abel*.

99. Just as Reason supposed *now adiates*, to attain the filiation in an *outward manner* of adoption: *viz.* by outward Working, by a *covering* of *Grace* under Christ's *Sufferings* and *Death*, *viz.* an *outward satisfaction* for *sin*, which a man ought to receive outwardly and comfort *himself therewith*, though the own *Self-will* in the Serpents Poyson be a *Lodger* therein.

100. *This* will avail as much as it did with *Cain*, except the *Inward ground* beawakened 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* heareth the voyce of *God* stirring in its *Essence*.

**Objection.**

101. Then faith Reason: *If the voyce of Grace in Cain lay under the Covering of Sin; then did not God's inspeaking move it self, when he said, *Rule over Sin, and let it not have authority to prevail* Gen. 4. 7. over thee? for if he had moved the inward ground of the Soul in the
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the voice of the incorporated Grace, then he had heard it inwardly in the Soul, which is Lord of the Body, and then the outward ground could not have raised up itself.

Answer.

102. Answer; This voice was effectually spoken to Cain; saying, Rule over sin, and let it not have dominion over thee, was God's righteousness in his predestinate purpose, viz., in the speaking Word, wherein the Divine voice willeth, that the own Will of the Science or root of the Abyll' eternal Will, should introduce it self into a Divine 1 generating of Good.

103. This word requireth Gods righteousness, 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 righteousness.

107. As indeed, Grace, which was manifested in Christ, viz., in the incorporated voice of Grace; must give up it self into Gods righteousness: viz., into the Eternal One only predestinate purpose, to the manifestation of the Glory of God, in his speaking Word; that is in the Separability or distinguibility of the Father.

108. And must introduce the Will of Man, which was departed from the predestinate purpose of Righteousness, into the Anger-fire of God, in it self and with it self; and introduce it to the Father; that is, to the predestinate purpose of God in his righteousness, viz., in the original of the Soul.

109. And drown the Soul's will, (which was departed away from the righteousness) in his Blood, out of the Divine holy Ens of Love; that the soul might be manifested in the Grace, in that Love-blood, in the predestinate purpose of Righteousness.

110. And therefore must Christ in the righteousness of God in Our humanity, in us, suffer and dye, that the Grace in the righteousness might be manifested.

111. For, in Cain, the Grace was not manifested in the Righteousness of God, for it had yet taken no soul into it self; till the Grace in Christ took the Soul to it.

112. Therefore now the righteousness of God lay in the Soul; for it was Gods Image.

113. Therefore God requireth Righteousness from the Soul; that it should rule over sin.

114. As God ruled over the Apostate will of the Devils, and
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m thrust it out from the good Order or Ordnance of righteousness, when they became apostate: so must 

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 unspoken righteousness in the Grace; that the soul do give its will up thereinto; and stand still to its inspeaking.

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 voice.

119. But now the Instrument was broken, and gone out from the Divine harmony; therefore now it lay no more in Cain's willing going or running, but in the Grace, viz. in the Mercy and Compassion.

120. According to which now St. Paul saith: 

P Rom. 9.18. 

He bath Mercy or compasion on whom he will; and he hardenceth whom he will.

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 feed; but in the Divine Ens.

124. Grace will not inspeak into Cain's introduced Serpents seed: but tread upon and crush the head thereof.

125. It would not crush or tread upon the head of the poor captive soul in Cain, for it also was sprung out of Adam's Soul, but it would tread upon the Serpents seed in Cain's soul.

126. But the Serpents poison had so taken in the soul and hardened it, that the soul so yielded in it self, and gave itself up to the anger of the righteousness; that the anger took it and used it for an Instrument; wherewith the righteousness in the Grace killed the Man, Christ, viz. in his Type in Abel.

127. For by 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 Adamical Will in Gods righteousness.

129. And
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129. And those whom God's righteousness in the wrath of his predestinate purpose had captivated, must be instruments to do it, that the Grace of God in the righteousness of the predestinate purpose in the Anger, might be manifested.

130. For it is written, "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.

134. Therefore faith the Scripture; * God willeth that all men should behelpe 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, requireth 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 taketh 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 poison, is a Thistle, which is not capable of the Grace.

139. For although the inspoken voice of Grace, lyeth therein in the inward Ground, yet that Ens growth into a Thistle, and 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.

141. Thus also it goeth with the Wicked Thistle Ens of Man, as the Scripture faith; * He leseth their Light go out in the Midst of the Darkness; that is, the holy Life, in the voice of the incorporated Grace.
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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 End of his will was a Thistle, so also a Thistle-child useth the Grace only to Pride, as Lucifer did.

144. For, God knoweth the Science or root of the Abyss, how it hath formed or manifested itself in its Ground; whether it be a root out of the darkness, viz. out of the Dark-fire-Life; or a root out of the bright shining fire-life.

Question.

145. But thou wilt say; Is Cain a root out of the dark fire, and therefore cannot attain Grace?

Answer.

146. No! for he was out of Adam’s Soul; but the dark-fire out of the Anger, or the property of the dark world, had pressed or crowded 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 God’s righteousness, wherewith the righteousness flew the free-will in Abel in the Grace.

149. For in Adam’s Soul, the properties divided or distinguished themselves, viz. the true Soulish properties, understand the soulish will, which in the beginning of God’s Image in the predestinate purpose of God, was manifested in the one Only Soul.

150. Which was a free will, but was poisoned, so that it was blind 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 voice into the Dying: that the first will in the Grace, might be living again; and from this, came Abel.

153. The other Will new born in sin, which was not in the beginning, but was arisen in the Fall, divideth or distinguisheath 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,
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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.

159. But in the flesh was the will of sin manifested, therefore the righteousness of God flew him, by Cain, for he was also 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 Christ's Type, and flood 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.

162. Viz. the 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 asay its own likeness: which took it in, and possest 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 righteousness 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 flood 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 itself in the highly precious and dear Name JESUS; 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 to the Thief or Malefactor upon the Cross; 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 God 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 falleth 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 itself 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 $^a$ speaking $^b$ and $^c$ re-speaking $^d$ word of God; and that sanct sanctified humane will, is rightly become hardened in that predestinate purpose of God; according as the Scripture faith.

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, entered into a principle; and is in itself made manifest in the compacted separability or distinction ex Mysterio magno, out of the great Mystery; according to which God 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 Kingdom of Joy: for in God, no anger is manifested, but a Burning Love only.

178. For if there were in God a will to the hardening; then were not these 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; Not the Ten Commandments, which forbid Evil.

179. If God had willed to have it so, that Cain should slay Abel.
Abel: then the 6th commandment would not have been right.

And then also God had put a heavy reproof upon Cain, saying, whosoever sheddeth Man's blood, by Man shall his blood be again shed.

If he will have it so, then none ought to keep his Commandments; and then where is his rightcounesse, and the judgment, in and according to the Truth?

The Scripture saith, O Israel, thy perdition is from thy self.

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.

Which Will, God had not manifested or generated in Man in the beginning; but the Devil is guilty of that.

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 voice of the inspoken Grace.

Which voice of Grace of the first incorporating in Paradise after the Fall, may well be awakened by Christ's voice through or in his children, in whom the Spirit of Christ dwelleth.

As was done in the poor Publican, also in the Malefactor on the Cross, also Mary Magdalene and many hundred thousand poor captive soules: for the Scripture saith; It is a most highly precious and worthy word, that Jesus Christ is come into the world, to save all poor sinners.

And in the Revelations 3. it is thus: He standeth before the door and knocketh, viz. before the door of the poor captive soul: and he saith: Come to me all ye that are weary and heavy laden with sin, I will refresh you or quicken you.

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.

And then, when it is so that they turn to him; he saith:

Knock and it shall be opened unto you; knock at the incorporated first voice of Grace, and then it will move itself; also ask and ye shall receive: Also my Father will give the Holy Spirit to them that ask him for it.

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.

For it is written: Christ is come to seek and to save that which is lost.
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 Murthover, in Cain, he willeth not; also the Scomer 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 voice of Grace Lyeth.

Of Ismael.

Therefore in that he willeth not the Scomer Ismael, m be thrust him out of the house with his Mother; understand the Scomer in Ismael, viz. the self-compacted, and in Adam existed evil will, together with Hagar viz. the separable or distinct Nature; understand the divided properties of Nature.

196. First, n Hagar fled from Sarah, and would not suffer her self to be chastised; for she would rule with the Scomer in Abrahams Goods.

197. o But when she came into the wilderness, the Angel of God said to her, Whence comest thou Sarah's Maid-servant? and she said, I am fled away from my Mistress: and he commanded her to return again and humble her self to her Mistress.

198. And said further to her; I will so multiply thy seed, that for multitude they shall not be numbered: Thou art with child, and 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 Wilderness of the beastial property, viz. from the free [woman]; which is the Temperature; and is, in the own-desire, viz. in the Exiled will of the Scomer, 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 alunder from God, as here is to be seen in Hagar: for the Angel said to her, he would so multiply her seed, that it should not be numbered for Multitude.

203. But she should turn again to the free-woman, and submit and humble her self under her hand; which signifieth in the Repentance S.
and Conversion of a poor sinner, that Christ meeteth and comforteth him with his voice in him in his wildernefe of the world, and speaketh to him in his Mind, saying:

204. I have heard thy affliction thou poor captive soul in this wildernefe, 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.

205. But I will bless thee: and thou shalt generate from the Kingdom 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.

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.

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.

208. For Abraham must thrust out the Scornèr from the inheritance of the Goods, but not without a Free Gift or Portion.

209. For the free-woman, the Temperature in the Kingdom 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.

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 unspoken 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 Scornèr in the divided forms or dispositions of Life; yet the inward ground is God's 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 seest me.

216. That is, thou seest my inward ground of the Soul, wherein lyeth...
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"Neither the Ademical free-Gift: for she said; Here have I certainly seen him whom I looked back after me.

"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.

"That is, he looked back into me, whereas I was blind as to the beholding of God: and that is called looking back after me, where the Kingdom of Nature was already with and in the New Will, become a Scornor.

"Therefore they called that fountain, The fountain of him that is living, who hath looked upon me, which fountain is between Kades and Bared.

This fountain is Christ in the unspoken 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.

"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.

"For it was signified to the Scornor 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.

"But God hath looked upon her affliction and the children, 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 scornor.

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.

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 intimated the inward ground, as is clear before our Eyes.

"For when Ismael was born, then the outward Ground, as to the perished corrupted Kingdom of Nature, was a Scornor; which God commanded to be thirst out.

"But when he had thrust out the Scornor; and when Hagar had laid away the Lad from her, that she might not see him die in the wilderness; then the Lad Ismael lay and wept.

Then God heard the voice of the Lad; And the Angel of God called from heaven and said: what aileth thou Hagar? fear not; for God hath heard the voice of the Lad, where he lieth: ex. se, go take the lad
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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 his Lad, and they dwelt in the Wilderness of Bursaba, by the fountain of the living and seeing.

230. This figure is manifest and as clear as the Sun, against the Erronous opinions of such as Judge and Condemn Ismael; neither can it be clearer, if they would but look upon their Erronous Opinion.

231. For, the Scornor Ismael in the outward Kingdom of Nature is Evil, and thrust out from the filiation.

232. But when he lay and Wept; which signifies Repentance, then God opened the Eyes of Hagar, (viz. of the Kingdom of the inward Nature as to the Soul,) in the incorporated fountain of Grace; so that the saw the fountain of Christ; and gave drink to the Lad, viz. to the poor Soul, out of the fountain, at Bursaba; viz. in the divided properties of Life.

233. Which drinking, signifies the Baptist, 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 blesteth; but the inward Ground in the free Gift of Grace.

237.

238. For, God said to Abraham; In Isaac shall thy seed be blessed, viz. in Christ shall Ismael have the Blessing.

239. For, the Corrupt perished Natures will, shall not be heir in Gods Kingdom; it shall alwaies be thrust out.

240. This inward Nature, signifies also, Japhet, concerning whom
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whom the Spirit of Moses faith, He shall dwell in Sems Tents, viz. Gen. 9. 27. in Sems, that is, Christs fountain.

241. The Tents of Sems signifie the New birth out of or from Christ, whereinto Japhe and Ismael should come.

242. For, the Text faith, and God was with the Lad, Ismael; but not in the Scorners, 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 Scornfulness, 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 Kingdom 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 Scorer Ismael, in the Earth.

246. And Isaac is an Image or Figure of the New-Man in the humanity of Christ, 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.

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 filled the Anger.

250. For Christ should change the Scorn 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 thrue him out, viz. out from Abrahams Goods; viz. from the Inheritance of Nature, of the formed and outspoken or Expresed Word of God,

* Note, what of Adam, Christ took not upon him.
Of Jacob and Esau.

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.

For when he had taken upon himself and assumed our sins in the Adamic 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; *My Kingdome is not of this world, viz. in the divided Four Elements, but in the Temperature.

But being Christ had taken upon himself and assumed the humanity in the divided properties, therefore the righteousness of the outward Ordinance or Course, would not so much as Endure him in itself; for he was sprung and sprouted from another righteousness, viz. from a heavenly, and came into our poor humanity in this worlds property, to Help or Save us.

Therefore he faith; *The Son of Man hath not whereon to lay his head: and yet faith also, *All power both in Heaven and in Earth was given him of his Father.

Where he meanteth the inward Ground of All Things or Substances, viz. the Eternity; which lyeth hidden in this world, and is manifested in Christ.

That same Manifestation or Revelation, was not at home in this world; and possest nothing of this World for its own propriety.

This Image Type or Figure representering how Christ's name 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 always 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.

But Jacob was not yet the very Person, which the righteousness of Nature in God's predestinate purpose should take hold of and slay: but Christ was he.

Thus we here see at once the figure of Christ and of Adam.

*And when Jacob went to Esau, and sent a Present before to meet him, then was Esau's Anger dissipated, dispersed or dissolved, and turned into Great Mercy and Compassion: so that he fell about Jacob's Neck and wept, and did nothing to him, but received him in Love; and this is a figure of Christ in our Humanity.
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261. In our humanity Lay the Fathers Anger, viz. the Angry Esau, awakened stirred up and enraged in the righteousnesse in the Anger: as Esau was against Jacob.


263. And when it saw and felt this in it self, then was Gods Anger in his righteousnesse of Nature turned into great Compassion.

264. Wherby his Anger lost all its right and interest, and was dissipated or dissolved and broken to pieces: whence the Sun lost its shining light in Gods righteousnesse; and the Earth in this Conjunction and dissolution or dissipation, Trembled, the Rocks left in Sunder; and the Dead, whom Gods righteousnesse had swallowed up into Death, arose; in this Compassion.

265. For Esau was to do this concerning the righteousnesse 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 righteousnesse 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 Kingdom in the righteousnesse, and he was thrust out or rejected even in his Mothers womb, when the children had done neither Evil nor good; that Gods righteousnesse 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 S A U or S A W, was the rejected Cast-away Beast, of the Kingdom of the own self-will, as to the Earthlinese; concerning which the Scripture faith: i Esau have I hated, when he yet lay in his Mothers Body or Womb; that the Election of God might stand; that Esau in his falsse own self Nature-Life, should not be the child of God; but Christ, in the right Adamical Nature in Esau.

274. The
The Adamical Nature in SAW, should lose its right wholly, according to its Will and Life.

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 appealed with the Present or free Gift of Christ in the Anger.

The Image or Figure of which was, Jacob sending the Present to meet Esau, and calling him his Lord; then was the Anger in Esau in regard of Nature's right appeared; and began to be turned in it self, into the greatest Compassion, and fell about Jacob's Neck, and kissed him, and gave up his will in the first Bitch into Jacob.

For Christ must wholly give himself up into Death; and must yield up the humane Nature's right to his Father, viz. to the righteousnesse; and then Esau died or departed away.

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 righteousnesse before God.

And then it was no more Esau, but a member of Christ.

But that the Scripture goeth on thus severely upon Predestination; it is very right: For Esau is the Image or Figure of God's Anger, which existed in Adam; which is Condemned or damned; that the righteousnesse of God might be satisfied or Executed, and that the riches of his Grace in Jacob, viz. in Christ, might be manifested in God's righteousnesse.

For the Life in Nature's will, which is called Esau was Adam's New Life, according to the awakened property of the dark world; as it was also with Cain and Ismael, that the righteousnesse of God had laid hold on in the Anger, and manifested it self therein, and that was Damned.

But not that the Soulish ground, viz. the whole Centre of Nature, viz. the formed Word as to the Soul, was therefore Throst out or rejected from God: No! No!

They were sprung from the Children of the Saints, Not from the SAW, as is now in Many, whose inward ground is full of the Devil.

The Gracious Present of the incorporated voice lay in the inward ground, but not in the Ens of Life; as in Jacob, Isaac and Abel.

Which Ens was, Christ; which would inspeak or inspake it self; with its voice in this inspoken Word into the inward ground of the poor soul, which lay captive in the Anger of God.

As it is written; I am come to seek and to save that which is lost; viz. Esau Ismael and such like, which were laid hold on in God's hatred, and lost.
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287. Therefore now said Christ; he was come to seek the poor sinner that was lost, and not the righteous: for, Jacob, Isaac, and Abel were the righteous; for Grace had manifested itself in them, and killed the own will of sin in the Life, and given itself into the true first possest Life's Ground, for a New Life.

288. And so now in that New Life they were righteous, and had peace with God's righteousness, understand as to the Soul: but as to the outward Life they were still under the Curse, and therefore the outward Body must die.

289. For they themselves were not by nature righteous, but Grace made them righteous, which Grace in them gave itself up into an End of Life, wherein the Souls Life did burn: which new divine fire, changed the hatred of God's Anger into Love; wherein they were righteous.

Question.

290. Thou wilt say: Why not so also in Cain, Isaac and Esau?

Answer.

291. No! the predefinate 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 predefinate purpose, which he manifested 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 God's Anger; that it might be known what Grace was.

295. Adam stood both in God's 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 move itself in the Anger; and to give up itself into the Anger and Overthrow it.

297. Which giving in and overthrowing is the cause of the Divine Kingdom of Joy and of the fiery Love in the Life of Man, out of which, God's Mercy, Pity, and Compassion, also Faith, Love and Hope; viz. the Trust in God, 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 deserving to any thing; it is One and is of itself.

299. But when it goeth forth from the Temperature, then it is plural.
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plural, also corruptible, and losteth 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.

301. And then if hope be told, that help or Salvation shall be performed towards it, then it entereth into Faith or believing, and Faith causeth the desire in the Hope; and the desire taketh that alloquie or tydings into itself, and Compacteth the same in itself, so that it becometh substantial: and in this substance now is the Grace and Mercy or Compassion.

302. For that Substance is received in the tydings or announcement, and contracted or framed into a substance, which substance must give itself 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 itself, that is existed out of the Hope, and out of the Faith and our of the Desire, with the Compaction in itself, and findeth, that it is more spiritual than the first out of which the thing is. Existed: therefore it cannot withstand or make resistance, but must suffer the Spiritual life to dwell in it self.

Note.

304. And here ariseth the Restoration of the first substance which hath corrupted or destroyed itself, 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.

306. But understand us aright thus; Adam was the whole 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 In- spired the Word into him; which received the hungry desire after help, and Compacteth that, and put its desire there into, as into a hope, that it should be remedied.

309. And the desire compacted the hope into an Ens of a Sub-stance.

310. And now the unspoken or inspired Word was substantial; and is called Faith or Believing, viz., a receiving: which [Substance] the Science or Root of the Eternal Will, received into itself, and gave itself there into.

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
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Anger into the predestinate purpose of the Eternal Nature; for this Ens of Faith was incorruptible and stood inviolably in the Anger.Fire.

313. And in this receiving in, by the Anger-fire, the fire of the fierce wrath, is changed into the Joyful Kingdom of Love.

314. And this 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 of 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 refeth 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 the 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 awake 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 voyce 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 Luft, came Cain.

325. But now there lay yet in the own self of the Soul, in the Cainical
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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 inspaking of the Word: for the awakened wrath of God in his predestinate purpose of the outspaking or Expressing to Nature, in the separability or distinctation, was manifested therein.

327. Whereupon here, that Soulish Ens needed another and further inspaking into the outspoken Words, 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 inspaking: 1o, wherein the Speaking should equally proceed alike out of the Divine Life, and also out of the ground of the Soules Life: 2o, wherein there was a Divine holy Soul, which should inspake 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 forlacke the poor perished lost right Adamicall soul: but put the same there into Cains Image Figure or Remembrance.

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 inspake itself 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 inspake 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 existed in it.

333. Therefore understand us aright; We speak dear and precious things, as we well know in the Grace of God.

334. The Image of Cain Ismael and Esau, and the like, are all unregenerated Men, they are the true perished lost Corrupt Adam after the Fall.

335. These, God calleth with his inspoken word, which he hath taught us in Christ: and which he yet at this day inspakest 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.

336. And the Image Figure or Representation of Abel Isaac and Jacob, are all Men, who suffer themselves to be awakened by the inspaking, in whom the Divine inspaking taketh hold; they obst
Of the right understanding of the Scripture.

Ch. IX.

tain in the soul a New Life and will; viz. a Divine hunger.

337. Which hunger, the first Paradisaical incorporated Word in it self in the Name JESU, receiveth compasstheth 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 if 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 Souls fire, a eateth of Christ's flesh, and bath his Life from it, Joh. 6.

339. Thus we see before you the understanding about Esau: where the Scripture saith: b He hath hated Esau and loved Jacob, ere the children had done either Evil or Good, that the predestinate purpose of God might stand.

340. Esau was Adams perished corrupted Image, and Jacob was the Image of Christ; which here in the figure intimateth, how the hatred in the predestinate purpose of the outspoken Word was Manifesterd in Adam, wherein he lay in Death and the Anger of God, and was a meet hatred of God; for the holy Life was dead.

341. The Image of this was Esau: he was in Gods hatred conceived in the Mothers Body, or Womb; for the Image of Christ had separated itself from him in Jacob.

342. And that Image stood now with a holy Soul presented oppositive to Esau, and should inspeak or inspire into Esau, and move the poor sick captive soul with his indwelling divine found; that the perished corrupt Adamical soul might be awakened in the Inspeaking and Inspiring of the Name JESU.

343. But the inspeaking should not passe over, but give itself into Gods righteousness into hatred and Anger.

344. As Christ must give himself into Gods hatred into righteousness, and awaken the Pity and Compassion, with his Love in the Name JESU: and change the Anger-fire with his giving up into it, into a Love-fire, viz. into the great yearning Pity and Compassion of the dear filiation.

345. As Jacob changed his brother Esau's anger into great Compassion, when he sent his Present before him, and caused it to be said unto him: that he gave up himself to him into his Grace, viz., into his righteous anger; in that he had taken away the right of the first birth from him.

346. And that he might obtain Grace with him by this Present; he would give up himself with all that he had to be Esau 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 hatred of God was arisen because of the first Birth, viz., because of the righteousness of God.

348. For
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348. For that Jewell belonged to the first Adamical Image of God's similitude, and that God took out of Adam by Abel in a New figure, or Resemblance.

349. And here was now the hatred in the Image, because of God's righteousness about the Jewell, wherefore Esau was angry with his brother Jacob in Christ's 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 righteousness 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 proceffe? 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 Proceffe 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 Exhalration is a meer pure Divine forming and begettin 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 substantial God, viz. a Harmony of the Divine Kingdom of Joy.

358. For, when Christ gave up the Jewell of God's righteousness into the hatred, then the Anger turned it self into a highly Triumphant Kingdom of Joy, and the Praise of God was Manifested.

359. Which, in Adam, might not be; when he stood in the Temperature: For the Wrath now 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 proceffe;
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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 changeth the same into the Divine Kingdom of Joy in the Praise of God.

362. Therefore understand I pray, dear brother, how God hath hated Esau: Although indeed it is not God but God’s predestinate purpose, viz. the righteousness in the separable Science or Root, that hated this Image, because it was not the first right Image, which was Created in righteousness; for the 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 Esau, because it was not the first Image in the Love; but in the Anger: Esau himself was the Image of the hated.

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 mere fire, hated, Anger and Envy.

366. Such was Adam after the Fall, without the gracious reinspeaking: as also Cain Ismael Esau and all Men without the Grace-Ens of Love, out of which the light Springeth.

Question.

367. But now the Question is; Whether God’s righteousness in the predestinate purpose, have hated Esau 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 mere true pure will of God, that Esau Cain and many Thouands 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.

372. But the Scripture faith, 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.

V

Objection.
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Objection.

373. Thou wilt say, Yes, whom be will [be saith].

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 them selves also acknowledge, and Teach that which is right; but do it not.

Question.

377. But why is that?

Answer.

378. Christ faith; Father, I will that those whom thou hast given me, be where I am: Also, None cometh unto me unless my Father draweth him to me.

Question.

379. How cometh it that he draweth not all?

Answer.

380. There lyeth the Ground: Dear defiled Piece of wood; Smell in thine 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 Ishmael 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 itself into a figure or representation of the Life: of which God said in the predestinate purpose of his righteousness, He would visit or punish the sins of the Parents upon the Children into the Third or Fourth Generation; then it is dangerous.

382. For, this Living predestinate purpose in the Anger of God, hath clearly already a figure or representation in the Science of the speaking.
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speaking Word: and is of new severed and divided from the incorporated Ground of Grace.

383. Not of Gods predestinate purpose; but by the fountain of sin; which fountain hath wholly united it self with the Anger in the predestinated Purpose; and introduced it into a Life of Darkness.

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 go?en into the Abyss.

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 Devil in the form of an Angel among other Men.

386. The Predestinate purpose of God knoweth every End, 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 voice, 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 Christ's voice and inward Calling, before he is incarnate become Man or born in them, and do introduce the Serpents Ends in Christ's stead.

390. And then when it comes to the Election or predestination in the Time of Harvest, when Men Thresh our 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 Darkness in God's righteousnesse 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 Ends, and is not born of God, that cannot see God.

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 Mef? fed?

V 2

Answer.
394. We must not Judge of that: for God faith; *Vengeance is mine and I will repay it in my righteousness.

395. We say with good ground; that Esau was born in Adam's sin, *viz.* a true Image of Adam after the Fall, and according to the predestinate purpose of God's anger laid hold on in the 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 actual 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 evil 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 Adam's wickedness, when he was yet Not New born.

403. In which laying hold, God's righteousness is satisfied; but Grace is manifested in Repentance.

404. We know not, but that God Converted him; which the figure of Jacob's 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 Adam's poison and death in the flesh, and the source or fountain of sin from Adam; that theweth itself in Esau Ismael and Cain.

407. But we must not here believe Reason; who faith, God hath hardened Esau, and ordained him to Eternall Damnation.
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408. It cannot be shown in the Holy Scripture, that God hath hardened him, or that it is the Divine Will; but the predestinate purpose in God's righteousness hath done it.

409. Not through an outward Enterling in and taking hold by a Divine Will, but from the perished or Corrupt Nature out of Adam's Property or Quality in Jesus own Substance it self; and not a strange accident or influence entering into him; as Reason Judith or, Grije.

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 fence 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.

In the Epistle to the Romans the Ninth and Eleventh Chapters, Reason goeth astray; and they are a Stone of stumbling and a Rock of Offence to the wicked; but to the holy they are a Light of Life.

Objection 1.

Romans the IX. and 6, 7, 8, 9. Verses.

1. 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.

2. 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 faid: About this Time will I come, and Sarah shall have a sonne. 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 Kingdom of Nature in Isaac, and of the Kingdom of Grace in Isaac, viz. into an Image of that which was to come; as it was also in Cain and Abel.

5. The Kingdom of Nature, was in Man in the Original pre-destinate 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 Envi and Substance, which is, not done to all in the Mothers Body or Womb, like Isaac, but in Repentance and Conversion.

8. As God saith in Isaiah; if your sins were as Red as Blood, if you turn and Convert, they shall be as Wool, white as Snow; and this is done when the Kingdom of Grace is Manifested in the Kingdom of Nature.

9. Here it is rightly said; as it was said to Abraham; This is the Covenant; about this Time I will come, and then Sarah shall have a Sonne.

10. That is, when the poor sinner Repenteth, then cometh God in Christ's Spirit, and Generateth a New Sonne out of Christ's Flesh and Blood in him: that is, the Soul layeth hold on Christ in it self, in the Faith and in the Hope, and imprineth or compasseth the hope into an Envi, 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 rednesse.

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
13. And not only thus; but when Rebecca also, conceived from one even our Father Isaac: E're the children were born, and had done neither Good nor Evil, that the purpose of God according to Election might stand: It was said to her, not of Merit of the work, but of the Grace of him that calleth, thus: The greater shall serve the lesser.

14. As it is written; Jacob have I loved, but Esau 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 less the great Love and humility in JESUS.

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 Lesser, that the predestinate purpose in the Manifestation of Grace may stand.

20. For, Esau, in the Greater first Image of Adam, have I hated: when he would be his own Lord, and Live in Evil and Good, and not know acknowledge or regard Grace.

21. But Jacob, in my right Divine predestinate Purpose, which I have generated out of my Divine Will of Grace from Eternity, him have I loved, and set him to be Lord over Nature.

22. Therefore Christ said, All power was given him, For he was the Lesser or Younger, viz. out of Gods humility and Love, which God did set above the Kingdom of his Anger, that the Kingdom of his Anger in the lesser, viz. in Gods Grace, mightServe and Manifest God.

23. And therefore outwardly the inheritance was withheld or withdrawn from Israel: to signify, 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.
Objection further in the Text, Rom. IX. & 14, 15, 16, 17, 18. Verses.

Rom. IX. 14,

25. What shall we then say, Is God unrighteous?

26. That he be far from us: for he faith to Moses; I am Gracious to whom I am Gracious; and to whom I am Compassionate, I am Compassionate.

27. Now therefore it lyeth not in any Man's willing or running, but in Gods Mercy and Compassion: for the Scripture faith 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.

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, 'The Natural Man receiveth or conceiveth nothing of the Mysteries of God, they are folly to him.'

30. Here St. Paul Juiftifieth God, and faith; that God judgeth right, in that he compassionate 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 Eas of Grace accounted for righteousness, as it was to Abraham: according as it is written; 'Abraham believed God, and it was accounted to him for righteousness.'

33. For Believing is called receiving taking in or impressing, viz. taking hold of the Word of Promise in itself, so that it becometh substantial: and then the Mercy and Compassion ariseth in it.

34. For the leffer or younger, which in the beginning is but a Word of Power, which becometh very Great, that it overcometh the Greateft, 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,
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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 itself in the Name JESU in Adam after the Fall through the unspeaking 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 faith, 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. out of the first righteousness, wherein God Created Adam.

42. And then 2d. out of the predestinate purpose of Christ, from the Grace; viz. whom I have Mercy and Compassion 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 of a wicked or evil Life of a Thistle, viz. of a Devil's will, those I harden in my predestinate purpose of Zeal or 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 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 not the
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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; everyone 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.

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.

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 Eleceth 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 Jews: but also of the Gentiles: And Confirmeth it by the Prophet Hosea: thus.

58. I will call them my people which were not my people, and them my beloved which were not beloved: And it shall be in the place where it was said to them they are not my people, they shall be called the children of the Living God.

Answer.

59. Here we strongly see the first calling in Paradise, through the inspoken Word of Grace; which presupeth from one upon all.

60. For, the Gentiles were not of Abraham's seed, with whom God made a Covenant, yet the Covenant of the inspoken Word of Grace, lay in them as a fundamental Ground.

61. Therefore saith St. Paul; God hath called and Electeth not only the Jews 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 itself through the inspoken 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 1st. their Soul; which lay shut up in darkness, heard the incorporated voyce of Grace in the voyce of Christ, as through an awakening of a New inspoken, and so the Love became kindled in the Soul.

64. And 2nd. that God seeth not after the manner of Mans knowledge, and Electeth to himself a people to filiation, out of his predestinate purpose: that know above all other people to speak of his Name: But 3rd. 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 JESUs 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愤恨.
How to understand the Objections of Scripture. Ch. X.

67. Which Imprinting of the Anger, doth not pass upon whole Generations and People; but upon those who are apprehended in the predestinate purpose of Anger in the inherited innate and actual sins, and so are Thistle-children.

68. As it was said to Elijah; when he told God, Israel is wholly departed from thee, and I am left alone remaining, and they seek and hunt after my Life: he was answered by God saying, I have yet left remaining to me 7000, who have not bowed the knee before Baal.

69. Such are those, who though outwardly they ran on with the Gentiles or Heathens, and dwelt among the wicked Jews, 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.

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 God’s Anger, so that it had apprehended him, and set him in the Life of Darkness: and that God looked upon him as quite and wholly hardened in Death, out of a Special predestinate purpose of a particular distinct Election or Predestination.

73. No! He was even one among the seven thousand, wherein lay the Covenant of Grace from the true Seed of Abraham, and the Promise in Paradise.

74. But the Way of that Grace, was not yet manifested to him; he was Zealous in the Law of righteousness, and required that exactly, which he himself could not do or perform.

75. But the hidden Grace in him could do it, which manifested itself in 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 Christ’s 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 than 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. Hearken thou blind Babylon, covered under Christ's 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 covereft thy self over with that Mantle of Grace upon thy Whoredomes and Abominations of all Malice and Wickedness?

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 Emperor can make a deflowered 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 Abylfe of the heart, and faith, that one jot or tittle of his Law of righteousness shall pass away, till it be all fulfilled.

83. Wherewith wilt thou fulfill the righteousness, 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 faith; Whosoever is not with me is against me; and whosoever gathereth not with me, scattereth.

87. No outwardly imputed grace availeth; but an innate filial Grace out of Christ's Flesh and Blood, 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 none 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 not all that say Lord, Lord, shall enter into the Kingdome of God, but they that do the Will of my Father in heaven.

91. But what is that will which they must do, that they may come to the filiation?

92. Then
92. Then faith 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 lieth of Christi Flesh and Blood; and that not outwardly but in it self.

95. In whom Christ continually faith to the fiery Soul in Gods righteousness, Take, eat my flesh and drink my blood, so thou shalt remain in me, and I in thee, John 6.

96.  The fiery Science or root of the Soul, according to the inward Eternal ground of the true righteousness of God in his predestinate purpose to the Creature of the Soul, must introduce 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 overthown 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 filleth the Law.

101. That is, which giveth itself up in obedience into the Law; and filleth the same with the Divine Love-will; that the Law in its righteousness be subject to the Love-Desire, and Co-rejoice 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
Ch. X. How to understand the Objections of Scripture.

103. To this now belongeth Earnest Repentance, in which the poor soul openeth his jaws, viz. the fiery Mouth in God's predestinate purpose of Anger, and Comprehendeth it self in the Incorporated Grace of the promise of Christ: that he will give the holy Spirit to those that ask him for it.

104. This free presented bestowed Grace must be impressed or apprehended as a living speaking Word in the inward ground of the first unspoken voice 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 preseth 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 growth forth out of Christ's Tree, sin afterwards only ruling in the Mortal flesh.

107. This new Branch is then, in Christ, pressed through the Anger of God in the predestinated purpose of the Anger, quite through the Eternal Death to the Life of Grace: as Christ saith: "He that believeth in me, shall never dye any more: but he is pressed or passed quite through from Death to Life.

108. Therefore now Faith is not an outward thing; that any should say, With us is the Election of Grace; for, Christ is Taught and acknowledged among us; he hath chosen us before other people, so that we hear his voice.

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 Christ's Spirit and Life imputed reckoned or accounted.

112. For he need not suffer himself to be hanged on a Cross; but he attracteth Christ in his whole Merit; he attracteth the Crucified and risen Christ in himself, and only taketh his Yoke 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.
How to understand the Objectives of Scripture, Ch. X.

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 God's 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 through his Blood.

119. Now if a Man will have this righteousness, then he must drink his Blood, that it may justifie 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 show.

120. That is the right imputed strange show, 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-blood 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 hearty desire to will, that he would fain Repent, and be obedient to God, and to put on Christ; let him not say, that he is a true Christian.

124. The Tattling Mouth, when men acknowledge barely with the Tongue Christ to be the Sonne of God, and Comfort themselves with his Grace; but keep the Serpent with its poysonous 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 stones and durt 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 posseffed.

127. For they that acknowledge Christ only with the Mouth, are not therefore children: but those that do the Will of his Father in heaven; viz. in Christ himself.

128. For Christ is the Good Will of the Father: which none can do unless he be in Christ, and do it in Christ's Spirit and Life.

129. For not all they that proceed from Abraham, are 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.
Ch. X. How to understand the Objections of Scripture.

Christ; and dye away from the first ground, in the Blood of Christ, in the Grace and Love of God, and arife a New Man, which liveth before God in righteousness and purity; to which, sin, by Lust only hangeth, in the beastial mortal Flesh.

130. Over which sin, the New Man in Christ, ruleth, and tames 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 Antichrift; who indeed acknowledgeth Christ, but denyeth him in power and vertue, and hath set himself in Christ's stead, he faith one thing, and willeth and doth another.

133. Therefore faith 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 righteousness and Truth.

135. These, so long as they neither hear nor know Christ in his manifested vocation, 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, faith: He that believeth not on the Name of the Only begotten or innate Sonne of God, he is clearly judged; yet a Man cannot lay; 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
How to understand the Objections of Scripture. Ch. X.

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 Kingdom.

141. For even the Forefathers of the Jews, knew him not in the flesh, but only in the Type or prefiguration, viz. in the incorporated Grace, which manifested 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 virtue of it, viz. in the Spirit, in those was the Covenant fulfilled with heavenly Substance: also in those who as to the outward Body were long departed and consumed in the Grave, whose Souls lived in the Covenant of Power.

144. All these did put on Christ in them, in his resurrection, and

145. To thee therefore it is said, thou blind Christendom, with thy verbal Talking Mouth: that thou art without Christ in the flesh: and art as far and much farther from Christ, than the honest and vertuous, Heathens Turks and other Nations which know not Christ and yet stand upon the inward first Grund.

146. For, Man hath no God without Christ: for, the God JEHOMA, hath given Man to Christ, viz. to the Name and power JESU, who hath manifested himself out of JEHOMA.

147. Now if a stranger or forrainer draw near to the God JEHOMA, and giveth up himself to him; the same doth the God JEHOMA give to Christ.

148. For Christ said also: Father, that is, JEHOMA; I have lost none of those which thou hast given me: that is, the God JEHOMA, 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 Titleary and verbal Christendom,
some textual content that was previously extracted
The Eleventh Chapter.

Further Comparing and Clearing the Texts and Sayings concerning Election or Predestination.

Objection.

Romans X. 6, 7, 8.

Saint Paul faith, Rom. 10. verse 6. The Righteousnesse of Faith faith thus: Say not in thy heart; who will go up into heaven? which is nothing else but to fetch Christ from thence.

2. Or who will go down into the Deep? which is nothing else but to fetch Christ from the Dead.

3. But what faith 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 sorrain 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
Ch. XI. Clearing the Texts concerning Election.

Produced vanity, so that it is the Life of a Serpent and Thistle; to which the Word of God's 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 receiveth 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. For, if thou Confessest with thy Mouth that JESUS is Lord, 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 acknowledge in thee, that JESUS Christ in thee is risen from the Dead.

13. The Confession and acknowledgment with the Mouth with-out the Resurrection of Christ in thee availleth thee nothing: for Christ's faith; without me ye can do nothing. None can call God 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 there is no difference between the Jew and the Grecian, there is but one only Lord of all, rich over all that call upon him.

15. Rom. X. Verfe 13. For whomsoever calleth upon the Name of Rom. X. 13, the Lord shall be saved. Here St. Paul maketh no difference between people, but whomsoeverdeltaeth God in heart, to them he giveth the salvation which he offereth and bestoweth in Christ.

16. Where is now the Elected 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 imputed 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 testify, that the Grace in Christ in the Soul is Living.

21. For if the Work follow not, then is Christ in thee not yet risen from the Dead or out of thy death.

22. 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, unless he desire to work and do the Divine works in the Love of Christ; else it is but a strange shew without the Life of Christ.

24. The
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 God's 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 disguising in hypocrisy, in inwardly are Dead; and do but meerly to make a shew; of such St. Paul speaketh, Rom. xi. ver. 7.

27. "How is it then? That which Israel seeketh, he attaineth not, but the Election attaineth it, but the other are hardened, as it is written.

28. "God hath given them a bitter perverse spirit, "Eyes that they see not, and Ears that they hear not, even to this Day.

29. And David saith, Let their Table be a snare, that they may fall backward; and an offence, that they may stumble at for a recompence unto them: blind their Eyes that they may not see, and bow down their back alwayes.

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 Abyss; 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 itself in God's Head.

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 only to the work, and had not the Faith in the Ground of the Soul.

34. Of these faith Saint Paul, That which Israel seeketh in the Work, he attaineth not, but the Election attaineth it.

35. For, the Election passeth alone upon those Jews, which were Jews in the Abyss 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 unspoken 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
Ch. XI. Clearing the Texts concerning Election.

It was not so: for they were among Israel as weeds among wheat; which spread up themselves above the Wheat, and very much flourished in bigness, 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 fake.

41. As the Pharisees did, who did make a shew of great holiness, who had great Phylacteries upon their priestly Garments, and mad long Prayers for a shew of outward piety virtue and honesty.

42. But Christ said, They devour Widows houses, and Compasse 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.

43. And such rare those that make a great shew and say, they sit in Christ's stead, their words are God's Word: they divulge their own fame, and draw an Esteem to be Great; but in their hearts they seek only after Honour Covetousness, and Stately Pride: what they say, that men must Observe, as if it were God's voice from heaven.

44. And though the voice 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 God's Word.

45. If one speak against it, and manifesteth the false Child or Bastard, then self-Pride and Pomp cryeth out he is a Hereticke Secretary or Schismatical fellow, a blaspheomer, 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 Thistle instead of Good Seed.

48. The other Part of the false wicked Israelites from Abrahams 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 ower 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 let 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 righteousness of God
in his predestinate purpose of the Order Ordnance or Course of
Nature, much lesse the righteousness in Love, which he hath man-
ifested through the Grace of Christ.

52. But they set their own dictated contrived righteousness for
their own honour of their fleshly voluptuous State Pomp and Pride,
instead of Divine Righteousness and Truth, and swimme move and
roul in the Mouth only with the Law of God.

53. But their heart hath compressed or compacted itself 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.

54. Both these Parties, excepting the children of God which are
still among them; are the Whore and the Beast in the Revelation of
John, through whom the Devil is a Prince of this world among
Men, which Beast the Angel Casteth into the Abyss of the Lake of
Brimstone.

55. And are not right Israelites born out of the Seed of the Pro-
mise, and attain not the filiation.

56. But the Election, which seeketh and receiveth only the Chil-
dren of Faith in the righteousness of Grace; that attaineth it.

57. But the Whore together with the Beast, are hardened in their
Lufts of Pride Covetousnesse Envy Anger and Unrighteousnesse, and
they are the Antichrist, viz. the Titulary and verbal Christian, a De-
vil in the form or Likeness of an Angel.

58. As Lucifer who was in heaven, but was Cast out as a false and
evil Seed; so also shall these,

59. For the Universal Father or Steward of All Substances in
his Election 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 he
might make known the riches of his Grace, from a Special prede-
stitute 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 in-
clination,
Ch. XI. Clearing the Texts concerning Election.

61. The Texts, hath introduced abominations into himself: must they repent, and go into his inward Ground and be born of Grace, and so it may be done.

62. For, God saith in Moses; I will do well to all those that love me and keep my Commandments unto a thousand Generations or

decents.

63. This well doing or bounty of God; is nothing else, but a Planting or propagating of the Covenant of Grace in their Seed: As Abraham, Isaac, Jacob, and David, were promised that he would so exceedingly bless and Multiply their Seed as to the promised incorporated Grace, that it might not be Numbred.

64. But the Kingdom of Nature in Gods predestinate purpose of the Righteousnesse Good 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 itself 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 fall 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: He was as a Vine-dresser that Gleaneth: He would often have gathered Israel his children together; as a clock-hen gathereth her chickens under her wings, but they would not.

69. Then faith 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,
Parents, and compasseth it self into a Science of the Abyss: out of which afterwards in the Seed a Thistle-root existeth: wherein God visiteth or puniseth 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 Eun of the Sun giveth it self readily into the Thistle, but not as to the Love Temper, but according to the kind of a Thistle.

79. For the Thistle can receive it no otherwise, but in the likeness of its Essence, as a Toad lacketh nothing but poison out of a good Eun.

80. And as the heat of the Sun at last maketh the Thistle wither away, and judgeth the same in its Life; so also Christisseth with his incorporated Grace in the wicked Man upon his Seat of Judgment.

81. He letteth him use the holy Name of God a while for a Curse of his falsehood, in his Mouth: and to boast himself under Christ's 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.

82. He letteth him play the Hypocrite and dissemble how he pleaseth; also he letteth him c prophesie in Christ's 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.

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.

84. As the Sun with its good power, giveth it self into the Thistle, and letteth the Thistle flourish therein and grow lusty 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 sanneth it out and casteth it into the fire.

85. Of whom St. Paul speaketh here, and bringeth in the words of the Prophets thus: Let their Table be a falling backward; that is, they Eat of God's Word in their Mouth, but it is taken back again from them from the hearts of their Souls; that the holy thing may not enter into the Thistle.

86. And faith Christ: g Satan snatcheth the Word out of their hearts, lest they believe and be saved: for Satan setteth in the Thistle of the Ground of the Soul: and here Christ calleth him a Prince of this world.

87. And the Anger of h God hath given them an imbittered or perverse
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88. Therefore saith Christ to the Pharisees. Ye are from beneath, from the father of this world: Also ye are of your father the Devil; and hear not my Word, for ye are not of God.

89. He that is born of God heareth God's Word; therefore ye hear not, for ye are not of God.

90. So also now, The present strivers, contenders, disputers, despisers of God's children, are not of God, but only from the Verbal Tattle of the Mouth, from the Pharisaical root, and hear not Christ teach in them: neither will they, but thrust him purposely from them, and let themselves in his Head.

91. They are not Apostles of Christ, vix., their successors; but they serve their God Mauzim, which climeth in their Mouth as a Thistle above the Wheat.

92. They run and none hath sent them, but only the fictions of their hearts, for the pleasure of humane honour, and serve and minister in the Office of Mauzim 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 wheate, and let 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 minister 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 always.

95. That is, let them recompence one another in their blindness, in that they in Christ's office hunt only after might pleasure and voluptuousnesse, that they may persecute disdain despite 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 furious beasts in the wrath of the kindled anger of God, and snatch and tear the Name of Christ out of the Simple Lay Peoples Mouthes, and stuffe their hearts and Mouthes full of the Blasphemies of the

*[Footnotes]*

\(\text{Job, 8. 44.} \)

Germanice, From the father of the Devils.

\(\text{Job, 8. 47.} \)
falle contrivances of their hearts which they pursue forth and feed upon: so that one Man defiles, scandalizeth blasphemies another, and makes them hereticks, and holdeth them defaminers and unfit for Society, for the Name of Christ, according to their contrived opinions.

96. And thus also they worray and devour themselves, so that one Party roost eth out the other, and recompence the Malice Falseness and Wickedness one of another, as here David faith.

99. These are those of whom Christ saith: Two faith the Warnings of the Schoolers or Synagagors or Churches: and suffer therefore willingly to be越是 in the Market; which make great of Prudence, Deceit, and Rapinety, and their hearts are full of liyers, and the waves are dangerous: the Plots of Aids are under their Lips, and they force me unseemly and shamefully, faith the Prophet.

100. These are none of them, at all, under the Election of God's children, but those only of whom Christ Speaketh: where he faith, 

"Like ye my Son, and thou shalt know that ye are my Disciples: also, if ye continue in my Sayings, happy are ye if ye do them.

101. Also, he that receiveth any house, or goods, or wife, children, and despiseth himself and followeth after me, he is my Brother or Minister.

102. The heart most give up all, and hold nothing for his 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 grace, and remains to be under it, Covetous Proud Envious and Wrathful.

104. All these how many soever they be, so long as they are false, are those of whom Paul and David here Speaketh, and they are indeed called; but they are not under the Election of Grace when they Convert in the Time of Grace, and forsake all in their hearts and imitate and follow Christ.

105. No waywardly imputed Grace do they receive: unless they be children of Grace, and then the imparted Grace receiveth them into it, which Christ.

106. With our Christ they are meet Pharisees and flattering Hypocrites: between them chiefly with the imparted Grace as much as they will, yet they are Wolves, of whom Christ leadeth us before.

107. Though they say never so much, there is the Church of Christ, it is all nothing: by their saying: each Christ ye shall know them: they follow not Christ, therefore they are Thieves and Murderers, saith Christ.

108. And
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124. And though they Objection, that the Office and Function,
majesty may be by Power, which have obtained and weakened, and
covered themselves wrong their will, yet all evidences Nothing: the
heart must be and convert in Christ.

125. And although as St. Paul snatcheth, lost help on to the stake,
and that for stoning in fear of death: yet most too very well
who they are that deserve to Mr. Law, and to follow Christ.

126. Where Covetousneffe and pride are within, there a Posit or
Lodgeth, and yet in God's bow thou wilt, yet thou hadst him about
thy neck.

127. St. Paul Epistle and falks Rom. 12. verse 2. For if your
life be in the Democrats of the world, what should it appear to be in
mortal Life, or the Dead.

128. If the Life be holy, then also the whole Living must; and if
the not so holy; then the isthemes are in a holy.

129. This one Text, easterth all opinions concerning Gods
impounding of Grace to the magodity. I lay a capheth them all to the
Ground, and seventh them upon the true Ground of the root.

130. And inasmith, that God doth not harden some of his
Will and purpose, that he would thereby show what his Grace is.

131. For St. Paul falks, what should that be others, then to receiue
Life from the Dead? he seventh the greatness upon the root
as that an Evil Tree beareth evil fruit, and a holy Tree holy
Ways, or Branches, and the Anger of God generateth children of the
Anger, and that out of the first and vanity of Man.

132. Which yet must serve for a Light to the heathen, or Gen-
tiles, as he falks, Rom. 1. to those that Love God, all things must
serve to the best, which are "faked and generated into day to the
preeminence of the grace of God.

133. The forgiveness of sins, where the Scripture falks, He for-
giveth them their sins, and impoundeth the Grace to them for
Justification; pulleth only upon those, in whole several ground of
Law, and to whom, sin in the faith, becometh, as with Devils and
others beside, so that they often fall: these, the Grace is them,
helpeth to again, and overthroweth and draggett sin, and is
Spiritual.

134. And this befalleth not the hardened, without Repentance
and Conversion: they should not have been upon them to know that
God should take occasion upon their Damnation, so that they
in their Will be dead in sin, to come to Grace to be keen in short;
and to convert them with a special Calling and Conversion, as it he
would use a special purpose make an Angel out of a Devil.

135. For then Lucifer and his followers would have been able
also.

136. But he leareth his Son since the whole day of their Life
into
into their Mouthes and Eares; and Call eth them and faith, Harden not your hearts with actual lies, 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, Imaginotions or Selfish desires, and but for the twinkling of an Eye hear what the Lord speaketh him.

122. But the hardened imbittered perverse spirit, will not hear the Lords voice speak within himself; but faith 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 aforchand 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.

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
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Instituteth it for a Teacher of the Word, both in the power of the living Word, and in the literal word.

131. For these afterwards first enter in at the door into the sheepfold of Christ; and the sheep hear their voice, as Christ faith.

132. But all the rest one and another, what name and title soever they are of, who enter not in by the door of the living Word through the literal Word; they clime up another way and are Thieves and Murtherers, as Christ faith, 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 Peter 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 Christ's honour.

135. And thus may poor Man dead in God's Anger become living again, though he were quite dead: for Christ is come to call sinners to repentance, and not the righteous.

136. And if one such poor sinner shut up in the Anger of God, cometh; then there is Joy in heaven in the presence of God's Angels, more than at ninety nine righteous, who are apprehended and are holy Twiggs, 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 God's 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 cannot convert himself, yet his Soul hath might and power from its very Original, out of the Eternal Science of the Abyss; to throw himself into the Abyss, into the Ground wherein God generateth and Speaketh his Word.

140. In which Abyss of the Creature the free Gift of the bestowed Grace lyeth in all Men; and sooner inclineth it itself towards the Soul, then the Soul doth towards this deep Grace.

141. And then may the Soul well be taken hold of in God's Grace, when it thus falleth into Christ's Arms, who much readier giveth the possibility and ability to it, then it itself is to desire it.

142. But if any will say, it cannot demerse it itself into the Abyss; 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
143. The Soul is Spoken out of the Abyss into a Creature: Who will break or interrupt the right of Eternity, so that the Eternal Will of the Soul, which is come into a Creature, out of the One only Eternal Will; should not dare to demerse it self with that Same Will of the Creature into its Mother again, out of which it is proceeded?

144. Into the Light which is extinguished in it; it 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 demerse it self and fall down from its Imagibility or Imagination in it self on to the Abyss; then it is there already.

146. And in this Abyss 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 Siteth at the right hand of God: O Man be not so blind: how wide doth God let 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 actual sins, and not any forrain strange will entring into you from without Externally.
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.

1. It is mentioned in the Acts of the Apostles thus: "And they believed, so many of them as were foreseen or Ordained to Eternal Life: this is the stumbling block of Reason, and Reason understandeth it not.

2. When did the foreseeing or Ordaining begin?

3. Thou sayest from Eternity BEFOERE 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 Compressed Comprehended or Compressed the Eternal Nature into Creature.

6. For he saw well in himself, if the Temperature should be brought forth into a divisibility separability or distinction, and that the Separability should Comprise or Compact 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 faith not, that God hath ordained the willing into separability from Eternity to an Eternal Evil willing, and to an Eternal good willing, so that every one must so will, as he is inevitably Ordained to it: for 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 foundeth clearly saying: and the Lord added so many of them as were foreseen or seen in the Light of Grace.

9. Those to whom the Divine Eye was open, were at this time seen and foreseen out of and in the Eternal Ground: as it is very clear
clear in the second of the Acts: The Lord added daily those that should be saved.

10. Not those that were saved from Eternity; but those that should be faith 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.

13. Why did only three thousand souls convert on the Day of Pentecost, and some continually afterwards?

14. They were not yet foreseen within them: That is the foreseeing in this place.

15. When the Grace beginneth to stirre, and breaketh through the V E R Viz. through the Anger, then the Creaturely Fore-Seeing or In-Seeing of the Eternal Grace, beginneth.

16. For, how can a thing be Ordained from Eternity, that hath not been from Eternity?

17. How can the Soul, when it was an Eus and Sceane in the Divine Wisdom, be from Eternity Ordained, that it should be a Devil, which were abominable to be spoken; and yet no other understanding or meaning will be suffered or admitted.

18. If men should build upon such an Ordination from Eternity; then all Teaching were in vain.

19. What need Grace to be preached to those, that cannot fall, 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 Wisdom.

21. That when God should once move himself, and introduce nature into separability to the Creaturely Manifestation; and the Name JESUS, viz. the highest love of God should give itself into the Science of the fiery will into the separability, and introduce itself in the fiery Science into the Kingdom of Joy, and would change the Wrath into a Love-fire in the Soul of Man, which must arise out of the fiery Science or Root.

22. Then the Grace in the Name JESU, would Espouse it self for a Pledge or Conduit into the Soulish Ground, as it was done in Paradise after the Fall.

23. That same Pledge or Earnest was marked or fixed or imprinted
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24. But the Separability, or Distinction in the fiery Science continueth so long as Souls are generated.

25. There is no certain Ordination from Eternity upon any Soul particularly, which is yet to be born, but only a Common universal foreseeing of Grace: the 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 harvest Time: as Christ speaketh in all his Parables or Similitudes.

Of * Lydia, the Seller of Purple.

28. It is written of her; The Holy Spirit or the Lord opened her heart, that she believed in the Name of JESUS.

29. It was with Lydia, as 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 unspoken Word, and without the knowledge of Reason are Elected and Generated Children of Grace; as is to be understood also concerning this Lydia.

30. Though in the beginning, she might have taken Paul for a strange Teacher, but when she heard that he preached the Law of righteousness; that the Law of sin which held Man captive, was fulfilled in such Grace, then stirred in her in her hunger after justification, the Inward ground of the incorporated Grace, and Christ became living in her, so that she received and perceived Christ's voice in the words of Paul, and what Christ taught in her, for Christ was become audible in her.

31. But with the other heathen people, it was not so: for 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 entered 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 sounded more and more into them, then came the hour of their inward hearing; as it was with Longinus who pierced Christ into the Side, the first time the hour of his conversion came, when he heard many say, Christ was the Sonne of God; and became a Martyr for Christ's sake, as the Histories mention.

35. And men should not here say; that Lydia above all others, was from Eternity ordained to this, that she alone should hear or hearken to Paul: she was at this time in the divine preparation, and would fain understand the true ground concerning God; her heart panted after it, and therefore God opened her heart.

36. But others were not at this time prepared; but when the Holy Spirit began to Knock at the heart, it took hold now in the Ear, till they opened to him, and thought and considered upon it, and searched the Scriptures, to see whether it was so as 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.

38. As it hath gone also with all the Heathen, and also with the Jews, who first scorned Christ, when he hung upon the Cross, but when they saw what was then done, they were struck in their hearts and converted and said; of a truth this Man was a Good Man and the Sonne of God.

39. This was done to thofe Jews, whose inward ground at this time stood open, to whom God opened the incorporate Grace in the Spirit of Christ.

40. As men find much in histories, that many Men in their Contrived heathenish Imagibility or Imaginations have a long time scorned Christ, and yet in the End, when they have 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 deserveth itself into the Ground of it self, then the voice of Christ in the Word preseth 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 into its inward Ground where God Teacheth and heareth.

43. For God himfelf 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 deserveth it self into any thing else to hear God, then into its own Abyss? There God is and dwelleth from Eternity to Eternity;
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Eternity; he need only to be manifested in the Creature.

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 he expounded the Parables or similitudes to the disciples and not to others.

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, My Father will send you another Comforter, the Spirit of Truth, which proceedeth from the Father: when he is come he will inform you in all whatsoever I have said unto you, for he will receive of mine and declare it unto you.

48. The voice of the Father in Christ in 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 voice should Enter into them; which the holy Spirit brought with it out of Christs Suffering Death and Resurrection; viz. the voice of the Open Door of Grace.

50. For, before Christs suffering; the voice of the holy Spirit in Christ was yet in Gods righteousness in the Law: But in Christs Death was the Law of the righteousness 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 voice in Gods righteousness, that they should hear it from Christ; for they should first begin with that same fiery righteousness, 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 righteousness, into the fiery righteousness of the Father in the Law.

54. And
And when that was done, then the Tongues in them the Fathers righteousness was divided, and the Spirit of Christ went forth through the partition of Gods righteousness with the Flame of Love.

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.

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 itself 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.

As we see clearly in Chris's Person, when he would do Miracles, then he first prayed to his Father in the fiery Omnipotence in the righteousness.

But when the Fathers righteousness was fulfilled with his Love and humility in his blood of the Love Timeture, of the Name JESU, then was the Fathers righteousness in the Anger subjected under the Love of Christ.

And out of that submission should others besides the disciples, after Chrift's ascension into heaven, hear the Holy Spirit speak, and understand the Parables or Similitudes of Christ; as it so came to pass, that afterwards, they well understood all Parables.

For the Spirit of Christ from his fulfilling from his Resurrection opened their understandings, as the two Disciples on the way to Emmaus, and a great company of People, who heard the Spirit of Christ speak from the Mouthes of the Apostles after his resurrection by the right Sender, out of Chrift's sufferings and Death; they heard the Parables without the Exposition of Dark words.

Therefore Christ, before his suffering when he conversed and walked upon Earth, taught in mean Parables or Similitudes; that they should not apprehend that same Spirit of Christ, but in the righteousness of the Father.

For that was not the very Ground which he would bestow upon them out of his Grace; but that was it, on the Day of Pentecost, proceeding from his Merit, when he overthrew Sin, and sealed it up in Gods righteousness.

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: 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.

Whereby Christ meaneth, all those whom his Father had given
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64. But others be generated through the spirit of humility out of Christ's Love, out of the process or way of the suffering and death of Christ, and follow him in his way and process under the Banner of his Cross in patience: and give up themselves out of God's righteousness, and offer up themselves with their humility into the Spirit of Christ: out of which began the Jews and Heathens Murthering of them.

66. For by the blood of the Christians, was God's righteousness in the Anger brought into the great compassion of Love: so 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 Bellys in Might Authority Pomp State and Glory.

67. Which hath only therefore appeared and been manifested, that he would suffer, and fulfill God's anger in his righteousness, with the giving up himself into his sufferings.

68. Therefore behold thy self, thou Christendom so called Note the Ti and consider, whether thy righteousness, standeth at present in the esary Christ-Patience of Christ's sufferings? And whether thou seest any more hast in thy Christian Name: then that Christ with his Love in his sufferings and death, may be manifested in thee; so that thou only desirest to be like and conformable unto his Image, wherewith he hath fulfilled God's righteousness.

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 suppos'd Christianity.

70. Thou wilt be a Christian, with thy disputing and Searching: strange Languages shall make thee an Apostle; striving raging fierce wrathfulness and Contention is thy Apostolical Heart; under which nothing sticks, but thy own honour, full of the seekings and thirstings of the Black Devil.

71. Where hast thou thown behind thee, the sufferings and Patience of Christ in his Obedience?

72. Thou wicked Evill One! Behold! there cometh a Messenger out of God's righteousness, and will require an account of thy Christian Name that is hanging on thee with fire and sword, to overthrow thee in thy falseshood perjury treachery and unfaithfulness: and manifest his true Children of Obedience in his Love: this thou wilt shortly find by experience; we speak as we ought. A M E N.

Objection.

73. The words of Christ also are objected; where he saith, 7 Fa v. Lik. 23. 34. they forgive them, they know not what they do.

Answer.
74. As is above mentioned; The mysteries of the Kingdom of Christ, and of the true Justification of poor sinners in God's sight, were not manifested to the Jews, before the Justification in the blood of Christ was effected.

75. Therefore now, those whom the father had chosen for instruments of the Process, way and course of Christ, should not know 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 Murtherous and bloody Judges in the Anger, that God's righteousnesse would forgive them in Christ's blood.

77. None knew the Saviour of the world rightly, no not the Apostles themselves till the Manifestation or Revelation out of his Death.

78. And men should not at all say: that God hath specially hardned 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.


But they supposed they did God service therein, and were zealous in the Law of Gods righteousnesse, of which Law they were also chosen to be Instruments of the fulfilling of the Law in Christ, viz: as officers of the Law.

82. As Saul also was, so that he was zealous in the Law of Gods righteousnesse 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 righteousnesse 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.
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85. Therefore we should rightly look upon the Scripture, and not speak of a several special hardning; for that Christ said they know not what they do: None knew who Christ was till in his death, and then they knew him.

86. But according to the words of Christ it will follow, that some may say: I do this and I do that: but I know not what I do; God 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 Contivance 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 which 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 Lyer into hell: whose child he is in the caught Anger of God, viz: born of the father of lies, as Christ faith of Satan.

Further Objections of Reason.

89. 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, faith Reason.

Answer.

90. As was mentioned above, Peter and the other Apostles received the Ground of Faith out of Christ's voice before the fulfilling of the Law: their Faith rested yet in the Law of the Father, viz, in the Spirit of God's righteousness.

91. Therefore Christ said to them, he would send them another Comforter, viz, the Spirit of Truth, who would receive the faith out of Christ's fulfilling and Death out of his resurrection and restoration; the same should remain with them and lead them into all Truth, and receive of his and declare it to them within them.

92. The first Faith was given them from the Father, when he gave them to Christ to be his Disciples, therein still lay the righteousness of God in the Anger.

93. This Faith Satan desired to sift and prove through to trie whether it were that which should and would take his kingdom in Man, and destroy Hell: which Faith in God's Anger could not yet stand out in the right Test of Trial in the fire.

94. Therefore...
Therefore the Name JESUS prayed for them that this ground wherein it afterwards in the faith of Love and humility should do wonders or Miracles, should not cease in them: Else the wonders and Miracles would not have followed to be so fierce over Life and Death, viz. over Gods righteousness, which the Love in the blood of Christ overcame.

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.

And because of that Faith of Grace, Christ prayed 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 praieth the righteousness of God without ceasing with unspeakable sights for us in our selves.

If we would but once learn to see and understand the Scriptures and go forth from the unprofitable babbling into the Ground of the Truth,

Then none would say; Christ prayed not for all Men, as he prayed for Peter that his Faith might not fail or cease; for he viz. Christ is the actual Praying viz. the prayer, in our selves.

Why do we then Juggle long with such Objectings, we have cleared them upon the desire of friends, and intend it faithfully.

When Christ said, Father forgive them they know not what they do; then he prayed for all which yet knew him not; and yet would learn to know him.

Then consider the Scripture what it faith 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 faith, & He that Eats my Bread, trampleth me with his feet.

See thou not, that Christ calleth him the lost child of Perdition, which was plainly a Thistle before; which the anger of Gods Righteousness, had generated in it self to its life.

Therefore must this Judas be called an Apostle for a figure and for a betrayer of Christ; to signify, what kind of people would be among Christ's Teachers in the future: viz. they would feed upon the Bread and Cup of Christ under a shew of great holiness, and would only betray and help to sentence to Death, Christ in his Members.

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.
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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 Christ's Members to the end of the world.

106. Therefore must these Judas'ers, 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 Christ's stead, and eat the Bread of Christ, that Christ indeed in his processes and way in his Members should always be betrayed, and the processes 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 The wicked is to God a good favour unto Death, as the holy are so unto life.

109. Thus seeing God is an Angry and also a loving God, therefore must and ought still always be the figure and Christ's Office, stand neere one another; that one may drive forward the other, and be manifested one in another, to the Praise of the Glory of God at the Day of his appearing.

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 satisfy the righteousness.

114. So the Anger setteth itself 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 Righteousnesse, should remain dwelling in itself, 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 which is answered; that the fault is in the root from whence
whence the Thistle it self is; as Christ faith; 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 cannot be, therefore he despaires 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 defired 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, wherein the Faith lay, and had also the incorporated word in the Abyss of the soul; yet his soul had clearly a figure resemblance or disposition of the Darkness, which in the Grace was quite dead and unfit or incapable of life.

122. For though a Thistle be set in Honys, yet there groweth only a fat, knitty Thistle, out of it: to these, Grace doth not belong; 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 Evil Life towards the Tincture; indeed it giveth to the same, both Soul 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.

124. Saint Paul faith: Because they discern not the Lords Body, therefore the wicked receive it, to Judgment; as the Thistle doth the Sun.

Objection.

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.

126. God hath included the 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.
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127. When Christ should be manifested in this faithful Man that was born blind; before Christ's suffering and fulfilling the Law of Nature: the law with the Eye of Nature must first kill him, that Christ may open the eye of Faith for him: which Eye of faith, afterwards also should open the Eye of Nature through Grace: and it was a figure, 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 speci
cial particular inherited or innate sin, for he was a seed of Faith; in whom Christ with his receiving or assuming the humanity was stirring, wherein he also believed on him: But this inward seeing of faith out of Christ, availed not yet: he must first become seeing through a humane voice.

129. For when Jesus became Man, then the humane was gene
erated 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.

130. Therefore, that this Man, in the seed of Faith in the Mo
ters Body or womb, was to become seeing through Christ's en
trance 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 Jesus, that the Holiness of God might be man
ifested.

132. And men must not say; that this blind Man, was born blind through a special peculiar predestinate purpose; but he was once sprung out of the root of the seed of Faith; which Faith the Name Jesus, viz. God's 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 procresse and way that he was to walk in; as the Pharisees in the Clockwork of the Law of Gods righteousness, came also to the procresse of Christ.

Objection

134. Also that saying, Matth. 24. and 24. is brought in by Reason; whereby thou wilt maintain; God willeth that Man should be deceived seduced and Damned; where Christ faith: o False Matth. 24.24. Christ and false Prophets shall arise; so that in their Errors if it were possible the very Elect might be deceived.

Answer.

135. This Text faith: they shall arise; But it faith not that they are sent from God, much leffe out of Christ to whom all power B 3 and
and authority was given in Heaven and upon Earth.

136. Therefore should these false Prophets, arise out of the pre-
destinate purpose of God's Anger, viz. out of the Zeal of the righ-
teousnesse, and Sift the verball Christians hearts who call them-
selves Christians.

137. These should through this imbittered Spirit of God's An-
ger from the process of Christ, be sifted, that they should believe
the Spirits of Lying; seeing they call themselves Christians
and yet Christ is not in them, but they are Children of the An-
ger.

138. Therefore should they represent their Image of Abomina-
tions and false Expositions and contrivances; that the Children
of the false Name of Christ covered with the Purple Mantle of
Chem, 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 process of Christ with their betraying killing, and causing
him to suffer: and that Christ might continually be put to Death
by the Pharifees and Heathens for the sake of their false wor-
ship.

140. For God's righteousness requireth the Church of Christ in
Blood: and always presenteth a cause thereof with the false Pro-
phets 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 Opini-
onous 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 God's Anger whereby one
Seft smite 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 veball and Lip-Chriff, without
Grace.

144. Also they live altogether, without the way and process
of Christ, in vain fleshly lusts, and contrive more and more daily
how they may invent new Orders Ceremonies and maies of worship:
in which they get a glittering 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
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145. These have not Christ's Spirit in them, neither are they the Apostles of Christ, but all one, and other one only 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 faith; they have not the knowledge of Christ in them and yet they prophesy.

147. But of those who are in Christ he faith; that it is not possible that they can be deceived; these are they in whom Christ is become Man; They are according to the inward ground in Christ, in Heaven in God, and do hear Christ speak in them: for they hear only Gods Word, and not the false Prophets.

148. If men at present shoule in the Seats, Eject and cast out these false prophets; then the Apostolick Hierarchy would soon call themselves Apostles.

149. Therefore men should not say at all, that God therefore permitteth 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 he sends them Airing and powerfull delusions or Errours that they might fall, that he may shew his anger upon them.

150. Dear brethren who are overwhelmed with such conceits, we advise you not to learn such Fictions: be first assured in Christs Spirit whilst 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 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.

152. Your University Arts and Sciences of the Schools, where you finite 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 avay you in the sight of God.

153. For Christ calleth these Thieves and Murtherers, who with his Spirit and the knowledge of him creep and climb in at another Door; viz. through conclusions of Reason, without the knowledge and Will of Christ.

154. If ye be not armed with Christs Spirit, then enter not into Battaille against Gopotent 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 captivated in Gods strong stern

† Note I. Kings severe Chap. 22,
A brief clearing of some Questions. Ch. XII.

Severe righteousness in your conclusions of Reason, and be chosen or elected for false prophets in the Anger of God.

155. For none is a Prophet, except he be generated in the great Clockwork of the divine Ordinance, in the unsaid or expressed word in the limit of the Time out of God's righteousness, wherein the Holy Spirit through that Limit speaketh in the Divine Ordinance.

156. He must be a Limit in the Clock-Work in Mysterio Magno, in the Great Mystery; through whom the Spirit of God pointeth 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 Jesus, wherein God hath foreseen, vix, seen us, in Christ Jesus before the foundation of the world.

157. He must stand in God's 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 God predestinate purposed Grace; that he may Teach the Law, vix, Gods righteousness and also the Gospel vix, Gods Love and the fulfilling of the Law.

158. Such a One is a right Prophet and no Idol; for he is a Limit or period of a Kingdom or Government in Mysterio Magno, in the great Mystery; whereby and wherefrom, the Ordinance or course of the Kingdomes and Governments on Earth have arisien: 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.

161. 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 sheepefold by the Door of Christ.

163. That ye hear your course by a humane call; it aviloth before men, and God is pleased to permit what Men do when it is done in his order or according to his Ordinance; and when ye give your selves
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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 only 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, unless ye enter in through Christ's 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 manifest: And thereupon no humane subtility and craftiness will avail any more; woe unto that people who despiseth the same, they will be devoured in Gods righteousness, in Zeal and Jealousy.

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 he compelled Jonah that he must go to Nineve.

Answer.

168. Hearken Reason, Ere 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, into the James of the great Whale of the Divine righteousness, to fulfill it; and how he should go 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 cast] out of the Whale\(1\) 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 Mystério Magno, out of the Great Mystery, out of both the predestinate purposes of God, viz. out of his Grace, and out of his righteousness; and represented as a figure, for a Theatrical Scene of the Spirit of God, wherein the Spirit in this figure saw and pointed at Christ.

171. Signifying how the humanity of Christ, viz. our assumed humanity; would be afraid or astounded at Ninive, viz. at the danger of life.

172. As Christ when the time was come, that he should enter into Ninive viz. into Gods Anger, said: Father, if it be possible let this cup pass from me; also, he hid himself often from the Pharisees, viz. the Ninivites, as Jonas from the Ninivites.

173. Also
173. Also this figure signifieth, that when we poor Jonah's 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 false 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 Evil 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.

John 7: 6. R

Eason lastly bringeth also in the speech of Christ, where Christ saith: 1 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, unlese the father giveth them to him before hand out of his Predestinate purpose whether they will or no.

Answer.
3. O thou most miserably blind Reason; why art thou so blind? know ye not what the fathers giving is? It is the Centre of the Science root Soul, viz. the Fathers will in the science of the Eternall righteouſness.

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 righteouſness 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 manifefted, for it is Christ's root, out of which a Christian is generated in Christ.

6. To these Christian Men, hath Christ from the beginning of the world continually manifefted 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 himself 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 righteouſness in the fire, are both unmeasurable.

9. For, had God set a limit or Boundary, in Love and Anger, then it must have been measurable and have stood in a Beginning; and then Men would also think that it would have an end.

10. No! No! The Tree of knowledge of Good and 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 fći science or root, out of the will of the Ablast, hath manifefted it-self.

13. And as Christ hath manifefted 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 faith thus also to his Disciples, when they asked him Matt. 24. of the end of the world; he answered thus; as the Lightening brek. 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 itselfe into every thing all the whole day, and shineth upon them, and penetrateth into every thing whether it be evil or good: so also doth the divine Sun Christ, viz. *the True Light of the World.*

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.

17. But *All do not hear him and see him, because they are not of God.*

18. The science of the Abyssall will of the Father in the Soulish Creature, hath introduced itself self strange Imaginability or frames of dispositions, to a Thistle of the Serpent: This neither seeth nor heareth: For Gods righteousness speaketh in it and faith; 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 faith in the Science or root, *Stay a while in the flesh, in this or the other Lust,* *viz.* in Covetousness Pride Envy Anger Whordom Pleasure Voluptuousness Drunkenness, Scorning and Devison: 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 virtuous good life, and then thou Mayst live of thy self without the Scorne of the world, and need nothing which is hath.

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 hath it not himself, and is but a stranger in that business or a Guest in that place.

23. These, while they stick in the Serpent, are not given to Christ, but to the Anger of God.

24. The Anger of God will not let them go, *unless the science of the soul Convert and turn itself into the Grace in itself.*

25. And if that be done, *then that is the giving.*

26. For, the divine Sun 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 soule; 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 falsehood and wickedness.

28. For
Ch. XIII. A close to all these Questions.

28. For Men say: Never to do, or commit evil is the last and Great-est 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 enthrath into its Abyss.

29. Which the Soul hath power and strength to do: Unless it be a meer Thistle, and then it runneth on workerth 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 evil or false: such commonly run on so to the End.

32. And then cometh onely Judas's Repentance: and then the tickling and comforting with the sufferings of Christ, availleth little, when there is no Ear 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 availleth nothing: that we should be absolved and pronounced free by Speaking of Outward words of Grace; as a Lord or Prince freely giveth a Murtherer his life out of Grace.

35. No, No, the Imputed Grace of Christ must be manifested in us in the inward Ground of the Soule, and be our life.

36. Men should not deffer 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 forgivnesse of sins in it then.

38. For Christ himself, is the forgivnesse 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 Psa[53] 5 Mark. 2. 5. 3. they 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.

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 faith: 2 Receive ye the Holy Spirit whose sins ye remit or release, to them they are releasted, and whose sins ye retaine or reserve, to them they are reserved: This is concerning the True Apostles and their right followers or Successours, who have receiv-
A brief clearing of some Questions. Ch. XIII.
ed the Holy Spirit out of Christ, who themselves are, and live in
Christ, and have Christ's Voice in them.
43. These have might and Power to speak into the hun-
gry soul, 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 entrench not into it.
46. As indeed it entered not into all, when Christ himself prea-
ched 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
fulness of his Word,
47. For, the forgiveness of sins lyeth not in Man, but in the pow-
er of Christ's WORD which dwelleth in Man,
48. Man's speaking, doth not forgive sins, but God's speaking in
Man's Word.
49. But this now entrench not into the false or wicked Thistle,
but into the soul, wherein lyeth the seed of Faith in the sound of
the flirring; 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, unless ye hunger and thirst after righ-
teousness.
51. To defer till the End, is Judas's Repentance, no Confort-
ing availeth but to be Regenerated or Newborn.

Thus,

52. Dear Brethren I have been willing to answer, the fore Men-
tioned points that were raised in Objections, from the Ground; And
my assured meaning and sense is; that the Texts of Scripture are
all very true, but self Reason Erreth, and without Christ under-
standeth them not.

53. The Apostle faith; *We have not received a servile slavish
Spirit, that we should needs fear again, but a filial Spirit which cry-
eth Abba, Dear Father.

54. It is not the Mind or sense of the world or of the flesh which
we have received in the promised Grace, but the filial mind or

55. *So should everyone be minded, as JESUS CHRIST
the one onely Man in Grace; faith the Apostle: and *Whosoever
bath
Ch. XIII. A close to all these Queries.

hath not his sense or Mind, he understandeth not what is of the Spirit; it is foolishness 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 unusual 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 sense of Christ.

57. He that is of Christ, will well understand it: as for others the scorers, and misbelings, who have Reason for their Master: we have not written for them.

58. But we advise our dear Brethren in Christ; to read this treatise through with Patience: for its Name is called: The Longer, the better liked; the More sought, the More found.

59. Seeing Christ himself hath bidden us, to Seek Knock and Pray: hath promised us that we shall receive and find; therefore 1°. we should not be willing to stand still in sin, and so "expect till the Grace of God fall upon us and compelth us:" nor 2°. to think at all, that God's 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 yield and suffer himself to be Drawn, then it is well; but if he will not at all, but goeth again into the Serpent, and Crucifeth Christ, * such a one blasphemeth the Holy Spirit: concerning whom the Scripture faith; he hath no forgiveness Eternally.

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 wickedest of all.

63. Christ appeareth to all People, to one in his manifest or revealed Name, to another people in his Name of the One only God.

64. He draweth all; and in respect of his drawing and intimation or signification by the knowledge, which is written in their hearts; in that they know there is a God, 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 "withhold the truth and turn 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.

66. And though we be afterwards brought to the Light; yet we acribe 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 Idol may be in Christs head.

67. As it cometh to passe many times thus, and Babel Stand-
A close to all these Questions.  Ch. XIII.

That which 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 Christ's sense 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 rejoice in Love one among another, that God's Wisdom is so inexhaustible, that it can never be drawn dry.

71. And think upon the future, how well it will be with us, when all this different knowledge will be manifested from one and in one soul, so that we shall all acknowledge God's Gifts, and have our Joy in one another, and every one rejoice at the Gifts of another.

72. As the fair beautiful and pleasant Flowers, in their different Colours and Vertues, rejoice near one another upon the Earth in one and the same Mother; thus also is our Resurrection and coming again.

73. Why will we then here dispute contend and wrangle about the knowledge of the Gifts? In Christ do lie all the Treasures of wisdom.

74. If we have that, we have all; but if we loose that we loose all, and ourselves too.

75. The one only Ground of our Religion is; That we Love Christ in us; and also love one another, as Christ 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 eat and drink thereof, hath no divine life in it, John 6.

78. Therefore I advise the Loving Reader; that if anything in this Treatise be somewhat of too acute and sharp a Sense 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 Deepes; he is an inexhaustible Fountain, that can never be drawn dry.
Ch. XIII. A close to all these Questions.

80. He may in a little while, very well wholly and thoroughly 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 rejoice 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.
Whensoever will attain to the Divine Vision in himself, and speak with God in Christ, let him follow this process way and course, and he shall attain it.

1. He should contrast all his Thoughts and Reasons, also all his impressions, Ideas, representations, and Intentions, together into this one only fence or Thought; and comprehend or frame, this strong Imagination, or Resolution, to consider himself what he is.

2. In that the Scripture calleth him, '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 faith, that Christ gives or presents him with his Flesh and Blood for Meat and Drink.

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 Goodness, 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 incorporated inspoken Word of God in Paradise, after sin was committed.

6. So that the God J E H O V A, viz. the Father, doth continually draw him to Christ: for in our Own Self-hood we have no will or desire any more to Obedience.

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 stand still, to the drawing, and Cease from his owne wicked doings.

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. "Today when you hear the voice of the Lord, harden not your hearts." Psal. 95. 7.

"Lares and hearts."
11. For, the desire once to turn, is the voice of God in Man: which, the Devil 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.

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 Commandments of God, and to the 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 Righteousness; and shew him the imprinted modelled framed Images portraiture and Devices of his heart: which he loveth above God; and which he accounteth his best Treasure.

14. These Images portraiture or Ideas, will be these; 10. 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, 20. the Image or resemblance in disposition, of a Swine, viz. Covetousness; which would have every thing alone to itself; and if it had the world and heaven, yet it would also desire to rule and domineer over Hell too; and it desireth more than is necessary for the temporal 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 itself.

17. Also there will be 30. an Image or representation of Envy, which sticketh and stabbeth and stingeth the heart of another Man: and Grutcheth to allow that another should have, more Mony, temporal Goods, and honour, than himself.

18. Also there will be 40. Anger; wherein Envy swells like venom or Poison; and for every little cause will misluse expell strike beat and crush, and be enraged against others and seek malicious revenge.

19. 50. 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 honoured and esteemeth it more than God.

20. If he do but look upon his words; how his mouth secretly whispers calumnies reproaches and indignities against other Men, and censteth ill of them to his own party, and maketh reports to their discredit, without any certain Ground, he inwardly rejoiceth and is tickled at the mishap or adversity of his Neighbours, and wisheth it to him.
An appendix concerning Repentance.

21. All these are claws and Talons of the Devil 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 Devil then a true Man; and he will clearly see how these imprinted and innate inherited Images or portraiture, keep him back, seduce him and carry him away from the Kingdom of God.

23. So that when we would fain Repent, and incline and turn himself to God, these claws of the Devil detain him, keep him back and pull him away; and do represent these Monsters and Viliards 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 Abyssus; when he extinguisheth the Grace and the drawing of the Father.

24. To such a one we will mention our own process way or Course that we have gone: that so soon as he perceiveth these Beast in him, instantly, that very hour and Minute, he intend 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 Christ's Promise in himself; which Christ declared saying: _Seek and ye shall find, knock and it shall be opened unto you._ [Matthew 7:7] No Son asketh his Father for Bread, and he giveth him a stone; or for an Egg and he giveth him a Scorpion, instead thereof.

26. Can ye that are evil 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 _imprint_ this promise in his heart: for the same Poison and Death to the Devil, and to all innate inherited and imprinted portraited Beasts; and should instantly that very hour, come with these _imprinted_ Words of the promise with his prayers before God.

28. And Having already represented and portrayed, all those Abominable Beasts which himself is; should think no otherwise in himself, but that he is that _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 Evil Beasts.

29. So that now he standeth in the presence of God no other wise than 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 no more right to the Grace of God.

30. And that he is not in the least worthy of it; much less to be called a Christian 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 Holiness and seeming Piety and Godliness, in which the Man-Devill would be called and accompanied an Angel.

32. For the Scripture saith; without Faith it is impossible to please God.

33. But he should not despair of the Divine Grace, solely 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! nor stay a while, it is not needful to day; or thy sins 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 damped 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, figh to the Grace of God; and in his Great unworthynesse 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 stand stedfastly imprint in his Mind, that saying of Christ; 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.

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 forgivennesse in his heart, yet the saying of God is sower then all the Comfort that could possibly happen to the soul.

39. He should also set before himself; and that his will up so fast in this purpose and resolution; that he will no more enter into his old beastial 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 accomplished the veriest fool in all the world; yet he would be stedfast 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
The Appendix concerning Repentance.

42. He should direct his purposes and determinations in Continual 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 Christ 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.

45. As the seed in the Mothers body or womb, growth to be a child, and encreaseth under many assaults and repulses of Nature and outward accidents, till the child in the Mothers womb geteth life, so it cometh to passe here.

46. The more a man goeth forth from himself out of the Images or Intentions of Evil; the more he entrieth 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 proceedeth 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 is the humanity of Christ is married with the Soul.

49. And what is there done, and what great Joy is there celebrated: Christ intirrateeth; 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.

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 proceede: 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.
The Appendix concerning Repentance.

53. But since we have already written a whole express 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 process 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.

FINIS.
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 con-
dered 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 Mat-
ters are handled more at Large, especially in the first Five
Chapters.

And
Is as it were the Summe of all the Authors Writings;
and as an A. B. C. to Beginners.

London, Printed in the Year, 1655.
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 Darkness, 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.**

| FATHER. | SONNE. | SPIRIT. |  |  |  |  
|--------|--------|--------|--------|--------|--------|--------|
| Abyss | Nothing and Allthings. | will of the Abyss. | Longing delight, or the impression of the will. | Science, Root, or Mobility. | GOD in Trinity. | WORD in GOD. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |

**The Beginning of the Mysterium Magnum, or Eternal NATUR.**

| GOD | in LOVE. | GOD | in WRATH. |  |  |  
|-----|---------|-----|----------|--------|--------|--------|
| 8. The Second Principle. | 9. The First Principle. | 10. Tincture; or the Trinities Speaking. | Dark | Moving |  |  |
| Angelical World. | The Growing or Sprinnging in the Spiritual World. |  |  |  |


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<th>The Third</th>
<th>Principle.</th>
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<td>17. The 4. Elements.</td>
<td>the Devils poisson introduced.</td>
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<td>18. Earthly Creatures.</td>
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A 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 BY 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; whereby 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 inventible 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 signifies that the Will of the Abyss is the Father of Every being, or of all Substances; and the I. E. signifies 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 Contradiction of the will standeth; right before which words standeth SONNE; and after them standeth H. O. which signifies, 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,
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 TriUNE 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.


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 Virtue of the Perceptibility, is the Eternal Good.

7. Wisdom.

At Number 7, standeth Wisdom, signifying the outspoken Word, viz.
The Beginning of the Mystere-
rium Magnum, or Eternal
NATUR.

Under the line standeth these words; The beginning of the Great
Mystery, Mysteriorium Magnum, or Eternal Nature; viz. the distincti-
on 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 One only
Good, which yet without distinction or separability could not be per-
ceptible 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.


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 pro-
PERTY in the Love, wherein Gods Love is Manifested through the out-
speaking or exprsessing of the Word: viz. that in the Love, Number
8, signifies, the Angelical powers World; and that in the Wrath,
Number 9. signifies the Dark powers World, of Pain Woe and Ten-
ment, wherein God is an Angry God.

10. Tincture.

At Number 10, standeth Tincture, which signifies the Temperature
or Harmony of all Substances or things, shewing, how they
therein,
J. B. his General Table.

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. Lovesire. 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 itself, and then that drawing together, or Magnetick Impression, generate 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 sharpeneth 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 Darkness 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 significeth the indrawing of the desire, whence the first Enmity or Contrary will existeth: for hardness and moving, are unlike things, in this form now existeth the moving and feeling, as a root of painfulness; wherein is understood the Mercurial poisonous Life, both spiritually and in substance; and in the Darkness, the Torment, or the painfulness 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 Third 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 Darkness in the painful Life, the Hellish fire, as is noted in the Table downwards.
J. B. his General Table.

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 Flashes is effected, wherein the Abyss, viz. the Eternal Good becomes manifested, and is, in the Forms of NATURE, the Understanding and Life; in the Darkness painful woe and Torment; and in the Liberty it is the Root of Joy, or the awakening of the powers, and is the fires Kindling; in which Kindling, the Abyss becometh a shining Light, viz. Material.

V. Lovesfire.

The Fifth Form Number V. is called the Lovesfire, wherein is understood, how the Eternal Good, through the Kindling of the painful fire, introduceth it self into an exulting burning Lovesfire, 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, unfolded 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 darkness it is Diabolical; as right before in Number II. Angel standeth.

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 Darkness Evil and Painful: And especially the Great Mystery Mysteriorum 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 God.
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 ly 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.


At Number 14. standeth The Beginning of the Outward world: signifying, how God through his Word, hath breathed forth the Spiritual Myterium 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, coustiteth 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 Stars 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 shined, as an outbreathed Lightening or Lustre from the Eternal Light.

17. Four Elements.

At Number 17. standeth Four Elements; that is, 1 Fire, 2 Air, 3 Water, and 4 Earth; viz. the Created World, out of the Dark- and Light-World: which is the Ourspoken formed WORD, out of the Eternal Natures powerful Substance, into which the Devil had shed his poison, which after Man's 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 Psichical Man, hath also both the Inward-Spiritual Worlds in him, as to the Inward Soulish Man. Therefore may both God's Love and Anger be ManiFested in him; for, into which of them the will frames fashions comprehended 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.

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.

FINIS.
The Reader is desired to mend these faults with his Pen before he read the Book.

First Preface, Page 3. (a) Margme, for y. read y.
Page 1. (y) 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.m. p.8 l.16 for Image. r. Imaged. p.18 l. 36 for End. r. Ens. p.18 l.146 for salt. r. salt. p.16 l.42 read Tongue. p.17 l.13 read Love-fire. p.19 l.3 for of. r. or. p.24 l.1 & 2 r. lights Love-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 first. r. first. p.35 l. 29 for transmitted. r. transmitted. p.36 l. 5 read forms or dispositions. p.32 l.8 r. the Mens or Mind. p.47 l.18 r. of Nature. 1.20 r.72. For, in. p.49 l.9 for into. r. in. for Ens. or Being. r. Essence. p.53 l. 17 for its. r. into. p.56 Margme. l. 11 r. of The. p.78 l. 20 r. Life that. p.79 l. 1 for was. r. were. p.111 l.45 r. Glauben. p.117 l. 51 r. property. l. 37 for with. r. without. p.122 l. 3 r. which was. p.136 l. 10 r. the Grace and. p.148 l. 32 r. to 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.195 l. 4 r. and sharp.
Table. Page 4. line 52. read Sting. p.8 l. 4 r. Substancce.