

## THE FIFTEENTH CHAPTER

*Of the Third Species, Kind or Form and Manner of Sin's Beginning in Lucifer.*

1. THE third spirit in God is the *bitter* spirit, which existeth in the flash of life : for the flash of life riseth up in the sweet water through the rubbing or *fretting* of the astringent and hot quality; but the body of the flash abideth in the sweet water, subsisting very meekly as a *light* or heart, and the flash is very trembling, and by the terror, and fire, and water, and astringent spirit, it becometh bitter through the *original* of the water, in which it riseth up.
2. And that flash, or raging terror, or bitter spirit, is caught or laid hold on by the astringent quality, and in the clear bright light in the astringent spirit is *glorified*, and exceeding highly joyful; which now is the mobility, or the root of life, which in the astringent quality imageth, frameth and formeth the word, or maketh it *distinct* or separable, so that in the body a thought or will doth exist.
3. Now this highly triumphing and joyous spirit is very fitly and excellently, in the divine *Salitter*, used to the imaging or framing ; because it chiefly moveth in the tone or tune, and in the love, and is *nearest* to the heart of God in the birth, and bound or united therewith in joy, which indeed is itself also the spring and source of joy, or the *rising up* in the heart of God.
4. And there is no difference here, but only such as is between the body and soul in man; and so the *body* signifieth or resembleth the seven qualifying spirits of the Father; and the *soul* signifieth or resembleth the only begotten Son of God the Father.

[*" The spirit of the soul signifieth or representeth the heart of God; and the soul the eye of God in the first Principle; as is declared in our third book, Concerning the Threefold Life of Man."*]

5. Now as the body generateth the soul,\* so the seven spirits of God generate the Son; and as the soul is a peculiar *distinct* thing when it is generated, and yet is *united* with the body, and cannot subsist without the body, so also is the *Son* of God, when he is generated, a peculiar, several, distinct *thing* also, and yet cannot subsist without the *Father*.

\* "as the body generateth the soul." Note, by St M.:  
" In order to avoid misunderstanding of these expressions, let the reader refer to the Preface, and to other passages, which will clearly shew how far the author was from materialistic *doctrines*."

*Now observe,*

6. Just in such a kind and manner also was the bitter quality in *Lucifer*, and [it] had no cause to elevate itself, neither had it *any* impulse to it from anything, but followed the proud loftiness of the astringent quality, as its father, and supposed also that it would reign in *its* kind and manner over the whole Deity, and so kindled itself in its elevation.

7. Now when it had *half*-generated the animated or soulish spirit in the body, that spirit became in this kind and manner a fierce, stinging, raging, kindled and tearing spirit, bitter as *gall*; and is rightly the quality of hell fire, a very fierce and enemicitious hostile being.

8. Now when this spirit in the animated or soulish spirit, out of or from the heart of *Lucifer* and his legions, roved (*or speculated*) into the Deity; [*that is, brought its will thereinto, as into the genitrix;*"] then it was no other than a tearing, breaking, stinging, murdering

and poisonous *burning* : Concerning which Christ said,[John viii. 44] *The devil is a liar and murderer from the beginning; and hath not continued in the truth.*

9. But *Lucifer* intended by that means to be above God; none could domineer and rule so terribly as he himself, all must stoop to him; he would with his spirit in the whole Deity rule as a powerful king over all; seeing he was the fairest and *most beautiful* he would needs *also* be the most *potent*.

10. But he saw and knew very well the divine meekness, and *humble* being in God his Father; moreover he knew also very well, that it stood in such meekness from eternity, and that he also should generate in such meekness, as a loving and *obedient* son.

11. But now seeing he was so beauteously and gloriously imaged or formed as a king in nature, his beauteous form and feature tickled \* him, and so he thought with himself, *I am now God*, and formed or framed out of God, who can vanquish me ? Or who can alter or change me ? *I myself* will be lord, and with my sharpness rule in all things, and my *body* shall be the image which shall be worshipped; I will prepare and erect for myself a *new* kingdom: for the whole circumference, extent or region is mine, *I alone am God*, and none else.

\* "tickled" (*stack*), lit., "stung."

12. And in his pride he struck and smote himself with darkness and blindness, and made himself a *devil*, and that he must be, and abide so *eternally*.

[*" In God he knew only the Majesty, and not " the Word in the centre, which hath the fan or " casting shovel: He blinded himself with the " astringent darkness; for he would needs in- " flame himself, and rule in the fire over the*

*" light, and over the meekness." ]*

13. Now when these evil, devilish spirits (understand the centre of the genitrix) moved or boiled in God's *Salitter*, and made havock, or spoiled all therein, then there was nothing but stinging, burning, murdering, robbing, and a mere opposite or contrary will.

14. For the heart of God delighted in love and *meekness*; and *Lucifer* would needs turn the same by force into a raging tyranny: So there was nothing but enmity, and a contrary or opposite will; for by force he kindled the *Salitter* of God, which had *rested* from eternity, and stood in its meekness.

15. Concerning this kindling in this circumference or extent, it is that God calls himself *an angry, zealous or jealous God against those that hate him* ; that is, against those who kindle his wrath and *fierceness still more* with their *diabolical* spirits, with swearing, cursing, blaspheming, and all manner of furious fierceness and wrath, which *stick* in the heart, with pride, covetousness, envy and anger. All that whatsoever is in thee, thou castest into God; [*that is, " into the genitrix of nature, and therefore that " must be proved and tried through the fire, and " the soul's spirit also, and the wickedness or " malice must abide and remain in the fire."* ]  
Now thou askest, How can that be ?

*Answer.*

16. When thou openest thy eyes, and seest the being of God [which is everywhere], then thou *prickest* as it were with thorns into the being of God, and movest or stirrest up the wrath and anger of God.

17. When a tone or noise soundeth in thy *ears*, so that thou receivest or catchest it up from the

being of God, then thou infectest it, as if thou didst dart thunderclaps into it.

18. Consider what thou dost with thy *nostrils*, and with thy *mouth*, whence thy dear new-born little son rusheth forth with thy speech, as a little son of all the seven spirits; and observe whether it doth not *storm* and assault in God's *Salitter*, as *Lucifer* did. O, there is no difference at all in this !

19. But again, on the other side, God saith, [Exod. XX. 6.] *I am a merciful God to those that love me; those I will do good to, and bless them, to a thousand generations.*

*Here observe:*

20. Such are those who, contrary to the kindled wrath-fire, do, with their *love*, meekness and industrious earnest yearnings and *kindlings* of love with their prayers, *quench* the wrath-fire, and press on against the kindled fierceness.

21. Here indeed is many a hard blow or crushing; for the kindled wrath-fire of God falls many times so heavy upon them, and they know not *where* to bestow themselves ; heavy mountains lie upon them, the *love-cross* presseth sore, and is heavy.

22. But this is their comfort and *strong helmet* against the fierceness and the kindled fire ; according as the kingly prophet *David* saith [Psalm cxii. 4], *To the honest or the upright the light riseth up in the darkness.*

23. In this strife and fight against the wrath of God, and the kindled fierceness of the *devils*, and of all *wicked* men, the light riseth up in the heart of the honest and upright; and the friendly love of God *embraceth* him, that he may not despair in his cross, but strive further still against the wrath and fierceness.

24. If there were not at all times some honest upright men on earth, who *quench* the wrath of God with their opposing, the hellish fire had kindled itself long ago; and then it would have been well seen *where* hell is, which men do *not* now believe.

25. But thus saith the spirit; as soon as the fierceness overcometh the opposition of love in this world, then the *fire* kindleth itself, and then there is *no* more *time* in this world.

26. But that the fierceness doth terribly burn now at present, it needs no proof here, for, by *woeful experience*, it is known as clear as the day. *Behold, there riseth up yet a little fire, in the opposition against the wrath, out of a singular especial love-restraint of God: When this also groweth weak, then is the end of this time.* See *Signatura Rerum*, Ch. 10, par. 11.

27. But whether *Lucifer* hath done rightly, in that he hath awakened and stirred up the fierceness in the *Salitter* of God, whence this world is become stinging, venomous, thorny, rocky, envious and evil, false or wicked, let the *attorneys*, proctors, advocates and defenders of *Lucifer* answer, and plead and justify it if they can; if *not*, then this third *bitter*, stinging, venomous spirit shall be *condemned* also.

*Of the Fourth Kind, Species, Form or Manner  
of Sin's Beginning in Lucifer.*

28. The fourth spirit of God is *heat*, which is generated between the bitter and the astringent qualities, and is conceived or bred in the sweet water, and is *shining* and giving light, and is the true fountain of life.

29. For in the sweet water it is very meek, from whence love existeth, and is only a loving *warmth*, but no *fire*.

30. Though indeed it be in the hidden kernel of the fire's quality or original, yet *that* fire is not kindled or burning, for it is generated in the *sweet* water.

31. Now where the water is there is no burning fire, but a pleasing warmth, and a gentle qualifying or *vivifying* ; but if the water should be dried up, then there would be burning fire *there*.

32. Thus lord *Lucifer* thought also, that if *he did* but kindle his fire, then he might domineer forcibly in the divine power ; for he thought it would have burnt *eternally*, and also have given light; his purpose was not to put out the light, but he would have it burn continually in the fire ; he thought he would dry up the water, and then the light would move, stir or *shine*, in the burning fire.

33. But he *knew not*, that if he kindled the dried water, that the kernel, that is, the unctuousity, oil or heart of the water would be *consumed*, and that the light would turn into darkness, and the water turn into a sour *stink*.

34. For the oil or unctuousity in the water is generated through meekness or well-doing, and that is the unctuousity, oil, unction, marrow or fatness wherein the light becomes *shining*. But if the unctuousity be burnt up, then the water is turned into a sour stink, and moreover becometh very dark.

35. Thus it befell the pride of *Lucifer*: he triumphed a little while with his kindled light; but when his light was *spent* and burnt up, then he became a black devil.

36. But he supposed he would eternally reign thus in his burning light in the whole divine power, as a very terrible god, and so with his fire-spirit he *wrestled* with the *Salitter* of God,

intending to kindle the whole circumference or extent of his kingdom.

37. And indeed he hath done somewhat, in that he hath set the *divine* power into a burning, which appeareth even in the sun and stars ; also the fire in the *Salitter* in the elements is often kindled, so that it seemeth as if the *deep* were of a burning fire ; of which I shall speak in another place.

[ " He stept back out of the meekness into the " anxious fire-will, and fell into darkness. The " Reader is advertised that he must not under- " stand in any place, as if the devil had kindled " or fired the light of God ; no, but the forms of " nature only, out of which the light shineth. " For he hath not comprehended the light, as " little as the fire doth, which cannot lay hold on " the light: But he entered into the fire, and is " expelled into the darkness, and hath neither fire " nor light, besides, without or distinct from his creature. " ]  
[ Or his own creatureliness.]

38. Now in this quality king *Lucifer* hath prepared for himself the right hellish bath or lake.

He *dares not* say that God hath framed or erected the hellish quality for him, but he himself hath done it: Moreover, he hath *offended* the Deity, and turned the powers of God into a hellish bath or lake, for his own *eternal habitation*.

39. For when he and all his angels had kindled in their bodies the qualifying or fountain spirit of the fire, then the unctuosness, marrow or fatness *burnt* in the sweet water, and the flash or terror, which riseth up fiercely in the birth of the light, became raging and tearing, burning and stinging, and a being or substance of a mere *opposite* or contrary will.

40. Here, in this quality, the *life* was turned into a *sting of death* ; for through heat the bitter quality grew so fierce, stinging, raging and burning, as if the whole body were mere fiery stings ;

these did tear and rage in the astringent quality, as if one did thrust red-hot bodkins through the body.

41. On the other side, the *cold fire* of the astringent quality was in a mad furious rage against the heat, and against the bitter venom or poison, like a great uproar or hurliburly; and now, furthermore, in the body of *Lucifer* there was nothing else but a murdering, rubbing, fretting, burning and stinging, a most horrible hellish fire.

42. This *fire-spirit*, and right devil's spirit, elevated itself now also in the centre of the heart, and would *rule* through the animated or soulish spirit, [ "*Hereby is understood the spirit of the will, out of the centre, which is generated out of the genitrix, viz. out of the seven qualifying or fountain spirits, which is the image of God,*" ] in the *whole* divine power, and kindle the whole *Salitter* of God as a new and potent God; and so the formings and heavenly imagings should rise up in a horrible fiery quality, and suffer themselves to be imaged and framed according to this *fierceness*.

43. Now when I write of the animated *soulish spirit*, then you must exactly know *what it is*, or *how it is*, else thou wilt read this birth or geniture [Or nativity] in vain, and it will happen to thee as it did to the wise Heathen, who climbed up to the very face or countenance of God, but could not *see* it.

44. The [soulish] *spirit of the soul* is very much more subtle, and more incomprehensible than the body, or the seven qualifying or fountain spirits, which hold, retain and form the body; for it goeth forth from the seven spirits, as God the Holy Ghost goeth forth from the Father and the Son.

45. The seven qualifying or fountain spirits

have their compacted or incorporated body out of nature, that is, out of the seventh nature-spirit in the *divine* power; which in this book I call *the Salitter of God*, or the *Comprehensibility*, wherein the heavenly figures or shapes arise.

46. And that is *a spirit*, as all the rest of the seven spirits are, only the other six are an incomprehensible being therein ; for the divine power generateth itself in the comprehensibility of the seventh nature-spirit, as it were hidden or concealed, and incomprehensible to the creatures.

47. But the animated or *soulish* spirit generateth itself in the heart, out of or from the seven qualifying or fountain spirits, in that manner as the Son of God is generated, and keepeth its seat in the heart, and goeth forth from that *seat* in the divine power, as the Holy Ghost from the Father and the Son ; for it hath the same subtleness as the Holy Spirit of God, and it uniteth, qualifieth or operateth with God the Holy Ghost.

48. When the animated or soulish spirit goeth forth out of the body, then it is *one* thing with the hidden Deity, and is together the midst or centre in the imaging or framing of a thing in nature, as God the Holy Ghost himself is.

49. An example whereof you have in this : as when a *carpenter* will build a curious house or artificial piece of architecture, or when any other *artist* goeth about the making of some artificial work, the *hands*, which signify *nature*, cannot be the first that begin the work : but the seven spirits are the first workmasters about it, and the animated or soulish spirit sheweth to the seven spirits the form, figure or shape of it.

50. Then the seven spirits image or frame it, and make it comprehensible, and then the hands *first* begin to fall to work, to make the structure

according to the image or frame contrived : For a work must be first brought to the sense, before you can make it.

51. For the soul comprehendeth the *highest* sense, it beholdeth what God its Father acteth or maketh, also it co-operateth in the heavenly imaging or framing : and therefore it maketh a description,\* draught, platform or model for the nature-spirits, shewing how a thing should be imaged or framed.

\* " it maketh a description," etc., lit., " it draweth [round] a model," etc.

52. According to this delineation or prefiguration of the soul, all things in this world are made ; for the corrupted soul worketh or endeavoureth continually to bring forth or frame heavenly forms, but cannot bring that to effect, for the *materials* for its work are only the earthly corrupted *Salitter*, even a *half-dead* nature, wherein it cannot image or frame heavenly ideas, shapes or figures.

53. By this you may understand what great *power* the spirits of the expelled angels have had in the heavenly nature; and of what manner of substance this perdition or *corruption* is ; how in their place they have corrupted and spoiled nature in heaven with their horrible kindling, from whence the horrible fierceness which is predominant in *this* world exists.

54. For the kindled nature burneth still continually until the Last Judgment Day, and this kindled fire, source or quality, is an eternal *enmity* against God.

55. But yet whether this kindled fire-spirit hath *right* therein, and whether God himself hath kindled it, from whence the wrath-fire existed, let the Electionists or Predestinarians, or those that dispute so about Election, justify it, and

prove it in *nature*, if they can ; if not, then this fire-spirit is to be condemned also.

*Of the Fifth Kind, Species, Form or Manner of Sin's Beginning, in Lucifer and his Angels.*

56. The fifth qualifying or fountain spirit in the divine power, is the gracious, amiable and blessed *love*, which is the very glance or aspect of *meekness* and humility, which is also generated in the flash of life.

57. For the flash, as a crack, penetrateth suddenly, whereby joy existeth, and then the stock of the kindled light in the sweet water abideth standing, and *presseth* gently through the fire after the flash, even into the astringent quality, and mitigateth the fire, and maketh the astringent quality beautifully mild and soft or subtle, which is also a birth or geniture of the water.

58. But when the fire tasteth the *mild*, sweet and pliant taste, then is it mitigated and formeth itself into a meek warmth, very lovingly, and there riseth up a very *friendly* life in the fire, and penetrateth the astringent quality with this pleasing, lovely, gentle warmth, and allayeth or stilleth the *cold fire*, and mollifieth or suppleth the hardness, attenuateth the thick, and maketh the dark to be light.

59. But when the bitter flash, together with the astringent quality and the fire-spirit, tasteth this meekness, there is nothing else then but a mere longing, desiring and replenishing, a very gentle, pleasant tasting, wrestling, kissing and love-birth: For the *severe* births of all the qualifying or fountain spirits become, in this [inter]penetration very gentle, pleasant, humble and friendly, and the very *Deity* rightly subsisteth therein.

60. For in the first four qualifying or fountain spirits standeth the divine birth or geniture; therefore they must be very earnest and strong also, though they, too, have among them their *meek mother*, the sweet water; and in the fifth standeth the gracious, amiable and blessed love ; and in the sixth the *joy*, and in the seventh the framing, imaging or *comprehensibility*.

61. Now, *Lucifer!* come on; with thy love; how hast *thou* behaved thyself ? Is *thy* love also such a well-spring or fountain as this ? We will now view that also, and examine what manner of *loving angel* thou art turned into.

*Observe:*

62. If *Lucifer* had not elevated and kindled himself, then his fountain of love would be no other than that in God, for there was no other *Salitter* in him than there is in God.

63. But when he elevated himself, *intending* to rule the whole Deity with his animated or soulish spirit, then the stock and heart of light, which is the kernel, marrow or pith of *love* in the sweet water, became a fierce and hotly pursuing fire, source or quality, from whence in the whole body existed a very trembling, burning government and birth or geniture.

64. Now when the animated or soulish spirit was *generated* in this severe and astringent fire's birth, then it pressed very furiously forth from the body into nature, or the *Salitter* of God, and *destroyed* the gracious, amiable and blessed love in the *Salitter*; for it pressed very fiercely, furiously and in a fiery manner through all, as a raging tyrant, and supposed that itself *alone* was God; *itself* alone would govern with its sharpness.

65. From *hence* now existeth the great contrary opposite will and eternal enmity between

God and *Lucifer*; for the power of God moveth very *softly*, meekly, pleasantly and friendly, so that its birth cannot be conceived of or *apprehended*, and the spirits of *Lucifer* move and tear very *harshly*, astringently, in a fiery manner, swiftly and furiously.

66. An example whereof you have in the kindled *Salitter* of the stars, which because of this kindled fierceness must *roll* with the vanity, even to the Last Judgment Day: *then* the *fierceness* will be separated from them, and be given to king *Lucifer* for an eternal house.

67. But that this is a great opposite, contrary will in God, needs no proof. But a man may think, in case such a fierce fire, source or quality should rise in his body, what an *untowardness* and contrary will he would have in him, and how often the whole body would be in a rage and fury.

68. Which indeed befalls those who lodge the devil within them; but so long as he is but a guest, he lieth *still* like a tame whelp; but when he becometh the *host* himself, the master of the house, then he stormeth and maketh *havock* in the house, as he did to the body of God.

69. Therefore it is that the wrath-fire of God is yet in the body of God which is in this world, till the end, and many a creature is swallowed up and *devoured* in the wrath-fire, of which much is to be written, but it is referred to its proper place.

70. But now, whether God himself hath created and kindled this enmity and fierce fire-source in *Lucifer*, they are to plead for and justify who dispute for Predestination, Foreseeing, and the Election of Grace, and they are to prove it in nature, if they can; if not, then this *corrupted* fire-source, which stands in the place or stead of love, shall be condemned also.

*Of the Sixth Species, Kind, Form or Manner of Sin's Beginning in Lucifer and his Angels.*

71. The sixth qualifying or fountain spirit in the divine power is the *Mercurius*, or *tone* or *tune*, wherein the distinction and heavenly joy rise up.

72. This spirit taketh its original in the fireflash, that is, in the bitter quality, and riseth up in the flash through the *sweet* water, wherein it mitigateth itself, so that it becometh clear and bright, and is caught or held in the astringent quality, and there it *toucheth* or *stirreth* all the spirits; and from this touching or stirring riseth up the tone; its rising source or quality standeth in the flash, and its body or root standeth in the sweet water in the *love*.

73. Now this tone or tune is the *divine joyfulness*, the triumphing, wherein the divine and meek love-play, sport or scene in God riseth up, as also the formings, imagings and all manner of *ideas*, shapes and figures.

74. But here thou must know that this quality penetrateth very gently and pleasantly with its touching or stirring, through all the spirits, in such a way and manner as when a *pleasant* and meek fire of joy riseth up in the heart of a man, in which fire of joy the animated or soulish spirit triumpheth, as if it were in *heaven*.

75. Now this spirit doth *not* belong to or concern the imaging or framing of the body, but it belongeth to the distinction, *diversifying* and mobility, especially to the joy, and to the distinction or difference in the imaging or *shaping*.

76. When the animated or soulish spirit in the centre of the heart, in the midst or centre of the

seven qualifying or fountain spirits, is generated, so that the *will* of the seven spirits is incorporated or compacted together, then the tone bringeth it forth from the body, and is its *chariot*, on which the spirit rideth, and executeth that which is decreed in the *council* of the seven spirits.

77. For the tone goeth through the animated or soulish spirit into the nature of God, and into the *Salitter* of the seventh qualifying or fountain spirit in the *divine* power, which is its inceptive or beginning mother, and uniteth, qualifieth or co-operateth with the same in the forming or framing, and also in the distinguishing or diversifying of the imaging or *shaping*.

78. Therefore when king Lucifer, in the tone, changed or *transmuted* his high-spirited horse into a fiery restiveness or motion \* in all the seven spirits, that was a terrible contrary or *opposite* will in the *Salitter* of God.

\* " fiery restiveness or motion." St M. has, " *une réaction ignée,* " " a fiery reaction."

79. For when his animated or soulish spirit was generated in his body, then he *stung forth* from his body into the *Salitter* of God, as a fiery serpent out of a hole.

80. But when the mouth *opened to speak*, that is, when the seven spirits had incorporated or compacted the word together in their will, and sent it through the tone into the *Salitter* of God, then it was no otherwise than if there went a fiery thunderbolt into God's nature; or as a fierce serpent, which tyrannizeth, raveth and rageth as if it would *tear* and rend nature all to pieces.

81. Hence taketh its original that the devil is called [Rev. xii. 9] *the old serpent*; and also, that there are adders and *serpents* in this corrupted world,

moreover, all manner of vermin or venomous broods of worms, toads, flies, lice and fleas, and all such like things whatsoever; and from hence also *tempestuous* weather of lightning, thundering, flashing, and hailstones take their original in this world.

*Observe:*

82. When the tone riseth up in the divine nature, then it riseth up gently from all the seven qualifying or fountain spirits *jointly* together, and generateth the word or ideas, figures and shapes very gently.

83. That is, when one qualifying or fountain spirit createth a will to the birth or geniture, then it presseth very *gently* through the other qualifying or fountain spirits, even into the *centre* of the heart, and there that will is formed and approved by all the spirits.

84. And then the other six spirits speak it forth in the tone, out from *God's* animated or soulish spirit; understand, out from the Heart of God, out from the Son of God, which abideth standing in the centre as a compacted *incorporated* Word.

85. And the flash out of that same Word, or the stirring of the Word, which is the tone, goeth forth very *finely* and gently from the Word, and executeth, affecteth or performeth the will of the Word.

86. And that same forthgoing from the Word is the Holy Ghost, which formeth, frameth and imageth all whatsoever was decreed in the centre of the heart, in the *council* of the seven spirits of God the Father.

87. In such a gentle way and manner should king *Lucifer* also have generated, qualified or operated; and according to the *right* of the Deity,

with his animated or soulish spirit in the *Salitter*, or in the nature of God, he should have *helped* to image or frame things, as a *dear* son in nature.

88. Just as a son in the house helps his father to drive or *manage* his work, according to his father's way and profession, kind and art; so, in the *great house* of God the Father, according to the manner and way of God, should Lucifer also, with his angels, have *helped* with his animated or soulish spirit to image all the forms, ideas and vegetations in the *Salitter* of God.

89. For the whole *Salitter* should be a house of pleasure and *delight* for angelical bodies, and all should rise up according to the delight of their spirit, and they should so image themselves that they would never at all have *any* displeasure in any figure, shape or creature, but their animated or soulish spirit should be co-operative in every imaging ; and then the *Salitter* would have been the creature's proper own.

[ " *The imaging out of the heavenly essences is performed magically, all according to the will and ability or potentiality of nature and the creatures.* " ]

90. If they had but continued in their meek birth or geniture, according to the *divine right*, then all had been their own, and their will would have been always *fulfilled* eternally, and nothing had been among them and in them but merely the joy of love ; to speak after an earthly manner, as it were an *eternal laughing*, and a perpetual rejoicing in an eternal hearty delight. For God and the creatures had been one heart and one will.

[ " *The image out of or proceeding from the soul's fire, and the love or the divine centre, are in one essence.* " ]

91. But when *Lucifer* exalted himself, and kindled his qualifying or fountain spirits, then

the animated or soulish spirit went forth in the *tone* out of or from all the bodies of *Lucifer's* angels into the *Salitter* of God, as a fiery serpent or *dragon*, and imaged and framed all manner of fiery and poisonous forms and images, like to wild, cruel and evil beasts.

92. And from hence the wild, fierce and evil beasts in this world have their *original*. For the host or army of *Lucifer* had kindled the *Salitter* of the stars and of the earth, and *half* killed, spoiled and destroyed it.

93. But when God, after the fall of *Lucifer*, made or prepared the creation of this world, then all was created out of the same *Salitter* wherein *Lucifer* had his seat: So afterwards the creatures also in this world must needs be created out of that same *Salitter*, which then formed themselves according to the condition or kind of the kindled qualities, evil and good.

94. That beast, which had most of the fire or the bitter or the astringent quality in the *Mercurius*, became also a bitter, hot and fierce beast, all according as the quality was predominant or *chief* in the beast.

95. This I set down here only for a manuduction; you will find it demonstrated more at large concerning the *creation* of this world.

96. Now, whether this fiery tone or *dragonspirit* in *Lucifer* and in his angels be right, and whether God hath thus created him, let the advocates of *Lucifer*, who make God to be as a devil, justify it here by their answer, and prove it in *nature*, if they can, whether God be such a God as willeth the evil, and hath created the evil.

97. *If not*, then shall this spirit also be condemned to the eternal prison; and they should give over their lying and blaspheming of God ; or

else they are *worse* than the wild Heathen or Pagans, who know nothing of God, *who* notwithstanding live in God, and shall *sooner* possess the kingdom of heaven than many of these blasphemers of God shall, which I shall also demonstrate in its proper place.