

CHAP. IX.

WHAT I have spoken, I have not received from books, nor study, but freely I have received, and freely I have declared what I have received: And the Declarations of the Lord through his servant shal not be in vain.

The beholding and feeling of the Law of righteousness within me, fills my whole soul with precious peace, the savour of the sweet ointment; and I know as this power of love spreads in al mens hearts, as it wil spread, for Jacob must rise: Then there shall be no begger, no tears, no complaining, no oppression: but the blessing of the Lord shal fill the earth: *Then our swords shall be beaten into plow irons, and our spears into pruning hooks, and then shall the Lord be known to be the salvation of Israel, and the restoration of the whole Creation. Amos. 7. 2. Mic. 4. 3.*

If any man be offended here, let him know, I have obeyed my Maker herein, and I have peace in him.

When the Man, Jesus Christ, was on earth, there was a sweet communitie of love between all the members of that humane body: For the spirit that was within, made every member a servant to the [67] other, and so preserved the whole body in peace; one member did not raign over another in tyrannie.

Even so, when the humane body was laid in the earth, the Spirit, which indeed is Christ, came again the second time upon the Apostles and Brethren, while they were waiting for that promise at Jerusalem. *Luke 24. 49.*

And as Christ then began to spread himself in sons and daughters, which are members of his mystical body, they did not rule in slavery one over another; neither did the rich suffer the poor to beg and starve, and imprison them as now they do: But the rich sold their possessions, and gave equality to the poor, and no man said, that any thing that he possessed was his own, for they had all things common. *Act. 4. 32.*

But this community was a vexation to *Esau*, the covetous proud flesh, and he strove to suppress this community: And the Lord he gives this Beast a toleration to rule 42 months, or a time, times, and dividing of time; and in that time to kil the two Witnesses, that is, Christ in one body, and Christ in many bodies; or Christ in his first and second com-

ming in flesh, which is Justice and Jugement ruling in man. *Rev.* 11. 2, 9. *Rev.* 12. 14.

I, but now the 42 months are expiring, we are under the half day of the Beast, or the dividing of time, and Christ, or the two Witnesses, are arising and spreading himself again in the earth: And when he hath spread himself abroad amongst his Sons and daughters, the members of his mystical body, then this community of love and righteousness, making all to use the blessings of the earth as a common *Treasurie* amongst them, shall break forth again in his glory, and fill the earth, and shall be no more suppress: And none shall say, this is mine, [68] but every one shall preserve each other in love.

As Christ does thus rise and spread, those that have riches, gold and silver, and the like, and are taken into the oneness of this Spirit, they shall come, and offer up their treasures willingly, not daring to keep it: That those that have nothing may have part, and enjoy the blessing of the earth with themselves, being all members of that one body, unto whom the Kings of the East, called the Wise men, offered gifts, gold frankincense and myrrh while he was the Child Jesus. *Exo.* 25. 2. *Ezra* 7. 16. *Mat.* 2. 11.

But those that do not come in and offer what they have, willingly, to the work of the Lord, they shall be stripped naked of all, and shall either be destroyed by the plagues that shall come upon the earth; or at best if their lives be given them, they shall be servants, and not enjoy the benefit of Sonship, till the Spirit of the Son rise up in them, and make them free. *Ioh.* 8. 32.

So that this work is not done by wars, counsels, or hands of men, for I abhor it; though by those the government of Esau shall be beaten down, and the enemy shall destroy one another. *Dan.* 8. 25.

But the Lord alone will be the healer, the restorer, & the giver of the new law of righteousness, by spreading himself every where and so drawing all things up into himself.

And the declaration of this law of righteousness shall rise out of the dust, out of the poor people that are trod under foot: For, as the declaration of the Son of man was first declared by Fisher-men, & men that the learned, covetous Scholars despised: so the declaration of the righteous law shall spring up from the poor, the base and despised ones, and fools of the world; and humane learning, and such as love the oppres-

sion of exacting Tyths, shal not be honoured in his businesse: For they that stand up [69] to be publique Teachers are *Iudas*, that come to the Magistrates, and covenants with them for the tenths of every mans encrease, and they wil hinder Christ from rising, and betray him into their hands; that so the covetous and proud flesh may rule in oppression over their fellow Creature quietly. *Mat.* 23. 16.

And assure your selves it wil appear, that the publique Preachers, that stand up customarily to make a living by their teaching others, as they cal it: these are the curse, and the spreaders of that curse, and the hinderers of Christ from rising; and the bitter Scribes and Pharisees to suppress Christ where he rises, calling him a Blasphemer. 1. *Ioh.* 2. 27. *Ioh.* 6. 45.

For the Father wil have all men to look up to him for teaching, and to acknowledge no other teacher and ruler but himself: but these men wil have al people to look for knowledge to come through them; and that none can have knowledge but such as are taught by such Preachers as they: But covetousnesse after a temporal living, and secret pride sets them to work, and they shal be ashamed; for the Lord alone now shal be exalted, and he himself wil draw up al things into himself. *Ioh.* 10. 13.

And al this great change, or seting up of this new law of righteousness, ruling in every one, and making every one to consent and act thus in love, is but the fullfilling of Prophetesies, and Visions, and Reports of the Scriptures: Let the Record be searched, and let the publique Preachers deny it if they can.

Wel: this wil be a great day of Judgment; the Righteous Judge wil sit upon the Throne in every man and woman: And that saying of the prophet, that he saw every man with his hands upon his loyns, like a woman in travel, is now fulfilling; every covetous, unrighteous heart shal smart with sorrow and shal be ready to fail them to see the miserie that is comming upon the earth: This day of Judgment [70] wil be sharp and short, shortned for the Elects sake.

The man of the flesh, or King *Esau*, wil struggle hard, before he give up the body of his Army; he wil put forth all the subtil wit, and oppressing unrighteousnesse that he hath, before he deliver up the Kingdom to *Iacob*: But truly, Gaffer Dragon, you had better yield at first; for the longer thou stand it out, the sorer shal thy torment be; for down thou must, and Christ must rise.

Do what thou wilt, speak what thou wilt against Christ the Anointing, thou shalt come off a loser: threaten, reproach, imprison, whip, work hypocritically, oppresse, kil and slay, fawn and frown, do things out of fear, or do things out of heavy rashnesse, or out of a watchful moderation, as thou thinks, stil thou shalt lose ground; for all thou doest, is to advance self, and thou must perish, the Judgment is sealed, the things that are determined against thee, are comming upon thee. *Dan. 11. 36.*

Thou shalt find it shal not be as it hath been; while the forty two months were in being, thou prospered and encreased in strength. But now it is done, it is done, it is done, time shal be no more to thee; for now the man of righteousness shal take the Kingdom, and rule for ever and ever, and of his dominion shal be no end; he hath made himself manifest, he is in the head of his Army already, *gathering in the Isles and Nations of the earth to himself.* Justice and Judgment are his witnesses, and that *Standard*, which he wil maintain, and wil tread al proud *flesh under his feet, For the poor receives the Gospel. Rev. 11. 2.*

He hath opened the salt-mines already, the streams thereof runs apace, and begins to over-run the banks of rotten stinking oppressing injustice, they wil purge out corruption and bring the earth (mankind) into a pleasant savour. *Mat. 5. 13.*

[71] The windows of heaven are opening, and the light of the Son of Righteousnes, sends forth of himself delightful beams, and sweet discoveries of truth that wil quite put out the covetous traditional blear-eyes; but wil mightily refresh the single eyed *Nathaneels*: Light must put out darknesse; the warm Sun wil thaw the frost, and make the sap to bud out of every tender plant, that hath been hid within, and lain like dead trees all the dark cold cloudy daies of the Beast that are past, and silence every imaginary speaker, and declare their hypocrisie, and deceit openly.

Now the tender grasse wil cover the earth, the Spirit wil cover al places *with the abundance of fruit*, that flows from himself, young and old shal al honour the Lord, and be taught of no other but him; the wheat fields which is the best grain (the Fathers own people) shal flourish abundantly; the bondage of beastly Ceremonies, forms, customs, abominable actings in unrighteousnesse shal cease, there shal be lesse talking, preaching and prating, and more righteous acting; *The*

voice of mourning shall be heard no more, the birds shall sing merrily on every bough.

O rejoyce, rejoyce, for the time that the Lord God omnipotent wil raign in al the earth is beginning, and he wil be servant to the Dragon, Beast, and man of the flesh no longer, but wil tread down that murdering power, and make him his footstool.

This is the work of the Lord, that wil stop the mouths of all hearsay and imaginary Preachers; *All mouths shall be silent, and not dare to speak, till the power of the Lord within give words to the mouth to utter.* And when men that are ful of wast words, are made to see, they speak they know not what; when they shal see they speak other mens words [72] (like Parots) not their own, and sometimes they speak words from their imagination, which may be false as wel as true for ought they know, for they have had neither voice, vision, nor revelation to warrant their words, when they see this, Then they shal be ashamed and confounded in themselves. *Rev. 12. 9, &c.*

For now lip service is to be judged to death, and every one shal be fetched in to worship the Father in Spirit and in truth, or else they shal perish; for mens words shal grow fewer and fewer, their actions of Righteousness one to another more and more, and there shal no love be esteemed of, but what is manifest in righteous actions.

And this shal be the rule that every one shal observe, to walk righteously in the Creation, towards all Creatures, according to the Law of equity and Reason; and this Law shal be writ in every ones heart; and he that hath this law in his heart is marked for a son or daughter: they that have it not are marked for enemies and rebels to the Father, And such a one is a *Cain. Rev. 11. 15, 18.*

The Kingdoms of the whole world must become the Kingdoms of the Lord Christ; and this the Nations are angry at; Therefore count it no strange thing to see wars and rumours of wars, to see men that are put in trust to act for publike good, to prove fals, to see commotions of people every where like flouds of water stirred up, ready to devour and overflow one another; To see Kings storm against the people; To see rich men and gentry most violent against the poor, oppressing them and treading them like mire in the street, Why is all this anger?

But because the man of the flesh is to die, his day of judgment is come, he must give up the Kingdom and Government of the earth (man-kind) into the hand of his neighbour that is more righteous then

he, For *Jacob* now must have the blessing, he is [73] blessed, yea and shall be blessed, and *Esau* shall become his servant; *The poor shall inherit the earth.*

CHAP. X.

AND here now is made plain, That *the first shall be last, and the last first*; The powers of the flesh or *Adam* in me, he appeared first, and trampled the man-child, the power of righteousness and peace under foot.

I, but when the man-child begins to rise up to rule, the other falls and becomes the tail, the last, nay must be destroyed.

Two Kings that claim interest in one Kingdom, can never live quietly together, *Light and darkness will be fighting*, till the one be conquered. And surely the man of Righteousness, or that last man that appears, shall be the first, that shall be honoured, and become the preserving and restoring power the great Law-giver, that *shall rule in the new heaven and in the new earth in righteousness.*

Or further, The first, that is, the worshipping of God in types, ceremonies, formes and customs, in set times and places, which are the invention of the first man, which doth slight and loath the way of inward Righteousness; for they that live in established forms, are filled with dislike, and willingly would neither buy nor sell, with those whom the Lord hath drawn up to live in him, they cannot indure the way of the Spirit, let them say and professe what they wil; for he that is strict in a formal customary way of worship, knows not what it is to worship in spirit and truth, or to walk righteously in the Creation, but is bitter spirited and meerly selfish. *Gen. 4. 5. Rev. 13. 17. Rom. 9. 31, 32.*

[74] And this power appears first in a man, and makes people very zealous professors of God and Christ, in preaching, praying and hearing. But without knowledge, what God and Christ is, and they know not what they do, nor the end wherefore they do so. *Rom. 10. 2.*

And their teachers in the same forms are blind guides and poor hearts; both shall fall into the ditch, and be mired in their own inventions most pittifully. And when you come to see your selves stick in confusion, and disorder, and knowing that your teachers have deceived you,

Then you will remember these words, *That the first must be last.* *Moses* though he was a good man, yet he was not to enter into the land

of *Canaan*, which types out this to me, *That the first man of the flesh shall never enter into the Fathers rest. Deu. 34. 4.*

Then likewise you shall see, that your zeal was but zeal without knowledge, and that heat in you did but carry you along to advance self, not to advance the Lord. And that covetousness was the Lord, chief Ruler in you, which being crossed grew impatient, and that impatience you called it, *The zeal of the Lord*; when experience teacheth you silence, you will not be offended at these words, but ashamed of your self.

And here likewise you may see, what it is to make a Sermon; for a Sermon is a speech made from the man-seer; which is Christ within; for this anointing sees the Father in every thing.

And therefore Christ in that one body, The Lamb, was called a great Prophet or Seer, Now that man or woman that sees the Spirit, within themselves, how he enlightens, how he kills the motions of the flesh, and makes the flesh subject to Righteousnesse, and so can see *light in his light*; this man or woman is able to make a Sermon, because they can speak by experience of the light and power of Christ within [77, i. e., 75] them, who is indeed the man-Seer. *Joh. 1. 9. Joh. 3. 11.*

But now he that speaks from imagination, or from tradition (and not from experience of what he sees) cannot make a Sermon, as the publike Preachers generally do, and so he is a deceiver, or false Christ, and false Prophet, that runs before he be sent, put forward by secret pride and covetousnes, to get a temporal living.

Therefore let none speak so discontentedly against *Adam*, the first man by Creation, that they say lived on earth about 6000 years ago, as though he brought in the misery upon all; for the Scriptures seem to declare, that there were men in the world before that time.

For when *Cain* had killed his brother *Abel*, which in one verse *Moses* seemes to say, was the third man in the world, yet in a few verses following, writing of *Cains* punishment, declares *Cains* own words, *Thou hast set a mark upon me, and every one that sees me, wil kil me*: And yet by the story before, there were no more men in the world, but his Father *Adam* and he, now *Abel* being dead. *Gen. 4. 14.*

Therefore certainly this *Adam*, or first man that is spoken of, is he that is within, as I have spoke of, which kills or surpresses *Abel*, who is the anointing; I am sure I have found him the cause of my misery,

and I can lay the blame on no man, but my self. The first power that appears and draws my body into disobedience.

And this is he that is the causer of all your sorrow and tears, he is *Adam* within, it is your self, your very fleshly self, be angry at none but your self. The Self is the first *Adam* that fals from the Spirit; he is those branching powers in created flesh that leads you from your maker; therefore blame not *Adam* without you, but blame *Adam* the first man within you; he within hath disobeyed, and forsaken Reasons Law of Righteousnesse.

[76] You are the man and woman that hath eaten the *forbidden fruit*, by delighting your self more in the objects of the Creation, then in the Spirit; for the Spirit is the seed, the Creation is the fruit.

As the Apple is the fruit from the root of the Apple-tree, so selfishnesse is the fruit of the fruit; it arises up (not from the Spirit) but from the Creation. And this is the Serpent whose head must be bruised, that so the great maker of all things, may delight in the worke of his own hands; when all the branchings forth of selfishnesse is destroyed, and the Creation made subject only to the will of the Creatour. *Gen. 3. 15.*

And this wil be the winding up of the great mystery spoken of, *God manifest in the flesh* (not selfishnesse manifested in flesh) for this I say is the *Serpent whose head must be bruised.*

Now if you delight more in the objects of the earth, to please selfe, then in the *spirit that made all things*, then you eat of the forbidden fruit, you take the Apple, and become naked and ashamed, and are made afraid to own the spirit, least you despise fellow-creatures.

And likewise being ashamed and afraid of the law of righteousness, because it doth testifie of you, that your *deeds are evil*; and so begets sorrow and trouble in your heart; you presently run and hide your self from him amongst the creatures, & run preaching, and praying, and sheltering your self in a Congregation, as a member, and so doth sow the figge-leaves of your own observing forms, and customary invented Righteousnesse together, to hide your soul from the face of displeasure, that you may not see your self; for the sight of your self is your hell.

Whereas indeed you should flie to the Law of Righteousnesse, and act righteously within the Creation, and so honour the Spirit by owning of him, and [77] wait upon him til he speak peace.

For nothing wil hide you from his presence: Reasons Law wil shine

forth & torment your unrighteous self-seeking power, and *bruise that Serpents head*, all his hidings wil not save himself, for you must come to the fire, and that drosse must be burned up, before a Reconciliation can be wrought between him and his Creation.

Adams innocency is the time of child-hood; and there is a time in the entering in of the understanding age, wherein every branch of man-kinde is put to his choice, whether he wil follow the Law of Righteousnesse, according to the Creation, to honour the Spirit.

Or whether he wil delight self, in glorying in the objects of the earth unrighteously. Now if he chuse to satisfie his lusts and his self-wil, and forsake Reasons Law, he shal fal downwards into bondage, and lie under the powers of darknesse, and live no higher then within the circle of dark flesh, that hath no peace within it self, but what he fetches from creatures without him.

But if he chuse the way of Righteousnesse, and follow the light of Reasons Law, then he shal partake of rest, peace and libertie of the Spirit, as if there were no creature objects at all; for he that hath peace within, *uses the world as though he used it not*, and hath content and joy, though he have no creature to have communion with.

But seeing that the man of the flesh wil and must appear to rule in the Kingdome of man-kinde first; *All men are gone astray, and all flesh have corrupted their waies*, and the curse is spread abroad thorow the Creation: And therefore the whole Creation waits for a Restoration, or for the rising up of Christ the second man, the blessing, who must bruise the head of bondage, and reconcile al men to peace and [78] liberty. And as the curse is seen and felt within, so the blessing of freedom and life, must rise up, and be seen and felt within. *Gen. 18. 18.*

Therefore let not your blind guides deceive you any longer; Doe not look beyond your selves to *Adam*, a man that died 6000 years agoe, though they bid you; but look upon *Adam* within your self, who hath wrought your woe. And for the time to come, wait upon the rising of the second *Adam*, the Law of Righteousnesse within you, to deliver you from the bondage of the first power.

And here you may see the deceit of imagination and fleshly wisdom and learning; it teaches you to look altogether upon a history without you, of things that were done 6000 years agoe, and of things that were done 1649 years agoe, of the carriage of the *Scribes* and *Pharisees* then against the son of man.

And so carrying you first to one age of the world, then to another age of the world, travelling Sea and Land to find rest; and the more that human learning and his professours travels abroad, the further off from rest they are, for they meet with nothing but confusion and straits, and no true peace: And why?

Because that which a man seeks for, whereby he might have peace, is within the heart, not without. The word of life, Christ the restoring spirit, is to be found within you, even in your mouth, and in your heart: *The Kingdome of heaven* (which is) *Christ is within you*, and disobedient *Adam* is within you; for this is *Esau* that strives with *Jacob* in the womb of your heart to come forth first.

And this let me tel you, and you shal find it true, Goe read all the books in your Universitie, that tels you what hath been formerly, and though you can make speeches of a day long from those readings yet you shall have no peace, but your hearts still [79] shal be a barren wilderness, and encrease in sorrow till your eyes return into your selves, and the spirit come from on high to make you read in your own book your heart. *Isa.* 32. 9. to 16.

Wherein you shall find the *mystery of iniquity*, *The man of sinne*, that first *Adam*, that made you a sinner. And the mystery of godlinesse, the second *Adam* Christ, who, when he arises up therein, he makes you righteous and restores you again to life.

And hence it is, that many a poor despised man and woman, that are counted blasphemers, by the understanding Pharisees of our age, as the learned Pharisees of old called Christ, and people are afraid to buy and sell [with] them, but casts out their names for evil; yet these have more sweet peace, more true experience of the Father, and walks more righteously in the Creation, in spirit and truth, then those that cal themselves teachers and zealous Professours. *Phil.* 3. 10, 11.

And why? Because these single hearted ones are made to look into themselves, wherein they can read the work of the whole Creation, and see that History seated within themselves; they can see the mystery of Righteousnesse, and are acquainted every one according to his measure, with that spirit of truth that is to be *the blessing of the whole earth*, and that enlightens al that come into the world; these are the dust and stones of the earth, that are trod under foot: *But out of this Sion whom no man regards, shal the Deliverer come.*

But now those that are called Preachers, and great professours that

runs a hearing, seeks for knowledge abroad in Sermons, in books and Universities, and buyes it for money, as *Simon Magus* would have done, and then delivers it out again for money, for a 100 l. or 200 l. a year. And those men that speak from an inward testimony of what they have seen [89, i. e., 80] and heard from the Lord, are called by these buyers and sellers, Locusts, factious, blasphemers, and what not, as the language of Pulpits runs, but the Lord wil whip such traders out of his Temple.

And truly the whole world wanders after the Beast, and though the people many of them, doe see that their Preachers are blinde guides, bitter spirited: proud and covetous, yet they are ashamed and afraid to disown them, O great bondage under the devils.

And hence it is that they think they are wise and learned, and the only men sent of God to preach the Gospel, til the power of Righteousnesse come and declare before all the world, that they are enemies to the Gospel, and knows him not, for the anointing is the glad tidings, which are manifest within the heart, not [at] a distance from men.

And so Christ takes these wise and learned in their own crafty covetousnes and pride, and declares them to be very silly men, the most ignorant of all, blinde guides, painted sepulchers, Prophets that run before they be sent, and the great fooles of the world, and troublers of *Israel*, and the *Scribes* and *Pharisees* that stand up to hinder Christ from rising, or to cast reproachfull dirt upon him, where he rises, as much as they can to keep him down, and hold him under as a servant still; and this they will doe till they be swept away amongst the refuse of lies, as part of that treasure, for that must be your portion.

Nay let me tel you, That the poorest man, that sees his maker, and lives in the light, though he could never read a letter in the book, dares throw the glove to al the humane learning in the world, and declare the deceit of it, how it doth bewitch & delude man-kinde in spiritual things, yet it is that great Dragon, that hath deceived all the world, for it draws [81] men from knowing the Spirit, to own bare letters, words and histories for spirit: The light and life of Christ within the heart, discovers all darknesse, and delivers mankind from bondage; *And besides him there is no Saviour.*

CHAP. XI.

WELL, in the next place, I must declare to you, that all that which you call the history, and have doted upon it, and made it your idol, is all to be seen and felt within you, before you cast off true peace.

Adam and Christ you have heard are both to be seen within the heart, *Cain* and *Abel* is to be seen within: *Abraham* (a power that prefers the honour of Righteousnesse, before a beloved *Isaac*) is to be seen within. Meek spirited *Moses*, that rules your bodies by an outward Law of Righteousnesse, is to be seen within you; killing of Sacrifices, and offering them up, is to be seen within you. *Israel*, or one that is a wrestler is to be seen within you. And this is Christ the elect one that fights against your lusts. *Col.* 1. 27.

The *Canaanites*, *Amalekites*, *Philistines*, and all those armies of the Nations, even troops of unrighteous powers, one following another, are to be seen within you, making war with *Israel*, Christ within you.

The Land of *Canaan*, the habitation of rest, is to be seen within you, travelling and drudging in the wilderness, and then coming to rest upon the seventh day, is to be seen within you.

Judas, a treacherous self-loving and covetous spirit, The Commanders of the *Jews* (the chief powers that are within the flesh) first condemning, [82] then killing, then buying Christ, is to be seen within you.

Christ lying in the grave, like a corn of wheat buried under the clods of the earth for a time, and Christ rising up from the powers of your flesh, above that corruption and above those clouds, treading the curse under his feet, is to be seen within.

The stone that lies at the mouth of the sepulcher, your unbelief, the removing of that stone, setting you at libertie, is to be seen within you.

Heaven and hell, light and darknesse, sorrow and comforts is all to be seen within, the power of darknesse, and the power of light and life is to be seen within you. Good Angels (which are divine discoveries or sparks of that glory) And bad Angels (which are the powers of the flesh let loose out of the bottomlesse pit selfishnesse, and so working its own miserie) are to be seen within.

For man-kind is that Creation, in which the great Creatour of all things wil declare and manifest himself; Therefore it was said, That

God was in Christ, That one anointed humane body, reconciling or drawing all things into himself, and so making peace.

For while al things are out of that one power of Righteousnesse, jarring and flashing against him; there is no peace in the Creation, but sorrow, tears and vexation; but when all things are made to lie down quiet in him, and acknowledge him in all, and are subject to him, the alone King of Righteousnesse, now there is rest and peace every where.

Therefore if you look for heaven, or for manifestation of the Fathers love in you in any place, but within your selves, you are deceived; for what glory soever you shall be capable of to see with your eyes or hear with your ears, it is but the breakings forth of that glorious power that is seated within for [83] the glory of the Father is not without him, but it is all within himself, or rises up from within, & is manifested abroad; *The Kings daughter is all glorious within*: All that glory which declares heaven, is seen within that spirit, that rules within the Creation man-kind.

And further, if you look for any other hell or sorrows in any other place, then what shall be made manifest within the bottomlesse pit, your very fleshly self, you are deceived, and you shall find that when this bottomlesse pit is opened to your view, it will be a torment sufficient, for from hence, doth the curse spread, and all that misery you are or may be capable of, it is but the breakings forth of that stinking dunghill, that is seated within you, & is that power of darkness, that rules within the Creation, your body.

If the power of Righteousnesse & peace take possession and rule in you, then you shall live in rest, and be free from hell and sorrow, death and bondage. If the Lamb be the light of your heart, *all tears shall be wiped away*, and you shall be in peace. *Rev. 21. 23.*

But if the selfish power rule your heart; then as you live now upon uncertainties, in confusion and vexation: so this manifestation of hell, darknesse and sorrows, shall multiply within you; and when your body goes to the Earth, you multiply the curse upon the Creation, and so you enter into the body of the Serpent, that must be burned and consumed by the power of the Lord.

Hell and the curse doth rule within created flesh in every family of the earth, and will rule till the seed of *Abraham* (the blessing of the

Lord come) and burn up that serpent, and deliver the Creation from that burden.

And let me tell you, That this seed, This blessing of the Lord is rising up in every family that lives after [84] the flesh; Whether Parents, brethren or sisters, they do hate, grudge and persecute those in whom the blessing begins to rise up, and tramples upon them like dust; but out of that dust of the earth (man-kind) shall the deliverer come *that shall turn ungodliness from Jacob*. A few years now will discover more, and then that prophecy shall be materially fulfilled, *Then ten men shall take hold of him that is a Jew, saying, we will go with you, for we have heard that God is with you. Zech. 8. 23.*

The heart of man is the place wherein heaven and hell, for nature and kind, are both to be seen, that is, when the Law of Righteousnesse rules, there is Christ or the Kingdom of heaven within, even the manifestations of the Father appears in glory to the sweet rest and peace of that soul.

But when the power of unrighteousnesse rules in the heart, which is the Serpent, Dragon or God of this world; this is hell or kingdom of darknesse; for first the man sees and feels himself in bondage to his lusts, and to the powers of his flesh. This is death, and the curse that he lies under.

And then secondly, The man sees himself under bondage of sorrows and torment, and the increase of this sensibleness, is, & will be an intolerable misery.

As it is said, That the King of Righteousnes takes delight in nothing, but what is within himself, and what proceeds out of himself: So the Heaven of an enlivened heart is not a local place of glory at a distance from him, but the seeing and feeling the Father within, dwelling and ruling there; and to behold the glory of that power proceeding forth of himself, to which he is made subject, through which he walks righteously in the Creation, and in which he rests in peace.

Even so, the souls that are lost and ashamed in their work, are not tormented by any terrour without [85] them in any local place, but their hell or place of torment is within themselves, seeing and feeling themselves chained up in bondage, to fears, terrours, sorrows, afrightments, intolerable vexations, and powers of lust, and under all that cursed darknesse, untill the judgement of the great day.

And what misery or torment doth or shall appear from outward objects, it is but the breakings forth of their own cursednesse, that creates misery to himself, and so goes forth to fetch in torment from without.

For he that hath a troubled conscience, turns every thing into gall and worm-wood to terrifie himself, thinking every bush to be a devil to torment him, he saies, he sees fearfull shapes without; but they arise from the anguish of his tormenting conscience within, for they be the shapes and apparitions of his own cursed flesh that is presented to him, which comes not from any other but out of the bottomlesse pit, the Serpents power, but rules and dwels within him, and the sight of this is like the misery of tender flesh burning in the fire.

Let a man lie upon his sick bed, and to the view of others the chamber is quiet, yet he saith, he seeth devils, and flames, and misery, and torments. Well, this is but the risings up of his own unrighteous heart, the flames of the bottomlesse pit that appear to himself.

For certainly unrighteous flesh is hell, the appearance or risings up of unrighteous flesh to its own view, is the torments of hell. Pride, lust, envy, covetousnesse, hypocrisie, self-love, and the like, being crossed by the spirit of Light, are the particular devils that torment the soul in hell, or in that dark condition.

Or if so be a man be tormented by visible bodies of fury, and ugly shapes, as he apprehends, they be [86] all the creatures of his own making, and rods which the flesh hath made to whip and punish himself withall; for a man suffers by no other but by the work of his own hands.

And as he hath acted envy, venome and poison in strange wayes of oppression, walking unrighteously in the Creation: Even so, when his soul comes to be judged, he shall apprehend snakes, scorpions, toads, devils in bodily shapes, and flames of fire and direfull noises, and pits of darknesse, which are creatures of his own making, or the shapes and fashion of those unrighteous turnings, and windings, and actings of his unrighteous soul, that now appear in their own colours to his own torment, and this is hell.

For if the flesh be righteous within, there is nothing without can trouble it. When the bodies of men are laid in the grave, we have a word, That he is either in heaven or hell: Now the senses of the body are not sensible of either such. But now the power that ruled in that

body righteously or unrighteously, is fully manifested to it self. If the power of Righteousnesse did rule, now it enters into the Spirit, the great Ocean of glory, the Father himself: If the power of unrighteousnesse did rule, now it enters into the curse, & encreases the body of death, corruption and enmity, and becomes the bondage and Burden of the Creation, that must be purged out by fire.

If there be a local place of hell, as the Preachers say there is, besides this I speak of, time will make it manifest but as yet none ever came from the dead to tell men on earth, and till then, men ought to speak no more then they know; what I speak, I speak from what I have in some measure seen within me, and as I have received from the Lord in clear light within my self.

But is not hell the execution of Justice? And is [87] not God the Authour of that wrath? As it is said, *Is there any evil in the Citie, and the Lord hath not done it?*

I answer, This is warily to be understood, lest we dishonour the Lord, in making him the Authour of the creatures misery, as one of late in his Pulpit, an Universitie man in my hearing did relate, and by his multitude of words, darkened knowledge mightily; therefore I shall deliver what I have received concerning this.

First know, that there is mention of three Gods in the Scriptures.

1. The Magistrate, *I said ye are gods.*
2. The Devil, *The god of this world hath blinded your eyes.*
3. The King of Righteousnesse is called God, *The Lord God omnipotent reigns.*

Now the Magistracie is a ruling power, called God; by their righteous Government a Kingdom may be kept in peace, but by their unrighteous Government, they trouble every body, and the people may say, Thou, O our God, hast destroyed us.

Secondly, The devil or the powers of the flesh in every man and woman is a ruling power, called god, that brings misery to every body, and corrupts the whole Creation, fire, water, earth and air.

1. By drawing the Creature into unreasonable wayes: which wayes and works,
2. Becomes the creatures own tormentours, when by the light of the Sun of Righteousnesse, man is made to see himself; for all mens sorrows are but the risings up of their own works against themselves. Therefore people may say to the devil, or their unrighteous flesh, O

thou, our God, thou hast destroyed us, thou hast deceived us, O God, thou promisedst peace, and afterwards writest bitter things against us. Our own works are our tormenting devils.

[88] Then thirdly, The King of Righteousnesse is the ruling power, called God; but he is not the Authour of the creatures misery, for his dealing with unrighteous flesh is two-fold, which is the righteous Justice and Judgement of the King.

First, he suffers man to take his own course and to act his own will, and to follow his own lusts, letting him alone, and permitting him a time to do what he will, for wise, proud and covetous flesh thinks himself to be a god, or an Angel of light, and that his wisdom and power is the onely power. And now if the righteous King should not give him this libertie, he would say he had wrong done him, therefore Reason lets him have his will to act his principles, that when the time comes that he shall be made to see himself and his works, he may be left without excuse.

This declares the Almighty power of patience, love and meekness in the King towards his creature, that he can suffer himself to be a servant to that cursed power in the flesh to this end, that he may take that fleshly wisdom in his craft, destroy that curse, and save his creature, man, from that bondage; That after that man hath had trial of his own wisdom and power of his flesh and finds it a devil, and that there is no blessing in it; he may then come to lie down in the wisdom and power of the King of Righteousnesse in rest and peace.

Secondly, In the fulnesse of time; that is, when all flesh hath corrupted his wayes; then the King or Sun of Righteousnesse arises up, and lets man in his light to see himself to be a devil. The King layes no hand upon him, but lets him see himself; and the mans own works become the devils that torment him. If a man have sore eyes, and look in the Sun, his eyes smart; now that smart comes not from the Sun, but the venome of the eyes rises up & torments [89] it self, when the Sun causes it to see or feel it self.

This declares the wisdom, power, Justice and holinesse of the King, that when he rises he can make flesh to see it self, and needs do no more, but shine forth and burn in his brightness, by whom that curse or drosse in the flesh is consumed and cannot stand; therefore if flesh were righteous it would stand before the righteous Law; but seeing it cannot stand, it appears unrighteous, to be a devil and no Angel of light.

And this method of the Father brings glory to his own name, that he alone is the one almighty power and wisdom.

This is Justice in the righteous Judge, and shews him to be the pure Law, and flesh kills and torments it self.

I, but when the waters drowned the world, and the fire burned *Sodom*, this was a Judgement more then letting flesh see his own unrighteousnesse. I answer, The overflowings of the water in that manner to drown, and the breakings forth of the fire in that manner to burn, waste and consume, were the rising up of the curse that was in the water and fire, to destroy the unrighteous flesh of man, that caused it.

For when the Father made the Creation, he made all Elements to uphold one another in Righteousnesse, and one creature to preserve another; therefore it was all very good. But this rising up of creatures to destroy one another is the curse, which unrighteous man, that is, the Lord of the creatures, hath brought upon the Creation.

I, but how comes the fire and water to break forth to destroy at some times more then another?

I answer, When the fulnesse of time comes, that earth begins to stink with the abominations of man, then the Father arises up and shews himself within the Creation of fire, water, earth and air. And [90] the curse that is brought upon this by man cannot abide the presence of the Lord, but rises up and runs together into a head to oppose the Lord; but indeed it destroyes man that was the cause of it. So that the risings up of waters, and the breakings forth of fire to waste and destroy, are but that curse, or the works of mans own hands, that rise up and run together to destroy their Maker, and torment him that brought the curse forth.

While water and fire are useful, the blessing of the Creation lies in them, and comes from them to preserve the Creation for the glory of the Maker.

But when they break forth to waste and destroy, this is the curse, the burden of the Creation, that breaks forth to destroy unrighteous man that caused it.

And it doth break forth when the Lord appears in the Creation; as I said, when the Sun shines the venome in sore eyes rises up and smarts: So when righteous power begins to move in the fire, and upon the water, the curse that is in these Elements arises up and disturbs the Creation, to the destruction of man whose work it is.

I, but one man kils another by wars, and such like, Is not this the wrath of God upon them?

I answer in the same manner as I did before; for as the cursed flesh in one body torments it self, when he sees himself a devil,

So multitudes of bodies of men are still but one flesh, or one earth: And when the Sun of Righteousnesse begins to shine into this earth, the venomous parts rise up to kill and destroy light, but in the end the flesh destroyes it self.

Let the power of humility and Righteousnesse appear to a proud, unrighteous, covetous man, and shew him his evil, as in these dayes it doth, he swels [91] presently, and rises up to make war to maintain himself to be an Angel of light; and pride being dispersed into divers bodies, cannot yield one to another, to preserve one another, but rise up to destroy each other in the light of the Sun: The Sun shines, and the dunghill casts up his stinking smell: The Lord he shines, and proud flesh kils one another; flesh kils but it self.

And truly I must tell you, That all these wars, and killing one another are but the rising up of the curse: destroying Armies of men are but the curse, the burden which the Creation groans under: For in the beginning, all was very good, and the Creation at first was made to preserve it self; and this rising up to destroy the Creation, is the curse.

And the Spirit of the Father, that dwels in any humane body that is killed, doth run into the Ocean of life, and purifies the Creation from the curse.

But did not God send the *Chaldeans* and *Sabeans* to punish *Job*? Yes, the god Devil did; but not the God of Righteousnesse: For the Devil desired a libertie to try *Job*, and the righteous power, Reason, gave him leave; onely told him, he should not touch his life; and then the Devil sends these enemies, and burns his house, and kils his children; give but libertie to the curse, and he doth much mischief.

Who was it that the god Devil did afflict? Not an enemy to the King of Righteousnesse, but a body in whom he dwelt: Yea, the Father did but suffer himself to be persecuted by the Devil, in that humane body *Job*: That at last, that power of darknesse, which is the Accuser of the Brethren, and the bondage of the Creation, might be made manifest in the light of the Sun, and so be cast out justly.

Now the end of all is this, that unrighteous flesh that thinks himself an Angel of light, and the onely [92] power, may be proved to be a

Devil, and so be cast out of the Creation and perish: That Jacob, the King of Righteousnesse, the blessing of peace, might arise up and reign for ever in the Creation, when all enemies are subdued under his feet.

There is a time appointed of the righteous Judge, that all flesh shall see it self in its own colours; and when the flesh doth see it self in his own beastly shapes, he will appear so deformed, so piteous a confused Chaos of miserie and shame, that the sight thereof shall be a great torment to himself.

Therefore take notice of this, you proud, envious, covetous, bitter-spirited, and unrighteous men and women; this self-satisfying glory in which you live, and seem to have rest, shall become your hell-torment, when you are made to see your unrighteous, treacherous self, as you must when the Judge sits upon the Throne.

You that are now ashamed to own the righteous spirit, and fear to offend men, lest they should either reproch you, or injure you: And so will do any thing, though unrighteous, to preserve the good words of devilish men; you shall then see you are not men, not Saints, but Devils and cursed enemies, even the Serpents power, that must be burned.

CHAP. XII.

ALL these declare the half hours silence, that is to be in Heaven; for all mouths are to be stopped by the power of Reasons Law shining within the heart: And this abundance of talk that is amongst people, by Arguments, by disputes, by declaring expositions upon others word and writing, by long discourse, called preaching, shall all cease. *Rev. 8. 1. Jer. 31. 34.*

[93] Some shal not be able to speak, they shal be struck silent with shame, by seeing themselves in a losse, and in confusion: Neither shal they dare to speak, til they know by experience within themselves what to speak; but wait with a quiet silence upon the Lord, til he break forth within their hearts, and give them words and power to speak.

And this shal be a mark of a covetous, proud and close Hypocrite, to be ful of words, preaching by arguments and expositions, putting a meaning upon other mens words and writings, telling stories by hearsay of what they have read and heard from men, as the fashion is now in publique work.

For none shal dare to speak (unlesse it be those that are sealed to

destruction) but what they understand in pure experience; every one speaking his own words, not another mans, as the Preachers do, to make a trade of it; for he that speaks from tradition and imagination, and makes a trade of his preaching to others, to get a living by, is a child of the curse, and covetousnesse is his Lord.

Men must leave off teaching one another, and the eies of all shal look upwards to the Father, to be taught of him: And at this time, silence shal be a mans rest and libertie, it is the gathering time, the souls receiving time, it is the forerunner of pure language. 1. *Ioh.* 2. 27.

None shal be offended at this, but the covetous and proud Serpent; and he wil vex and fret, if the people wil not heare him preach; and think he hath much wrong done him, if he be slighted. Wel Judas, thou must be slighted, thy preaching stinks before the Father, and he wil draw his people out of thy confusion, and leave thee naked and bare, and thy shame shall be made manifest to the whole Creation, for indeed thou art the curse.

While a man is busying his head in studying what [94] hath been done in *Moses* time, in the Prophets time, in the Apostles, and in the Son of mans time, called Jesus the Anointed, and doth not wait to find light and power of righteousness to arise up within his heart,

This man is a piteous, barren creature, though he have all the learning of Arts and Sciences under the Sun; for the knowledge of Arts is but to speak methodically of what hath been; and conjecture what shal be; both which are uncertain to the Speaker: But he that speaks from the original light within, can truly say, I know what I say and I know whom I worship.

This silence shal be both particular in every son and daughter, and general in the practice of all before their eies; and looking upwards and waiting for teaching from the great and only Teacher, Christ, the great Prophet; for truly the time is come, that all flesh shal be made silent, and leave off multiplying of words without knowledge before the Lord, both in preaching and praying.

And your Preachers shal be all the objects of the Creation through which the Father wil convey himself into you, and manifest himself before you: these shal be your outward Preachers.

And the same word of power speaking in, and to your hearts, causing your hearts to open to his voyce, shall be your Teacher within: And

that mouth that stands up to teach others, and doth not declare the Lord in a pure language, shall bear his shame, whosoever he be.

None shall need to turn over books and writings (for indeed all these shal cease too) to get knowledge; but every one shal be taken off from seeking knowledge from without, and with an humble, quiet heart, wait upon the Lord, til he manifest himself; for he is a great King, and worthy to be waited upon.

[95] His testimony within, fils the soul with joy and singing; he gives first experience: and then power to speak forth those experiences. And hence you shal speak to the rejoycing one of another, and to the praise of him that declares his power in you; he that speaks his thoughts, studies and imagination, and stands up to be a Teacher of others, shal be judged for his unrighteousnesse, because he seeks to honour flesh, and does not honour the Lord. 2. *Cor.* 12. 13.

Behold the Anointing that is to teach all things, is comming to create new Heavens, and new Earth, wherein Righteousness dwels; and there shal not be a vessel of humane earth, but it shal be filled with Christ.

If you were possible to have so many buckets as would contain the whole Ocean, every one is filled with the Ocean, and perfect water is in all; and being put all together, make up the perfect Ocean, which filled them all.

Even so, Christ, who is the spreading power, is now beginning to fil every man and woman with himself; he wil dwel and rule in every one, and the law of reason & equitie shal be Christ in them; every single body is a star shining forth of him, or rather a body in and out of whom he shines; and he is the Ocean of power that fils all. *Eph.* 1. 23. *Ch.* 4. 5. 6. *Ro.* 8. 23.

And so the words are true, the Creation man-kinde, shal be the fulnesse of him that fils all in all: This is the Church, the great Congregation, that when the mysterie is compleated, shal be the mystical body of Christ all set at libertie from inward and outward straits and bondage: And this is called the holy breathing, that hath made all new by himself, and for himself.

Before this truth be believed in by mankinde, you shal see much troubles in the great world; the first *Adam* wil strive mightily before he loose his [96] Kingdom; he can pretty quietly hear, that Christ will rule in sons and daughters that are scattered abroad.

But to hear that the Kingdoms of the world shal be Christ's Dominions likewise, and that the material earth shall be his possession, as well as the earth mankind; O this cuts *Adam* to the heart; all the world will storm and be angry, when this is made known. *Rev.* 11. 15, 18.

Wars and rumours of wars will multiply; Father will be against Son, and Son against Father, the love of many shall wax cold; and zealous professours, that live without the spirit, shall become the most bitter enemies to Christ, and prove very treacherous, self-seeking, self-loving, ful of subtil policy to waste and wear out every one that seeks to advance Christ, by their bitterness and oppression: But all in vain, for Christ must rise, and the powers of the flesh must fall.

CHAP. XIII.

FROM what hath been hitherto spoken, if there were no experience to prove it, it appears, that the first *Adam* or fleshly man, seeks life, peace and glory to himself, from creatures and things that are without him. As first, he seeks content and peace from wife, children, friends, riches, places of dominion over others, and from such like: But that peace that is built upon such hay and stubble-foundations, will fall and come to nothing. 1. *Cor.* 3. 12.

Secondly, the fleshly man seeks content and peace from Sermons, Prayers, Studies, Books, Church-fellowship, and from outward Forms and Customs [97] in Divine Worship: But that peace that is built upon this foundation of gold, silver and pretious stones, will fall and come to nothing likewise. *Ro.* 9. 31. *Isa.* 28. 9.

All creatures teats are to be dried up, that the soul can suck no refreshing milk from them, before the Lord teach it knowledge.

Some there are, nay almost every one, wonders after the Beast, or fleshly man; they seek for new *Jerusalem*, the City of *Sion*, or Heaven, to be above the skies, in a locall place, wherein there is all glory, and the beholding of all excellent beauty, like the seeing of a show or a mask before a man: And this not to be seen neither by the eies of the body till the body be dead: A strange conceit.

But, poor Creatures, you are deceived; this expectation of glory without you, will vanish, you shall never see it; this outward heaven is not the durable Heaven; this is a fancy which your false Teachers put into your heads to please you with, while they pick your purses, and

betray your Christ into the hands of flesh, and hold *Jacob* under to be a servant still to Lord *Esau*.

Wel, what a man sees or hears to day, may be gone to morrow; all outward glory that is at a distance from the five senses, and taken in by a representation, is of a transient nature; and so is the Heaven that your Preachers tell you of.

But when the second *Adam* rises up in the heart, he makes a man to see Heaven within himself, and to judge all things that are below him: He makes many bodies to be the declarers of him, who is the one power of righteousness that rules therein: And this is Heaven that will not fail us, endurable riches, treasures that shall not wax old, and where moth and rust cannot corrupt, nor thieves break through and steal: This Christ is within you, your everlasting rest and glory.

[98] And as the man of the flesh fetches in comforts from without, seeking content in and from Creatures, and Creature-objects; so he envies every one that crosses his desires; crosse him in his pride, covetousnesse and uncleannesse, and he grows extream angry at every body; tell him that his formall and customary preaching and praying, is but self-seeking, not setting up the Lord, and he is filled with rage against those that tel him so.

But he never looks within to check himself, he takes no remedy there at all, and lets those Devils lie quiet within; and if any be sent, I say, from the Lord, to disturb those his lusts, he will disturb that messenger, if he can; but he will cherish himself within: He thinks that whatsoever he doth is good, and that whatsoever crosses that power that is in his heart, doth crosse the Lord.

But truly it is no other but the Serpents power, which must be destroyed; he fetches in content from the Creatures that are without him; and his envy and discontent runs after things and Creatures that are without, which crosses his fleshly desires.

But now the man of righteousness, Christ, when he rises up in the heart, he loves all that are without him; and he envies none but the Serpent within, which troubles the Creation; and so is quite different to the other.

For as soon as Christ is rose up in a man, the first thing he doth, he takes revenge of the pride, lust, envy, covetousnesse, which ruled within the flesh, and casts that Serpent and Dragon out of Heaven: That is, out of that part of the Creation; and makes a man to cry out upon

himself, and to hate and abhor his cursed lusts, which lead him captive.

He makes a man to look abroad with the eie of pittie and compassion to fellow-Creatures; but to look with the eie of hatred and loathing upon the [99] Serpent, his unclean lusts, desiring nothing so much as the death of the body of sin within. So that the law of righteousness may reigne in peace in his soul: O thou cursed envy, cursed rash anger, cursed uncleannesse: O cursed Devil, cursed Father of lies, that will not suffer Christ to rise up and reign: O thou enemy of all righteousness, thou wicked one, thou curse, thou power of darknesse, thou fleshly power, thou shalt be destroyed and subdued under Christ's feet, whom thou fightest against. *Zach.* 4. 7.

The greatest combate is within a man, when the King sits upon the Throne, judging unrighteous flesh, and bruising that Serpents head. And though this be trouble and torment for a time to the Creature, yet Christ at last will sit down in him, who is Prince of peace, and King of righteousness. *Rev.* 4. 2.

The created flesh of man is the Beast, the King of Beasts; the same principles as are in other Creatures, are in humane flesh: The difference between man and other beasts, is this, The flesh of man is made an understanding Soul, capable to know Reason, and to walk in his light: Other beasts cannot.

Now the wise flesh is meerly selfish, he seeks himself in every thing he doth, and would be a Lord and Ruler, not only over the Beasts of the field, but over creatures of his own kind, whom his Maker made equall to himself; and so strives to fetch in all other Creatures, to advance his content, though it be to the losse and misery of other men.

This is the Beast, Lord *Esau*, the wise and covetous, self-seeking flesh, that hath sold his birth-right and blessing to *Jacob*, for the pleasure of unrighteousnesse a small time: And now he must be turned out, and deliver all up to *Jacob*, and he is extreemly vext, and will not yield quiet possession, but stand out stiffly, till he be cast out, by the universall power of Reasons law.

[100] Now the rule and dominion of *Jacob* doth not bring losse and misery to any; his law is so established in love, that the whole Creation finds peace under it, sorrow and tears, beggary and oppression shall be done away, and the blessing of the Lord *Jacob* shall fill the earth. *Gen.* 18. 18.

So then we see, that the great battell of God Almighty, is between

this selfish power, the Beast and fleshy man; and the universall power, Christ, the man of righteousness; for the flesh would be wiser then its Maker: for though his Maker would have the whole Creation, and every creature to enjoy the benefit of their Creation, and to live free from straits comfortably: Yet the wise and covetous flesh seeks to live free in honour and quiet in himself, & makes laws to imprison, kill and waste every one, that will not conforme to his selfish Government. *Rev.* 19. 19.

Now the Father wil destroy the Beast in the open field by fair play, and hath given him all advantages as may be; for he hath given the Beast the dominion, and himself is a Servant under his dominion, and will undermine the wise and covetous Beast, by righteous sufferings, and acting as a Servant: And the Father encounters with the Beast or Dragon, in a three-fold posture of war.

As First, by the Sacrifices under the Law, the Spirit thereby declared the destruction of the Beast; and the Spirit lay hid under those types and shadows, fighting against the Beast; and the wise flesh in those daies fought against his Maker: This is a distance of Cannon-shot.

Secondly, In the prison of Jesus Christ, the Lamb, the Father fought against the Beast: and killed him; for the Dragon was cast out of that Heaven or Creation, in whom the Father dwelt bodily; for that flesh was wholly made subject to the Spirit; this was at a closer distance closing in the Front: But [101] the wise flesh hath many strong holds, even the multitudes of men and women, which he fortifies against the Spirit.

And therefore in the third posture, which is now begun, the Father encounters, and wil encounter with the Beast every where: that is, with the wise but covetous, unrighteous flesh, in every son and daughter; and so bruise that Serpents head in the whole body of his Army.

And before he hath done, he wil fire all the strong-holds of this murderer, so that he shall not have a place to keep garrison in; for the Father will subdue the whole bulk of man-kind, and make all that living earth subject to himself, and fil all with holy breathing: This is the spreading of the Anointing: This is the glory of the Elect One; glorious things are spoken of thee, O thou City of God.

This holy breathing is the Kingdom of Heaven within you, when he rules within you, and the Kingdom of Heaven without you likewise, when you see the same glory rule in others, in which you rejoyce: And this is the last encounter the Father wil have with the Dragon.

This is the great day of Judgment (judging and condemning, and putting the Serpent to death every where). This is the day of Christs power, in which he wil subdue all his enemies under his feet, & deliver up the Kingdom to his Father.

Therefore marvel not to see the people turn from one way of worship to another; for the Father is driving this people through al the waies, and forms, and customs, and reformation, and governments of the Beast, to weary them out in all; that so they may find rest for the soles of their feet no where, in no outward form of worship; til they come to lye down in him (forsaking all forms) to worship the Father in spirit and truth; that is, to walk righteously in the Creation.

[102] And this restlesnesse of people, running from one form and custome to another, meeting with confusion and curse every where, is no other but the dividing of time, the half day or image of the Beast, which is the last period of his time: Then saith the Angel, It is done; time to the Beast shall be no more.

And while it is thus, poor Creatures they are in bondage within, for they know not what to do; the way to Sion is not yet cleare, and they are filled with sighings and secret mournings, to see themselves in confusion and losse, to stick in the mire, but cannot come out: This is inward slaverie, under which they lie. *Psa.* 40. 2.

Then, poor Creatures, they are under an outward bondage, under the hand of Tyrant flesh, that rules the Kingdom, and that divides the several fleshy forms and waies of government, to which if any refuse to conform, then they must be imprisoned, reproached or tortured by punishments in what kind or other, by the hands of fellow Creatures, that are the oppressing Task-masters under the Tyrant flesh; so that weak spirits are kept under in awe, either by fear or shame: And thus *Iacob* hath been very low, but he must rise.

For the Antichristian Captivitie is expiring, many have attained to inward freedom already, they wait upon the Lord for outward freedom, that the yoke may be taken off their backs: *Israel's* Captivitie in the 70 years in *Babylon*, was but a type of this Antichristian slavery under *L. Esau*, the powers of the flesh, that compasses mankind about with many straits & dangers, for acknowledging his Maker.

But as every thing hath his growth, his raign, and end, so must this slavery have an end; The proud and covetous hearts cry, what slavery is this? we know not what he speaks: It is true you do not know; [103]

but they who have lesse or more attained to the resurrection of the dead know what I say; and shall rejoyce in the declaration of this power, waiting the Lords leisure with a calm silence, til he hath gathered together our brethren that must partake of the blessing with us.

CHAP. XIV.

To see the Divine power in the Creation-objects is sweet; but to see him ruling in the heart is sweeter: The first sight is at a distance far off, as to see him in meat, drink, cloaths, friends, victories, riches, prosperity, to see him in the Sun, Moon, Stars, Clouds, Grasse, Trees, Cattle, and all the Earth, how he hath sweetly caused every one of these to give in assistance to preserve each other Creature: Or rather how he himself in these gives forth preservation and protection from one another, and so unites the whole Creation together, by the unity of himself.

Or further, to see the Divine power in prayer, in Discourse, in Communion of Saints, in Reading, in every sweet and refreshing that a man meets within, all these, is the Almighty Comforter: But this is to behold that glory abroad, to see and meet him from home, to behold him in Creatures without us: which sight and enjoyment is often, and may be totally lost and the soul left alone again, and so filled with mourning in his absence, O when shal I see my beloved, whom my soul loves.

The Spouse had seen Christ in the manner aforesaid, but she had lost him again; for if she had never seen him, she could not have called him her Beloved, and mourn in his absence. Let a man [104] eat never so hearty a dinner, yet within a few hours he wil be empty again and ready to languish; and thus all comforts that are taken in from any creature without us, may be, nay wil be, must be lost, that so a man may come to know the Lord.

But now to see the King sitting in his banqueting-house, to see the Law of Righteousnesse and peace ruling and dwelling in the heart, and to be refreshed with those sweet-smelling spices, the discoveries of the Fathers love within; This is the Word of God; This is sweeter then the honey or the honey-comb, for this is to see him near at hand, even within the heart ruling and resting there.

This is the Kingdome of heaven within you; This is the city of

refuge that wil not fail a man; This is the Rock of defence and offence; This the power that makes a man bold as a Lion; If a man be cast into any straits, his heart dies not like *Nabals* the man of the flesh; but he feels peace and content within, and so is at rest.

Let come what wil come, the man knows it is the wil of the Father it shal be so, and he feels a quiet peace compasse his heart, so that he seeth and feeleth peace within; and rejoyceth in the excellency of it, he seeth and feeleth love and patience within, and rejoyceth in the glory of that sweet ointment, that doth cast a delightful savour all his soul over.

Now though this man be in prison, be in straits, be forsaken of all his friends in the flesh, none wil buy nor sell with him, because they count him a man of strange opinions and blasphemies, call him an Atheist, a sot, a Papist, a blasphemer that hath forsaken God and goodnesse, because he wil neither preach nor pray, nor say grace when he sitteth down to meat, as the custome of Professours are,

Yet this man is not alone, for his Father is with [105] him, The Father lives in him, and he lives in the Father.

The Father wil have his people, whom he draws up to worship him in spirit and truth, to be secret and silent; to be slow of speech for a little season, yet quick-sighted and Eagle-eyed, though they be silent, they are not sottish drones, they shall discern and judge others righteously, though others shall not discern and judge them, but by rash censure, which is not righteous.

The righteous actions and patient silence, of those that are drawn up to wait upon the Lord, shall be the greatest shame and condemnation to the ignorant professours and talking people, that ever broke out. The wise flesh that would be an Angel of light, is full of words, but dead to the Law of Righteousnesse. The Saints must die to waste words, but be made alive to Righteousnesse, walking uprightly in the Creation, to the glory of the Maker of all things; hereby Lord *Esau* will be under-mined, and his house and Kingdom wil fall about his ears.

For though the man of the flesh be altogether for outward preaching, praying, observation of forms and customs, and knows not how to worship, if these be taken away: he hath no peace if these be gone.

But now the man of Righteousnesse sees death in all outward forms, if the inward power be wanting; therfore his eye is stil inward, to see

the Law of Righteousnesse ruling there, and guiding the body to be a profitable member in the Creation. And this is the most excellent sight, to see the divine power in ones self, ruling, dwelling and living within; which if it doe, that body wherein it dwels, shal be wholly subject in al his [acts?] to that Law of Righteousnesse.

They that know what the power of love and the Law of Righteousnesse is, they know what I say, and [106] can understand me; but to others these reports sound strangely, and may draw words of reproach and slander from them; but it matters not, they cannot hurt.

They that live in the light, they see the Lord abroad, and they see him at home, they see him in other creatures, and they see and feel him in their own hearts, in patient and quiet submitting, to what is his will; so that there is a sweet agreement between the disposing hand of God without, and his power within.

He that thus sees the Lord, the antient of daies, the one Almighty power, doth mightily honour him; when nothing can be done abroad, either in adversity or prosperity, but the divine power that rules in the heart, consents, rejoyces and grudges not. And now the Lord is one, and his name or power one, every where.

The sight of the King of Glory within, lies not in the strength of memory, calling to mind what a man hath read and heard, being able by a humane capacity to joyn things together into a method; & through the power of free utterance, to hold it forth before others, as the fashion of Students is in their Sermon work; which a plough man that was never bred in their Universities may do as much; nay, they do more in this kind (as experience shews us) then they that take Tythes to tell a story.

But the sight of the King within, lies in the beholding of light arising up from an inward power of feeling experience, filling the soul with the glory of the Law of Righteousnesse, which doth not vanish like the taking in of words and comfort from the mouth of a hearsay Preacher, or strength of memory.

But it continues like the Sunne in the firmament shining forth, from that established power [107] of the divine within, and the enlivened heart shall as soon be seperated from glorying in the Law of Righteousnesse that dwels in him; as the heat and light of the Sunne, can be seperated from the Sunne.

And truly let me tell you, That as a man finds abundance of sweet

peace in his heart, when he is made to live in the Kingdome of heaven: So the words that this man speaks from this power within, are very profitable to others, & are good seed; wheresoever they are sown, they will spring up and bring forth fruit, for words spoken from the light of experience, have a two-fold operation upon the heart of the hearers.

For first, if I lie under straits and bondage in my spirit, by reason of some inward and outward troubles, but especially by reason of the enthraldome to my own lusts that over-powers me, so that I cannot do what I would,

Then the words of experience from the mouth of one that hath been in that condition, and is passed thorow it, sounds liberty and life to my weary soul; I speak what I have felt in this particular.

Secondly, If I delight in any way of the flesh, as to seek peace in creatures abroad without me, or to seek satisfaction to my envy, self-will and lust; and in the midst of this my folly I do occasionally hear the words of experience from some other, declaring such actions and motions to be the powers of the flesh and devil, and not of the spirit of righteousness,

Presently those words take peace from the earth; that is, from proud flesh; and fill the whole soul with anger, distemper, grudging, and torment. And this is another operation that pure language produces, which is a launcing of the dead flesh that the disease may be cured.

[108] For this wounding is not to the ruine of the creature, but it is a medicine sent from the Lord to heal him; to take away the evil peace from the flesh, that so the created part may lie down in rest, and be at peace in Christ, which cannot be moved.

For every comfort that is of the flesh shall be shaken and removed, but Christ the one power of Righteousnesse and peace, shall not be shaken nor moved, but stand firm for ever. And by this you may see the difference between the kingdom of the flesh and devil, which must be shaken to pieces and fall: And the kingdom of heaven or of God, that endures for ever, and is that Rock that cannot be moved.

CHAP. XV.

WHAT do you mean by the kingdom of devil or flesh?
 I answer, Covetousnesse, the selfish power ruling in a man, is the kingdome of darknesse in that man: And as this power hath corrupted the Creation (mankind) so it rules, or hath ruled in every single one more or lesse; but is the curse. And every one that hath lain under the bondage of this selfish power, and is in any measure delivered, he can from that experience declare, what the power of darknesse is in whole mankind, as I have shewed how secretly and closely this selfish power branches himself forth in every one, till by the light of Reasons Law shining within, he is discovered and cast out.

But what is it for a man to live in the kingdom of hell, devil or darknesse?

I answer, when a man takes delight in nothing but in satisfying of the lusts of his own heart; when [109] the way of the flesh is pleasing, and the way of the spirit of Righteousnesse is a burden to him; when he glories in himself, and feeds with delight upon his covetousnesse, pride, envy, lust, self-will, and in every thing that pleaseth flesh.

And if he can but overcome that power that checks or crosses his will, O then this man is in his Kingdome, he rejoyces and is very well pleased, but it is the kingdome of the flesh, that must be shaken and removed; This is no other but the glorying in that which is a mans shame.

What is the kingdom of Heaven, or of Christ?

Ans. The Law of Righteousnesse and peace, ruling and dwelling in mankind, is the kingdom of heaven, this is the universall power bearing rule, treading the flesh-power under his feet.

What is it for a man to live in the kingdom of heaven?

Ans. When mankind or any single person is so made subject to the King of righteousness, that all his delight is to walk according to that law towards every creature in the Creation, through love to the Fathers honour that made al. He glories in that law of righteousness, which he finds seated in his heart, & finds content no where else; and when the Spirit is honoured, this man is in his kingdom, he hath what he would have.

While the kingdom of darknesse rules in a man, if he knows it not, his sin is the lesse, but when he comes to know the lusts of his flesh, and delight therein, in opposition to the righteous Law which he sees some light in also; this makes the man exceeding sinfull, for now he sins against the law of light shining in him, and causing him to see himself.

Even so when the divine power rules in a man, and he knows it not, as it may be in some measure, this mans joy is but small; for a man may act [110] from the power of love and righteousness, and yet not see nor know the excellency of that power which guides him.

But when a man is made to see and know the law of love and righteousness within him, and delights to act from that power of life and liberty, which he seeth and feeleth seated in him, Now this man is carried on with much joy and sweet calmness, meeknesse and moderation, and is full of glory. This is the excellency of the work of Christ, not onely to make flesh subject to righteousness, but to know himself made subject, & to rejoyce in the sweet enjoyment of that prince of peace to make a man rejoyce, & to know the ground of his joy is unmoveable.

What do you mean by divine, and divine power?

I answer, The divine is the spreading power of righteousness, which is Christ that filleth the whole Creation with himself.

And he is called a tree or a vine, because he doth not lie in one single person, but spreads himself in mankind, and every single body in whom he breaths, is but a bough or bud of the vine.

So that look upon all together in whom Christ is spread, and they make up but one vine, knit together by that one spirit, into one body; whether they be poor or rich; learned or unlearned; and therefore those rich men that despise the poor; and those learned University men that despise the unlearned, are pricks of the thorn-bush, not branches of the vine; they be the curse that is now near to burning.

And every single one alone in whom Christ breaths, is but a parcel of the vine, in whom the divine power dwels and rests: Even as every branch of an Apple-tree, is filled with the sap, which is the life of the whole tree.

Christ is said to be the divine, because he grows [111] and flourishes in the time of light; he is the Sonne himself; he is a vine or tree that grows by day in the heat of light, and so brings forth abundance

of fruit to the glory of the Father; Trees that grow in the heat of the Sun bring forth pleasant fruit.

So those that are branches of this vine, that grows in the heat and life of one spirit the King of Righteousnesse, bring forth abundance of the fruit of Righteousnesse, according to the nature of the vine they grow from.

Therefore the Saints are called, Children of the day, not of the night; for they speak what they know in experience, and what they have received feelingly from the Lord; and their actions and words are not at random, for they act Righteousness within the Creation, from the law of Reason and Righteousnesse, which they feel seated within.

Every one that doth act or speak from the light and power of the day-vine within himself, can give an account of his words and actions: But this is the glory, that *Adam*, the man of the flesh hides himself from: This is the Law of Righteousnesse, which fleshly Israel could not behold: This is the new Covenant which our Clergie is unacquainted with.

Now opposite to this Divine, which is Christ, there is a night-vine, which is the power of selfishnesse, or the bottomlesse pit spread abroad in mankind; And every man and woman that is guided by this selfish power of darknesse, are but branches of the night-vine.

And this night-vine which I called Lord *Esau*, or fleshly man, hath filled the whole earth with darknesse (under pretence of his learning and fleshly Government) so that he is a spread tree. But he is called by the Spirit, the Thorn-bush.

The fruit that he brings forth is sour and bitter, and good for nothing but the dunghill; for trees that [112] grow alwayes in the shade or place of darknesse, where the heat and light of the Sun doth not cooperate, brings forth unpleasant fruit.

Now this night-vine (but rather Thorn-bush) is the branchings forth of the wisdom and power of selfish flesh: every bud from it, is a sharp prickle: treacherous & covetous *Judas*, is one branch from that root, and he hath risen up to a mighty great tree; for every treacherous and covetous heart, is but the buddings forth of *Judas*.

So envious Scribes & Pharisees, are other branches from the same root, & these have risen up into mighty spreading trees; for every one that is zealous without knowledge, making a profession of the

spirit of righteousness, & yet grudging and hating the way of the spirit, are but the buddings forth of the Scribes & Pharisees, that killed Christ after the flesh, and now is spread in every Land and Family, to hinder Christ from rising, or else to suppress and kill him againe if they could after he is risen up in sons and daughters.

So covetous *Demas*, proud *Simon Magus*, froward *Nabal*, unrighteous *Elimas*, and such like, are all the buddings forth of the thorn-bush, and have covered the earth with their branches, to keep it in darknesse, and to hide the Sun of Righteousnesse from it.

And all these are centred in the Clergy, the Universities are the standing ponds of stinking waters, that make those trees grow, the curse of ignorance, confusion and bondage spreads from hence all the Nations over.

The paying of tythes, the greatest sin of oppression, is upheld by them; pride, covetousnesse, idlenesse, bitterness of spirit, despising and treading all under-foot; in whom the spirit of the Lamb appears, is upheld by them; these are the standing enemies against Christ.

[113] Their Churches are the successours of the *Jews* Synagogues, and are houses of bondage; their Universities are successours of the *Scribes* and *Pharisees* houses of learning. And though they persecuted Christ and the Apostles, and would own none of their Doctrines; yet when they found that Christs Doctrines began to fill the earth, and to make the way of the Law odious, and their trade began to fail,

Then did those houses of learning begin to take in and own the writings of the Apostles, and to own that doctrine, prevailing with the Magistracy through the deceit of their subtilty, to establish tythes in their hands still for their maintainance (though Christs doctrine threw down that oppression). And then from legall Sacrificers, they became hearsay-Preachers of the Gospel, not from any testimony of light within themselves, but from the writings of the Apostles, which they professe great love to, and keep charily, for their tythes sake; and by the one they deceive the souls of people, for they preach the letter for the Spirit, and by the other they pick their purses.

And this is very manifest by their carriage; for though those writings which they live by, were not writings that proceeded from any Schollars, according to humane art, but from Fishermen, Shepherds, Husbandmen, and the Carpenters son, who spake and writ as the Spirit gave them utterance, from an inward testimony,

Yet now these learned schollars have got the writings of these inferior men of the world so called, do now slight, despise and trample them under feet, pressing upon the powers of the earth, to make laws to hold them under bondage, and that lay-people, trades-men, and such as are not bred in schools, may have no liberty to speak or write of the Spirit.

And why so? Because out of these despised ones, [114] doth the spirit rise up more and more to clearer light, making them to speak from experience; and every fresh discovery of the Father, shines more glorious then the old, till at last the creature is made to see the Father face to face in his own light.

But now the learned schollars having no inward testimony of their own to uphold their trade by a customary practice, they hold fast the old letter, getting their living by telling the people the meanings of those trades-mens words and writings; but alas, they mightily corrupt their meaning, by their multitude of false expositions and interpretations; for no man knows the meaning of the spirit, but he that hath the spirit.

And if the Father send forth any of these tradesmen, to declare the testimony which is in them: as in these dayes he sends forth many. And these true labourers shall encrease, let the Universitie men do the worst they can; yet the Schollars seek to suppress them, calling them new-lights, factious, erroneous, blasphemers, and the like.

And why do they all this? Because the light of truth that springs up out of this earth, which the schollars tread under feet, will shine so clear, as it will put out the candle of those wicked learned deceivers.

And therefore many of them that are more ingenious or subtile then the rest, seeing light arises much amongst the people, begin to comply with the people, and give people their liberty to speak as well as they, and denie the tithes upon this condition, the people will give them a free contribution, and own them as the chief Preachers and Prophets sent of God, and to look upon themselves as underlings to the schollars.

And therefore stir up people to gather into Congregations, and to make choice of one man to be [115] their Preacher, though they shall have a liberty to speak in the Congregation as well as he. But all this is but deceit of the flesh, to draw people under a new bondage, and to uphold the hearsay-preaching, that in time matters may be wheeled

about again, to advance the schollars, and give them the supremacy in teaching.

And what is the end of all this; but onely to hinder Christ the great Prophet from rising, and whereas people should all look up to him for teaching, and acknowledge no other teacher and ruler but Christ, the Law of Righteousnesse dwelling in every mans heart; the schollars would have the people to look up to them for teaching; and truly let me speak what I find, the more that you look upon them, or any men for teaching, the more you shall be wrapped up in confusion and bondage.

And therefore the upshot of all your Universities and publick Preachers, and men-teachers, is onely to hinder Christ from rising, and to keep *Jacob* under, and make him a servant and a slave to the man of the flesh.

So that all this [to] do in the world about hear-say preaching and settled forms of worship, is no other but the spreadings forth of the thorn-bush, the fleshly man, to hinder the worship of the Father in spirit and truth: And all those strict and zealous Preachers and Professours of other mens words and writings, and upholders of forms and customs, are no other but the Scribes, Pharisees and *Judas*, that still pursue Christ in enmity.

And this is the Reason, why man-kind are so ignorant, and cold-spirited, in the acknowledgment of the Father; because the night-Vine, or branches of the Thorn-bush, are so mighty great and thick, that they hide the light and heat of the Sun of Righteousnesse from it.

[116] This is the man of sin, the mysterie of iniquity, that lets and must let, till he be taken out of the way: Indeed this Thorn-bush doth so prick, that none dares meddle with it, unlesse he be well cloathed with Christ.

This Thorn-bush or night-Vine, grows in the cold time of the night, while the Sun of Righteousnesse is under the Clouds; and the fruit it brings forth is unpleasant, as pride, covetousnesse, envy, self-love, hypocrisie, confusion, bondage, and all the misery under the power of darknesse, to make Lord *Esau* a compleat Tyrant; and they that act from this Vine, are called children of the night.

Now from hence it appears, what horrible proud men the Clergie are, that call themselves Divines; or Christ that grows in the light of

the Father, when alas their light is but a candle stoln from the Apostles and Prophets writings, it is not their own light, it is but hear-say in them.

Surely their pride and covetousnesse declares them to be the false Christs and false Prophets, and that they are branches of the Thorn-bush, that are full of sharp pricks, in regard they endeavour to uphold a forced maintenance from the people, whether they will or no; and force the people to be silent, to hear them preach hear-say: and not to gainsay or question what they say under pain of punishment, or being counted factious, or sowers of sedition.

This is the bondage the people are under, by these publique Preachers: First, they are filled with confusion, by their saying and unsaying, for they know not what they say; they darken knowledge by their words. Secondly, they are like to be crushed in their estates, by the power of corrupt Magistrates, if they oppose these Preachers.

Doth not their shame almost appear to all men? If it do not, it will do ere long; assure your selves, [117] you Priests, you must fall, and be turned out as *Iudas*, *Simon Magus*, and the Scribes and Pharisees, that are the greatest enemies to Christ, the spreading power of righteousness.

The Father doth not send hear-say men, to be Labourers in his Vineyard, but such as he first fills with the Divine power, and then sends them to work in his Vineyard: So that still it is but Christ in them, that is, the one man that is sent of the Father; for the Father sends none but his beloved Son, who is the law of righteousness and peace, the spreading power.

And you shall find, you proud and covetous Priests, ere long, that poor despised ones of the world, that have this law in their hearts, are the labourers that are sent forth; and you that call your selves Divines, and Labourers, you are Traitors and Enemies to the spirit; you have had warning enough, you are left without excuse; you are the men whose mouths must be stopped; not by the hand of Tyrannicall, humane power, as you have stopped the mouths of others, I abhor it; for the Lord himself, whom you dishonour by your hypocrisie, will stop your mouth with shame and sorrow, when he makes you to see your selves to be Devils, Deceivers, Scribes and Pharisees *Simon Magus's*, *Demas's*, and *Judas's*, that are Traitors to the spirit.

But if you say, you do not assume the name of Day-vines, but of

Divines, as you write your selves, you are as bad under this description, of Divines, or Diviners, witches, sorcerers, deceivers, as *Balaam* was; and as the maid that got her Masters much gain by divination.

Surely you are no other but Witches and Deceivers, for you hold forth letter for spirit, make people believe that your words of hear-say are [118] the testimony and experience of the spirit within you; and you pick their purses extremly by this divination and sorcerie.

Well, your word Divinity darkens knowledge; you talk of a body of Divinity, and of Anatomyzing Divinity: O fine language! But when it comes to triall, it is but a husk without the kernall; words without life; the spirit is in the hearts of the people whom you despise and tread under foot: You go on selling words for money to the blind people whom you have deceived; and the spirit is not in your service, for your publique service stinks before him; your preaching, praying, and yours and the peoples joyning in your publique Worship, is abomination to the Lord: For you are the men and people that draw nigh God with your lips; but your hearts are removed: Love and righteous acting within the Creation, is not to be found in your hands.

And therefore to conclude; seeing the alone peace of the heart lies in seeing and feeling Christ the Divine power, to arise up and rule within; and every soul is in confusion, bondage and sorrow, till he have true light and feeling hereof, as I have declared my own experience,

Then surely it commands all mouths to be silent, that speak from hear-say, and to wait for the resurrection of Christ within; for he that speaks from hear-say, and yet saith, Thus saith the Lord, he lies, and he dishonours the Lord: And Secondly, he wrongs the soul of the hearer, by deceiving them, and so walks unprofitably in the Creation, by making them believe, that his divination are words of knowledge spoke from a pure testimony.

Surely if the Lord himself did not become the Teacher of his poor despised people, we should have been overspread with the Egyptian darkness, as [119] the Universitie men are by whom the earth is corrupted, and overspread with thick darknesse.

Well, you have prophesies and promises in the writings of Prophets and Apostles, wait upon the Lord till you see the fulfilling of them within your selves, or to your clear experience: And leave off your much talk about words and sillables for by this multitude of waste

discourse, people are blinded, that they neither mind the Prophecies of Scriptures, nor wait for their fulfilling.

Truly I can speak in experience, that while I was a blind Professour and a strict goer to Church, as they call it, and a hearer of Sermons, and never questioned what they spake, but believed as the learned Clergy (the Church) believed; and still forgot what I heard; though the words they spake were like a pleasant song to me, while I was hearing: And this I know is the condition of all your publique zealous Professours, let them say what they will, for they live in confusion, ignorance and bondage to the fleshly man;

While I was such a one, I say, I was counted by some of the Priests a good Christian, and a godly man, though all that was in me was but zealous ignorance: But since it pleased the Father to reveal his Son in me, and cause me to speak what I know from an inward light and power of life within,

Now both the same Priests, and the Professours, whom they have deceived; my former acquaintance now begin to be afraid of me, and call me a blasphemmer, and a man of errors, and look upon me as a man of another world; for my own particular, my portion is fallen to me in a good ground; I have the Lord, I have enough.

I look upon them with the eye of pittie and love, seeing them as yet to lie under those strong delusions, and powers of darknesse, which I my self did lie [120] under, waiting upon the great restorer of all things, till he manifest himself in them, and then we shall become one againe, and never be divided.

O my dear friends in the flesh, despise not this word I speak; wait upon the Lord for teaching; you will never have rest in your souls, till he speak in you: run after men for teaching, follow your forms with strictnesse, as you know I have done, you shall still be at losse, and be more and more wrapped up in confusion and sorrow of heart: I speak what I have found.

But when once your heart is made subject to Christ, the law of righteousness, looking up to him for instruction, waiting with a meek and quiet spirit, till he appear in you: then you shall have peace, then you shall know the truth, and the truth shall make you free; then you shall know that I speake truth.

Well, I wil conclude, and leave this writing in the hand of the world: Some may be offended at it, if they be, I care not: Some may

have their joy fullfilled in seeing a conjuncture of experience between me and them: Though my words may seem sharp to some, yet I do not write them out of any envy to any man, but out of love to all; and so doing to my fellow creatures, as I would they should do to me; walking (in this particular, as my endeavour is in all other) uprightly and righteously in the Creation; speaking the truth as it is in Jesus; that is, speaking my own words, what I see and feel in my own experience, from that light of Christ within, and not by hear-say or imagination, whereby humane learning in matters of Divine things, deceives all the world, and laps every man up in darknesse: So I rest.

FINIS.