

The Thirteenth Chapter.
A summary Close to all these Questions.

Objection.

1. REASON lastly brings in also the Speech of Christ, where Christ says, *Father, I have revealed or manifested thy Name to the Men whom thou hast given me out of the World.*

2. Whereby they will prove that Christ reveals or manifests his Name to *none*, unless the Father gives them to him beforehand out of his predestinate Purpose, *whether they will or no.*

Answer.

3. O thou most miserably blind Reason! why art thou so blind? Know ye not what the Father's giving is? It is the *Center* of the Soul, *viz.* the Father's Will in the Science of the Eternal Righteousness.

4. Wherein the Science is *laden* or swayed either with the Desire of Abominations, or with the Divine Love of Grace, into that the speaking Word in God's Righteousness gives itself, be it either into a Root of a Thistle, or into a Root of the Seed of Faith.

5. To the Root in the Seed of *Faith* Christ becomes manifest; for it is Christ's Root, out of which a Christian is generated in Christ.

6. To these Christian Men has Christ from the Beginning of the World *continually* manifested himself, and given them the Name of God; for he *himself* is the Name of God.

7. This Text is not to be understood as if God had made a Conclusion or *Determination* before the Beginning of the World, and set the Determination in a certain fixed Course or Ordinance and compulsory Destiny, how

many *and whom* he would bestow himself upon; who thereupon cannot fail or avoid it, or go one Step beside it, as *captivated* Reason understands it.

8. No, no: the Tree of Christ is unmeasurable; God's Grace, and also his Righteousness in the Fire, are both *immeasurable*.

9. For had God set a Limit or Boundary in Love and Anger, then it must have been measurable, and have stood in a *Beginning*; and then Men would also think that it would have an End.

10. No, no: The Tree of Knowledge of Good and Evil stands in the *Eternal* Ground, wherein there is no Time nor Limit.

11. God's Grace in Christ is unmeasurable, and from *Eternity*.

12. And so is also the Kingdom of Nature *in Mysterio magno*, in the great Mystery, out of which the fiery Science or Root, out of the Will of the Abyss, has manifested itself.

13. And as Christ has manifested God's Name to Man, *viz.* to the Root of the Seed of Faith, from the *Beginning* of the World, so he does it to the End thereof.

14. For *he saith* thus also to his Disciples [Matt. xxiv. 27], when they asked him of the End of the World, he answered thus: *As the Lightning breaketh forth and shineth from the East to the West, so shall also the coming of the Son of Man be.*

15. And as the Sun gives itself into every Thing all the whole Day, and shines upon them, and penetrates into every Thing, *whether* it be evil or good; so also does the Divine Sun, Christ, *viz.* *the true Light of the World.*

16. Christ withdraws himself from none with his Light

of Grace: He calls them all, and cries with his Voice *in them*, no one excepted.

17. But, *All do not hear him and see him, because they are not of God.* [John viii.3]

18. The Science of the abyssal Will of the Father in the soulish Creature has introduced itself into strange Imagibility or *Frames of Disposition*, to a Thistle of the Serpent: This neither sees nor hears; for God's Righteousness speaks in it, and says, *Do right*, or I will slay thee: *This is Sin, and that is Sin; do it not*, or else thou wilt be *thrust* out from God.

19. When the Soul hears this in itself, then comes the Devil with his Serpent's Image or Disposition, and says in the Science or Root, *Stay a while* in the Flesh, in this or the Other *Lust*, viz. in Covetousness, Pride, Envy, Anger, Whoredom, Pleasure, Voluptuousness, Drunkenness, Scorning and Derision : It is Time *enough* yet for thee to repent at thy End.

20. Gather together first of all great *Treasure*, that thou mayest no more stand in Need of the World, and then enter into an honest, virtuous, good Life, and then thou mayest live *of thyself* without the Scorn of the World, and need nothing which it has.

21. Thus one Day and Year is *put off* after another, till the very Hour of Death; and then also a Man will needs be a Child of Grace and be saved, blessed, and happy, when as he has stuck in the Serpent the *whole* Time of his Life.

22. Then shall the Priest come with the Body of God in his Hand, and bring with him the Angelical New Birth ; whereas many a Priest *has it not* himself, and is but a Stranger in that Business, or a Guest in that Place.

23. These, while they stick in the Serpent, are *not* given to Christ, but to the Anger of God.

24. The Anger of God will not let them go, *unless* the

Science of the Soul convert and turn itself *into* the *Grace* in itself.

25. And if that be done, then *that* is the giving.

26. For the *Divine* Sun shines instantly into the Science that stands still, and kindles it.

27. And that kindling now is the *Name* of God, which Christ gives to the Soul, whence it begins to frame or create itself, to act, or grow in Christ, and to work *Repentance* to Forgiveness, *viz.* when it begins to stand still from the imaging or contriving of Falsehood and Wickedness.

28. For Men say, *Never to do or commit Evil, is the best and greatest Repentance*, which is performed when the Ground of the Soul begins to be still and quiet from the imaging, framing, or *imagining of Evil*, and enters into its Abyss.

29. Which the Soul has Power and Strength to do, *unless* it be a meer Thistle; and then it runs on, works, and grows to the End of its Time.

30. Yet there is *outwardly* no Sentence of Judgement upon it, but only its own Judgement *within it*, all the while it is in this Life, till the Time of the Harvest.

31. But it is *hard* with it, if the inward and outward Ground of the outward Constellation or Configuration of the Stars be *evil* or false: Such commonly run on so to the End.

32. Then comes only *Judas's* Repentance; and then the *tickling* and comforting with the Sufferings of Christ avails little, when there is no *Ens* of Faith left.

33. The *Pomp* of the glorious Funeral and Burial *of the dead Beast* is only the Scorn of the Devil, wherewith he derides it.

34. For the imputed Grace from without avails nothing:

That we should be absolved and *pronounced* free by speaking of outward Words of Grace; as a Lord or Prince freely gives a Murderer his Life out of Grace.

35. No, no; the imputed Grace of Christ must be *manifested in us* in the inward Ground of the Soul, and be our *Life*.

36. Men should not defer Repentance till the End; for an old Tree takes Root very ill.

37. If *Christ* be *not* in the Soul, there is no Grace nor Forgiveness of Sins in it then.

38. For Christ himself is the Forgiveness of Sins, who with his *Blood* transmutes the introduced Abominations in God's Anger in the Soul, and changes it into the Divine Fire.

39. As he said before the *Pharisees* to the sick Man of the Palsy, *thy Sins are forgiven thee*; and that was done when he laid hold on the Voice of Christ *in his* Soul; then the living Word in him forgave him his Sins.

40. That is, *it* overcame the Sins, and crushed, or trod upon the Head of the Will of the Serpent's introduced Abominations with the Fire of Love.

41. Therefore now none can forgive Sins but Christ *in* Man : Where Christ in Man lives, *there is* Absolution.

42. For when Christ says, *Receive ye the Holy Spirit whose Sins ye remit or release*, [John x. 22,23] to *them they are released*; and *whose Sins ye retain* or reserve, to them *they are reserved* : This is concerning the *true* Apostles and their right Followers or Successors, who have received the Holy Spirit out of Christ, who themselves are, and *live* in Christ, and have Christ's Voice in them.

43. These have the Might and *Power* to speak into the hungry Soul the *living Word* of Christ that dwells in them; and no one else has that Power.

44. Let them make what high Pretence and Show they will, and be called what they will, yet they must be the *very Apostles* of Christ, if they will administer and manage his Office; else they are but *Pharisees* and Wolves.

45. Also the *Soul* must open its Mouth to the inspeaking, else the Word enters not into it.

46. As indeed it entered not into all, when Christ *himself* preached and taught, but only into the hungry and thirsty Souls; concerning whom Christ says, *Blessed are they* [Matt. v. 6] *that hunger and thirst after Righteousness, for they shall be satisfied;* understand; with the Fulness of his Word.

47. For the Forgiveness of Sin lies not in *Man*, but in the Power of Christ's Word, which dwells in Man.

48. *Man's* speaking does not forgive Sins, but God's speaking in Man's Word.

49. But this now enters not into the false *or wicked* Thistle, but into the Soul, wherein lies the Seed of Faith in the Sound of the stirring; where the Soul stands *still* from the imaging or framing of the Serpent's Desire.

50. Therefore rely not on Man; they *cannot* forgive you your Sins and give you Grace, *unless* ye hunger and thirst after Righteousness.

51. To defer it to the End, is *Judas's* Repentance; no comforting avails unless you be *regenerated* or born anew.

Thus,

52. *Dear Brethren, I have* been willing to answer the beforementioned Points that were raised in *Objections* from the Ground; and my assured Meaning and Sense is, that the Texts of Scripture are *all* very true; but Self-

Reason errs, and without Christ understands them not.

53. The Apostle says [Rom.viii. 15], *We have not received a servile slavish Spirit, that we should needs fear again, but a filial Spirit which cries Abba, Dear Father.*

54. It is not the Mind or *Sense* of the World, or of the Flesh, which we have received in the promised Grace, but the filial Mind or *Sense* of Christ, *who has made us free from the Law of Sin.*

55. *So should every one be minded, as JESUS CHRIST, the one only Man in Grace, says the Apostle; and Whosoever has not his Sense or Mind, he understands not what is of the Spirit, it is Foolishness unto him, and he apprehends it not.*

56. Though we may in this very sharp Exposition, be as *dumb* and silent to many, and a Block of Offense, who will say we use strange, uncouth, and unusual speaking in our Ground? Yet we say with Truth before the Eyes of God, that we have it to give forth *no* otherwise than as it is given to us in the *Mind* and Sense of Christ.

57. He that is of Christ will well understand it: As for others, the Scorners and *Wiselings*, who have Reason for their Master; we have not written for them.

58. But we advise our dear Brethren in Christ to read this Treatise *through* with Patience, for its Name is called *The longer, the better liked; the more sought, the more found.*

59. Seeing Christ himself has bidden us to *seek, knock, and pray; and has promised us that we shall receive and find:* Therefore 1. We should not be willing to stand still *in Sin*; and so 2. expect till the Grace of God fall upon us and *compel us*; nor, 3. to think at all that *God's Spirit* will make a good Thing of an evil Thing.

60. But the poor Sinner who is *not yet quite* a Thistle, he often freely falls upon him in his Sin, and *draws*

him away from it.

61. Does he *yield* and suffer himself to be drawn? then it is well; but if he will *not at all*, but goes again into the Serpent, and crucifies Christ, *such a one blasphemeth the Holy Spirit* [Luke xii. 10]; concerning whom the Scripture says, *he has no Forgiveness eternally*.

62. No one should dare to say that he is not at all, at any Time, not so much as in his *Thoughts*, drawn, no, not the *wickedest of all*.

63. Christ appears to *all* People; to one in his manifest or revealed Name; to another in his Name of the one only God.

64. He draws all; and in Respect of his Drawing, and Intimation or Signification by the Knowledge which is written *in their Hearts*; in that they know there is a God, whom they ought to honour; and if they do it not, they shall be judged.

65. Then how much more we, who call ourselves Christians, and have the true Knowledge, but *withhold the Truth*, and *turn it into Lies* for a framed Opinion's Sake, which we have once imagined and contrived, and have declared it once to the World, and made ourselves known to the World thereby.

66. And though we be afterwards brought to the Light, yet we ascribe to *ourselves* the Honour more than to God; and will hide, cover, *obscure*, and bemire the Light, with strange Explanations, that human Inventions and Fictions, as an Idol, may sit *in Christ's Stead*.

67. As it comes to pass many Times thus, and *Babel stands wholly* therein, so that many will not suffer their once declared Opinions to be *questioned*, but withdraw the whole Scripture by the Hair *to make* it stand.

68. Dear Sirs and Brethren, let us give the Honour to

Christ, and comply one with another in a friendly Manner, and meet and present one another with modest, gentle, and *meek* Instructions : Let one present another with his Gifts in a brotherly Mind and Good Will, and *lay them* before one another.

69. For there are many *Sorts* of Knowledge and Expositions; if now they go forth from Christ's Sense and Mind, then they all stand in one and the same Ground and Foundation.

70. We should not persecute one another because our different Gifts are *unlike*; but much rather rejoice in Love one among another, that God's Wisdom is so *inexhaustible*, that it can never be drawn dry.

71. And think upon the future, how *well* it will be with us, when all this different Knowledge will be manifested from one and in one Soul, so that we shall *all* acknowledge God's Gifts, and have our Joy in one another, and every one rejoice at the Gifts of another.

72. As the fair, beautiful, and pleasant Flowers, in their *different* Colours and Virtues, rejoice near one another upon the Earth in one and the same Mother; thus also is our *Resurrection* and coming again.

73. Why will we then here dispute, contend, and wrangle about the Knowledge of the Gifts ? *In Christ lies all the Treasures of Wisdom.*

74. If we have *that*, we have all; but if we lose that, we lose all, and ourselves too.

75. The one only Ground of our Religion is, *That we love Christ in us; and also love one another, as Christ has loved us, so that he has given up his Life into Death for us.*

76. Which Love will not be manifested in us, unless Christ become Man and be born and manifested in us; who *then* gives us his Love, so that we love one another in him, as he loves us.

77. For he *continually* gives his Flesh and Blood to our Souls to be eaten and drunk by it; and that Soul which does not eat and drink thereof has no Divine Life in it.

78. Therefore I advise the loving Reader, that if any Thing in this Treatise be somewhat of too acute and *sharp* a Sense, that he would give God the Honour, and pray, and read it aright.

79. In *Man* lies *all* whatsoever the Sun shines upon, or Heaven contains, as also Hell and all the Deeps; he is an inexhaustible Fountain, that cannot be drawn dry.

80. He may very well in a little while *wholly* and thoroughly apprehend and comprehend this high fundamental Ground, which God has given to us, *viz.* to *simple* Man.

81. Only we would have him *warned* of despising and deriding, as he loves his own Soul and Eternity; for he will not touch us, but the Wrath of God in himself.

82. But for me, who have been at this Work as an *Instrument*, he may well touch and hurt; for I am besides, and without his touching, in the *Bands* of Christ.

83. But I would have him in Love admonished to behave himself as a *Brother* in Christ; and if he can make any *clearer* Explanation of it in the Divine Gifts:

84. If I may come to see it, I will *rejoice in his Gifts*, and thank the most High, who gives us so richly one among another, *all Sorts* and Manner of Gifts. *Amen.*

Dated the 8th of *februari*, 1623.