

THE NEW LAW OF RIGHTEOUSNESS
JERRARD WINSTANLEY PT. I

TO THE TWELVE TRIBES OF ISRAEL THAT
ARE CIRCUMCISED IN HEART, AND
SCATTERED THROUGH ALL THE NA-
TIONS OF THE EARTH

DEAR BRETHREN,

THOUGH you have been, and yet are the despised ones of the world, yet the blessing of the most High (your King of Righteousnesse) is in you, and shall spread forth of you to fill the earth. You are the field wherein the treasure hath lien hid; all the dark and cloudy dayes of the Beasts time, times and dividing of time now expiring.

Though dark clouds of inward bondage, and outward persecution have over-spread you; yet you are the firmament, in whom the Son of righteousnesse will rise up, and from you will declare himself to the whole Creation; for you are Sion || whom no man regards, out of whom salvation shall come.

That blessing (which is the seed of Abraham) lies hid in you, that is and must be the alone Saviour and joy of all men, from inward and outward bondage, and the restorer of the whole Creation from the curse it groans under.

He lies hid in you, he is hated, persecuted and despised in you, he is Jacob in you, that is and hath been a servant to Esau a long time; but though this Jacob be very low, yet his time is now come, that he must rise, and he will rise up in you that are trod under foot like dust of the earth; he will glorifie himself both in you and from you, to the shame and downfall of Esau.

The report of this blessed promised seed, shall go through the Earth in this ministration of the Spirit that is now rising up, as well as that ministration of the flesh and letter, that now begins to draw back, and his dominion, when he begins to rule the Nations, shall

reach from one end of heaven to the other; *the whole earth shall be filled with the knowledge of the Lord, and of his Dominion there shall be no end. This is the consolation of Israel, it draws near to be made manifest, wait for it with patience.*

You whom I writ to are the seed of Abraham, and the blessing of Isaac and Jacob; but let me tell you, not the seed of Abraham after || the flesh: for Ishmael and Esau, are not to share in this portion; Their portions was of the earth, and they have received them, and spent them already by their unrighteousnesse; your portion is the Lord himself which endures for ever.

The powers of the flesh are to be made servants unto the promised seed; and now comes the time that the elder sons, that are born after the flesh, shall serve the younger sons, in whom the blessing lies; this is the fall of Esau, and the rising of Jacob, and shall be really done in the sight of the whole Creation as the other was.

You are the Abrahamites in whom the blessing remaines, that lives not now in the type, but enjoyes the substance of circumcision; For he is not a Jew, that is one outward in the flesh; but he is a Jew, that is one inward, whose circumcision is of the heart: Whether he be born of the Nation of the Jews extant in the world, or whether he be one born of other Nations in whom the blessing remains; it is Abrahams promised seed that makes a Jew; and these are they of whom it is said, Salvation is of the Jews.

What was that seed of Abraham, that is called the blessing?

It is the Law and power of righteousnesse, which made Abraham to forsake his Isaac, his dearest relations in the flesh, rather then he would || refuse the way of his Maker; and herein Abraham found peace: So that this King of righteousnesse, and this Prince of peace that ruled in Abraham, is the blessing of all Nations, for this shall save his people from their sins, and free them from all distempers of the unrighteous flesh. This is the one spreading power that shall remove the curse, and restore all things from the bondage every thing groans under.

This is called Abrahams seed, because Abraham sprang from him, as a tree grows from the seed, which gave the tree its being and its name: And the Law of righteousnesse and peace, dwelling and ruling in any one is the seed of Abraham, and the severall branches of men

and women in whom that power rests, are children and of the family of Abraham.

For it was not the man of the flesh that was called Abraham, but the Law of righteousness and peace, that did rule and govern in that body, he was the Abraham; the flesh is honoured with such a name by him that dwelt therein; the name of the flesh before this righteous power was manifest in it, was Abram.

As the humane body called Christ, was not the anointing, but the Spirit in that body, was the Christ, or the spreading power of righteousness, which was to fill the earth with himself. That body was but a house or temple for the present work, which was to draw down Moses Law || and become the substance of his types, and lambs, and sacrifices; for that body was the lamb, that did fulfill the righteous will, by his voluntary and free-will offering up of himself, without forcing.

So then: This Law of righteousness and peace, is Abrahams seed; nay that manifestation in that humane body, was Abraham himself; for Abraham is known to the Creation, by acting in or from that power that ruled the flesh. And every man or woman, born of Jew or Gentile, in whom this power rules and breaks forth, are the children of Abraham, and the man Abraham in whom the spirit dwelt in a lesse measure; for he hath failings, was a type of the Man Christ Jesus, in whom the Law of righteousness and peace dwelt bodily, for there was no sin or unrighteousness in that body.

Therefore Christ hath the honour above his brethren, to be called the spreading power, because he fills all with himself; And because this power did appear to the Creation first in Abraham of all men we hear of, therefore every one that follows after him, and that are ruled by the same Law, are called children of Abraham, or children of that seed.

But Christ the anointing he hath the preheminance, for Abraham sprang from him, and all Abrahamits are but a tree or vine that did spring from that one seed: for indeed the spirit || of life, lies in the bottom, which lifted up both Abraham and his children, and is the one seed of righteousness and life, from which every one springs, what name soever any righteous body is called.

Now this seed doth promise himself to be the blessing of all Na-

tions, and the restorer of all things from bondage; but the Nations of the earth, since that report was made, never yet enjoyed the benefit of it; for the curse hath still rested upon the Creation, and hath been rather multiplied from year to year; so that at this very day, those in whom the first fruits of restauration appears, do see darknesse, nay thick darknesse do cover man-kind: And the curse doth rest mightily in the fire, water, earth and air; all places stinks with the abomination of the curse; So that a man can go into no place, but he shall see the curse and enmity is that power that rules the creatures, that makes them jar one against another.

Likewise misery breaks forth upon man-kind, from these four Elements of which his body is made, and the curse rests within him, and the curse dwels round about him; But Abrahams seed, is and must be the blessing of all Nations, and shall spread as far as the curse hath spread, to take it off.

And this seed (Dear Brethren) hath lien hid in you, all the time appointed, and now is breaking forth. And the Nations shall know, That || salvation or restauration rather, is of the Jews, that King of righteousness and Prince of peace, that removes the curse, and becomes himself the blessing, arises up in you, and from you, and fils, and will fill the earth, both man-kind, and the whole Creation, Fire, Water, Earth and Air, for the blessing shall be every where.

And though the seed of the flesh have cast you out for evil, and you have been the despised ones of the earth, and the children of the flesh refuses to buy and sell with you, yet now your glory is rising. And the ancient prophesie of Zecharie shall be fulfilled, That ten men shall take hold of the skirt of him that is a Jew, saying, Let us go with you, for we have heard that God is with you.

This new Law of righteousness and peace, which is rising up, is David your King, which you have been seeking a long time, and now shall find him coming again the second time in the personall appearance of sons and daughters; he will be a true Davider indeed, between flesh and spirit, between bondage and libertie, between oppressours and the oppressed; he is and will be the righteous Judge; he will lead your captivitie captive, and set you down in peace.

He is now coming to raign, and the Isles and Nations of the earth shall all come in unto him; he will rest every where, for this blessing will fill all places: All parts of the Creation in whom || the curse remains

shall be shaken and moved, and the seed of the flesh shall find peace no where: He will throw down the mountaines of the flesh, fill up the low valleys of the spirit, he will make rough wayes smooth, and crooked wayes strait, he will make the earth fruitfull, and the winds and the weather seasonable; he will throw all the powers of the earth at your feet, and himself will be your governour and teacher, and your habitations on earth shall be in peace, that so you that are the Citie of the Lord, New Jerusalem, the place of his rest, may be the praise of the whole earth.

If any one say: The glory of Jerusalem is to be seen hereafter, after the body is laid in the dust; it matters not to me what they say, they speak their imagination, they know not what.

I know that the glory of the Lord shall be seen and known within the Creation, and the blessing shall spread in all Nations; and Jerusalem indeed which is Abrahams children, spirituall Israel gathered together, shall be the praise and glory of the whole earth; and the restauration of all things is to be seen within the Creation of Fire, Water, Earth and Air. And all bodies that are made of the compound of these four Elements, are to be purged and delivered from the curse; and all shall know that this almighty King || of righteousnesse is our Saviour, and besides him there is none.

The swords and counsels of flesh shall not be seen in this work, the arm of the Lord onely shall bring these mighty things to passe, in this day of his power; and the hearts of men shall tremble and fail them with fear to see the misery that is coming upon the world, for the glory and riches of men shall be brought low, and the Lord alone shall be exalted. Therefore all that I shall say is this; Though the world, even the seed of the flesh despise you, and call you by reprochfull names at their pleasure; yet wait patiently upon your King, he is coming, he is rising, the Son is up, and his glory will fill the earth.

And when you see the Doves flock to the windows (not to your Church-windows) but to the teachings of the Father, for his discoveries are the windows that lets the light of the Father shine into the soul: and these are dreams, voices and revelations immediately from the Father himself, his own inward teaching, without which the soul is hungry, and flocks unto the inward discoveries and teaching of the Father for satisfaction, forsaking all other in point of inward rest.

When you see or hear of the risings up of Israel, like the noise of

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mighty waters, carrying || all before them, then rejoyce and say, Your redemption draws near, and the reports from the Lord are true: wait with a meek and quiet spirit for the consolation of Israel, even the coming forth of the deliverer, That shall turn ungodlinesse from Jacob. Then shall Jacob rejoyce, and Israel shall be glad. So I rest.

January 26.

1648.

*A waiter for the consolation
of Israel*

JERRARD WINSTANLEY.

[1] THE NEW LAW OF RIGHTEOUSNES BUD-
DING FORTH, TO RESTORE THE WHOLE
CREATION FROM BONDAGE OF THE
CURSE

CHAP. I.

THERE is nothing more sweet and satisfactory to a man, then this: to know and feel that spirituall power of righteousness to rule in him, which he calls God. For while the flesh through hasty and violent lusts, doth rebell against the spirit, it hath no true peace, but is still pulling misery upon himself. But when the created flesh is made subject to the law of righteousness, and walks uprightly in the Creation, in the light of that spirit, then it lies down in rest.

[2] In other writings ¹ I have declared what I know, That Almighty power & ever living Spirit is, which rules and preserves the whole Creation; fire, water, earth and air, and of every creature in these elements; or that is made up of all these in a compound matter as all flesh is. And something I shall here add to the rest, which I only hold forth to my fellow creature, man; not customarily to make a trade of it, for fleshly ends, but occasionally as the Light is pleased to manifest himself in me; that others from me, and I from them may be witnesses each to other, of our Maker how he shines forth in his own light, through each other to the profit of the Creation. 1 *Joh.* 1. 3, 4.

In the beginning of time the whole Creation lived in man, and man lived in his Maker, the spirit of Righteousnesse and peace, for every creature walked evenly with man, and delighted in man, and was ruled by him; there was no opposition between him and the beast, fowls, fishes, or any creature in the earth: so that it is truely said, The whole Creation was in man, one within, and walked even with

¹ The reference seems to be especially to *Truth Lifting up its Head*.

him; for no creature appeared to be a visible enemy to him: for every creature gave forth it self, either for pleasure or profit of man, who was Lord of all: And man lived in his Maker the Spirit, and delighted in no other; there was an evennes between man and all creatures, and an evennesse between man and his Maker the Lord, the Spirit.

But when man began to fall out of his Maker, and to leave his joy and rest which he had in the spirit of Righteousnesse, and sought content from creatures and outward objects, then he lost his dominion, and the creature fell out of him, and became enemies and apposers of him, and then rise up mountaines, and valleys, and hils, and all unevennesse, both in mans heart, and in mans actions. And as the man is become selfish; so are all the beasts [3] and creatures become selfish; and man and beast act like each other, by pushing with their horns of power, and devouring one another to preserve self.

And truly as man might see all creatures lived at rest in him in the beginning, so he may see all creatures in him now, but in a rest-lesse condition, groaning under bondage, waiting for a restauration. The covetousnesse, the subtilty, the cruelty, the pride, the envy, the devouring power that is in the flesh of man are the very distempers that are in such and such beasts and fowls: So that while man is ruled by such powers, and declares no other actions but what is in the beast; he indeed goes in the shape of a man, but properly he is a beast of such and such a ravenous principle. And this now is the curse, Man is gone out of his Maker, to live upon objects; and the creatures are gone out of man, to seek delight in pushing and devouring one another, and the whole Creation of fire, and water, earth and air; and all bodies made of these are put out of order, through mans rejecting the Spirit to live upon objects.

But now the time is come, that the Spirit will draw all things into man againe, to live and be at rest in him, as their Governour, as their Lord, and man and the Creation shall become even againe, and so man returning to his Maker, to rest in peace in none but him. The whole Creation shall be governed, preserved & comforted by the one spirit, the King of Righteousnesse, and all bondage, curse and tears shall be done away: And this is that I wait for, being assured it shall be accomplished, having received a taste.

But as the state of the world is, in the generality, I am made to see,

That in times past and times present, the branches of man-kind have acted like the beast or swine; And though they have called one [4] another, men and women, yet they have been but the shadows of men and women. As the Moone is the shadow of the Sun, in regard they have been led by the powers of the curse in flesh, which is the *Feminine* part; not by the power of the righteous Spirit which is Christ, the *Masculine* power. *Rom.* 8. 13. *Ephes.* 2. 2.

But when they come to see the spirituall Light that is in every creature, and in that power and light do walk righteously towards other creatures, as well beasts as man-kinde, that the creation as much as in them lies one by one, may be upheld and preserved in its glory; then they begin to appear and act like men; and rise up from the low earth of a beastly and swinish nature, to acknowledge and honour their Maker in the light of himself. *Psal.* 36. 9.

Experience shews us That every beast doth act in oppression and cruelty, towards such creatures, as he can master at advantage. And thus doth the flesh of man, which is the King of beasts: For when the wisdom and power of the flesh reigns, which in deed is *Adam*, that man that appeared first to rule the earth, man-kinde, and by his unrighteousnesse makes it a land of barrennesse: For this first *Adam* is such a selfish power, that he seeks to compasse all the creatures of the earth into his own covetous hands, to make himself a Lord, and all other his slaves. *Rev.* 13.4.

And though he gets lands, moneys, honours, government into his hands, yet he gives the King of righteousness, but a company of fawning words of love and obedience; for he makes unrighteousnesse to dwell in heaven and earth, that is, in the whole Creation, by his unrighteous government, and so he becomes the chief Rebell, the Serpent, the Devil, the Murderer, oppressing the Creation, setting himself above all in tyranny: And this power is the curse which the whole Creation groans under, [5] waiting for a restoration by Christ the King and law of righteousness, who is the restorer of all things. *Rom.* 8.21, 22.

And here first I shall declare what *Adam* the first man is, who to me appears to be the wisdom and power of the flesh, carrying along the Creation, man, to live upon creature objects, and to loath and despise the Spirit that made all, and that dwells in all things according to the capacity of every single creature: and all that *Adam* doth is to

advance himself to be, The one power; he gets riches and government into his hands, that he may lift up himself, and suppress the universall liberty, which is Christ. And if he preach, or pray, or performe any service relating to the Spirit, it is for this end, that he may get peace thereby, and so seeks to honour flesh by procuring his own peace, by his own wit and pollicy if that would doe.

So that this *Adam* appears first in every man and woman; but he sits down in the chair of Magistracy, in some above others; for though this climbing power of self-love be in all, yet it rises not to its height in all; but every one that gets an authority into his hands, tyrannizes over others; as many husbands, parents, masters, magistrates, that lives after the flesh, doe carry themselves like oppressing Lords over such as are under them; not knowing that their wives, children, servants, subjects are their fellow creatures, and hath an equall priviledge to share with them in the blessing of liberty.

And this first *Adam* is to be seen and known in a two fold sense.

First, He is the wisdom and power of the flesh in every man, who indeed is the beast, and he spreads himself within the Creation, man, into divers branches; As into ignorance of the Creatour of all things, into covetousnesse after objects, into pride and envy, lifting up himself above others, and [6] seeking revenge upon all that crosses his selfish honours; and into hypocrisie, subtilty, lying imagination, self-love; from whence proceeds all unrighteous outward acting. This is the first *Adam* lying, ruling and dwelling within man-kinde. And this is he within every man and woman, which makes whole man-kinde, being a prisoner to him, to wonder after the beast, which is no other but self, or upon every thing whereupon self is stamped.

Secondly, The first *Adam* is the wisdom and power of flesh broke out and sate down in the chair of rule and dominion, in one part of man-kind over another. And this is the beginner of particular interest, buying and selling the earth from one particular hand to another, saying, *This is mine*, upholding this particular propriety by a law of government of his own making, and thereby restraining other fellow creatures from seeking nourishment from their mother earth. So that though a man was bred up in a Land, yet he must not worke for himself where he would sit down. But from *Adam*; that is, for such a one that had bought part of the Land, or came to it by inheritance of his deceased parents, and called it his own Land: So that he that had no

Land, was to work for those for small wages, that called the Land theirs; and thereby some are lifted up into the chair of tyranny, and others trod under the foot-stool of misery, as if the earth were made for a few, not for all men.

For truly the common-people by their labours, from the first rise of *Adam*, this particular interest upheld by the flesh law to this day, they have lifted up their Land-lords and others to rule in tyranny and oppression over them. And let all men say what they will, so long as such are Rulers as call the Land theirs, upholding this particular propriety of *Mine and Thine*; the common-people shall never have [7] their liberty, nor the Land ever freed from troubles, oppressions and complainings; by reason whereof the Creatour of all things is continually provoked. O thou proud selfish governing *Adam*, in this Land called *England*! Know that the cries of the poor, whom thou laiest heavy oppressions upon, is heard.

This is unrighteous *Adam*, that dammed up the water springs of universall liberty, and brought the Creation under the curse of bondage, sorrow and tears: But when the earth becomes a common treasury as it was in the beginning, and the King of Righteousnesse comes to rule in every ones heart, then he kills the first *Adam*; for covetousnesse thereby is killed. A man shall have meat, and drinke and clothes by his labour in freedome, and what can be desired more in earth. Pride and envy likewise is killed thereby, for every one shall look upon each other as equall in the Creation; every man indeed being a perfect Creation of himself. And so this second *Adam* Christ, the restorer, stops or dammes up the runnings of those stinking waters of self-interest, and causes the waters of life and liberty to run plentifully in and through the Creation, making the earth one store-house, and every man and woman to live in the law of Righteousnesse and peace as members of one houshold.

And in the next place I shall declare the mystery of the Spirit in a two-fold way:

First, he makes the Creation, man-kinde, to see, loath and forsake this *Adam*, this fleshly man: This devil or power of darknesse that rules in the creatures, and leads them into waies that brings misery, pain and death, which is hell, a condition of uncomfortable darknesse of the curse.

Secondly, He makes man-kinde to see, to love and delight in the

Spirit Reason, which is the law of Righteousnesse, that made them, and settles them [8] in peace; when in the light and power thereof, they are made to forsake the flesh with all his wayes of bondage; for truly when the flesh is made subject to Reason, that light that inlightens every thing, then it hath peace and liberty, and is freed from those heart-aking pressures and sorrows, which the flesh puls upon himself by his violent, rash, unrighteous, and unreasonable actings.

The Almighty hath declared three methods in discovering this mystery in the compasse of six dayes, or 6000 years near hand expired; in every one of which he draws man-kind higher and higher into himself, out of the power of the Serpent or bondage. And when he alone is advanced, he draws all men after him, which is the finishing up of the mystery.

The first Method is this: He was pleased to call forth *Moses* to be his servant, and in, by and through him, he reveals himself to lie under types, shadows, sacrifices; that man-kind by them might be led to see his Maker; And this was the Covenant of an outward testimony, which *Moses*, a man that was mixed with flesh and spirit, was Mediatour of. And this

Secondly did point out the Apostolical testimony which was to be manifested in aftertimes; and that was to acknowledge honour, and bear witnesse of the Lamb Jesus Christ, that was the substance of *Moses*. For the Apostles declare themselves to be witnesses of Christ, the great Prophet, that *Moses* said should come after him, to whom every man should hearken, and then leave the teachings of shadows, which they receive from him. *Act. 3.22.*

Therefore say they, *We eat and drank in his presence, we heard him speak, and saw his miracles, and bear testimony to the world, that the Rulers of the Jews slew him, and that he was raised from the dead by the Almighty power.* And this single appearance of the [9] man Christ Jesus (for herein the righteous Law dwelt bodily) was a more spirituall declaration then the former. And this types out

The third Method of Divine discovery, which indeed doth finish the mystery; and herein the Lord takes up all into himself, even into that Spirit that governs the Creation; for he is in all, and acts through all. And all power of righteousness that appears in any subject is still but the Lord, in such or such a discovery; for as the man Christ Jesus

swallowed up *Moses*; and so the Spirit dwelt bodily in that Lamb, which was spread abroad in the types; And man-kind is to behold the Law of Righteousnesse, in none, but in that his wel-beloved Son. *Eph.* 4. 6. *Rom.* 8.22, 23.

Even so that single body is a type: That the same Spirit that filled every member of that one body, should in these last dayes be sent into whole mankind, and every branch shall be a joint or member of the mysticall body, or severall spreadings forth of the vine, being all filled with the one Spirit, Christ the anointing, who fills all with himself, and so he becomes the alone King of Righteousnesse and peace that rules in man. And the powers of the flesh which is the Serpent or curse, shall be subdued under him, and man-kind shall be made onely subject to this one Spirit, which shall dwell bodily in every one, as he dwelt bodily in the man Christ Jesus, who was the Son of man. *1 Cor.* 12. 13. *Act.* 2. 17. *Jer.* 31.34.

Now as *Moses* declared, That the Lamb Jesus Christ should be that great Prophet to whom every one should give ear, & delivered it in general termes, leaving the particular discoveries of his new doctrine to the Lamb himself when he came; and so did not go about to imagine matters that was above his circle; and we see the Doctrine of Jesus Christ, when he came, far exceeded the Doctrine of *Moses*; the [10] one being the substance of the other, and so more spiritual makings forth then the other.

Even so, the man Christ Jesus, the great Prophet, declared in general termes what should be in later times; leaving it to every son and daughter, to declare their particular experiences, when the Spirit doth rise up in them, and manifests himself to them. *For they that believe* (saith he) *out of their bellies shall flow rivers* (or plentiful discoveries) *of the water of life.* *Joh.* 7.38.

Therefore as *Moses* gave way to Christ; for when Christ appeared in flesh, *Moses* administration began to be silent and drew back, and set Jesus Christ in the chair to be the great Prophet that should be the teacher in types after him. And the ministration of these discoveries were to raige in the world, their appointed times. *Luke* 9.33, 36.

Even so the Lamb Christ Jesus, or that single body, gives way to the holy Ghost, or spreading Spirit; *If I go not away, the Comforter cannot come to you; for he that dwells bodily in me, is to spread him-*

self in you, that as the Father in me, and I in him are one: even so I in you, and you in me, may become one with the Father. Joh. 16.7. Joh. 17.21

And the testimony of the Apostles declares as much: *Though we have known Christ after the flesh, (in one single body) yet now henceforth know we him no more so; but we look after that mystery, which hath been kept secret from ages and generations past, which is Christ in you, the hope of glory.* And therefore I must tell you that yet live in dipping, in water and observation of Gospel-forms and types, you live yet under the ministration of Jesus Christ after the flesh, declaring the Lamb Christ to remain as yet in one single person. *2 Cor. 16. Col. 1.27.*

But know you, that as the ministration of *Moses* gave way to this; so this ministration is to give way [11] to the inward teachings of Christ, and the spreading of the Spirit, in sons and daughters, which will more excellently declare the glory of the mystery. The man Christ Jesus himself, told the woman of *Samaria*; *Woman the time is coming that neither in Jerusalem, nor in this mountain shall men worship the Father, but they that worship him shall worship him in Spirit and in Truth, for the Father seeks such to worship him. Joh. 14: [4.21.]*

By these words, The Son of man declares, that both outward forms, customs and types of *Moses* worship under that ministration at *Jerusalem*, likewise all forms and customs, and types of this ministration of himself, as the Lamb held forth at a distance to be our Mediatour, should all cease and give way to the spirituall worship of the Father in the latter dayes; or to the spreading of the Divine power in men, the one Law of Righteousnesse, being the teacher of all. *Luke 17.21. Joh. 6.45.*

So that upon the rising up of Christ in sons and daughters, which is his second comming, the ministration of Christ in one single person is to be silent and draw back, and set the spreading power of Righteousnesse and wisdom in the chair, of whose Kingdom there shall be no end. So as all things were gone out from the Spirit, and were gone astray and corrupted. The Spirit in this great mystery of truth being manifested in flesh, burns up that drosse out of the Creation, and draws in all things back again into himself, and declares himself to be the alone wisdom and power of Righteousnesse, that rules, dwels, that

governs and preserves both in and over the whole Creation. And now the Son delivers up the Kingdom unto the Father; And he that is the spreading power, not one single person, become all in all in every person; that is, the one King of Righteousnesse in every one. *Joh.* 16.7. *Dan.* 3.44. 2. *Cor.* 5.19. 1. *Cor.* 5.24.

[12] Here we may see what the dividing of time is, which is the last period in which the Beast is to reign; for now every ministration pleads his priviledge, till the Law of Righteousnesse draws up all in himself. *Moses* yet pleads a priviledge in the practice of the Jews after the flesh. The Son of man, or Christ in one single person pleads a priviledge, and not onely the true ministration of the Son of man according to the Apostles declaration; But likewise many false forms, customs and observations of Divine worship are raised up, through a wrong understanding of those Scriptures, all plead a priviledge. *Dan.* 7.25.

And lastly, the ministration of the Spirit, forsaking all types and formes, worshipping the Father in the substance of truth. This now pleads his priviledge, as his due right by course. So that you see here is the dividing of time. But this last ministration is the sufferer for the present, as being denied his right by the former, that ought to give way. *Ioh.* 4. 23.

And as the worshippers in *Moses* ministration, envied and killed such as worshipped the Son of man, the Lamb: So now, those that worship Christ at a distance in their severall Congregations and forms, and are most zealous therein, are in these dayes the most bitterest enemies to the ministration of Christ in Spirit and in truth.

But when this ministration of the Spirit spreads himself, he will make the greatest separation that ever was. For though Israels separation out of Egypt amazed the world, and the separation of gathered Congregations out of Parish Churches (so called) did trouble the earth, though it is no more but going out of one form into another, not into the unitie of the one Spirit. Yet this ministration of the Spirit now rising up by right of inheritance, will take peace from the world much more: for he hath begun, and he will and shall go on, to gather the scattered [13] of Israel together, out of all Ægyptian bondages, and self-seeking oppressing government, and out of all forms and customes of the Beast, to worship the Father in spirit and truth, being made to be all of one heart and one minde: And this shall more

and more appear, as the earth grows up to be a common treasury for all.

Therefore let me tell you, That all your enmity will not uphold your forms, your imprisoning, and reviving, and making law to suppress such as are contrary to you, will never work your will, but pull miseries and shame upon your selves; as the zealous Scribes and Pharisees did in killing of Christ the Sonne of man: Therefore be patient, look up for teaching in this dividing of time, when the Law of Righteousnesse arises up; and makes himself more manifest, he will reconcile all, make every one to be of one heart and one minde; and no other power must be the restorer, but this King of Righteousnesse and Peace: for this is he that makes men doe as they would be done unto, And then envie and bitterness dies. *Acts 4. 32. Isa. 60. 16.*

Now search the Scriptures, you that stand up to be Teachers, that say I deny the Scriptures, and let them judge me, whether I deny them or no; but one thing you shall finde to your shame, that those Scriptures of the Prophets and Apostles, which you seeme to preserve with such love and zealous tendernes, shall cast the first stone at you, to stone you out of your Pulpits; for you doe not professe those Scriptures in love to them, but in zealous covetousnesse to uphold your trade. *Joh. 5. 45. Joh. 2. 15.*

For now when Christ begins to arise up in sons and daughters, whereby the Scriptures are honoured and proved true Prophecies, Promises, Visions, and Revelations; you deny their testimony, and cry out Visions and Revelations are ceased; and so [14] you will ever have people to be hearing you speak the declaration, because you live by it; but if any receive the power from on high, you cry out upon it, It is self-conceit, errour and blasphemy: Well, he is at worke that will discover your shame; *Wickedness shall slay the wicked, though no mans hand be upon him.*

CHAP. II.

THERE are three more discoveries of Christ, to make the mystery of the Spirit shine in its excellency. As

First, The great world, wherein are variety of creatures, a Sunne, Moon, Stars, Earth, Grasse, Plants, Cattle, Fish, Fowl, and Man, the Lord over the lower Creatures, all sweetly conjoynd to preserve each other, is no other but Christ spread forth in the Crea-

tion; and so upholding the Creation by his own wisdom and power; for he is the maker, the preserver and restoring Spirit.

Therefore his name is called, *I, and I am, The Lord, and besides me there is no Saviour*; But this is Christ very remote; for though he rule in the whole Creation, yet no single creature could discern or spie him out; he is in every one, and yet that single one knew him not.

And therefore this one Almighty power began to make forth himself in visible descriptions before the creatures, causing every creature to hold forth the light and power that is in them, that so the mighty Creatour may at length be known, in the clear sighted experience of one single creature, man, by seeing, hearing, tasting, smelling, feeling. This one power of Righteousnesse, as he rests in the [15] Creation, that man may be the mouth that shall make a clear discovery of Christ to others from the testimony that is in himself; for hee is to see Christ within himself, before hee can see him in other creatures. *Ioh. 14.17.* And therefore,

Secondly, The Scripture in their severall declaration, types, prophecies, visions, voyces, revelations, actings of men, in patient doing and suffering in righteousness, is no other but Christ in the letter, lying under the experimentall words of those Pen-men, setting forth the one Almighty, in his severall actings, and his severall conditions, wherein he hath appeared to the view of the whole Creation; but seen and known only, by the one creature, man, in whom hee is purposed to dwell bodily. *Col. 2.9.*

But still here is a large distance between Christ and the bulk of man-kinde; for though some few particular ones have seen him, and could declare him, yet others are ignorant of him: So that the universalitie of man-kinde may see these two discriptions of Christ, that is in the Creation, and in the Scriptures, both without themselves.

And when any attains to see Christ in these outward discoveries, it is full of sweet delight, but this settles no true peace; for that delight that is fetching in from things at a distance from us, may be lost againe, and return into its proper seat againe: As the pleasant beames is of the Sun, which refreshes the outward man, may be lost, for when the Clouds come between, the beames returne into the Sun again, which is their proper seat, and men loseth, the refreshing, warmth and heat. And therefore,

Thirdly, Christ or the spreading power of light, is drawing the

knowledge of himself, as he lies in all things, into the clear experience of man, into whole man, yea, into every branch of man-kinde and he the Sonne of Righteousnesse will not only [16] shine into, but fix himself in every one. So that perfect man shall be no other but *God manifest in flesh*: for every manifestation of this power in any creature, shall be seen, known, rejoyced in, and be declared of by man. *Ier. 31.34. Ioh. 8.22. Rom. 8.22*

The light, and heat, and Spirit of the Sunne, shall be declared by the Sonne of Righteousnesse in man: The sweet compliance of love in one creature towards another; as the clouds to water the earth, the earth to send forth the fruits to preserve the living creatures, that feeds thereupon, shall be declared by that living power, Love and Righteousnesse, that is seated in man towards any creature.

So that, though this one Almighty power be spread in the whole Creation, yet it will appear to have his chief residence in man, that in, by and through man, that one spirit may rule and govern the works of his own hands in Righteousnesse. *Eph. 1.23. 1. Ioh. 2.12.*

Every declaration of Christ in the Scriptures, shal be seen and known in the clear experience of every sonne and daughter (when this mystery is finished) for Christ, who indeed is the anointing, shall fill all, and all shall be the fulnesse of the anointing: So that whatsoever a condition a man is in, it is one or other condition that the childe Jesus was in, growing upwards towards man-hood; there is child-hood, youth and old-age in the anointing. *Isa. 21.13.*

For the wisdome and power of truth, that was poured upon the head of the Son of man, grows upwards towards perfection in sons and daughters: Even as wee see any tree, corn or cattell, grows up in the eye of man by degrees; for as these creatures doe not attaine to perfection on a sudden; neither doth the spirit of Righteousnesse rise up on a sudden perfection, but by degrees.

And therefore, *He that beleeves makes not hast*; The hastie flesh would have all content on a sudden, [17] but the spirit is moderate and rises up patiently, its powerfull and quick, and yet slow; its slow, but yet sure; it will sit down in peace in a man, though it run thorow many thorns and briars first.

Yea, I say, whatsoever condition you are in Christ or the anointing being in you, appears in that condition in you. If you be in a condition of poverty, so was Christ the Son of man, he had *not whereon*

to lay his head. If you be hated for *Righteousnesse sake*, so was he, nay it is the anointing in you that is hated. If angry, proud and tyrant-ruling flesh seek to imprison you and kill you, so they dealt with him, and it is still the righteous man in you that is opposed. *Isa. 53.3.*

If you be made to joy in the Father, the Spirit of truth; it is he within you that rejoyces in himself; if you feel a waiting, meek spirit in you, it is still Christ in you, *who is meek and lowly*. If you feel the power of love dwell within you, leading you to love enemies, and to do as you would be done unto, it is Christ in you, who is the law of love and Righteousnesse. *Ioh. 14.*

And in every condition you are in, this law of the Spirit meets with the powers of your own flesh fretting and fighting against him: For envy, frowardnesse, self-love, covetousnesse are the power of darknesse in you, that fights against the Spirit, that sweetly seeks the preservation and peace of all. But that opposing power in you is the devil, serpent and power of darknesse, which Christ the power of light, rising up in you; will destroy; and so *mortality shall be swallowed up of life.*

And Christ will not sit down in peace, rejoycing in you, till he hath subdued all these inward and outward enemies under his feet, and himself become the alone King of Righteousnesse in you; for he is that *mighty King, that shall be established upon the [18] holy hill of Sion*; that is, He shall be only King, *unto whom every man & woman shal be made a subject; This King shall raigne for ever and ever*: And this is he you would call God; but indeed the *power of darknesse* is the god that rules in most men and women, both professors and others: and they will subject to this their god of darknesse; till the power of light Christ take him away. *Ier. 23.5, 6. 2. Thes. 2.7.*

So that whatsoever estate a son or daughter is in, it is still but Christ combating with his enemies, in that estate, drawing all into himself, and destroying all opposing powers, that himself may remain to be the one alone Almighty power, spread forth every where, and so doing the will of the Father, brusing the Serpents head in you; and that he himself, who is the divine, may grow up, flourish, remaine and bring forth abundance of fruit in you, when your created flesh is purged from bondage, and made subject to him. *1. Co. 15.27.*

But if Christ and the Father be all one power and wisdom, why do you make a distinction, as if they were two?

I answer, The Father is the universall power, that hath spread himself in the whole globe; The Sonne is the same power drawn into, and appearing in one single person, making that person subject to the one Spirit, and to know him that dwels every where.

There is not a person or creature within the compasse of the globe, but he is a sonne of the Father; or the breakings forth of that power in one body; now every small creature is the light of the Father, though it be a dark one; but man living in the light of the Father, is called *The wel-beloved Sonne*, because that one power of Righteousnesse dwels bodily in him, and the whole Creation is drawn up into that one centre, man.

[19] And now the Lord alone is exalted in this day of his power; for now the Serpent is cast out of heaven, all powers of darknesse are subdued, and the Spirit remaines conquerour in man, yet in single man; and so filling the living earth, man-kinde in all his branches with himself, the one Spirit.

This spreading power is the Fathers house, in which there are many mansions, or dwelling places; every creature lives herein: for *in and by him every one lives, and moves, and hath his being*: This is to speak truth as it is in Jesus. This is *Sion* that is above, where the Father dwels in his glory. *Sinai* is the mountaine of flesh, that is to be burned with fire, that is, the Spirit of Righteousnesse is the fire, that will burn up all unrighteous powers in the flesh. *Ephes. 1.6.*

And to see this power of Righteousnesse spreading himself every where, destroying death, and preserving the Creation, is to see him you would call God, with open face; and you can never see him plainly and nakedly, till you come thus to see him; therefore you Priests and zealous professors, learne hereafter to know what power it is you call God: for the word God, signifies a Governour, and it may as well be attributed to the devil, as to the law of Righteousnesse; for assure your selves, if covetousnesse, pride and bitter envy doe rule you, as it is apparent this dark power rules most of you, then the devil is that god you worship; and you are strangers and enemies to the Spirit of Truth that dwels every where, which you seem to call your God or Ruler.

[20] CHAP. III.

AND this is no new Gospel, but the old one; It is the same report that the Pen-men of Scriptures gave for the everlasting Gospel, *God with us*, or *God manifest in flesh*. The Father exalted above all, and in all; for the Prophets and Apostles declare these two things.

First, the Spirit spreads himself abroad in sacrifices and types, as in *Moses* time, and then takes all into himself againe; the Spirit manifest in one person, as in the son of man; For all the writings of old and new Testament, are all centered in Christ, and are swallowed up into him: And this Christ is not only confined to the Lamb Jesus anointed, but is the enlarging of the same anointing, in the particular persons of sonnes and daughters, in whom the same spirit of truth the comforter, is to be manifest in after times. *Ioh. 16.7.*

And this power shall not only fill man-kinde, and be all in all therein, but all other creatures, of all kinde according to their severall degrees, shall be filled with this one spirit, anointing: As *Pauls* testimony reports, that the whole Creation of all kindes of creatures, in whom the curse is spread through mans unrighteousnesse, doth all groan and travell, waiting for the manifestation of the sonnes of God. *Rom. 3.22.*

When man-kinde shall be restored, and delivered from the curse, and all spirited with this one power, then other creatures shall be restored likewise, and freed from their burdens: as the Earth, from thorns, and briars, and barrennesse; the Air and winds from unseasonable storms and distempers; the Cattle from bitterness and rage one against another. And the law of righteousness [21] and love shall be seated in the whole Creation; from the lowest to the highest creature. And this is the work of restoration.

So that all the glory and content that man takes in other creatures of the earth, it is but a rejoycing in himself; or that spirit that is within him being more and more filled with peace to see, feel, taste, smell and hear, the power of the whole Creation, to have a sweet complacency of love in him, and with him.

For now all jarring, rashnesse, violent storms, barrennesse of the earth, corruption in fire and water, enmity in battles, oppressing principles in one man over another, are all kept and swept away like

locusts, by this strong East winde, the Lord himself at his coming. And every creature in his kinde sings in Righteousnesse, and man lives and rules in the strength of that Law, by reason whereof all teares are wiped away. And when this glory is finished, as it must be; for it is begun to be made manifest, for the *poor they doe receive the Gospel*: and it is yet hid from the *learned ones*, the teachers and rulers of the world.

Then those writings are made good, *That all enemies are subdued under the feet of the anointing*, who is this spreading power of Righteousnesse, and there is no opposite power remaining. For the power that shall now appear, is no other but the Lord himself, dwelling every where: And the whole Creation is his garden wherein he walks and delights himself, And now the Kingdome is delivered up into the Fathers hand, the *one Spirit* that fills *all*, and is *in all*. *Psa. 110.1. 1 Cor. 15.24.*

And the distinction of dominion in one single person over all, shall cease, and no distinction shall be owned, but *King of Righteousnesse, dwelling in every one, and in the whole body of the Creation*; [22] all being sweetly and quietly subject to him, and he sweetly and quietly ruling in them: And *this shall be that City Sion, of which glorious things are spoken. 1. Cor. 12.13.*

And now in this new heaven and new earth, he himself who is the King of Righteousnesse doth dwell and rule; and this is the excellency of the work; when a man shall be made to see *Christ* in other creatures, as well as in himself; every one rejoycing each in other, and all rejoycing in their King. *Rev. 5.13.*

O ye hear-say Preachers, deceive not the people any longer, by telling them that this glory shall not be known and seen, till the body is laid in the dust. I tell you, this great mystery is begun to appear, and it must be seen by the material eyes of the flesh: And those five senses that is in man, shall partake of this glory.

This is Christ rising up and drawing all things into himself. This is the *Spirits* entrance into the Father; which is heavenly glory which rises, and shall rise higher and higher in *Israel*, *He that hath part in the first Resurrection, the second death*, of the bodies laying down in the dust, *shall have no power*, to break their peace, or hinder their glory, but shall further the increase of it.

But now that power of unrighteousnesse, that rules and fights in man-kinde against this, shall be destroyed, subdued, and shall never be reconciled to, nor partake of this glory.

My meaning is this, The power of pride, and the power of humility, shal never dwel quietly in one heart together.

The power of love, tendernesse and righteousnesse, and the power of envy, hardnesse of heart and covetous unrighteousnesse, shall never dwel quietly in one heart together.

Uncleannesse and chastity shal not dwel in peace together: The son of the bond-woman, rebellious [23] flesh, shal not be heir with the son of the free-woman, flesh made subject to the Law of Righteousnesse within himself.

There is no quiet peace in a man, til the Kingdome of darknesse be conquered, and the Serpent be cast out and so the heart made *a fit temple or house for the Spirit to dwel bodily in.*

A man is not counted a man from the bulk of his body of flesh, but the power that dwels in that body of flesh, is the man, either the righteous man or the wicked: And if the wicked power rule in the body of the flesh, this is he that must be burned up, subdued, destroyed, and never enter into rest. This is Christs enemy. *Mat. 12. 29.*

But if the righteous power doe rule, or being weak, and so is kept under by the other dark power doth hunger and thirst after righteousnesse, that he might be King. This power is to be redeemed from bondage, and set at liberty, and sit down in rest and peace. This is Christ rising out of the dust, and hee shall wholly be raised up to live and dwel in the Father, and the Father in him, and all opposite powers of bondage, that now afflicts, shal be trod under his feet. *Isa. 6. 10.*

Therefore now you zealous Preachers and Professors in al forms, if you have eyes look within your selves, and see what power rules within the bodies of your flesh; If you finde that the inward power is envy, rash anger, covetousnesse, self-honouring, secret pride, uncleannesse of flesh, close dissimulation, and the like; know you, that that power is your self, your very self, a devil, the serpent, the subtil, and yet strong power of darknesse, that would fain be counted an Angel of Light. *1. Cor. 4.4.*

And though you be called by the name of such a man, or such a

woman, yet you are but *the father of lies*, and of the power of bondage that must be [24] destroyed and perish: And that humane flesh, that you dwell in, being part of the Creation, shall be cleansed off you, by the spirit of burning, till it be freed from you, that are the curse, the bondage of it under whom it groans. And when you are cast out, who is the serpent, it shall be a temple for the Father himself to dwell in, a garden wherein he himself will take delight. For it is thou, O thou wicked power that is the curse, I say, The thorns and briars that troubles the Creation, and thou must be rooted out, and sorrow, and everlasting weeping shall be thy portion, for thou shalt never find the prince of peace.

Well, I know you that would be Angels of light and are not, will count this which I speak madnesse, but you shall find these words true. For all powers that are opposite to the power of Righteousnesse must, and shall be destroyed, *and the Lord alone shall be exalted in this day of his power*, and this power of Righteousnesse shall be exalted in flesh, as well as over flesh. *Jerem. 23. 6.*

Who was it that put the Son of man to death? Was it the humane flesh? or the power of darkness, that ruled in flesh?

Surely that power of darknesse in the flesh did it; and that cursed power, was the *Scribes* and *Pharisees*: And so now that power of enmity, that rules in those bodies of yours, making your bodies of the flesh slaves to its lusts and will, is still the *Scribes* and *Pharisees*, or devil, that fights against Christ, and would not suffer him to rise up in flesh; but cal's his power blasphemy, because he crosses you; for if he rise in flesh, you must fall in flesh; If he be King, as he must be, you must be his foot-stool.

Well, mind what power rules in you, whether it be a particular, confining, selfish power, which is the Devil, the *Scribes* and *Pharisees*.

[25] Or whether it be a universall spreading power, that delights in the liberty of the whole Creation, which is Christ in you.

The particular selfish power, when it is either crossed or shamed, it grows mad and bitter spirited, and endeavours either to kill that body it dwels in, or some others that angers it.

But the Power of Christ, the Law of Righteousnesse ruling within, is not moved to any such rashnesse, it is patient, meek and loving; and doth act righteously both to his own body, and to others, though they be his enemies.

CHAP. IV.

AND truly here lies the chiefest knowledge of a man, to know these two powers which strives for government in him, and to see and know them distinctly one from the other, that he may be able to say, This is the name and power of the flesh: and this is the name and power of the Lord.

For these two powers are the two *Adams* in mankind; they are *Jacob* and *Esau*, striving who shall rule in the Kingdom, the flesh first.

Or these are the Son of the bond-woman, *viz.* The powers of the flesh, which is the serpent, Devil, or power of darknesse.

Or the Son of the free woman, which is Christ, the wisdom and power of Righteousnesse, ruling in flesh, and making it free from the others bondage.

And here I shall declare, what I know the first *Adam* or son of bondage is. And secondly, What the second *Adam*, or son of the free-woman is; both which Powers I have seen and felt manifested in this body of my flesh.

[26] First, I shall shew, how the first *Adam* in his time of rule, hath suppressed and kept under the second man, the anointing.

And then secondly, how this second man in the time appointed of his rising, doth kill and crucifie the first *Adam* daily, with all his lusts, and freeth me from that slavery.

The first *Adam* kils and crucifies Christ in me, when I consent and make provision to satisfie my pride over humility, covetousnesse over contentednesse, envy over love, lust before chastity, esteeming the power of an humble, loving and righteous spirit, towards the poorest creature, but a low and contemptible thing, or the like. Now Christ is crucified in me, he rules not, he acts not in a lively power; but the first man of the flesh he governs the Kingdom, my body in unrighteousnesse. And Christ lies buried in this earthly tabernacle, under those cursed powers in my enslaved body.

But then secondly, When the fulnesse of time comes, that it is the Fathers will, that Christ the spirit of truth shal arise above the power of unrighteousnesse in me; that is, humility arises above pride, love above envy, a meek and quiet spirit above hasty rash anger, chastity above unclean lusts, and light above darknesse. Now the second *Adam*

Christ, hath taken the Kingdom my body, and rules in it; *He makes it a new heaven, and a new earth, wherein dwels Righteousnesse. Isa. 65. 17.*

I shall explain these two *Adams* a little more:

First then, The first *Adam*, or man of the flesh, branches himself forth into divers particulars, to fetch peace into himself, from objects without himself.

As for example, covetousnesse is a branch of the flesh or first man, that seeks after creature enjoyment or riches; to have peace from them.

[27] Pride looks abroad for honour; Envy seeks the revenge of such as crosses his fleshy ends, by reproch, oppression, or murder. Unclean lusts seeks to embrace strange flesh.

Imagination flies abroad, to devise wayes to satisfie the flesh in these desires: Hypocrisie turns himself into divers shapes; yea, sometimes into an Angel of light, a zealous Professour to compasse these ends.

And self-love (which is ignorant of the universal power) lies couching in the bottom, sending those six several powers of darknesse abroad to fetch in peace to delight self, that lies at home in the fleshy heart.

And all these powers make up but one perfect body of sin and death, one Devil, or one compleat power of darknesse; or that whorish power, called the Beast with seven heads.

And it is called the Beast, because all those seven discoveries are of the flesh; and flesh is no other, but a beast; and the wise flesh of man, is said to be the beast, the King of beasts, that *was to raign forty two months, or for a time, times, and dividing of time, and then he should be destroyed by the man of Righteousnesse, Christ. Rev. 13. 1.*

And truly upon every head there is ten horns, that is, there are many branchings forth of powers from every head to satisfie self; which are Kings indeed. *Revel. 12. 14.*

And they are called *ten horns every head*, encountering against the five senses of the left hand man, and against the five senses of the right hand man of righteousness, and so fights against every particular spreading forth of Christ.

So that these Kings are not to be restrained to the *Kings of the Nations*; though that is true, such powers are enemies to Christ, and

they must yield up their Kingdoms unto him, and those that are angry against Christ are to be destroyed. *Revel. 11. 18.*

[28] But these ten horns are Kingly powers of the flesh, that rules within every man, leading him captive under the body of the power of darknesse; for there is not the branching forth of evil in any kind to delight self, but it springs forth from one or other of those seven heads, all joyning to honour and advance the Beast.

The man of Righteousnesse Christ, he is the second *Adam*, and he spreads himself as far as the other, to undermine him, and to take the Kingdom (that is, the created flesh, or the living earth man-kind) out of that Devils hand.

For Christ is the spreading power of Righteousnesse; and therefore he is called, *The anointing*, which was poured upon that humane body, called by the name *Iesus, the Son of man, and dwelt bodily* there for a time; but afterward was to spread in sons and daughters, many bodies. *1. Ioh. 2. 27.*

As the oyl upon *Aarons* head, *ranne down to the skirts of his garments*; if any one find rest and peace in this precious Alabaster, which is the wisdom and power of the spirit, he finds it not by looking upon him at a distance from him, but by seeing and feeling that power, ruling within the body of his flesh. *Luke 17. 21.*

As thus contentednesse in all straits or poverty, to live upon providence, is this second *Adam* in thee, killing thy discontented covetousnesse.

Humility and meeknesse is the same anointing which kills pride and loftines.

Love to enemies; yea, the law of love flowing forth to every creature, is Christ in you, which kills envy and rash anger.

Chastitie in the flesh, kills uncleannesse; wisdom that is pure and plain down right, kills a subtil over-reaching imagination.

Sincerity and singlenesse of heart (the same anointing) kills hypocrisie; and love to others, doing as a [29] man would be done unto; and so respecting the publick preservation of all creatures, doth kill self-love.

And all these seven branchings forth of the pure spirit, makes but one body Christ, or one Almighty power of Mercie and Justice, the holy breathing, or *Emanuel, God in us.*

And every one of these seven eyes, or seven attributes of the Divine,

branches themselves forth into several horns of power, to destroy the man of the flesh, and to deliver man-kind from his bondage. For let the first *Adam* run out in what shape he will; the second *Adam* follows after to trip up his heels; to subdue him, and to take the Kingdom from him; that so, when all enemies are subdued, the Almighty power of righteousness, which is the Father, may become all in all. *Rev. 5. 6.*

And this now declares the meaning of that speech, *That Christ saves his people from their sins*; not only in pardoning evil Actions, and removing the evil of sorrow from them, but principally to kill and subdue the powers of the flesh, and to make a man subject to the spirit; and now a man is saved from his sins, and not till now. And this is to be made a new creature, in whom old corrupt lusts are passed away, and every power in him is a new power.

Now there is no man or woman needs go to *Rome*, nor hell below ground, as some talke, to find the Pope, Devil, Beast or Power of darknesse; neither to go up into heaven above the skies to find Christ the word of life. For both these powers are to be felt within a man, fighting against each other. And in that soul wherein Christ prevails, they know that this is truth, for they find peace in the salvation that comes out of *Sion*.

[30] CHAP. V.

THIS first man is he, *by whose disobedience many are made sinners*, or by whom the whole Creation is corrupted; Therefore you Preachers, do not you tell the people any more, That a man called *Adam*, that disobeyed about 6000 years ago, was the man that filled every man with sin and filth, by eating an apple. *Rom. 5. 19.*

For assure your selves, this *Adam* is within every man and woman; and it is the first power that appears to act and rule in every man. It is the Lord *Esau* that stepped before *Iacob*, and got the birthright, by the Law of equity was more properly *Iacobs*.

Though *Iacob*, who is the power and wisdom that made flesh did draw back, and gave way, that the wisdom and power of flesh should possesse the Kingdom, and rule first; till *Esau*, by delighting in unrighteous pleasures, lost both birth-right and blessing; and left both

in the hand of *Iacob* the King, that rules in righteousness, that is to rise up next.

The Apple that the first man eats, is not a single fruit called an Apple, or such like fruit; but it is the objects of the Creation; which is the fruit that came out of the Seed, which is the Spirit himself that made all things: As riches, honours, pleasures, upon which the powers of the flesh feeds to delight himself.

And this is the messe of pottage which he prefers before righteousness, or before righteous walking in the Creation towards every creature, which is Christ, that power that appears in the fulnesse of time to take the Kingdom and rule next.

Therefore when a man fals, let him not blame a man that died 6000 years ago, but blame himself, even the powers of his own flesh, which lead him astray; [31] for this is *Adam* that brings a man to misery, which is the man flesh, or the strong man within that keeps the house, till the man of Righteousnesse arise and cast him out, who is the second *Adam*.

And this second man is he, *By whose obedience many are made righteous*; that is, by the power of Christ, man-kind is purged from its drosse; and this second man, I say, which is the righteous power, doth cast the other man (which is the unrighteous power) out of the house, even the heart, and makes it a temple for himself to dwell in. *Isa. 43. 11.*

Now these two powers did the Father ordain should have their course to rule in the earth man-kinde: And this is that day and night, the light and darknesse, Winter and Summer, heat and cold, Moon and Sun, that is typed out by the Fabrick of the great world; for within these two powers is the mystery of all divine workings wrapped up.

The first power, that is of darknesse, or the Chaos of confusion, proves selfish and hurtfull to others, tearing its own and the other mans children, especially to pieces, by cruelty, covetousnesse and oppression; *For he that is after the flesh, persecutes him that is born after the spirit. Gal. 4. 29.*

And in the fulnesse of time; that is, When the first man hath filled the Creation full of his filthinesse, and all places stinks with unrighteousnesse, as it doth at this day; then it pleaseth the Father, that his

own wisdom and power should arise up next to rule in man-kind in righteousness, and take the Kingdome out of the others hand, and restore all things, and establish the Creation in peace, and declare himself to be the alone Saviour of the world, and to be the most excellent, nay the almighty power. *Rom. 8. 22.*

The first man *Adam*, is called, *The Son of God*, a power that the Almighty was pleased should be manifest; but this is the *son of disobedience*, the son [32] that goes astray, a son causing sorrow and shame, and so becomes the serpent, the Devil, the power of darkness, the Beast, the Whore, the father of lies, the murder of man-kind, and the bottomless pit, out of which all unrighteousness and misery rises up. *Rev. 19. 2.*

But the second *Adam* is called, *His wel-beloved Son*; the Son of his delight, the Son bringing honour and peace; Why? Because by him the opposing power is cast out, and the wisdom and power of Righteousness, which is the Lord, is that wisdom and power that rules in and over man-kind, and the flesh is made subject hereunto without grumbling; and so all things becomes the Lords. *1. Cor. 1.24*

And this Son or second *Adam* is called, *The Lord, The King of righteousness, The Prince of Peace, The Saviour, The mighty God, The Restorer of all things, The Salvation, The Consolation of Israel, The Blessing of all Nations of the Earth, The Powers of Light or Reason.*

And thus we see the Father hath ordained, that the powers of dark flesh should rule over him that made him for a time, and he who is the Father of all things would be a servant, and that dark flesh should be the *mystery of iniquity*, or *Antichrist*, that should oppose and *exalt himself above all that is called God*, till by the other greater power, the Father himself arising up in the Creation, he be taken out of the way. *Phil. 2.7. 2. Thes. 2.4.*

This teaches every son and daughter, to wait with patience and quietness of spirit under all temptations, till the Fathers turn come, according to his own appointment to rule in flesh; And *then their sorrows shall be turned into joy, and their mourning into laughter: All tears shall be wiped away, and they shall be delivered from the bondage, and live in freedom and peace. Ephes. 1.5. Joh. 16.20. Rev. 21. 23.*

[33] These two powers, I say, are typed out by *Iacob* and *Esau*;

Iacob put forth his arm first, and it is marked by the midwife, and then he draws it in again: then *Esau* comes fully forth, and is called the elder brother.

Iacob is Christ, the *elect or chosen one*, or the *Almighty power and wisdom*, that first put forth his arm of strength in making man-kind; but the *powers of the flesh*, which is *Esau*, or the *rejected one*, the reprobate, steps before (by permission) and gets the government of the Kingdom (man-kind) first; and he is suffered to reign, till Christ supplant him, and takes both birth-right and blessing from him. *Isa.* 44. 1, and *Chap.* 42. 1.

Or rather takes possession of his own Right and Kingdom, man-kind; for he appeared first; and so by the law of equity and reason, he is the elder brother; though *Esau* or the powers of the flesh got the dominion to rule in the Creation, by a violence, which the wisdom and power of the spirit, suffered and ordained to be.

This second man is the spirituall man, that judges all things according to the law of equity and reason, in moderation and love to all, he is not a talker, but an actour of Righteousnesse. *Cor.* 2. 15.

But the man of the flesh, which would be counted an Angel of light, cannot judge any thing in righteousness; for all his judgement and justice is selfish, and confined to particular ends, not to the publick safety and preservation; he is a great Preacher and talker of righteous things, but no actour of righteousness, or if he do, it is very slowly, it is when *Iacob* over powers him, his judgement is hasty, unadvised rashnesse, at randome, hap hazard, right or wrong, he knows not. And sometime he is moderate, for by ends to himself; and sometimes full of bitter censures to hurt others.

[34] CHAP. VI.

THE man of the flesh, judges it a righteous thing, That some men that are cloathed with the objects of the earth, and so called rich men, whether it be got by right or wrong, should be Magistrates to rule over the poor; and that the poor should be servants nay rather slaves to the rich.

But the spiritual man, which is Christ, doth judge according to the light of equity and reason, That al man-kinde ought to have a quiet substance and freedome, to live upon earth; and that there shal be no bond-man nor begger in all his holy mountaine.

Man-kinde was made to live in the freedome of the spirit, not under the bondage of the flesh, though the lordly flesh hath got a power for a time, as I said before; for every one was made to be a Lord over the Creation of the Earth, Cattle, Fish, Fowl, Grasse, Trees, not any one to be a bond-slave and a beggar under the Creation of his own kinde. *Gen.* 1. 28.

That so every one living in freedome and love in the strength of the Law of Righteousnesse in him; not under straits of poverty, nor bondage of tyranny one to another, might al rejoyce together in Righteousnesse, and so glorifie their Maker; for surely this much dishonoured the Maker of all men, that some men should be oppressing tyrants, imprisoning, whipping, hanging their fellow creatures, men, for those very things which those very men themselves are guilty of; let mens eyes be opened, and it appears clear enough, That the punishers have and doe break the law of equity and reason, more, or as much as those that are punished by them.

[35] None will be offended at this, but the children of Lord *Esau*, the first man flesh, which must perish for his unrighteous government, for thereby he hath lost himself, sold or passed over his birthright and blessing unto *Iacob*, the King of Righteousnesse that is now rising up, to rule according to the pure law of equity and reason.

And when this King reigns, the city that is, the heart of every one in whom truth dwels, wil rejoyce; but while the man of unrighteousnesse reigns in and over man-kinde, truly every body wee see is filled with sorrow and complainings, and it is not without cause.

As the powers and wisdom of the flesh hath filled the earth with injustice, oppression and complainings, by mowing the earth into the hands of a few covetous, unrighteous men, who assumes a lordship over others, declaring themselves thereby to be men of the basest spirits. *Dan.* 4. 17.

Even so, when the spreading power of wisdom and truth, fils the earth man-kinde, hee wil take off that bondage, and give a universall liberty, and there shal be no more complainings against oppression, poverty, or injustice.

When every son and daughter shall be made comfortable to that one body, of Jesus the anointed, and the same power rules in them, as in him, every one according to their measure, the oppression shall

cease, and the rising up of this universal power, shal destroy and subdue the selfish power. *Phil.* 3. 21.

But this is not done by the hands of a few, or by unrighteous men, that would pul the tyrannical government out of other mens hands, and keep it in their own heart [hands], as we feel this to be a burden of our age. But it is done by the universall spreading of the divine power, which is Christ in mankind making them all to act in one spirit, and in and after [36] one law of reason and equity.

And when this universall power of Righteousnesse is spread in the earth, it shall destroy *Babylon the great City* of fleshy confusion in one hour; that is he will pull the Kingdome and Government of the world out of the hands of tyrannicall, unseasonable acting flesh, and give the lands and riches that covetous, unrighteous men hath hoarded up within their own selfish power, into the hands of spirituall *Israel*; that so there may be no complainings, no burdens, nor no poor in *Canaan*, but that it may be a *Land flowing with milke and honey*, plenty of all things, every one walking righteously in the Creation one to another, according to the law of equity and reason, as it was in the beginning, And as *Babylon* measured out to others, so that it shall be, measured to him again. *Rev.* 18. 8. *Ps.* 105. 45.

And surely as the Scriptures threaten misery to rich men, bidding them *Howl and weep, for their gold and silver is cankered, and the rust thereof cries unto heaven for vengeance against them*, and the like. Surely all those threatnings shal be materially fullfild, for they shall be turned out of all, and their riches given to a people that wil bring forth better fruit, and such as they have oppressed shall inherit the Land.

The rich man tels the poor, that they ofend Reasons law, if they take from the rich; I am sure it is a breach in that Law in the rich to have plenty by them, and yet wil see their fellow creatures men and women to starve for want; Reason requires that every man should live upon the increase of the earth comfortably; though covetousnesse fights against Reasons law.

The rich doth lock up the treasures of the earth; and hardens their hearts against the poor. The poor are those in whom the blessing lies, for they first *receive* [37] *the Gospel*, and their gifts of love and tendernesse one to preserve another, shall be the condemnation of the

rich: And secondly, the inheritances of the rich shall be given to those poor, and there shall be no beggar in *Israel*.

And there is equity and Reason in it, for the King of Righteousnesse, did not make some men to be tyrants, and others to be slaves, at the beginning, for this burden riseth up afterwards. *Esau* stepped into the birth-right before *Jacob*, till the time come that he shall be taken away again.

In the first entrance into the Creation, every man had an equall freedom given him of his Maker to till the earth, and to have dominion over the beasts of the field, the fowls of heaven, and fish in the Seas. But this freedom is broke to pieces by the power of covetousnesse, and pride, and self-love, not by the law of Righteousnesse. And this freedom will not be restored, till the spreading power of Righteousnesse and peace rise up in the earth, making all men and women to be of *one heart, and one mind*, which must come to passe, for that Scripture was never fulfilled yet. *Gen. 1. 28. Rom. 8. 22, &c.*

The powers of flesh shall never partake of this priviledge, for he is the curse that must be removed; Selfish Councillours, Selfish Governours, Selfish Souldiers, shall never be honoured in setling this restoration; The Lord himself will do this great work, without either sword or weapon; weapons and swords shall destroy, and cut the powers of the earth asunder, but they shall never build up.

For the *Law-giver in righteousness shall come out of Sion, that shall turn covetous oppressing ungodliness from Jacob.*

For surely the Father will give as large a liberty to his children to inherit the earth, as he gives to the beast of the field; though they break over hedges, [38] and eat in any pasture, they do not imprison and hang one another, the earth is a common livelyhood for them, the restraint ariseth from selfish covetousnesse, and lordly proud flesh, that hath got the government, and saith, *The spirit hath given it him*. Indeed thou hast it for a time, not by right of blessing, but by permission, that through thy unrighteousness thou maist fall and never rise again: And that righteous *Jacob* may arise, who hath been thy servant, and never fall again; and then *the elder shall serve the younger*.

I do not speak that any particular men shall go and take their neighbours goods by violence, or robbery (I abhor it) as the condition of the men of the Nations are ready to do in this fleshly settled government of the world, but every one is to wait, till the Lord Christ

do spread himself in multiplicities of bodies, making them all of one heart and one mind, acting in the righteousness one to another. It must be one power in all, making all to give their consent to confirm this law of righteousness and reason.

For when the work is made manifest, it shall be a universall Power that shall rise up in the earth (mankind) to pull the Kingdom and outward government of the world out of the hands of the tenant *Esau*, king-flesh; and this shall be made manifest in all the Nations of the earth; *For the Kingdoms of this world shall become the Kingdoms of the Lord Christ. Revel. 11. 15.*

And this universall power of a righteous law, shall be so plainly writ in every ones heart, that none shall desire to have more then another, or to be Lord over other, or to lay claim to any thing as his; this phrase of *Mine and Thine* shall be swallowed up in the law of righteous actions one to another, for they shall all live as brethren, every one doing as they would be done by; and he that sees his brother in wants, and doth not help, shall smart for his iniquity, [39] from the hand of the Lord, the righteous Judge that will sit upon the throne in every mans heart. There shall be no need of Lawyers, prisons, or engines of punishment one over another, for all shall walk and act righteously in the Creation, and there shall be no beggar, nor cause of complaining in all this holy Mountain. *Heb. 8. 10. Act. 4. 32. Jam. 2. 13. 1 Ioh. 3. 17. Hos. 3. 18.*

Therefore I say to all, wait, be patient in your present bondage, till our brethren be brought in likewise; *Forsake the way of Babylon, and commit your cause to him that judgeth righteously*; The work of freedom is in the hand of Christ, and he is the righteous freedom; he hath begun to spread himself, and he goes on mightily, and will go on. *The poor receives the Gospel daily*; Christ is drawing all men after him, he is calling in the Isles and Nations of the world, to come to this great Battell, even to deliver the oppressed, and to destroy the oppressour, to spoil him that spoiled, and yet was never spoiled himself; *And so to lead captivity captive, and let the prisoners of hope go free. Rev. 6. 11.*

CHAP. VII.

WHEN this universall law of equity rises up in every man and woman, then none shall lay claim to any creature, and say, *This is mine, and that is yours, This is my work, that is yours*; but every one shall put to their hands to till the earth, and bring up cattle, and the blessing of the earth shall be common to all; when a man hath need of any corn for cattle, take from the next store-house he meets with. *Act. 4. 32.*

There shall be no buying nor selling, no fairs nor markets, but the whole earth shall be a common treasury [40] for every man, for the earth is the Lords. And man kind thus drawn up to live and act in the Law of love, equity and onenesse, is but the great house wherein the Lord himself dwels, and every particular one a severall mansion: and as one spirit of righteousness is common to all, so the earth and the blessings of the earth shall be common to all; for now all is but the Lord, and the Lord is all in all. *Eph. 4. 5, 6.*

When a man hath meat, and drink, and cloathes he hath enough, and all shall cheerfully put to their hands to make these things that are needfull, one helping another; there shall be none Lord over others, but every one shall be a Lord of him self, subject to the law of righteousness, reason and equity, which shall dwell and rule in him, which is the Lord; *For now the Lord is one, and his name and power one, in all and among all. Zech. 14. 9.*

Their rejoycings and glory shall be continually in eying and speaking of what breakings forth of love they receive from the Father, singing *Sions* songs one to another; to the glory of him that sits upon the throne, for evermore.

This universall freedom hath never filled the earth though it hath been fore-told by most of the Prophets. This is the glory of *Jerusalem*, which never yet hath been the praise of the whole earth. And this will be no troublesome businesse, when covetousnesse, and the selfish power is killed and cast out of heaven, and every one is made willing to honour the King of Righteousnesse in action, being all of one heart and one mind: Truly we may well call this a new heaven, and a new earth, wherein dwells righteousness. And that prophesie will not generally be fulfilled till this time. *Rev. 12. 9.*

If it be thus, then saith the scoffer, mens wives shall be common too? or a man may have as many wives as he please?

[41] I answer, The Law of Righteousnesse and Reason saith no: For when man was made, he was made male and female, one man and one woman conjoynd together by the law of love, makes the Creation of humane flesh perfect in that particular; *Therefore a man shall forsake father and mother, and cleave only to his wife, for they twain are but one flesh.* Reason did not make one man and many women, or one woman and many men to joyn together, to make the Creation perfect, but male and female in the singular number, this is enough to encrease seed. And he or she that requires more wives, or more husbands then one, walks contrary to the Law of Righteousnesse, and shall bear their shame: Though this immoderate lust after strange flesh, rule in the bodies of men now, while the first *Adam* is King, yet it shall not be so when the second man rises to raign, for then chastitie is one glory of the Kingdom.

But what if a man break that law of Righteousnes, as many do under this fleshly government which is yet extant?

I answer, He shall then become servant to others, and be as a fool in *Israel*; the wrath of the Lord shall be upon him, and lose the priviledge of Sonship, till the law of righteousness in him become his King. And those that loses that priviledge, shall know they have lost a blessing. The proud, covetous and unrighteous men, ere many years wheel about, will tell the world by their lamentation and torment, what it is to lose the blessing of son-ship.

The manifestation of a righteous heart shall be known, not by his words, but by his actions; for this multitude of talk, and heaping up of words amongst professours shall die and cease, this way of preaching shall cease, and verbal worship shall cease, and they that do worship the Father, shall worship him by walking righteously in the Creation, in the [42] strength of the Law of Love and equity one to another. And the time is now coming on, that men shall not talk of righteousness, but act righteousness. *Ier. 31. 34. Joh. 4. 23.*

And they that in these times, will not observe this Rule, to walk righteously in the Creation, waiting quietly till Christ come to restore all things, he shall have sorrows, troubles and discontents of heart within, vexing, grudging, rash passions, he shall have no true peace, but be filled with confusion, and be a slave to his lusts.

The Father now is raising up a people to himself out of the dust, that is, out of the lowest and despised sort of people, that are counted the dust of the earth, man-kind, that are trod under foot. In these, and from these shall the Law of Righteousnesse break forth first, for the poor they begin to receive the Gospel, and plentiful discoveries of the Fathers love flows from them, and the waters of the learned and great men of the world, begins to dry up like the brooks in Summer. *Matth.* 11. 25. *1 Cor.* 1. 27.

When this restoration breaks forth in righteous action, the curse then shall be removed from the Creation, Fire, Water, Earth and Air. And Christ the spreading forth of Righteousnesse, shall be the onely Saviour, that *shall make Jacob to rejoyce, and Israel to be glad.*

There shall be no barrennesse in the earth or cattle, *for they shall bring forth fruit abundantly.* Unseasonable storms of weather shall cease, for all the curse shall be removed from all, and every creature shall rejoyce in Righteousnesse one in another throughout the whole Creation. *Zach.* 3. 4, &c.

Thomas Dydimus, that is, the unbelief of your hearts cries out, When will these things be? not in our time? I cannot believe such things till I see them?

[43] Well, lay aside your doubtful questioning, and let every one set himself to walk righteously in the Law of love one towards another, and wait the Lords time; this work is to be done upon flesh, not by flesh. The Lord will have none of your flesh wit, policy or strength to settle this work, for he alone will be honoured in this day of his power, it must be his own handy work, that must bring this restoration to passe, yea, and he will hasten this work, as speedily, as the *Midianites* Army was destroyed, and *Sodom* and *Gomorrhah* burned, and as speedily, and as unlooked for, as plenty came into *Samaria*; mens unbelief cannot hinder this work of Righteousnesse. *Isa.* 60. 22.

The Lord will do this work speedily, *Babylon* shall fall in one hour, *Israel* shall rise in one hour; O when this righteous Law shall rule in every one, there will be springings up of joy and peace, and the blessing of the Lord shall rest every where. *Joh.* 7. 38.

The whole earth we see is corrupt, and it cannot be purged by the hand of creatures, for all creatures lies under the curse, and groans to be delivered, and the more they strive, the more they entangle them-

selves in the mud; therefore it must be the hand of the Lord alone that must do it.

None can remove the curse from fire, water, earth and air, but the Almighty power himself. And this work is called, the Restoration of all things; for all things groan and travel in pain under bondage, waiting for this manifestation.

And seeing every creature that is burdened waits for the coming in of the blessing, then surely no flesh can settle this work, for all flesh is corrupt; this work shall not be done by sword, or weapon, or wit of the flesh, but by the power of the Lord, killing covetousnesse, and making man-kind generally to be of one heart and one mind. *Gen.* 18. 18.

[44] But why hath not the Lord done this all this time that is past? I answer, Covetous, wise and lordly flesh would reign in the Kingdom, man-kind first, and would be counted the onely power to govern the Creation, in an excellent order. And the Lord gave this dominion into his hand, but withall told him, that if he governed the Creation unrighteously, he and all the Creation should die and fall under the curse.

Well, the powers of the flesh, Lord *Esau* was advanced, and hath ruled with such self-seeking ends, that he hath made all creatures weary of his government, and the whole earth to stink and to groan under the burden of it, longing to be delivered. *Rom.* 8. 21, Etc.

For first, they that stand up to teach others, they teach for gain, and preach for hire, and fill people with division and confusion, through their pride and envy, and they do this by the Authority of the governing power, by which they have ingrossed the earth into their hands. A man must not take a wife, but the Priest must give her him. If he have a child, the Priest must give the name. If any die, the Priest must see it laid in the earth. If any man want knowledge or comfort, they teach him to go to the Priest for it; and what is the end of all this, but to get money: if a man labour in the earth to eat his bread, the Priests must have the tenths of his encrease, or else some oppressing impropriatour, that shares the tithes between himself and the Priest; which Law was brought in by the Pope, and still upheld by such as call themselves, the Christian Protestants.

All which is high treason and mighty dishonourable to Christ the

great Prophet, whom they seem to shew love to; here the earth stinks, because this hath been established by a compulsive binding power, whereby the Creation is held under bondage: this is the fruit of imagination.

[45] Secondly, For matter of buying and selling, the earth stinks with such unrighteousnesse, that for my part, though I was bred a tradesmen, yet it is so hard a thing to pick out a poor living, that a man shall sooner be cheated of his bread, then get bread by trading among men, if by plain dealing he put trust in any.

And truly the whole earth of trading, is generally become the neat art of thieving and oppressing fellow-creatures, and so laies burdens, upon the Creation, but when the earth becomes a common treasury this burden will be taken off.

Thirdly, For Justices and Officers of State, that should relieve people in their wrongs, and preserve peace, they multiply wrongs, and many, if not most times oppresses the poor, and lets the offending rich go free, by laying aside the letter of their laws, as the Priests doth the Scriptures; and acts by subtil covetousnesse and smooth words to get money, or else ruling by their own wills, through envy to imprison and oppresse others, letting poor people lie in prison half a year many times, and never bring them to trial at all.

And thus the people have been and are oppressed by false imprisonments and punishments, not for the breach of any known law, but to satisfie the will of the Justice, Bailiffs or Officer, against all reason and equity, as if the people made Officers to be their *Ægyptian* taskmasters: Nay, let all men speak openly as they find, and I am sure they will say that the Justices and most state Officers, doth more oppresse, then deliver from oppression.

And thus I see that the whole earth stinks, by the first *Adams* corrupt Government; therefore it is the fulness of time, for *Jacob* to arise, extreame necessity calls for the great work of restoration, and when the restorer of the earth hath a little more manifested [36, i. e., 46] himself, he wil make the earth a common treasury, and sweep away all the refuge of lies, and all oppressions, by making all people to be of one heart and one minde, and then the Law of Righteousnesse and peace, shal be the King that shal rule in every man, and over every man, who indeed is the Lord himself, who is and wil be all, and in all.

And now seeing there is nothing found but complainings and tears under his oppressions, it is the fulnesse or fittest time now for *Iacob* to arise, & restore all things, who indeed is Christ: And for *David* to raigne, who indeed is Christ the great divider between flesh and spirit, & the great law-giver of peace and truth, *For besides him there is no Saviour; He indeed is the blessing of all Nations, and the joy of the whole earth.*

Therefore tremble, thou Lord *Esau*, thou proud and covetous flesh, thou art condemned to die, the sentence is begun to be put in execution, for *the poor begins to receive the Gospel*; thou shalt wast, decay and grow weaker and weaker, til thy place be no where found in earth, and Christ the blessing of the Creation, shal rise up and spread, and fil the earth, and all creatures shall rejoyce under his shadow.

Therefore you *Tribes of Israel*, that are now in sackcloth, every man with his hands upon his loins, like a woman in travel, stand stil and see the salvation of *David* your King; this is called the *time of Iacobs trouble*; for indeed the Spirit that is in you, is oppressed under the burden of cursed flesh, But he shall be delivered, the time of his resurrection is come, and his rising shal be your glory; his light shal desperse your darknesse, and cover the earth with the knowledge of himself, for the blessing shal be every where. *Ier. 30. 6.*

Iacobs troubles formerly was two-fold,

[37, i. e., 47] First, His Kindred and friends endeavoured to hinder him of his temporal lively-hood, and to make the earth to become a burden to him, by changing his cattell, and taking those earthly blessings from him, which the Lord had given him.

Secondly, when *Iacob* had a liberty to take wives, children, and cattell, and to goe live free of himself; his kindred runs after him, and tels him, he had stolen away their gods; and for that, begins afresh to trouble him.

And the same troubles are the portion of those in whom *Iacobs* spirit rests. For,

First, Their kindred and neighbours endeavours to make them poor in the world, and to oppresse them with the burden of poverty and straits.

Secondly, Now the Father is drawing *Iacob* out of *Babylon*, and makes his children to forsake the forms and customs of the National worship, to *worship the Father in Spirit and Truth*. Now kindred

and neighbours in the flesh cries out, O these men steals away our gods, and by reproaches, imprisonments or wrong dealing, seeks to oppresse and suppress them. Wel this is but stil the time of *Jacobs* troubles, but he shall be delivered out.

Well let the lordly flesh scoffe and laugh and cry, O when shal this be! and say with the Lord of *Samaria*, *it is impossible*, for it is madnesse thus to speak; wel, such may live to see it, but shal not enjoye the blessing; for when *Iacob* arises, that is now very low, and he must rise, then *Esau* shal be his servant, *The elder shall serve the younger*, and thy portion shal be wraped up in *Jacobs* lap, for all is his.

For now the Father is raissing up a people to himself out of the dust, and of the stones, that is, poor despised people, that are trod upon like dust and [48] stones, shal be now raised up, and be made the blessing of the earth, *and the high mountaines shall be laid low, the lofty looks of men shal be pulled down, and the Lord alone shall be exalted in this day of his power.*

CHAP. VIII.

As I was in a trance not long since, divers matters were present to my sight, which here must not be related. Likewise I heard these words, *Worke together. Eat bread together*; declare this all abroad. Likewise I heard these words. *Whosoever it is that labours in the earth, for any person or persons, that lifts up themselves as Lords & Rulers over others, and that doth not look upon themselves equal to others in the Creation, The hand of the Lord shall be upon that labourer: I the Lord have spoke it and I will do it*; Declare this all abroad.

After I was raised up, I was made to remember very fresh what I had seen and heard, & did declare al things to them that were with me, and I was filled with abundance of quiet peace and secret joy. And since that time those words have been like very fruitfull seed, that have brought forth increase in my heart, which I am much prest in spirit to declare all abroad.

The poor people by their labours in this time of the first *Adams* government, have made the buyers and sellers of land, or rich men, to become tyrants and oppressours over them.

But in the time of *Israels* restoration, now begining, when the King of Righteousnesse himself shall be Governor in every man; none

then shall work for hire, neither shal any give hire, but every one shal work in love: one with, and for another; and [49] eat bread together, as being members of one houshold; the Creation in whom Reason rules King in perfect glory. *Ier.* 23. 5, 6.

He that cals any part of the Creation his own in particular, in this time of *Israels* return from the mistery of *Ægyptian* bondage, is a destroyer of the Creation, a lifter up of the proud covetous flesh againe, a bringer in of the curse againe, and a mortal enemy, to the Spirit. *Act.* 4. 32.

For upon *Israels* returne from captivity, the Lord himself wil burn up the curse, and restore the Creation, fire, water, earth and air from that slavery, and make the earth to be a common treasury to them all; for they are but one house of Israel still, though twelve Tribes; And they have but one King, one Law-giver, one teacher amongst them all, even the Lord himself, who is Reason, The King of Righteousnesse; they are all filled with one spirit, and they shall all live comfortably upon one earth; and so the whole earth is the Lords. *Ier.* 35. 38. *Isa.* 29. 20, 21. *Rom.* 8. 21. *Ioh.* 6. 45.

And this is the inward and outward liberty, which the Lord wil give to *Sion*. And this work is begun, the foundation of this spiritual building is laid, and the spreading of this one spirit in every sonne and daughter, and the lifting up the earth to be a common treasury, wil make *Jerusalem a praise in the whole earth*, and the glory of the earth indeed, and so the Father of all things shall be honoured in the works of his own hands. *Zech.* 8. 3. *Isa.* 62. 17.

No man shal have any more land, then he can labour himself, or have others to labour with him in love, working together, and eating bread together, as one of the Tribes or families of Israel, neither giving hire, nor taking hire.

He that is now a possessour of lands and riches, and cannot labour, if he say to others, you are my fellow creatures, and the Lord is now making the [40, i. e., 50] earth common amongst us; therefore take my land only let me eat bread with you, that man shall be preserved by the labours of others.

But if any man have Land, and neither can work nor wil work, but wil strive to rule as a tyrant, burdening the Creation, the hand of the Lord shall fal upon him, either to destruction or torment; and if his life be given for a prey, he shall be made to work and eat his bread

with the sweat of his own brows, not of others, til he know himself to be a member, not a Lord over the Creation; and thus he shall be dealt with, that hath lost the benefit of Sonship. 2 *Thes.* 3. 10. *Gen.* 3. 19.

All the punishment that any one shall receive for any unrighteous act, whereby he begins to bring the curse againe upon the Creation, he shall only be made a *Gibeonite* to work in the earth, not in a prison, and the eyes of all shall be upon him; and the greatest offence will be this; for any to endeavour to raise up some few to rule over others, & so to set up particular interest againe, and to bring in buying and selling of land againe, the sore displeasure of the Lord shall be such a peoples portion.

Israel is not to imprison or torment any by death or smaller punishments, but only to cause them to work and eat their own bread, for he or they that inflicts any other punishment, upon fellow creatures, is an unrighteous actour in the Creation, and shall himself be made a servant to all, till he by the spirit in him, is made to know himself to be equal to every man, not a Lord over any, for all men looked upon in the bulk are but the Creation, the living earth.

This imprisoning, punishing and killing, which is the practice of the first *Adam*, yet visible to the world, is the curse. And it is a mighty dishonour to our maker, that one part of the Creation should [41, i. e., 51] destroy another, it was not so from the beginning; but it is an honour to our maker that every part of the Creation should lend a mutual help of love in action to preserve the whole. *Mat.* 7. 12.

But is not this the old rule, *He that sheds mans bloud by man shall his bloud be shed?*

I answer, it is true, but not as usually it is observed; for first know, That the Spirit is the man who hath determined to suffer himself to be killed, and lie dead in the streets or under the several forms of *Babylon* government, three daies or times and a half. The serpent is he, or the wicked man that kils the man of Righteousnesse, or sheds his bloud, for that space of time, which is indeed the wisdom and power of the flesh, killing the wisdom and power of the Spirit, and ruling in the Spirits own house, the heart, for a time. *Rev.* 11. 8. *Dan.* 7. 25. 2. *Cor.* 4. 4.

Therefore now it is declared, that the Serpent or beastly power of flesh, that kils the Spirit, shall himself be killed by the Spirit, when

the Spirit begins to rise; and I can tell you that the resurrection is begun, for all the great fightings is between flesh and Spirit; *The seed of the woman shall bruise the Serpents head. Gen. 3. 15.*

It is not for one creature called man to kill another, for this is abominable to the Spirit, and it is the curse which hath made the Creation to groan under bondage; for if I kill you I am a murderer, if a third come, and hang or kill me for murdering you, he is a murderer of me; and so by the government of the first *Adam*, murder hath been called Justice when it is but the curse. *Exo. 20. 13.*

Besides none can call himself a man, till the man Christ or Spirit rule in him, for til then; the greatest Lord of all, is but a Beast and one Beast kills another; for a man wil never kill a man; therefore said the man Christ Jesus *I came not to destroy but to [52] save*; therefore such as kill are farr from being Saints or children of Christ, for they are the children of the Serpent, whose delight and work is to kill the man-child; but he that sheds this mans bloud, by the *same man shall his bloud be shed*, in the resurrection: Therefore O thou proud flesh, that dares hang and kil thy fellow creatures, that is equall to thee in the Creation, Know this, that none hath the power of life and death, but the Spirit, and al punishments that are to be inflicted amongst creatures called men, are only such as to make the offender to know his maker, and to live in the community of the righteous Law of love one with another. *Luk. 6. 56. Rev. 12. 4.*

For talking of love is no love, it is acting of love in righteousness, which the Spirit Reason, our Father delights in. And this is to relieve the oppressed, to let goe the prisoner, to open bags and barns that the earth may be a common treasury to preserve all without complainings; for the earth was not made for a few to live at ease upon, and to kil such as did not observe the Law of their own making, but it was made for all to live comfortably upon, and the power of life and death is reserved in the hand of the Spirit, not in the hand of flesh: None ought to kil, but such as can make alive; therefore let every one walk righteously in the Creation, and trust the Spirit for protection. *Mat. 7. 12.*

He that makes a zealous profession of the Spirit, as all professours doe, and yet doth not act this universall power of Righteousnesse, in labouring the earth for a common treasury, is a meer self-lover, and he professes but himself, and is a complementing enemy to Reason

the King of Righteousnesse: and if stil thou saist, it is the Spirit, whom thou doest worship, then make it manifest to the world, what spirit this is that rules everywhere besids Reason.

[53] And further he that denies this community, denies the Scriptures Likewise, whether the Preachers, professours, or rich men, that upholds this unrighteous power of particular propriety. *Act. 4. 32.*

Therefore you dust of the earth, that are trod under foot, you poor people, that makes both schollars and rich men your oppressours by your labours, Take notice of your priviledge, the Law of Righteousnesse is now declared.

If you labour the earth, and work for others that lives at ease, and follows the waies of the flesh by your labours, eating the bread which you get by the sweat of your brows, not their own: Know this, that the hand of the Lord shal break out upon every such hireling labourer, and you shal perish with the covetous rich men, that have held, and yet doth hold the Creation under the bondage of the curse.

This voice of the Lord, work together and eat bread together, doth advance the law of Reason and Righteousnesse; the rising of this is the fall of mistical *Babylon*, the oppressing flesh: the living in the practice of this Law of love, declares the Scriptures of the Prophets and Apostles, to be a true declaration of the Spirit, and no lie. He that denies the practice of this, lives in a continual denial of those Scriptures.

Therefore you selfish tyth-taking Preachers, and all others that preaches for hire, with all covetous professours, take notice that you are the *Judahs* that betraid Christ, and the *Pharisees* that put him to death, and you stil persue the murder, by standing up to hinder Christ from rising and coming in sons and daughters, his second time in flesh.

I have now obeyed the command of the Spirit that bid me declare this all abroad, I have declared [54] it, and I wil declare it by word of mouth, I have now declared it by my pen. And when the Lord doth shew unto me the place and manner, how he wil have us that are called common people, to manure and work upon the common Lands, I wil then go forth and declare it in my action, to eat my bread with the sweat of my brows, without either giving or taking hire, looking upon the Land as freely mine as anothers; I have now peace in the Spirit, and I have an inward perswasion that the spirit

of the poor, shal be drawn forth ere long, to act materially this Law of Righteousnesse.

If man-kinde knew their liberty, which their Creatour Reason, hath given us; none would be offended at this new Law, that is to be writ in every mans heart, and acted by every mans hand.

They that submit in love, and offers what they have freely to further this work, shal prosper and finde peace, for they honour our Maker, by lifting up the Creation in Righteousnesse. They that wil not submit freely, the hand of the Lord shal be as sure upon them as it was upon *Pharaoh*, who is their type.

O you great *Adams* of the earth, that cals the earth yours, and looks upon others as servants and slaves to you, as if the earth were made only for you to live at ease and honour upon it, while others starved for want of bread at your feet, and under your oppressing government. Behold the King the Lord of Hosts hath sent his servants, to bid you let Israel goe free, that they may serve him together, in community of spirit, and in community of the earthly treasure.

Be not you more proud and hardhearted, then *Pharaoh* your type, if you be, as it is like you wil, for the anti-type oft times is more powerfull then the type; then assure your selves, plagues shall [55] multiply, and Israel shal be pulled from under your burdens with a strong hand, and stretched out arm, and you, and all your company shal perish together. The Lord hath spoke it, and he will doe it. *Heb. 2. 7, 8, &c.*

All the men and women in *England*, are al children of this Land, and the earth is the Lords, not particular mens that claims a proper interest in it above others, which is the devils power.

But be it so, that some wil say, This is my Land, and cal such and such a parcel of Land his own interest; Then saith the Lord, let such an one labour that parcel of Land by his own hands, none helping him: for whosoever shal help that man to labour his proper earth, as he cals it for wages, the hand of the Lord shal be upon such labourers; for they lift up flesh above the spirit, by their labours, and so hold the Creation stil under bondage.

Therefore if the rich wil stil hold fast this propriety of *Mine and thine*, let them labour their own Land with their own hands. And let the common-People, that are the gatherings together of Israel from under that bondage, and that say the earth is ours, not mine, let them

labour together, and eat bread together upon the Commons, Mountains, and Hills.

For as the inclosures are called such a mans Land, and such a mans Land; so the Commons and Heath, are called the common-peoples, and let the world see who labours the earth in righteousness, and those to whom the Lord gives the blessing, let them be the people that shal inherit the earth. Whether they that hold a civil propriety, saying, *This is mine*, which is selfish, devilish and destructive to the Creation, or those that hold a common right, saying, *The earth is ours*, which lifts up the Creation from bondage. *Isa. 62. 8, 9.*

[56] Was the earth made for to preserve a few covetous, proud men, to live at ease, and for them to bag and barn up the treasures of the earth from others, that they might beg or starve in a fruitful Land, or was it made to preserve all her children, Let Reason, and the Prophets and Apostles writings be Judge, the earth is the Lords, it is not to be confined to particular interest.

None can say, Their right is taken from them; for let the rich work alone by themselves, and let the poor work together by themselves; the rich in their inclosures, saying, *This is mine*; The poor upon their Commons, saying *This is ours*, the earth and fruits are common.

And who can be offended at the poor for doing this? None but covetous, proud, lazy, pamper'd flesh, that would have the poor stil to work for that devil (particular interest) to maintain his greatnesse, that he may live at ease.

What doe we get by our labour in the earth, but that we may eat bread and live together in love and community of righteousness, *This shall be the blessing of Israel. Isa. 62. 8.*

But as *Esau* hath settled his Kingdome, they that work live in straits; *They that live idle surfet with fulnesse, and makes all places stink with unrighteous envious oppression.*

Wel, when the Lord cald forth Israel to live in tents, which I believe wil be within a short time, he wil protect them; This Trumpet is stil sounding in me, *Work together, Eat bread together, declare this all abroad. Ier. 25. 37, 38.*

Surely the Lord hath not revealed this in vain; for I shal see the fruit of righteousness follow after it, which wil be the beginning of the great day of veangence to the Oppessour, that hath held the

earth [57] under the bondage of civil propriety: ruling a Tyrant over others: forcing the poor to work for hire: But in the day of restoration of *Israel* is not to eat the bread of a hireling in no kind; he is neither to give hire, nor take hire.

Did the light of Reason make the earth for some men to ingrosse up into bags and barns, that others might be opprest with poverty? Did the light of Reason make this law, that if one man have not such abundance of the earth as to give to others he borrowed of; that he that did lend should imprison the other, and starve his body in a close room? Did the light of Reason make this law, that some part of man kinde should kil and hang another part of man-kinde, that could not walk in their steps?

Surely Reason was not the God that made that law; for this is to make one part of the Creation alwaies to be quarrelling against another part; which is mighty dishonour to our Maker.

But covetousnesse, that murdering God of the world, was that Law-maker, And that is the God, or ruling power, which all men that claim a particular interest in the earth, do worship. 2 *Cor.* 4. 4.

For the Earth is the Lords; that is, the spreading power of righteousness, not the Inheritance of covetous, proud flesh that dies. If any man can say that he makes Corn or Cattle, he may say, That is mine: But if the Lord make these for the use of his Creation, surely then the earth was made by the Lord, to be a common Treasury for all, not a particular Treasury for some.

If any man can say, he can give life, then he hath power to take away life: But if the power of life and death be only in the hand of the Lord; then surely he is a murderer of the Creation, that takes away the life of his fellow Creature man, by any law whatsoever: For all laws that are made by any man [58] to take away the life of man, is the upholder of the curse. *Ex.* 20. 13.

But what if some steal or whore, or become idle, and wil not work, but live upon others labours, as rich men do, that cal the land theirs?

I answer; If any manifest such a Achanish or Serpents power, as to endeavour to bring in the curse againe upon the Creation, he shal not be imprisoned, hanged or killed; for that is the worke of the *Midianites* to kil one another; to preserve themselves, and self interest, But the punishment of such shal be this, he shal be set to work, and have land appointed him to work upon, and none shal help him:

he shal have a mark set upon him al this time, that every ones eie may be upon him, as upon a fool in *Israel*: he shal be a servant to every one; til such time as the spirit in him, make him know himself to be equal to others in the Creation.

If any do steal, what wil they do with it? None shal buy or sel, and al the while that every one shal have meat, and drink, and cloaths, what need have they to steal? Their stealing shal get them nothing, but to lose the benefit of Sonship; And that is to be set alone, to eat his own bread, none having communion with him.

For every one shal know the Law, and every one shal obey the Law; for it shal be writ in every ones heart; and every one that is subject to Reasons law, shal enjoy the benefit of Sonship. And that is in respect of outward community, to work together, and eat bread together; and by so doing, lift up the creation from the bondage of self interest, or particular propriety of mine and thine; which is the Devil and Satan, even the God of this world, that hath blinded the eies of covetous, proud flesh, and hath bound them up in chains of darknesse. *Act. 4. 32.*

The universal spirit of righteousnesse hath been [59] slain by covetous, proud flesh; this 1649 years ago: But now that spirit begins to arise againe from the dead, and the same Beast seeks to hinder his rising; or else watches to kil the Manchild after he is brought forth. Covetous proud flesh wil kil a Tyrant, but hold fast the same Tyrannie and slaverie over others in his own hand; he wil kil the Traitor, but likes wel the Treason, when he may be honoured or lifted up by it. *Rev. 12. 4. 2. King. 20. 16.*

Look upon the mountaines and little hils of the earth, and see if these prickling thorns and briars, the bitter curse, does not grow there: Truly Tyrannie is Tyrannie in one as wel as in another; in a poor man lifted up by his valour, as in a rich man lifted up by his lands: And where Tyrannie sits, he is an enemy to Christ, the spreading spirit of righteousnesse: He wil use the bare name, Christ, that he may the more secretly persecute, and kil his power.

Tyrannie is a subtile, proud and envious Beast; his nature is selfish, and ful of murder; he promises fair things for the publique; but all must be made to center within self, or self interest not the universal libertie.

Wel, to be short, Let every one know, if they wait upon their

Maker they wil know, That the universal power of righteous Communitie, as I have declared, is *Canaan*, the land of rest and libertie, which flows with milk and honey, with abundance of joy and peace in our Maker, and one in another. *Zach.* 8. 3. to 12.

But the condition of the world, that upholds civill interests of mine and thine: Is *Egypt* the house of bondage; and truly *Pharoahs* taskmasters are very many, both Teachers and Rulers.

Therefore thus said the voyce of the spirit in me, guiding my eie to the powers of the earth three times, Let Israel go free: Let Israel go free: Let [60] Israel go free: Work all together, Eat bread altogether: Whosoever labours the earth for any one, that wil be a burdening Ruler over others, and does not look upon himself as equal to others in the Creation, the hand of the Lord shal be upon that labourer: I the Lord have spoken it, and I wil doe it: Declare this all abroad, Israel shal neither give hire, nor take hire.

Surely this is both ful of reason and equity; for the earth was not made for some, but for al to live comfortably upon the fruits of it: And there cannot be a universal libertie, til this universal communitie be established.

All tears, occasioned through bondage, cannot be wiped away, til the earth become in use to all a common Treasurie: And then *Jerusalem* wil become a praise to the whole earth, and not til then.

At this time the barren land shal be made fruitfull; for the Lord wil take off the curse: And if any grumble and say, The Heaths and Commons are barren, and the like, and so draw against the work: All that I say, let them go their way; their portion is not here; they live in the low flesh, not in the height of the spirit: And they know not the mysterie of the Lord, who is now restoring Israel from bondage, and fetching them out of all lands where they were scattered, into one place, where they shal live and feed together in peace. *Zach.* 8. 11, 13.

And then there shal be no more pricking briar in all the holy Mountain, This shal be the glory of all, they shal lie down in rest: This is the Branch; This is Israel; This is Christ spread in sons and daughters; This is Jerusalem the glory of the whole earth: Where then wil be the railing, persecuting Priest, or the Tyrant Professour, that sucks after the bloud and miserie of those, that wil not joyn in his forms? *Hos.* 2. 15. *Isa.* 60. 21.

[61] But indeed as yet, as the state of the world is while the first *Adam* yet sits in the Chair, and corrupts the Creation by his unrighteous wisdom and power; I say at this time, the fierce wrath of the King of Righteousnesse is threatned over this Land called *England*, and indeed over all the whole earth, where particular interest bears rule, and enslaves the Creation.

And if covetous, proud flesh stil uphold this self-propriety, which is the curse and burden which the Creation groans under: Then O thou covetous earth, expect the multiplying of plagues, and the fulfilling of all threatning propheties and visions for thy downfal in miserie.

But if thou wouldst find mercie, then open thy barns and treasuries of the earth, which thou hast heaped together, and detains from the poor, thy fellow creatures: This is the only remedy to escape wrath: and the door of acceptance to mercie is yet open, if thou do this: The Judge of Truth and Right waits yet upon thy comming into him.

Therefore, O thou first *Adam*, take notice, that the Lord hath set before thee life and death, now chuse whether thou wilt, for the time is near at hand that buying and selling of land shall cease, and every son of the land shal live of it.

Divide *England* into three parts, scarce one part is manured: So that here is land enough to maintain all her children, and many die for want, or live under a heavy burden of povertie all their daies: And this miserie the poor people have brought upon themselves, by lifting up particular interest, by their labours.

There are yet three doors of hope for *England* to escape destroying plagues:

First, let every one leave off running after others for knowledge and comfort, and wait upon [62] the spirit Reason, til he break forth out of the Clouds of your heart, and manifest himself within you. This is to cast off the shadow of Learning, and to reject covetous, subtile proud flesh that deceives all the world by their hearsay, and traditional preaching of words, letters and sillables, without the spirit: And to make choyce of the Lord, the true Teacher of every one in their own inward experience; The mysterie of the spirit, and the mysterie of *Babylon*. *Luke*. 24. 49. *Mat*. 15. 14.

Secondly, Let every one open his bags and barns, that al may feed upon the crops of the earth, that the burden of povertie may be re-

moved: Leave of this buying and selling of Land, or of the fruits of the earth; and as it was in the light of Reason first made, so let it be in action, amongst all a common Treasurie; none inclosing or hedging in any part of earth, saying, this is mine; which is rebellion and high treason against the King of Righteousnesse: And let this word of the Lord be acted amongst all; work together, eat bread together. *Act. 4. 32.*

Thirdly. Leave off dominion and Lordship one over another, for the whole bulk of man-kinde are but one living earth. Leave off imprisoning, whipping and killing; which are but the actings of the curse: And let those that hitherto have had no Land and have been forced to rob and steal through povertie; hereafter let them quietly enjoy Land to work upon, that every one may enjoy the benefit of his Creation, and eat his own bread with the sweat of his own brows: For surely this particular propriety of mine and thine, hath brought in all miserie upon people. For first, it hath occasioned people to steal one from another. Secondly, it hath made Laws to hang those that did steal: It tempts people to doe an evil action, and then kils them for doing of it: Let all judge if this be not a great devil.

[63] Well: If every one would speedily set about the doing of these three particulars I have mentioned, the Creation would thereby be lift up out of bondage, and our Maker would have the glory of the works of his own hands.

They that offer themselves, and what treasure they have, freely, to further this work, shal find mercy, and the blessing of all Nations shal be his Comfortor: They that hinder this common interest of earthly community, and wil keep up the tyrannical government of old Adam stil, the hand of the Lord shal be upon that person, whosoever he be. *1. P. 5. 3. Iudge. 5. 2, 9.*

Thus saith the Lord to all the great ones, that are cloathed with objects, and are lifted up flesh with honours in the government of the world: Let Israel go quietly out of your bondage that they may serve me: If you wil not let him go, I wil not come with 10 plagues, as upon Egyptian Pharoah of old, but I wil multiply my plagues upon thee, thou stout-hearted Pharaoh, that makes shew of love to me, and yet all is but like Jehu, to lift up thy self over the remnant in the Land.

Adam is the commmer in of bondage, and is the curse that hath taken

hold of the Creation: And he may wel be called A-dam, for indeed he does dam and stop up the streams of the waters of life and libertie.

When slaverie began to creep in upon the Creation, the Spirit might wel cry out in Lamentation, Ah-dam, A-dam, which draws together; a head of corrupted waters, of covetous, proud and imaginary flesh, to stop the streams of the waters of life and libertie.

But saith the Spirit our Maker, The seed from whence the Creation sprang, shall bruise that Serpents head, and open the dam againe, and cause the waters of the Spirit which is Life and Libertie [64] to run free againe without any stoppage.

This A-dam stops up the waters of Life and Libertie in a two-fold way.

First, he ties up the Creation, man, in chains of darknesse within it self: For there is not a man and woman found, since Adam's rise (but the man Christ Jesus, in whom the seed ruled in power) but they were bound up in bondage to covetousnesse, pride, imagination, and to all the powers of the flesh: So that the free running streams of the Spirit of life were stopped, that they could not run; which hath made every one cry, O wretched man that I am, who shal deliver me from this body of sin or death? Here you see that knowledge, libertie and comfort hath been stopped or dammed up within the Creation, man.

Secondly, this A-dam, being the power of covetous, proud flesh, he sets up one part of the Creation, man, to rule over another, and makes Laws to kil and hang that part of the Creation, that wil not submit to the ruling part. And so he is become a God, ruling in the spirits own house, not preserving the Creation, but does set the Creation together by the ears, to kil it self, to the mighty dishonour of our Maker: Therefore when the people would have *Saul* to rule them; the Spirit declared, that that outward ruling power was the curse; and he set him up in his wrath to be a scourge, not a blessing.

Now whereas the Creation, man, should live in equalitie one towards another; this A-dam hath lifted up mountaines and hils of oppressing powers, and there by that, dammed and stopped up that universal communitie: Therefore at the first rising up of this serpentine power to enslave the Creation, he might wel be declared by way of Lamentation, A-dam Adam.

[65] Covetousnesse, or self-love; is the dam; the letter A: before,

declares, that he is a preparer to miserie, and is delivered by way of Lamentation, Ah: or A-dam.

Covetousnesse, or self-love, is the man of sin, that appears first. The imagination arising from that covetous power is the woman, or Eve, which like the Ivie, clings about the tree; and so covetousnesse and imagination, does beget between them a supposed joy, pleasure and delight; but it proves a lie.

These two, Covetousnesse and Imagination, the man and the woman of sin, or A-dam, and his Eve, or Ivie, does beget fruit or children, like both Father and Mother; as pride, and envy, hypocrisie, crueltie, and all unclean lusts pleasing the flesh. And now the dam-head is made up strong, to stop the streams of waters of life and universal libertie: But in the fulnesse of time, the Spirit wil break down this dam-head againe, and cause the waters of the Spirit of life to flow again plentifully.

And herein you may see, how the publique Preachers have cheated the whole world, by telling us of a single man, called Adam, that kiled us al by eating a single fruit, called an Apple.

Alas, this Adam is the dam that hath stopped up the freedome of the Spirit within and without; so that while he rules, a man can have no community with the spirit within himself, nor community of love with fellow creatures, he does so puff them up with covetousnesse, and pride, and desire of Lordly rule one over another.

Do but look into every man and woman, and into al the actions of the world, and tel me whether that first Adam be one single man, as the publique Preachers tel you; or is not more truly that covetous, proud and imaginary power in flesh, that hath [66] dammed and stopped up the way of the spirit of life, and universal libertie; and so he is that Father of lies, and Satan, that holds the Creation under bondage, til the Son, which is the light in the Creation, shine forth, and sets us at libertie: And if the Son set you free, you are free indeed.

This Son is the second Adam, which is A-dam indeed, that stops the streams of bondage from running, and sets the Creation at libertie again.