

## The Eighth Chapter

*Of the Sayings or Texts of Scripture; how opposite they are to one another: How a Man is to understand them: Also of the Tree of Life of the Knowledge of Good and Evil.*

1. We will represent this high Mystery in an *Image, or Similitude*, for the Weak to consider of; and show how the Children of God, and then the Children of Perdition are Generated from their Original; and then 2. How they are their whole Life upon Earth.
2. Consider a Tree, which springs and grows from its *Ens* and Seed, in which Seed the Tincture of the Vegetation, together with the Substance of the Body, that is, of the Wood, lies; and therein lie all the four Elements, together with the Stars, or *Astrum*, of the Constellations, as also the Power and Virtue of the Sun.
3. The *Seed* falls into the Earth, which receives it; for that is also a Substance of the Constellations and Elements.
4. And the Stars and Elements are a Substance of the *Spiritus Mundi*, of the Spirit of the World.
5. And the Spirit of the World, *Spiritus Mundi*, is the Great Mystery, *Mysterium Magnum [Externum]*, viz. the formed, outspoken, or expressed Word of God, out of the Eternal Speaking [*Mysterium Magnum Internum*].
6. And in the Eternal Speaking is understood the Separation or Distinction into Love and Anger, viz. into Fire and Light.
7. The separable Things out of, or from the Speaking, is the Eternal Nature; and the Speaking in itself, is *God's Word*, which arises out of the Power, or Virtue of the *Wisdom*.
8. And the *Wisdom* is that Exhalation which is breathed forth or expressed from the *Trinity*, viz. *God's Perception*, wherein the Abyss finds, feels, or perceives itself in the Abyss or Ground.

9. And the Perceptibility or Inventibility, is the *one* only Eternal Will, which introduces itself in itself into a Science or Root to the generating, geniture or working of the *Deity*, which is itself.

10. Thus we see how the *Innermost* has shed itself abroad into an *Outwardness*; and how the Inward now has its own generating and working, and so has the Outward.

11. And there are especially to be understood three Principles in this omnisubsistent [Everywhere present] Geniture, wherein also is a threefold Life, and yet they are in one another as one, only each of them is *manifested* in its Property in itself, and the other not.

12. But if this threefold Life [Darkness, Light, four Elements] is equally manifested as to one another in a Thing, so that the one sees and apprehends the other, then that Thing is *divine*; for it stands in the Temperature.

13. For the first Life is the fiery, *viz.* the *natural* Life; the second is the *lightsome*, *viz.* the yielding giving Life; and the third is the sounding Life, *viz.* the distinct, palpable, or *working* Life.

14. The fiery gives *Separability*, and the lightsome gives *Ens* and *Substantiality*, and the sounding Life gives Power and *Will*, that is, in the Substance it gives a *Vegetation*, and in the Life of the Fire and Light it gives *Reason*, Sensibility, and Thoughts.

15. The first Principle is the *fiery Life*, and the first Manifestation or Revelation of God.

16. And the second Principle is *Light*, wherein the holy Life of the *Understanding*, together with the Original of Substance is understood, and is called God's Kingdom.

17. The third Principle comes from the *Power* of the Substance, and has its Beginning from the Power of Fire and Light, out of the fiery Exhalation breathing forth, or

Expression from the Fire and Light into a Form, and that is the Great Mystery, *Mysterium Magnum*, wherein all lies.

18. And that Form yet is no Image, but an *Ens* or Being; it is the Spirit of the World, *Spiritus Mundi*, which lays hold of and compacts the fiery Life in the hungry Science or Root, and introduces it into Divisibility or Distribution of the working Power, and brings itself into a *Form* therein.

19. That is, the Fire Life takes hold of the given, yielded, or bestowed Substance of the Light, and draws itself therein up into a *Form*; as a Man may see in Seed or Grain, as also in the four Elements, which all of them together are but one only Body of the Spirit of the World, out of the Great Mystery, *Corpus Spiritus Mundi, ex Mysterio Magno*.

20. And we may clearly and easily understand how the Great Mystery, *Mysterium Magnum*, to Evil and Good, lies in *every* Thing.

21. Which Mystery is in itself Good, and there is not the least Print or Footstep of Evil to be found in it but in its unfolding, in that it brings itself into Divisibility or Distinction; then there comes to be a Contrariety and *Opposition* of the Properties, where one overpowers the other, and rejects or casts it away for the Communion and Society of the other, wherein we understand the great Mystery of God; how it has gone with the *whole Creation*.

22. Consider a Grain or *Seed* of a Tree, as is mentioned above; for therein the Great Mystery lies, according to the Property of the Seed: For the whole Tree, with the Root and Fruit thereof, lies therein, and yet is *not manifested* while it is a Seed; but as soon as it is sown into its Mother, the Earth; then these are manifested, and the Tree begins to put forth in the fiery Science.

23. Now the Earth cannot excite or kindle the *Ens* in the Seed, wherein the three first manifest themselves, if the Sun, *viz.* the Light *did* not first kindle it; for the three first lie in

the Earth shut up in the cold Fire.

24. But when the Sun kindles the Earth, then the hot Fire unfolds itself and creeps forth, out of which the Light of Nature arises; that is, it unfolds itself therein forth, and in that unfolding forth now is the Seed *received in*.

25. That is, the Power of the Earth there receives its dear Son in the Seed which is born of her, and receives him with Joy; for it is more noble than its Mother *as to the Substance*.

26. But how we are to consider the fundamental Ground of the Earth, whether the three first, as to the Place whereinto the Seed is sown, in its operative manifested *Ens*, is *alike* in Quality to the Seed, or no; if it be, then it receives the Seed as a dear Son, or Child, with Joy.

27. Likewise on the other Side, then the *Ens* of the Seed yields itself into its Mother the Earth, with great Longing and Desire; for it finds its true Mother, out of whose Property it is born or generated; thus also the *Ens* of the Earth finds a very truly dear Son in the *Ens* of the Seed, and the one rejoices in the other, and so the *Vegetation* springs forth.

28. But if the *Ens* of the Earth in that Place be *unlike* in Quality to the *Ens* of the Seed, the Earth receives it indeed, but only as a Step-son; it does not bring its Joy and Desire thereinto, but lets the *Step-son* stand: It may suck to itself an *Ens* out of its own true Mother, which is very deeply hidden in that Place; from which deep lying hidden, *many* a Seed perishes, before it can reach the true Mother of its own Property.

29. And though the Seed receives an *Ens* from the Unlikeness of Quality, yet it stands in great *Danger* still, before it can metamorphose its own Essence in a strange *Ens*, and never becomes so good and lusty a Tree, as when the Seed is sown into its right and true Mother.

30. For that *opposite Ens* is always against the Seed, and the

Essences thereof stand in Strife; whence the Tree is so knotty, knurling, and crooked, also so small and slender; and many Times, if an evil Constellation, Configuration, Influence, or *Aspect* befall it outwardly, it bears evil Fruit, or else quite withers and dies.

31. For if the *Ens* of the Earth mingles with the opposite Constellation, Configuration, or Aspect, and receives it, then the Earth rejoices in the Property of that Constellation or Influence, while they have a Will of the same or *like Property*, and will generate a new Son in their Conjunction or Mixture; and so then the Tree is forsaken by the *Ens* of the Earth, and withers, and brings forth evil, little, or no Fruit.

32. Now if we consider the Growth and Vegetation of that Tree, we then find the *hidden Ground* of all secret Mysteries; for then first it receives the *Ens* of the Step-mother to itself, and gives its *Ens* to the Step-mother.

33. Which also receives the *Ens* of the Seed, but not with such Joy as if it were a like *Ens*: It attracts indeed the *Ens* of the Seed to itself, wherein the Root exists; but there is soon an *opposite Will* in the three first of the Mother, whence the Root is knotty and burry.

34. Now in this Strife the Fire kindles in the *Ens* of the Seed by the Power of the Sun, in which kindling the Great Mystery in the Spirit of the World, *Mysterium Magnum in Spiritu Mundi*, is manifested.

35. For it grasps the *Ens* of the Sun, and rejoices in the same, for the Power of the Sun becomes essential therein, and attracts the *Ens* of the Seed, from the Root up to itself, that it might generate a Fruit therein.

36. The Sun with its Power gives itself thereinto without Difference or Distinction as to *any* Seed; it loves every Fruit and Vegetation or Sprout, and withdraws itself from nothing; it wills nothing else, but to draw up *good* Fruit in every Herb, or whatsoever it is.

37. It receives them all, be they evil or good, and gives to them their beloved Will or *Desire*, for it cannot do otherwise; it is no other Thing or Substance, as to what it is in itself, [than the very *Satisfaction* to every Desire].

38. But we must rightly consider how the Sun is also a Poison to the evil, and good to that which is good ; for in its Power exists the *vegetative Soul*, and in its Power it also perishes; which you must understand as follows:

39. If the Forms or Ideas of Nature in the first Three, in the Root of the Tree, are in the like or *agreeing Will* with the Mother of the Earth, then the Earth gives to the Root with great Desire, its Power, Virtue, and Sap; and then the Sun's Power or Virtue rejoices therein, and hastens the Growth or *Vegetation*.

40. But if the Earth and the Root be *opposite* one to the other, then is the Earth's Power and Virtue withheld from the Root; and if then the Sun, with its Beams of Light, kindles the Root and the Tree, then the three first kindle themselves, viz: *Sulphur, Mercurius, and Sal*, therein, in their Malignity, and burn and scorch the *Ens* of the Sun, and dry up the Water, and so the Stock or the Branches wither.

41. But when the three first can obtain the Sap of the Earth, they continue in the *Likeness* of Harmony, and awaken not themselves in the Strife; then they agree with the Beams of the Sun's Light.

42. As we see also in the Mystery in the Spirit of the World; when the *fiery Property* heaves itself up aloft, and that the Sun, kindles it, what droughthy Heat; exists; so that Herbs and Grass cannot spring.

43. Moreover, we see in this Figure how it goes, in the growing of a *Branch*; when the Stalk or Stem sprouts up, then the Strife in Nature rises up with it: For when Nature is kindled in its Temperature, then stands without ceasing in the Separation or *Distinction*.

44. The Power and Virtue of the Sun would always cast away the Malignity of the three first from itself; and they

also run on apace in their *own* Will; from which Separation, and departing from one another, the *Twigs* press forth and spring from the Stock.

45. For in the Winter the Cold shuts them in with their Strife, and so when the Spring-time comes, that they can but just attain the *Heat*, they then enter into Strife again, and the Strife presses forth into the Branches and Twigs, as a Man may see by a *Year's Shoot* or Growth in every Tree.

46. So now we are to consider of the inward Ground, as also of the driving or *putting forth* of the Branches; for we see that one Branch grows great and bears Fruit, and another withers : And this we understand to be in the Separability of Nature *in Spiritu Mundi*, in the Spirit of the World, wherein every Property will compact itself into its own self in the *Ens* of the Tree, and forsake the Harmony and Equality.

47. Which now press forth from the like Harmony, in their Pride above one another, in the Fire's Might; and will *not* remain standing in the Will of the Sun in the Temperature, we see how they are stunted or stifled in their putting forth, when they are pressed forth, or sprouted from the Stock.

48. For that Science in that Property has brought itself into its own Self-will, and will in Pride press forth sooner or *earlier*, than the other that are in the Harmony, and has not Power and Virtue enough to *supply* itself.

49. And so when a strong Constellation from the Stars, or *Influence* of an Aspect from without, penetrates into this proud Twig, and searches, sifts, and tries it, whether it be out of or from the equal or like Harmony or no, and it becomes tainted, infected, or poisoned, and *withers*, for it is an apostate separated Twig, and so the Heat of the Sun, in the Spirit of the World, dries all such Twigs.

50. But the other Branches come from the Temperature, and from the Power and Virtue of the Sun's extracting, wherein the Sun rejoices in the Properties, and tempers the Properties, and draws forth itself in them; and the Sun draws those Branches in their Power or Virtue grossly or *strongly*; for the Properties stand in their Will or Desire.

51. We see further how the Properties of Nature in the Branches, when they grow, are destroyed by outward Accidents and *Occasions*, viz. from the Configurations and Aspects or the Stars; also from impure Air, whereby the Sun cannot help them with his Beams, so that they are knotty, crooked and burry; also many a Branch is thereby *blasted*, withered, and falls off.

52. And as it goes with the original Springing and Vegetation of the *Tree*, it also goes with the original Springing, Growing, and Vegetation of Man: Although Man in the Properties of Nature in the Light is higher than the Vegetation or Growth from the Earth; yet it is all in one and the same Order and Course; for it goes out of one and the same fundamental *Ground*, viz. through the outspoken or expressed Word of God; wherein the Divine Speaking *in Mysterio Magno*, in the Great Mystery, *co-works*,

53. Only that Man, in the *Ens* of his Body, is in a higher *Degree* of Pre-eminence than the Earth is, and the Fruit thereof; and as to the Soul, it is yet higher still than the Spirit of the World: But yet all proceed in their Original out of the same fundamental Ground, and yet they separate themselves asunder, and compact or compose themselves into *several* Beginnings in the Creation.

#### *Of God's predestinate Purpose.*

54. GOD's only predestinate Purpose is his Eternal *Speaking Word*, which he speaks or expresses through his Wisdom, out of his Power in the Science, into Separation or Distinction, to his Manifestation or *Revelation* of himself.

55. He has no other predestinate Purpose in him, nor can it be that he should have any other predestinate Purpose more; for if there could, then there must be somewhat *before* him, from whence he has the Cause of his predestinate Purpose.

56. Therefore now the speaking of his Power, to his Self-manifestation of the one only Divine predestinate Purpose, is *not* a commencing, beginning, predestinate Purpose, but a *generating* predestinate Purpose.

57. And the predestinate Purpose of the Word is the *Science* of the Separability, or Distinction and Formation of the one only Divine Power.

58. Which Separability and Formation of the only God into his *Trinity* has from Eternity spoken forth or expressed itself into a Beginning through the Word, *viz.* into an *Ens* of all Properties of the Separability or Distinction, so that all Separabilities lie in one another.

59. And that which is outspoken or expressed is the *Mysterium Magnum*, the Great Mystery, and the true only predestinate Purpose of the Word.

60. The Word desires no more but to manifest its own *holy Power*, through the Separability or Distinction; and in the Word, the *Deity* becomes manifest in the Separability or Distinction, through the Fire and Light.

61. Thus these two, *viz.* the Word and the *Mysterium Magnum*, the Great Mystery, are in one another as Soul and Body; for the *Mysterium Magnum* is the Substantiality of the Word, wherein and wherewith the invisible God in his Trinity is manifested, and becomes manifested from Eternity in Eternity; for of what the *Word* is in its Power and Sound, of that the *Mysterium Magnum* is a *Substance*, it is the eternal substantial Word of God.

62. But now understand us right: The spiritual sounding Word is the Divine *Understanding*, which has, through the *Mysterium Magnum*, *viz.* through the Eternal Substance of the Word, expressed, or spoken forth itself, in a Formation into a Beginning and Time.

63. And the Separabilities or Distinctions which lie in the *Mysterium Magnum* in a working *Ens*, the Eternal Speaking Spirit has made manifest, so that it is a *moving*, compacting, generating Life; and that is the Spirit of the outward World.

64. Its moving is the creaturely Life, the four Elements are

its Substance, the Science of Separability or Distinction in the Spirit of the World, is the *Astrum* or Stars, wherein the vegetable Life stands.

65. This Eternal *Mysterium Magnum*, Great Mystery, has, in the Beginning of its Separability, divided and separated itself by the outspeaking or expressing of the Word of the Deity, *viz.* has separated the subtile *Ens* from the gross, coagulated, congealed *Ens*.

66. The subtile *Ens* is the *Astrum* or Stars, *viz.* a Quintessence, and the gross coagulated concreted *Ens* is a Rejection [Extrusion or Excrement], that is, the Earth, Stones, and Metals.

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

68. The Rejection is also of a twofold Property; as 1. A *subtile*, from the Power of the Light in the Word; and 2. A *gross*, according to the Compaction of Darkness in the Original to Fire.

69. By the *gross* is the Earth understood; and by the *subtile*, the Power in the *Ens* of the Earth; out of which Power in the Separation or Distinction, Herbs, Trees, and Metals grow; also all Flesh comes out of the subtile *Ens* of the Earth; all whatsoever is only from Time, and in its Life stands in the Spirit of the World, all that has its Body out of the *Ens* of the subtile Earth.

70. This Spirit of the World, together with the Configurations or Stars of its Science, and with the subtile Body of the Fire, the Water, the Air, and with its Fixedness of the Earth, and whatsoever is therein contained: All this now is the outspoken or *expressed Life and Substance*, out of the inward Eternal Mystery, *viz.* out of the inward substantial Word of God.

71. Which Eternal Word of God in the inward Ground dwells and works in the *holy Power* and Virtue; and with the Beginning of this World has, through the inward Mystery,

outspoken or expressed itself into an outward Mystery.

72. And out of that outward Mystery the whole Creation of the outward World proceeds, and is included therein, as in its *Mother's Body or Womb*; wherein the Eternal Word, with the Science of Separability or Distinction out of the Powers, has introduced itself into a *figured Life*.

73. This outward *Mysterium* of the formed Word is now in a Wheel or Orb, like a moving Sphere or *Clock-work*, shut up or included with its generating Life, wherein the properties are wrestling for the *Primacy*, suddenly one is aloft, quickly the other, the third, fourth, fifth, sixth, and seventh; as is also to be understood concerning the proceeding forth of the seven Properties.

74. Very suddenly the Spirit in the Fire overcomes, whence *heat* exists; as suddenly that in the Water, whence it *rains*; so that in the Air or Wind, whereby it lifts or *raises* itself up; and that in the Earthliness, whence *Cold* arises.

75. What one Property builds up, another pulls down and destroys; what one Property yields or gives, the other hardens, stops, or hinders the giving [Melting or softening], so that it perishes; the one gives a *good Ens* and Will, the other gives or puts an *evil Ens* into a Thing, and hinders the good, that the one may be manifested in the other.

76. Into this outward Mystery of the Properties, in which the Separability or Distinction of the outspoken or expressed Word is understood, has *God* now inspoken or *inspired* the Light of Nature, *ex Mysterio Magno*, out of the Great Mystery, through and out of the Power of the Eternal Light; so that in every evil *Ens* there lies a good fundamental Ground, *viz.* a good Power or Virtue out of the holy Word; and no Evil is *alone* without the Good.

77. Moreover, God has given or put the *Sun* into the Properties of the outward World, to be a good working or active Life; so that all Things may compact themselves therein, and bring themselves into a Likeness or Equality of Strife, or struggling, and be able *to grow* and bear Fruit.

78. And yet though the Light of Nature out of the Divine Power co-works in every Thing, and also that the Sun from without externally gives itself and presses into *every* living and vegetable Thing; yet nevertheless the fiery Property in the Wrath is so *strong*, that the Properties impress and compress themselves so hard and close, from the Power of the Darkness, that many living Creatures and vegetable Plants must live in the *Malignity*; for the Hunger in the dark Impression or Compression is so strong, that it keeps all Creatures in its Power.

79. Now this working Substance in the Properties together with Light and Darkness, wherein the whole Creation is comprised, is now the *only* predestinate Purpose of God's Word ; namely, that it may *generate Life*, viz. Animals and other Creatures, and introduce the outspoken Word into Images or Representations, that every Power in the Science of the Separability or Distinction may stand in a Life and *Image*, both according to the Property of the Light's Power of the holy Word, and according to the Fire's Power.

80. But the Light is given to all Things for a *Temperature*: Not that the Light shines outwardly alone to the Thing or Substance, but it is within every *Ens* co-operatively, in all that live and grow; and *therefore* no Creature has Cause to complain of his Creator, that he has created it to be evil.

81. Only, 1. the *Wrath* of Nature makes a Thing *obdurate*, and hinders the Power of the Light.

82. And 2. in the second Place, the *Curse* so hinders, that the holy Tincture of the holy fundamental Ground of the Speaking Word in the Eternal Light, because of the Devil's, and also of Man's and the Creature's Vanity, is gone back into itself, and now gives itself only into that which brings itself into an Image or *Resemblance* of the Light's Power, and will not co-work with that Science which gives itself up into the Wrath of the Darkness. [to be like that].

83. And the Cause is this: That the Darkness otherwise grasps the holy Power and brings it into its own *Malignity*;

and then it is as the Scripture says, *With the perverse, thou art perverse, and with the holy thou art holy.*

84. As the Sun must suffer that the Thistle devour its good *Ens* into its own prickly Property, and make use of it for its *Prickles*; and therefore the highest Tincture will not give itself into the Falsehood or Malignity of that Science or Root, wherein the eternal, abyssal, unfathomable Will is turned into an Image or *Resemblance* of the dark World's Property.

85. Now the other, or second predestinate Purpose of God through the speaking Word of God, wherewith God would manifest himself through the *Mysterium Magnum*, the Great Mystery, is the most dear *holy* Name JESUS.

86. When Man had turned himself away from God into the Creature, he then lost the *Voice* of God; and therefore God spoke in, or inspired it again in Grace in the Seed of the Woman, with the imprinted or inmodelled Name JESUS, *viz.* with the second predestinate Purpose out of the Divine Ground.

87. The *first* predestinate Purpose, concerning Nature and Creature, is from the Father's Property: The *second* predestinate Purpose, to relieve, redeem, and deliver Nature from the Curse and Torment, is the Name JESUS, *viz.* the highest Tincture of the *Divine Power* to manifest the same through the outspoken or expressed Word in the Property of the Good, that lies Captive in the Evil.

88. This Name JESUS, *viz.* the predestinate Purpose of his *Love* has God inspoken or inspired into the Mother of *all* Men; and as a living Power incorporated it into an Eternal Covenant.

89. And he fulfils that Covenant with the Introduction of the Divine *Ens* into the human Property; so that now, as all bring with them into the World the Curse and Perdition, wherein all *are Children of the Wrath of God*, and are shut up under the Wrath; so also all bring with them into the World the Covenant of Grace in the incorporated Name JESUS.

90. Which Covenant God has confirmed and established in Christ, with the Seal of *Paedobaptism*, or Baptism of Infants; and to those of old, by the *Circumcision* of the Foreskin.

91. Therefore now know that God has manifested no other predestinate Purpose through his Word, than the fundamental Ground of the Creation, *viz.* the Nature of the Separability or *Distinction*, wherein the predestinate Purpose to Evil or Malignity takes its Original.

92. Wherein the Science of the abyssal Will introduces itself in the fiery Separation or Distinction, as to one Part into the Power of *Light*; to the other, into the *fiery* Property of Painfulness; and a third, into the *Phantasy*, according to Fire, Light, and Darkness, *viz.* into Self-Pride, as *Lucifer* and *Adam* did.

93 . But yet whatever is separated or distinguished into the Power of the Light, is good; and whatever remains standing in the Temperature, at the fiery Separation or Distinction, to that the highest Tincture of *Power* unites itself; but to the other in the Separation, the Tincture of the *Sun* and of the Spirit of the World unites itself.

*The Exposition of this Similitude.*

94. FROM this Ground now we will expound the Similitude of a Tree in Man, concerning his *Propagation* to Good and Evil, and show, 1. What the *predestinate* Purpose of God is; as also the *Drawing* of the Father in the Good and the Evil; as also, 2. How the Predestination or *Election* is concerning Man; and after that compare it with, and examine it by, the Sayings or Texts of *Scripture*.

95. Man is brought out of the predestinate Purpose both of the *Beginning* of the Eternal temporary Substance, and introduced into an Image, both out of the speaking and outspoken or expressed Word, in which the speaking Word of the very Separability or *Distinction* itself lies; for it is as to the outward Body an *Ens* of the four Elements; and

as to the outward Life an *Ens* of the Spirit of the World ; and as to the inward Body it is an *Ens* of the Eternal Word of God, *viz.* the *holy Mystery* of the substantial Power of God.

96. Yet as to the inward Spirit it is in two Properties, *viz.* the *creaturely Soul* is out of the Father's Nature, *viz.* out of the Eternal Separation or Distinction of the Word of God into Light and Darkness.

97. This Property is the *Self-hood* of the creaturely Soul springing out of the Ground of the Eternal Will.

98. The other Property is the true *Divine Property* in the Power of the Light, that is, CHRISTUS, *Christ*, in whom the Name JESUS is manifested; and that is the true Eternal *predestinate Purpose* of God, before the Foundation of the World; wherein the Soul was yet no Creature, but only an *Ens in Mysterio Magno*, that is, a Being in the Great Mystery.

99. This other or second Property was in Man in the Beginning, *before* Sin manifested in JEHOVA; but when the Soul brake itself off from thence, and turned itself into the Creation, then the creaturely Soul was *speechless* as to God, and therefore the predestinate Purpose in the holy Name JESUS put forth itself as a Dowry or Free-Gift of Grace, and entered into the Light of Life.

100. This Free Gift of Grace is *not* now the creaturely Soul's *own self*, the Soul has it not from a *natural* Right, but it stands in the Soul in a Center of its own, and calls the Soul, and presents itself for a *Pledge* to it, to manifest itself therein.

101. The Soul should stand still from all Imaginations of the earthly Creatures, and not bring an earthly *Ens* into its Fire-Life; whence a false or evil Light exists; and then will this *Divine predestinate* Purpose in the highest Tincture, out of the holy Love-Fire, manifest itself with the *holy Light*.

102. In the same Manner as Fire thoroughly enlightens the red hot Iron, so that the Iron seems to be *mere Fire*; and so

also this Love-Fire of this predestinate Purpose of the *Free-Gift* of Grace, changes the Soul into its own Property, and yet the Soul retains its Nature, as the Iron in the Fire retains its Nature.

103. *First*, Every generated Child of Man and Woman has this Free-Gift of Grace in its inward Ground, *in the Light of Life*, presented to it.

104. It presents itself for a Pledge to every Soul, and reaches forth its Desire the *whole Time* of a Man's Life towards the Soul, and calls it, saying, *Come hither to me*, and go forth from all earthly Imaginations and Desires in the Wrath, out from the Phantasy.

105. *Secondly*, On the other Side there stands in every Soul, as soon as its Life begins, the fierce wrathful awakened *Anger* of God in the Essence of the Separability or Distinction, wherein also lies the introduced Poison of the Serpent, with the Devil's Desire.

106. And *Thirdly*, Every Seed of the Body, according to the outward World, stands in the Power, and under the Authority of the Spirit of the World, in the Constellation, or *Configuration* of the Stars; for as the great Clock-work or Machine stands in the Figure at that Time, such a Figure also the *Spiritus Mundi* gives it in the Property and Condition of the outward Life; and such a *Beast* it models, fashions, or frames it, in the Property of the outward Life; for the Spirit of the outward World, out of the four Elements, can give or afford nothing else but a Beast.

107. And such Beast exists from hence, in regard the whole Creation *lies in Man*, and that he has in the Fall gone out from the Temperature, and introduced himself into the *earthly Desire* and Imagibility or Imaginations, so that the Spirit of the World in him is become manifest with its Separability or Distinction.

108. And so now it distributes itself always in the Beginning

of *every Child's Life*, in the Figure, as the Star's Constellation or Configuration stands in its Wheel, Sphere, or Scheme; such an Image or Representation it makes in the Property or Constitution out of the *Limus* of the Earth, *viz.* in the four Elements.

109. From whence many a Man from the Mother's Body or Womb, according to the outward Man, is of the *Condition*, or Kind of a malignant, evil, venomous, poisonous Serpent, or of a Wolf, a Dog, a Toad, a fly Fox, a proud Lion, a filthy Swine, a haughty Peacock; also of a self-willed stubborn unruly Horse, or *else* of the Condition of some good gentle tame Beast, all as the Figure is *in Spiritu Mundi*, in the Spirit of the World.

110. Thus also that Configuration or Constellation out of the outward predestinate Purpose of the formed Word, *constitutes* many good, gentle, rational, discreet, and understanding Men, also in worldly Honour, Prosperity, and Happiness, and many in Poverty, Misery, and Adversity; for Folly, Malice, Knavery, and a base Will and Disposition to all Kind of Villainy and Abomination.

111. Whereupon many a Man, *if he does not continually* slay and *mortify* the earthly, implanted, innate, ingrafted Beast, and break the malignant or evil Will with the Divine *Free-Gift of Grace*, falls into the Hands of the Hangman.

112 . Now behold, O Man, the outward predestinate Purpose of the formed, and outspoken, or expressed Word brings this to thee, wherein Evil and Good lies; wherein the Science or *Root* of the Seed in the Beginning of the Life, separates or distinguishes itself into a Property or Condition.

113. And herein now lies the drawing out of the Father's Property to Evil and to Good; into whatsoever *Ens* the Life has constellated or constituted itself, just so that very Constellation draws it into its Likeness or *Resemblance*: Like will always dwell with like.

114. As an honest virtuous Man chooses to dwell with the honest and virtuous, and a Scorner with a Scorner, a Thief with a Thief, a greedy Glutton, Drunkard, Gamester, Whoremonger, and such like, with Companions *like*

*themselves*, their Nature out of the Property of God's Anger draws them to it.

115. Thus also the *actual* Sins of the *Parents* come together in the Property, for every Child is generated out of the Seed of the Parents; such as the Parents are, such is also the Child; yet oftentimes the Constellation or *Configuration* alters it powerfully with Authority, and constrains it in its Power and Might, if it be strong.

116. Now behold and consider, 1. That is the drawing of the *outward Life*, when God says, *Whom I harden I harden*: 2. Thus the outward Man is hardened; nay, even honest, virtuous, discreet, understanding Men are drawn to Humility or Lowliness, and to Pride or Haughtiness.

117. 3. That is God's predestinate Purpose, according to his Anger, which Man has awakened in himself; for it is the *outward generating* Word of God, through which God acts with the outward Creature, as he has apprehended or constituted them in his Machine or *Clock-work*; through which Clock-work he also manifests his *Glory*, both as to Fire and Light, as to Understanding and Folly; that the one may be manifested in the other, and that it may be known what is good.

118. But now this Clock-work of the outspoken or expressed Word, *is not God himself*; It is only an *Image* of him, *viz.* the outward substantial Word, wherein he has included the Creation, as also created it out of the same.

119. For out of the *total Divine* Property no Creature can come; for that has no Ground nor Beginning.

120. Neither can it otherwise bring itself into any, Beginning or Formation, but through the Word of Power, through the Separation or *Distinction*, and out of the Separation or Distinction of the Speaking, wherein the Speaking must Introduce itself into Nature, else the *Word* would not be manifested.

121. The inward Property, or Disposition of the Soul, lies now in the first created Configuration of the Stars or

Constellation, in the *Eternal* commencing Ground, that is not co-imaged or framed together in the outward bestial Constellation or Configuration of the Stars.

122. For the soulish Science or Root has one Manner of Form by itself, like a magical Fire-Source, and separates or distinguishes itself in the very Life itself, in the *Figure* of the Body.

123. Wherein lies now the Ground of the Eternal Nature, and is capable of Good and Evil; for it is the Cause of the Fire and of the Light; but it lies fast and hard bound in Sin.

124. For herein lies the *inherited*, original, or innate Sin in the Center of Nature, wherein the Devil has gotten a Habitation; And here now lies the inherited propagated Sins from the Parents and grand Parents, as an evil Poison, concerning which God says, *He will visit, reprove, or punish them upon the Children, unto the third and fourth Generation or Descent:* Also herein lie the Well-doings of the Parents and God's Blessing, which come upon the Children.

125. These Properties constellate themselves also into a Figure after their Kind, wherewith the *Soul figures* or fashions itself either into an Image or *Disposition* of an Angel or a Devil.

126. And here lies now the heavy or hard fundamental Ground upon which the Election or *Predestination* of God looks, and expects what Kind of Angel shall be therein; yet there is no Conclusion made upon it.

127. For the Free-Gift of Grace stands in the inward Ground, and unites itself with or to the Center of the Science or Root of the Abyss of the Soul, *viz.* with, or to the Will of the Eternal Father.

128. Here Christ *prays* for the poor captive Soul, as the Scripture says; for, the Soul lies in the Bands of God's Anger, and is hardened in its Sins.

129. And here the Life draws itself or penetrates *through*

*Death*, and sifts the Soul, to try whether there be any little good Spark therein, that is *capable* of the Divine Power and then it is *drawn*.

130. For Christ wills to be manifested, and so the Wrath of Nature wills also to be manifested: and thus these *two* predestinate Purposes in the formed Word stand in Strife about Man, *viz.* about the Image of God.

131. The Kingdom of Grace in the Light would *possess* it, and manifest itself therein; and so the Kingdom of Nature in the Wrath of the Fire, in the Separation or Distinction of Nature, would also have it, and manifest itself therein; and both these lie in the *formed Word*, *viz.* the Father's Property *in the Wrath*; and the Son's Love-Property in the Light.

132. Now observe this beforementioned Figure and Similitude of a *Tree*: The Woman is the Ground or Soil, and the Man is the Grain or Seed to the human Tree that is sown.

*Objection.*

133. Then says Reason, God brings and joins them together, as he will have them to be.

*Answer.*

Yes, that is right; but it is through his predestinate Purpose; which he in the Word, through the great *Clock-work*, or Machine of Nature, has comprised in a Government; the Constellations or Configurations of the Stars in the Clock-work *drew* them together.

134. But most of them are drawn together through their own *Self-will*, wherein the human Will, which is out of the Eternal Ground, constellates itself, and so then the outward Constellation is *broken*.

135. Which we perceive by this, that the Rich constellate themselves with the Rich, also the Noble with the Noble; else if the Constellation of the *Spiritus Mundi* were not broken, then would many a poor *Serving-maid* be matched with a *Nobleman*, which in *Spiritu Mundi*, in the Spirit of the World, do outwardly

constellate one with the other.

136. But the human self-framed soulish Constellation, out of the higher Ground, is *mightier* than the Constellation in *Spiritu Mundi*; therefore it goes oftentimes for the most Part according to the Constellation of the *Soul*, which excels the outward World in Might and Highness; even as it lies in *the Sower* to sow his Seed or Grain where he please, though perhaps other Ground were more capable and better for it.

137. But if the Soul gives up its Will to God, and does not *constellate* itself in its own Course or Order, but commits itself to the predestinate Purpose of God, then is the Man's, or masculine, and the Woman's, or feminine Tincture, caught hold on *in the Word*, and is constellated in the right Divine Ordnance, according to the Soul in *Mysterio Magno*, in the Great Mystery; and according to the Body *in Spiritu Mundi*, in the Spirit, of the World; and then there is awakened in it a Life, according to the Property of the true Similitude, or Likeness of Quality. [Love]

138. And then if a Man follows it, and *respects not* Riches, Nobility, or Beauty, and courtly Garb and Behaviour, then its own Constellation, which it has from Nature, gets the right true Similitude, and it is a *Soil* that is acceptable to the Grain or Seed, and then the Strife does not so suddenly elevate itself in the Fruit; for they stand one with another in the Equality and Likeness, and there can the inward and outward Sun the better constellate with and in the *Fruit*.

139. But Men see plainly how it goes in the World in what Nature brings and binds together; that oftentimes two young People constellate together in the *highest Love*, which is done out of the great predestinate Purpose of the true Constellation in the Spirit of the World, in the formed Word, yet the Parents and *Friends* disagree, because of the Disparity of the Parties in Poverty, Riches, or Birth.

140. According as God says to *Noah*, *The Men will not suffer my Spirit to draw them; but take to Wives*, and lie with the *Daughters of Men*, according as they are beautiful, rich, and noble, which is all of Man's Contrivance.

141. Whence it is that from them proceeds *mighty* Potentates and *Tyrants*, Kings and Rulers; against whom God sets the Flood or Deluge of his Anger in their self-framed Constellation, to meet with them, and *hardens* their own Self-Will.

142. Whereupon many People are compelled in respect of Highness and Riches to *match* and couple together, and afterwards become *Enemies* to one another, and all their Lives wish in their Minds and Hearts the Divorce, Separation, and Death of each other.

143. And these will now introduce their Tincture in their Seeds in a *Conjunction* into one another to the human Life of a Child, the Woman being the Ground or Soil, and the Man sowing the Grain or Seed.

144. And so when the two Tinctures shall enter one into the other, and *transmute* themselves into one, *viz.* into the feminine and masculine Seed, that the *Ens* should introduce itself into a joyful Likeness, then they are unlike and dislike in Will; the Ground there receiving the Seed or Grain as a Step-Son.

145. The Ground must indeed receive the Seed or Grain, for it presses thereinto, and draws the *Ens* out of the Ground into itself; but the Ground gives it not its Good Will.

146. Whereupon the *Ens* of the Seed is to seek for the Agreement and *Likeness* in the feminine Seed, which then lies too *deep* shut up in the Constellation, and it can reach it but very *weakly*; whence Barrenness, and the loathing of Nature exists.

147. And although it be so that the Grain be rooted in the feminine Tincture of the Ground, yet the outward Constellation in the Spirit of the World, in the true Ordinance or Course of the formed outspoken Word is displeased or angry, and *hates* it; for it stands not in the Figure or Condition of Joyfulness in *the great Clock-work* or Machine of Nature.

148. And it very suddenly brings its hateful malignant

Beams, *ex Turba Magna*, out of the Great Turba, with it into the Formation of the Creature, whereby many Fruit perishes *before it attains Life*.

149. Now what Kind of working can be here in the Center of Nature, to the producing of Life, I offer to Reason to consider of: Also to consider how Nature in its Contrariety and Opposition *hardens itself*: What Kind of soulish Fire it awakens and generates in itself ought well to be considered: Concerning which the Scripture says, *God's Anger hardens them, that they cannot come to the true holy Light*.

150. For whatsoever Property and Condition the soulish Fire is of, just *such* is the Light that arises out of it; and in the soulish Fire the Life consists.

151. And therefore says the Scripture, *With the holy thou art holy, and with the perverse thou art perverse; such as the People are, such a God they also have*.

152. The Light of Nature, wherein *the Voice of God in Paradise*, in the Seed of the Woman has incorporated itself again, in which Christ is conceived and generated, stands now in the inward Ground, and should manifest itself through the *kindled* Soul's Fire, and enter in with, and work in, the Light of the Creature.

153. The Soul should now *stand still* to the Spirit of Christ, that the same may work in it; though it (understand the soulish Property or Condition wherein the Soul's Fire burns and becomes living) is in the *Wrath* of Strife.

154. And here now is the drawing in the Wrath, and also the drawing of Christ through the Light of Nature; and it is here rightly said, *to what* the Science or Root of the abyssal Will, out of the Ground of the Eternal Nature in the soulish Property, turns in, and *gives itself up in Obedience for a Servant, it is a Servant to that; whether it be to the Anger of God in the Wrath of the Eternal Nature; or to the Life of Christ in the Grace*, as St. Paul says.

*Objection.*

155. But says Reason, The soulish Essence *cannot* do this; it

must endure what God does with it ; besides, it is perished, and inclined or disposed to the the *Wrath* [sin and wickedness].

*Answer.*

156. Indeed, in *Self* it cannot do this: But *Christ*, who *assumed* the soulish Property, has *broken* to Pieces the *Wrath* and the *Turba* of the false Will with the Love, and introduced his Love into the creaturely Word, and has given it to the *Ens* of the Soul for a *Help*.

157. And it lies barely in this, in what *Property* prevails over the other, whether the Light-fiery, or the Anger-fiery; *God's Love, or Anger*.

158. For the *Ens* to the Soul has *yet no Undtrstanding*, but the *Ground of the Will* has it, out of the abyssal Eternal Will to the generating of the Place or City of God, wherein the Father's abyssal Will generates the Son, viz. *the Power and Virtue*.

159. In this abyssal Will stands the *Ens* of the Soul: God will have from it, that it should *generate* Divine Power and Virtue; and though after its Fall it cannot do this in its *own Ability*, yet *therefore* he has incorporated the Kingdom of his *Grace* into it, and manifested it in the *Name* JESUS.

160. Therefore now if the soulish abyssal Will yields, applies, or unites itself to the Spirit of Christ in the *inward* Ground, then Christ takes hold of it and draws it up into himself; and *therein* the Ability exists, that it *can* do this.

161. For the Essence of the Anger is by the incorporated *Voice* of the Divine Love shivered; and the Spirit of Christ presses through the Light of Nature in the *soulish* Property, and works in it, as the Light of Nature works in the Earth in the Seed of a Tree, and presses in, that the Seed *may* be rooted in it.

162. And this pressing in of Christ's Spirit in the *Ens* of the Soul is *the Divine Call*; concerning which the Scripture says, *Many are called*: For thus they are called in the soulish Ground *before* the Soul has Life.

*Question.*

163. But why does the Scripture say, *Many*, and *Not all*?

*Answer.*

Christ stands ready, *present* to all, and calls them all; for the Scripture says, *God willeth that all Men should be helped or saved.*

164. But they are *not all* capable of the Calling; for the *Ens* of many a one is more *devilish* than *human*, which the *Anger* has overpowered and hardened: And there now *the Light shineth in itself in the Darkness; and the dark Essence of the Soul has not comprehended* or laid hold on it.

165. As to this soulish Essence, the Calling passes over it; for the soulish Property is taken hold of, and captivated in the *Darkness.*

166. Indeed, the Light presses through it plainly, but it finds *no Ens* of Love therein, wherein it can kindle itself; and therefore the creaturely Soul's *Ens* remains without God dwelling in itself, and *Christ* remains also dwelling in himself.

167. And yet they are near one another, but a Principle separates or *distinguishes* them, viz. *the great Cliff* or Gulf *between the rich Man and poor Lazarus*; for they are one to another as Life and Death.

168. Concerning these now it is understood or meant *that God makes his Wrath known, and hardens them*, but not from or out of any strange, *foreign*, or Divine Will, or predestinate Purpose, but from or out of *that* wherein he has introduced his Word into Nature and Separability or *Distinction.*

169. Not that the *holy Will* of God withdraws itself from them, so that they must remain hardened, as Reason errs here; for *it is in them*, and would *fain* have them, and manifest itself in them, as in the Image of God.

170. But the Wrath in the Center of Nature, wherein the

Will of the Abyss has separated and *distinguished* itself into Darkness, has comprehended or *captivated* it; and filled full the broken Gates of Divine Love with the *Abominations* of the *innate*, inherited, or original Sins.

171. And the opposite contrary Constellation of Disagreement and *Unlikeness* helps it on, wherein both the Man and the Woman, Husband and Wife, in both their Wills towards one another, sow only *Hatred* and the *Curse*, and willing *Death* itself into one another.

172. They frame the Tincture of their Life into an *hostile* Will of Enmity, and come together in the Mixture of their Seeds in *bestial* Lust; *neither* of their Wills and Purposes are faithful one to the other; and their Intentions are only Venom, Poison, and Death, always cursing one another, and living together like *Dogs* and *Cats*.

173. And as their Life and *constant* Will is, so is also their soulish *Tincture* in the Seed; therefore Christ says, *An evil or corrupt Tree cannot bear good Fruit*, for in the Tincture of their *Seeds* is plainly the hardening: And now how can God help it, in that the Parents plant a Thistle?

*Question.*

174. But thou wilt say, How can the Child help it?

*Answer.*

The Child and the Parents are one and the same *Tree*; the Child is a Branch in that Tree.

175. Hearken, Reason: When does the *Sun* alter a Branch on a sour Crab-Tree, so that it becomes sweet? And should God then go quite contrary to the predestinate Purpose of his outspoken or expressed Will and Word, for a *Thistle's Sake*?

176. For the Kingdom of Darkness must also have Creatures : They are *all* profitable and useful to God: The Wicked is to him *a good Savour to Death*, and the Holy is a good *Savour to Life*, as the Scripture says.

177. But the Will to Perdition exists *in* the *Ens* to the Creature; and the Will to the holy Life exists out of God *in Christ*; and these are both in one another as one Thing, but to be understood in *two* Principles.

178. All the while both are working in the Creature, it is drawn by both of them; but if it be so that Christ can find *no Place* of Rest for himself, then *the Devil* possesses the Place where Christ should work.

179. And here is that which Christ says, *Few are chosen*, or elected out of them; and why? For *many* of them have yet a little Spark of the good *Ens* in them, wherein Christ works, and *without ceasing* warns and calls them.

180. But the false *Ens* is so much and so *strong*, and attracts a Heap of evil Occasions and Accidents from without into itself, and obscures and dims the Image of Gdd, and kills the good *Ens* and Will or Desire, and *crucifies* the Image of Christ, which Image Christ in his breaking through has *sprinkled with his Blood, and, redeemed and delivered with his Death; this it crucifieth in them with Sins, and killeth Christ in his Member.*

181. And when *the Father of the House cometh to see the Guests that are at the Wedding of the Lamb*, he finds that this redeemed delivered Image of Christ, *which is invited to the Wedding, has no Wedding Garment on.*

182. *Then he bids the Servant of his Wrath to take this Guest, in Christ's Stead, to bind him Hand and Foot in the Ens of Life, and to cast him out into the Darkness, where there is weeping and wailing and gnashing of Teeth; as Christ says in the Gospel.*

183. This evil Wedding Guest, though, perhaps he boasts of Christ's Name, is *not* elected to the *Eternal* Supper of the Lamb, but they only, whose Soul draws Christ to it, and crucifies and always kills *the Will of Sin in the Flesh*; and thereupon Christ says, *Few are elected or chosen.*

184. For those only are elected to be the Children of God in Christ, who *obey* the Voice of Christ in them, who in their

good Spark of Grace , *hearken to the Voice of the Bridegroom*; when Christ says in them, *Turn and repent; enter into the Vineyard of Christ*; such as *hear, receive, and do, this*;

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

186. For Christ says to his Disciples when he offered his Body for Food, *Take eat; take and drink; this is my Flesh and Blood*: He commanded the Soul to lay hold of it and receive it.

187. It is likewise so in the inward Ground, when he gives himself to the Soul for a Pledge in the Light of Life, he says thus: *Come hither to me, I will refresh thee*; receive me, set open thy Desire wide towards me, and then *I will enter in and be with thee*.

188. *He standeth before the Door of the Soul's Ens and knocketh; and that Soul which openeth to him, he will enter into that Soul, and keep his Supper with it*.

189. His calling and knocking is his *drawing* and *willing*; but the Soul has also an eternal willing, and an abyssal willing.

190. In short, the Soul is the Eternal Father's natural *Fire-willing*, and Christ is the Eternal Light's *Love-willing*; they stand in one another.

191. Christ desires to image, frame, or represent himself in the soulish Creature; and so the Fire-Will in its own Self-hood desires to image, frame, or represent itself, and which of them *prevails*, in that the Image or representing stands.

192. This Strife of Imaging or Representation, goes instantly on in the Seed, together with the imaging or framing of the Creature, in the *Unlikeness* of the Seed and Ground, in

Quality and Disposition, where many a Twig or Branch instantly, in the Contrariety and Enmity of the Tinctures, becomes a *wild Thistle*.

193. Yet from which Thistle-Child the Light of Nature wherein Christ dwells in the inward Ground *does not withdraw* itself, *till* the Will of the Soul itself, in its natural Light, darkens and obscures itself with the Venom and Poison of the Anger.

194. As the Strife in the Root of a Tree kindles itself in a contrary Ground or Soil; whence the Twig out of the Root perishes *before* it grows up.

195. And then as the *Sun* comes to help the Twig of the Tree with its Light and Power or Virtue, as soon as it sprouts out of the Root; so also Christ comes to help the Soul as soon as it comes out of the Body or Womb of the Mother, *outwardly*, or from without, because of the evil Accidents, Casualties, and Occasions.

196. And he has instituted a Bath or *Laver of Regeneration* in his Covenant by *Baptism*; wherein he shines into *Infants* and little Children with his Eternal *Sun*, and works in them thereby, and sheds himself in them in his Covenant, to try whether the soulish Essence be *capable* of the bestowed Grace.

197. Afterwards when the Soul comes to have the *Use* of Reason, he then draws and calls it through his manifest Word *taught* out of the Mouth of *the Children of God*, and bestows himself as a *Pledge* to the Soul the whole Time of the outward Life, and sounds as a Trumpet every Day and *Hour*, with his Word and Power *in it*, to try whether it will stand still to him from the bestial Imaginations and Thoughts, that *he may* generate it anew.

198. As the Power and Virtue of the Sun in the *Ens* of Wood draws itself up together in the Tree, and *tempers* the Property of the striving Nature; so likewise Christ winds himself with his Power out of the inward Ground, without ceasing in the Soul, and tempers the Habits, *Dispositions*, or Conditions of Life, that they may not divide or rend themselves into contrary Will and

Enmity, and so go forth from the Agreement and Equality into a false or wicked Lust; *through* which false Lusts the Properties of the Soul introduce the poisonous Fountain or Source into them.

199. And as the Body or Stock with its Branches becomes knotty and *crooked*, by the inward Strife of Nature, and by the outward Influence from the Constellations, so the Soul, through the Opposition of the Inequality or Disagreement of the Natures of the Father and the Mother, and through the outward Occasions or Injections of the World's Wickedness, brings itself into a *deformed* Shape or Figure in the Presence of God.

200. Whereupon then the *Wedding Garment of Baptism* is turned into a bestial Vizard, wherein also the Election or Predestination passes over it, *so long* as the Soul has the knotty, shrivelled, vizardly Image on it.

201. This Vizard hinders the *Ens* of Christ, that it cannot work to the bringing forth Fruit to the Praise of God: For the Devil continually sows his Desire into this *Wizard*, so that false, evil, young Twigs grow from it, with evil, false, schismatical apostate Wills, which bring themselves in Pride into the Devil's Will, and break themselves out from *Humility*; as the young Twigs sprouting out of the Root of a Tree, break themselves out from the Temperature, and will be Trees themselves.

202. And then when they are broken out, they stand in the Constellation of the World, as the Sprouts out of the Tree: And then the Constellation of the *Astrum* or Configuration of the Stars, *sifts* them by busy, captious, vexatious, rigid, meddling, projecting Men, and brings them from one Design, Care, and Project, into another.

203. Then Pride, Covetousness, Envy, Anger, Lying, Treachery, Deceit, and all whatsoever rules in the World suddenly falls in: and the young *proud* Twig climbs up in Arts, and burns itself up in all *such* Things.

204. Now, if the Divine Sun shines therein, and will come to

help that divided Twig, and finds the fiery Life, then that lifts up itself aloft like *Lucifer*, and ascribes Wisdom, Subtilty, and Understanding *to itself*, and contems the simple.

205. Thence come the wise People in Reason, who stick full of Pride, and *lust* after their own Honour, and burn up themselves through the Light which shines in them from, or of Grace, and they use it to the Lust of the Flesh; and thus Christ must be a *Cover* and Cloak for their Knavery and Wickedness.

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

207. For they are called in Christ's *Spirit*; it has given itself into them, and co-operated with them; it has enlightened their Reason, but they are not generated out of Christ's Spirit, but in the *Pleasure* and Voluptuousness of the World.

208. They have only trodden Christ under Foot, and *not ministred to him* at all.

209. His Name indeed has moved in their Mouths, but their Soul has continually turned itself into the Self-Lust of the World and of the Devil; and have let Christ stand and *hold the Light* or *Candle* to their Wickedness.

210. These have turned themselves forth out of the Body or Stock of the Temperature, and are *not* grown up in the true Sun, Christ, and so are *not* born of God, but in the Self-Will of their Nature, wherein also their Fruit is but human Fictions, Inventions, and Conceits.

211. And though perhaps they are high People in the World, and learn many Arts and Languages; yet all is *born* from the Vanity of Nature, and all their Works are in the Sight of God as *filthy* dirty *Rags*, Dung and Mire.

212. But that Soul which takes its Original in a good Soil, or in good Ground, whose Parents have put their Will and Desires into God, and stand in the Bands of *true Love*, viz. in the true Constellation, and put their Hope in God, in

whom Christ *within* them, is, lives, and works, from these spring and *flow Streams of living Waters*, as Christ says.

213. And though indeed the Adamical Corruption or Perdition is in their Flesh, and so also oftentimes an evil Constellation falls into the Flesh, as *into* the Source or Fountain of *Sin*, yet *Christ* remains in the inward Ground of the Soul in them.

214. And so now the Soul is generated or *propagated* from the Soul, and the Body from the Seed of the Body.

215. And though the *outward* Seed be earthly, evil, and corrupt, and in such a Constellation is infected and poisoned, yet Christ possesses the *soulish* Ground in the inward Center, and the *Ens* of Christ is, and remains *in* the *Ens* of the Soul nevertheless; and the Soul is conceived, generated, and born in the *Ens* of Christ.

216. And here is that which Christ says, *He that is born of God heareth God's Word: But to the proud Pharisees he saith, Therefore ye bear not, for ye are not born of God*, that is, though indeed they carried his Word and Law in their Mouths, yet their Souls were not born or generated in the Divine *Ens*.

217. And though they had the Light of Nature, yet it shone out of a strange foreign Fire, wherein Christ did indeed shine and *reflect*, but they were not capable to receive him, for their *Ground* was false and evil.

218 Thus a good Seed is sown, and that sometimes into an evil Soil or Field; yet the *bottom* Ground, or Foundation of the Seed is good.

219. But where a false evil Grain or Seed is sown into an evil Soil or Ground, there the *like* to its Substance grows out of it.

220. And as good Grain or Seed must often stand in an evil Ground or Soil, and yet bears Fruit, if the outward Accidents destroy it not; so likewise the Seed of Faith is *often* sown from one of the Tinctures either in the Man or

Woman, and the other sows its Poison into it; whereby the outward Man is *wild*, and inclined to Baseness and Wickedness.

221. But the inward Ground is good; and though it does somewhat that is evil, yet it quickly bewails and is sorry for it, and enters into Repentance.

222. Also many are thus, as to one Part, poisoned and infected with the Source and Fountain of Sin, so that they have an evil *Inclination* and Propensity in them, perhaps to Thieving, Robbing, Murthering, also to Unchastity, Backbiting, bearing False Witness, and Perjury; but the other Part in Christ's *Ens*, always draws them from it.

223. And though in Weakness and *Infirmity* through the Snares of the Devil one transgresses, yet the Divine *Ens* comes to help him, if *he does not lie dead in Sin* as was with the Thief upon the Cross, Mary Magdalene, and other great Sinners beside.

224. For there is indeed *no* Man who has *not* a Source or Fountain of Sin in the Flesh, proceeding from his bestial Desire.

225. And as a Tree must grow up in Strife and Contrary Will or Opposition, to which on all Sides *Dislike* befalls it; suddenly Heat, suddenly Cold, suddenly the Wind bows it down so that it is ready to break; suddenly a malignant Influence or Poison falls upon it from the *Astrum* Constellation or Configuration of the Stars; yet it grows up in the Power and Virtue of the *Sun*, in its inward Lights-*Ens* of Nature, and bears good Fruit, which has not the Taste and Relish of the Earth, but the noble Tincture has thus introduced itself into a good well-relishing or tasting *Corpus* or Body: Thus also it is to be understood concerning Man.

226. The Divine *Ens* which is spiritual, *cannot* be manifested but through the Strife of Nature; it sows itself together into the soulish *Ens* of the Eternal Nature, and gives itself into the Strife of the Separation or Distinction of the Fire, wherein then it receives its Light, and brings itself forth out of the Fire, into the

Power and Properties of the *Love-Desire*.

227. In the Fire of the Soul the *Divine Ens* receives Properties and Willing: For in God it is one, and but one entire Will, which is the *one only Good*.

228. But it is not manifested so to itself: But in the fiery Separation or Distinction of the Soul it is manifested to itself; so that the Power or Virtue goes forth in many Powers of working Virtues into a Form and Image, or *Representation*: Even as the Tree is made manifest in the Strife with its Branches and Fruit; so that it is *seen* what lay in the Mystery of the Grain or Seed of the Tree.

229. And *therefore* the Divine Power or Virtue united itself to the Soul of Man that it may grow up together therein, and might manifest its Virtue in the fiery Separation or Distinction, wherein Evil and Good work one among the other: Thus the Spirit of God in Christ, presses into the Good, and works to the producing of Fruit, *viz.* to the divine Formation and Representation.

230. Now this neither may nor *can* be done, unless the soulish Fire eats the *Divine Ens* in itself, out of which Fire's-Eating a right true Power goes forth into the Light of Nature.

231. The Fire of the Soul must have the right Fuel or Wood, if it be to give a *clear*, bright, and powerful Light; for from the Soul's Fire, God's Spirit in its Power becomes separable, distinct, and manifest in the Nature of the Soul: As the Light is *manifested* from the Fire, and as the Air is manifested from the Fire and Light, and as a subtile Dew or Vapour goes forth from the Air, which becomes substantial after its going forth, whence the Light draws the Power and Virtue again into itself for its Food.

232. Thereupon Christ says, *He that eateth not the Flesh of the Son of Man, and drinketh not his Blood, he has no Life in him.*

233. As the Tree cannot grow nor bear Fruit without the Light of Nature, which the Sun, which presses thereinto, makes *living*, and as the Light of Nature, as also the Power of the Sun could not be manifested and become working in the Tree, without the fiery Science out of the fiery Ground of Nature, which is the *Soul* of the Tree.

234. So in like Manner *Christ in Man* cannot be manifested, though indeed he be in Man, and draws and calls him, also presses himself into the Soul, unless it eat the fiery *Ens* into its Property.

235. Which hardly enters into the proud Fire, that it should eat of the Water Source or Fountain of the Love-Life and *Meekness*: It would rather eat of Sulphur and of Mercury, *viz.* of its Dis-harmony or Unlikeness of Quality.

236. But if it eats of the Water-Source, as above, then the Spirit of Love and Meekness, *viz.* the Divine *Ens* becomes fiery, and lays hold of the fiery Root, out of, or from the three first, and *transmutes* them into itself.

237. As a Tincture falls upon a glowing burning Iron, and turns the Iron into Gold, so also here the soulish Center from the Father's Property is *changed* into a Love-Fire, in which Love-Fire Christ becomes manifested and generated, or *born* in the Soul.

238. And then out of the Soul's-Fire the right *Divine Air-Spirit* goes forth out of the Fire and Light, and brings forth its spiritual Water out of itself out of the Light.

239. Which becomes *substantial*; whereof the Power of the Light eats, and in the Love-Desire introduces itself into a holy Substance therein, *viz.* into a *spiritual* Corporeity.

240. Wherein the Holy Trinity dwells; which *Substance* is the true Temple of the Holy Spirit; yea, even God in his Manifestation or Revelation of himself.

241. And this is that which Christ said, *That he would give us the Water of Eternal Life, which would flow in us into a Fountain of Eternal Life.*

242. And this is done when the Soul receives his Word which is himself; and then he pours his *substantial* Power, which he has made manifest in our Humanity, into it, that is, its Tincture, which changes its *Enmity* of the fiery Property into a Love-Fire.

243. For there Christ stands up in the dead soulish Property, and *ariseth from the Dead*, and the Soul becomes a Member of Christ's Body, and draws Christ to itself, yea, it becomes wholly planted into Christ, according to the Love-Property.

244. Therefore Christ says, *He that eateth my Flesh and drinketh my Blood, he continueth in Me, and I in him*; which is done so, as aforesaid.

245. Also, *We will come to you, and make our Habitation or Abode in you*; that is, the whole or universal God is manifested in this New-Birth in Christ *in* the Soul, and works or produces good divine Fruit.

246. As the Power of the Sun is manifested in a Tree, and kindles the Light in the *Ens* of the Brimstone-Spirit in the Mercury, *viz.* in the *harsh* hard Property, wherein the Tree grows and bears Fruit.

247. So also God is manifested in his formed, outspoken, or expressed Word, *viz.* in Man, into whom he has introduced his *highest* Tincture of Love in the Name JESUS, and tinctures the fiery Soul, *viz.* the spiritual Sulphur and Mercury.

248. Wherein the Light of the Eternal Nature becomes manifest and *shining*, wherein Christ in his formed Word is born or generated, and grows into a glorious divine Tree, *viz. into the Image of God*, and bears much good divine Fruit.

249. And then *this* Man speaks God's Word from God; and that is then divine Fruit, in which God's formed Word, *viz.* the creaturely Soul, speaks or pours forth the Fountain, or Source of the Divine Speaking or Expression from itself;

and speaks forth *God's Word from itself* and generates it in its speaking forth.

250. As the one only God speaks forth or expresses, and always generates his Word from and out of himself, and yet the *speaking* continues in him, and he is the speaking and outspoken Word himself.

251. And although the, perished corrupt Kind and Disposition in the Flesh of the earthly Property *cleaves* to Man, and assaults it, fighting against the Soul; yet *that hurts not* the Soul.

252. For the Soul has now in Christ overcome the wrathful perished corrupt fiery Property: And Christ in the Soul *crushes* and treads upon the Head of the Serpent's Poison in the Flesh, and draws up itself in the Flesh, into a *new* Body.

253. In the same Manner as precious pure Gold lies and grows in a gross, drossy, dirty Stone, wherein the Drossness *helps* to work, though it be not at all like the Gold; so also must the earthly Body help to generate Christ in itself.

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

255. And though it has quite another false and wicked Will and *Desire*, and is the Devil's strong Hold and Fort of Prey, yet *God* uses it for his Instrument; concerning which Christ says, *that it is his Yoke*.

256. That is, our earthly Body which he helps to bear within us, it is *his Yoke* in us; this the holy Soul must take upon it in Patience, and suffer *all Adversity* from without, together with the Assaults and Buffetings of the Flesh to pass upon it from the Devil, and from the Malice and Wickedness of the World.

257. And bow down itself under the *Cross-Birth* of Christ, under his Yoke, and take it up in Patience, and thus in Trouble grow up with Christ's noble *Tree of Pearl* under all evil Doings and as to the true Sprout and Branch, work,

generate, and produce pure, good, *holy*, heavenly Fruits.

258. Which are not from this World, *viz.* from the four Elements; nor from the Spirit of the World, externally from without; but according to the Saying of *Paul*, *Our Conversation is in Heaven.*

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

260. *But be comforted: In me you have Peace, but in the World you have Anxiety; that is, in me, in the inward Ground of the New Birth, you have Peace with God; but in the outward Flesh, in the World, you have Anxiety.*

261. *But I will come to you again, and take you to myself where I am,* says Christ; that is, he will come again to Man, who was created out of the *Limus* of the Earth, and will take him to himself again, *viz.* to the new *spiritual* Man, and keep him with him eternally.

262. But he shall and must first go into the *Putrefaction* of the Earth, and lay off the Serpent's *Ens*, together with the immodelled framed Beast, and all wrought, rafted, committed Wickedness; and then he will *come* to Man *again*, and awaken and raise the Adamical Body from Death, and take it to himself; *and wash away all Tears from Man's Eyes,* and turn them into Joy.

263. *My beloved Reader,* this is the true Ground of the New *Regeneration*, and not at all in that Way which Reason supposes; 1. That We are *outwardly adopted* and received Children of Grace.

264. And 2. That we are through a divine predestinate Purpose spoken or *pronounced* free from Sin: No! A Man must be *new born*, out of this before-mentioned *Water and holy Spirit.*

265. The Soul must turn away from Its own Will into the

drawing of Christ, and bring its desirous Will towards Christ's Desire, which mightily presses towards it in with the Desire into it, and open wide the fiery Jaws, *viz.* the spiritual Brimstone, *Worm* in the Mercury of the Spirit-Life; and then the Spirit of Christ presses into the Essence of the Soul, and that is called *Faith* or Believing (Glauben) and *receiving*, or partaking.

266. Knowing, comforting, tickling, and taking Christ's Mantle about them, and always speaking of Grace, *Free Grace*; willing earnestly to be a Child of Grace, *continuing* in the evil Malignity and Malice of the Devil; This is *not* to believe.

267. But to be in Spirit as a Child hanging on its Mother's Breasts, that desires nothing else but to suck the Breasts of the Mother; for *it* is only the right New Man which grows in Christ's *Ens*.

268. But when Reason says, We are first to be new born in the Resurrection, and then put on Christ in the Flesh, that is *Babel*; and is not agreeable to the Words of Christ.

269. Indeed *the Body* out of the Earth shall then first in the Resurrection put on Christ essentially.

270. But *the Soul* must in *this (Life) Time* put on Christ in its heavenly Flesh, and the new Body must be given to it in Christ.

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

272. Thus, beloved Brethren, understand, that as to one Part Christ is the *Divine predestinate Purpose* and Will of Grace: Whosoever is born of him, and attracts and puts him on, he is seen, foreseen, and elected in Christ, and is a Child of Grace.

273. And as to the other Part, the *predestinate Purpose* of God is the fiery Will of the Soul, out of the Center of the Eternal *Nature*, wherein Light and Darkness separate themselves; and therein one Part goes into the Center of Darkness, *viz.* the gross phantastical Sulphur, and the subtle pure Part goes into the Light.

274. Now, into which soever Science or Root of the abyssal Will to Nature separates itself, in *that* it is a Creature, whether in the Light or in the Darkness.

275. The predestinate Purpose of God goes throughout from the *soulish Ground*; for the inward Ground of the Soul is the Divine Nature to the Eternal Speaking Word, and is neither Evil nor Good.

276. But in the Separability of the Fire, *viz.* in the kindled Fire of the Soul, there that Will *separates* or distinguishes itself either into God's Anger, or into God's Love-Fire.

277. And that is done no otherwise than by the Property or *Disposition*, whereof the soulish Essence is in itself.

278. It is itself its Ground to Evil or Good; for it is the *Center* of God, wherein God's Love and Anger lie in one entire Ground unexplicated or undiscovered.

279. Whereupon this is the predestinate Purpose of God; that he will manifest himself through the outspoken formed Word, of which the Soul, in the speaking of the Separability or Distinction, is a *Substance*; there the Grossness or Drossiness hardens itself in the original inherited *innate* Sin, as also in the actual, committed, *working*, imprinted Abomination itself.

280. For there is no other Will of God in the Substance of this World, but only that which is *manifested* out of the Eternal Ground, in Fire and Light, as also in Darkness.

281. The Soul is in itself elected to be a Child of Grace, when it is born out of Christ out of the *Divine Ens*, which is the only predestinate Purpose of the Divine Grace; out of which God's Grace in the Soul is manifested.

282. And it is *in itself* elected, chosen, or predestinated to Damnation out of the Ground of its own Substance, which is a false or *evil Ens*, wherein no Light can be born or generated.

283. God's predestinate Purpose to hardening is in its own Substance, *viz. the abyssal Will* to Nature; that manifests in every Substance, as the Property or Condition of the Substance is.

284. That is, We may well conclude, that by the taking in of the gross Drossiness, it has comprised and separated itself into the dark World or *Hell*.

285. For the Will which is in Hell, and the Will which is manifested in Heaven, both of them, in the inward Ground, without and beyond the Manifestation, are *one* Thing: For in the speaking forth or Expression of the Word, the Separation or *Distinction first is*.

286. Heaven and Hell are verily in one another, as Day and Night; and Hell is a Ground of Heaven; for God's *Anger-Fire* is a Ground of the Love-Fire, *viz. of the Light*.

287. Therefore, dear Brethren, do but see: Never dispute about the Will of God.

288. *We* ourselves are God's Will to Evil and Good; which of them soever is manifested in us, we are that, whether it be Hell or Heaven.

289. Our own Hell *in us* hardens us, *viz. that Property, or the Quality thereof*: And our own Heaven *in us* makes us also happy and blessed, if it may be but manifested.

290. It is all a Fiction about which Men have for so long Time hitherto *disputed*.

291. *Christ is become found: Eternal Praise and Thanks be given to him, also Might, Honour and Dominion, together*

*with all Authority and Power in Heaven and Earth.*