

The Fourth Chapter.

Concerning the Original of the Creation

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

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

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

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

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

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

7. The eternal arise from the Science or Root of the

speaking, viz. from the one only Will of the Abyss, which with the Word of the Speaking, with the Science, introduces itself into *Particularity*.

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

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

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

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

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

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

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

15. Where the Perceptibility divides itself into *two*

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

16. And the second Principle a Man understands in the dividing of the Fire, where the Divine Science in the Fire parts itself into *Light*, where it has introduced itself into Nature and Substance, to the Manifestation of the Divine Joyfulness.

17. Wherein the Word of Power stands in a working Geniture, where the Mind or *Mens* [Ground of the Mind] works in the *Ens* [Ground of Being, Essence, or Substance], there is the Distinction between the two Principles, where God, according to the *first*, calls himself an angry jealous God, and a consuming Fire.

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

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

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

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

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

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

24. This Model, Idea, or Representation, the one only Will has comprised in the *Word*, and let the Science or Root out of the one only Will go *free*, so that every Power in the Separation introduced itself into a Self-Will in the Science which was left free, into a Form according to its Property.

25. This the divine Creating, viz. the Desire of the Eternal Nature, which is called the *Fiat* of the Powers, has comprised as into a Compaction of the Properties.

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

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

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

29. And the other is in a vegetative growing one, out of

the Substance's self-generated [see Clavis, v. 210]
Science in itself, which is the Vegetation, in which the
growing Life stands, viz. the *inanimate* or insensitive
Life.

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

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

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

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

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

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

36. In which superior and inferior Power the Science of
the Earth brings itself into a *Vegetation*, which

Vegetation the Sun with its Light-Fire kindles, so that Fruit grows from it.

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

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

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

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

41. And in the Comprehension of the Light a Man understands *the Kingdom*, or Dominion, *viz.* the manifested God with his working Power, which in the fiery Nature comprises itself into an audible distinct Word to the Divine Manifestation in the Holy Spirit.

42. This working Word, out of all Powers, out of Good and Evil, *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*, has expressed itself for a Time, and brought itself into a Substance having Beginning and End, and imaged or modelled it in the Creation to the Manifestation of itself.

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

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

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

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

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

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

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

50. Understand as to the Creature, they are of the Eternal Nature, even all the *seven* Forms or

Dispositions in great Distinction and Variety of Powers.

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

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

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

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

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

56. And out of that Distinction or Variety in the Original of the Fire the Angels are introduced into the Free Will; that so with the *Free Will* they may convert, turn, and manifest themselves in the first or second Principle.

57. Even as God himself, in that same Free Will, is free and all things, and in that same *Free Will* introduces

himself into Nature, into Fire, Light, and Darkness, into Pain and Torment, also into Love and Joy.

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

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

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

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

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

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

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

65. And this has also a natural Light in it, *viz.* the cold and hot Lightning of the Fire Flash or Glance, wherein the *Transmutation* is understood, *viz.* wherein the Creature may suddenly transmute or change itself

into this or that other Form, and is in Nature called the false or *evil Magia*, or evil Magic.

66. Into which Hierarchy Prince *Lucifer* has transmuted [metamorphosed] or turned himself, and, with the Science, given himself up out of the Temperature; whose Kingdom is called a Hole or Hell [or Dungeon].

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

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

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

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

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

72. For that is his Fall, that with his *own Will* he manifested the Kingdom of Phantasy in his Creature,

so that he introduced the Eternal Will out of the Temperature into Division, *viz.* into the Disharmony of the Phantasy; which *Phantasy* instantly seized upon him, and therein brought him into an unquenchable cold and hot Fire Source, into the Opposition and Contrariety of the Forms and Dispositions.

73. For the Wrath of the Eternal Nature, which is called God's *Anger*, manifested itself in them, and brought their Will into the Phantasy: And therein they still live, and can now do nothing but what the Property of the *Phantasy* is.

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

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



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

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

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

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

80. And in respect of this Elevation or swelling up, we may consider and highly perceive (seeing the Angels before the Time of the third Principle were created in the first Divine Motion) how powerfully the Kingdom of Phantasy in the Wrath of Nature has stirred, impressed, compressed, and thrust forth itself.

81. In which *Compression* the Earth and Stones have taken their Origin; *not* that the Devil has caused it, but that they have *caused* the Mother of Nature, the Wrath of God, that it has included that Substance in a Compaction, and brought it into a *Lump*.

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

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

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

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

Reason's Objection.

85. But now says reason, *it was God's Will*, that his Wisdom might be distinguished from Folly, and that it might be understood what Wisdom is, and what Folly is; otherwise Men *would not* know what Wisdom is,

nor what Folly is: *Therefore* God has *let him fall, and hardened him*, so that he *must* do it; otherwise it had not been done: Thus farr Reason reaches, and no farther.

Answer

86. When the Abyss with the *Self-Will* was introduced into a fiery Division and Distinction; then was the Science in the Fire in the Distinction or Division *free*; and so every Science divided itself in the Distribution into its own Will, and the Multitude of Wills were all set in the Temperature, and had depending on them the three Hierarchies.

87. There might every Host, with the Comprehension of the Creature in the three first, introduce itself into a Hierarchy as it would, which that it is true appears as follows.

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

Objection.

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

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

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

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

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

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

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

Objection.

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

Answer.

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

98. The Thistle also cheers itself in the *Ens* of the Sun; but it grows thereby to be but the *more* a prickly Thistle; it becomes thereby the more *sturdy*.

99. Thus also it is to be understood concerning the Devil: Though God had even infused his Love into him, yet the *Science* or Root of the unsearchable Will had introduced itself into the Kind of a Thistle. That is, the Eternal Will without Ground and Place is a Will in

itself, which cannot be broken or *withstood*.

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

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

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

103. Thus also in like Manner we are to understand concerning the Science or Root, *viz.* of the *one* only Eternal Willing out of the Abyss, which arises out of the Eternal One, and has yielded itself together into the Creature of Phantasy, *viz.* into the Wrath of the Eternal Nature *to Evil*.

104. That Will is *not* the Cause of the Phantasy; but the three first, wherein the *Creature* is understood, *viz.* the Nature in the Eternal Band, out of which, and in which, the Understanding arises, as also the Phantasy, that is the Cause of the Fall.

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

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

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

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

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

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

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

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

113. But in this included Science God generates not himself; he generates himself indeed *within* it, but he is *not* manifested in the Science or Root, so far as it comprises and lays hold of Nature.

114. God is immoveable, and unoperative therein: He does not generate therein a Father, Son, Holy Spirit, and Wisdom; but a *Phantasy* according to the Property of the dark World.

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

116. If now the Creature does any Thing, God does it not, in the Will of the Abyss, which is also in the Creature, but the Living and Willing of the Life of the

Creature does it: As we are to understand and know concerning the Devil.

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

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

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

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

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

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

123. If any thing else did come into it, then the Phantasy must *cease* and vanish, and then that would vanish with it out of which it is generated, *viz.* Nature; and if Nature did cease and vanish away, then the *Word* of the Divine Power would not be speaking or manifest, and *God* would remain *hidden*.

124. Thus understand, that all this is an inevitable Thing, both that which is *evil*, and that which is *good*; for in God all is good; but in the Creature is the Distinction or Difference.

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

Temperature.

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

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

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

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

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

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

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

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

134. So also it is to be understood concerning God and the Devil; he is in God, but *shut up* in the Divine *Night* in the Center of Nature, with Darkness in the Essence of his Life: And he has a Magic Fire Light from the *Ens* of Cold and Heat; *viz.* a horrible Light to our Eyes, but to *him* it is *good*.

135. The Scripture says, *the great Prince Michael strove with the Dragon*, but the Dragon prevailed not. And in another place, *I saw Satan fall from Heaven like Lightning*, says Christ.

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

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

138. And in the same Power, in the *Word*, out of all the three Principles, was *Man* created.

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

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