

The Tenth Chapter.

A brief Collection and Examination of Objections from Scripture; which Objections hold Reason captive; How they are to be understood.

1. IN the Epistle to the *Romans*, the ninth and eleventh Chapters, Reason goes astray; and they are *a Stone of stumbling, and a Rock of Offence* to the Wicked, but to the Holy they are *a Light of Life*.

Objection I. Rom. ix. 6, 7, 8, 9.

2. For it is there mentioned: *They are not all Israelites that are of Israel: Also, All that are of the Seed of Abraham are not therefore the Children of Abraham; but in Isaac they shall be called thy Seed.*

3. *For they are not Children, who are Children according to the Flesh, but the Children of the Promise are accounted the Seed: For this is the Word of Promise, where he saith, About this time will I come, and Sarah shall have a Son.*

Answer.

4. Reason understands as if the Promise *began* in this Seed of *Abraham*: But we see that the Promise began in *Paradise*; and herewith *Abraham* was formed into a *Figure* or Representation of the Kingdom of Nature in *Ismael*, and of the Kingdom of Grace in *Isaac*, viz. into an Image of that which was to come; as it was also in *Cain* and *Abel*.

5. The Kingdom of Nature was in Man in the original predestinate Purpose to the human Image, comprised in the *Anger*; and that can no more generate God's Children and the right Seed of God, but Children of *Wrath*, and of the corrupt Flesh.

6. Therefore St. *Paul* says, that all the Children and Seed of God were not from *Abraham*, but those that were new born of the Promise, viz. out of the *incorporated* Word in *Paradise*; which God *renewed*

with *Abraham*, when he would represent and produce his Image out of the Promise.

7. For every Man who shall be saved, in him must the Word of Promise from Grace be an *Ens* and *Substance*, which is not done to *all* in the *Mother's* Body or *Womb*, like *Isaac*, but in Repentance and Conversion.

8. As God says in *Isaiah*, *If your Sins were as red as Blood, if you turn and convert, they shall be as Wool, white as Snow*; and this is done when the Kingdom of Grace is *manifested* in the Kingdom of Nature.

9. Here it is rightly said, as it was said to *Abraham*; this is the *Covenant*, about this Time I will come, and then *Sarah* shall have a Son.

10. That is, when the poor Sinner repents, then comes God in Christ's Spirit, and generates a new Son out of *Christ's* Flesh and Blood in him; that is, the Soul lays hold on Christ in itself, in Faith and Hope, and imprints or compacts the Hope into an *Ens*, wherein lies the living promised Word within.

11. And then the Conception of the new Humanity proceeds forth out of Christ; and that is then the *right* Seed of Faith, out of which God's Children are generated or born, *as the Dew of the Morning* redness.

12. And then the old *Adam* does but hang to them, as with *Abraham*, *Isaac*, and *Jacob*, who, as to the outward Man, were also mortal and sinful; but the Temple of God, the inward Man in them, was holy : So also in us.

Objections further in the Text, Rom. ix. 10, 11, 12, 13.

13. *And not only thus: But when Rebecca also conceived from one, even our Father Isaac: Ere the Children were born, and had done neither Good nor Evil, that the Purpose of God according to Election might stand: It was said to her, not of Merit of the Work, but of the Grace of him that calleth, thus:*

The Greater shall serve the Less.

14. *As it is written; Jacob have I loved, but Esau have I hated.*

Answer.

15. Now here *Reason* lies blind, and it is as is declared before at large; for this was the predestinate Purpose of God, which he bestowed on *Adam* after the Fall.

16. The *first* predestinate Purpose is the natural first *Adam*; which was the Greater or Elder, and the first Image of God, in the predestinate Purpose of the Divine Science or Root, out of the speaking Word of the Separability or *Distinction* of Powers.

17. But the Grace was not *manifested* in him, much less the great Love and Humility in JESU.

18. And therefore God came with the *second* predestinate Purpose which lay *hid* in the Grace, and gave it into the first Image, and manifested the Grace through the first Image, and killed the first Life in the Grace; and *lifted* up the Life of Grace in the first predestinate Purpose, above the predestinate Purpose of the greater or elder Image, *viz.* of the first natural Image.

19. *Therefore* the Text in *Moses* says to *Rebecca*, the Greater shall serve the Less, that the predestinate Purpose in the Manifestation of Grace may stand.

20. For *Esau*, in the greater first Image of *Adam*, have I hated ; when he would be his own Lord, and *live* in Evil and Good, and not know, acknowledge, or *regard* Grace.

21. But *Jacob*, in my right *Divine* predestinate Purpose, which I have generated out of my Divine Will of Grace from Eternity; him have I loved, and set him to be *Lord* over Nature.

22. Therefore Christ said, *All Power was given him.* For

he was the Less or Younger, *viz.* out of God's *Humility* and Love, which God set above the Kingdom of his Anger, that the Lesser, *viz.* in God's *Grace*, might serve and manifest God.

23. And therefore outwardly the Inheritance was withheld or withdrawn *from Ismael*; to signify that God had given the Inheritance to the Man who was born of Grace.

24. Concerning the *Hatred*, Reason errs, and understands not the Ground; as is above mentioned.

Objections further in the Text, Rom. ix. 14, 15, 16, 17, 18.

25. *What shall we then say? Is God unrighteous ?*

26. *That be far from us; for he saith to Moses, I am gracious to whom I am gracious and to whom I am compassionate, I am compassionate.*

27. *Now therefore it lieth not in any Man's willing or running, but in God's Mercy and Compassion: For the Scripture saith to Pharaoh, even therefore have stirred thee up that I might show my Might; that my Name might be made known in all Nations.*

28. *Therefore now he has Compassion on whom he will, and hardeneth whom he will.*

Answer.

29. Here Reason, without the Divine Light, lies quite *dead*; as it is written, *The natural Man receiveth or conceiveth nothing of the Mysteries of God, they are Folly to him.*

30. Here St. *Paul* justifies God, and says, that God judges *aright*, in that he compassionates whom he will, and it is even the fundamental Ground.

31. For he will have none in his Mercy or Compassion, but only those who are born of his predestinate Purpose

of *Grace* out of Christ; these poor captive Souls he compassionates.

32. That is, when the Soul *lays hold* on the Word of Promise, and receives it as *Abraham* did; then is that receiving of the new *Ens* of Grace accounted for Righteousness, as it was to *Abraham* ; according as it is written : *Abraham believed God, and it was accounted to him for Righteousness.*

33. For *believing* is called receiving, taking in, or impressing, *viz.* taking hold of the Word of Promise in itself, so that it becomes substantial; and *then*, the Mercy and Compassion arises in it.

34. For the Less or Younger, which in the Beginning is but a Word of *Power*, which becomes so very great, that it overcomes the greatest, *viz.* the fiery Soul of the *Eternal Nature* in God's first *Eternal* predestinate Purpose.

35. But that it is written, he has Mercy or Compassion on whom he will, and hardens whom he will; a Man is to understand in *two* predestinate Purposes.

36. That is, in *Christ* is the Divine predestinate Purpose, wherein he has Mercy; for Christ is his Will to Mercy and Compassion; there is no other Will in God to Mercy or Compassion, but that one only Will which he has *manifested* in Christ.

37. For the *first Divine Will* in *Adam's* first Image, when he was in Innocency, is faded or extinguished in Man, as the Light of a Candle goes out, that same *Well-willing* is lost; not in God, but in Man.

38. And out of that Well-willing, which Willing is the Name JEHOVAH, has the Willing of Love and Grace opened itself in the Name JESU in *Adam* after the Fall, through the inspeaking of the *Treader* upon the Serpent.

39. For by this *new* Well-willing in the Name JESU,

God gave the Well-willing in Man to his Son JESU; as Christ says, Father, that is, thou *great God*, or JEHOVAH in the Fire and Light, the Men are thine; and thou hast given them me, and I give them Eternal Life.

40. The other, or *second Willing*, is the predestinate Purpose of the first Ground of God JEHOVAH; when the Light Part in *Adam* faded or disappeared, and then was the fiery Property or Quality, *viz.* the *angry* God manifested in this Willing; the same will now, according to his Property, *consume* all Things, and set it in the Darkness.

41. Therefore here now the Spirit of *Moses* speaks of the Will of God in Love and Anger, from both the predestinate Purposes, *viz.* 1. out of *the first Righteousness*, wherein God created *Adam*.

42. And then 2. out of the predestinate Purpose of Christ from the *Grace*, *viz.* whom I have Mercy and Compassion on in the Love, whom I apprehend and *feet* therein ; those I have Mercy and Compassion on.

43. And those whom I *find* in my *Anger* defiled with the Sin unto Death, and in the sinful Fountain of a wicked or evil Life of a Thistle, *viz.* of a *Devil's Will*, those I harden in my predestinate Purpose of Zeal or Jealousy: God knows well to what every one serves.

44. Therefore Men should not here suppose, that in God's predestinate Purpose, so far as he is called *God*, any Will to hardening enters into Man from without, externally; but *in* Man's own fundamental Ground. In the predestinate Purpose of God's Righteousness is the Fountain and *Original* to the hardening.

45. For it is the Will of *Anger*, wherein he hardens whom he will; for the whole Creature of Man, in God's Anger is *that Will* to the hardening ; for it wills only the Vanity, and that hardens it also.

46. Therefore now it lies *not* in the willing, that the

Wicked wills to be saved or happy, also not in the *Work* of his Hands, but in God's *Mercy* and *Compassion*; that he *converts*, and with the false or wicked Will becomes as a Child, and becomes *new born* from the *Mercy* and *Compassion* of *Grace*.

47. For if it lay in the willing of Nature's *own* self, then could the Adamical lost corrupt Nature come to the *Filiation*.

48. But no: It must *die* from *Self-Will*, and be born out of the *Will of Grace*, but the *Grace of Christ* be *manifested* in God's willing ; wherein alone is the *Mercy*, *Compassion*, and *Well-willing*.

49. This is *meant*, whom he wills in *Love* and *Anger*: The *Wicked* he wills in the *Anger*, and the *Holy* in the *Grace*; every one from and in its own fundamental *Ground*.

50. Understand it right: To *Pharaoh* it was said, I have *therefore* hardened thee and stirred thee up, that I might make my Name *known* in all Nations.

51. *Pharaoh* was *not* generated or born out of *Grace*, *viz.* out of the *Grace-willing*, but out of the *Anger-willing*.

52. And when God would make his Name known, that he is *Lord*, and how his *Grace* *rules* over the *Anger*, then he stirred up the *Anger* in the hardened *Pharaoh*; and took hold on him in the predestinate Purpose of his *Anger* in him, and held him, that *he might not see* the Works of God, for he was blind as to God, till God let him see the *Form*, *Manner*, or *Way* of his *Wrath* in *Turba magna*, in the great *Turba*.

53. But that at this Time the *Wickedness* of the *Egyptians* was full for their *Punishment*, the Scripture intimates, where it says, *that the israelites must serve the Egyptians four hundred Years, and then God would judge that People; for their wicked Doings, to their hardening, was not yet full.*

54. But with *Pharaoh* they were full, and the hardening in them at hand ; *therefore then*, the predestinate Purpose of God in the Anger used him for an Instrument.

55. For the *Egyptians* had stirred up the Plagues, therefore they must also serve to the glorious Manifestation of the *Divine Grace* upon God's Children; that so God might cause his Anger to be seen in the Wicked, and his Grace to be seen in his Children ; for the Time of *Pharaoh* was a Time of a Limit, wherein *all Things lie in Time, Measure, and Weight*.

56. The external supposed predestinate Purpose from without, is in this one Text of St. *Paul* strongly thrown to the Ground, wherein Reason *supposes* that God elects some special *peculiar* People of a *distinct* singular *Name*, as the Sects in their Strife rage in their Contention, and will in their Name be blessed, saved, and called Children, above other People.

As where Paul says, Rom. ix. 24,25,26.

57. *Whom he has called, namely, us; not only of the Jews, but also of the Gentiles; and confirmeth it by the Prophet Hosea, thus.*

58. *I will call them my People which were not my People, and them my beloved which were not beloved; and it shall be in the Place where it was said to them they are not my People, they shall be called the Children of the Living God.*

Answer.

59. Here we strongly see the *first calling* in Paradise, through the *inspoken* Word of Grace, which presses from one upon all.

60. For the *Gentiles* were not of *Abraham's* Seed, with whom God made a Covenant; yet the Covenant of the

inspeaking Word of Grace *lay* in them as a fundamental Ground.

61. *Therefore* St. Paul says, God has *called* and elected not only the *Jews* in their Covenant, but also the *Gentiles*, in the Covenant of Christ, and has called that People his beloved, which *knew him not*, and outwardly, in their Ignorance, were not his People.

62. But the predestinate Purpose of Grace, which in Paradise after the Fall had *incorporated* itself through the inspeaking Word, lay in them, *as to which*, God calls them his beloved.

63. Which incorporated Word he stirred up in *them*, through the Spirit of Christ, when that Voice of Grace had assumed a Soul. So that 1. *their Soul*, which lay shut up in Darkness, heard the incorporated Voice of Grace in the Voice of Christ, as through an awakening of a new inspeaking, and so the *Love* became kindled in the Soul.

64. And 2. That God *sees not* after the Manner of Man's Knowledge, and so elects to himself a People to Filiation, out of his predestinate Purpose, that *know* above all other People to speak of his Name : But 3. That God looks upon his predestinate Purpose raised up and established in Paradise, which predestinate Purpose, he had, from *Eternity*, in the faded, extinguished, disappeared Figure, Representation, or Idea of Man, *viz.* upon the *first* fundamental Ground of Man.

65. Wherein Man was *seen* or *foreseen* in the Name JESU, in the Divine Wisdom in a magical Impression, Idea, Form, or Representation.

66. Which Impression or Imaging also as to the inward Ground has been in the *Gentiles* or *Heathen*, as *passing from one* Impression or Imaging *upon all*; excepting only the Children of the Anger or *Perdition*, wherein that Impression has imaged or represented itself in the Anger.

67. Which imprinting of the Anger does *not* pass upon whole Generations and People; but upon those who are apprehended in the predestinate Purpose of Anger in the inherited, innate, and actual Sins, and so are *Thistle-Children*.

68. As it was said to *Elijah*, when he told God, *Israel is wholly departed from thee, and I am left alone remaining, and they seek and hunt after my Life*: He was answered by God, saying, *I have yet left remaining to me Seven Thousand, who have not bowed the Knee before Baal*.

69. Such are those, who though outwardly they ran on with the *Gentiles* or *Heathen*, and dwelt among the *wicked Jews*, yet their *Hearts* were inclined to the true God, and were *zealous* in Blindness and Ignorance, as *Saul*, till the Grace in *Saul* awakened, that he became seeing.

70. For *Saul* supposed he did the true *God Service* therein, when he overthrew and suppressed those who would walk in the Law of God, *in another Form* or Appearance of *Way* which he knew nothing of.

71. He was *zealous in the Law of God* from the Ground of his Heart, to please God thereby.

72. He did *not* this out of the predestinate Purpose of God's Anger, so that it had apprehended him, and set him in the *Life of Darkness*; and that God looked upon him as quite and wholly hardened in Death, out of a special predestinate Purpose of a particular *distinct Election* or Predestination.

73. No: He was even *one* among the Seven Thousand, wherein lay the Covenant of Grace from the *true Seed of Abraham*, and the Promise in Paradise.

74. But the *Way* of that Grace was *not yet* manifested to him; he was zealous in the Law of Righteousness, and required that exactly which he *himself* could not do or

perform.

75. But the hidden Grace *in him* could do it, which manifested itself in its Zeal, and used it for an Instrument to *witness* the Grace.

76. Therefore it is Blindness and *Ignorance* for one People to say, we have Christ's Doctrine; God causes Christ to be preached amongst *us*, and not among the other People; and *therefore* God has elected or chosen us out of his predestinate Purpose to be Children of his Grace.

77. And though indeed we are *no* whit better in Life than the other, yet he has elected us in his predestinate Purpose, and in Christ borne the *Penalty* or Punishment of our actual and original inherited innate Sins, so that we *need only* comfort ourselves therewith, and receive it as a Present and Free Gift of Grace.

78. For our Works *avail not* in the Presence of God, *but* the Election of his predestinate Purpose avails ; whereby he justifies the Wicked in his predestinate Purpose; and whereby with the predestinate Purpose of his Will he pulls the Wicked out of Hell, and saves them.

79. Hearken, thou *blind* Babylon, covered under Christ's Purple Mantle, as a Whore under a Garland, who is full of the *Lust* of Whoredom, and yet calls herself a Virgin: What is the Election or Predestination and the Grace which thou comfortest thyself with, and coverest thyself over with that Mantle of *Grace* upon thy Whoredoms and Abominations of all Malice and Wickedness ?

80. Where is it *hinted* in the Scripture, that a Whore comes to be a Virgin through the *Order*, Warrant, or Commission of a Lord or Prince, and his Free Gift or *Bounty*? What Emperor can make a defloured Woman a Virgin by his Favour and Good Will? *Can* that be?

81. Where is then the Virgin in the Heart and in

Chastity?

82. God requires the Abyss of the Heart, and says, that *not one Jot or Tittle of his Law of Righteousness shall pass away, till it be all fulfilled.*

83. Wherewith wilt thou fulfil the Righteousness, if thou art without the Divine Substance *in thee* ?

84. Thou wilt say, *Christ* has once fulfilled it for me, and satisfied the Law.

85. That is true, but what is that *to thee*, who art and walkest without Christ ?

86. If thou art not in Christ in the *actual* operative *Grace*, then thou hast no Part in him; for he says, *Whosoever is not with me, is against me; and whosoever gathereth not with me, scattereth.*

87. No outwardly imputed *Grace* avails, but an *innate* filial *Grace* out of Christ's Flesh and Blood, that it is that draws the Merits of Christ to it.

88. It is not the Man that is born of Man and Woman from the *perished* corrupt Nature that attains the *Grace* of Filiation, so that he can comfort himself and say, Christ has done it, he now pronounces me free from Sin; I *need only* to believe that it is done.

89. No; the Devil knows it, and also the Damned, which comfort themselves with this imputed *Grace*; but what does it avail them, when they are *damned* for all that?

90. For *Not all that say Lord, Lord, shall enter into the Kingdom of God, but they do the Will of my Father in Heaven*, says Christ.

91. But what is *that Will* which they must do, that they may come to the Filiation?

92. Then says Christ, those that *convert* and become as

Children, and are born of God out of Water and the Spirit; these are they.

93. For *Christ* is the Will of God; and they that will do the same must be *born* of Christ, out of his Flesh and Blood, out of the Word that became Man, that overthrew Death and Sin in the Humanity, and turned it into Love; and *put on* the Merit of Christ in the Soul, and according to the inward incorporated Ground become the Living Christ, as a true *Branch* on his Vine.

94. Not by comforting one's self from a strange assumed Appearance, or *Show*, but becoming essentially, subsisting, substantial Children of Christ; in whom the inspoken Covenant of Grace is fulfilled with *Substance*, in whom *the Soul eateth and liveth* of Christ's Flesh and Blood, and that not outwardly, but *in* itself.

95. In whom Christ *continually* says to the fiery Soul in God's Righteousness, *Take* my Flesh and *drink* my Blood, so thou shalt remain, in me, and I in thee.

96. The fiery Science or *Root* of the Soul, according to the inward eternal Ground of the true Righteousness of God in his predestinate Purpose to the Creature of the Soul, must *introduce* itself into Christ's Flesh and Blood in *Substance*.

97. And not through a strange Show or Appearance, but through that which God, manifested in *Adam* after the Fall, and in Christ *fulfilled* with the Humanity; wherein God became Man, and Man became God.

98. So also now in his Members, which spring and sprout out of the same *Root*; in which Christ in the incorporated Covenant of Grace became living, and assumed the Soul and Humanity to himself.

99. Therefore here now it lies *not alone* in the outward Knowledge; in that I know I have a gracious God in Christ, that has overthrown Sin in the Humanity ; but it lies in that the same is *done also* in me.

100. That Christ, who is arisen from the Dead, arises also *in me*, and rules over Sin *in me*; so that he also kills Sin, *viz.* Nature in its evil Will, *in me*; that the same in Christ be crucified and slain in me, and that a new Will out of Nature, in Christ's Spirit, Life and Will, arise *in me*; which lives and is obedient to God's Will, which fulfils the Law.

101. That is, which gives itself up in *Obedience* into the Law, and fulfils the same with the Divine *Love-Will*; that the Law in its Righteousness be subject to the Love-Desire, and co-rejoice itself also in the Love.

102. And then the Anger of God sinks down from the Soul, and so it is released or delivered in the Love-Spirit from Pain, and lives *in God*.

103. To this now belongs *earnest Repentance*, in which the poor Soul opens its Jaws, *viz.* the fiery Mouth in God's predestinate Purpose of Anger, and comprises itself in the incorporated Grace of the Promise of Christ, that *he will give the holy Spirit to those that ask him for it*.

104. This free presented bestowed Grace must be impressed or apprehended as a living speaking Word, in the inward Ground of the first inspoken Voice of Grace in *Adam*, by the *Soul*, as by the Center of Nature through the Divine Science or Root of the Abyss; that it be a predestinate Purpose to *Repentance* and to *Conversion* from the Will to Abominations.

105. In which predestinate Purpose the Spirit of Christ in the first Ground of the incorporated Grace, wherein it presses from one upon all, according to the Scriptures, *generates* a new Life.

106. In which new Life the *Will* to Sin is suppressed and dies, and a true Branch grows forth out of Christ's Tree, Sin afterwards *only ruling* in the mortal Flesh.

107. This new Branch is then, in Christ, pressed

through the Anger of God in the predestinated Purpose of the Anger, quite through the *eternal Death* to the Life of Grace: As Christ says, *He that believeth in me, shall never die any more; but he is pressed or passed quite through from Death to Life.*

108. Therefore now Faith is not an outward Thing, that any should say, With us is the Election of Grace; for Christ is *taught* and acknowledged among us; he has chosen us before other People, so that we hear his Voice.

109. Though we be *evil*, yet has he forgiven us our Sins in his predestinate Purpose, and slain them in the Merit of Christ, we need *only* to *receive* it and comfort ourselves therein; it will outwardly be imputed to us as a Free Gift and Present of Grace.

110. No, no, that avails not; *Christ himself* is the *imputed* Grace, and the Free Gift or Dowry, as also the *Merit*.

111. Whosoever has that in him, and is the same in his inward Ground himself, he is a *Christian*, and is crucified and dead with Christ, and lives in his Resurrection: To those is the Grace in Christ's Spirit and Life *imputed*, reckoned, or accounted.

112. For he *need not* suffer himself to be hanged on a Cross, *but he attracts* Christ in his whole Merit; he attracts the crucified and risen Christ in himself, and only *takes* his Yoke upon him.

113. But this is not called knowing and comforting; for Christ dwells *not* in the Body of Malice, evil Malignity, and Wickedness.

114. If Christ shall arise in thee, then must *the Will* of Death and of the Devil die in thee.

115. For *Christ* has broken Death in Pieces and destroyed Hell, and is become Lord over Death and Hell

116. Where he draws near in a Man, there must Death and Hell in the inward Ground, *viz.* in the *Soul*, be broken to Pieces and vanish.

117. He destroys the Devil's Kingdom in the Soul, and generates it to be God's Child, and to be his Temple, and gives it *his Will*, and slays the Will of lost or corrupt Nature.

118. That is, he transmutes or changes it into the true Image of God: For it is written, *Christ is made unto us Righteousness through his Blood.*

119. Now, if a Man will have this Righteousness, then he must drink his Blood, that it may justify him : For the Justification is effected in the Blood of Christ *in Man*, in the Soul itself, not through an outward, imputed, accounted strange Shew.

120. That is, the *right imputed* strange Shew, which is given us in the Blood of Christ in Grace, when as we are dead in Sin; therefore God gives us this Free Gift of Grace *in us* for a new Life.

121. Which new Life kills Sin and Death, and sets us before God as Children of Grace.

122. For Christ with his Love-Blood in us, *fulfils* the Righteousness of God in the Anger, and turns it into Divine Joy.

123. And now if a Man find not himself in the Divine Will, or indeed in a *hearty Desire* to will that he would fain repent and be obedient to God, and to put on Christ; let him *not* say that he is a true Christian.

124. The tattling Mouth, when Men acknowledge barely with the Tongue Christ to be the Son of God, and comfort themselves with his Grace; but *keep* the Serpent with its poisonous Will to Pride, Covetousness, Envy and Malice in the Heart, desiring only to do Evil; it all helps nothing.

125. Such a Man does but *crucify* Christ, and scorns his Merit; for with the Tongue he acknowledges him, and with the Serpent's Poison in the Heart, he casts Stones and Dirt at him.

126. He does no more than the Devils do, *who acknowledged* Christ to be the Power of God, when he drove them out of the possessed.

127. For they that acknowledge Christ only with the Mouth, are not therefore Children; but those that do the Will of his Father in Heaven, *viz. in Christ* himself.

128. For Christ is the Good Will of the Father, which none can do unless he be in Christ, and do it in Christ's Spirit and Life.

129. For not all they that *proceed* from *Abraham* are God's Children, but the Children of the promised Seed, new born of that Seed are the Children, which are new born out of the Blood of Christ, and die away from the first Ground, in the Blood of Christ, in the *Grace* and Love of God, and arise a new Man, which lives before God in Righteousness and *Purity*; to which Sin by Lust only hangs in the bestial *mortal* Flesh.

130. Over which Sin the new Man in Christ rules, and tames and *subdues the same*, and rejects the Will of the Flesh.

131. But he who lives and acts according to the Will of the Flesh, *is dead while he liveth*; his Confession and Acknowledgment with the Mouth does not help him.

132. For the acknowledging with the Mouth, without the inward substantial Ground of Christ, is *the* very *Antichrist*, who indeed acknowledges Christ, but denies him in Power and Virtue, and has set himself *in Christ's Stead*; he says one Thing, and wills and does another.

133. Therefore says the Prophet *Hosea*, *The Lord calls*

them his beloved, which were not his beloved; viz. those that knew not Christ in Name and Substance, and knew nothing of his Manifestation or Revelation in the Humanity, and yet with the Soul go into the inward Ground, wherein the Grace in Paradise was incorporated with the inspeaking, and so lay hold on the Grace in God's Mercy and Compassion.

134. That is, Those that *neither hear nor enjoy the Gospel*, but *believe* in the one only God, and give themselves in all their Powers and Faculties up into him, and would fain acknowledge and love God, if they knew but how, and are also zealous with their whole Heart in *Righteousness* and *Truth*.

135. These, so long as they neither hear nor know Christ in his manifested Voice, are *outwardly* not God's beloved ; but according to the *inward* Ground, they are implanted and rooted in the Love of the Grace, *viz. in the Paradisical Covenant in the incorporated Word*.

136. These God said, *he would have compelled and brought in to his Supper*; for they were his beloved; and therefore, in that they *testify* in the Power and Virtue, that the Works of *the Law*, and the Love of the Grace of God, *are written in their Hearts, and so they are a Law to themselves*.

137. Which Law Christ in his Grace has once fulfilled in his Blood, which penetrated and *passed from one upon all*: All these are born of the incorporated Grace in *Will* and *Spirit*.

138. For although the Text in *John iii.* says, *He that believeth not on the Name of the only begotten or innate Son of God, he is clearly judged*; yet a Man *cannot* say that those do not believe on him.

139. Indeed their outward Man does not believe and acknowledge him; for they know *not* that he became Man.

140. But that same inward incorporated Ground of the inspoken Word of Grace, to which they have ingrafted, bound, and incorporated themselves with the *Soul*, that believes in them, *against the Day of the Manifestation or Revelation of Jesus Christ*; wherein he will manifest his Kingdom.

141. For even the Forefathers of the *Jews* knew him not in the Flesh, but only in the Type or Prefiguration, *viz.* in the incorporated Grace, which manifested itself with *the Figure* in the Covenant in their Law, and did not put on Christ in the flesh, till his Manifestation in the Flesh: But in the first incorporated Covenant and *Word*, they *did* put him on.

142. But when Christ had fulfilled that Covenant with the Humanity, and had fulfilled the Law of the Anger in Sin with his Blood, and *killed Sin in them*, which had kept back and defaced the Humanity, then they put on Christ in the Flesh, even all those that had *believed* on him *in his Covenant*.

143. That is, those who had put on the Covenant in the Power and Virtue of it, *viz.* in the *Spirit*, in those was the Covenant fulfilled with heavenly Substance; also in those who as to the outward Body were long departed and consumed in the Grave, whose Souls lived in the Covenant of *Power*.

144. All these did put on Christ in them in his Resurrection; and *Many of them arose with him*, in his Body, *after his Resurrection* from Death; and *showed themselves at Jerusalem*, for a Testimony that they were arisen in Christ, and had put on Christ in the Flesh, who had fulfilled their Faith in the Humanity.

145. To thee therefore it is said, thou blind Christendom, with thy verbal talking Mouth, that thou art *without* Christ in the Flesh; and art as far and *much farther* from Christ, than the honest and virtuous *Heathens, Turks*, and other Nations which know not Christ, and yet stand upon the *inward* first Ground.

146. For Man has no God without Christ: For the God

JEHOVAH has *given Man to Christ, viz. to the Name and Power of JESU, who has manifested himself out of JEHOVAH.*

147. Now, if a Stranger or Foreigner draw near to the God JEHOVAH, and gives up himself to him; the same does the God JEHOVAH give to Christ.

148. For Christ said also, *Father, that is, JEHOVAH; I have lost none of those which thou hast given me; that is, the God JEHOVAH is manifested in the Soul in a converted Sinner; this Manifestation gives itself up to the incorporated Covenant of Grace for its proper own.*

149. Which Covenant of Grace, with its receiving in of the Soul shall be manifested: *When God shall manifest the hidden Secrets of Man, on the Day of coming again in the Flesh, and of the Resurrection of the Dead.*

150. It is therefore said to thee, thou titulary and verbal Christendom, in the Zeal of God, that thou in thy tattling Mouth, *without Christ's Spirit, Flesh, and Blood in thee, art as fully Heathenish, Turkish, and a Foreigner in the Presence of God, as they themselves.*

151. Thy supposed Election, special Acceptation of Filiation and Adoption, *without the New Birth, is thy Snare and Fall.*

152. The Anger of God makes thy false Way which thou goest a Snare to thee backward, and brings thee in thy *outward* Ornament and Attire into the Grave of Death and Hell; so that thy Children *in their Hearts* are very vain, Murtherers, Covetous, Whore-mongers, Thieves, envious, malicious, treacherous, perjured, unfaithful, deceitful, stiff-necked, stubborn, wilful, sullen, selfish, dogged, opposing the Truth, proud, stately, in the Mind of the Devil, desirous after Might, Honour, Authority, and Power, to suppress the miserable, and such as are in Distress, Necessity and Want.

153. Outwardly they glisten, dissembling with Flattery

and *Hypocrisy*, and cover over this wicked Knavery with the Grace of Christ : The Election and predestinate Purpose of God must be the Cloak of their Wickedness; whereas he has chosen none but *Christ in his Members*, which are born of him; and Christ alone is himself the Predestination and Election of Grace.

154. But thy Righteousness in thy Zeal and Jealousy, O God, finds them in thy Wrath, and *therefore* it is so evil with them.

155. O thou deep Grace of God! awaken yet *once* in us poor erring blind Children, and break in Pieces the Stool and *Throne* of Antichrist and of the Devil, which he has erected and built up in his *Show* of Holiness in Hypocrisy, and let us once see thy Face and Countenance.

156. O God! the Time of thy Visitation is near; but who knows thy Arm, because of the *gross* Vanity of the Antichrist in his erected Kingdom.

157. Destroy thou him, O LORD! and rend away his Might and Power, *that thy Child JESUS may be manifested to all Tongues and Nations, that we may be delivered from the Might, Pomp, Pride, and Covetousness of Antichrist.* Hallelujah.

158. From the East and North, from the Rising and Midnight, the Lord *hisses* with his Power and Might; who will hinder it? *Hallelujah.*

159. In all Lands and Countries his Eye of Love beholds and sees; and his Truth remains *eternally.* Hallelujah.

160. We are delivered from the Yoke of the Driver, *none* shall build it up any more: for the Lord has shut it up in his Wonders.