THE MYSTERIE OF GOD.

Concerning the whole Creation, MANKINDE.

TO BE Made known to every man and Woman, after seven Dispensations and Seasons of Time are passed over.

According to the COUNSEL of GOD, Revealed to his Servants.

By Gerrard Winstanley.

Psal. 145.13. Thy king, 

Rom. 11.26. And so all Israel shall be saved as it is written. There shall come out of Sion the Deliverer, that shall turn away ungodliness from Jacob.

London, Printed by I. C. for Giles Calver, at the Black-Spread-Eagle, at the West-end of Pauls, 1649.
To my Beloved Countrymen of the County of Lancaster.

Dear Countrymen, when thou seest my name subscribed to this ensuing Discourse, you may wonder at it; and it may be despite me in your heart, as David's brethren despised him; and told him it was the pride of his heart to come into the Battell, &c. but know, that God's works are not like men; he doth not alway take the wise learned; the rich of the world, to boast himself in, and through them to other, but he confoundeth the learned, and the unlearned, the poor; the richer in the world, and fills them with the good hope of Christ, when he lends the empty away. I have no bragging but what was given me of my Father. Of the first seedling of this Mystery, it is spoken, be so high above thy reach, that I, in my weakness, and low in myself, but God, whom I believe, is my Teacher, for I have joy and rest in him.)

By David's Father.
in bondage, but set me at liberty, and caused me to see much glory in these following truths; and when God works none can hinder. It may be some things therein may seem very strange at the first reading; God would manifest love to you, and make you free, and you may cry out, an error, an error; for this be not offended to hear, that God, who is love it self, is so usual, when the flesh cannot apprehend and bear; he bath a season to manifest his love to others: that are a truth of God, it brands it for an error, and revilest, and glitter them that were killed, while you jests it as a wicked thing; as the Jewes, because they were made alive, and that fell further under death, they could not behold God in Christ, did break out when you that were lost are redeemed an honore or in bitterness of spirit against Christ, calling him a liar before them. Jesus Christ shed his blood wilfully, and that he preached blasphemy, and error, singly for them that did put him to death; and never rested till they had killed him; and our Lord and the Saints of God rejoiced, that Paul their bitter Christ told his disciples, that he had many things persecutor, was received to mercy with themselves: to speak to them, but they were not able to bear. Why then should you be parted, and think you are shrewd as yet. And thus I speak in experience, that much ofit truths of God, wherein I now see beauty, my heart, God's time be delivered from under the curse, and at the first hearing rose against them, and could not partake of the glory of the City, together with you, beare them; and therefore, if what I have writ you, It is much for the glory of God, or him to redeem, meet with such hard entertainments in any of your not part only, but all mankind from death, which hearts, it is so wonder, for I know that the field of his own hands made, it is his sealed will to do, that is in you, left after envy, but it is part of your therefore let it be your joy that the will of your Father which God will deliver, you from in due time is, and shall be fulfilled; and do not think least You shall finds that I call the whole power the Saints are made unhappy, and God dispository by the name Serpent, which dwells in cursed, if he beale them that were left, and hath taken every man and woman captive, and through his Sonne Christ will redeem the workmanship, mankind, from it, and destroy Serpent, only; but do not count this a thing for when God lets you see into the Mystery of this iniquity in the least degree of it, it will prove too hard for you, and you will be nothing but death, curse.
a ransom for all, to be revealed in due time. God
doth not revoke his love to all at one time but when
he will; and God hath some thing to do after the re-
surrection, as he hath, and will yet do much before
that day. Well, I have not questioned but if any
of you be satisfied with what I have said, that you
will speak to me, and I hope God will be my wisdom
and strength to confirm it; since I have said it, I
was with more Scritures to confirm it, so that it is
not a spirit of private fancy, but is agreeable to
the written Word. Farewell.

Your Country-man,

that loves the life of

your Soul.

Gerrard Winstanley.

These Particulars and such like
are contained in “The Catechism”

What Mankind we are, and shall be.
What the Serpent is that caused Adams
fall, and whence he was.
The Serpent is not God’s Creature,
but the bondage of demons, that Adam or all
mankind lies under.
What the good, and what the bad Angels are.

God hath cast the twofold murder rite of heaven.

and what that is.

God will judgen the Serpent not under part, but
under the whole Creation, Mankind.
When all creatures, except Adam, are to be dissol-
ved, nothing.

Seven Demonstrations which God will have Man-
kind to suffice through before he judgen the Ser-
pent under the feet thereof, and what they are.
The Cistie Son or the Elec, are in gathering up
to God in six of those six states, in every sea-
son of time, and in the seventh, the mystery of
God shall be finished, and not till then any of them

The Cistie Son or the Elec, shall first be taken up
to God, afterwards they that were in the ever-
lasting fire, while the Elec, were in gathering,
shall be redeemed and partake of the glory of the
Cistie Son together with the man Christ Jesus in

What is meant by everlasting fire, and the Word,
for ever and ever: that used in Scripture,

God is honoured in the salvation of Believers, and
in the losse and shame of unbelievers.

God.
Gods judging the serpent, is mankindes redemption.
What the day of judgement was...God the
Though left man drink the top, yet the Serpent
shall drink the dregs of Gods judgment, before the
Son can deliver up the Kingdom to the Father.
What the first and second death is, or the first re-
surrection and second death.
What the Bookes are that must be opened at the
great day of judgement.
God hath been judging the Serpent since Adams
fall, and will still sit upon the Throne till the last
day be finished. & yes all but one day of judgement
God hath none but the Serpent and his seed; he
loves every branch of mankinde, and in his owne
seasons and manifest bis love to every one, though
to some as the ninth, some as the tenth, and some
at the last hour.
God hath given a time, times, and halfe time to
the Serpents work in the latter dayes to reign
in these.
How the Serpent under the names of Beast, Where
and false Prophet, makes use of that time God
hath given him.
The bitterness that is in mens spirits in these
dayes, is the smoke of the Serpents torment, the
results of that wicked one day and night,
and beginning of his overthrow.
Three scruples against this mystery of God an-
swered.
A reasonable advice to the childe.

The Mystery of God, concerning the whole Creation,
MANKINDE.

What mankinde is, may, and shall be.

When God had made Adam, there
was then two Beings, distinct
the one from the other, that is,
God himselfe, that was an un-
created Being, and the Humane
Nature, that was a created Be-
ing: And though Adam was Gen.
pure and spotlesse, yet he had no other wildome, 31
beauty, and power, but what God had created.
God himselfe, who is the infinite & endless Being
did not dwell bodily in Adam, as he did dwell
bodily in the Humane Nature, Jesus Christ,
the second Adam, in after-times; but a pure
created wildome, beauty, and power, did rule,
dwell, and act in that created Humanity.

And after God had made Adam, he put him
into a Garden, called Eden, which was full of
Trees, Heats, Creatures, for pleasure and de-
light, that he should dress it; and live con-
centrated in the use of all things therein, which
indeed
indeed is the history of the creature's capacity.

Cant. 4. Yet thereby God declareth, That man himself, or that living flesh, mankind is a Garden
16. which God hath made for his own delight, to dwell, and walk in, wherein he had planted variety of
Heb. 58. plants, as love, joy, peace, humility, knowledge, obedience, delight,
and purity of life.

But all these being created qualities, and a Being distinct from the Being of God; God knew
and saw, that there would spring up as a weed, and, the first fruits of it, likewise, an inclinable
principle, or spirit of self-love arising up in the midst of this created, living Garden, and in the
midst of every plant therein, which is indeed, arising to be as God, or to be a Being of itself,
equal to, and yet distinct from God; as we see by visible experience in every creature,
as Horses, Cows, Beasts, and the like, there appears an inclinable disposition to promote its
life, or its own Being; but this is but the fruit,
or invention of the creature after he was made.

God did not make it.

Now, as the purest water being let hand does
in time putrify, so I say, God knew that the first
fruit that this created Being would bring forth,
would be an aspiring desire to be equal, or like
God himself, which if the creature delighted
in, and to be, or satisfied himself in his own
fruit, he should die; but if he forsake his own
invention, and suck close to God acknowledg-
ing his Being to be his life, and all in all, then he
should live.

Therefore God made it under a law, that the creature might know himself to be a creature, and acknowledge God his maker to be above,
to whose command he was to subject himself;
for when God had made him a pure living creature,
very good, and a being distinct from the
being of God, yet in the image of God, like two
trees from whence fruit should grow, for Adam
would bring forth fruit to maintain his created
being equal with God; and God would bring
forth fruit to maintain his uncreated being, and
to swallow up all other beings into himself, and
he to become all in all to every creature that
he made.

Now faith God, I have made thee the Lord
of all my Creatures, and for thy use I made
them; and thou mayest make use of any that
pleases thine eyes, and eat of the fruit of any
tree that delights thy taste, except the tree of
knowledge of good and evil; that stands in the
middle of the Garden, and of that thou shalt
not eat; for in that day thou shalt die the death. And this is the
Law or Covenant that I have made between me, that am a Being of my selfe; and thee, that
are a Being created by me.

Now when Adam had taken of the tree of
knowledge of good and evil, that was in the
Garden of Eden, the history, and did eat of it
and eat of the fruit of the Tree, in the History of Eden, the mystery, and gave way with content and delight to that aspiring selfishness within himselfe, to be as God, knowing good and evil; for eating implies delight and satisfaction: for Adam did not only eat of the tree in Eden; Garden, but he had a secret tickling delight arming him, to be a more knowing man then God made him, and thereby began to reject God; and not being content with the Being God made him in, which if he had been content with, he had acknowledged God all in all, and the only infinite and one Being, that shall stand unmoveable.

But he eats delight in that aspiring Weed, or Mystery of Iniquity) for himselfe to have a Being above, equal to, or distinct from God: So that the ground of Adams fall, arises up first in Adams heart, as fruit growing up from a created Being; for in that it was in his heart to doe evil, God imputes it to him for evil.

Well, this selfishness in the midst of the living garden, Adam, is the forbidden fruit, and this is called the Serpent, because it windes itselfe into every creature, and into every created Faculty, and writes it self round about the Tree, Mankind.

And when Adam put forth his hand to take, and
his work is spoyle in his hand, and there is no hopes of recovery. But the work of God shall be restored from this lost, dead, weak, and enslaved condition, and the fruit of the created Being shall utterly perish and be ashamed.

And things being thus considered, God is pleased to lead us to see a little into these two mysteries: First, the mystery of Iniquity, or work of the Serpent, which was the aspiring fruit of pride, and self-love, that sprang up in the created Being, to be as God, and so to be an absolute Being of himself, as God is an absolute Being of himself, and so to self-honouring would fit in God's Temple, that is, the humane Nature, which God made a Garden for Himself to walk in, and that Spirit of Self-love could not be destroyed, and the Humane Nature recovered from that bondage, God would suffer much dishonour, because he being glorious and happy in himselfe, hath made a creature to be a vexation and scourge to him, and cannot subdue it. And this mystery of iniquity, or power of darkness, hath done, and will fight against the Being of God, till it be taken out of the way, and quite subdued, as the Father hath promised he will subdue it under the feet of his Sonne, the Humane Nature.

Then secondly, God leads us to the mystery of himselfe, and makes us able to see into the knowledge of that great work that hee is in working: and that is, to destroy this Serpent out of this body, and all Beings that is ethnity against him, and to bring up his Creature. Cor. 15.

Man into himselfe, that so there may be but 28, 54.
one only pure, endlesse, and infinite Being, even God himselfe all in all, dwelling and walking in this garden, Whencide, in which he will plant pleasant fruit trees, and pluck up all weeds.

Gen. 4, 10.

Since Adam fell, to this present day, wee see the wildorne, power, and affection that dwells and rules in Man, leads him any way, either to just or unjust actions, so that none may be preferred, not caring whether God be honoured, yet or no.

Now the mystery of God is this, hee will destroy and subdue this power of darkness, under the feet of the whole Creation, Whencide, and every particular branch, Man and Woman, deliver him from the bondage and prison and dwell in his own House and Garden likewise, so that the wildorne, power, love, life, beauty, and Spirit of Ruth that dwells and rules in Man, may be God himselfe, Deo, the Lord the Righteousness, and no other being or power, but himselfe. And as God did dwell bodily in the Humane Nature, Jesu Christ, who was the manifestation of this great mystery of God. To when his work is completed, he will dwell in the whole Creation, that is, every man and woman without exception, as he did and doth in that one branch, Jesu Christ, who is the pledge of all fruits.

And
And therefore you shall finde, that when Adam had broke the Covenant, and died by the Law, God did not denounce an utter destruction, without recovery to the Creation, Mankind, which was his own work, which, his own wisdom and power, did produce and bring forth. But he pronounces the small curse against the Serpent, or man's work, which was the fruit that sprang up in, and was acted both inwardly and outwardly by the Creation, or created Being, in rebellion against the Being of God: Therefore sinne is properly mans own act.

The words of the Father run thus, speaking to the Serpent: I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel: So that the Serpent must be killed, for bruise his head and be die. Now the curse that was declared to Adam was temporary: That he should undergo sorrow, and suffer a bruising in his own member, but not a killing, though Adam had killed himself: So that he hath brought himself under the bondage; God will not strike him now he is downe, and make his death without recovery, but God will destroy death, and quicken Adam, or Mankind, again: that we may all see our salvation is from God, though our misery was from our selves: that to whosoever glorified, may glory, only in the Lord.

And now by the way mind one thing. That when this Serpent rules, and causes the creatures to act, such actings become the creatures loffe & shame; but when God acts in the creatures life, glory, and redemption, to advance selfe, and deny God, is the creatures death. But to deny self, and to acknowledge God, is the creatures life, before Adam acted Rebellion, this aspiring spirit of pride, to be as God, fed the humane nature, to disobey God; And ever since the fall, the same selfish spirit leads every man and woman captive at his will, and inflaves them in that prison, and bondage, and darkness, to walk in ways directly contrary to the God of light: and yet many times persuade them, that they do God good service, let a man read, hear, study, preach, pray, perform actions of justice; yet if God be not mercifull to the man, this power of darkness will deceive him, making him to conceit or think he pleases God, when the truth is, he serves but selfe all the time, it is so full of secret strong delusions.

Therefore I say, the mystery of God is this: God will bruise this Serpents head; and cast that murderer out of heaven, the humane nature, wherein it dwells in part, as in the man Christ Jesus: And he will dwell in the whole creation in time, and so deliver whole mankind out of that bondage.

This I feele to be a truth, both in my own experience,
like an overflowing wave of wickedness, drowning me in slavery, and I saw I was a wretched man, wrapped in misery. I mourned that I was so rebellious against God, and I mourned to see I had no power to get out of that bondage of selfishness. And so I continued till God was pleased to put me out of selfish striving, selfish acting, and made all means he dead before me, and made me dead to such means as I made use of, and thought that deliverance must come that way. And so I made me to lie down at his feet, and to walk upon him, and to acknowledge, that unless God did swallow me up into his own being, I should never be delivered, for I saw that the power within me strived to maintain its being, against the being of God; and all that while was a stranger to God, though among men, I was a professor, as I thought, of God.

But now God hath set me free from that bondage, so that it rules not, though sometimes it seems to face me, like a daring conquered enemy, that cannot hurt. And like wise God causes me to see, with much joy and peace of heart, into this mystery of himself, that his eternal counsel, which was grounded upon the Law of love, himself, was not to destroy me, nor any of his own creation, but only the Serpent, which is my work, or the fruit that sprung up out of the creation, which is our bondage, and that he himself will be-
come myself, and liberty, and the life and liberty of his whole creation. And in these two things he hath caused me greatly to rejoice.

First, I see and feel, that God hath set me free from the dominion and over-ruled power of that body of sin. It rains not as a King, though sometimes it appears, creeping in like a slave, that is easily whipped out of doors by strength of God.

Secondly, I rejoice in perfect hope and assurance in God, that although this Serpent, or murderer do begin, by reason of any temptation, or outward troubles, to arise, and endeavour to act in rash anger, in pride, in discontent, or the like, as sometimes it does, yet every appearance of this wicked one in me becomes his farther ruine, and shall never rise to rule and enslave me as formerly; for God thereby takes the occasion to call me up higher into himself, and so makes me to see and possess freedom, in my own experience, from him, every day more and more. I am not still a captive, in a being of darkness distinct from God, but God hath freed me therefrom, and taken me up into his own being; so that now, his wisdom, his love, his life, his power, his joy, and peace, is mine. I glory here, I can glory nowhere else. And here I wait upon God with a sweet peace, under reproaches, under losses, under troubles of the world, being that dispensation of his patience which God will have me wait upon him under, till I partake of the full enjoyment of this inheritance, which I have fully, in hope and assurance, but not in possession, but in part.

And as God is pleased thus to deal with me, with any branch of Adam, in the same kind; so he hath caused me to see, and to rejoice in the sight, that he will not lose any of his work, but he will redeem his own whole Creation, to himself, and dwell, and rule in it himself, and subdue the Serpent under his feet, and take up all his Creation, Mankind, into himself, and will become, the only, endless, pure, absolute, and infinite being, even infinitely for ever all in all, in every one, and in the whole, that no flesh may glory in it, but in the Lord only.

But this mystery of God is not to be done all at once, but in severall dispensations, some whereof are past, some are in being, and some are yet to come; but when the mystery of God is absolutely finished, or, as the Scriptures say, The Son hath delivered up the Kingdom to the Father, this will be the upshot or conclusion, that God's work shall be redeemed, and live in God, and God in it; but he createth work without God, shall be lost and perished.

Man, Adam, or whole Creation of Mankind, which is God's work, shall be delivered from Corruption, Bondage, Death, and Pain, and the Serpent that caused the fall, shall only perish
and be cast into the lake; and God will be the same in the latter end, accomplishing what in the beginning he promised, that is, to bruise the Serpents head, and subdue him under the feet of his Son, the humane nature, wherein he will walk, as a Garden of pleasure, and dwell himself for ever.

I shall now in the next place mention some Scriptures as a Testimony that does countenance this truth, that God will not lose any part of his Creation, Mankind, but will redeem and preserve it, both in particular, and in whole, and will destroy nothing but the Serpent, that wicked one, that would be a being equal to, or above God; but God's work shall stand, and the creatures work shall perish and suffer loss.

1 Cor. 3. 13. Every mans work shall be made manifest for the day shall declare it, because it shall be revealed by fire: and the fire shall try every mans work, of what sort it is. That is, whether it be of God, or of the Serpent. If any mans work abide, he shall receive a reward, that is he shall live in God, and God in him, because God in the man, was the strength of his work, If any mans work shall be burned, he shall suffer loss, but he himself shall be saved. (mark this) yet so, as by fire; not by material fire of purgatory, but by the bright, and clear coming of God into this man, whole indwelling presence, like fire, burns up the stubble of mans own inventions, and purges the dross from the gold, and divides between the marrow and the bone, that is, makes a separation between his own work and mans work.

2 Thes. 2. 8. So likewise Rev. 20. 12. And the Devil, or murderer, that deceived the Nations, was cast into the lake of fire and brimstone, and v. 14. And death and hell were cast into the lake of fire; the Nations were not cast in at this time, for this Scripture I believe points out the great day of judgment, when Nations shall be delivered out of that fire, and there shall be no more curse, death, sorrow, nor pain lie upon any part of the Creation, but all tears shall be wiped from its eyes, and the Serpent only shall perish in the Lake; for as er that the City-work is finished, and the number of the Elect gathered in, and established in glory, then the dispensations of God, who is the tree of life, send forth a healing venison to the Nations, and then the Nations likewise that are saved, or those that were lost, while the City was in gathering, do now bring their glory into the City likewise; for every man shall be saved, faith God through Paul, without exception, though some at the ninth hour, some at the tenth hour, and some at the last hour; and this salvation of every man, is the making of the whole creation; a pure River
River of the water of life, clear as Cristall, proceeds from the throne of God and the Lamb, that is, from the judgment seat of God, judging, condemning, and killing the Serpent, and so restoring his own creation to purity and life.

So likewise 2 Cor. 5:4. For we in this Tabernacle do groan, being burdened, not for that we would be uncloathed, but clothed upon: that mortality might be swallowed up of life. By mortality here, is not meant the laying of the body in, or raising of it out of the dust or grave, but it is the very death which Adam, by disobeying, fell under, and that is the death of his purity, or pure being, which is a falling from God into a being directly opposite to the being of God; as rottenness of flesh, is death to soundness of flesh, darkness is the death to light; for whereas before the fall, Adam knew God, loved and acknowledged God, and was in every part so pure, as God said, Behold, it is all very good, but after the fall he became envious, proud, disobedient, full of all lusts and concupiscence of evil, even as we find by experience our bondage: for from a friend, he fell to be enmity against God, of a pure creature, he became unclean, and of a Child of God's delight, he fell to be a Child of wrath, and of a pure garden, he became a stinking dunghill, and this is the death, or mortality, which not only Adam in particular, but all the branches of Adam, men and women, lie under.

Even under a corrupt Being.

Now this rottenness, or death, under which the whole Creation is fallen, and lies in bondage too, it is that Serpent, or power of rottenness which Paul desires might be swallowed up of life; that is, that God, who is life, would be pleased to come and dwell in him, and in his creation, and so cast out that mortality, or strong man that is so strongly armed; and this is the Serpent that God hath pronounced the dreadful curse against; for this is man's work, and it must be destroyed. I conceive God calls it man's own invention, because it was the first fruit that the creature brought forth; after he was made and left to himself, even this aspired and sprung up in him, to which he gave consent to promote Self, and become as God.

I shall only mention one Scripture more, though I believe I could bring above a hundred Scriptures that doe countenance this truth. And if you seriously minde what you read, you shall finde that this is the Royal blood that runs through the golden veins of the writings of the Prophets and Apostles. It is Rom. 8. from ver. 19. to 26. but for shortness sake I shall mention only the 21. and 22. verses; Because the creation is self alive shall be delivered (as well as we that are members of the elected City) from the bondage of...
corruption, into the glorious liberty of the children of God: For we know (by our experience) that the whole creation (of which we are branches) groaneth and traveth in pain together until now. By Creature, or whole Creation, I see it to be a chief and soul-comforting truth, to be only mankinde, for whole use, or for the time that God hath determined to finish this great designe, to make his garden Max, a garden of pleasure to himselfe, when he hath plucked up all the weeds, and so husbanded the ground, that weeds shall never grow again. I say, all the time, God hath made all other creatures for man's use, or rather to serve his own providence, while he is in working this great mystery about man, and when the work is finished, then all other creatures shall be dissolved into nothing, as at first; for as God is a Spirit, he delights in spiritual things, but these outward creatures were made for the pleasure, profit, and use of man, while he is carnall, and stands in a Being distinct from God: and when man is made spiritual, and swallowed up in life, or taken up into the Being of God, there will then be no more use or need of these outward creatures, as Cattell, Corn, Meat, Drink, and the like; nor of Sunne, Moon, nor Starre, nor of Creature-light, either literal or mystical; for God and the Lamb shall dwell in the Cure, and in the whole Creation, and be the light thereof, as the Lord Christ said, In that day you shall know, that I am in my Father, and John 14. you in Me, and I in you. And, 'abounds for the meat that perisheth, but for that which endureth to eternall life.

Some may say, If this be true, that God will save every one, then I will live, and take my pleasure in sin, and eat, drink, and be merry, and take all delights while I live, for I am God's workmanship, and he will not lose his own work, I shall be saved.

But if he will not lose his work, yet thy work shall perish, think upon that; and truly I believe that the Serpent in thee, will make such a merry conclusion, and cry down this truth of God for an errour presently in others, because it beares testimony of his destruction, as the Jews, or called Christ a deceiver, or a man of errors, and killed him, because he bore witness that their deeds were evil.

Well, make that conclusion, and take liberty to sin, yet for all that know thou enflasted creature, that thou shalt be brought to judgement, and thou shalt not escape punishment: for though sinne be sweet in thy mouth, as it was in Judas, to take the 30 pieces of silver, and to act treachery against his Master, it will be bitterness in the belly, as it was to him; for the jealousy of the Lord shall burn hot against thee, so that thou shalt call up on the mountains to cover thee from his presence; and with that thou hast never been born; and all the fortrows

Rev. 6. 4. 6. 12. 15. 16.
rowes spoke of in Scripture, shall overtake thee, and such presumptuous sinners as thou art; and thy joy shall be turned into mourning, and thou shalt be cast into the everlasting fire, which God hath prepared and appointed for the Serpent and his seed, or for the Devil and his Angels: and while thou art in it, the worm of thy gnawing conscience shall never die, nor the fire of God's wrath, or the sense of his anger upon thee, shall never go out, and shall be a pain more intolerable, then the plucking out of the right eye, or the cutting off the right hand.

But now, lest scruples should arise in others, as though I writ contradictions, or as though I made God changeable. First, to bid a sinner depart into everlasting fire, and yet afterwards take him out again. Now to give answer hereunto.

First know, that this was and is the great mystery, wroth, and counsel of God, after he had made a visible creature, in a pure Being, distinct from himself, his purpose being to destroy all the inventions and actsings of this creature, that did spring up and arise from the creatures Being, as a creature, and not from God's acting in the creature: and God foresaw that the first biddings of this creature would be a desire to maintain the selfe, or Creature-Being, and to cast God off; therefore God made him under a Law, that if his creature did consent to that selfish desire, he should die; if not, he should have lived a pure Being full, though distinct from God, yet under his protection, as a Creator. Now everything that is in, or about the Creature, that is of God, shall stand; but everything that is in, or from the creature, that is not of God, shall fall and perish.

Therefore to proceed a little further, that this truth may shine in its own beauty, God does teach me to see, that every action, or dispensation of God, is called a Spirit, or an Angel, and every action, or aspiring principle that live up in Adam, which led him to disobedience, it pleased God that it should have a Being, and likewise he called it Spirit, but it is a dead Being, and a Spirit of darkness, quite opposite to the God of Light, and Life, and God gives it the name of Serpent, Dragon, Murderer, wicked one, and unclean Spirit, because it twisted it selfe into the middle of the Creation, and was an aspiring to be like God, but God did not make the nature of it, for it was the first fruits of a created Being, without God.

Now God is pleased to make known himself in divers dispensations in the carrying on of this great work of his.

As first, he declares himselfe by way of a Law. In the day thou eatest, thou shalt die; now this Law, though it was holy, just, and good, yet it was a killing word, or the killing Letter,
for it took hold of Adam's disobedience, and
flew him; so that word, Thon shall dye, because
flesh, for all flesh broke the Covenant in A-
dam, and all flesh died, and all humane flesh
was cast under that dispensation of death,
and the more we firr to climb up to God by
the works of the Law, the more we intangle
ourselves in death, for the works of the
law no flesh shall be saved.
And here is two murtherers which mankind
is to be delivered from, before it can live again;
First, this word of the Law, which is holy, just,
and good, which ties the creature onely to ac-
knowledge the Being of God, and no other:
when the creature began to mind another
Being, this righteous Law killed him; for it is
not the King, but the Kings Law that hangs an
offender, and the rigorous Law stands still in
force; no flesh can be sav'd, because every
man and woman are flesh, and minds a sin-
ful Being, opposite to God, therefore the con-
demning power of the Law is to be taken a-
way.
The second murtherer is the Creatures own
invention, or aspiring spirit to be as God,
knowing good and evil, or to maintain Selfe,
and this killed the creature, and threw him
under the curse of the righteous Law, because
this would be a Being equall with God, and
acknowledge another being besides God;
whereas there is no other righteous Being to
be acknowledged, but onely God, or what is
in God, or God in it.
Now in the first discovery of Gods counse-
and purpose to the Creature, if he be redeem-
ed, this compound murtherer must be cast out
of heaven by a strong hand, and out-stretched
arm of God, so that the Being of God might
be preserved, the Law of God kept pure, and
yet fallen man redeemed. As first, this dispen-
sation of death, Do this, and live; Do not this,
and die, must be cast out of Heaven, for, if out
Gods hand, and God must not, in the redeem-
ing of him, appear to the creature under that
dispensation; for if he doe, it will still hold
the lost creature under death and bondage;
and if the creature were made pure again, and
left to deckle with the Law by his created
strength onely, as Adam was, truly he would
fall again; for a mere created strength, being
distinct from God the Creator, would fall a-
gain; for no Being can stand pure, but Such
created Being as God is pleased to dwell bodi-
ly in; for every opposite Being will seek to ad-
vanve it selfe.
Therefore if God redeem his creature from
death, he must appeare absolutely a God of
love, under no other dispensation but the law of
love, doing all in, and for the creature, and
thus in the Gospel he does; for this is the Spir-
it that quickens and saves the creature: and
when this Word of Love was made Flesh, it
was
was the first discovery from God, to assure the creature of his redemption from death; and this was when Jesus Christ, or God was manifested in flesh, working, doing, suffering all things for the creature, pardoning, accepting, and taking the creature freely into communion with God, by God's own power, and for his own name sake, promising never to remember disobediences any more, but would blot out that hand-writing, the Law, of Doe and live, not doe and die. And now the killing letter, or murderer is cast out of heaven, out of God's hand, God will never have that to stand between him and his creature any more; but he himselfe, who is the Law of Love, even Love it selfe, will dwell and rule a King of Righteousness in the Creature, and be the Creatures wisdom, strength, life, joy, and comfort, and his All in All.

But secondly, the other murderer, which is worse then this, must be cast out of heaven too, or else the creature cannot live, and that is the Serpent, or this aspiring spirit in him to promote Selfe: for so long as the creature acknowledges any other being but God, he is lost; and truly I think none can be ignorant of this, that the spirit of Selfe, or Selfness is in himselfe, and in every man and woman, therefore it must be cast out of this heaven, Mankinde, before it can live again to God.

When Jesus Christ, or God in Man appeared, then the word of Love was made flesh, That the seed of the woman shall break the Serpent's head. And when Jesus Christ fought the great battle, or rather God and the Serpent Rev. 12, did fight in heaven, that is in the creation, the 7. man Christ Jesus, and God, or the anoyting, prevailed, he cast the Serpent out of heaven, out of that humane flesh which he took up as a part for the whole, or as an earnest of the Fathers love to all the rest; for I believe that all temptations that Jesus Christ met withall, (for in all things he was tempted like unto us) they were but the strivings of the Serpent, as he did strive in Adam, that fell, to maintain its being opposite to God; but Jesus Christ, on the anoyting in flesh, being not a created power, but the power of God in that created humanity, did not consent as the first Adam did, for he with strong hand resisted the whispering of the Serpent, and would acknowledge no other Being but God, and so prevailed, and cast the Serpent out of flesh, and hath obtained a legal power to quicken whom he will, or Rev. 12. to cast the Serpent out of what man or woman he will: so that it is this anoyting that sets us at liberty from the bondage of sin and the Serpent, and he himselfe becomes our life and strength, and the Lord our Righteousness.

And when Michael our Prince had prevailed over the Dragon, then there were voyages and Songes heard in heaven, that is, in the crea.
tion, Mankind: Now is come salvation and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our Brethren is cast down, which accused them before God day and night. This song, I conceive, was sung by the Elect, the City of God, or Saints of God, who are first enlightened, and they sing Glory to God in the name of the rest that shall be redeemed; for the Serpent that accused the Creation before God, is cast out in part for the whole, or a part for an earnest penny to the whole.

So that now mark, The Law of God that did accuse and condemn the offending creature, this is cast out of God's hand, and hereafter he will be a God of love, in an entire dispensation of love; I speak as God doth manifest himself now under the Gospel, and as he ever will be when the creature is perfectly redeemed.

And the Serpent, which is the Sting, or Worm to the Creatures conscience, because it was still acting a self-existing, opposite to God, and then accusing the creature before God day and night, by the force of a condemning Law, for disobedience, which is the creature bondage and misery, for the spirit of sin within, this enflames him, and the condemning Law, this casts him from God, and so throws the sinner under utter darkness and sorrow. I, but for the creatures comfort, this Serpent is cast out of heaven, the Creationlikewise; and though for the present many pious creatures lie under the bondage, yet the time is drawing near that they shall be delivered, and the wicked one himself, the Serpent, shall be cast into the Lake, and perish for ever. I dare the Serpent would have God's creature to die with him, for he knows he must die irrecoverably, but God will redeem his creature, and the Serpents head only shall be bruised, which will be his death.

Well, this two-fold murderer is cast out of Heaven, that is, the condemning Law is cast out of God's hand by Jesus Christ, the Law of grace and love; and the Serpent is cast out of the creation in part, and shall be cast out of the whole when the Mystery of God is finished by the power of the same actings. Jesus Christ, for God the Father is reconciled, and he hath taken the creature into fellowship with himself. For God was in the Man Christ Jesus, Col. 1:19, 20, having imputted their sins to them.

Now this Mystery, or work of God is finished fully and completely in a two-fold sense, but not in a third, as yet; and when this third term is finished, then the whole work is finished, and not till then.

Fifth, in God's everlasting counsell and purpose, this work was done from all eternity, therefore the foundation of the world was laid, and

C 2 God
God declared it much, when he uttered this word, I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel. Here the Curse and Death is sealed up to the Serpent, but here is Mercy and Redemption sealed up to the creature; the creature shall be redeemed, but he shall go through bruisings, or pain.

Secondly, it is compleatly done in action, in the pledge and earnest-penny. When God manifested in flesh, in the Man Christ Jesus, who was born of a woman. And this is the first fruit of the Fathers love manifested and sealed up to the whole Creation, Mankind, that as he dwells bodily in that part of humane nature, Jesus Christ, so in time, according to his own counsel and pleasure, he will dwell bodily in the whole creation likewise; therefore faith Christ, I go to my Father and your Father, to my God and your God; and he doth not only speak to his twelve Disciples, but to all others that shall believe through their word. And when the Kings of the Earth, and the Nations are healed by the leaves of the Tree of Life, and so bring in their glory into the City Sion, as it shall be in the latter end; I believe there will not be a man that partakes of humane nature, nor woman neither, that shall not partake of faith, to believe in God through Christ the anointing, that fills all, and is all in all.

But now in the third sense, the worke is not yet compleat in the whole Creation; for God is pleased to doe this worke in length of time, by degrees, calling some at one houre, and some at another, out of the Serpents bondage, and the times and seasons God hath referred to himself.

Therefore in the farther cleaing of this Truth, God is pleased to shew forth six dispensations or discoveries of himselfe more, which he will have the creature to passe through before he finish his work, to call the Serpent, Death, and Hell, into the Lake, and before he himselfe appeare to be the Tree of Life on each side, and in the middle of the pure River of the water of Life: which I conceive is the whole creation, Man, perfectly redeemed; which River proceeded out of the Throne of God, and of the Lamb; take notice of that.

The second Dispensation, for there are seven Dispensations in the whole; the first I have spoken of already, which was, when God gave the Law to Adam, as soon as hee had made him: And now the second lies in that first promise, or manifestation of love to the Creature, and curse to the Serpent, in these words, The seed of the woman shall bruise the Serpents head, and this continued from Adam till Abraham.

Then the third dispensation or discovery of God is more clear, then the former, for to A-
Gen. 18. Abraham he spake more particularly, he doth not still lay in general terms, The seed of the woman, &c. But in thy seed, Abraham, all nations of the earth shall be blessed, and so points out more directly in what lineage and generation of mankind, God would first appear in to bruise the Serpent's head, and this dispensation continued from Abraham till Moses' time, and our Fathers embraced these promises, and rejoiced in them.

The fourth dispensation is from Moses till God manifested himself in flesh, or till Jesus Christ was born of Mary, that was one of the house of David, of the lineage of Abraham: and this dispensation is more than the former, for God, by types, figures, ceremonies, and shadows, did more manifestly set forth his love to his creature, and his wrath to the Serpent; when the sacrifice was slain and offered, God received an atonement, it being a type of God in-dwelling in flesh, or a shadow of Christ, the Lamb, the substance of all those sacrifices.

And when Achan that troubled Israel was put to death in the valley of Achor, the fierceness of God's wrath was turned away. And I believe God doth teach us by the Prophet, Hosea 2.14, where he saith, I will give the valley of Achor a door of hope, which was the place of Achan's death; so when the Serpent, who is our trouble, is subdued and killed in the valley, humane flesh, then the dispensation of God's anger is turned: way from us.

The fifth dispensation is from the time that God was manifested in flesh, in the person Jesus Christ, to the time that he appeared in the flesh and person of his Saints likewise: and this is more clear, then the former; for Jesus the anointed, was the substance of all those types and shadows of the Mosaicall Law, for now God doth manifestly appear to dwell in flesh, in his creature, and he hath broke the Serpents head, and cast him out of heaven (his creation) and now this Jesus Christ is the Lamb of God that takes away the sins of the world, that is, destroys the Serpent, who is the sin that dwells in mankind, for now the life of God doth visibly appear to swallow up the death of the creature, and a manifest beginning to set the creature free from bondage; and this dispensation of God was spoke of by the Prophets very often before it appeared, that a Child should be borne, a Virgin should have a Son, which should be called Emmanuel, God with us; and God would bring forth his branch, and the Redeemer should come out of Zion, that is, the anointing that is in Zion, the Church, shall in God's time go forth to heal the Nations likewise: and now God throws down the shadows of the Law and draws his creature to vye Jesus, the anointed, or God manifested in flesh, and this is the appearance of visible Gospel, or of God himself, Rev. 5.
bringing glad tidings to men, and so worthy deserving everlasting honour and praise from all creatures.

The sixth dispensation is from the time that God appeared in the flesh of Saints, till the perfect gathering up of the Elect, which is called the Resurrection day, or the great day of Judgement. And this is still more clearer than the former, for though God appeared in the person Jesus Christ, who was a branch of mankind, yet we might still be in doubt, and the under death still, if he there remain: But God did not appear in the man Christ Jesus only, but in the Saints likewise; according to his promise by Joel, in the latter days, I will pour out my Spirit upon all flesh, upon my Sons and Daughters, and young men shall see visions, and old men shall dream dreams, and this was fulfilled in the Apostles, for the same spirit of Christ was sent down upon them, Acts 2. And I know, saith Paul, that I have the Spirit of Christ; and know ye not that the anointing dwells in you, except ye be reprobates. And again, We, saith Paul, that have received the first fruits of the Spirit, we groan within our selves, waiting for the adopition, to wit, the redemption of our bodies.

Now the Apostles in their first preaching, they preached Jesus, the anointed, of the Lamb, or God manifested in flesh, and this they saw and heard, and they could not but speak in the name of Jesus, and God commanded them so to do.

But when God had fully declared himself in that dispensation, he sent forth his Apostles then to preach more spiritually; and now, saith Paul, though formerly we have known Christ after the flesh, that is, God only manifested in 16. that one man Jesus, the anointed, yet henceforth we know him no more, (in such a restraint) for now the mystery of God, which hath been hid from ages and generations past, is now revealed to his Saints in these last days, which is Christ, or the anointing in you, the hope of glory; not only God manifested in the man Christ Jesus, but the same anointing, or tree of life in you likewise, according to that of the Prophet, A King shall reign in the earth, Jer. 23, & that is, in mankind, and his name shall be called the Lord our righteous Saviour: and again, There is one anointing which ye have received abideth in you, and ye need not that any teach you, for the same anointing teacheth you of all things. And truly I believe, that whatsoever preaches from his book, and not from the anointing, and so speaking in experience what he hath seen and heard from God, is no Minister sent of God, but an hireling, that runs before he be sent only to get a temporal living; therefore O England, and what thou dost, leave off to misuse hirelings, that come in their own name, and receive 13.
receive such in love, whom Christ hath sent in his name, and his Fathers.

And in this dispensation we are to note two things, first, when as John the Baptist prophesied, it was neither light nor dark, for it was between the legal worship that was falling, and gospel truths that were rising, upon the very parting of time between the shadowes of the Law of Moses, and the appearance of Christ the Lamb, who was the substance thereof; and troubles and vexations began to arise in and among the strict professors of the Law, so that they could not be satisfied till they had killed Christ, whom they called the man full of errors, that deceived the people.

So now the Church is at hand, and the worship is partly light, and partly dark; some rusting upon the bare letter, according to the example of Christ, and the Apostles only, which is a worship after the flesh; and was true, and was of God in the time of its dispensation.

And others do acknowledge God, not exemplarily, but by the faith, the name, and anointing of Jesus Christ, ruling, teaching, acting, and dwelling in them; therefore think it not strange, though some old professors, and the book-burlescos especially, be offended hereat, andbrand the Saints for men full of errors, and seek to suppress their testimony; it was so then, it will be so now, for the same spirit of the world, the Serpent, does still persecute the same anointing of God in this, as in the former dispensation; but you Saints of God, be patient, wait upon God, this troubled sea, the Serpent, shall not over-whelm you, for stronger is he that is in you, than he that is in the world; rejoyce, the time of your redemption draws near.

And againe, think it not strange to see many of the Saints of God at a stand, in a wildernes, &c. at a losse, and do wait, and upon God to discover himselfe to them; many are like the tide at full Sea, which stands a little before the water runs either way; and assure yourselves, I know what I speak, you must be dead to your customes before you can run in the Sea of truth, or the River of the water of life; some walk still according to example, and have either seen nothing, or very little of the anointing in them; and some walk more in spirit and truth, as the same anointing of the Father, which dwells bodily in Christ, teacheth them, and leadeth them into all truth.

The same anointing unites Christ and the Saints, and makes them but one mystical body. I pray not for these alone, faith Christ, but for all that shall believe through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us. I in them, and thou in me, that they may
be made perfect in one, that is in thee, who art the only pure and holy being.

Secondly, not, that under this dispensation is the time that the elect, which is so much spoken of in the Scriptures, are to be gathered into one City, and perfected, and this anointing is the Angel which God hath sent forth in these last days, to gather together his elect, from one end of heaven to the other, or out of every nation, kindred, tongue, and people, in the earth. And where it is said, that God will send forth not his Angel, but his Angels, to gather his elect together, it points out the several measures, or dispensations of the anointing to every Saint, as God will, according to the measure of the gift of Christ.

Now sometime God calls his elect by the name of one, in the singular number, and hereby God declares his first-born, Jesus Christ, who is the head in the name of the whole body. As the Prophet writes, behold my Servant whom I have chosen, mine elect, in whom my soul delighteth: God hath not chosen the Serpent, or creature-invention to dwell in flesh, for this he hath rejected, and takes no delight in. But he hath chosen the anointing, or his own power and name to dwell in flesh, and this he delights in; therefore Jesus the anointed, is called the Son of God, in whom he is well pleased.

And sometimes God calls his elect in the plural number, as many, and then he declares the mystical body, or the City, Sion, or those that he hath given to Christ, and whose names are written in the Lambs book. And in this general dispensation, these, only shall be gathered into the City, and whosoever is not writ in the Lambs book of life, shall not enter in at this time and season of the Father, though there is a time and season known to the Father, when they shall be healed likewise, and enter in; and eat of the heavenly Manna, the tree of life, that is in the middle of the City.

Now this City Sion, which consists of head and members; Jesus Christ and his Saints, who are all baptized into, and knit together by one spirit, of God, the anointing. And this City, God will redeem first, or he will subdue the Serpent under the feet of this, his Son. The All that do his Commandments, that is, have faith and love, these shall enter into the City, but the fearful and unbelievers, murderers, idolaters, and every one that loveth and maketh a lie, are without, and are cast into the lake which burneth with fire and brimstone, which is the second death, or the death of the Serpent, and the Serpent ruling in man is the first death which God redeems us from.

All those that were not found writ in the Lambs book of life, were cast into the lake of fire. Or as Matthew calls it, into everlasting fire.
fire. Or as Matthew calls it, into everlasting fire, and shall lie under that dispensation of wrath for ever, that is, all the time of this dispensation, or till the day of judgement be ended, that the Serpent, Death, and Hell, are cast into the lake of fire, and that there shall no more curse lie upon the creature, but from the judgement seat, or Throne of God; the whole creation being redeemed, shall flow forth a pure river of the water of life; for every dispensation is called a full period, or season of time, and an everlasting season.

All this time that God is gathering together his elect, he hath given a time, times, and halfe time to the Serpent. Which in those threefold shapes and a halfe, or in those three days and halfe, he is called the Beast, or the Whore, and this time is given him to make warre, and to fight against the Prince of Princes, and his Saints, and to overcome them, and to waste and destroy the holy people mightily.

And this appointed time is the yeare where in the Beast lives, and God gives all advantages to the Beast, as riches, outward liberty, worldly power, and generally humane Authority into his hand. And puts no weapons into the hands of his Saints; but faith, or the anointing, to fight against the reproaches, flanders, oppressions, povverties, weaknesses, prisons, and the multitude of temptations which the Beast, through her wit, malice, and power, casts upon the Saints, like a flout of water to drown them. And to overthrow the work of God by great hand, if it were possible.

Likewise the Serpent stirs up some, whom she deceives, to be seeming professors, outwardly religious, having a form of godliness, but through hypocrisy, pride, and selfishness, might dishonour God, discourage the tender Lambs of Christ, and bring an ill report upon the ways of God.

And hence it is that Israel of old were trampled upon by the Gentiles that were not in any covenant. And hence it is, that the Beast, mult., tread the holy City under foot 42 months. That in the day of judgement it may be said, that the Serpent had faire play given him, he had all advantages, he had a long time given him to ingage warre. I, but God did beat him with his own weapons, and encounter with all the temptations, malice and hypocrisy. Of the Serpent, by the faith and patience of his Saints, and thereby fairly destroys him, himselfe may be judge.

But in the latter days, when the time, times, and halfe drawes to an end, then God sends forth several dispensations, or Angels, as assitances to his faith and great Dispensation, to pour out Vials of wrath upon all the glory of the Beast, and curses all his glory by seven
seven degrees, and sounds forth seven Trumpets of glory to God, one after another, which implies perfection of ruin upon every particular, blasting, cursing, or downfall of the Beast.

And when these days appear, then the rage of the Serpent increaseth, because his time groweth short; and his violence, wrath, reproach, oppression, provocations and murders against the Saints are multiplied, and times grow very bad: for now inquiring aboundeth, and the love of many in whom the Serpent dwells, waxeth cold, and extremely bitter, and mad against the Saints, in whom the anointing dwells, so that they gnash their tongues with vexation of spirit, and the smock of their torment ascendeth upwards (towards God and his Saints, that are above, not so much downward to such like themselves) and that forever and ever. By the doubling of this word ever and ever, he declares that this misery continues until the sixth Dispensation be ended, that is, the one for ever; and all the time of the great day of judgement, that is the second for ever, and so they have no rest day nor night, who worship the Beast and his Image, and whoever receiveth the mark of his name, here is the patience of the Saints, here are they that keep the Commandments of God, and the faith of Jesus: for truly the faith and patience of the Saints are tried to some purpose, while the Beast thus rages, and swells with malice against them.

And I believe it will appear more generally visible in time to me it appears very plain, that the great bitterness, envy, reproachful languages, and expressions of malicious wrath, in and among men and women in these days, against others whom they brand. Scribes, by several names, will prove part of the smock of her torment, and part of the restlessness of her Spirit day and night, which is the beginning of her sorrows; for this is the raging Sea that calls out its own shame; and men in whom the Serpent dwells, speak evil of that they know not.

Now all the time of this sixth Dispensation, God is declaring his great power, in pulling what fire-brands he will out of the Serpents hand, and he will take here one, and there one, as he pleases himself. And let the Serpent put forth all his wit and power, he shall not hinder the salvation of one man or woman, whom God hath chosen, and purposes to deliver from his bondage; but he will save under every dispensation whom he will, and bring them into Sion. Neither shall the Serpent, nor any of his seed, ever attain communion with God by all his wit, learning, study, arts and power, but he shall perish, and all creatures in whom the Serpent reigns and acts, shall be lost and ashamed in their work, yet every man shall be
they saved in the end, yet so, as by fire.

And here mind two things, First God is honoured in the salvation of believers, because he hath undertaken to pull them out of the Serpent's hand, and to bind that strong man, and to bring in the City to himself, and to appear in them first; therefore it is said, That judgement begins at the House of God first, that is, God judges, condemns, and calls the Serpent out of his elect, and saves the whole, and every member of that City, before he judge, condemn, and call the Serpent out of them, that did not enter into the City, but were without, because their names were not written in that Lamb's Book of life.

Now for God to save some at one hour, and some at another, both when he will, and when he will, and those scattered sheep of the House of Israel whom God hath chosen, those shall enter into the City, though all the will and power of the Serpent strive to hinder them from entering. And those whom God hath not chosen, shall not enter into the City, though all the learning, study, and selfish and meritorious actions of the Serpent strive to enter in never so much: It makes much for the honour of his Wisdom, Power, and Name.

Secondly, God is honoured in the loss, death, or as the word is interpreted, damnation of unbelievers; for faith, or the anointing, which is born of God, and whereby the Saints overcome the World, is the power of God dwelling and ruling in Man: And unbelief is the Serpent, which is born of the flesh, and persecutes Christ till the time of the Gentiles be fulfilled, and this power of darkness is that which dwells and rules in the children of disobedience.

Now both these are grinding at the Mill, and are at work for life in humane flesh; and it advances the glory of God. That they shall live in whom his Divine power dwells, though they be full of weakness in themselves, and though they be compassed about with divers temptations, being despised of all, and regarded of none, but are the weak, the poor, the foolish things of the world, and it makes for the glory of God, that unbelievers, in whom the power of the Serpent dwells, shall die, though they have all advantages, and means outward, as may be, and though they strive much by learning, study, and actions, as it were, of old, did who attained not to righteousness, though he longed after it great, because he sought for it as it were by the way of the flesh, lost and not by faith, that is, he sought for it in the strength of the Serpent, or of unbelief, but not in the strength of God.

Well, this sixth Dispensation is the gathering time, wherein God sums up the whole number of his elect, and as every believer hath fought his fight, kept the faith, and finished
his course, they return to dust; and the unbeliever he returns to dust, for as the one dies, so dies the other; and as in this world all things come alike to all, we cannot tell either love or hatred by any thing that happens in this life; and both return to dust alike, as if there were no other reckon to be made of either.

And so from Adam's time, till the whole number of the elect be taken up to God, out of every nation, kindred, tongue, and people, out of which God in all ages of the world is pleased to choose some to be Members of his Son, or Citizens of Zion, and hath appointed in his Council, that mankind shall increase in the world, and act a while, and then return to dust, and one generation pass away, and another come in the place; but when the elect are gathered as wheat into God's storehouse, and the chaff into the fire, and none enters into the City, but such whose names are written in the Lamb's book of life; and none enters into the lake of fire, but such as are not writ in the Lamb's book, so that God's will under this dispensation is done; then followeth immediately the great day of judgment, or the resurrection of men's bodies out of the graves.

And this day of judgment is the 7th. dispensation of God, and this day windes up the whole mystery of God, and makes the eternal coun-

Cel of God compleatly manifest and true. That the Serpent's head is bruised, and the whole creation, Adam, redeemed from the bondage of death, and in this dispensation we are to mind two things.

First, in this great day, of the Lord he raises up the bodies of believers, and unbelievers out of the dust again, wherein he hath reserved them all the time of the battle, between the anointing and the Serpent, as a man would keep his jewels in a box for an appointed time.

Secondly, God brings every man to judgement, and rewards every man according to his work, some rises to the resurrection of life, and others to the resurrection of losse and death; and the books were opened, as John 12. writes; that is, first the books of the mystery of iniquity, or the nature of the Serpent in flesh, laid open, and made manifest to be a power and spirit of darkness, that Ebooked the being equal with God, nay, above God, but being weighed in the balance, it is found too light.

And then the book of the mystery of God, or the anointing of God in flesh, this is made manifest, and laid open to be the great power of God, and the spirit of truth, which hath advanced God to be the only one infinite being; even God, all in all, and that besides him there is none.

D'y And
And then another book was opened, that is, the book of life and death, or the book of the Law, and of Judgment, which gives the sentence, Come ye blessed, inherit the Kingdom prepared for you from the foundation of the world; and to unbelievers, Go ye cursed into everlasting fire. And now every man is judged according to his works; the anointing, or the righteous one, is rewarded with life, and all they in whom the anointing did dwell, who are the elect City, and spouse of Christ, are called blessed, and taken up into God's Kingdom, that is, into love never to fall again.

But the Serpent, the wicked one, is rewarded with death, and all those disobedient ones, in whom the Serpent dwelt, are cast into the everlasting fire, prepared for the Devil and his Angels; this is a second part in the day of judgment, which is a trying of every man's work, and the establishing the City, which is the Lamb's wife, in perfect glory, and in justly condemning the rest: and here God is glorified in the salvation of believers, and in the damnation, or loss of unbelievers; for his work stands, and abides trial; but man's work suffers loss, and is ashamed: But this is not the end, for as yet the Son hath not delivered up the Kingdom to the Father, for he must reign till all enemies be subdued, but death, curse, and sorrow is not yet quite subdued: for it reigns over part of the Creation still, even over those poor creatures that were lost, or that did not enter into the City, but were cast into the lake of fire. The Serpent as yet holds a power, for there is part of God's work not yet delivered from his bondage. And the Serpent would be glad, and it would be some ease to his torment, if any of God's work might die and perish with him. As I have heard some say, that they would be content to suffer the misery of a new war in England, so that such as they mentioned, might suffer as well as they; this is the spirit of the serpent. I, but the Serpent only shall perish, and God will not lose a hair that he made. I will redeem his whole creation from death. The spirit of darkness cannot bear this speech, therefore reader observe thy heart, as thou readest, it will either close with a tender spirit of pity and love herewith, or else swell and fret against it.

Therefore in the third part of this great day of judgment, after the City work is finished, and the trial over, then does the tree of life, God himself that dwells in the City, and is the light, and life, and glory of it, send forth dispensations, or Angels, bringing love to heal the Nations, and to bring their glory into the City; likewise that for the present lies under the dispensation of wrath, and throws the Serpent that deceived them, death, and hell, into the Lake, but there is no mention that the nations...
And another Angel came out of the Temple, crying with a loud voice, to him that sat on the cloud, saying, thrust in thy Sickle and reap, for the harvest of the earth is ripe, and he that sat on the cloud, thrust in his Sickle on the earth, and the earth was reaped. And then another Angel came out of the altar, and cried in the same manner, to him that had the Sickle, as you may read.

By a white cloud, I conceive is meant the City Sion, or spouse of Christ, that is arrayed in pure and white, in whom there is no spot, for she is perfectly redeemed, by him that sat upon this white cloud, is meant the whole anointing, or the great manifestation of God in one person, Jesus Christ. And the Angel that cried one after another, are several dispensations, or discoveries of God, that proceed from Christ at several times, and seasons.

Therefore the City being made white, now the manifestations of God's love begin to appear towards the earth, or nations, which entered not into the City; now the time and season requires, that the Sickle of Christ should be thrust into the earth, that is, that the brightness of Jesus Christ, the Lamb, might appear and shine forth upon the Nations also, as it did shine upon the City.

And we see the conclusion in the 30. verse, And the wine-press was trodden without the City, (mind that,) and blood came out of the wine.
wine-press, even unto the horse bridles, &c.

This phrase I conceive points out the utter ruine and destruction of the Serpent, that held the earth or Nations which were without the City, in bondage. But now the anointing, or the great dispensation of the love of God, hath reaped the earth as well as the City, and destroyed the Serpent there, as well as in the City; the wine-press, or the bruising of the Serpent's head, and shedding his blood, was without the City; and so both City and Country, City and whole earth of mankind, is made a pure River of the water of life, which proceeds from the throne of God and the Lamb.

But here arise 3. scruples. First, is not God changeable faith one, in saying, go ye cursed into everlasting fire, and yet afterwards takes them out againe?

I answer, this fire is the dispensation of God's wrath; and it is everlasting without end to the Serpent; it was prepared for him and his Angels; and though God bid the unbelievers depart into it; yet he did not say, you shall lie there, and never be redeemed.

But the scruple lies in the word everlasting, which I as well as you have taken it to be a misery without end to the creature. But I answer, that in Scripture phrase, every dispensation of God was called an everlasting time, as in the day of Moses, every service in the Temple that Aaron was to perform, God said, 

Levi, it should be a Statute and a Law for ever. 16.29. which notwithstanding ended to be a Law in Num., the beginning of the next dispensation, or the 10. 8. appearance of Christ in the flesh; and so, though God send unbelievers to lie under the dispensation of his wrath, and call it everlasting fire, it is but for the time of his dispensation, while he is finishing City work, and judging and rewarding every man, that is, the Serpent, and the anointing, according to their works; and after this, comes in their healing time and season, and these times and seasons the Father hath referred to himself, the Son knowes them not.

A second scruple is this: Shall a man be ever delivered out of hell? out of hell, faith some, there is no redemption.

I answer, first, that there is no Scripture, as faith, out of hell there is no redemption, therefore the scruple is raised upon it without ground; indeed the Prophet speaking, how that the living praise God, and the dead cannot, hath these words in preferring life before death: The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit, cannot hope for thy truth.

But secondly, to answer more directly, let us consider what hell is, and then whether any shall be delivered out that is there. Hell is called death, or a condition below life, and this
is twofold, either a death of purity, far below the nature of God, or a death of forrows, which is a condition far below the comfort and joyes of God. Now every man and woman, as they are branches of Adam, have no purity in them, and therefore are in a hell far below the life and nature of God; and likewise they are unavoidably subject to the forrows of that death, as an effect following the cause, therefore unavoidably subject to a condition far below the comfort and joyes of God. This is the condition of every man and woman, and they have no power for to deliver themselves, for God only is our Redeemer.

And then it followes, that a man may be in hell, and yet may be delivered out; for as in all this discourse past, it appeares, that as we spring from Adam, we do all lie under the bondage, and death, and power of the Serpent; which is one part of hell; and yet God delivers his elect from out of it; and therefore it followes cleare, that if men are capable of so much mercy, being Gods creatures, as to be delivered from sin and death, which is one part of hell; or of a condition below God, they are capable to be delivered through the mercy of the same God, from the forrows and paines that follow sin, both which are but the bondage of the Serpent, which God will deliver his creature from: this twofold death is the Serpents head, which God will bruise.

A third scruple is, concerning the day of Judgement: Some think it is but one single day, of twenty foure houres long; nay, some make it leste, but the length of the twinkling of an eye, because the interpretation of Scripture runs thus, That in the twinkling of an eye, at the sound of the last Trumpet, the Dead shall be raised up to judgement. But to answer this phrase, twinkling of an eye, it onely shewes that the day of judgement is very short in comparison of the dayes by past; like that in Rev. 8. 1. And there was silence in Heaven for the space of half an houre, which is not a direct halfe houre, according as men account, but it declares a very short time.

Therefore I conceive, this is not a single day of 24. houres, but a longer time; while the Judge sits upon the judgement, or judging the Serpent, so long time it is called a day of judgement, because that is the work of this day, or term of time, or the full length of that dispensation; as formerly it was called the Day of Mozes, which was the time while that dispensation of the Law continued in force, whereof Mozes was the Mediator; and so Abraham desired to see my Day, faith Christ, and I saw it, that is, the day and time that Christ reignes as King in the power and law of Love, in and over the Saints, and this Paul calls the Day of Christs rest.

And this in the truth of it, is that which we call
day of judgment, from the time that the bodies of believers and unbelievers are raised out of the grave, till the Son deliver up the Kingdom to the Father, I believe is a long time, of divers yeares; the full length or shortness of it, God only knowes, and reservs the time and season of that secret to himselfe; but it is called the day of judgement, while the workes of judgement lasteth, as in our language it is called the Day of Afflicts, though the Sessions or businesse continue divers dyes.

Now all this day the condemned creatures lie under the dispensation of wrath, under the curse, and under weeping, wailing, and gnashing of teeth for anguish, and this Hell, Sorrow, or Punishment, or Death, is everlasting, because it continues the full time of the dispensation, & the worm never dies all the time, the fire and sense of wrath shall never goe out all the time, the fire of lust shall still be burning, and the smoak of blasphemy shall ascend upward, and they shall have no set day nor night, and the fire of Gods wrath shall still be scorching and confuting which shall be an intolerable pain to the creature.

Therefore if any man or woman take liberty to sin, let them know this is a truth, they shall be condemned and die, and separate into everlasting fire, and punished in that Hell, lie under the dispensation of wrath, and lie at Gods mercy for delivery, so that those that will not now wait
wait upon God in his time of long-suffering, or in the dispensation of his patience, they shall wait upon God whether they will or no in the dispensation of wrath, in sorrow, which is intolerable, which is the second death. The first death I conceive, and I clearly see a truth in it, is Adam's death, or Adam's bondage to the Serpent; the second death is the Serpent's death, after God hath judged him, which is to lie under the wrath of God without end.

Now he that hath part in the first resurrection, that is, to be delivered from the bondage of the Serpent, and raised up from the death of sin, and so made alive to God through the Anointing, over such a man, the second Death, or the endless dispensation of wrath, which is prepared for the Serpent, shall have no power. But if a man have not part in the first resurrection, and so enter not into the City new Jerusalem, he shall then taste of the second Death, which is the everlasting fire, prepared for the Serpent & his seed, and it shall have power over him, and he shall lie under it for ever, that is, till the dispensation change, or till the mystery of God be finished, that the Serpent, Death, and Hell is subdued, and cast into the Lake, and the whole Creation be set free, and the Son deliver up the Kingdom to the Father, and God become all in all, as at the beginning he was, before any opposite power appeared against him.

But doth not God sit upon the Throne of judgment before this great day of judgment appear? Yes, God & the Lamb have sat upon the judgement seat, or Throne, ever since Adam delighted in his own fruit, or consented to the Serpent, and God hath been judging the Serpent, and bruising his head in every dispensation of his, ever since that time, and calling the Serpent, that strong Man, out of his Elect.

And by the pouring out of the seven Vials, and the founding of the seven Trumpets, declares how God hath been rebuking the Beast, the Whore, and the false Prophet, which hath been the severall appearances of the Serpent under those names, by which he hath made warre with Christ and his Saints, so that God hath been about this work of judging the Serpent long before this day of judgment came.

Then it seemes God hath two judgement dayes : No, it is all one; for from Adams time till the Son deliver up the Kingdom to the Father, God hath sat upon the Throne, judging the Serpent; but it pleased God so to establish his counsell, that he would not finish this mystery in a short time, but in several degrees of times and seasons, which he hath referred in his own power : And this great and last day, is the conclusion of this work, that the serpent shall be subdued under the feet of the whole Creation,
1 Pet. 4. 17. 

And so to wind up all, I shall desire men to mind one thing. That though God hath in Scripture declared seven great dispensations, or discoveries of his Counsel, and each one clearer than the other; yet in every one of these God sends forth several other dispensations, or Angels, for the carrying on of the work of that time, or season, which are discoveries of his glory; for whatsoever comes from God is a Spiritual power, not a dead work, but a living.

As whatsoever came first from Adam, it was a spiritual power, as pride, discontent, envy, and the whole body of unbelief, which lighted the being of God, and seekes to preferre a Creature being before him. This discovery of Adam was a spiritual power, which is the very bondage which all creatures lie under, and it is an unclean and dead power, but not a living power.

But whatsoever comes from God, is a particular Angel, or lesser dispensation, as an attendant to the greater. As for example, when he took flesh, and appeared in the Man Christ Jesus, it was the fifth great dispensation, and the Angel of God's presence, and Michael our Prince, that stands before God for us. Yet his suffering in that day, or season of time, was called the Dispensation of God's patience, wisdom and love, &c. The strength of patience is an Angel of God.

I mention this, because I know in my own experience, that if God set it home to others, as I find, it quietens the heart under what condition soever. If thou liest under sorrows for sins, now know, that it is God's dispensation to thee, wait patiently upon him, hee will work a good issue in his time, but not in thy time. If thou liest under the temptations of men, of losses, of poverty, of reproaches, it is God's dispensation to thee, wait with an humble quiet spirit upon him, till he give deliverance. If thou liest in darkness, emptiness, and in a lost and wilderness-condition, wait patiently (it is his dispensation to thee) till God speak; for he will speak when thou thinkest least of it. If thou be filled with joy and peace through believing, wait with an humble thankful heart still upon God, it is his dispensation to thee, and assure thy selfe, that now God begins to dispence out love to thee, he will still be feeding thee in dispensations, or discoveries of his love; and he will never let thee
The under the sense of anger any more, for
his freedome is a freedome indeed, to a full sa-
satisfaction; the peace that he gives, none can
nor shall take away; And be sure he will never
take it again, For the gifts and callings of God
are without repentance. And this is all I have to
lay concerning this truth. And I have done
nothing but tell you the truth.

FINIS.