

The Twenty-Fourth Chapter

Of the Cause and Rise of the Curse of the Earth, and of the Body of Sickness

1. GOD'S cursing of the ground for man's sins' sake, that it should bring forth thorns and thistles, and commanding man not, till after sin was committed, to eat of the herb of the field, and in the sweat of his face to eat his bread, does plainly and sufficiently show us that this had not been in Paradise. The ground should not have borne thorns and thistles and other evil herbs, which are poisonous; but in the curse all these properties became manifest; for as the body was, after the fall, so likewise its food: the half-serpentine man must now eat such food as his desire required [or coveted].

2. The curse is nothing else but the holy element's hiding of itself viz. the holy ens, which budded forth through the earth and bore fruit, and held the property of the four elements as 'twere captive in itself [did withdraw or closely conceal itself]. The heaven in the earth hid itself from the earth; the holy tincture, from the awakened vanity, viz. the heavenly part, which was from the heavenly ens [did keep itself secret] from the part in the curse, viz. in the ens of the dark world.

3. Thus the heavenly part was a mystery unto man, and so remained in the curse between time and eternity, half dead as to the heavenly part, yet anew embraced with the promise in the aim of the Covenant; and as to the earthly [part] strongly bound to the band of the stars and four elements, infected with the distemper of the Serpent and the devil; very hard tied with three strong chains, from which he cannot get free till the total dissolution of his earthly body; for the curse of the earth and the Serpent forced also into the earthly man, viz. into the limus of the earth.

4. for God's said, you are earth, and unto earth you shall return; for when the desire of the limus of the extract of the earth (viz. of the outward man) did enter again into the earth, and imagine after the earthly fruit, then the devil infected his desire by the property of the Serpent; and in each desire is the Fiat, which does impress and make the desire essential [into form]. Thus the earthly hunger became at this instant wholly earthly; therefore God said now unto him: you must turn again to earth, from whence you were taken; for the heavenly disappeared in the earthly, as the gold is disappeared in lead.

5. Thus an earthly body is now sown into the earth, and the earth receives it as its own property. But the ens which is from the eternity (which cannot be destroyed) lies in this earthly-sown

body. Nothing is broken or dissolved but the gross beast, viz. the being [or substance] of time. As a fixed metal is not destroyed [or corrupted] in the earth, even so also the fixed part of the human body; and as the artist brings forth an excellent gold out of the earth, so likewise the human gold lies buried in the earth, and waits only for the artist to raise it up.

6. And as there is a various and manifold diversity of metalline property in the earth, so likewise of the ens of human property. Therefore all things shall be proved through the fire. What kind of property everyone has in this time assumed to himself and impressed on his body (viz. with the desire of the Fiat), that shall be tried in the fire, whether or no he has impressed a fixed steadfast property from the divine ens into himself or a hellish bestial one. All this shall be tried and proved in the fire of God; and as the ens is, in each body, such a fire also shall be enkindled in the same ens.

7. And as quicksilver does evaporate in the fire, even so shall all the wicked devilish serpentine works, which have been impressed out [brought forth] of the dark world and devil's desire.

8. Now if a man has in this lifetime impressed into himself [a] divine ens, by earnest faith and divine desire, (understand, introduced [this] by the human soul into the mortal part of the limus of the earth), then it lies shut up in the mortal part, yet as a glimmering incentive which longs and labours to burn and shine, or as the precious gold lies shut up in a gross drossy ore, or in lead, and waits only for the artist to come and release it, even so likewise shall be the delivery and releasement of man's body out of the earth.

9. Now also we do herein understand the body of sickness, and also the physician [or curer thereof]; for when the heavenly ens did disappear and was captivated with the earthly, as the gold in the lead, then the outward astrum awakened in the body. And now as the outward astrum does mutually destroy and ruin one another's ens, and change it into another ens, according to the greatest and most predominant power; so likewise the human mind (which is a magical astrum) is hereby governed and ruled, and the body also; and is thereby brought into strange desire and lust; whereby man does weaken, plague and perplex himself; and one introduced ens does martyr, weaken and annoy another, both through meat, and thoughts, or cumbring molesting care.

10. As we plainly see that man for the most part does rack and plague himself in the astral mind with the desire about that which cannot be his own, which stands not open in his astrum; and his astrum cannot apprehend, take, or receive it. About this the false introduced desire from the strange astrum does plague, perplex and spend itself day and night, whence the great covetousness does arise, that man does desire and introduce that into his astrum which

is a hurtful poison and plague unto him; and yet with such [infoisted] strange matter cannot make any fixed steadfast [thing or being] in him which may subsist in eternity.

11. All whatsoever the own peculiar astrum (viz. the life's right astrum) does impress [or foist] into itself from [or of] a strange astrum, is false, and an adverse will; whence enmity (viz. the great envy in nature) does arise, that the human mind wills to domineer over the strange ens; and if he cannot get it, yet that strange in-foisted, introduced ens burns in him in a spiritual manner, as a poisonous hungry fire of envy, that doth not freely beteem [Or vouchsafe] that to any, that it wills to possess itself.

12. And though it comes about that it may, through the Serpent's craft, draw it to itself or possess it, yet it has no fundamental seat [or true root] in its right life's astrum; for it is not capable of it. But the desire does advance and set it up as a king, and vaunt itself therewith as an absolute peculiar god, which has taken upon itself might over others, and sets itself upon strange authority and domination. Whence the pride of riches and self-assumed honours and domination does arise; and yet in its ground and original it has taken its rise from the devil (through the Serpent's ens), who also departed with the free will from his own peculiar ens into strange desire. Whereby he has introduced and awakened in himself (by reason of his strange in-foisted ens) the hellish torment, pain and sickness, so that his life's astrum is wholly departed from its mutual accord and harmony, and entered into an enchanting sorcerous property: and so likewise it goes with the fallen man.

13. But now man has his cure, and the devil has not; for when the divine providence knew that he would not stand, he caused all manner of medicine [for hunger and health] to grow out of the earth, to resist and withstand the strange introduced property, both from the astrum and elements. And for the cure of the mind God has given his Holy Word; that the mind should immerse itself into the Word, and through the power of the Word continually cast away the introduced strange abomination.

14. And if it does not this, but continues in the strange introduced ens (which the devil continually introduces through the Serpent's image), then the strange ens becomes substantial, and surrounds the hidden ens of the heavenly world's being or substance; and even then that ens which is from and of the divine property remains disappeared in death and cannot attain the place of God. And hence comes the eternal death; as is to be seen in Lucifer, in whom also his divine ens is included or shut up into the Nothing, viz. into the greatest hiddenness [or privation], so that he, in his magical astrum in the creatural property, cannot reach or obtain the place of God.

15. Therefore it is very necessary for man wholly to sink and dive himself into the promised incorporated Word of God; and continually and fully reject and cast away the strange introduced ens, which the devil insinuates into his mind (whereby he desires strange things); and only take for his corporal necessity and livelihood that which he may obtain with good truth and real upright honesty which befalls him in his calling [business, affairs]; the same his right life's astrum does bring unto him, and he is capable of it; and it creates him no vexation, trouble, discontent and pain, if he does not let in the Serpent's covetousness, pride, envy and anger thereinto.

16. And it is the greatest folly that man does eagerly and tearingly strive and hale for strange things [heterogene, and hurtful to his soul], and bring that into his desire which does only discontent and disturb him, and at last cast him quite from God; which does shut up his heavenly ens in body and soul. What profit is that unto him, which he sees without him, and does exalt himself in an outside lustre [as in a specious shadow and resemblance of a looking-glass], and yet is not capable of the same? And if he does get to be capable of it he turns it to his temporal and eternal vexation and disquietness.

17. God has created man naked, and given him nothing in this world that he can or may call his own, saying this or that is mine. Indeed all is his, but it is common; for God created only one man: to that one only man he gave all whatsoever is in this world. Now all men are proceeded out of this only man, he is the stem or body, the other are all his branches, and do receive power from their stem, and bring forth fruit out of one root, and each twig enjoys the tree's ens, also they do all alike enjoy the four elements and the astrum [stars, planets] alike.

18. What folly [and madness] is it then, that the twig wills to be an own [selfish] tree; and grows up of itself as a strange plant, as if its fellow-twig did not stand also in its stem. It is the Serpent's introduced ens which seduces and divides the branches on the life's tree of man from the only life of man, bringing each twig into a peculiar sundry hunger, desiring to be a tree by itself in self-full power and domination. And therefore it desires the muchness [abundance] of this world for its own property, that it might greatly enlarge itself in the Serpent's ens, and be a great, thick, strong, fat, well-spread tree.

19. O you self-exalting vapourer, of what do you smell and savour? Even of the Serpent's wantonness, lust, concupiscence and poison, and the temporal and eternal death. And this you are in your own self-tree, and not a whit better, and though you were a king, yet that which is under your jurisdiction is only for your office, and not your own.

20. If you will enter again into the life-tree, and be a twig on the

only life of man, then you must utterly forsake in your mind and desire all whatsoever that is in this world; and become as a little child; and look only upon that which your own life's astrum doth cast upon you in your estate, calling and place; and therein you must work, and not say, It is mine alone! Albeit you are a steward therein, yet you serve therein the root alone upon which you stand. You bear fruit to the root in your labour, which you must let stand free, and therewith be diligent and careful in preserving your calling and place, to serve your brother, and help to increase his sap, that he may grow up with you, and bear fruit.

21. In all self-hood and own-hood [Selfish interests, minehood, and thine-hood, meum and tuum] there is a false plant; one brother should be the sovereign cure and refreshment to another, and delight or content his mind with the insinuation of his love-will. There were enough and enough in this world, if covetousness drew it not into a selfish property, and would bear good will to his brother as to himself; and let his pride go, which is from the devil.

22. He runs, with great pride and belly-carking, only to the devil in the bottomless pit [Into the abyss]. He will be noble, and better than his brother. But whence will he have it? Did not God give but one life to man, and out of that one comes the life of all men?

23. But that he fancies to himself that he is more noble and genteel therein [than others] and vaunts therewith, that is an apostacy and fall from God and his Word. for in the Word of God was the only life of man, which the Word breathed into the created image; and this same one only life is from eternity, and never had any beginning. Wherefore does man then bring in a strange life thereinto, that does disquiet and disturb the only life? Now it must come to this pass: that he does either with his will and desire enter again into the only childlike life, and forsake all whatsoever he has introduced, or else remain for ever in disquietness in that, his in-foisted, essence or [life].

24. Now then, seeing I must forsake all whatsoever I have introduced into myself for property, and that the same is only my hurt [loss,damage], wherefore then do not I forsake this false desire, which brings death and hellish vexation and torment into me? Better it is to quash and destroy the desire, then afterward the substance with great anguish and sadness; as it is a very difficult and painful combat when a man must come to destroy the substance in him, by an earnest conversion into the child-like life.

25. But if the free will does in the beginning break and quell the desire and lust, so that the lust does not become substantial, then the cure is already produced; and afterward there need not be such an earnest purpose and endeavour, as he must have who is to depart from his contrived abominations, and forsake and destroy that

substance [or matter] which he has forged and made in his mind. And yet it must come so about, or else he cannot attain the gates of the eternal only life which God gave to man; and if he reaches it not, then he also reaches not the gates of God [Or enters not into Paradise].

26. For the only eternal life must be introduced into the Nothing, without [or beyond] every creature and being; for it has its eternal original out of the Nothing, viz. out of the divine understanding, and it is in a disquiet source in the Something; unless that its Something be also bent and set with its desire into the Nothing; and then the Something is a joy to the life; that the life of the Nothing in itself may dwell and work in Something.

27. For God, in reference to the creature, is as a Nothing, but if the creature introduces its desire into him, viz. into the Nothing, then the creature is the Something of the Nothing, and the Nothing moves, wills and works in the Something of the creature, and the creature in the Nothing; and in this working no turba can arise, for it is its own love-play, a mutual loving [of] itself; and it stands at the end of nature with its life.

28. Thus we understand what inheritance Adam has left us, viz. the curse, and the vain desire; and we consider the outward man in its life as a monster of a true human life: unless that the precious noble mind be born again in the spirit of Christ, else the outward centre in the mind is a serpent.

29. And in this serpent the gross beast which is from the astrum and four elements does sit, and holds possession in the house of the mind. And according to its bestial property produces various desires, one desiring this, another that, and causes manifold figures in the minds of men. One makes in his mind a fixed substance,¹ another a [shattered] ruinable [matter], that which he makes to-day, that he breaks down to-morrow, and has an inconstant beast in the mind, falls sometimes upon this, sometimes upon that [and of ten changes his mind].

30. But he that brings up a fixed beast, he holds it in him for his treasure, and vaunts therewith as if it were the virgin-child, and gathers up earthly treasures for his bestial pleasure, and yet before God he is only a fool with his beast, for he must leave it to the earth and the judgement of God.

31. But he in whom the virgin's child is born, he treads the beast in the mind under foot. He must indeed suffer it outwardly upon him, to creep and falter as a laden ass that must carry the earthly sack. But he has enmity with it, as God said to Adam, I wil put enmity between you and the Serpent, and between the woman's seed and the seed of the Serpent, which shall bruise the Serpent's head, viz. the Serpent's beast. This monster of the beast in the earthly mind the true man does

bruise the head or its desire and might.

32. Thus a godly man must have enmity in himself; and trample under foot the monster, viz. the Serpent's child, and continually kill it, for if this bestial Serpent's Seed were not [had not been] impressed and wholly incorporated in us, God would not have said, I will put enmity between the seed of the woman and the seed of the Serpent. The enmity is within man, and not without man with the creeping Serpent; this Serpent's seed in man is the devil's riding horse, his stronghold and fort, where he is able to dwell in man.

33. And therefore because the devil was a prince of this world, and still is so, in the anger, it is his will and aim to possess the image of God, which God created in his stead, and to rule it under his jurisdiction, and bring it into his kingdom; and this the curse of God's anger has brought along with it, which now works mightily unto destruction.

34. And on the contrary the Serpent-Bruiser works unto eternal life, and the human mind stands in the midst of these in the free will; to which the free will does engraft [Inoculate, or incorporate] itself; therein the mind works.

It brings up a beast, and also an angel, or a beast and a devil; according to the outward world a beast, and according to the inward spiritual world an angel or a devil.

35. Here a grain of seed is sown, which stands in three Principles, and is fit or pregnant to bear a creature in and to all three; for the divine possibility from God's manifested Word in love and anger, viz. the Verbum Fiat lies therein. As the free will conceives itself so it begets (or generates) an ens; and in the ens the spirit arises which forms it a creature out of the ens, and the spirit signs itself in the body what it is: and so stands its figure.

The Twenty-Fifth Chapter

How God drove Adam out of Paradise, and
laid the Cherub before the Garden

1. WHEN God had cursed the Serpent, and the earth, then the beast-man was no longer profitable in Paradise, for he could not any more enjoy the fruits of Paradise; therefore God laid upon him the labour and toil of the world; and drove him out of the Garden of Eden, and placed the Cherub with the fire-sword of judgement before it, that if the new born virgin-child of the seed of the woman would again return and enter into Paradise, this angel with the fire-sword should cut away the Serpent's beast from it, and not any more suffer it to come into Paradise. [Understand the beast]

2. The angel with the fire-sword is the right destroying angel, who carries death and life in his sword; he has therein God's love and anger, and when man dies in this world, then he comes before the gates of Paradise, before this angel: and even there the poor soul must pass through this [garden] judgement.

3. Now if it be captivated in the anger of God, then it cannot pass through this judgement; but if it be a virgin-child, born of the seed of the woman, then it can pass quite through this sword, and then the angel cuts off the beast begotten of the Serpent's ens. And even then the soul is an angel of God, and serves him in his temple, in Paradise, and expects the Day of judgement, viz. the resurrection of the outward body. When this angel with the fiery sword shall sever the earth from the curse, then the right human body returns again, for it must also pass through this sword, and the sword will cut of fits beast, that he may be only a man, and no more a beast.

4. The speech of Moses concerning this Mystery is wholly hidden to the earthly man; for Moses speaks of an angel and a sword; and albeit the outward figure was even just so (for so was Adam driven out) yet it has far another A B C internally. The natural man without God's light understands nothing thereof.

5. This sword is in man. When man converts and enters into sorrow for his committed sins, and casts away the vanity, and steps into the infant's shirt, then the Morning-Star arises in the spirit of Christ, in the virgin-like, occlude [shut up] ens, in the true, woman's seed.

6. And in this anxious sorrowful gate of true Repentance, the angel stands with the fire-flaming sword, and the virgin-bud forces quite through this fire-sword into Paradise, viz. into the light, into the life of Christ, and grows forth through this sword.

7. And now the virgin-child stands with its fair rose in the new plant in Paradise, and the poor soul which begets this child stands the whole time of this life under the reach and swing of this fire-sword, and is fast bound with a band to the gross beast in the outward world. Where the virgin-child is sufficiently thrust at and wounded with this fire-sword; for the fire-soul, which in the fire-sword of God's anger is bound to the Serpent's monster, does daily amuse itself upon the Serpent-monster, and sins. And even then this fire-sword does cut away the sins, and devours them into God's anger, where they are examined and judged.

8. Therefore the poor virgin-child which is born out of the soul must stand under Christ's cross, in Christ's death; and the piercing sword of tribulation and grief passes quite through it. It must suffer itself to be drawn quite through this flaming sword; and the fire

burns away the abomination which the soul continually brings into itself from the Serpent's monster [or false image]. And even then it is in a sore strait, when that is cut off from the fire-soul which it fain would have from its monster.

9. Then must the virgin-child supplicate the fire-soul, and tender it the love, that it should only forsake the monster of the Serpent. Here then arises strife and opposition; for the part of the fire-soul has introduced the Serpent's monster into it, and desires also to have its joy therein, and loves the evil beast.

10. Then Sophia, viz. the second Principle, viz. the part of the light-world, does speak against it. And hence comes up the strife betwixt the seed of the woman and the seed of the Serpent; and then man goes up and down in sorrow and sadness, trouble and perplexity; sometimes the virgin-child prevails, and sometimes the Serpent-child.

11. And then the devil stirs up and incenses all monsters against the virgin-child, to strike it, to mock it, scorn it, revile, and laugh it to shame, and make it ridiculous; that it may by no means be known, lest the devil's kingdom should become manifest.

12. Thus the virgin-child must be exercised by this, in the spirit of Christ, and suffer itself to be whipped, persecuted and injuriously reprov'd, and often called 'one possessed by the devil'; be cursed, and continually accounted an off-scouring of the world, until the outward beast has finished its course in its constellation. And then the Cherub cuts off the gross beast, and lets it fall even unto the judgement of God. And then the part of the fire-soul must forthwith force through the judgement of this sword.

13. Now if the fire-soul has taken in [Impressed] much vanity into itself, viz. much of the Serpent's craft and lust, then the part of the fire-soul must stand under this sword, until the fire of God's anger consumes this introduced vanity, which to many a one is purgatory [Refining fire] enough; which this present too, too wise world will not believe, and will be only an adopted child from without, and so have an external washing away of sins in grace; but it has another A B C here: God will not let the Serpent's ens, neither in body nor soul, come into Paradise.

14. The fire-soul must subsist in the fire of God, and be so pure as the clear refined gold, for it is the husband of the noble [virgin] Sophia, [which is] from the woman's seed; it is the fire's tincture, and Sophia the light's tincture. If the tincture of the fire be wholly and thoroughly pure, then its Sophia will be given to it; and so Adam receives again into his arms his most precious and endeared bride, which was taken from him in his sleep, and is not any longer man or woman, but a branch on Christ's pearl-tree, which stands in the Paradise of God.

15. To the description whereof we need an angel's tongue, and yet we are understood well enough by our school-fellows. We have not written this for swine; for none but those only who have been by and at the marriage of the lamb do understand what kind of entire inward great joy and love-delight is therein; and how dearly the bride receives her bridegroom in his pure, clear and bright fire's-property; and how she gives him her love-kiss: unto others this is dumb.

16. When reason hears one speak of Paradise, then it understands only a certain place apart: and it is even so. There was a certain place which was called the Garden in Eden, where Adam and Eve were tempted, and from which place they were driven, after the fall. But yet the whole world was such a Paradise before the curse; yet, seeing God knew the fall, the holy Paradise was only opened unto them in one certain place. for to what end should the whole world bring forth paradisaical fruit, seeing there was no creature upon the earth that was capable to enjoy the same?

17. But Adam and Eve were, however, brought into Paradise, that, although this first body should fall and come to ruin, yet they and their children might, by the new regeneration in the spirit of Christ, enter in again through this fire-sword. This mystery is exceeding great.

18. For prince Lucifer, before the time of the created earth, sat in the heavenly ens in the angelical world in the place of this world, wherein the ens of the earth was comprehended in the Fiat, and brought into a compaction; his false imagination had tainted the limus before the compaction: it was the place of his hierarchies. Now the outward body of man was taken out of the limus of the earth in the Verbum Fiat, and formed according to the property of the human life, which was in the Word. The Word formed (by or through the Fiat) the ens or limus of the earth according to the form of the human soul-life which was in the Word; and seeing God had set himself through his Word, to be judged against the false infection and desire of the devil, to judge him and his enkindled [wickedness which he had brought to] substance, the judicial sword was already in the limus of the earth whereof Adam was made.

19. For when God created the earth he founded its time when he would keep the judgement, and sever the evil from the good, and give the evil for a habitation to the apostate prince. But seeing the good in the occlude earth was without heavenly creatures (seeing its prince was cast out); God created Adam [as] another hierarch out of this good ens, to be a ruler of this place. And hence came the devil's envy against man and all good creatures of this world.

20. But now we are here to consider of the apostacy of man, with the sword of the Cherub. For Saint Paul says: we are chosen in Christ

Jesus before the foundation of the world was laid; and even here this saying of Paul does belong. God knew that this ens, of which Adam was to be created, was already somewhat subject to false lust by reason of the devil's introduced desire. Therefore God chose [foresaw or provided for] this limus in Christ Jesus before the foundation of the world, out of which he would make man; that he would, through the judgement of the flaming sword, bring it through death, and through the fire, and wholly burn away the false infected desire of lust; and regenerate him anew in Jesus, in his deepest love in his Word in Jehovah, that is opened out of Jehovah, and introduce a new limus into the tainted one; and bring them together, quite through the judgement of the fire-sword, and purge and purify them wholly and thoroughly.

21. And here also is Christ's descension into hell, where the love of God in Christ entered into this fire-sword and changed the wrath into love; and did also destroy the sting of death which was insinuated into the limus of the earth, out of which Adam was created according to the outward humanity; and this fire-sword had its raising and original in the corruption of Lucifer.

22. For albeit Adam was created as to one part out of the heavenly essentiality (that was in the Word of man's life, which was inspired and breathed into his outward and inward limus), yet this fire-sword lay hidden as a glimmering incentive in the earthly limus of the outward body, which also assaulted Adam, so that he lusted against the command of God and the kingdom of heaven. In which incentive the devil also introduced his desire into him, and provoked him to fall; [for] which [fall], seeing God well knew that the poor man would not stand, God ordained a help and Saviour in Christ, to guide and bring him into that holy ens, whereinto he should be brought, viz. into the true sabbath and eternal rest.

23. Indeed Adam was set wholly perfect, in equal harmony and accord, and brought into Paradise, [to try] if the soul could have overcome the incentive [of vain lust]. And therefore the Tree of Temptation was represented to him, to see if it were possible for the soul to overpower this contamination of lust, and remain wholly and fully in the likeness [and harmony].

24. But it was not possible: therefore Christ must afterwards come into this place, and be tempted forty days in the wilderness, in Adam's ens, and in his new introduced heavenly ens, to see whether the fire-soul would stand in perfect purity. And seeing it did now stand in Christ, the new introduced heavenly ens did destroy the sword in the death of the outward body of Christ, and brought the outward body which he, in Mary, received from her seed, quite through this sword of the anger of God, into the holy ens. And in this power the outward body did arise from death, and got victory over death and this fire-sword, and took the fire-sword into its power; wherewith, at the end of the world, he will purge his floor; as a judge

over devils and men, as well as of the earth.

25. for the main ambition was about the fire-sword, for king Lucifer had changed it from the pure clear light into fire, wherewith he willed to domineer and rule as a God. But God sent to him another prince and king, who took it from him, and thrust him from this throne, and should turn this sword in the ens of the earth again into the divine property, and cast out and judge the devil with this sword.

26. And there is not such a silly and narrow meaning of the fire-sword as hitherto has been generally understood. Although it has been hidden by the counsel of God, yet we should now open our eyes and deeply consider what this manifestation imports; that it does even foretell and signify the judgement of this sword; that he will come, who carries it in his mouth; and it is also a messenger [declaring] that Babel shall [soon] come to its end by this sword, and be given to this sword to be devoured.

27. Now says reason. Wherefore did not God examine this ens afore, out of which he created the earth, and man out of the same earth, before he created the earth and man? Forsooth, dear reason, here you have hit the matter right; God's omnipotence and omniscience must serve your turn, whereby you are able to bring all things into God's will, as rational fancy dictates. Hearken, O reason, do you know whence the earth is generated? You say, through the Word, viz. in the Verbum Fiat, I say so too. Now, what was this Word? Here look upon the earth and the whole creation, and you wilt see what the desire of the Word has brought into being or essence out of the spiritual ens. You will everywhere see good, and evil, and find out God's love and anger.

28. The Word was a full spiration from the spiritual fire- and light-world, according to which God calls himself a strong, jealous, angry God, as to the fire, and a merciful, loving God as to the light.

29. Now if God should have quelled [taken away] the first Principle, viz. the fire-source, in the ens of the earth (out of which it was created), whence should the light have its might? Does not the Father, viz. the fire-world, beget the Son, viz. the light-world? But now, seeing the Word in the fire-world was vehemently enkindled by God's motion to the creation, as we may see by the coagulation of the stones, (if we were not blocks, and had only calfish understandings), wherewith then should this fire, but especially the enkindled ens in the coagulation, be reduced and brought again into the light, into the equal temperature and harmony? God's love alone must then do it.

30. Now, how will [or can] a creature, viz. a fire-soul or angel, come into a creatural being or formation, if the fire-source were not moved and stirred in an especial manner. Like would only then re-

main in like; and if it be only a mere likeness, then it has its sport with and in itself; as it was from [and in] eternity. And therefore the unchangeable God has moved himself according to the fire and light, and stirred up the fire's property, that he may make him a play and melody, viz. a formed Word out of himself, that there might be a play before and in the unformable Word.

31. Now we do here understand this, that if God should have again introduced the enkindled ens, out of which the earth and man were created, into the unformable Word, viz. wholly and fully into the likeness, into the love, then no creature might have been produced or brought forth; for every soul's spirit, yea the angels, and whatsoever lives, must be a stirring [or working] fire.

32. Now no fire-source can be generated out of the perfect likeness, unless the likeness does move itself. Yet the eternal likeness, viz. God, had before moved himself in his Mystery with the creation of the angelical thrones. Now if he should have changed this motion (which was enkindled, and also poisoned by the hierarch Lucifer with false distemper) into love, before he had created the earth and man, then he must yet once more have moved himself according to the fire's property, if he would have created another hierarch and angelical prince.

33. But seeing that might not be, he created the earth, and out of the earth, man, out of the first motion; and breathed into man the light- and fire-soul, out of that breath of his manifested and moved Word, viz. out of the first motion. For out of the first motion of the Word another prince should come into the princely created throne of Lucifer, and take in and possess the first motion.

34. And God appointed the judgement to the first motion, and took away Lucifer's domineering fire-sword, and gave it unto Adam; and afterwards introduced the deepest love of God in Christ into Adam, and brought the moved Word again into the likeness, viz. into an eternal confirmation, and gave Adam in Christ the fire-sword over the fallen prince Lucifer.

35. for Adam, viz. the corrupted limus of the earth, should, in Christ its first enjoyed prince, judge with this flaming sword; as Paul has told us, that the saints shall judge the world. Understand, the enkindled ens of man and of the earth should judge the false prince of lies, who had perversely changed the truth in the holy ens into lies, and corrupted it with such [false desire].

36. But seeing the ens of man was corrupted, and could not, God, out of his deepest hiddenness, introduced the most holy ens into the corrupt ens of man, viz. into the heavenly part, and brought the outward [part] also through the sword of the fire and death into the inward, into an eternal likeness [or temperature]. And thus there is

here a looking-glass for reason. If reason be illuminated of God it will then understand us here; but if it be not, then there is not any possibility to understand this.

37. And we faithfully and seriously warn the caviller and carper, not to say it is a blasphemy. Let him first put away his calfish and bestial eyes; and look us here in the face, before he takes upon him to censure and cavil at us; it has far another A B C than reason has. It must have its birth a degree deeper.

38. Thus we are able very well to understand the casting out of Adam, wherefore he was tempted, and driven out of Paradise. Seeing his ens was somewhat enkindled by the devil's poison he could not possess Paradise; and therefore God drove him out from thence with the sword of judgement into death and corruption. And yet gave the promised Word of his deepest love to be with and in him in the ens of the heavenly world's being, for a sure and certain Covenant; wherein Adam and his children should trust, and believe that at the end and accomplishment of this time he would in this incorporated Word bring them again, with the introduction of the holy ens, out of death through the fire-sword; and clean cut off the false infection and lust with the sword of judgement, and set them as angels of God in the place of fallen Lucifer: And this is the mystery of the angel and sword of Paradise.

39. The angel did bear the name of the Covenant, out of which God would manifest Jesus, viz. the high and almighty prince. And it was even this angel which afterwards wrought many wonders upon the earth, who was with Abel, Shem, Enoch, Noah, Abraham, and Moses; who appeared to Moses in the fire-sword of flame in the bush, and brought Israel out of Egypt, and went before them in a fiery pillar [by night], and in a cloudy pillar by day; who gave them the Law in the fire, and at last brought them by Joshua (being the type of Him who was to be born out of the fire-sword) into the Land [of] Israel.

40. This fire-angel turned its internal light outwards, and manifested itself in Christ's person in the humanity, with whom [or in which] Christ, viz. the holy anointing oil of the deepest hidden love, changed the fire-sword of the angel into a love-sword and holy dominion.

41. And this is the true Cherub which drove the false Adam out of Paradise, and brings him in again by Christ, the virgin's child, new born out of Adam in Christ; and it has no other ground or meaning.

The Twenty-Sixth Chapter

Of the Propagation of Man in this World,
and of Cain, the First-born,
The Murderer of his Brother

1. WE are here to consider this weighty point in right earnestness; and not to make conclusions with fictions and fables, as hitherto has been done as touching the election of Grace; whereas it has been handled only in a very blind and absurd manner, and no right [fundamental] understanding has been found thereof.

2. Seeing that men have sought only in reason, and have not been able through true repentance to force through the fire-sword, and see with divine eyes, thereupon the fire-sword of God's anger and severe purpose and decree of judgement has remained in the eyes of [their] reason alone; and further they have not seen. Therefore they have made dreadful and dangerous conclusions, without fundamental and plain understanding.

3. But Christendom is hereby faithfully and truly admonished, once throughly to awake, and shake off the conclusions of reason, and to see God's clear countenance, which desires no evil, nor can desire it; but has also set himself to be judge against all wickedness, and will destroy all such conclusions in the sword of his anger, and do away the Cherub.

4. Now it does here offer itself to our consideration, how it came to pass that Adam and Eve at first brought forth an evil child and a murderer. To this, reason says that it was from God's purpose, who has made to himself an Election, and chose one company of men to damnation, and the other unto his love.

5. Forsooth! dear reason: Whence are you born? and from whence do you speak under the cover of the Scripture? Do you not speak from the ens and words of the Serpent? Who brought the false ens into Eve her matrix, wherein Cain was apprehended? Did not the devil do it through the Serpent, and make the matrix of Eve monstrous?

6. Do you not understand how the Word of Promise did forthwith incorporate itself into the matrix of Eve in her seed, and that the contest between God's anger and God's love did presently begin; for God's love had incorporated itself [and betrothed itself] to bruise the head of the Serpent's monster in the anger of God; and thereinto the fire-soul, which lay captivated in God's anger, should give its free will.

7. For the fire-soul is a root proceeded from the divine omnipotence, and therefore it has free will, and nothing can deprive it

thereof: It may conceive either in the life or in the light.

8. But if you ask why the Serpent-Bruiser did not forthwith bruise the head of the Serpent's ens in the first seed, and not suffer the Serpent's murderous, poisonous will to get the upper hand in the soul's ens, it is just as if I should ask, Wherefore did not God, when he saw that Adam became evil, wholly reject him, or make him to nothing, and create a new Adam? Thus likewise will reason judge of the devils, saying that it has pleased God that there should be devils, that it might be known what an angel is.

9. Harken reason! I have above already answered you, that if God should once more have moved himself for man's sake, and introduced the first motion in the human and earthly ens into a stillness, then the six days' works of the creation must have retired back; and have been brought into a workless rest. And this, God would not; the whole creation should and must subsist in its first motion; its first formed ens in the Verbum Fiat must stand, be it either in love or in anger, let who will, apprehend either: the anger was open, and so was the love also.

10. Only the love is called God: the anger is called his strength and might. Now what the free will would desire, therein it should be confirmed, either in the love or in the anger.

11. For the free will was born or sprung forth from the love and anger, viz. from the fire- and light-world: and so likewise it might choose itself a place for its working life. If God's love should have drowned the free will in the ens in Eve's seed in the love, (in which [seed] it [the free will] was enkindled in the anger) , then the fiery motion in the matrix must have ceased. Now, out of the light's ens only and alone no soul may be brought forth.

12. Also the corrupt ens of the earthly limus must have then been presently judged through the fire, which could not be; for the motion of the new regeneration, and the opening or full explication of the divine sweetness, and the overcoming of the fire, viz. of the anger of God, did belong only to the name of Jesus.

13. The Word which had incorporated itself had [done this] from without the fire-sword, viz. the Cherub, and from within the Jesus, who should overcome the fire-sword with love. Thus the name Jesu stood hidden in the fire-sword, and was not manifest until the time that God would move himself therein, and manifest the same.

14. Thus the insinuated ens of the Serpent, that Eve had introduced through imagination into lust, must be wholly cast away; for in Cain the murdering image [or the evil corrupt nature and property of the Serpent] was manifest, which cannot inherit the kingdom of God. But on the contrary, the mark of the Covenant in the promised Word was in the free will, and in the

heavenly disappeared ens of the soul, into which [Covenant of the promised grace] the soul should enter.

15. And although the Serpent's ens should have been rejected (as it must be, in all the children of Eve), yet the part of the heavenly world's being lay hidden in the Covenant of the Word in the disappeared ens, as a possibility to the new regeneration. Therefore God said to Cain, when the murdering spirit persuaded him, *Rule over the sin*.

16. If you say, Wherewith? He could not! But wherefore could he not? The Serpent's desire held him, and brought him to kill his brother: Wherefore? The free will had given itself up into the Serpent's ens which held him captive.

17. Now says reason, God would have it so, else he had turned away his will. No. Indeed God's anger-will in the Serpent's ens which had captivated the free will would have it. But yet God's love-will said in him, Rule over sin, that is, over the wrath and anger of the Serpent, and let it not have its power and prevalency.

18. And here we are rightly to know how God's love and anger are in continual contest, understand, in the manifested Word in the limus of the earth, and in the ens of the human property out of the earth. For the anger-ens is stirred up and driven by the devil, and desires continually to devour the love-ens, and possess this kingdom in the anger-ens.

19. The anger-ens desires to have man; for it has its king in Lucifer. And the love-ens desires also to have him; for it has its king in Christ. And therefore Christ must bring the human love-ens through death and the anger-ens, and open another Principle, viz. another kingdom; and leave prince Lucifer in his own anger, for his free will had chosen it him.

20. Thus also the free will in Cain did choose the false, viz. the devil's will. But you say, Was then the murdering-will wholly rejected? It did reject [abandon] itself; but if the free will had again conceived in the love-ens it would have been again born anew, yea even after the murder: which we leave unto the judgement of God, whether it were so or no, seeing the text in Moses does give him so bare a name in despair. For the Word, out of which the name Jesus was made manifest, was given to call poor lost sinners to repentance, and not the righteous ones, who were apprehended in the love; as Christ said.

21. Cain was a type of the first corrupt Adam in sin, and Abel was a type of Christ, the second Adam, viz. of the virgin-child; for the tree of evil and good began in Adam. And so likewise the fruit did forthwith appear, viz. Christ's children, and the children of the devil and the Serpent.

22. Now reason says, Was Cain then wholly conceived of the Serpent's ens in the anger of God, and predestinated to damnation? No. He was [conceived] of the ens of Adam's soul and body; and so also of the seed and ens of Eve her body; but the monster in the matrix of Eve did environ the sown seed; and it was that which did seduce and beguile him; but the mark [and aim] of the Covenant lay hidden in the ens of the soul and body. For the ens of the seed of Adam and Eve was out of the heavenly disappeared [limus], and then also out of the earthly awakened limus; but the will of the Serpent and of the devil took possession of the house, as the like was in the devil, who was an angel; but the will of the dark world took possession of the house in him, and got the upper hand: so also it was here, in Cain.

23. But you ask, How came this so to be? Hear and see, you fair child in the will of Adam and Eve, what their desire was before and after the fall: They desired the earthly kingdom, as we see that Eve was so wholly and only minded; for when she brought forth Cain, she said, I have gotten a man [who is to be] a Lord (Gen. iv. I). She thought him to be the bruiser and breaker of the Serpent; he should take in and possess the earthly kingdom, and expel the devil; she did not consider that she should die to her false earthly fleshly will, and be born anew in a holy will. And such a will she also brought into her seed; and the like did Adam also.

24. And hence now the will in the soul's essence did arise: the tree brought forth a twig out of [or like] itself. For it was Cain's desire only that he might be lord upon the earth; and being he saw that Abel was more acceptable in God's sight than himself; his free bestial will in him did elevate itself to slay Abel; for Cain's aim and endeavour was alone about the outward world, to domineer and be lord and master therein; but Abel sought God's love.

25. Thus there are yet two such Churches upon the earth; one which seeks only worldly pleasure, might, honour, and the outward god Mammon and Mausim (see Ch. 36, 32), and therein it lodges the Serpent's child. The other, which seeks the virgin-child and God's kingdom, and must suffer itself to be persecuted, reviled, reproached, and killed by the Cainical Church, as Cain did to Abel.

26. For the devil will yet be continually a prince of this world in the Serpent's child; and so it is that if the virgin's child (which bruises the head of the Serpent) be not manifest in the Serpent's child, then the devil is and remains prince and host in the house of the soul: as happened to Cain.

27. And do but understand the ground aright: In the birth of this world two kingdoms lie manifest, viz. God's Love-kingdom in

Christ, and the kingdom of God's anger in Lucifer: these two kingdoms are in contest and strife in all creatures, for the original of all spirits is in the contest, and in the combat of the fire the light is made manifest. The fire is a cause of the light: God's anger is a cause that God did yet once move himself in his deepest love in the name Jesus, and thereby vanquish the anger.

28. Now what can the love do, if the free will espouses itself to the anger? Or what can the anger do against it, if the free will conceives in the love, and destroys the anger? Must it not hold still and suffer it to be done; and though it does oppose and rage against it, yet the love pierces quite through it, and changes it into joy. The anger is the root of love, as the fire is the root of the light; but in the free will is the understanding, which makes itself to what it pleases.

29. Do you not see this in the earth, that the free will in the ens of the Word has made itself stones, metals and earth. The stones and earth are not the free will; but the free will has introduced itself into such an ens, and by its lubet and motion introduced the ens into a compaction or coagulation; there was no other maker there but the free will in the formed and manifested Word: you mayest indeed see wonders enough.

30. Behold the irrational creatures, as worms, toads, spiders and other wild venomous and horrible beasts, and you shall see somewhat in very deed, if you are not dead. But you say, God has created it so. Yea, right! his desire in love and anger has amassed the ens with the motion, and compacted each ens according to the free will into a form. There was no other maker there, but the free will in the Word.

31. The desire in the Word was the Fiat, which introduced the free will into an ens. Thus the same manifested Word is yet in all things, and has the Fiat, viz. the desire in itself: As the free will in every thing introduces itself into a spirit, even so the Fiat forms and signs each thing. Every root brings forth from itself a branch of its own likeness; but when the branch or sprout is to be born and receive its beginning in the ens of the root, the ens does then form itself to such a twig as the root at that time is apprehended in its power and free will, both by the superior and inferior constellation.

32. The like is also to be understood in man. As the will is, in the seed, that is, as the desire of the father and mother are, at the time (together with other influences from the stars and elements), yea, oftentimes from the devil's assaults and insinuations, even such a spirit is formed in the ens of the seed; sometimes an angel, if the parents be in holy desire [or in the true faith of the engrafted Word]; sometimes also a beast, a serpent and image of the devil, both accord-

ing to the ens of the soul and of the outward flesh.

33. The power of the manifested Word does give in itself into all things, into everything according to its will, according to the desire in the ens; for the desire in the ens is that which forms the word, viz. the sound of life ; as it is written, such as the people is, such a God they also have, with the holy you are holy, and with the perverse you are perverse. This is wholly to be understood concerning the expressed Word in the Fiat, viz. in the desire of nature. And therefore God has espoused and betrothed another Word out of the centre of his love to the image of man, that, although he be arisen out of an evil property, yet the free will has power and information to disclaim its selfhood, and die to its self in this holy incorporated Word; and then the Fiat begets and forms another new creature in the free will out of the ens.

34. The possibility lies in all men, but the making or forming of the child of God belongs now to the holy Fiat in the new introduced Word, for it lies not on any man's self-willing, contriving, running, and toiling, but on God's mercy. He has mercy upon whom he please, viz. upon those alone who with their free will die to their selfhood in his grace, and resign up their selves to him. And he hardens whom he please, viz. those alone who run with selfish Cain, and would themselves take the kingdom of God in their own evil will, and will not die to their own self-full will.

35. Now says the Scripture, has not a potter power to make of one lump of clay what he please; a vessel to honour; or a vessel to dishonour; that is, will the self-full will be angry, if it be evil, that the Fiat in the Word makes it to be a vessel of the anger; or will it therefore be angry, if the holy Fiat (in the holy Word) makes that will, which dives itself into the love and mercy of God, and dies to its selfhood, to be a vessel of honour. has not this Potter power to do with his clay, viz. (with the ens or seed) what he please. Whereunto every seed is good and profitable, thereunto he makes him a vessel, either to the use of his anger or to the use of his love.

36. The holy is unto God a sweet savour to life, and the wicked a sweet savour to the death in his anger; all must enter into his glory, and praise him; one in the property of his anger, who must call the evil good; the other in the property of his love, who must call the good, good. For so it must be, that the difference of the good and evil, of the light and darkness, of the life and death, may be known; for if there were no death, then the life were not manifest to itself; and if there were no darkness, the light were not manifest to itself.

37. And therefore the eternal free will has introduced itself into darkness, pain, and source; and so also through the darkness into the fire and light, even into a kingdom of joy; that so the Nothing might be known in the Something, and that it might have a sport in its

contra-will, that the free will of the abyss might be manifest to itself in the byss, for without evil and good there could not be any byss [ground or foundation].

38. For the evil makes pain and motion, and the good causes essence and power; and yet both essences are only one essence, as fire and light are only one essence, also darkness and light are only one; but it severs itself into two mighty distinctions, and yet there is no sundry separation, for one dwells in the other, and yet does not comprehend the other; the one does deny the other, for the one is not the other.

39. God dwells through all, and that all is not God, also it does not reach him; but whatsoever quits itself free of its free will, that falls into his possession: that he must have, for it is will-less, and falls into the Nothing; and he is in the Nothing. Thus the resigned will may dwell in the Nothing, and there is God's mercy; for he will have Something out of the Nothing, that he may be manifest in the Something, and therefore he has mercy upon the Something which is fallen into his Nothing, and makes it in himself to be his Something; which he himself rules, drives and acts with his merciful spirit.

40. And herein lies the precious pearl, dear brethren who are driven too and fro with contention; if ye did but know it you would leave off from strife and call reason a fool. No searchings of self obtains it, but the will freely resigned into God's mercy, which enters in by the way of earnest repentance, and mortification of its own evil will: that [will] falls into God's mercy, and does apprehend [and obtain the right understanding]. And without this there is mere self-running, walking, and willing; and yet nothing can be obtained, save only in the will freely resigned into God's mercy.

41 . We have a very excellent and notable example and type of this in the first birth, which opened the womb, that it was to be sanctified and offered up to, the Lord; and yet the true living offering proceeds from the second, new birth, as we may see in Abel, Isaac and Jacob. Cain, Ishmael and Esau were the first-born, the inheritance belonged to them; but the lot and mercy fell upon Abel, Isaac and Jacob; for the first ens of man was infected and made crazy by the devil. Therefore it must be given to the fire for an offering and food; and out of the offering, viz. out of the fire of God's anger, the love of God was made manifest in mercy; and the first Adam was the sojourner [servant] of the second in Christ, for the second redeemed the first.

42. The devil's desire and the bestial ens of the Serpent had got the upper hand in the matrix of Eve, and apprehended the first seed in the desire. Now the kingdom of God did yet belong to the first man, but seeing he did lose it by his negligence the first Adam must

be offered to the earth, and also its first seed [must be offered] to the anger.

43. And after this first seed Abel came forth in the holy Covenant, and offered his sweet blood, to the anger for the sinful seed, that the anger might let its flame fall, and suffer the first birth to press through in the blood of the second [through death and the anger into life].

44. The first birth was a murderer, which signifies the devil in man. The second was the offering of [or for] the first, that the anger-devil in the first Adam might be appeased in the offering of the second.

45. Not that we would exalt or take in the wicked into the offering of Christ, so long as he is wicked; the devil devours most of the wicked crew: only, the wicked sinner has an open gate made for him in the offering of the second [Adam], if he did convert and turn himself (from his wickedness).

46. But that some write, there was a twofold seed which did sever itself in Eve, viz. one wholly devilish from the ens of the Serpent, and the other from the ens of Christ [or the promised seed of the woman] in the Covenant [is nothing so]. These have not at all learned the A B C in this school. They have only a dreaming shadow and fiction of the Mystery, and not the true sight. Thus they build the election of grace upon this; but they are much mistaken; they speak only the Serpent's words, which desired to have it so. Observe it thus:

47. Adam had only one limbus to his seed, and Eve only one matrix for her seed, but they both stood in three Principles. The Principles were in contest, as still they are at this day. The second Principle, viz. the kingdom of God or the angelical world, did disappear in the soul's seed, and God espoused his only, most holy Word again therein, unto the new birth.

48. And this espousal or betrothment stood as well in Cain's ens as in Abel's ens. But in the striving wrestling wheel, in the contest of the three Principles, Cain's ens was apprehended in the anger, and covered with the Serpent's monster. Not so, to an impossibility, as if he were born to condemnation; but even to a possibility of the free will, whether he would lay down the self-full, assumed, and self-appropriated right in Adam, and live in God's will, or whether he would live unto himself: Upon this was the election set.

49. Now God knows whereinto the free will is entered: If it be entered into iniquity and selfhood, then God's anger establishes or confirms it in its choice to condemnation; but if it be entered into the Word of the Covenant, then God confirms it to be a child of heaven. And here that saying has its proper signification and applica-

tion, I have mercy on whom I will, and whom I will I harden.
God knows his children even in the ens in the mother's womb;
to what end should he give his pearl to him whom he yet knows would turn himself
away from him? The pearl's ground lies indeed in man, but hidden
and shut up; if he brought his will into the pearl it would open itself in him.

50. All men proceed from one only seed; but in one the holy fire
glimmers, and in another it lies as 'twere shut up and cannot
[glimmer] by reason of the mire of the Serpent.

51. You say, Then is the Serpent's ens more mighty than
God's love? I have already answered you, that love and anger are in
contest. Whereinto the ens does espouse itself; of that it is apprehen-
ded and confirmed; yet so, that the will is free to go from the evil into
the good, and from the good into the evil; and that while it lives
upon the earth both doors stands open unto it: for the free will is not
bound: but if it were bound then no judgement could with righteous-
ness pass upon it. It has laws and instructions, which are given it,
not unto death but unto life; but if it transgresses these, and con-
tinues in the transgression, now the judgement passes upon it; for
every judgement [or sentence of condemnation] arises from the
transgression of the command.

52. you say he cannot keep them, he is drawn [to trans-
gression]. Yea, very right. Does not the truth rebuke him even to the
face, that he is a faithless wretch, that suffers himself to be drawn to
evil. The law to do right is in his vital light as a continual looking-
glass: he sees and knows it very well, that he is a liar, and
walks upon the way of the devil: it shows him the way of truth,
but the free will rejects it; at present he is predestinated to
condemnation, yet so, that the will is free so long as he is in this
cottage. But the heavy band of God's anger, in the drawing of the
devil's desire, draws many a one to the damnation of death.

53. Reason says, If a man has free will, then God is not omni-
potent over him, to do what he please with him. The free will is not
from any beginning, also not amassed or taken out of any ground into
any thing, or formed by any thing. It is its own peculiar original out
of the Word of the divine power, out of God's love and anger. It
forms itself in its own will a centre to its seat; it begets itself in
the first Principle to the fire and light; its right and genuine original
is in the Nothing, where the Nothing, viz. the /_V [triangle forward slash]
(or as a man might unfold it, A. O. V.) does introduce itself into a lubet
to contemplation; and the lubet brings itself into a will, and the will into a desire,
and the desire into a substance.

54. Now the Eternal Original, viz. God, is a Judge over the
substance; if the lubet (which is departed from him) has introduced
itself into an evil being, then he judges that being or substance in its
Principle. In what source and property soever, or in what ens soever,

the lubet, proceeding from the departed /_V, has introduced itself into a Principle, therein the universal eternal free will, which is the abyss, and cause of all byss, does confirm and settle it.

55. The abyssal judges that which does introduce itself into byss, and severs the good (which has introduced itself into a good ens) into the good, viz. into the divine love; and the evil (which has brought itself into an evil ens, and set and formed itself into a centre to an evil spirit and will) into his wrath and anger.

56. For how can he judge a thing whose own it is not? How would God judge the will of the creature, if it were not sprung [or arisen] from him? Or rather, how can a judgement pass upon a thing which is bound, and not free in its willing and working?

57. The human and angelical will is arisen with the motion of the abyss (when the Deity once moved itself in its contemplation and sensation, and with the motion introduced itself into a beginning of the spirits) [the will of men and angels did spring forth] out of this beginning. Now every beginning goes into its end; and the end is that which was before the beginning; and there is the trial of the beginning, [which shows] whereinto the beginning has introduced itself.

58. Now God is before and without all beginnings, and from him every beginning proceeds; also he is the end of all beginnings. Now the middle of all inchoated things stands between the beginning and the end; for it must with its beginning enter again through the end into that whence it did arise.

59. Seeing then that God is a jealous God, and a consuming fire, and also a merciful God, every free will with its introduced centre has its own judge born in itself; either divine love, or divine anger; for when a thing begins, it goes into a time, but when this time is apprehended of the end, viz. of the eternity, then it is in its own eternal [beginning and end], whence it has introduced itself into a compaction, so confirmed to eternity.

60. Therefore, the free will has its own judgement, either for the good or [for the] evil, in itself: It has its own judgement in itself: it has God's love and anger in it; what it amasses and desires, that it forms in itself; and does so form only its own self in its own lubet into a centre.

61. For thus the world has likewise its original, namely, in the free will of the two eternal Principles, both from the dark fire-lubet, and also from the divine light fire-lubet. The free will introduced itself in the Verbum Fiat into distinct and several entities; and that even according to the possibility of the eternal pregnatress. As the will in the Verbum Fiat conceived itself in each place in the preg-

natress, even such an ens was brought forth, and out of the ens arose its spirit according to the ens, viz. from God's spiration or motion [Breathing or stirring up] in the Principles.

62. But seeing the Principles were together as one, no thing was ever amassed or formed in the free will but the same has a good and an evil in it, according to the nature and power of the eternal pregnatress, to light and darkness.

63. But now every spirit arises with its free will first out of the compaction of its centre, and is, after its effected birth, free, and may draw into itself either out of God's love, or anger, and introduce its will as it pleases. But this is the main thing: as the mother (viz. the ens) is, whereof the spirit is born, even such a lubet arises also in the spirit.

64. Now the spirit has understanding, and the ens has none; also it [the spirit] has a law, for it knows what is evil and good, what is right and wrong. Also God has given it laws, that it should break the lust [to evil], and with the understanding of the light rule over the lubet of the darkness.

65. Now if it does not, but departs with the lubet out of the understanding into a self-lubet, then the lubet or lust does amass itself into a substance, whereof a new, false will is again born. And this same is a bastard before God and the eternal nature; for it arises not out of the law and right of the eternal nature, but out of self. And upon this the judgement of the eternal nature does pass; and at its end (when the centre of the spirit shall step again into the beginning) it will be spewed out from the free will of eternity.

66. Understand us but aright: The first free will, which was breathed into Adam, was good; indeed it was both from God's love and anger, viz. from the centre of the eternal pregnatress, of the eternal spiritual nature; but it had the understanding in it to rule and govern itself so it might stand and subsist eternally.

67. But the crafty distemper or infection introduced by the devil was in the ens of the earth whence [whereof] Adam's outward body was formed. Into this earthly ens the devil brought his desire by the Serpent, viz. by the Serpent's crafty ens, so that the lubet arose in the ens of the body, whereinto the first free will of the inspired soul entered, and assumed the lubet of the body, and introduced this lubet into a desire to substance.

68. And out of this substance another new self-full will did now arise, viz. a bastard, a false serpent-child; and this bastard, Adam did originally propagate to his Eve, and Eve to her son Cain, and so one man to another. Thus we have now in this earthly flesh this same false will proceeded from the Serpent's substance, whereinto the devil

introduces his desire, and tempts us, and continually makes us lust and long after the devilish property [viz. pride, covetousness, envy, and anger], that so his desire, which he insinuates into the false bastard in us, might become substantial and essential; out of which such a whorish and devilish serpentine seed is continually begotten; and out of the same false ens [or seed] a devil's will [is begotten].

69. Thus the devil rides in and upon man, in and upon body and soul. But now the first introduced free will, which God breathed into Adam, lies yet in all men, for it is the true real soul, the centre of the fire and light, a spark of the divine power and omnipotence, but wholly hemmed in and captivated in this wicked introduced bastard.

70. Therefore God has again in-hested [Imputed, introduced recalled or really promised into the soul] and incorporated the aim of his new Covenant, in the Word of the divine holy power, in the name of Jesus, into the property of the lightful fire (viz. into the disappeared heavenly holy ens, which did disappear in the darkness), that the first free will (which now lies captive in the child of the whore and Serpent) should introduce its desire into this aim of the promised Covenant (which he has fulfilled in Christ's humanity), and with the desire of the soul's free will re-introduce the holy ens of Christ (which he [Christ] in the seed of Mary introduced into our disappeared ens) into its disappeared heavenly ens. And if it does bring it so to pass, then out of this introduced ens of Christ arises Christ's spirit, which destroys the false will of the Serpent's bastard in the flesh, and tramples upon its head.

71. Now says reason, God gives this holy new ens of Christ to whom he will, and suffers whom he please to harden and remain captive in the Serpent's ens. Yes, very right: He gives none this holy ens into the self-will of his Serpent's child; there belongs far another earnestness thereto; for selfhood cannot now any more take any thing of God.

72. But this is the process which the free will must go, if it will receive the holy ens: it must wind itself out of the Serpent's desire (out of its selfish-self and somethingness), and wind itself into God's mercy; and become a deadly mortifying enemy to the fleshly desire in itself: It must wholly forsake and depart from the self-full desire of the flesh; and bring its hunger wholly and only into the mortification of its selfish somethingness, desiring and endeavouring continually and willingly to die to its iniquity and false desire (which sticks in the flesh, in the Serpent's child), and in Christ's ens arise with a new will.

73. This desire, which departs from the Serpent's ens, and hungers after God's mercy, receives Christ's ens into itself, whence a new will is born, which bruises the head of the Serpent in the flesh, for it is the new birth out of God in Christ Jesus.

74. But if you will say, you cannot desire any good, that is not true. [We reply:] you alone suffer the Serpent's will in your right eternal soul's will to hold you; and with the soul's will do play the whore with the Serpent's will in the flesh; from whence arises God's election.

75. God knows the false whorish soul which does only woo and wantonise with the Serpent, (with the idol Babel), and will still live in the lust and will of the flesh and of the Serpent; and yet wills to be an outwardly adopted child: God should forgive it its sins by an outward word-speaking, but it wills still to hang and cleave to the wanton love of the Serpent in its false lust. This, God chooses to judgement.

76. For the free will which was inspired into Adam, and which it [the soul] has inherited from Adam, hangs on Lucifer; and therefore God confirms it unto the kingdom of darkness with Lucifer; but the gate of grace stands yet open unto it [during] this time of the outward life.