

## The Sixth Chapter.

### *Of Mans Fall, and of his Wife.*

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

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

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

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

*Question.*

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

*Answer.*

6. It was this , because the Life of both the Tinctures is but *one* only Man in the Image of God and cannot stand in the Eternity in a *twofold* Life, *viz.* in a masculine and

feminine; according to the Father's and Son's Property, which together are but One only God, *undivided*; So also he created his Image and Similitude, in one only Image.

7. For perfect Love consists not in one Tincture alone, but it consists in *both*, the one entering into the other: From thence arises the great fiery Desire of Love.

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

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

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

*Question.*

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

*Answer.*

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

14. God's predestinate Purpose and Pre-ordination, and his 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 God's Being or Substance *once stirred* itself according to the *Genetrix* of Nature.

16. That is, in the Property of the fiery Science as to the Darkness, what would be *a Devil*; also in the Light-Fire's Science, what would be *an Angel*; if the fiery Science once separated itself from the Light.

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

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

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

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

*Archia*, or Dominion of the *Phantasy*.

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

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

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

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

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

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

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

28. Thereupon the Devil could deceive *Adam*; for he spoke in the fiery Science, or Root of *Adam*, into the Soul, and commended to him the *Inequality* of the

Properties, and introduced his false, or wicked Desire into *Adam*, whence *Adam's* Free-Will in the fiery Science was *infected*, like Poison and Venom which enters the Body and begins to work.

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

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

31. Also the Kingdom of Phantasy grasped after *Adam*, and would be manifested in the *Image of God*; and so would also the Wrath of Nature, viz. the Anger of God, in the Envy and Malice of the Devil; all these drew *Adam*.

32. And there now he stood in the *Proba*, to try whether he would stand or no. The Science, or Root.

I. Out of the *Division*, or Distribution of the magic Fire in the World of Power.

II. Out of the *Fathers* Property.

III. Out of the Will of the *Abyss*. The Science, I say, or Root put forth out of these was free.

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

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

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

the Eternal Will.

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

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

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

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

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

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

*Question.*

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

*Answer.*

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

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

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

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

46. To that, viz. to the Science, or Root, was the Command given, to hold and *keep* the Creature in the Temperature; that is, it should keep the Properties of Nature in *equal* Agreement and Harmony: for itself was the Might and Strength, which was able to do that, viz. a *Spark* proceeding from the Omnipotence; and *besides* it had in it the Kingdom of the Holy Power in the Light of God.

47. What should God give to it, viz. to the Science or Root of the Soul, more to *prevail* with it, and compel it? He had given it *himself*; as also he had done to King Lucifer.

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

its Work in the Kingdom of the *Holy Power*.

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

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

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

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

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

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

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

56. For God has generated nothing opposite, or contrary to him, in him *all* is good; but [that is] every

Thing in its own Mother; so long as it runs on in a *strange* Mother it is an opposite, or contrary Will; of this we will offer you a Similitude.

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

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

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

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

*Question.*

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

*Answer.*

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

63. For *in Spiritu Mundi*, in the Spirit of the World, many evil Workings spring forth which appear

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

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

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

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

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

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

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

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

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

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

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

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

75. For when he, as a fiery Spirit, was gone forth from the Temperature, from the Image of God, he then also introduced *his Desire* into the Science of the Soul, to bring it into a Longing or Lust : For he observed well

what *Adam* was, *viz.* a Throne-Prince in his *formerly possessed* Stool or Seat in the Kingdom of God.

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

77. For his Knowledge in God's Love, wherein the Name JESUS is the highest *Sweetness* of the Deity, died in his Apostacy.

78. That is, he had tranfmuted, metamorphosed, or changed himself into *Evil* or Wickedness, and therefore *now* he knew only Evil and Wickedness.

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

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

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

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

*Question.*

83. Now thus says Reason : If God, in his poured forth formed Word itself, be *All*, *viz.* Evil and Good, Life and Death, wherein then stands the human Strife, that Men strive about God's Will; seeing God in his formed Word

is all Things, *and wills all Things*, whether it be Evil or Good , and every Thing in its Property, whence it originally proceeded?

*Answer.*

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

85. And understands not,

I. How all *Beginnings*, Decrees, and pre-determinate Purposes, arise in the formed Word through Nature; where the Word compacts and forms itself *into Nature*.

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

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

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

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

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

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

Eternal and Temporary Nature.

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

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

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

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

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

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

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

93. And that is the Fall, that the Science or Root set the *Phantasy* in the Place of God, and then the Holy Spirit departed from its Nature, and now it is a Spirit in its

own Self-Will, and is *captivated* in the Phantasy, as we perceive *in Adam*.

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

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

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

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

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

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

100. But seeing that *could not be*, which indeed was well known in God, thereupon *Adam* fell into a Sleep; and so afterwards *Christ* must rest in *Adam's* Sleep

*forty Hours*, and awake *Adam* in him in the Kingdom of God again: Which consider of, and you will learn to *understand* the whole Ground in the Process of Christ.

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

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

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

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

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

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

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

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

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

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

*Question.*

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

*Answer.*

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

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

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

*The direct and true Fall of Man, is this.*

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

116. She should know,

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

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

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

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

120. *Not* as Reason says; that *God* has *armed* [prepared] and sharpened, or edged the Tongue of the *Serpent*, that it must do so: A Man may well say, that the *Devil* has armed and edged it from the Kingdom of Phantasy, that it has done so; but a Man cannot say so of *God*.

121. The *Serpent* was an *Ens* in the three first [forms], in the natural Science, where the Fire and Light separate themselves, wherein the *Understanding* yet lies in the fiery Sharpness; the Spirit of the *Understanding* is not there separated from the Center of the three first; but is *mingled* with the Painfulness, viz. with the Root of the Quality or Source of Poison: Therefore in the *Serpent* lies the highest Cause of

Poison, and false, sly, subtle, crafty Will, Intentions and Purposes.

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

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

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

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

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

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

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

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

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

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

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

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

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

135. Thus the Devil brought the Serpent's *Ens*, or Being, into her after a *magical* Manner: In the Way and Manner as the false and wicked *Magia* is practised by

*Incantation*, and introduced an evil malignant Venom and Poison into Man into the Science or Root of his Body.

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

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

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

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