

The Seventh Chapter.

Of the Bestial Manifestation in Man.

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

WHEN we consider the very express *Image* rightly in its true magical Ground, and how it comes to pass that it forms a reflex *Image in Spiritu Mundi*, in the Spirit of the World, according to all Things: As we see in a Looking-glass, and in the Shadow or Representation in Water, then we shall quickly and *nearly* approach the Ground and Cause why every Being arises out of one only Thing, and see how all Creatures lie *in Spiritu Mundi*, in the Spirit of the World, *viz.* in the outspoken or expressed Word of God.

2. Therefore we may say with good Ground, that all Creatures *lay* even in *Adam*; not that they have proceeded from *Adam*, and so come into Creation, but in the eternal Science of the Soul, in which Science the Word of God forms and images itself into a natural and creaturely Ground; wherein *all Properties* are understood to be.

3. As *Moses* witnesses, that *Man was to rule in all Creatures*; but now since the Fall they all rule in him.

4. For when the Soul stood in the Temperature, then the Will-Spirit of the Soul pressed through all Creatures, and had *no Hinderance*, for none could lay hold of or apprehend it, as no Creature can apprehend the Power and Beams of the Sun in its own Will, but must suffer them to press through it, thus it was also with the Spirit of Man's Will.

5. But when he was captivated in the Poison or Venom of the Serpent, in the *Devil's Will* or *Desire*, then he was an Enemy to all Creatures, and lost this Power and Might.

6. So also the Creatures prevailed and got Power in him, and elevated themselves in him, as it is now plain to our Sight, that *many* a one is in the *Property* of a subtle

Serpent, full of wicked, fly, cunning Policy, and venomous poisonous Malice : Also another has the Property of a Toad in him; many of a Dog, also of a Cat, a Basilisk, or Cockatrice, a Lion, Bear, Wolf, and so on, through *all* the *Properties* of Beasts, Worms, and creeping Things.

7. Such Men have indeed outwardly the *first* figured or *shaped* Image upon them, but an *evil Beast* sits in their Property.

8. The like is to be understood concerning the tame good Beasts; that many a Man is in the Property of the kind *or good Beast*.

9. Neither is there scarce any Man begotten of the Seed of *Adam*, which has not in the earthly Body *some Property* of a Beast in him, many of an evil, many of a good.

10. And this is understood in and *as to the Fall*, that all Properties *in Spiritu Mundi*, in the Spirit of the World, have manifested themselves in Man. Every fiery Science, as to Heat and Cold, also all other Qualities particularly, also the Property of the *total Nature* was manifested in him, according to Evil and Good.

11. For as soon as ever they eat the earthly Fruit into the Body, the Temperature divided asunder, and departed from the Harmony of the Properties in, and as to one another; and the *Body* was manifested according to all the Properties *in Spiritu Mundi*.

12. Then did Heat and Cold seize upon them, and pressed into them; also *all* Properties of Nature, wherein the Ground of Nature consists, pressed into them a contrary opposite Will, whence existed unto *him Sickness*, and the *Death* of Frailty and Corruption.

13. And as to this Bit, he *died* to the Kingdom of God, and awakened to the Kingdom of Nature, and was taken from the Impassibility, and became, according to the outward Body, a Beast of all Beasts, *viz.* the Bestial or *Animal Image* of God, wherein the Word of God had manifested

itself in a Bestial Image.

14. Thus Man became, according to the outward Body, a Master, Lord, and Prince of all Beasts, and yet was himself *but* a Beast, though of a more noble Essence than a Beast; and yet nevertheless had a Beast in his Property and *Condition*.

15. And at this very Hour was in Man a Gate of the dark World in God's Anger *opened*, viz. *Hell*, or the Jaws and Throat of the Devil, as also the Kingdom of *Phantasy* was manifested in him. The angry God, so called, according to the Kingdom of Darkness, was manifested in him, and caught hold on him, according to the Soul's Essence, *in* the Creature.

16. The Ground of the Soul's Science cannot be broken, but the *Creature* only out of the three first, viz. the eternal Nature, and also the temporal Nature *in Spiritu Mundi*, in the Spirit of the World, is that which can be broken.

17. The temporal Nature was set in the earthly Property, and the eternal Nature in the Wrath of the dark World, as a *Neighbour* to the Devil.

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

19. But that it may be rightly considered and conceived *what of Man* died in the Fall, we must not only look upon the temporal Death, as to which Man dies and rots, corrupts and putrifies; for that is only the *Bestial* Death, and not the eternal Death.

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

21. That which is eternal, is incapable of Death; but the express Image of God, that had imaged and modelled itself in the creaturely Soul, viz. the Divine *Ens*,

disappeared, vanished, or was *extinguished*, when the Wrath of Fire was awakened.

22. For in God there is no dying, but only a *Separation* of the Principles: To be understood after the same Manner as we see that the Night swallows up the Day into itself, and the Day the Night; and so one is *as it were* dead in the other, for it cannot show itself.

23. And further you may understand by Way of Similitude, that, if the *Sun* should be *extinguished*, then would the *Spiritus Mundi*, the Spirit of the World, be an empty, meer, crude Enmity, and there would be *perpetual Night*; and then the four Elements could not put forth themselves, and operate in their present Qualities and Properties, neither would any Fruit grow, nor any Creature in the four Elements live.

24. In this very Manner also *Adam* and *Eve* died, as to the Kingdom of the Power and Virtue of the *Divine Sun*, *viz.* of the Divine Will and Essence or Substance, and the fierce wrathful Nature awakened from within, as to the Soul, and also from without, externally in the bestial Property.

25. The Science of the Soul from the abyssal Will, wherein God begets, generates, or works, that *is not* dead; nothing can break or destroy that ; and it remains eternally [in] a *free Will*.

26. But its Form of a Creature, *viz.* the Soul, which was formed into an Image by the Spirit of God, that same Image, from the Eternal Nature lost the *Holy Ens*, or Being, wherein God's Light and Love Fire burnt.

27. Not that the same *Ens*, or Being, is become nothing; indeed it became nothing *to* the creaturely Soul, *viz.* *imperceptible*, but the holy Power, *viz.* the Spirit of God which was the working Life therein, that hid itself.

28. *Not* of its own determined, predestinated Purpose; but the Eternal Science, *viz.* the abyssal Will to the soulish Creature, departed from the *Love-Will*, forth into its

stinging, prickly Property, and Disposition of the soulish Nature.

29. God did not withdraw himself from the Soul, but the *Science* of the Free-Will withdrew itself from God.

30. As the Sun withdraws not itself from the Thistle, but the Thistle withdraws its *prickly* Science from the Sun, and introduces itself into a prickly Substance: and the more the Sun shines upon it, the more prickly and stronger is the Science of Opposition and Contrary-Will; so also it is to be understood concerning the Soul.

31. God dwells through and through all, also throughly in the Darkness, and *through and through* in the Devil; but *the Darkness comprehends him not*, and so also the Devil and wicked Soul comprehends not God.

Question.

32. If you ask, Why so?

Answer.

I answer, Because the *creaturely* Will to true resigned Humility, Lowliness, and Submission, under Obedience to God, is *dead*, and there is but a meer thistly and thorny Will in the Life of the Creature.

33. Thus the thorny Will holds the noble Science of the abyssal Eternal Will of the Abyss captive, or covered in itself, and they are one in the other as Day and Night; the creaturely Soul was become *Night*.

34. The Spirit of the World, *Spiritus Mundi*, in the Beginning stood in the Temperature in the Body, and yet stood in Evil and Good, as *all temporary* Things stand.

35. But the Devil's *Thistle-Seed* was come thereinto, wherein the temporal Death lay: and then there was to be understood in Man nothing else but that he was a Beast of all Beasts.

36. The *Equilibrium*, Balance, or Harmony of the formed out-spoken Word, stood in *Enmity* and opposite Will: the angelical Image was quite destroyed, both as to the Mind

and Thoughts, or Senses.

37. We see plainly at this Day, that the Senses or Thoughts continually frame themselves into a Bestial Will and Desire of *Self-Love*, and very scarcely and *hardly* come so far to love God and Equality or Equity, but always lift themselves up aloft, and would have all in their sole *Possession*, and would fain be the fairest and most *beautiful Child* in the House or Family: Whence Pride, Covetousness, Envy, and Malice exist: All this is from the *Ens*, or Being, of the Serpent; and of the Devil's introduced Property or Disposition, *which cannot inherit the Kingdom of God*.

38. Now to help this, the living Eternal Word of the most high Love Property or Disposition came of meer Grace, and spoke itself again into the faded *Ens* of the heavenly World's Substance, for an operative *working* effective Life.

39. And as the Devil's Word had spoken itself into the Soul, so the Word of the Love of God came and spoke itself again into the faded *Ens*.

40. Signifying thereby, that it is an Aim, Mark, or Limit, of an Eternal *gracious* Covenant, wherein God's Love, in the Name JESU, would destroy the *Works* of the Devil; and would introduce a living holy *Ens* in the Name JESU, into this inspeaking, or inspoken Word again; which was done in Christ's *Incarnation*, or becoming Man.

41. Here now we are to understand the Foreseeing, Prevision, or Inspection, whereby the Spirit of God, *before the Foundation of the World*, has seen this Fall in the Property and Disposition of the Fire and of the Wrath of Nature; and has foreseen or *provided* the holy Name JESU, with the highest Love *Ens* therein, *for a new Regenerator*.

42. For the one only Root of the Divine *Ens*, out of the Divine Love, *viz.* the heavenly World's Substance, faded, vanished, or disappeared in *Adam*, *viz.* the true *express reflex Image of God*, according to the divine holy Property or Disposition.

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

44. Into that same did God's holy Word speak, when the poor creaturely Soul became blind as to God, and said, *The Seed of the Woman shall tread upon, crush, or break, the Serpent's Head.*

45. And in that inspoken or inspired Voice the poor Soul *obtained* Breath and Life again.

46. And that same inspoken Voice was in the human Life, as a Figure of the true *express reflex Image*, in this Limit or Time of God's Covenant, (which he had in the Divine *Ens* foreseen or looked upon before the Foundation of the World) together implanted, forth on, from Man to Man, as a Covenant of *Grace*.

47. For the Inspeaking or Infection of the Devil, from whence an evil or malignant Will existed, was effected *at length* in *Adam*, when he was Man and Woman, and yet *neither* of them, but one entire Image of God; and it pressed on from *Adam* into *Eve*, who *began* the Sin.

48. Therefore also now came the Inspeaking or Inspiration of God, and pressed on *into Eve*, as into the Mother of all Men, and set itself against the begun original Fountain Of Sin through *Eve* into *Adam*.

49. For in *Eve* lay the Tincture of the *Light* and of the spiritual Water, and in that same the holy Tincture incorporated itself in the Word in the Name JESU, and so as a Pledge that it would break the bestial *Matrix*, and change it into a holy [*Matrix*.]

50. It was not to be done through *Adam's* fiery Tincture, but through, and in that Part of the Adamical Light's Tincture, wherein the *Love* burnt; which Was parted into the Woman, that is, into the *Genetrix* of all Men.

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

52. For Christ said, *John iii.13: He was come from Heaven*, whereby a Man is to understand, [as to] Substance; for the Word needs no coming, it is there beforehand, and needs only to *move* and stir itself.

53. Now all Men, as to the perished soulish Property, lay in the *Seed of Adam*; and so on the other Side, all Men lay in *Matrice Veneris*, in the Matrix of *Venus*, viz. in the *feminine* or Woman's Property in *Eve*.

54. And into *Eve*, viz. into the *Matrix* of Love, from the heavenly World's Substance, which faded or disappeared in *Eve* and *Adam*, viz. into that Part which is from the Kingdom of God, God put in his Covenant, and brought his *Word* thereinto, that the Seed of the Woman; understand, the heavenly Seed; which the Word would introduce again, wherein God and Man should again be one Person, should tread upon or crush the Head of the Might and Strength of the Serpent's Spawn, and of the Devil's Will; and *destroy* the Devil's Work and Artifice, which he would *effect* in Soul and Body.

55. Understand it rightly thus: The first created Man in *Adam*, viz. that Part from the *heavenly* World's Substance, and then that Part, which in God's Word should be introduced, and should be one and the same Substance with the human; *that is is* that should do this, viz. the God-Man, and the Man-God should do it.

56. Not a total foreign or strange Christ, but that very same *Word* which had made Man out of itself into an Image of God: therefore thus now, 1. The Making Word, 2. The Made Word in the Power, and 3. The Holy Spirit *should* do this.

57. The heavenly *Ens* in the Word, viz. the Temple of the

Holy Spirit, should in the Woman's Seed, *assume*, 1. a soulish Seed, and 2. a corporeal Seed also, from *Adam's* Substance, from the *Limus* of the Earth.

58. In the same Manner as God has assumed the World, and yet dwells in the Heaven in the holy *Ens*; so also the Word took from within, the faded or vanished holy *Ens* on his living *Ens*, and made the faded vanished *Ens*, living, in his Power, and the soulish and corporeal Nature, from the inward and outward World, hung and clave to that same *Ens*.

59. For as Nature hangs and cleaves to God, through which he manifests himself, so here also would the holy Word, together with the holy *Ens*, manifest itself, through the soulish and corporeal Nature, and tincture or dye the Soul again with the highest *Tincture*, and destroy the Devil's raised Fort of Prey in the Wrath of the eternal Nature therein; which was *all* fulfilled in the Process or Scene of Christ.

Question.

60. Now tell me, *Reason*, where the predestinate Purpose and Will of God to the hardening of Man exists: where is the *predestinate Purpose*, whereby he has in his predestinate Purpose ordained one Part to Damnation, and the other to Eternal Life ?

61. For in *Eve Sin* began, and in *Eve also Grace* began; before she conceived with Child, they lay all in *Eve* alike in Death, and also in the one only Covenant of Grace, in Life.

62. According to that Saying of the Apostle; *As Sin came from one and penetrated upon all, so also the Grace came from one, and penetrated or entered upon all.*

63. For the Covenant went not only upon one Particular, *viz.* upon *one* Piece or *Part*, as upon or from *Eve* in Part, but wholly upon *Eve*, except only the Devil's Work which he had darted into her; all this Christ should break.

64. No Soul should or *could* be generated out of the

Devil's introduced *Ens*; for the Word of God with the Covenant stood *interposed* in the Way.

65. And so the Covenant pressed upon *Eve's Soul* into *Adam*, viz. out of the Light's Tincture into *Adam's* fiery Tincture.

66. For *Adam* and *Eve* were in the Word one *entire* Man; and so also the Grace pressed upon that one only entire Man *Adam* and *Eve*.

Question.

67. Where is now the divine, eternal, predestinate Purpose, concerning which *Reason* says, she will demonstrate the same by the Scripture, and yet understands it not.

68. For the Words of the Scripture are true; but there is required an *Understanding* to discern them, not an outward Supposition or Conceit, whereby Men tattle of a foreign strange God who dwells somewhere above, in a Heaven afar off.

69. But we will in a *brotherly* Spirit show Reason *how* the Scripture is to be understood, where it speaks of the predestinate Purpose and Election of God, and give her the true Understanding and Meaning of *Election*, and what the *predestinate* Purpose is.

70. And yet we will *not at all* therein, or thereby, condemn any in his apprehended Meaning, but for the better Information and Christian Conjunction and uniting of the Understanding, we will expound and clear the Holy Scripture, to which very End also *this Book is written*.

71. Now for the understanding thereof, we will compare the first and second Principle, viz. 1. The Kingdom of Nature, wherein God's Anger and the *Hardening* is understood, we will compare with the *Divine* Manifestation; and then 2. The Kingdom of *Grace*, viz. the true divine *Substance* together, setting them one against another, to see how the Ground and

Foundation of the Hardening exists.

72. And we will thereby try, prove, and examine the Sayings and Texts of Scripture which *seem* contrary to one another, that every one may *see* the Ground and Foundation of his own Opinion and Meaning; but we will not *bind* and tie ourselves to any Opinion to please Man, but lay down the Ground, and that in Love, for the brotherly uniting and *reconciling* of the Opinions of *all* Parties.

Answer.

73. When *Adam* and *Eve* were fallen, then they were blind as to the Kingdom of God, and as it were dead; and *there was no Ability or Possibility in them to do any Thing that was good*, understand it, as to the soulish and corporeal Creature.

74. But the Science [See *Clavis*, verse 210] or Root of the Abyss from the Father's Property, in which a Soul was formed in the fiery Word, and that was unbound or unlimited, not tied, it was neither Evil nor Good; it is the *one only Will*.

75. In which one only Will, God the Father generates his Son, and yet without or beyond the Geniture, *viz.* the Divine Power; it is not called Father, *nor God neither*, but is called the eternal, unfathomable, abyssal Will to somewhat: in which Will is understood the Birth of the Holy Trinity, as also the Original of Nature, and the *Beginning* of all Things or Substances.

76. That very Will is the Eternal Beginning to the Divine Wisdom, *viz.* to the discerning Vision or descrying of the Abyss, and is also the Beginning to the Word, *viz.* to the Outspeaking or *Expression* of the Fire and of the Light.

77. But the Speaking is not performed or acted in the Will of the Abyss, but in the Comprehension, Compaction, or framing of the Science or Root, where that Will compacts, compresses, or frames itself into the City of God, *viz.* into the *Trinity* of the Geniture: and there the Word of Power, or of the Son, speaks itself into Distinction or Diversity of

Sciences or Roots.

78. And in that Diversity of the outspoken Sciences or Eternal Geniture and *Working*, was the Image of God, *viz.* Man, in the Divine Power and Wisdom in a magical Form or Manner without Creature, seen or *foreseen* from Eternity.

79. And in this seen or *foreseen Image* has the Spirit of God in the highest Love, which is the Name *JESUS*, loved himself; for it was a Figure of his Similitude as to Power and Birth.

80. But since God's Love, without the Eternal Nature, had not been manifested, *viz.* the Love-Fire had not been manifested without the Anger-Fire, *therefore* the Root of the Science in its natural Ground was the Anger-Fire; and the Anger-Fire was the Manifestation of the Love-Fire, in that manner as the Light comes from the Fire: And here now we understand the *Ground* and Foundation thus.

81. When the Light in the creaturely eternal natural Soul vanished, or went out, then the creaturely Soul was only a Source, or Fountain of God's Anger, *viz.* a fiery Nature.

82. But now God's Love, *viz.* the Name *JESUS*, which is the ONE, or the Unity, as a Man may conceive it, had incorporated itself in the eternal seen, or foreseen Image, in the Science of the Outspeaking, or Expression, understand in the *human eternal Image*, wherein the creaturely Soul was created; and in this Incorporation, or Inoculation was *Man in Christ foreseen, before the Foundation of the World.*

83. But when the creaturely natural Soul fell and lost the Light, then the Word of Power, which had formed the Soul in the fiery Science, spoke itself into the Will of the Abyss *to the Creature.*

84. From Eternity the Name *JESUS* stood in an *immoveable* Love in Man, *viz.* in the Similitude of God, for had it been moveable, then the Image had had a right

Life: But now *the true Life was only in the Word of Power*,
John i.

85. But when the Soul lost the Light, then the Word spoke
the Name JESU, in the *Mobility* into the faded
disappeared *Ens* of the heavenly World's Substance.

86. *Adam* before his Fall had the Divine Light out of
JEHOVAH, that is, out of the one only God in which the
high Name JESUS stood *hidden*.

87. It did not stand hidden in God, but in the Creature;
understand, it stood hidden in the *Science* to the Creature.

88. But in this Necessity, when the Soul fell, *God*
manifested the Riches of his Glory and Holiness in the
abyssal Will of the Soul, *viz.* in the eternal seen, or
foreseen Image, and incorporated itself with the living
Voice of the Word out of the Love-Fire, into the Eternal
Image, for a *Pledge* to the Soul, whereinto it should press
and penetrate.

89. And although it *could not* press in, for it was to God as
it was dead, yet the Divine Breath pressed into the Soul,
and *warned it* to stand still, and forbear evil acting, or
working, that its Voice in the Soul *might begin* to work
again; and this it is, that God's Voice with *Eve* inspake
into the Seed of the Woman.

90. For the true Woman from the heavenly World's
Substance, when she was yet in *Adam*, understand
according to the Light's Tincture, was Virgin *Sophia*, *viz.*
the Eternal Virginity, or Love of the Man, or Husband,
which was in JEHOVAH manifested in *Adam*.

91. She was now manifested in the Voice of the inspeaking
in the Name JESU, which had explicated itself out of
JEHOVAH by *this Covenant*: That the Name JESUS
would *in the Fulness of Time*, introduce the Holy
Substance of *Sophia*, *viz.* the heavenly *holy* Substance
from the Love, wherewith the Love is surrounded, or
encompassed, or as a man may express it, wherein the
fiery Love is *a Substance*, and bring it into the faded

disappeared Substance, out of JEHOVAH.

92. And that I say the Substance out of JEHOVAH is faded and vanished in the Fall, it is true, and it is even *the Death* wherein *Adam* and *Eve died*: For they lost the right Fire, and the hot and cold Fire of Enmity or Hostility awakened in them, in which Fire *Sophia* is *not* manifested, for that is not the Divine Fire-Life, but the natural.

93. And in this natural Fire-Life of the Soul is now the Distinction, or *Diversity* between God's Love and Anger: The natural Fire Life, without the Light, is God's Anger, which will only have its like; the same *hardens* the Soul, and brings it into a foreign, or strange Will of its own, opposite to the Love-Fire's Property.

94. And yet it is not any foreign, or strange Will of any Anger-Fire that flies into the natural Soul, which the Soul takes in, or receives; but it is the very *proper Fire* of that of which the Soul is a Substance.

95. The Wrath of Self-Nature hardens itself with the Apprehension, or embracing of the Abomination which is arisen in the three first Forms of Nature, viz. in the Property of the *dark World*, which is manifested in the evil, false, or wicked Desire: and then also from outward Accidents, or *Occasions*, which receive into them the outward Lust, or Longing from the fiery Desire.

96. As *Adam* and *Eve* hardened and *poisoned* themselves with the introduced Serpent's Longing, or Lust, whereby then presently that same introduced Poison also began to *hunger* after such a Property as itself was: And so one Abomination generated the other.

97. As the Apostle *Paul* says concerning it; *That if was not he* in the Spirit of Christ *that willed and committed, or acted Sin, but it was Sin in the Flesh* that did it ; that is, which is in Nature, viz. the manifested Wrath of the eternal and temporal Nature; and whatsoever it is which the bestial Lust introduces into the Flesh: *This does it.*

98. But now understand me right; the most-inward Ground

in Man is CHRISTUS, *Christ*; not according to the Nature of Man, but according to the *Divine* Property in the heavenly Substance; which he has new born, or generated anew.

99. And the other, or second Ground of Nature, is *the Soul*; understand the Eternal Nature, wherein Christ manifested himself and assumed it.

100. And the third Ground is *the created Man* out of the *Limus* of the Earth, with the Stars and Elements.

101. And 1. in the first Ground, which is Christ, is the working, active Life in the *Divine Love*; and 2. in the second Ground, is the natural Fire-Life of the *creaturely Soul*, wherein God calls himself a zealous, or jealous God, and 3. in the third Ground, lies the Creation of all Properties, which in *Adam* stood in the *Temperature*, and in the Fall *went* forth one *from* another.

102. In the first Ground is God, JEHOVA, who has given the Men, which in the Beginning were his, to the Name and manifested Power of JESUS; as Christ says; *Father, the Men were thine and thou hast given them to me, and I give them the Eternal Life.*

103. First, they stood in JEHOVA, in the Father's Property, and *now* they stand in the Son's Property, according to the inward Ground of the Kingdom of Heaven.

104. For the inward Ground is the inward Heaven, it is the *Sabbath*, viz. *Christ*, which we should *sanctify*, that is, *rest from our own Willing and Working*, that the Sabbath, *Christ in us*, may work.

105. The second Ground now is the Kingdom of the Eternal Nature, according to the Father's Property, wherein *God's Anger* and the dark World is understood, whereupon God has set his Son to be a *Judge*: For Christ said, *All Power in Heaven and Earth is given to me of my Father*: In these Words are comprised also the Judgement over all Things.

106. This Jesus Christ now, says, *Come ye all to me that are weary and heavy laden, and I will refresh you.*

Question.

107. Now the Question is, Why are not *all* weary and come to the Refreshment, viz. to the New Birth?

Answer.

Christ says, *None cometh unto me, except my heavenly Father draw him.*

Question.

108. Whom then does he draw to Christ?

Answer.

The Scripture answers: even *those that are born, not of Flesh and Blood, nor of the Will of Man, but of God,*

Question.

109. Then, Who are *these*?

Answer.

These are *they* who are born of *Grace*; these he chooses or elects to himself.

Question.

110. And, What is *Grace*?

Answer.

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

111. Now those that are new born out of that inward Ground, out of *SOPHIA*, viz. out of the *heavenly Virginity*, those are *Members of the Body of Christ*, and *the Temple of God*, these are *electd for Children*, the rest, or the other, are *hardened*, as the Scripture says throughout.

Question.

112. But *how comes it* that they are hardened?

Answer.

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

Question.

113. But can then the creaturely Soul in its *own* Ability and Will in itself, receive nothing of the Grace?

Answer.

No, it cannot: for *it lies not in any Man's own willing, working, or running, but in God's Mercy, or Compassion, which is only in Christ, in the Grace.*

Question.

114. Now to ask further: *How* comes then the Mercy and Compassion *into* the Soul, that it comes under Election ?

Answer.

Answer, as is said above; *Those* who are born, *not* of Flesh nor of Blood, nor of the Will of Man, but of the *blessed Seed* of the Woman, *viz.* out of the inward Ground, where the Soul draws Christ into itself.

115. *Not* from an assumed outward Grace, as Reason says, God receives in Christ the sinful Man, who *lies dead in Sins*, through the predestinate, fore-ordained Election of Grace to himself, that he might make known the Riches of his Grace.

116. No! that avails nothing; for the Scripture says, *Except you convert and become as Children, and be new born through Water and the Spirit, else ye shall not see the Kingdom of God.*

117. The inward *innate* Grace of Filiation alone avails: for Christ says, *That which is born of the Spirit is Spirit, and that which is born of Flesh is Flesh*; and so further in *John*. Also, *Flesh and Blood shall not inherit the Kingdom of God.*

Question.

118. Now it may be asked: *How* is then the innate filial Birth, seeing they are *all* dead in *Adam*? Surely therefore some must needs be born Children to God out of a *predestinate* Purpose, and be elected, and the other remain hardened in God's *predestinate* Purpose: how can the Child help it, if God will not have it? Here now lies the *Nut* that is so hard to crack, about which so much Strife and Contention is.

Answer.

119. Christ said, *A corrupt Tree cannot bear good Fruit, and a good Tree cannot bear bad Fruit*: now if we will search and fathom this Ground, then we must search into *the Tree of Life*, that is Evil and Good, and see, 1. What Fruit it bears; and 2. From what Essence *every* Fruit grows; and so we come to the true Scope, Aim, and Meaning; as we see how every Power draws or attracts into an *Ens and Will*.

120. The Scripture says, that God has *included all Things in Time, Limit, Measure, and Weight*, how it should come to pass: But we cannot say of Man, that he in the Beginning was included in *Time*, for he was in Paradise included in the *Eternity*.

121. God had created him in his Image; but when he fell, then that *including in Time* caught him, wherein all Things stand in a Limit, Measure, and Weight: And that *Clock-Work*, or Machine, is the outspoken or expressed formed Word of God, according to Love and Anger, wherein lies the whole Creation, as also Man, according to Nature and *Creature*.

122. Now, the Name JESUS has manifested itself in this outspoken Word, in the *Father's Property*, in that *all Power in Heaven and Earth is given to him*; therefore all is his, both the Evil and the Good.

123. Not in the Possession and *Inherency* of its own Self-Property, but to the Good as a *Saviour*, and to the Evil as a *Judge*.

124. And therefore all Things are set one against another; Love against Anger; and the Anger against the Love; that the one may be manifested in the other, at *the Day of the Judge's Decision or Separation, when he shall sever all Things.*

125. For if he were *not Lord* over the Evil, he could not be a Judge of the Devil and of the Wicked.

126. This Tree of Life stands now in the highest Anguish in the Birth; on the one Part it is *Christ*; and on the other Part it is the Kingdom of *Nature*, in the Wrath of God the Father; according to the dark and Fire-World's Property.

127. The Fire-World gives *Ens* to the Spirit-Life; and Christ in the Love gives *Ens* to the Substance of the Fruit, and tinctures the Wrath, so that it becomes a Kingdom of Joy in the Substance of all Substances: Now, herein lies the Question, and the Variance,

Question.

128. That is, into what Kind of *Ens* the Center of Nature, *viz.* the Will of the Abyss in the Eternal Father's Property, introduces and images, or *models* itself: Whether into the *Grace* of Christ in *Sophia*, or into the Might and Force of the Wrath to the *Phantasy*; such an Image is properly belonging to the Soul, or stands there according to the Soul.

129. For here the Father gives the Soul to his Son Christ; for in the Father's Property consists the imaging, framing, or modelling of the *Soul*; and in the Son's Property consists the noble imaging of *Sophia*, *viz.* of the Eternal Virginitie in Christ.

130. Now here at present it lies in the Will of the Abyss without Nature, as to the soulish Creature, into that which separates and distributes itself, whether into *Self-hood*, as Lucifer did, or into the generating towards the *Holy Trinity* of the Deity, *viz.* so that it leaves itself to fall into God, or wills, works, or runs of

itself: Now here, upon this is the *Election*.

131. And here it is, as St. *Paul* says, *To whom you yield as Servants in Obedience, his Servants you are; whether of Sin unto Death, or of the Obedience of God, unto Righteousness.*

Question.

132. But then, says Reason, How can a Child help it, if it becomes a *Thistle*, before it has its Life and Understanding?

Answer.

Hearken: let me ask also, How can God's *Love* in Christ help it that *Adam* went forth out of the Temperature and entered into the Tree of the Knowledge of Good and Evil, *viz.* into *Strife* and *Variance* ? *He had a Free-Will*, why then did he break the same against the Will of God in him? Why was he disobedient to God?

Question.

133. Then says Reason further: Do *all* Men come into the World in such a Condition and Capacity? or, Are they so *shut up*?

Answer.

No, by no Means so, from God's predestinate Purpose; but from the *Fountain* of the actual Sins of the Parents and Ancestors: For God says in *Moses*, *I will visit and punish the Sins of the Parents upon the Children unto the third and fourth Generation; but those that love me, I will do well to them, unto a thousand Generations.*

134. Now herein lies the true Ground of the *Thistle* Children, and of the *hardening*, and it is this; namely, that the Parents introduce, and *pour in*, the Devil's Malice and Wickedness in Flesh and Blood, into the Mystery of the formed outspoken Word of God, *viz.* Falsehood, Lying, Pride, Covetousness, Envy, Malice, and oftentimes cruel vehement Curses, which were, upon *Cause given*, wished into, and upon their Souls and Bodies from one another.

135. And, if a Man has given Cause, then they stick to him

in the *Tree* [Or Essence of his Seed to] of his *Life*, and then such Twigs and Branches are generated out of him, which *cannot* reach and attain the *Ens* of Christ, but are generated or *born of the Parents Flesh and Blood, in the Will of the Man* and of the Woman; wherein the *Ens* of the Soul introduces itself into a Kind of a Thistle, oftentimes into the Property of a Serpent, of a Dog, or some abominable Beast: Upon these Thistle-Children now goes the *Predestination*, who upon Earth neither will, nor do any Good.

136. And though the Parents oftentimes retain *in themselves* a little Spark of the Divine *Ens*, and enter in the End into Repentance to the New Birth; yet in the mean Time, *such Thistle-Children* are generated and begotten.

137. Also there is a very great Difference in those which have attained the Divine Calling in the working *acting Tree of Life*; for Christ says, *Many are called, but few are chosen out of them.*

138. The Calling now is thus to be understood: Christ is *the Calling*, which calls without ceasing in the Essence of the Tree, saying, *Come ye all to me, ye that are weary and heavy laden : He stretches out his Hand the whole Day to a disobedient People, that will not endure to be drawn, that will not suffer his Spirit to reprove them;* as the Scripture complains throughout.

139. Now the Calling passes upon *all Men*, and calls them all; for it is written, *God willeth that all Men should be helped or saved:* Also, *Thou art not a God that willeth Evil:* God wills not in his own Will, that so much as *one Thistly-Child* should be generated; but his Wrath as to Nature apprehends or takes hold of them.

140. Therefore the Divine Calling puts forth some little Strings and takes some Root therewith : so that in many there is a Spark or Bud of the *Ens* of Christ in them; *viz.* of the Divine *bearing of God's Voice:* these God suffers now to teach and preach, and manifests his Will to them;

for they are those that are *heavy laden with Sins*; and *lie half dead at Jericho*.

141. For these Christ has appointed the Baptism and Supper; and calls always, saying, *Come, come and labour in my Vineyard*; *take my Yoke upon you*, viz. the corrupted perished Nature of his formed outspoken Word; which in Christ became a *Yoke*, wherein the Sins of Men *lay*.

141. Concerning this now, Christ says, *To one was given one Talent, to a second two, to a third three, to the fourth four, to the fifth five, to the sixth six Talents, which they were to employ and to get Increase*; but he which has but *one Spark of the Grace of God*, in him, may, if he will *labour* and work therein, grow into a great Tree.

143. For *to these he has given Power to become the Children of God*, not in their own Ability, but in the Ability of this little Spark or *Talent*; for the Soul rests therein, and *the drawing of the Father*, in the Soul *to Christ*, is performed therein.

144. For as soon as the Soul tastes the *Grace of God*, then the Father's Will in the Abyssal Science, hastens to the Fountain Christ; and though *the Kingdom of God* be at first *small, as a Grain of mustard-seed*, yet if the Soul receives it, and works therein with its fiery Desire, then *it grows in the End as big as a Laurel Tree*.

145. But that Soul which will not receive it, but goes on in the Lust of the Flesh, and lyes in the Bed of Adultery with the Devil: Concerning these Christ says, *To him that has shall be given*; that is, to him that works and labours in that little, it shall be given; *but to him that has not*; that is, to him that has some little, and will not work and labour therein, *it shall be taken from him, and be given to him that has much*.

146. And here is that which is said, *Many are called, but few are chosen*: For many have that Earnest and Pledge of

Grace, but they *tread it under* Foot, and esteem it not; one Party from outward *Occasions*, Casualties, and Accidents; and another from the Grossness and *Vileness* of the bestial Property.

147. For Christ sows abroad his Voice in his Word, as a Sower does his Seed; it is *sown to all Men*, as well to the wicked as to the honest and virtuous.

148. Now when the Seed is sown, the Matter lies in this, *viz.* in the Quality of the *Ground* into which the Seed falls.

149. If it should fall into a *stony hard Way*, *viz.* into a bestial Property, where in the Flesh in the Property a gross filthy Beast sits; then it is trodden under Foot by the Grossness and Disesteem of it.

150. But if a covetous greedy Beast, *viz.* a Dog, Wolf, or the like sit therein in the Property, *then Cares* and Covetousness lye in the Way and *choke the Seed*.

151. But if it should fall into a *high Mind*, which sits in the Might, Honour, and Pomp of the World; then Pride and Greatness has set itself in the Way, and this Seed is fallen upon a *Rock*, and brings forth no Fruit.

152. But if it falls into a *good Reason*, wherein is the Property of a Man, *viz.* of true *Lowliness* and Humility; there it is caught hold of and received, and it is the good Ground; for God's Substance is Humility; and then this Property is a Similitude of him, and then it *springs up and bears much Fruit*.

153. Therefore Men should *rightly* consider the Scripture, when it says, *Many are called, but few are chosen*; the Scripture understands it thus, very many, yea, the *most Part* are caught in the *Divine Call*, and *can* come to the Filiation, but their wicked Lives, their Affairs, their Substance, or their Doings, to which they *addict* themselves, *hardens* them.

154. Therefore many Times A Child is *more* blessed than one that is old; also Christ says; *Suffer little Children to come unto me, for of such is the Kingdom of God:* Christ has received them into his Calling or Covenant.

155. But when Man comes to Years, and departs from the Divine Calling, and yields 'himself up to the Devil's Will, and comforts himself with an *outwardly* received Filiation and Adoption of Grace, as *Babel* does; and says, oh! it is Christ that has done it; he has satisfied and paid all, I *need only* comfort myself therewith and receive it : His Grace will be imputed to me as a Bounty; I am saved and blessed in God's predestinate Purpose, without any Works of my Will: Indeed, I am dead in Sins, and *can without him* do no good Thing, except he should draw me thereinto: But he will make known his predestinate Purpose in me, and make me a Child of Grace through his outward *external* Reception, and pardon my Sins; *though I live wickedly*, yet I am a Child of Grace in his predestinate Purpose.

156. Concerning these Christ says, *Make their Way a Snare and a Stumbling-block, that they may fall; and let their Light go out in the Midst of the Darkness, and harden them in their own Devices, for their Ways are abominable.* Upon these passes the Predestination, for they were at first called, and were still *all along* called, but they would not come.

157. And then thus says Christ, *We have piped unto you, and you have not danced.* O Jerusalem! *how oft would I have gathered thy Children together, as a Clockhen gathereth her Chickens under her Wings, and thou thyself wouldest not:* Thou wert caught in the Call of God, and hast turned thyself from it into thine own Will.

Objection.

158. But then Reason says, They could not. Why could they not, being they were called ? They cannot that are not within the Call; but who will say which they are?

Answer,

159. *The Devil* in them will not. *He teareth the Word from*

their Hearts, so that they believe not, nor are saved, as Christ saith; therefore in the Election and Predestination they are rejected: For the Election passes over them the Time of the Harvest; when the Corn is ripe, when the Iniquity is full to the Brim of the Measure; then, when the Floor is fanned, the Chaff remains behind, being too light in Weight.

160. It is as Christ says: *The Kingdom of Heaven is like a Sower which soweth Abroad good Wheat, and then cometh the Enemy and soweth Tares and Weeds therein; and when the Tares and Weeds grow up, it choaketh the Wheat that it cannot grow and bear Fruit:* Thus also it is with Man: *Many a Soul is good Grain, but the Devil's Tares and Weeds destroy it.*

Objection.

161. Thou wilt say, That cannot be, because Christ says, *My Sheep are in my Hands, and none can pluck them away from me.*

Answer.

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

162. But when the Soul breaks itself off from God's Will, then is the Science or Root of the Abyssal Will, wherein Christ dwells, obscured, *dimmed*, or darkened; and Christ in his Members is crucified and slain, and the Temple of the Holy Ghost is made a Whore's Temple, understand it, as to the *Soul*: Not that Christ is slain, but his Temple, *viz.* a *Member* of him is slain.

162. For here is the Separation in the Election : The Election is *the Spirit of Christ*, which then passes away from this Soul; for his Voice is no more in the Soul, it has no more Divine Hearing; for it is without, gone forth away from God.

164. For Christ says, *He that is of God heareth God's Word; therefore ye hear it not* [John viii, 47] *for ye are not of God:* They have lost the *Divine Voice* in them, and have received and taken in the *Devil's Voice* in

Turba Magna, in the Great Turba. [That is, the great
Tumult and Disturbance whereby the Spirit of God in the
Temple of Christ is destroyed by Sin]