

The Eleventh Chapter.

Further comparing and clearing the Texts and Sayings concerning Election or Predestination.

Objection.

Rom x. 6,7,8.

1. SAINT Paul says, *The Righteousness of Faith saith thus: Say not in thy Heart, who will go up into Heaven? which is nothing else but to fetch Christ from thence.*

2. *Or who will go down into the Deep? which is nothing else but to fetch Christ from the Dead.*

3. *But what saith it ? The Word is nigh thee in thy Mouth and in thy Heart: This is the Word of Faith which we preach.*

Answer.

4. Who will preach to us of a *foreign* or strange received Grace, seeing the Word of Faith is only that which moves *in* our Mouth and Heart in *Power*?

5. How will the Wicked be converted through a foreign or strange Shew of a received Filiation, unless he receive in his *Heart* the Word that he carries in his Mouth, wherewith he acknowledges Christ, so that the Soul apprehends it in its most *inward* Ground?

6. Where is the received Filiation, but where the Word takes *Root*, and dwells in the Heart of the Soul?

7. *Where did God* ever take a Man dead in Sin, in whom his Wrath only lives, and compel him by a special Election into the predestinate Purpose of his Grace?

8. He suffers his Word to move in the Mouth of the

Wicked, also in his Ears; but if his *Heart* does not apprehend it in the Soul, then he lets the Light in the Word of the Wicked's Ears and Heart *to go out* and extinguish.

9. And that because the Wicked is apprehended in the predestinate Purpose of his Anger, and that the Soul has awakened and *kindled* the Life of the Darkness with its inherited, innate, and introduced Vanity, so that it is the Life of a *Serpent* and Thistle; to which the Word of God's Love does not unite itself.

10. Now, if the Word, which moves in our Mouth and Heart, makes us Children of Faith, then can *no* foreign or strange receiving through a special outward elected Shew or Appearance, avail; but the innate and re-
outspeaking Word from that same inward Birth, wherein *Christ* from his own Ground speaks with and through the Soul; that is the Filiation of the Reception.

11. *For if thou confessest with thy Mouth that JESUS is Lord, and believest in thy Heart that God has raised him from the Dead; then thou shalt be saved.*

12. But not through a special Conceit or *Opinion* : But the Spirit of Christ must confess and acknowledge in thee, that JESUS CHRIST *in thee* is risen from the Dead.

13. The Confession and Acknowledgment with the Mouth, without the Resurrection of Christ in thee, avails thee nothing: For Christ says, *Without me ye can do nothing*. None can call God Lord, without Christ in him.

14. For without Christ he apprehends not the Word Lord in *Power*; and therefore his saying the Word Lord is without Life : For *there is no Difference between the Jew and the Grecian; there is but one only Lord over all, rich over all that call upon him.*

15. *For whosoever calleth upon the Name of the Lord shall be saved.* Here St. Paul makes no Difference

between People; but whosoever *desires* God in Heart, to them he gives the Salvation which he offers and bestows in Christ.

16. Where is now the elect People in this Place, that boast themselves that God has elected and chosen them above other People, in that they can *speak* of the Humanity of Christ?

17. If he has his Kingdom among *Jews* and *Grecians*, and that he alone is a *Jew* and a Christian, who is one *in the Heart of his Soul*, where is then the outward imputed Grace without the Filiation of the Soul?

18. *When* did God choose or elect a Devil, and make him a Child of God? *Never*.

19. Therefore observe it : Grace comes not from the Merit of Works, but from Christ alone, the Fountain of *Life*.

20. But Works *testify* that the Grace in Christ in the Soul is living.

21. For if the Work follow not, *then is Christ* in thee *not yet risen* from the Dead, or out of thy Death.

22. He, that is of God, does Divine Works: But he, that is of Sin, *serves* Sin with his Works.

23. No one should boast that he is a Christian, unless he *desire to work* and do the Divine Works in the Love of Christ; else it is but a strange Shew without the Life of Christ.

24. The Election of Filiation passes only upon those who are *living* in Grace, and in Grace work good Works.

25. But the others who comfort themselves with the Filiation by a receiving of Grace, and work only Abominations in their *Hearts* ; these the predestinate Purpose of God's Anger hardens.

26. But of those who are not born of Grace, and yet will attain it by their Works and *Merit*, who outwardly make a fair Shew, dissembling in Hypocrisy, and inwardly are dead, and but merely make a Shew; of such St. *Paul* speaks,

27. *How is it then? That which Israel seeketh he attaineth not, but the Election attaineth it; but the other are hardened, as it is written,*

28. *God has given them a bitter perverse Spirit; Eyes that they see not, and Ears that they hear not, even to this Day.*

29. And *David* says, *Let their Table be a Snare, that they may fall backward; and an Offence, that they may stumble at for a Recompence unto them : Blind their Eyes that they may not see, and bow down their Back always.*

30. Whom of *Israel* does the Spirit here mean in *Isaiah* vi. and in St. *Paul*, those who are *not* under the Election, whom God in his Anger will *thus* harden?

31. He means *those*, who when they hear the Word, they receive it into their Ears, and apprehend it as a *Doctrine* or Learning in Reason, and apprehend it *not* within in the Soul, that it may take Root in the Abyss; it reaches not the first incorporated Grace; for Pride, Pomp, and Self-seeking *lies before it*; also Cares for the Belly.

32. Covetousness is a Grate or Bolt before it; and the Pride of Self, of their own Love of the Flesh, has *set itself in God's Stead*.

33. These outwardly make a show-like Pageantry with the Grace, and take it into their Hands, and will needs merit Grace through their *Works*, as the wicked, false *Jews* did, who hung only to the Work, and had not the *Faith* in the Ground of the Soul.

34. Of these St. *Paul* says, That which *Israel* seeks in the Work he attains not; but the Election attains it.

35. For the Election passed alone upon those *Jews* who were *Jews* in the Abyss of the *Soul*, and were born or generated out of the Seed of Faith; who were born out of the promised Seed, *viz.* out of the inspoken Word, in the Covenant of *Abraham* and *Adam*, who were circumcised *by the Word in their Hearts*.

36. For it was not the Circumcision of the Foreskin in the Flesh that availed before God, but that in the *Heart*.

37. But that in the Flesh was a Seal and Sign of the inward Ground, shewing how *Grace* did cut off *Sin* from the *Soul*.

38. But with those who went about only with the outward Work, it was not so; for they were among *Israel* as Weeds among Wheat, which spread up themselves above the Wheat, and very much flourish in Bigness, and will be seen that they are great Plants.

39. But they bear no good Fruit, and are good for nothing but to be burned in the Time of Harvest; for they do but *sting* and prickle, and fill up Room.

40. Thus also the *wicked* Man sets himself *in the Temple of God*, and calls himself a Christian, performs many seeming holy Works, whereby he would have Respect, and seem as if he were the best Christian, he learns Arts and Sciences ; he studies hard, and knows how to speak much of God; he *teaches* others, but it is for *Profit* and *Honour's* Sake.

41. As the *Pharisees* did, who made a Shew of great Holiness, *who had great Philacteries upon their priestly Garments, and made long Prayers for a Shew* of outward Piety, Virtue, and Honesty.

42. But Christ said, *They devour Widows Houses, and compass Sea and Land, to make a Jewish Proselyte; and when they have made him so, they make him a Child of Hell twofold more than themselves.*

43. And such are those who make a great Show, and say they sit in Christ's Stead; *their Words are God's Word*: They exalt their own Fame, and wish to be thought great; though in their Hearts they seek only after Honour, Covetousness, and stately Pride: What they say, *that Men must observe, as if it were God's Voice from Heaven.*

44. And though the Voice has from a false and wicked Mind set itself in *the written Word*, and flies along with the Letter of the Word, as Tares do among the Wheat; yet it must be *accounted* God's Word.

45. If any speak against it, and manifests the false Child or Bastard, then Self-Pride and Pomp *cries out* he is a Heretick, Sectary, or schismatical Fellow, a Blasphemer, and despises the Function or Office of the *Ministry*, beware of him, he seduces you: Come only to me, for here is the *right* Function of the *Ministry*, which is instituted of God.

46. They are not from God, but are *instituted* through the Favour of Men; and they serve not God, but their Pride, Self Love, and Interest.

47. Yet in their *own* Minds and *Opinions* they are the fair Child of Grace, who suppose they have so much Overplus of Grace, that they may sell it dear to others *for Money* from the Authority of their supposed great Holiness; but he that buys it buys a *Thistle* instead of good Seed.

48. The other Part of the false wicked *Israelites* from *Abraham's natural Seed* are those, who out of the Might and Strength of Nature are set over *Israel* for *Princes* and Rulers in *all Offices* of what Name soever from the greatest to the least, that they should be Defenders or Protectors of Righteousness or justice.

49. All these make a great Show under the Pretence of Truth ; and, under Colour of their *Office*, set themselves up so high in their own Conceits, that they suppose they are their own mighty powerful Gods.

50. They do what they will, and it is right, their Office has the Authority; so that Men must call *all that right* which they do.

51. And yet they seek not *therein* the Righteousness of God in his predestinate Purpose of the Order, Ordinance, or Course of *Nature*, much less the Righteousness in Love, which he has manifested through the *Grace* of Christ.

52. But they set their own dictated, contrived Righteousness for their own Honour of their *fleshly* voluptuous State, Pomp, and Pride, instead of Divine Righteousness and Truth, and swim, move, and roll in the *Mouth* only with the Law of God.

53. But their *Heart* has compressed or compacted itself in the Right of a Thistle, which climbs above the good Plant, and stings and pricks round about, and spreads itself abroad, and yet bears *no good* Seed.

54. Both these Parties, excepting the Children of God which are still *among* them are *the Whore and the Beast* in the *Revelation* of *John*; through whom *the Devil is a Prince of this World* among Men, *which Beast the Angel casteth into the Abyss of the Lake Brimstone*.

55. These are not true *Israelites* born out of the *Seed* of the Promise, and therefore attain not the Filiation.

56. But the Election, which seeks and receives only the Children of Faith in the Righteousness of *Grace*; that attains it.

57. But the Whore, together with the Beast, are *hardened* in their *Lusts* of Pride, Covetousness, Envy, Anger, and Unrighteousness; and they are *the Antichrist*, viz. the titular and verbal Christian; a Devil in the Form or Likeness of an Angel.

58. As *Lucifer*, who was in Heaven, but was cast out as a false and evil Seed; so also shall these.

59. For the universal Father or Steward of all Substances in his Election seeks only *for good Seed*; he chooses no Thistle Seed, and makes Wheat thereof.

60. As Reason supposes, that God takes the Seed that is quite, or *wholly*, false or evil, and makes it a Child of God, that so he might make known the Riches of his Grace, from a *special* predestinate Purpose : No! that is not so done.

61. The Wicked; that is, such a one as is sprung from a right Seed, and yet through his innate, inherited Constellation of his *Inclination*, has introduced Abominations into himself; must repent, and go into his inward Ground and be *born* of Grace, and so it may be done.

62. For God says in *Moses*, *I will do well to all those that love me and keep my Commandments, unto a thousand Generations or Decscents.*

63. This Well-doing, or *Bounty* of God, is nothing else but a planting or propagating of the Covenant of Grace in their Seed : As *Abraham, Isaac, Jacob, and David*, were promised that he would so exceedingly *bless* and multiply their Seed, as to the promised *incorporated* Grace, that it might not be numbered.

64. But the Kingdom of Nature in God's predestinate Purpose of the Righteousness stood also together in this Seed, according to the soulish Property; and that should cooperate or work together therein.

65. But *in many* the Soul's Will turns itself away from the Kingdom of God's predestinate Purpose of Grace, which Soul is taken hold of in the Kingdom of Nature in the Anger, and *grows* to be a Thistle.

66. Which now was not God's Fault, but the Fault of the Science or *Root* of the soulish Ground, out of the eternal Ground to Nature, *viz.* the Fault of the *Free Will* of the Abyss to the Ground of Nature of the Soul.

67. There lies the *first Ground* of the Thistle-Children, who with the Feet of their false and wicked Lust tread upon the incorporated Grace of the inspoken Word, and *will not* be the Children of Grace.

68. Concerning whom, Christ, *viz.* the Gate of Grace itself, said, *He was as a Vine-Dresser that gleaneth: He would often have gathered Israel his Children together, as a Clock-Hen gathereth her Chickens under her Wings, but they would not.*

69. Then says Reason, They *could* not!

70. It is *true* indeed: They could not!

71. But why?

72. They were Thistle-Children.

73. But why ? Was it caused from God's *predestinate Purpose*?

74. *Yes*; it is from the predestinate Purpose of the Divine Righteousness, according to the Order, *Course*, or Ordinance of the Creation of Nature, *viz.* from the Separability or *Distinction* of the Speaking in the Word, wherein the Science, *viz.* the Self-hood of the Abyss compacts itself into its first Ground.

75. For therein God's Wrath compacts itself together in the Center of Nature *in the Seed of Man*, out of their inherited innate Sins, as also their future actual Abominations.

76. Wherein God's Anger often makes a Root in the Sin of the *Parents*, and compacts itself into a Science of the Abyss; out of which afterwards in the Seed a Thistle-Root exists, *wherein* God visits or punishes the Sin of the Parents in their Seed unto the third and fourth Generation, according to the Tenour of the Scripture.

77. Thus these Thistle-Children come also from *Israel*, but not from the Grace; that is, the Grace, which was incorporated in them in Paradise, grows in them to their *Judgement*.

78. As the hot *Ens* of the Sun gives itself readily into

the Thistle, but not as to the Love Tincture, but according to the *Kind* of a Thistle.

79. For the Thistle can receive it no otherwise but in the *Likeness* of its Essence; as a Toad sucks nothing but Poison out of a good *Ens*.

80. And as the Heat of the Sun at last makes the Thistle wither away, and judges the same in its Life; so also Christ sits with his incorporated Grace in the *wicked* Man upon his Seat of Judgement.

81. He lets him use the holy Name of God awhile for a Curse of his Falsehood in his *Mouth*; and to boast himself under Christ's Merits in his supposed *Office*, wherewith he thinks to serve God, and to work the Works of Grace; and so to boast that he is a true Christian.

82. He lets him play the Hypocrite and dissemble how he pleases: Also he lets him *prophesy in Christ's Name*, as *Caiphas* did, *who judged, saying, it was better that one Man should die for all the People, than that the whole should perish.*

83. He lets him also, in his *Pharisaical Office*, fatten himself and grow great; he gives him also the Called *Grace* in his Testaments.

84. As the Sun with its good Power gives itself into the Thistle, and lets the Thistle flourish therein and grow *lust*y and great till the Harvest Time, then it dries the same up, and *judges* it to Death; for it has generated evil Seed in it, and therefore the Father or Steward of the House *fanneth* it out, *and casteth it into the Fire.*

85. Of whom *St. Paul* speaks here, and brings in the Words of the Prophet thus: *Let their Table be a falling backward*; that is, they *eat* of *God's Word* in their Mouth, but it is taken back again from them from the Hearts of their Souls, that the holy Thing may *not* enter into the Thistle.

86. And Christ says *Satan snatcheth the Word out of their Hearts, lest they believe and be saved*; for Satan sits in the Thistle of the Ground of the Soul; and *here* Christ calls him a Prince of this World.

87. And the Anger of *God has given them an embittered or perverse Spirit; Eyes that they see not the Ground of Grace, and Ears that they hear not Christ's living Voice in them.*

88. Therefore Christ says to the *Pharisees, Ye are from beneath, from the Father of this World : Also, Ye are of your Father the Devil, and hear not my Word, for ye are not of God.*

89. *He that is born of God heareth God's Word; therefore ye hear not, for ye are not of God.*

90. So also now, the present Strivers, Contenders, Disputers, *Despisers* of God's Children, are not of God, but only from the verbal Tattle of the Mouth, from the *Pharisaical* Root, and hear not Christ teaching them ; neither will they, but thrust him *designedly* from them, and set them in his Stead.

91. They are *not* Apostles of Christ, *viz.* their Successors; but they serve their God *Mausim* [Maozim or Antichrist], who climbs in their Mouth as a Thistle above the Wheat.

92. *They run and none has sent them, but only the Fictions of their Hearts, for the Pleasure of human Honour, and serve and minister in the Office of Mausim the Antichrist, whom they have set in the Place of Christ.*

93. Christ calls them tearing *Wolves*, which devour the simple Flock with their Blasphemies, and kill Christ with the Poison of their Scorn, and raise themselves aloft, as Thistles among the Wheat, and set themselves up in the Honour of Men, and *lead the World astray*, and cause the Thistle-Children to raise Wars, and to make desolate Countries and People, to which they

diligently help in their poisonous, embittered, perverse Spirit, to counsel and administer Service.

94. Therefore *they are those* of whom St. Paul here speaks, *Rom. xi.* and produces the Prophet *David*, *Psal. lxi.* *Let their Table be a Snare, and a casting backward, and an Offence for them to stumble at for their Recompence: Blind their Eyes that they see not, and bow down their Backs always.*

95. That is, let them recompence one another in their *Blindness*, in that they in Christ's Office hunt only after Might, Pleasure, and Voluptuousness, that they may *persecute*, disdain, despise, contemn, and scorn one another, and attribute and ascribe the Name of Christ in them to the Devil.

96. And devise upon their Beds how they may meet and be even with one another, and fit them with Subtlety, and daub over their Vileness with the Scripture, as if they did it out of Divine Zeal *for the Truth*, to please God, and to serve their Brethren thereby.

97. These run like raging Wolves and evil ravening *furious* Beasts in the Wrath of the kindled Anger of God, and snatch and tear the Name of Christ out of the simple Lay Peoples Mouths, and stuff their Hearts and Mouths full of the Blasphemies of the false Contrivances of their Hearts, which they pour forth and *shed abroad*; so that one Man despises, scandalizes, blasphemes another, and makes them Hereticks, and holds them as *dishonest* and unfit for Society, for the Name of Christ, according to their contrived Opinions.

98. And thus also they worry and devour themselves, so that one *Party* roots out the other, and recompence the Malice, Falsehood, and Wickedness one of another, as *David* here says.

99. These now are those of whom Christ says : *They sit in the uppermost Seats of the Schools, or Synagogues, or Churches; and suffer themselves*

willingly *to be greeted in the Markets; which make a Show of Prudence, Discretion, and Rationality, but their Hearts are full of bitter Gall, and their Ways are dangerous; the Poison of Asps is under their Lips, and they serve me unprofitably and slightly, says the Prophet.*

100. *None of these are at all under the Election of God's Children ; but those only of whom Christ speaks, where he says, Love ye one another, for thereby Men will know that ye are my Disciples; Also, If ye continue in my Sayings, happy are ye if ye do them.*

101. *Also, He that leaveth not House, Money, Goods, Wife, Children, and denyeth himself, and followeth after me, he is not my Servant or Minister.*

102. *The Heart must give up all, and hold nothing for its own, but think, that in his Condition and Employment he is only a Servant of God and of his Brethren; and that he must manage all that he has, and do as God requires, and will have him do.*

103. *And not cover himself over with the Mantle of Christ and his Merits, and remain under it covetous, proud, envious, and wrathful.*

104. *All these, how many soever they are, so long as they are such, are those of whom Paul and David here speak; and they are indeed called, but they are not under the Election of Grace, unless they convert in the Time of Grace, and forsake all in their Hearts, and imitate and follow Christ.*

105. *No outwardly imputed Grace do they receive, unless they be Children of Grace, and then the imputed Grace receives them into it, which is Christ.*

106. *Without Christ they are meer Pharisees and flattering Hypocrites; let them glister with the imputed Grace as much as they will, yet they are Wolves, of whom Christ bids us beware.*

107. Though they say never so much, *here is the Church of Christ*, it is all nothing: *By their Works*, says Christ, *ye shall know them* : They follow not Christ, therefore they are Thieves and Murderers, says Christ.

108. And though they object that the Office and *Function maketh Men High Priests which have Infirmities* and Weakness, and cover themselves finely therewith, yet all avails nothing; the Heart must be, and converse in, Christ.

109. And although as St. Paul says, *Lust hangeth on to the Flesh*, and that *Sin dwelleth in the outward Flesh*; yet Men see very well who they are that desire to kill Lust, and to follow Christ.

110. Where Covetousness and Pride are within, there a *Pharisee* lodges; excuse thyself how thou wilt, yet thou hast him about thy Neck.

111. St. Paul says, *For if their Loss be the reconciling of the World, what should it otherwise be but to receive Life from the Dead*.

112. *If the Leaven be holy, then also the whole Lump is holy; and if the Root be holy, then the Branches are also holy*.

113. This one Text overthrows all Opinions concerning God's imputing of Grace to the ungodly; I say, it overthrows them *all* to the Ground, and sets them upon the true Ground of the Root.

114. And shows, that God does not harden some of his Will and Purpose, that he would thereby *show* what his Grace is.

115. For St. Paul says, What should that be other than to receive Life from the Dead? He sets the *hardening* upon the Root; as that an evil Tree bears evil Fruit, and a holy Tree holy Twigs or Branches; and the Anger of God generates Children of the Anger, and that out of the *Sins* and Vanity of Man.

116. Which yet must serve for a Light to the *Heathen* or *Gentiles*, as he says to all that love God, all Things must serve to the best, which are *called* and generated *according to the predestinate Purpose of Grace*.

117. The Forgiveness of Sins, where the Scripture says, He forgives them their Sins, and imputes the Grace to them for Justification, passes only upon those in whose inward Ground *Christ lives*, and to whom Sin in the Flesh hangs, as with *David* and others beside, so that they often fall: These, the Grace in them, helps *up again*, and overthrows and destroys Sin, and its Surprisal.

118. And this befalls not the hardened without Repentance and Conversion; they should not dare to sin upon that *Presumption*, that God should take Occasion upon their Damnation, in that they in their Will lie dead in Sin, to cause his Grace to be seen in them, and to convert them with a special Calling and *Compulsion*, as if he would out of a special Purpose make an Angel out of a Devil.

119. For then *Lucifer* with his Followers would have *some Hope* also.

120. But he lets his Sun shine the whole Day of their Life into their Mouths and Ears, and calls them and says, *Harden not your Hearts* with actual Sins, that the Word may sound aloud in your Hearts and take Root.

121. For it is possible that a poor Sinner, dead in Sin, should be converted, if he will stand still from his Images, Imaginations, or selfish *Desires*; and, but for the twinkling of an Eye, *hear what the Lord speaks in him*.

122. But the hardened, embittered, perverse Spirit, will not hear the Lord's Voice speak within himself; but says only the Letter, the Letter, the written Word *alone* is the Thing; and that he draws this Way and that Way, and boasts himself thereof; but the living Word, which

has outspoken or *expressed* the Letter, that he will neither suffer nor hear *in* himself.

123. But if he would come to Knowledge by Experience, then he must aforehand suffer himself to *die* to the Letter, and then the Spirit first makes himself rightly *living* in the Letter.

124. That is, he must die away to all the Letter, and account himself so *unworthy*, that he is not so much as worthy in the least of the literal Word, as the poor *Publican* in the Temple; and that he has no Righteousness as to the literal Word, as one that has lost all, and *is not worthy to lift up his Eyes to God*, or that the Earth should bear him, or that he should be reckoned or accounted among the Number of the Children of God.

125. Then he has lost all, and *the Letter has killed him*, for he thus yields himself up into God's Justice and Judgement.

126. Herewith he must hope in the meer Mercy of God alone, without any Worthiness of his own, and plunge himself thereinto as one that is dead, who has no Life in him, let *any* do whatsoever they will with him; he must despair of all his *own* Works, and demerse himself barely with Hope, into the most inward, meerest, or purest Grace of God.

127. This the Soul must do; and if it does so, and may but stay so for the twinkling of an Eye, then the first incorporated Covenant, *viz.* the *free* given, presented, bestowed *Grace* lays hold of it, and gives itself *into* the Soul.

128. Now, as soon as that is done, then the Spirit of Christ, *viz.* the speaking *living* Word stands up in the Soul, and begins to speak God's Word; and then instantly the holy Spirit there proceeds forth from the Father and the Son, and intercedes for the Soul in God's Righteousness with unutterable Sighs in *Prayer*.

129. As it is written; *It, that is, the poor Soul, knoweth not what it shall pray, but the Spirit of God intercedeth for it, with unutterable Sighs, as it pleaseth God.*

130. And then the Letter, which in the Law of God's Righteousness has killed the Soul, makes it living again, and implants or *institutes* it for a *Teacher of the Word*, both in the *Power* of the *living* Word, and in the *literal* Word.

131. For *these* afterwards *first* enter in at the Door into the Sheepfold of Christ; and the Sheep hear their Voice, as Christ says.

132. But all the rest, one and another, what Name and Title soever they are of, who enter not in by the Door of the *living* Word, through the literal Word; they climb up another Way, and are Thieves and Murtherers, as Christ says, and the Sheep hear not their Voice.

133. For Christ alone is the Door; understand, the living Christ *in his Life* and speaking *in us* out of the Soul; the same enters through his literal Word into the Hearts of Men, as by *Peter's* preaching on the Day of Pentecost.

134. Whosoever otherwise *raises up* himself to be a Teacher of the literal Word, he is not sent of God, and comes only of purpose to steal, *viz.* to steal and take away *Christ's* Honour.

135. And thus may a poor Man, dead in God's Anger, become living again, though he were quite dead: For *Christ is come to call Sinners to Repentance, and not the Righteous.*

136. And if one such *poor Sinner*, shut up in the Anger of God, comes, then *there is Joy in Heaven in the Presence of God's Angels, more than at ninety-nine righteous*, who are apprehended and are holy Twigs, and need not first have such a Ground and Foundation

as this, but the Ground lies in them *beforehand*.

137. But to these is the Ground in God's Anger manifested and here God shows to them *how* the Life is sprung up out of Death; and how Christ destroys the Devil's Kingdom and breaks Hell in Pieces.

138. Therefore this is our certain Conclusion, that *no* predestinate purposed Conclusion of any Man to Damnation is made, so that it is impossible he can be converted.

139. Though indeed he *cannot* convert himself, yet his Soul has Might and Power from its very Original, out of the Eternal Science of the Abyss, to throw himself into the Abyss, into the Ground *wherein God* generates and *speaks his Word*.

140. In which Abyss of the Creature the *free* Gift of the bestowed *Grace* lies *in all Men*; and sooner inclines itself towards the Soul, than the Soul does towards this deep Grace.

141. And then may the Soul well be taken hold of in God's Grace, when it thus falls into Christ's Arms, who much readier *gives* the Possibility and *Ability* to it, than itself is to desire it.

142. But if any one will say it cannot demerse itself into the Abyss, he speaks as one that understands *not* the Mysteries of God, concerning what a Soul is, and what an Angel is, and will needs break off the Twig from the Tree wherein the Twig stands.

143. The Soul is spoken out of the Abyss into a Creature, who will break or interrupt the *Right* of Eternity, so that the Eternal Will of the Soul, which is come into a Creature, out of the *one* only Eternal Will, should not dare to demerse itself with that same Will of the Creature into its Mother again, out of which it proceeded ?

144. Into the Light which is extinguished in it; it

cannot demerse itself in its own Ability.

145. But into the *Cause* of the Light, wherein there is neither Evil nor Good, it *can* demerse itself; for *itself* is the Ground : Now therefore, if it demerses itself, and falls down from its Imagibility or Imagination in itself on to the Abyss; then it is *there* already.

146. And in this Abyss lies its Pearl; and *Christ there ariseth up from the Dead, and sitteth there at the Right hand of the Power of God in Heaven in Man.*

147. Oh that we would once see *where* it is that Christ sits at the Right-hand of God! Oh Man, be not so blind ! How wide doth God set open the Door of his Grace to you ?

148. Do but accept of it ; look upon the Time; your *Visitation* and fetching home is born or begun, and do not trample upon the Free Gift or bestowed Grace of the Divine gracious Manifestation or *Revelation*, with the Feet of your deaf Reason.

149. *All* the while a Man lives, he has the Gates of Grace open to him ; there is no Conclusion made upon him to Death from the *Divine* Will; for the Father has given the Key of shutting or Conclusion of his Righteousness into the Grace of Christ, *viz.* into his Son.

150. Your hardening is of *yourself*: God's Anger hardens you in your inherited, innate, and actual Sins, and not any foreign strange Will entering into you from without, *externally*.