

FIRE  
IN THE  
BUSH.



THE  
SPIRIT BURNING, NOT CON-  
suming, but purging Mankind.

O R,  
The great Battell of God Almighty, be-  
tween *Michaell* the Seed of Life, and the  
great red Dragon, the Curſe fought  
within the Spirit of Man.

With ſeverall other Declarations, and Teſti-  
monies of the Power of Life.

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By JERRARD WINSTANLY.

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*The righteous Law a government will give to whole mankind,  
How he ſhould govern all the Earth, and therein true peace finde;  
This government is Reason pure, who will fill man with Love,  
And wording Justice; without deeds, is judged by this Dove.*

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1650.

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it were for life among you, and yet you lie under the power of death and bondage, and knowes not, or at least doth not actually hold forth that you know, that spirit which in words you seeme to professe.

You speake and preach of the life of Love; But you have not the power of it; your verball profession, without the pure righteous action, shews you generally to be outlandish men, of severall Nations, under the government of darknesse, and that you are not yet the true Inhabitants of the Land of Love. Before you live you must die, and before you be bouud up into one universall body, all your particular bodies and societies must be torne to pieces; for the true Light is comming now once more, not onely to shake the Earth, that is, *Moses* worship, but Heaven also; That which you call Gospell-worship, and the Kingdome without shall fall, that so the Kingdome within may be established; for all your particular Churches are like  
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To the Reader.

the inclosures of Land which hedges in some to be heires of Life, and hedges out others; one saying Christ is here with them; Another saying no: but he is there with them; but truly brethren, you shall see and finde, that Christ who is the universall power of Love is not confined to parties, or private chambers; but he is the power of Life, Light, and Truth, now rising up to fill the Earth, Mankinde with himselfe.

Well, I have obeyed the voyce; and I have sent this to you, with a heart free and full of love towards you; Some of you will receive this with gentlesse; others will be offended; To some it will be refreshing, but others will storme, and prepare warre against it; And the *Ishmaelites* they will scoffe; but be it so: yet my Armour is tryed, I am sure it will keep off the blow.

You shall finde I speake of the Garden of *Eden*, which is the spirit of man, not the spirit of Beasts. And in

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that Garden there are weeds and hearbs. The weeds are these. Selfe-Love, Pride, Envie; Covetousnesse after riches, honours, pleasures, Imagination, thinking he cannot live in peace, unlesse he enjoy this or that outward object; And sometimes the joy of envie when he obtains his end; and sometime the sorrow of Covetousnesse when he is crost, rules as King in the Garden. And the stinking weeds over-spreads the sweet flowers and hearbs, which are the lights of the spirit of truth.

There is likewise the most venomous weed called Hypocrisie, attended with evill surmising, grudgiugs, speaking and promising, nay, swearing one thing, yet doing another, inventing much shew of holinesse to compasse his selfish ends; and while he rules King, as he doth rule at this day; he is assisted with vain glory, feare of being dithroned, oppressing others, unmercifull; carelesse of former promises and engagements; persecuting those who doth such things

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as he promised and vowed to doe, whilst he was a servant, and such like.

And as you may call those by the name of weeds; so likewise you may call them outlandish men; for they are not the true native Inhabitants of the heart, but strangers to the righreous spirit. And all these with their fellowes make up but one power of darknesse, Devill, or Father of lies. And this power is the night time of mankinde, or the absence of the Sonne of righteousnesse from the heart. This power is the reprobate which the word of life hath rejected, this shall never enter into true rest; this is the wicked man, or Dragon in you, which causes all warres and fortowes; and the sonne that causes shame; the sonne of bondage, which must not abide in the heart for ever, but must be cast out.

Therefore, so long as you labour under this selfish, darke, imaginary power, you are strangers to the Sonne of righteousnesse; If this darke power bear sway  
in

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in you ; it is he whom you professe, and it is he whom you call God, and Christ ; for that power that you hold forth in your actions, is the Spirit you professe ; It your actions be full of selfe love, as you may know it by your hastie anger, when your Religion is questioned, and by your snappish bitternesse against those that differs from you ; then this darke power is he you worship.

There is likewise in the garden of *Eden* (mans heart) sweet flowers and hearbs ; As Joy, Peace, Love, humility, selfe-denyall, patience, sincerity, truth, or equitie. These are the true inhabitants in the righteous Land ; and all these make up but one power, or body, which is the seed or Tree of Life in you. And this power is the day-time of Mankind, or the presence of the Sonne of righteousness in the heart ; This power is the Elect, the Sonne of the Father in whom he delights ; this Sonne shall live for ever in rest, peace, and in the power of eternall life ; This is the righteous man,

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man, this is *Michaell*, the Seed Christ, or blessing.

Therefore, consider what spirit you professe, and live not in darknesse any longer; **Babes** and sucklings doe see, and can say, that in your established formes you worship, and professe you know not what; you say one thing and doe another; you make God and Christ a very cheat to the world, as if he were all words and no deeds; Indeed your king Hypocrisie is so; But the King of righteousness which your established formes hath, and doe dishonour before the Nations is not so; and you all must and shall be torne in pieces, and scattered, and shamed; for your excessive pride, covetousnesse, hardnesse of heart, selfe-love, and hypocrisie, and your verball profession shall be loathed by all, and be cast out, as stinking, imaginary dung of false-hearted ones, who professes Love in words, and in actions deny Love; but lifts up the Devill and covetousnesse and bondage.

IF

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If you truly owne Christ, you will cheercfully hold forth the restoring spirit in your actions; Christ the Anoynting spirit doth not enslave any, but comes to set all free; he comes not to destroy but to save; he comes not to put sackcloath and mourning weeds upon mankinde, but to pull them off and to wipe away all teares.

So long as the Earth is intangled, and appropriated into particular hands, and kept there by the power of the sword; as it is, and your profession holds it up, so long the Creation lies under bondage; And the Devill, who is the power of covetousnesse, or murderer, doth rule, and is the God, whom you generally professe; for you acknowledge Christ in words, and the Dragon in your actions; and so hypocrisie reignes King in the Earth at this very day.

But if any of you will truly acknowledge Christ, now in the end of your dayes, come joyne hands and hearts together, and set the Earth free; nothing  
now

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now stands in the way of *Englishmen*; but inward covetousnesse; Be not like the Rats and Mice, that drawes the treasures of the Earth into your holes to looke upon, whilst your fellow-members, to whom it belongs as well as to you, by the Law of Creation doe starve for want; But you have no warrant from the Law of Righteousnesse so to doe; whensoever you lock up the treasure of the Earth, and desires more then food and rayment, you doe evill.

When you know the Sonne within, as you can talke much of him without, then the Sonne will set you free; and truly he is comming on a maine, to breake downe all your pinfoulds, and to lay all open to the Common; the rough wayes he will make smooth, and crooked wayes strait; and levell mountaines and valleys.

And covetous, proud selfe-Love, and ruling and teaching hypocrisie shall tye up, or restraine his spirit no longer; for the voyce is gone out, freedome, freedome,

*To the Reader*

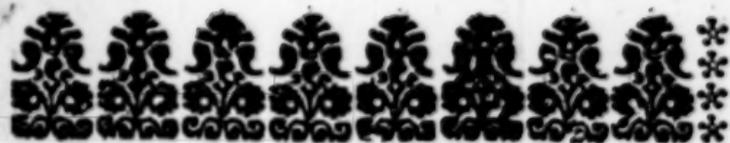
dome, freedome: he that hath eares to  
heare, let him heare, he that is filthie,  
let him be filthy still, till he be cast out as  
dung and unsavory salt; And so I leave  
this with you, as I was commanded, and  
bid you farewell.

*Being a friend to Love, wading through  
the bondage of the world*

JERRARD WINSTANLY.



The



The Matters contained in the following DISCOURSE.

- V** *What the Garden of Eden is.* Chap. 1.  
**V** *What the tree of Knowledge of good and evill is.* 2.  
*What the Tree of Life is.* 3.  
*what the Serpent is.* 4.  
*What the living Soule (Man) is, that is called very good* 5.  
*What the Curse is, that doth d'sfile the man.* 6.  
*What the b'essing is that restores him againe.* 7.  
*What those foure Beasts are; whose burdning powers, as that bondage which the Creation groines under, waiting to be delivered from.* 8.  
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- What are the Time, Times, and dividing of  
time in the spirit of Mankinde, which  
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- How man is tempted; and when he is said to  
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- How Christ was tempted, and by whom, and  
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- What the Kingdome without is, which is called  
the Devills.* 12.
- What the Kingdome of Heaven is within, which  
is called Christs Kingdome.* 13.

With divers other testimonies of  
like Nature.

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FIRE

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F I R E  
I N T H E  
B U S H.

The Spirit burning, not consuming,  
but purging Mankinde.

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CHAP. I.

*What the Gardens of Eden is.*

 THE whole Creation of fire, water, Earth and Aire; and all the varieties of bodies made up thereof, is the cloathing of God: so that all things, that is A substantiall being, looked upon in the lump, is the fullnesse of him, that fills all with himselfe, he is in all things, and by him all things consist.

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And this God, or almighty Ruler, is universall Love strength and life; And as he begets and brings forth every thing, in their degree and kinde: so he is the Restorer of all things, from that debilement, death and sorrow, which they fall into, and the alone deliverer from the oppressing power, preserving every one in peace; Therefore he is called the Lord God, Almighty; for he is the onely, and alone living spirit, which dwells every where, and can doe, what he will.

And of all those bodies, that are called Creatures; or the clothing of God, Mankinde is the chief. And because the Father or spirit of all things, manifests himselfe in mankinde, in life strength, and wisdom more then in any other creature, therefore mankinde is made the Lord of all; And the whole Earth is this: The Lords.

For when all things were produced, and appeared very good in the liking, and content of the creating spirit: The word of Command, was to whole mankinde (not to one or a few single branches of mankinde) doe thou take possession, over the fish, fowle, Beast; and doe thou till the Earth; and doe thou multiplie and fill the Earth: And no part or branch of mankind is shut out by him from this impleyment.

For as the great Earth, and the inferiour creatures therein are as the Commons Forrests, and delights of God in the out Coasts of the Creation; Even so Mankind, The living Earth is the very Garden of *Eden*, wherein that spirit of Love, did walke, and  
delight

delight himselfe principally, as being the Head and Lord of all the rest.

In this Garden are five Rivers. Hearing, Seeing, Tasting, Smelling, Feeling; which we in our age of the world, call five Senses; And these five water springs, doe refresh and preserve the whole Creation, both of the out coasts, and of the Garden.

In this Garden, Mankind, and in every branch of him, there is a Tree of knowledge, of good and evill, called Imagination; and the Tree of Life, called universall Love, or pure knowledge in the power.

When Mankinde, or the living soule feeds upon, or delights himselfe in the fruit of that tree of good and evill, which is selfish, unwarranted, and unexperienced Imagination, which is his weaknesse and distaste: then he loses his honour and strength, and falls from his dominion, Lordship, and becomes like the Beasts of the field, void of understanding; For the Lord of so great and vast a body as the Creation is, must know all things cleerely, as they be, and not by blinde Imagination, that leads mankind sometimes astray; as well as sometimes in the right way.

When mankind is guided by Imagination, he runs a great hazard upon life and death; This power is he, that calls good evill, and evill good. This knowes not the creating Spirit in inward feeling; but does fancie him to be sometimes one thing sometimes another; and still dwells in the dark Chamber of uncertainty.

And while Mankinde eates of this Tree, and delights himselfe here, he is driven out of the Garden, that is, out of himselfe, he enjoyes not himselfe, he knowes not himselfe; he lives without the true God, or ruler, and is like the Beasts of the field, who live upon objects without them; And does not enjoy the Kingdome within himselfe; but seekes after a Kingdome and peace without him: as the Beasts doe.

This Imagination is he that fills you with feares, doubts, troubles, evill surmisings and grudges, he it is that stirs up warres and divisions; he makes you lust after every thing you see, or heare of, and promises delight to you, in the enjoyment; as in riches, places of Government, pleasures, societie of strange women: and when you have all these, which you thinke or imagine to have content in, presently troubles follow the heeles thereof; and you see your selfe naked and are ashamed.

So that the selfish imaginary power within you, is the power of darknesse; The father of lies, the deceiver, the destroyer, and the Serpent that twists about every thing within your selfe, and so leads you astray from the right way of life and peace. And the whole world of mankinde, generally at this day, through all the nations of the world, is eating of this Tree of knowledge, of good and evill, and are cast out of themselves, and knowe not the power that rules in them; and so are ignorant of their God; This is the fulnesse of the Beasts time, it is his last period; all places, persons, and things stinke  
with

with his imaginary power of darknesse in teaching, and ruling: therefore it is that fulnesse of time, in which the Restorer of all things will come, to deliver the Creation from that bondage and curſe, and draw up all things to live in him, who is the true life, rest, and Light of all things.

For in the midst of this Garden likewise, there is the Tree of Life, who is this blessing, or restoring power, called univerrall Love, or pure knowledge, which when mankinde by experience begins to eat thereof, or to delight himselfe herein, preferring this Kingdome and Law within, which is Christ, before the Kingdome and Law, that lies in objects without, which is the devill:

Then man is drawne up into himselfe againe; or new *Ierusalem*, which is the spirit of truth, comes downe to Earth, to fetch Earth up to live in that life, that is a life above objects; even to live in the enjoyment of Christ, the righteous spirit within himselfe, and to tread the earthly life, that lies in objects without, under foot; This is the life, that will bring in true community; and destroy murdering propriety. Now mankinde enters into the garden of Gods rest, and lives for ever, he enjoys his Kingdome, and the word within himselfe he knowes sinne and sorrow no more; for all teares now, which blind Imagination brought upon him, are wiped away; And man is in peace.

This Tree of Life I say, is univerrall Love, which our age calls righteous Conscience, or pure Reason; or the Seed of life that lies under the clods

of Earth, which in his time is now rising up to bruise the Serpents head, and to cast that imaginary murderer out of the Creation.

This Seed is he, that leads mankinde into Truth, making every one to seeke the preservation and peace of others, as of themselves; This teaches man inwardly to know the nature and necessity of every body, and to administer to every body accordingly. This was the Father in Jesus Christ, who let him see what was in man; This was that God-head that dwelt bodily in Christ, reconciling the world to himselfe, and to making peace: when this almighty power of Life rules King of righteousness within; then Satan, or outward objects, shall finde nothing in you to cloie with him, when he tempts. This is the Kingdome of Heaven within, and the white stone, with the new name written therein, which no man knowes the glory, beauty, life, peace, and largenesse of, but they which have it.

This power is not a selfe-Lover; But the universall Lover; This will have all saved, that is, will have all live in peace and rest. This Tree of life is full of humility, sincerity, patience, tendernesse, moderation, Reason, Wüdome, Truth, Righteousnesse, Chastitie, Joy, Peace, Liberty, yea full of the well springs of sweet life.

This is the blessing of *Abraham*, the promised Seed, that remaines within, as a servaunt for a time, times, and dividing of time; then he is to arise and cast out the Dragon, and to purge out that drossie,

fic,

fic, imaginary power, that is crept in to defile the Creation; And so properly he is called the restorer, Saviour, Redeemer, yea and the true and faithfull Leveller.

And when this tree of Life is fed upon and delighted in, (by the five Sences, which is the Creation, Mankind, or the living Soule.) Then these five Rivers are called pure Rivers of the waters of life; for the life of truth and peace is in them, and they are the sweet conveyers of the waters, or breathings of life, from one to another through the whole body: and so bringing all into a onenes, to be of one heart and one minde; And there is but one God and King in all, and among all, who is *Michael* our Prince of peace.

And the whole Creation now, will laugh in righteousness, for there will be no murmuring or complaining heard in all the mountaine of the Lord.

For this I can say, when this tree of Life begins to rule within a particular heart; he casts out sorrow, feares, inward pressures; he subdues muttering, furnishing, heart rising; he kills Envie, pride, vaine-glory, uncleane lust; in one word, he casts the wicked man out, and takes possession of his owne house and Temple himselfe. (The heart,) and sets it downe in peace, so that the heart shall sit singing, where are all my enemies become? they are sunk, they are gone, as if I never had any. All bondage within is gone, sighing and sorrowing is done away; my heart now indeed is a Land of Righteousnesse, full of life, light, and fruit of peace and truth: Hal-

ℓelujah : praise , honour and glory to him that sits upon the throne , and to the Lambe for evermore.

And as there is this change and alteration wrought within a particular body ; and all the power, Authority and government of Imagination is plucked up , and cast out, and a New Kingdome wherein dwells righteoufnesse is set up :

Even so , as this restoring spirit spreads himselfe in variety of bodies , and he will spread ; for he is the vine , teaching, and ruling every one , till at length the whole creation is brought into the unity of himselfe ; so that That saying is fulfilled, you shall be all taught of God, and I will be your God, I the one spirit of Love ; and you, the whole body of mankind shall be my people.

Then that great reformation , and restauration spoken of, shall be made manifest in the Nations of the world ; then those pluckings up , shakings downe , tearing to pieces of all rule , power and Authority, shall be known what it is ; that so Christ alone may be exalted in that day of his power.

For now Mankind every where , shall be made to speake and act purely according to the life and necessity of every body , and every businesse ; and keep his dominion and Lordship ; And all inferior creatures shall stand in awe of , and reverence and love him. And the wildome and Love in man , shall preserve all others in safety and peace,

## CAAP. II.

*What the Tree of Knowledge of Good and  
evill is.*

**B**Vt when Imagination is fed upon, and delighted  
in, as it is at this day amongst most people ;  
This is he that puts all out of order, he corrupts the  
five Sentes , and makes mankinde walke disorderly,  
and to teare and devoure members of his owne kinde,  
just like the Beast of the field , and to differ nothing  
from them: the Beasts, they prey and devoure one  
another ; so does imaginary man , fights, makes wars,  
kills , robs, destroyes , and wasts one another.  
This is the reigne of the Beast, and yet he would  
be called a God, though he be the murderer ; well,  
thou art and still shalt be called a God ; But thou  
art the God of the world , that runs round , and  
when thou art brought to where thou beganst ,  
then thy dayes are done, thou must dye, And the  
voyce is pronounced , it is done, time shall be  
to thee no more ; And thou shalt be destroyed  
without hand, that is , without sword or weapons ;  
which is the rocke of defence ; for Christ will  
consume thee, by the word of his mouth, and  
by the brightnesse of his comming.

Well , this Imaginary power is the darke side  
of the cloude ; This is the Sonne of the mother  
Earth mankinde , which causes shame ; This is  
the curse. the Serpent, the Devill, and his power  
hath filled  
the

the Creation, and is the burden it groines under; This is the power of darknes.

And he would be as God, knowing good and evil, therefore the Almighty power of Life, affords him a time, times, and dividing of time to rule in mankinde. And while he rules he fills all creatures with sorrow and slavery, and so in the end of his appointed time he is proved a Devill, and not the true God, the destroyer and murderer, and not the Saviour. The curse and not the blessing of the Creation, the power of darknesse, and not the power of Light,

This is the darknesse, that hath covered the Earth, and the curie that destroyes all things, this is he that calls light darknesse, and darknesse light, good evil, and evil good; and while this power rules in mankinde, mankinde is in prison and bondage within himselfe, and sees no Light.

And under this power of Imagination the whole government of the world amongst the sonnes of men is built; all Nations are under this Kingdome of darknesse; the frame of this worldly government, is the Devills proper Kingdome; And the power of the sword fighting and killing, cannot throw downe his Kingdome, but set it up in more power; But that power that must destroy the dark Kingdome, is a power contrary to him; And that is, Love and patience. Live in this life; and thou killst the Devill, and shakest his Kingdome about his eares. This power of Love and patience, acted with a cheerefull life, kills Imagination.

Indeed

Indeed Imagination is that God, which generally every one worships and ownes; and in the matter, they worship a lye, the Devill and meere nothing; This is he that makes everie one wise in his owne conceit; that makes men, Envie, censure, and destroy one another; and to take pleasure in none but what pleases selfe. This Imagination feares where no feare is: he rises up to destroy others, for feare, least others destroy him: he will oppresse others, least others oppresse him; and feares he shall be in want hereafter; therefore he takes by violence, that which others have laboured for. And, so he beates the even ground before him, like a blinde man, that imagines that hill or block lies in his way.

And though this dark power be a God, or mighty ruler in mankinde; yet as soone as he appeared to rule, the true Light appears to breake his peace; as soone as Imagination began to sit upon the throne. (Mans heart.) The seed of Life began to cast him out, and to take his Kingdome from him; So that this is the great battaile of God Almighty; Light fights against darknesse, universall Love fights against selfish power; Life against death; True knowledge against imaginary thoughts.

These two powers are *Michaell* and the Dragon, and this battaile is fought in Heaven, (that is, in mankinde, in the garden of *Eden*) where God principally resolves to set up his throne of righteous government, it is not fought in the spirit of Beasts; but in Heaven in the spirit of Mankinde, who

who is the Lord. And this battaile in our age of the world, growes hotter and sharper then formerly; for we are under the dividing of time, which is the last period of the Beasts raigne; And he will strive hardest now.

But it will be in vaine, he must loose his Kingdome; for the Lambe will cast the Dragon out, and bring all into Peace; then every thing shall appeare naked, and bare before the Lord of the whole Earth, and all Imaginary coverings shall be taken off every where.

Now the end of all societies of Churches, preaching, praying, Ordinances, should be to finde out this darknesse, and to cast it out; And to worship the Father in Spirit and truth; And so to advance the Blessing, or the Sonne in whom the Father is well pleased. That so mankinde might cease speaking and acting from thoughts and Imagination, and may come to speake and act purely, as the truth was in Jesus, he being the supream Lord of the Earth.

This, you Preachers, and Professors, is, or at least should be the end of your profession; And if you come short of this, you loose all your paines, and will be ranked among imaginary Hypocrites, that worship they know not what, but as their fancie tells them; And that is neither better nor worse, but the Devill which you worship.

Therefore if man would live purely, to the honour of that spirit in him, which is called the Seed; he is then to know, what spirit is it, that rules in him,

him, and to act from it. for that spirit that rules is the God, whether it be Imagination, or whether it be the light of life, which is vniuersall Love.

This is the shame and misery of our age, That e-very one professes Christ and the spirit, and they will preach of, and pray to the Spirit; And yet they know not inwardly, by what spirit or inward power they are ruled; Every one lookes upon a God and a ruler without him, as the Beast of the field does, few sees their Ruler within; These have lost their dominion and Lordship, and they live under the curse, and are blinde in their Imagination, and are ignorant of the wayes of truth.

These are cast out of the Garden, they live out of themselves upon the Earth; they live upon riches, honours, pleasures, Ministers, Lawyers, Armies wife, children, Ordinances, customes, and all outward formes of worship, or in that beastly community with women; now adayes cryed up by the lust of the flesh; yea upon any thing without them, which they imagine good: take away these and they dye, they know not how to governe themselves, nor others; these have lost their Dominion and Lordship; their Kingdome is without, and their peace is placed upon perishing things, and as they vanish, so doth their peace and their Kingdome.

For they have no peace nor Kingdome within; God and they have no sweet Communion together; the living soule and the creating Spirit are not one, but divided; the one looking after a Kingdome without him; the other drawing him to looke and  
waite

waite for a Kingdome within him, which moeth and rust doth not corrupt. and theeves cannot breake through and steale; this is a Kingdome that will abide; the outward Kingdome must be taken from you.

They that live upon outward objects are filled with inward trouble. and pierced through with many sorrowes; slavish feare within them keeps the way of the tree of life; they dare not live in the life of free community, or universall Love; least others jeare, hate, and trouble them; or least they come to want food and rayment; for Imagination thinks, if they love and succour others, yet others will not love them againe; These know not the Spirit, they live without upon the Earth; upon objects, under that darke power, called unbeliefe.

But when man lives in the life of universall Love, then God walkes and delights himselfe in his garden mankinde; and man who is the living soule, consisting of hearing, seeing, tasting, smelling, feeling, hath sweet content and communion, with that ruling spirit of love, righteousnesse and peace within, and this is Christs Kingdome, or the day of the Lord within.

While mankinde lives out of himselfe, feeding his imaginary fancie upon outward perishing objects; then the creating Spirit, and the living soule are at variance, and opposition; the Spirit would have man live within himselfe, and take delight in Love, humility, patience, chastity, widdome, Justice, and all such sweet smelling spices that rules in the heart,  
leading;

leading forth the body to act accordingly ; for this is the Anoynting in him, that teaches man all things, and leads him into all truth.

But Imaginary man, he cannot live within himselfe ; this is madnesse and foolishnesse to him, he must run abroad for delight and content his senses altogether in outward objects and strives with greedinesse after outward contents : And jeeres, laughes, hates, and persecutes the Spirit, calling him madnesse, blalphemys confusion, and that will destroy all government and order ; which Imagination hath set up in the world. And this now is the hot time of the day : God, or the creating Spirit takes no delight, to walke in his garden while it is so hot an opposition, betweene him and darke flesh.

But when Mankinde begins to look within himself, and sees his pride, Envie, Couetouinesse, Lust of the flesh, anger, hypocrisie, and nothing but darknesse and discontent ; and begins to say with himselfe ; oh what have I done, how am I false ? all outward content in objects flies away, and I am left naked, and wants Light, life, and rest within.

Oh that I could see and feele Love, humility, chastity, sincerity, truth, wisdom, contentednesse, and peace live and rule in power in me : Then I should rejoyce abundantly, in the enjoyment of my selfe, within my selfe ; though all other outward contentments in objects were taken away ; though I were poore without, yet if I were rich within, I could rejoyce : if I were in prison, without, If I  
were

were in freedome within, I could rejoyce; if all my outward friends and objects forsooke me; yet if I had familiar friendship, with that sweet Spirit within. I should have peace enough: No life like to the life within; This Kingdome within is excellent, and full of glory; the outward Kingdome and peace is a deceiver, it forsakes a man in his misery; but the inward Kingdome never failes a man, in life nor death: Oh that I did enjoy this Kingdome within.

This now is the coole of the day; And the heate of opposition betweene flesh and Spirit begins to decline; flesh sees his folly, and growes very weary thereof; the patience of the spirit is honoured by the flesh. And that righteous Ruler, (God.) The Seed and tree of Life, begins to walke in this coole of the day, with delight, in the middle of t' e garden; (Mans heart) the sweet breathings of that pure spirit is now entertained, and false Earth begins to see himselfe naked, and to acknowledge his nakednesse before the spirit, and is ashamed.

And declares how he came by his nakednesse; Euen by embracing objects, and seeking a Kingdome without himselfe; his covetous heart closing with that imaginary conceit, promised him much delight; but like a subtil Serpent, he hath deceived him: And now the Seed begins to worke, to bruise the Serpents head, and man begins to looke upward, towards the life of the Spirit within, which he sees now is a life above the life of Earthly objects.

Well,

Well, saith the Spirit, to this shatterèd Earth :  
 Thou seest thy selfe naked , and thou seest the Serp-  
 pent that deceived thee ; and thou art now separated  
 from me ; thou lockdest for peace and rest without,  
 and thou art deceived ; Thou art afraid to look within,  
 because thy conscience, the Light, that is within thee,  
 which is my selfe, condemns thee ; And this feare  
 is the fruit of thy Imagination ; thou fearest where  
 there is no cause of feare ; Thou lookedst for good  
 to come from objects without ; but behold  
 sorrow, thou thoughtst ; Oh that if thou hadst  
 left outward objects , thou couldst have had no in-  
 ward joy ; But thou seest now, how Imagination,  
 that Serpent hath deceived thee, oh thou living soule,  
 how art thou false ?

But the seed of all things, which is my selfe, will  
 bruise that Serpents head, and I will restore thee a-  
 gaine ; I am thy Redeemer, and besides me there  
 is none.

But yet the Battell between *Michaell*, that  
 Seed, and the Dragon, that Imaginary power is not  
 ended, it begins againe to be fought in heaven, that  
 is, within the garden mankinde ; and the day  
 growes hot againe, flesh and spirit does begin afresh  
 to oppose each other sharply.

For Imagination begins to tell the soule ; If thou  
 enjoyst not fulnes of all objects, thou wilt want and  
 starve for food, and so presently feare of poverty  
 takes the throne and reignes ; and feare bids thee  
 goe ; get what thou canst, by hooke or by crooke,  
 least thou want, and perish, and die miserably.

Thou seest how full of hardnesse of heart and deceit every man is ; each one seeking to save himselfe ; And if thou want food and rayment , Love and Life within, will not preserve thy body from misery,

Then thou seest the treachery of men beset thee, poverty threatning thee, thy body weake, thy mind distempered with feare and care what to doe, and how to live ; Some laughs at thee, others cheats thee, yea, such as seeme to profess the same spirit, thou strivest for, are most bitter against thee ; and they looke after objects more then the inward life, for who more covetous, and hard then they ; And wilt thou be alone ? yea, thou art alone, where is any one that ownes, or tenders thee.

Well, saith the soule, this is an evill time ; and then saith Imaginary feare, filling the soule with sorrow, oh that this body had never been borne, I would I had dyed in the wombe ; If this be the happinesse of a man, I would I had been a Bird, a Beast, or some other creature. While I had no care of doing rightly, I could live, I had friends, I had peace ; But since I began to doe as I would be done by : friends now stands a farre off ; every body hates me, and I am open to all misery ; does righteousnesse bring thee to this, oh miserable wretch ?

This now is a battell of another nature, then the former was ; for in the first battell, the Imaginary flesh was lofty and stout, and full of presumption, selfe-conceit, scoffes, jeeres. Envie, vaporings, and secret subtilty, laughing in his sleave as we say, at the wayes of the Spirit of Life.

But now he is in another temper, he is furnished with the weapons of slavish feare, evill furnishing, sense of misery, sometimes angry, sometimes ready to dispaire, and to curse the day of his birth, his soule takes pleasure in nothing without, and yet hath no peace within.

And in this battell likewise, God and man, flesh and spirit are separated, there is no sweet agreement; The selfish Imagination would be a God still, and fight strongly to keep the tottering kingdome, and will not leave off till the Spirit of burning, who is consuming fire, Even God himselfe; come and fire Imagination out of all his strong holds, and with a strong power redeeme the imprisoned Earth from his presumptuous and despairing bondage.

Though there was a parley before, between flesh and spirit; the man and his righteous God; In the coole of the day, while the living Earth saw himselfe a little naked, and was under a little sense of trouble, and feare, yet the Serpent (Imagination) is not conquered by a sleight parley; but by a stronger contest; for after this parley within himselfe, man is cast out of himselfe, that is, out of the garden, to seeke content in outward objects; as in riches, friends, wife, children, and the like; and then the battell grows hot againe.

For if our true peace and rest, lie in objects and in a Law without, as Imagination would have it, then the Spirit is not within the Creation, but without; And if so, then there may be places found, where the Spirit is not, and then God is not every

where, and so, the words of Jesus Christ were not true, when he said, the Kingdome of Heaven is within you; and the word is nigh you, even in your mouth and in your heart; and as the Apostle said, *God the Father is above all, and through all, and in you all*, Eph. 4. 6.

But the Spirit is within; for the Creation is his clothing; God was in Christ, reconciling the world (or false Earth to himselfe, he was not without him in objects, offering peace; but he was within, drawing him from the deceitfulnesse of objects that fades away, to looke for rest and peace only within, therefore it is said, Christ is our rest, that is, the Anointing within is our rest, who teacheth us all things, and leads us into all truth.

And by this Relation; you see here is the living soule, mankind; then here is the fall of mankinde; Then here is the rising or restoring of Mankinde.

And that which hath by Imagination, or *Judas* Ministry, been held forth to us, to be without us, as *Adam*; the Serpent, the Garden, the Tree of Knowledge, of Good and evill; and the Tree of Life; and the fall of Man, and promise of redemption, all to be without; yet all these are within the heart of man clearly.

And whether there was any such outward things or no, it matters not much, if thou see'st all within, this will be thy life.

Therefore in this which followes, I shall write of these three particulars.

The Living Soule, which is pure nature, that was called very good. Then

Then the Serpent, or curse, which is the Imaginary power of darknesse, or mans fall.

Then the Seed of life, the blessing, called the restoring power, delivering mankinde from that bondage, and settin<sup>g</sup> him downe in rest and peace within himselfe.

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CHAP. III.

*What the Tree of Life is.*

**A**ND when Mankinde begins to enter into himselfe againe, and to enjoy rest, and peace, and Life within, which is the resurrection of Christ; then woe, woe woe, to the imaginary power that rules the world, he shall be shaken with terror, and fall, and burst asunder, for this is *Indas* and the Pharisees that have killed Christ all along.

But now Christ, or the Anoynting, is, arising up in sonnes and daughters, they must dye: Therefore, whatsoever government is set up by Imagination, shall be throwne downe; *For every plant, which my heavenly Father hath not planted, shall be rooted out.*

Surely then there is a foure-fold power, much Idolized, and doted upon by covetous flesh, which must be shaken to peeces; And woe, woe, woe, to the Inhabitants of the Earth, to those that live in, or are the upholders of those powers.

The first is the Imaginary, teaching power, called

hear-say, booke, studying, Vniversity, Divinity, which indeed is *Indas* Ministry, for this cries *haye Master*, to the Spirit, and seemes to kisse him in Love, in outward shew, by preaching of him, and by long prayers to him; But betrayes him into the hand of the telfish power.

This power or ministrie, must destroy himselfe, as *Indas* did; and so he doth, for the divisions within the publick Ministry makes him burst asunder; and all his inward bowells, of Covetousnesse, Pride, selfe-seeking, evill furnisings, gruding, hypocrisie, seeking to please men more then the righteous power, and all their close envy; is discovered.

Then secondly, The Imaginary Kingly power, who by the power of the sword, and successive conquests doe set up one part of Mankinde, to rule over another; pretending to keep the Creation in peace, but yet proves a selfe-upholder; By murder and theft, treading others under foot; this power takes ease, honour, fulnesse of the Earth to himselfe by the sword, and rules over the labours and bodies of others at his will and prerogative.

Thus power must be shaken to peeces.

Therefore you Kings and Monarchs, and State rulers, that uphold kingly Authority in your hands come in, and kisse the Sonne betimes; it is not long, before he will more gloriously appeare, to shake terribly the Nations, not *England* only, but all Nations; for the dominion of Christ is to reach from East to West, from North to South; and of his

his Kingdome there shall be no end.

Thirdly, the imaginary Judicature, called the Law of Justice; which indeed is but the declarative will of Conquerours, how they will have their Subjects be ruled; And this pretends to keep all in peace, and yet it is the very support of Envie, hardnesse of heart, and unrighteous covetousnesse; Therefore woe to you Lawyers, that bindes heavie burdens upon mens shoulders, which you your selves will not touch with the least of your fingers.

Fourthly, buying and selling of the Earth, with the fruits of the Earth; This is an Imaginary Art, to fetch in content from without, and breeds discontent, and divides the creation, and makes mankinde, to imprison, enslave, and destroy one another.

These foure imaginary seifish powers, are to be shaken to pieces at the resurrection of Christ; For these are they, that all the time, times, and dividing of time of the Beasts Raigne; put Christ to death; And these are they which Christ will destroy, by the brightnesse of his coming, and by the word of his mouth.

Therefore woe, woe, woe, to the Inhabitants of the Earth whole delight, peace, and life lies in, and upon objects without them; and are strangers to the spirit within them.

These foure powers are the foure Beasts, which Daniel saw rise up out of the Sea. *Dan. 7. 3. &c.* And this Sea is the bulke and body of mankinde, which is that Sea, and waters, upon which the Spi-

rit of God is said sometimes to move; for out of Mankinde arises all that darknesse and Tyranny that oppresses it selfe; And though these Beasts appeare divers, one from another, yet they are all one in their power; for Imaginary-selfe ruling in mans heart, is the Father that created and bred them all.

The first Beast which *Daniell* saw rise up out of the deceived heart of mankinde, was like a Lion; and had Eagles wings: And this is Kingly power, which takes the Sword, and makes way to rule over others thereby, dividing the Creation, one part from another; setting up the Conqueror to rule, making the conquered a slave; giving the Earth to some, denying the Earth to others; And his Eagles wings betokens his swiftnesse, to ride on horse back, or march on foot quick, from place to place, conquering, and to conquer.

The Imaginary selfishness, created this power, to burden and oppress the Creation, which was the worke of the righteous Spirit.

Yet *Daniell* saw this Beast lifted up from the Earth, and made to stand upon the feet like a man, and a mans heart was given to it, that is, This Power should be the Image of true Magistracie, and while the Beastly power of selfe-Love rules in the hearts of mankinde; this Kingly power should be the preserver of the meeke in spirit, and so help the woman.

And when the time comes for Christ to reigne, this Beast shall deliver up his Crowne, Scepter, Authority,

ity, and government unto Christ, and lay all downe at his feet, *Rev. 4. 9. &c.*

The second Beast was like a Beare; And this is the power of the selfish Lawes, which is full of covetousnesse, and of a Beare-like tearing and devouring nature; and he had three ribs in the mouth, which are these,

First, the power of Prisons, whereby he kills and devoures.

Secondly, the power of whipping, banishment, and confiscation of goods, whereby he kills.

Thirdly, the power of hanging, pressing, burning, martering; whereby he kills, and devoures much flesh, for take these three ribs out of the mouth of the Law, or Innes of Court trade, and that Beast hath no power, but dies.

The third Beast was like a Leopard, spotty; and this is the thieving Art of buying and selling, the Earth with her fruits one to another. Imaginary selfish Covetousnesse created this Beast likewise; And this Beast had foure wings; Policy, Hypocrisie, Self-Love, and hardnesse of Heart; for this Beast is a true self-Lover, to get the Earth to himselfe, to lock it up in Chests and barnes, though others starve for want.

And this Beast had foure heads, that guides him, and upholds him in his wayes.

The first is the power of the sword fighting for it.

Secondly, the power of the Law, enslaving others to it.

Thirdly, the power of the covetous Imaginary Clergie,

Clergie, preaching it up, and drawing the people to wander after him.

Fourthly, the power of a blinde deceived Heart, over-awed with feare of men, and a conceit that it is a righteous Art; And this Beast had dominion to rule.

The fourth Beast is the Imaginary Clergy-Power, which indeed is *Judas*; and this is more terrible and dreadfull then the rest; and though he come last, yet indeed he is the Father, that begot the other; All these Beasts, they differ in shape, and yet they agree all in one oppressing power, supporting one another; one cannot live without another; and yet they seeme to persecute one another; and if one truly die, all dies.

What is the reason? only this; they shew hereby, that either alone, or altogether, they are the curse and plague upon the Creation, and is the cause of all sorrowes and teares, amongst mankinde; for they devoure abundantly, and yet they rise out of the Sea, even from the body of deceived, covetous, darke, powered mankinde, in the night time of that world.

These foure Beasts are all very fruitfull; for from them, as from foure Fountaines or Monarchs, springs up divers heads and hornes; that is, severall spreading forth, of selfish tyrannicall Power, whereby the Creation is opprest and burdened; and these reigne in power, while propriety rules as King; but when righteous community rises, which is the blessing,

bleſſing, then they all fall, and are ſhaken to peeces.

The Creation, will never be in quiet, peace, till theſe foure Beaſts, with all their heads and hornes, the variety of their branching powers doe run into the Sea againe, and be ſwallowed up in thoſe waters; that is, into Mankinde, who ſhall be abundantly inlightned; and Light, Life, and truth ſhall mightily overflow, as the waters of the Seas over the Earth; and all thoſe Beaſts with their ſelfe-will powers, ſhall ſinke like mudd, to the bottome, and their place ſhall be ſcene no more.

Theſe are the heards of ſwine, that muſt periſh in the waters.

This worke Chriſt will bring to paſſe, at his more glorious appearance, he will conſume the myſterie of iniquity, by the brightneſſe of his commiſg. You Angells of the Lord, who are the Lights of the Earth, ſpeake aloud, roare out, and ſpare not, power out the appointed plagues upon the Beaſt, in this her hypocriticall, dividing of time.

Theſe are the foure Beaſts, or ſelfiſh Beaſtly powers, that riſe up out of the Sea, to oppreſſe, burden, and deſtroy univerſall Love, and there returne back into the Sea, will be the riſing up of Love, who is the Sonne of righteouſneſſe, cauſing day-light.

The kingly Power, he tooke the ſword to kill and conquer; and to liſt up ſelfe, to be the Ruler; for all Lawes of the Nations are Lawes made by the will of this murderer, kingly power.

And this Beaſt ſhall be throwne downe by his  
owne

owne power ; for out of the Serpents root shall come forth a Cocatrice, that shall devoure the body. I wonder not to see the *Midianites* destroy one another ; He that takes the sword shall perish with the sword. This kingly power fighting, is the Army of the *Midianites*.

Therefore, where you see Army against Army, It is but the kingly power divided, tearing, and devouring it selfe ; for as he riseth by his owne sword, so he shall fall by his owne sword, as the *Midianites* did ; they sheathed their swords one in anothers bowells, while *Israell* looked on, and at last tooke the spoyle :

So shall kingly power doe in his severall governments by the sword ; they shall dash one against another ; Time shall dash against times, and times shall dash against the dividing of time ; and the divisions in the dividing of time shall destroy him ; till the Creation be cleansed of these plagues ; and that curse which hath destroyed the Earth, shall now in the period of time, destroy himselfe.

And this makes way for Christ, the universal Love, to take the Kingdome, and the dominion of the whole Earth.

Therefore you souldiers, you may see the end of your trade, it is a destroyer, and shall be destroyed by it selfe, and surely you shall finde no true peace herein ; No, no ; there is no peace and rest but in Christ the Saviour ; your trade upholds the murderer, or the Devill.

Now the other three Beasts ; who, are Clergy  
Law

Law, and Buying and Selling; these rise up by craft; supported by the kingly power; And the chiefe Beast is the Clergy, he bred all the other; He is a King, understanding darke sayings, and he shall by craft deceive many; the other Beasts are this Beasts sons, he bred them.

For this teaching Art, first bids mankinde, to looke abroad, for a teacher and a ruler, and to look abroad for Justice and content; and when he had deceived them, so to doe: then he put mankinde upon buying and selling, of the Earth and her fruits, and so by that meanes the Creation is divided, and Mankinde is put upon an Art to cheat, and burden himselfe; for the Earth ought to remaine a standing portion to them, and their children successively, by the righteous Law of Creation.

Then this teaching Art found out the Law; calling it the Law of Justice; a very good name, to cover his knavery; for he is a mighty Beast with great teeth, and is a mighty devourer of men; he eates up all, that comes within his power; for this Proverb is true, goe to Law, and none shall get but the Lawyer. The Law is the Fox, poore men are the geesse; he pulls of their feathers, and feeds upon them.

These foure Beasts are the Fountaines of Tyranny to the Creation, they are of a fruitfull generation; one begetting divers Beasts; that are of mighty devouring natures; But the most dreadfull and terrible Beast, is the Clergy Power; for though the other three raised him up by action; yet this Imaginary

ginary learned Beast raised them up by policie ; for  
itselfe ends.

For this stamped the other under foot, saith *Daniell* ; And is not this true ? hath not the Clergy ruled over kingly Power, Law, and buying and selling, and brought all under his Command ? for at the first, he was onely a teaching Power, and then it was a Beast, differing from the rest, yet he stamped them under foot, and all the other had their strength and succour from him, by his teaching and imaginary instruction.

Out of this teaching Beast rise up ten hornes ; or the branching forth of his strength in ten particulars ; Five fighting against the powers of the Creation, Hearing, Seeing, Tasting, Smelling, Feeling, which is called the body of the living soule, that is, very good.

And five fighting against the powers of righteousness, which is Understanding, Will, Affection, Joy, and Peace ; which is called the Seed, and making war against him ; and so darking Heaven and Earth.

This is he, that restraines the liberty of the outward man, not suffering him to have a free enjoyment of his portion in the Earth ; making such actions to be sinne, which the righteous creating Spirit made not a sinne.

And he restraines thereby the liberty of the inward man ; not suffering him to act in the liberty of himselfe ; for he makes a man a sinner for a word, and so he sweeps the Stars of Heaven downe with  
his

his tayle, he darkens Heaven and Earth, and defiles body and mind.

For so long as I must not act, according to the freedom of my owne spirit and power within me; but must be guided by others without me, and punished for such actions, which others in the ruling Chare doe, in a higher nature then I doe; I am then in bondage, and my eyes are put out.

And this is the Covenant, that the outward teaching power, makes with the branches of Mankinde, to put out their owne eyes, to see by others; telling them none can see, but schollars: so that this fourth Beast, is more dreadfull then the other three; for it stamps the other three under foot, and rules over all.

And out of the ten hornes of this Beast, rise up another little horne; and this is the dominion and rule, which the teaching power takes up, called Ecclesiasticall power; and this little horne was raised, by a power that was not his owne; for the kingly power puts that dominion and rule into his hands; While he remained onely a teaching power, he stamped the other under him, and overawed others by his deceitfull words.

But now he hath got a power to rule, called Ecclesiasticall power, which is the extract of selfish righteouinesse, from the seeming righteouinesse of the foure Beasts into one ruling power, and by this, which was little in the beginning; There were three of the first hornes plucked up; that is:

**Kingly Power, Law, and buying and selling; for the**

the Little horn, or ruling Clergie lifted up himselfe above all these, and made these uncover and fall to him; he had dominion and power over all these, and these were in subjection, and afraid, and bowed to him; He by his teaching lifted up these, and these by their acting, lifted up him to rule; and he by his ruling treads these under his proud covetous feet.

And this is he, who is said to be a King of a fierce countenance; understanding, darke saying, that is mighty, but not by his owne power, and he shall by craft and power destroy many; his rising was in the latter dayes, when transgressions were come to the full; when people were most blinde, by his outward teaching; then they easily receive him to be the outward ruler over their soules; for now the Sea being bemuddied, that is, mankinde being mightily deceived, he by his learned policy, riseth up out of that deceived Sea, for all the people wandered after him, though he sore oppressed them. *Dan. 8. 23. Rev. 13. 3.*

And as the sword, which is not his power, lifted him up and supports him, by forcing the people to pay him tithes; for the Law of the Magistrate forces the people to pay them.

And he being lifted up, he made war with the Saints, and overcame them, for a time, times, and dividing of time; But as he was lifted up by others power, through his owne craft; Even so he shall be destroyed againe, without hand; the Sword shall not destroy him, he shall be discovered in all his oppressing, hypocriticall, bewitching knavery, by the  
light

light and wisdom of the Spirit of Truth, that shall rise up out of the Sea of mankinde likewise, appearing in sonnes and daughters of righteousness, in the latter dayes.

As *Paul* said, Christ shall destroy him by the word of his mouth, and by the brightnesse of his coming, *Dan. 7. 26. &c. 2. Thess. 2. 8.*

When Christ the Anoynting spirit rises up, and inlightens mankind, then in his light, they shall see the deceit and falshood of this Beast, that hath deceived all the world; and shall fall off from him, and leave him naked and bare; and if he will teach and rule, let him shew his power over the Beasts; for the people will all looke up to God, to be taught and governed by him.

The discovery of the fulnesse, and foulnesse of this Beast, throwes downe all the rest likewise; for when mankinde begins to fall off from one part of the beastly power, he will fall from all, for they all depend one upon another,

Kingly power depends upon the Law, and upon buying and selling; and these three depend upon the Clergy, to bewitch the people to conforme; and all of them depend upon Kingly power by his force, to compell subjection from those that will not be bewitched.

But when mankinde once sees, that his teacher and ruler is within him; then what need is there of a teacher and ruler without; they will easily cast off their burden.

Therefore woe, woe, woe, to the Inhabitants

of the Earth; when Christ rises in power, and begins to come in glory with his aints. This discovery is coming on apace.

Therefore you Souldiers, and you great Powers of the Earth, you need not feare, that the Levellers will conquer you by the sword; I doe not meane the fighting Levellers, for they be your selves; but I meane Christ levelling; who fights againt you, by the sword of Love, patience and truth; for whosoever takes the Iron sword to fight against you, are your owne sonnes, that fights against you; for Christ came not to destroy, but to save; But Antichrist, whose power you are, came not to save, but to destroy.

Therefore, if there be any amongst you, that count truth and peace precious, take the Spirits advice, and come out of Babylon, dwell no longer in the Courts and wayes of Imaginarie confusion; come into truth, Light, and Liberty, and be at peace.

When Christ comes, and is glorified with thousand thousands attending upon him, they shall not be cloathed with devouring instruments, like Dragons, but be cloathed with Love, Righteousnesse and Peace, like Lambs; And at his appearing said *Daniell*, the Beast was slaine; and his body given to the burning flame; that is, all the Imaginary selfish Power, that made people run abroad for a Teacher, and a Ruler, was all cast into the fire of pure Light, and was consumed in that unquenchable flame; Even destroyed by  
the

the brightnesse of Christs comming, as darknesse  
vanisheth when Light comes in. *Dan. 7. 11.*

He that hath Eares to heare, Let him heare  
what the Spirit speaks.

## C H A P. IV.

*What the Serpent is.*

**I**F this be true, It will destroy all government,  
and all our Ministry and religion?

Answer, it is very true; for all government  
and Ministry, that is lifted up by Imagination, is  
to be throwne downe, and plucked up: That  
Christ alone may be exalted in the day of his  
power. And you have Scripture for it; 'Then  
'cometh the end, when he shall have delivered  
'up the Kingdome to God, even the Father, when  
'he shall have put downe all rule, and all Autho-  
'ritie, and all power; for he must reigne, till he  
'hath put all enemies under his feet, *1 Cor.*  
*15. 24.*

Looke back into Ages past, and see, what over-  
turnings, and pluckings up there hath been of  
the Authority, power, and government of Na-  
tions; Every government standing his period;  
for when it was universally proved a Devill, a  
destroyer, and waster: then it was throne  
downe.

And this casting downe, plucking up, and wars

in the Nations shall be till Christ, The Law of universall Love comes to reigne; and then he shall settle all in peace, and be the true restorer.

You oppressing powers of the world, who think God hath blessed you, because you sit downe in that Chaire of Government, out of which the former Tyrants are gone: Doe you remember this? your overturning, overturning, overturning, is come on to you, as well as to your fellow break-promises, that are gone before; You that pretend to be saviours of the people, and to seeke the peace of the whole Nation; and yet serve your selves upon the peoples ruines, not regarding the crie of the poore, surely you must have your overturnings too.

For such a Government, as preserves part, and destroyes another part of the Creation, is not the power of Christ, but of Antichrist; That Government that gives liberty to the Gentry to have all the Earth, and shuts out the poore Commoners from enjoying any part: ruling by the tyrannicall Law of Conquest over brethren; this is the Government of imaginarie, selfe-seeking Antichrist; And every plant which my heavenly Father hath not planted, shall be rooted out.

This man will have no government some will say.

Answer, you run too fast; True Government is that I long for to see, I waite till the power, Authority, and government of the King of righteousnesse

teouſſe rule over all, for as yet the power and dominion of the Prince of darkneſſe rules every where, and that is the government, which muſt be throwne down.

But government is called Magiſtracy, and all Magiſtracie is of God.

I Anſwer, Magiſtracie is a good name, and the myſtery of iniquity, hath not only got this name, but many other excellent names: to be ſet upon the head of his blacknes of darkneſſe, that under a good name he may goe undiscovered, and he puts bad names upon things that are excellent.

Therefore let us ſee, whether Imaginary government, that divides part of mankind to enjoy the Earth, and the other part not to enjoy the Earth, is worthy of the name, Magiſtracie; No, no; ſuch a dividing, ſelfe-loving power is an enemy to Magiſtracie.

For Magiſtracie hath two excellent principles in his nature, which the darke ſelfiſh government is an enemy to.

Fiſt Magiſtracie ſignifies a great Light, as much as to ſay, greater Light of Love, greater Light of Humility, greater Light of Reaſon, greater Light of Truth, keeping promiſe and covenant; greater Light of Peace, and tenderneſſe of heart, greater Light of boldneſſe, in a cauſe that is univerſally righteous.

And where this power, Authority and government rules, this is pure Magiſtracie, and it is the Life and power of Chriſt.

Secondly, Magistracie signifies the greatest Band, that ties the Creation together in peace, and this band is universall Love; for this Love streames out to preserve all, and despis's none; This is the unitie of the Spirit, and the band of peace; this is pure Majestie indeed, that ties people together in Love; And this is the power Authoritie, and government of Christ; The love of Christ in us, constraines all men to doe his will.

Now looke and see, is the Magistracie of the Nations like this? Is it a light of pure excellency and universall Love above others? doth it tie the Creation together, in the unity of spirit, and band of peace? we cannot say it doth, or if any say it doth, then I'll answer.

What meanes then the lowing of the Oxen, and bleating of the Sheep? what meanes such complaints, that those that sit in the Chaire of Magistracie, are covenant, promise, and oathes breakers, and are selfe-Lovers; Lovers of honour, moneys and ease, and regard not the cries of the oppressed? They favour the rich for reward, and despise and sleight the poore. They give the Earth to some, and denie the Earth others, by reason whereof murmurings, and divisions multiplie, and so uphold the slavish Law of conquests.

Now judge: Is such a Magistracie as this the greatest Light? doth this tye the Creation together in the unity of spirit and band of peace? surely as yet, the mysterie of iniquitie sports himselfe,

felfe, uncontrouled under this excellent name or covering, called Magiftracie; but the babes and sucklings will draw off his vaile, and fhew all his nakedneffe and shame him.

If you would finde true Majestie indeed, goe among the poore despised ones of the Earth; for there Christ dwells, and there you shall see, Light and Love shine in Majestie indeed, rising up to unite the Creation indeed, into the unitie of spirit, and band of peace; the blessing of the Lord is amongst the poore; and the covetous, scoffing, covenant-breaking, thieves and murderers, that croud themselves under the name Magiftracie, shall be sent emptie away.

These great ones are too stately houses for Christ to dwell in; he takes up his abode in a manger, Inne, and amongst the poore in spirit, and despised ones of the Earth.

Secondly, Imaginarie Ministrie and Religion is to be plucked up, as unfavorie salt; and this is the learned publick Ministrie of the world; for this Ministrie is set up by craft and covetousnesse, how to draw the Earth, and the labours of men into the Clergies hands; These men make themselves ministers, as a man teaches birds to speake; But they do not stay till Christ make them, for that will be too long for them to wait, the rich Benefices will be all taken up.

This Ministrie having learned other mens words, by their long education in their Univerfitic Schooles, takes upon them to interpret

other mens words and writings, and this imaginary studie of theirs, they call pure Doctrine, and tells the people it is pure Religion to come and heare their Sermon, and to give them Tithes, or a large maintenance for so doing.

But this is a false Prophet, he runs before he be sent ; Study and Imagination was never appointed, and sent of Christ to be a Minister for him, this is Antichrists Ministrie.

For when Christ sent out his Disciples to preach, he saith, that which you have heard and seen, goe preach ; and saith *Paul*, we cannot but speake the things which we have heard and seen from the Father ; But the Vniuersitie publick Ministrie runs before he be sent ; they take up another mans message, and carries abroad other mens words, or studies or imagines a meaning ; and this is their ministrie ; This is not to preach the truth, as it was in *Jesus*, purely and experimentally, as they received it of the Father, but as they receive it from man, and by man.

The Scriptures of the Bible were written by the experimentall hand of Shepherds, Husbandmen, Fishermer, and such inferiour men of the world ; And the Vniuersitie learned ones have got these mens writings ; and flourish their plaine language over with their darke interpretation, and glosses, as if it were too hard for ordinary men now to understand them ; and thereby deceive the simple, and makes a prey of the poore, and colens them of the Earth, and of the tenth of their labors. And

And because those mens writings are taking with the world, therefore these learned ones shuts out the true Penmen in whom the Spirit dwells, and saith now, such Mekanicks must not meddle with spirituall things; And so by covetous policie, in opposition to the righteous spirit, they engrosse other mens experimental spirituall teachings to themselves; as if it were their owne by Vniversity or Schoole learning succession. Pope like. Nay just the Pope.

And by their lacknesse of darknesse, in their Schoole-learning, they have d awne a vyle over the truth; And Light by them is hid from the world; for the plaine truth is, this Imaginary ministrie is neither better nor worse, but plaine unmasked *Indas*. And the snappish bitter profession, that cries it up, is the unmasked murdering Scribes, and Pharisees.

The one betrayes Christ, the spirit of righteousnesse with a kisse, pretending a great deale of Love to the Spirit, by preaching and praying, to a God without, they know not where, nor what he is.

The other kills him, and will not suffer him to appeare in the world; for these snappish professors call every thing blasphemie, unless they approve of it, still tying the Spirit to themselves; saying, Loe, here is Christ in this man, and loe, there is Christ in that man.

But Christ is the Light of Life, spread abroad, and he is now rising in Husbandmen, Shepherds, Fishermen;

Fishermen; And by these he first takes off the black interpretation, that the imaginary learned Scholars by their studies have defiled the Scriptures of old with, and restores them to their owne genuine, and pure Light.

And then to discover his appearance in sonnes and daughters, in a fuller measure, the poore despised ones shall be honoured first in the worke; and from this dust, the blessing shall arise to cover the whole Earth with peace, and with the knowledge of the Lord.

For this is the vine that shall overspread the Earth, and shall be confined no longer within a Colledge, or private Vniversity Chamber, or under a covetous, proud, black gowne, that would alwayes be speaking words: but fall off when people begins to act their words.

When Jesus Christ the Sonne of man was upon Earth, in that one person, he could very seldom speake but the hypocriticall snappish Pharisees were either silent, and watched to trap him in his speech, to bring him into bondage; or else with open mouth they cryed out, he is a blasphemer, a Devill, and a friend of Publicans and sinners, condemning him, because he was no scholar. How knowes this man letters seeing he never learned.

And have not the Pharisees of our age, who are the imaginary bitter professors, the same subtlety and language? And as they of old sought to kill Christ; so these endeavour to suppress him, and will

will not suffer him to arise in tonnes and daughters; though the Scripture declare it, which they make such a strict profession of, as if they would not loose one letter.

These professors will still confine Christ to a private chamber, and to particular bodies, and restrain him, who is the universall power of Love and peace. They owne him in words, but they denie him in power; they worship God at a distance, not knowing where he is, nor what they worship; And they call this blasphemie, to say Christ is in you, though the Scriptures which they professe say the same. 'Know you not that Christ is in you; And the Kingdom of Heaven is in you; And they that worship the Father, must worship him in spirit within, and in truth of action without, and fulfilling the Law and the Prophets. Love your enemies, and doe as you would be done by, in actions and not in words only.

## CHAP. V.

*What the living Soule (Man) is, that is called very good.*

**I**N the body of mankinde, and indeed, in every single body, there are three particulars necessary to be knowne, without which no man can know himselfe, let him say what he will.

The first is the Creature, or the living Soule, which

which before the curse defiles it, is very good, and this was the Image of God, (or of the righteous spirit) in flesh, or first *Adam*; And this living soule is the heaven, in which the battell is fought between the curse and the blessing: *Micahell* and the Dragon; And this living soule is the wax fitted to receive, either the impression of the curse, and so prove disobedient to righteousness, or the impression of the blessing, and so prove obedient to righteousness.

Secondly, there is the mysterie of iniquitie, or the power of deceit, and this is the God of the world, or Prince of darknesse; that deceives the living soule first, and takes possession, and this in one man is the Image, or rather nature of that one power of darknesse, or Devill, that is spread abroad through the Creation, to cover over, or keep downe the blessing, or Seed of Life from rising.

Thrdly, the Life of God, or of the righteous spirit rising up in the living soule, and casting the curse or power of darknesse out, and bringing Mankinde into peace; and this is the second *Adam*, or the Lord from Heaven.

Now this living soule Mankinde is a Beast, and the King of Beasts; for the life of the five Sences onely is the life of the Beast; And this Beast in every one, as well as in the whole, is to raigne for a time, times, and dividing of time, before mankinde can be united to the life of the righteous God, and made one with that one spirit of  
 univcr/all

universall Love. As Jesus Christ prayd, Father, I pray that they may be one in us, as thou oh Father art one in me, and I in thee, they were not united yet.

The Image of God in flesh dyed, and was put out by darknesse; But the Seed, or spirit of true life rising up from under that darknesse, dies no more, but lives for ever; This spirit is the tree of Life.

Therefore, you that say you know but one power, be not deceived; for if this one power of righteousness, which is the tree of Life rule in you, then you are new creatures indeed, you are one with the Father and the Sonne; And then you shall know death no more: that is, you shall not live in opposition to the spirit of righteousness no more, neither in thought, word, nor deed; And then all sorrow and teares shall flie away likewise, and you shall be at rest, which is the day of the Lord, or the Light or day time of Mankind. Darknesse is now swallowed up and gone.

But if selfish actions, and selfish Principles live in their strength in you still; if Imagination be Ruler, truly then, that one power is but the power of darknesse, to whom you are in bondage, and you are not yet past the combate, the Dragon is not yet cast out, and you must know a fuller resurrection, before you can sit downe in peace.

Some of you have got a speech; That those that see two powers within themselves, of darknesse

trasse and Light, Love and Envy, sorrow and comfort striving together, sees with two eyes: but you may say, you see every thing and power with a single eye, and nothing you see evill, but all things and actions are good, and as they must be.

Surely this is well, if you become all of you that speake these words, to eat of that Tree of Life; for my part Ile not condemne you, I can rejoyce to see the Resurrection of Christ in any, but I must watch some of you, to see if your conversations be so universally filled with Love, as shall make the darke world startle; and then I can say of a truth, Christ is risen indeed in you.

If your owne eye be darke, that is, if darknesse rule your whole body; then all the actions of your body towards others are in darknesse, and builders up of selfishnesse, which is the one power you yet live in.

But if your eye be truly single, and full of Light, then the Light power wholly rules in you, and the actions of your outward man will be full of Light, and Life, and Love, towards every single branch of the whole Creation.

But some may say, explaine these three particulars in mankinde, that we may know them distinctly, one from another. I Answer, I shall readily doe it.

The first particular is the living Soule, or that estate of simple plaine heartednesse, which hath the Life of the five Sences only only, and by that

Life preserves that single body, or propi-  
ties.

But the Life of the Spirit, in sound reason lives  
not yet in the Sences; for pure Reason lives like  
a corne or wheate, under the clods of Earth, or  
Beast, and is not yet risen up to rule as King.

This plaine hearted state is set in the midst of  
many objects, tempting him like the Serpent; and  
it is open so many crosses, and teares, like the  
tender grasse, that is soone bruised by the foot of  
the ox; it hath not the true rest of Christ in it,  
though there be much rest and peace in it; for it  
is changeable.

This is such a state. that though there be selfe-  
Love, yet there is no hatred towards others in it,  
but a quiet content to let others live too. As a  
childe, though he love himselfe (the propriety of  
a Beast so to doe) yet he envies not others; for  
Envie, Pride, Covetousnesse, Hypocrisie, rash  
murdering, anger, hath not yet defiled the Earth.  
The man is plaine, honest hearted, even Innocent  
*Aam.*

Like *Nathanaell* in whom there was no guile,  
and yet *Nathanaell* knew not Christ, that Anoy-  
ing spirit as yet ruled not as King in him; for he  
was open to temptation, and change, and many  
teares.

Like *Peter*, a man of the same plaine hearted  
temper, full of Love to Christ and others; yet  
selfish, he was without guile, and was loving,  
without knowledge, therefore open to tempta-  
tion, and change, and teares. Now,

Now, though Christ Commended *Nathanael*, and prayed for *Peter*, that his faith or strength might not faile him, yet they were both strangers to the Spirit, which was given them afterwards.

And as Christ told his Disciples, I have chosen you twelve, and one of you is a Devill; that is, eleven of you are plaine, honest, simple hearts, in whom there is no guile; you have sincerely in love to me, forsaken all your friends, and riches to follow me: so that Covetousnesse doth not reigne, Imagination doth not fright you, with what shall we eate, and what shall we drinke, and wherewith shall be cloathed hereafter? As they they themselves said, Master, we have forsaken all to follow thee, and what shall wee have &c?

So that here is no subtilty, but downe right simplicity without guile, and these are like wax, prepared for any stamp.

But now *Judas* the twelfth man was a Devill, he was defiled and false by temptation, that is, he was one that followed Christ for selfe ends; not simply, like most preachers, and covetous, bitter hearted Professors, that will covenant before hand, what they must have before they follow Christ; And when they heare they must part with all to follow Christ, then they are sorrowfull. This is *Judas*, a Devill, the power of covetousnesse, the curle that hath defiled mankind, and he strives to spread himselfe, that he may defile

defile all. But Christ who is the blessing appears to destroy this curſe.

And when plaine hearted *Peter* told Christ, that though all forſooke him ; yet he would not ; alas, ſaith Christ, *Peter*, thou art plaine hearted, and thou know'ſt not the wiles of the tempter ; thou wilt be overcome and made to denie me, I know thy ſtrength ; for I that am the light and life of the world, doe not yet live in thee ; Thou art a downe right living Soule, a plaine innocent harmeleſſe man ; but thou art not yet Anoynted, nor cannot be, till I be gone from you ; And then Ile ſend you the comforter, that ſhall lead you into all truth, and abide with you for ever.

Therefore, when I am taken from you, ſtay you quiet at *Ieruſalem*, till you receive power from on high, which is the Fathers promiſe to you, and that power ruling in you, ſhall keep you from being overcome by temptation.

And you ſee *Peters* ſtrength proved weakneſſe, though there was ſimple hearted innocencie in *Peter's* love to Christ's body ; yet his love was changeable ; for when the tryall came, *Peter* denyed Christ.

And this plaine heartedneſſe is the firſt time of the Beſt, or ſeſe, which is full of peace, while a man is in it ; but it is a ſtate like wax, flexible and eaſie to take any impreſſion.

Therefore the two powers of Light and Darkneſſe, Christ and the Devill ; ſtrives who ſhall rule in this living ſoule firſt ; And theſe two powers are

*Jacob* and *Eſau*, fleſh and ſpirit, ſtruggling within the wombe of the living Earth, who ſhall rule firſt; And darkneſſe firſt prevailes, and rules within, enſlaves, and cauſes ſorrow, and through his deceit, drawes the man to ſecke content in objects without. But then followes Chriſt the reſtoring power, and delivers the living ſoule againe from that bondage, and ſets him downe in himſelfe, which is the reſt and ſtrength of Love unchangeable, who doth caſt out all feare.

Now while the darke power rules; the man is as *Judas*, a Devill, a betrayer of Chriſt, therefore when Chriſt begins to redeeme; he kills that darkneſſe, and brings mankinde back, to that plaine hearted eſtate of ſimplicite, in which the Devill found the man when he deceived him; and makes him meeke, humble, flexible, loving, plaine hearted, without guile, free from Envie, like the ſtate of a little child; *Except a man be borne againe, and become as a little child, he cannot enter into heaven*; that is, into peace; The power of the Devill muſt firſt be caſt out, before Chriſt will appeare to ſit downe in reſt.

This plaine hearted eſtate is that which *Paul* ſpake of; A man muſt firſt become a foole, that he he may be wiſe; that is, voide of guile, or hypocriticall deceit, which the power of darkneſſe is full of; and theſe are the fooliſh things of the world, whereby God will deſtroy the imaginary wiſe.

This plaine heartedneſſe without envie or guile, is the Virgine-ſtate of Mankinde; And this Virgine

is she that must beare a sonne , and call his name *Emanuel*, God with us.

This chaste Virgine-state , that hath no outward Lover, and that is not defiled , but cleaned from deformity , is this Virgine chaste state, in whom the Sonne of righteoufnesse will arise, and take the man into union with himselfe ; he rules as King , and Mankinde , the living soule is freely subject with delight.

So that this Innocencie, or plaine heartednesse in man, was not an estate 6000. yeare agoe onely ; But every branch of mankinde passes through it, &c. first is defiled by imaginary covetoufnesse, and thereby is made a Devill ; and then he is delivered from that darknesse, by Christ the restorer, and by him made one with the Father and the Son.

In one word then, the innocencie of mankinde, which is the Image of God , is plaine heartednesse without guile , quiet, patient, chaste, loving, without envy : yet through weaknesse is flexible , and open to temptation and change ; This is the living soule, which God breathed the breath of life into ; This is the Garden of *Eden*, it is the spirits houle or mansion, and in the body of Mankinde the spirit hath many mansions or dwelling places ; this is the field or heaven , wherein *Michaell* and the Dragon fights the great battell of God Almighty.

Many men live in their innocencie longer then others . some are tempted sooner then others, but all must be tempted, and tried by the evill one ; that so way may be made for Christ to shew his power ; for

the Office of Christ, the blessing, is to restore and deliver from death and bondage, and to set man downe in life and unchangeable rest.

Therefore temptations and falling from innocency must be, that so man may be drawne up into the life and strength of the righteous God, or ruler from whom he shall never fall again; this is the mysterie of God, God manifest in the flesh, or righteoutnesse ruling King in man.

So that this innocent estate is the Image of God, but not the strength and life of God; It is wise, but not wisdom it selfe; it is just but not justice; it is loving, but not Love it selfe. It rejoyces, but it is not Joy it selfe; It is patient, but not Patience it selfe; It is chaste, yet not Chastity; It is plaine hearted without guile, yet not sincerity it selfe; It is filled with rest and peace, while he enjoyes himselfe within, and doth not make a league with Satan, or outward objects; for then he falls and meets with sorrow.

Therefore he is said to be made in the Image of God, because this Innocencie is an estate very good, and there is no evil in it; yet it is changeable, subject to be overcome by temptation.

But now God, or the righteous spirit is unchangeable; for he is Wisdom, Justice, Love, Patience, Sincerity, Chastity, Joy, and Peace it selfe, nor cannot be overcome by any temptation.

And this is the mysterie and wisdom of God, to let that innocent nature of man fall, and be defiled by his owne invention; that so, he may declare his  
power,

power, in redeeming him from that defilement, and in taking him up into unity of the God-head, to remaine in that fountaine of Life and rest, and never to be deceived againe; and this is a redemption indeed; not only to deliver from bondage, but likewise to destroy the tempter; that he shall never appeare to draw man into bondage againe; this is the worke of the Lamb, and the mysterie of God. This worke is that which makes us to have fellowship with the Father, and his Sonne Jesus Christ; This worke puts those songs of praye and hallelujahs into our mouths and hearts, to him that sits upon the throne, and to the Lamb for evermore.

This is the first estate of mankinde, or the living soule in his innocencie, and you need not looke back six thousand yeares to finde it; for every sing'e man and woman passes through it; and when the restorer rises up, they shall be able to say, this is truth.

The second estate of mankinde, is the time of the curse, while he reignes, which is the power of darkness, or Dragon, that deceives the plaine hearted, simple man; making him to covet after content in objects without him, and to looke for a God without, and so fills him with anger, envie, hypocrisie, vexation, griefe; and brings him into bondage within himselfe. Now this curse reignes in these three particulats.

In the lust of the Eye; In the lust of the Flesh, and in pride of Life.

The lust of the eye is covetousnesse, after any object

ject the man sees thinking within himselfe, that if he can obtaine such and such objects, he shall be at rest and filled with delight; And this is an unsatisfied roving Lust, and is a selfe-lover, hurting others; for this Lust of the eye, would draw all to it selfe; and leave all others naked; and when he cannot enjoy those objects; Then Envie and anger arises. vexes, frets and torments the man mightily; But if he obtains, he rejoyces; but his joy is the joy of envie, which doth perish againe, and ends in vexation.

The second is the Lust of the flesh; And this is an excessive, or immoderate degree of covetousnesse, which doth waste and consume the objects that his eye lusted after, not to preserve mankinde, or his body, but to satisfy excessive Beastsly desire; he eats and drinks excessively; cloathes himselfe vaine gloriously, or runnes into the immoderate use of women; And so those objects which are for the preservation and delight of Mankinde, he immoderately uses, and by his excessive, destroys himselfe and them too.

The third is the pride of Life, and this is the very height of covetousnesse, called vaine glory, or secret pride of heart, lifting up himselfe above others, making others bow to him; looking upon himselfe as a God above others, who indeed are his equalls, vexing and fretting, and ready to kill them if any refuse to give him that honour he would have. *Hamons* proud heart is mightily troubled, if *Mordecay* will not bow, This is the pride of Life.

As *Nebuchadnezar* said, is not this great *Babell* which I have built for the glory of my Majesty? to lifting up himselfe above others; this is the power of pride; But now humility stayes, and lets others lift him up.

Looke through the whole body of darknesse and every branch of him may be applyed to one of these heads.

And while these Lusts rule; the whole body of darknesse reignes as King in the man; As *Envy*, *Pride*, *Covetousnesse*, evill furnisings, *hypocritie*, uncleane lust of the flesh, *Gluttony*, *Drunkennesse*; And the man hath lost his *Innocencie*, and is become a *Devill*; he is a prisoner to his lusts, and is in bondage within himselfe; he enjoys nothing with sweet content.

For let him have what he would have, still he is unsatisfied, and discontent dwells in his heart upon every crosse; he lives without God in the world, and feeds upon husks like the swyne: that is, his delight reaches to outward things only; to riches, honours, pleasures, and women, they are the husks he feeds on, which dies and rots; take these away, and he hath lost his *Kingdome*; And in this deceived estate, mankinde is a compleat *Devill*, and is become a very decree of himselfe and others, as experience makes it appeare.

The third estate of Mankinde, is the day of *Christ*, or the rising up, and reigne of the blessing, which is the restoring power, delivering mankinde from this bondage of Lust, and subduing this power of dark-

nesse, and drawing mankinde into union with the Father, making all things new, and so making peace.

And this he doth, first, by bringing mankinde back againe, to his estate of Innocencie and plaine heartednesse, and so in the eye of the world is a foole, before he be made wise.

Then secondly he rises up in power and glory, and makes man one with himselfe, and sets him downe in rest never to fall againe.

#### CH A P. VI.

*What the Curse is, that doth defile the Man.*

**E**Very branch of Mankinde, is under one of these three estates, First, either in his Innocency; or secondly, under the power of the Curse; or thirdly, under Grace; or the power of the blessing. Now, no man hath, or can have true peace, till he be able to see this cleare distinction within himselfe; he that sees nothing but one power, nor never saw any other but one power in him, that man as yet is a slave to the Devill, But he that hath scene the two powers, to oppose each other within him, and then at last the blessing prevailes, and casts the other murderer out, and sits downe, and rules King of righteousness, and Prince of Peace. This is Heaven, and he that sees this one power of righteousness and peace rule,

rule, and sees the other quite false; this man now is come to eate of the Tree of Life, and shall live for ever; and is truly entered into the one power, or new *Jerusalem*.

Whoſoever lives in this life, his actions will be actions of peace, preservation, Love and life to all. But if there appeare actions of darknesse in any, whereby any part of the Creation is capable of destruction by those actions; truly then, that one power in that man is but the curſe, which may be called the Power likewise; but it is but the one power of darknesse.

When a man sees the darknesse rule in others, and in himselfe; he sees himselfe in bondage, and is troubled; Now the Seed begins to arise, to bruise the Serpents head.

*Lots* righteous soule, or the pure Creation; man, as he is more or lesse restored from bondage, he is grieved to see the bad conversation of the wicked power, as he rules in himselfe and others; And there are many *Lots* at this day, whose righteous soule is grieved, to see how the Devill and curſe rules and destroyes the Earth. The Devill rules the world; Imaginary selfe-loving Covetousnesse rules the King in the Earth; It is seen plaine, and he goes on boldly without feare; hardnesse of heart riseth apace, proud murdering flesh growes secure, though his Judgement be near at hand.

Stand still, and you shall see the downfall of *Pharaoh* and his company. As there are time, times, and dividing of times allotted to the reigne  
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of the Beast, in outward Government; which is first the power of Magistracie, meddling with matters of Conscience, in restraining or punishing, before the universall Bishop was raised; this is the first time.

Then the time of universall Bishop, till reformed Episcopacy came in, this is the second time; Then the time of reformed Episcopacie, till the variety of Independant and Presbyterian Churches, or State-Government came in; is the third time, and these two latter are called times.

And now *England* is under the dividing of time, and it is a fore-runner to the rest of the Nations, and this is the Image of the Beast; and this is the variety of Churches, and differences in Religion, that is amongst men; every one pleading his priviledge, or else it is called the dividing of time, in regard the Government of the Land is taken out of the hands of one man, and put into the hands of many; this is the dividing of time, or the half day of the Beast, in respect of outward government.

Even so there are time, times, and dividing of time within the heart of man, which is the occasion of that outward division of times.

The first time is the state of simple plaine heartedness, or Innocencie; when the five Sences acts in their owne light, which is the pure light of a Beast, but knowes not the power of the Seed, or of the creating spirit; but is a stranger to the spirit, and yet this state is the Image of the spirit; for this is wise, and loving, and just; but not Wildome Love,  
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and Justice it selfe; and being tempted, it breaks out into folly, envie, and unjustice, and this is the first time of the Beasts reigne within a man.

Then the pleasure of Sinne enters, or a league is made betweene that living Earth and outward objects, and the man being deceived, lookes altogether without him for good, for pleasure and for content, and followes all the pleasures of his five Sences with greedinesse; and here he would be a ruler, and some body over others; and in this estate man doth what he will, and his heart never smites him for it; he can lie, and cheat, and whore, and oppresse others, and thinks all is good, for nothing troubles him; this is the state of prodigality or presumption. And this is *Esau*, the hairy mans Kingdome; And this is the first step of his fall, eating the Aple.

Then there followes a time of trouble of minde, arising for that pleasure of selfe-seeking delight, and this is called trouble for mispent time, whereby he meets with many rubs in his good name, in his health of body, and in his outward livelihood amongst fellow-creatures, and now he begins to rebate of his wildnesse and follow; and the Beast or sensitive power begins to be a little tamer, and more moderate; yet Covetousnesse (that Beast) reignes still, and that with more force within, yet this is a cooler time of the day then the former was, for he begins to consider what he doth; yet here is no rest, and this is the third time, and so these two latter degrees makes times; this is the second step of his fall.

Then comes in the dividing of time, within a man,  
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and this is, when the Law in the members fights against the Law of the minde; when a man sees his folly and the bondage of his nature, he sees himselfe a prisoner to his Lusts, and this light in him strives against darknesse in him; he sees Pride striving against Humility, Envy against Love, contentednesse against anger, uncleannesse of flesh against chastity, sorrow against comfort, and so cries out, *Oh wretched man that I am, who shall deliver me from this body of death, or bondage to which I am a slave?* this is the third step of mans darknesse.

Well, this is the dividing of time within thee; this is the time of the battell within thee, between *Michaell* the Prince of Peace, and the red Dragon, the selfish, imaginary, covetous, murdering power, there is no quiet rest in this estate neither; nay, this dividing of time is the sharpest and hottest time.

And now one step further in the first degree of time, and then the man enters into rest; And this is, when the Seed, or blessing in thee kills that Serpent, and casts him out, and takes possession of thee, and rules in righteousnesse in thee; for now all enemies are subdued under the Anoyntings feet, and he now delivers up the Kingdome to his Father, who is the one spirit of righteousnesse and peace, in whom there is no sorrow; And this God, or Almighty ruler, becomes all in all, the alone King in that living Soule, or Earth; or the five living Serces.

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Now this spirit of freedome being rising up in some already, in part, assures the Creation, and gives those bodies as pledges, that he will rise up in the whole, and restore all mankinde to himselfe.

And thus those three particulars in mankinde is considered; first, the pure creation of the Living soule; the single life of the five Sences, which is called the Earth. *Oh Earth, Earth, Earth, &c.*

Secondly, the curse that hath taken mankinde, or this living Earth prisoner; and this is the power of darknesse, called sinne or bondage, and this is called likewise flesh, or carnall man; *If you by the Spirit mortifie the deeds of the flesh you shall live.*

Now the created flesh is not to be mortified, or killed by us, but preserved; therefore the curse therein is called flesh, and deeds of the flesh, because it is a meere selfish power, that would have ease, and honour, and would be counted a God, and would rule over all, to the enslaving of all to himselfe; this is the reprobate, that shall have no peace, for all peace shall be taken from this flesh.

Thirdly, the blessing, who is the seed of Life, or Christ, the righteous and rationally spirit; arising up to rule, and treading unreasonableness under his feet, this is the restorer, or Saviour of the captived, or the imprisoned Earth, which sets mankinde free from bondage within himselfe.

And when this power riseth up to rule, he doth not rule to enslave others to him by the murdering sword, but he drawes all men in Love to him; and  
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the union and communion of Love by him is established, in, and among the Creation.

And thus you see there are time, times, and dividing of time within the heart; and though you be come to the dividing of time, yet you are not come to the Mount of God, to true rest, till dividing of time run his course likewise.

But yet here is great comfort to burdened soules, that lies groning under the darknesse of this dividing of time within them, and that are mightily oppressed by men that rules in darknesse, and oppression over them; To you I say rejoyce, your Redeemer is come, he rides upon the clouds, and he will speedily appeare for your deliverance, as he hath done for some of your brethren already, who are witnesses, that he is rising and spreading himselfe in the Earth, casting out death, hell, and bondage, and establishing life, peace, and liberty in mankinde, and in the whole creation.

Therefore whatsoever your condition is, murmur not at it, but waite, he that is come to others will come to you, and not tarrie; His power and name is Love, and he will conquer all by Love and patience; And the sonnes of strangers and enemies shall come and fall downe to him, and say, thou art the alone, righteous power; take thee our Crownes, Scepters, Swords, doe thou rule, for thou art worthy.

This is the day of Sions glorie; This is the everlasting fire, that is unquenchable; this is the powerfull day of the Lord; this is the Lambe that was

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slave, and is now risen againe; This is the well beloved sonne of the Father, in whom he delights; This is the promised Seed, the blessing of the whole Earth, who hath been hinted at, and pointed at by Prophecie, but never fully manifested in the whole creation.

But now he begins to appeare, to draw all men after him, to cast out the curle, and to set the Creation in peace; therefore thou weeping soule, cast off this sackcloth, and mourning weeds, thy redeemer is come, and he calls thee to follow him, acting love and patience.

This power of Christ takes away all peace from the flesh, and will not suffer any part of the creation to lie under a false peace any longer; And we see that while he appeares but weakly, how the peace of covetous flesh is disturbed, and filled with much murmuring against the Light.

Oh say men, if this power of universall love be advanced; this will destroy all propriety, and all trading, and bring every thing into confusion. It is true, he shall be advanced for that end. to confound the wisdom and power, and peace of the flesh, that the Creation may be longer deceived, but now at length may come into him, and rest quiet for ever.

Oh faith Imaginary, covetous, proud, selfe-seeking flesh; If I take not the sword, to restrain the unrulinesse of mankinde; we shall not live one by another; But his intent is not in Love to peace, but that he may rule over all himselfe, and beat downe others

others under him; And indeed this power is the cause of all warres; for if this murdering selfe-honouring power were once cast out; Love would live in peace, and know warre, division and sorrow no more.

CHAP. VII.

*What the blessing is that restores him againe.*

**B**Ut how came mans fall in at the first? I Answer. The outward objects of riches, honors, being set before the living ioule, Imaginary covetousesse, which is the absence of the true Light, moves the man to cloie with those objects, and to seeke content without him; and through this darke night power, warres, divisions, and discontent arises in mankinde, to teare and devoure it selfe; and so it is said to mankinde, that his destruction is of himselfe; And the misery of mankinde came in by these degrees.

First, when whole mankinde walked in singleness and simplicity each to other; Some bodies were more strong then others, as the elder brother was stronger then the younger, and the stronger did work for the weaker, and the whole Earth was common to all without exception; But this singleness and simplicity was subject to corruption and change; And the change came in thus.

The stronger, or elder brother seeing the outward objects before him, thereupon imagines, and saith, why should I that doe all the worke, be such a servant to these that doe least worke, and be equall with them? It is fit I should have some larger part of the Earth then they, and be in some more esteeme then others, and that they should acknowledge me in some degree above them.

This Imagination is the Serpent that deceives the man; and as lust is thus conceived within, and the heart, or the living Soule consenting to these imaginary inventions, presently death is brought forth, and Mankinde falls from single simplicity to be full of divisions, and one member of Mankinde is separated from another, which before were all one, and looked upon each other as all one.

This is the first step of the fall, content within being moved by outward objects of pleasure, riches, and honour for one to be above another; whereas it was the honour of the elder to help the younger, and not to tread him downe.

Secondly, it breaks forth into outward action; for this imaginary invention, in the elder brother moves him to set about, to inclose parcells of the Earth into severall divisions, and calls those inclosures proper or peculiar to himselfe, and that the younger, or weaker brother should lay no claime to it, and the younger brother lets it goe so; and presently their nakednesse appears, that is, the imaginary covetousnesse of the heart is uncovered, and laid open to the view hereby.

This dividing of the Earth into parcels, was long before it grew a strong settled custome; for plaine heartednesse did much oppose the growth of this imaginary covetousnesse, or Serpent; for when contention began to arise amongst *Abrahams* servants and *Lots*, about the Earth; one side would have so much, and the other side so much; Well, said single hearted *Abraham*, let there be no strife betweene us, for we are brethren; Let us spread farther; and so the one went East, and the other West, and gave more roome in the Earth each to other, and then they were quiet; this is the first breaking forth into action, to make division.

Then next to this, mankind began to buy and sell these inclosures of Land, one of another, which the creating spirit of righteousnesse gave them no command to doe; for by reason of this bargaining, the younger, or weaker brother is more forcibly shut out of the Earth, and so here is a foundation laid, to steale the Earth by craft, and to murder one another by the sword.

For now saith the Buyer, this parcell of Land is mine, I have paid the fruit of my labours for it, to be properly my owne. But the younger brother comes in, and saith, the land is our portion by creation as well as yours, and we give no consent to be shut out; therefore what authority had you to buy, or the other to sell; by thus doing you cheat us, and cast us out of the Earth; And from hence now divisions and wars begins to arise betweene the brothers.

And so the elder brother *Cain* kills the younger brother *Abel*; *Cain* was subtle and covetous, and *Abel* single hearted, and molested *Cain*, and opposed him in his selfe-seeking Principle, or imaginary invention, to raise himselfe to be above others; thereupon anger ariseth in *Cain*, and he kills his brother, and removes him out of the way, though Conscience tormented him afterwards for it.

And by this murdering power, over-awing one another, the cheating Art of buying and selling, and of dividing the Land into parcells, prevails amongst mankind; till at last *Moses* was raised, who was the perfectest man in his time, and he seeing mankind was run into this division.

He endeavors to keep peace, and to prevent war and bloodshed, he makes a Law, wherein there was much equity betweene man and man, called ten Commandments, wherein every man is limited in his owne propriety; so that if another covered his Neighbours wife, Land, house, or servant, it was his sinne, and was to be accursed or punished, by a generall consent of all the people; And they all said Amen to this Law; and said they would observe it, and doe it.

Yet saith *Moses*, though this be a Law, setting peace for the present; yet I am not he that shall restore you to your first singleness and Innocencie; for a Prophet shall the Lord your God raise up like me, that shall doe that restoring worke; and him

shall you heare ; and he shall deliver *Jacob* from his sinne, and *Israell* from his transgression.

And here he points out *Christ*, who is the power of uniuersall Love ; and tells them that whoſoever will not heare the voyce of that restoring Prophet, shall be cut off from amongst the people.

And yet this buying and selling, and *Moses* Law of equity to preserve peace, was part of the fall, for it could not keep them in peace together, but still mankind did molest one another, and rise higher in divisions, and fell to further contention, Covetousnesse, and Pride amongst themselves.

The stronger brother goes further in his imaginary ambitious invention, and makes warre against the younger, or weaker brother, and takes their inclosures by force from them ; and either kills them, or turns them out of the Land, which they had bestowed labour upon ; and so did break *Moses* Law, which said, thou shalt not kill, thou shalt not steale.

And now divisions, and enmity is risen to the height, and the power of the Sword is the very strength of the curie, and is the murderer ; for this takes not away propriety from others, by labour, or by buying and selling ; but by cruell violence and force, casting downe one, setting up another by force, and now Mankind is in the extremity of division.

And they that enjoy the land, they or their fathers got it by the Sword, and they keep possession

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by the Sword, and no man regards the Law of righteous Creation, or of *Moses* Law of Equity; for every man seeks himselfe, and thinks it equity for others to regard him, and is offended at those that doe not regard him; and the whole Earth is filled with this devouring self-righteousnes.

Therefore high time for the great Prophet, which *Moses* spake of to arise, to restore false man, or else no flesh shall be saved; for one is bent to destroy another; And all is for the Earth who shall enjoy it.

And doth not the nakednesse of man appeare very manifest, that some parties are truly like *Dives*, that fares deliciously every day, goes in rich apparell, silke, and gold upon their clothes; Chests full of silver, houses full of corne, and other fruits of the Earth; And yet sees others starve for want before their faces; And these very rich men notwithstanding makes a profession of Christ, as though they were his servants; Oh doth not these men openly declare their hypocrisie, and discovers their owne nakednesse, that all the world may see, that they are proud, covetous, envious, and the power of darknesse it selfe, and so open enemies and traytors to Christ; All the title they have to their Land is by the power of the sword. Did Jesus Christ doe so? Oh no. No; he was universall Love; and bids every one doe as they would be done by.

This power of the sword doth not only kill and rob, but by his Lawes made and upheld by his

power; he hedges the weake out of the Earth, and either starves them, or else forces them through poverty to take from others, and then hangs them for so doing.

They that have the greatest power of the sword in their hands, doe kill, and take away the labours of others, and say it is righteous; but if a weaker hand doth but take from others to supplie necessaries, the other calls this unrighteous, and hangs them for it; surely the King of righteousness is not so partiall a God, as to call one and the same action good in his hand, that is the stronger and bad, in his hand that is the weaker brother.

No, no; This is the righteousness of the man of sinne; this is the righteousness of the Scribes, Pharisees, and *Indas*, that counts every thing righteous that pleases them, and every thing unrighteous that displeases them; This is the extremity of the curse, and yet this is the Law that every one now adays dotes upon; when the plaine truth is, the Law of propriety is the shamefull nakedness of Mankind, and as farre from the Law of Christ, as light from darkness.

And yet Souldiers and Lawyers, and all that erie up this power of propriety, which is both brought in, and upheld by the murdering sword, would be called Saints and members of Christ.

Truly you are all deceived, you are members and actors of the curse, which is the destruction and bondage of the Creation; you are that power  
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that hedges some into the Earth, and hedges others out, and takes to your selves by the power of the killing sword ; A liberty to rule over the labours and persons of your fellow-creatures, who are flesh, of your flesh, and bone of your bone ; And you doe the very same things , in a higher degree and nature, for which you hang other men for, punishing others for such actions as you call sinne , and yet you live in the daily action your selves ; taking the Earth from the weaker brother, and killing him by poverty or prison all day long.

Now this enmity that brought in this division ; first of inclosing ; then of buying and selling, then of killing one another for the Earth, is the curse within of imaginary covetousnesse, and it was bred by the presentment of outward objects, tempting the five Senses, or the living Soule.

And all the strivings that is in Mankinde, is for the Earth, who shall have it ; whether some particular persons shall have it, and the rest have none, or whether the Earth shall be a common treasury to all without respect of persons.

And this is the battell, that is fought between the two powers, which is propriety on the one hand, called the Devill, or covetousnesse, or community on the other hand, called Christ, or universall Love. And as Christ doth cast covetousnesse out of the heart, so propriety is cast out from amongst men, and mankinde will not only become single hearted againe, but will walke in the light of pure Reason

and Love, and never fall againe into divisions, but shall be so acquainted with the wyles of Satan, that he shall utterly reject, and abhor his imaginary inticement; As Jesus Christ rejected the temptation of objects; And that Satan, or tempter without prevailed not, because the Anoynting was in him, that was stronger then flesh.

Now this same power in man, that causes divisions and war is called by some men the state of nature, which every man brings into the world with him.

But this Law of darknesse in the members is not the state of Nature; for nature, or the living soule is in bondage to it, and groines under it, waiting to be delivered from it, and is glad to heare of a Saviour.

Looke upon a childe that is new borne, or till he growes up to some few yeares, he is innocent, harmlesse, humble, patient, gentle, easie to be entreated, not envious; And this is *Adam*, or mankinde in his Innocency; and this continues till outward objects intice him to pleasure, or seeke content without him; And when he consents, or suffers the imaginary Covetousnesse within to close with the objects. Then he falls, and is taken captive, and falls lower and lower.

First, into the slavery of that power of lusts within, leading him forth to act all manner of selfishnesse, with greedinesse to the destruction of others.

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And then falls from this delight into trouble of minde, and touch of Conscience, and inward torment, and so falls deeper and deeper into Hell, till the Seed or blessing rise up in him to worke deliverance, and then carrie him back againe, and lead him into the wayes of truth.

And thus we see how mankinde came to fall from his innocencie; and that was by closing to outward objects for content, with inward imaginary Covetousnesse, to finde life in those objects without him.

And mans recovery will be to reject outward objects; and to close with the spirit of truth, life, and peace within. preferring this Kingdome within, before the outward Kingdome.

It is said that Christ was tempted in all things, like as we are tempted. Now how are we temptæd? but by presentment of outward objects before us, and when the life of the five Sences closes therewith, thinking to finde content therefrom, we are deceived, and so fall from innocencie.

As for example, if objects of riches be laid before me, and my inward covetousnesse close therewith, I fall; or if the beauty of the female sex be set before me, If my inward lust close therewith excessively, running after variety of strange flesh, I fall.

But if covetousnesse and lust be killed, or doth not breath in me, then, though those objects be tendered to me, I reject them; and so I fall not; And now

now Satan or the tempter, which are the outward objects finds nothing in me.

And thus it was said of Jesus Christ, that when the Tempter came to him he found nothing in him, that is, Jesus Christ had not an imaginary covetous power in him, to seeke a Kingdome, or happinesse without himselfe, in those objects of pleasure, riches, and honours of the world, but preferred the Kingdome within him before that without him.

And so he was said to have no sinne, because there was nothing in him that consented to the temptation without; he made use of outward objects in moderation, for the safety and peace of his body, but desired nothing in excesse, or immoderately.

The power of darknesse which is Covetousnesse, and Imagination which is the devouring Dragon, had no place in Heaven, that is, in him; for the Dragon was cast out, and the Godhead did dwell bodily in him, in the fulnesse of righteoutnesse and peace.

Now I desire any man to shew by experience, any other Devill, or darke power, then these two, that is, The objects without, and the powers of the curse within, joyning in consent together, to enslave the Earth, or the living Soule, which is the innocencie of the five Sences.

While these two joyne together, and meet in consent, Mankinde enters into sorrow, and hath true rest,

But when the power of Lust is killed within, by  
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the blessing, or the seed rising up, then outward objects troubles not, nor enslaves the man. For then a man is content with his present condition, and seeks for a Kingdome within, which moth and rust cannot corrupt, nor theeves breake through and steale; If he have riches, he dotes not upon them, he knowes not how to use them; If he be poore, he is quiet and content; If he be at liberty he is content, if in prison he is content.

So then kill Covetousnesse, or that imaginary darknesse within; And the Devill is kill'd when the Tempter comes, he shall finde nothing in you; he that is free within, is moved to excesse, or unrati-onall action by no outward object; but he that is nor free within, is moved by every object.

And this is the Reason why many people are so angry, and bitter, and flies upon their neighbours with reviling, and reproachfull words, or envious actions, because they are slaves to their flesh; they are in bondage within, they know not liberty; It is the night time with them, the sonne of Love, righteousnesse, and peace is not yet risen up in them.

Therefore they that are at liberty within, in whom the Seed is risen to rule, doe conquer all enemies by Love and patience, and make use of any outward object with moderation, and knows no excesse.

The powers of the curse, he subdues others by the murdering sword, and thereby enslaves others to him; as we see the government of all Nations

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is this, and the darke power in every mans heart is this; which indeed is the Devills Kingdome that yet rules.

But now the blessing, he subdues his enemies by Love, and saves, and gives life and freedome to his enemies; he first brings mankinde back to pure creation, and then rises up, and rules King of righteousness within, and so keeps the man, that the curse never enslaves him againe, and so he puts the man into a better condition then he was in before.

This Seed or Christ then is to be seen within, to save you from the curse within, to free you from bondage within; he is no Saviour that stands at a distance; therefore your publick Ministers bewitches you, by telling you of a Saviour at a distance.

The enmity which burdens you is within, Even the Law of your members that wars against the law of your minde; so that the members are the creature; And that curse wars within them, and so troubles and enslaves the members.

Therefore your Saviour must be a power within you, to deliver you from that bondage within; the outward Christ, or the outward God, are but men Saviours, such as *Moses*, *Ioshua*, and Judges were, and such as Kings are, and these Gods sometimes proves Devills. Surely such Preachers as tells you your God and Saviour is without, they know not the spirit, they are servants to the curse, their  
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Kingdome is all without, and therefore would have you to seeke for a Kingdome without that lies in objects; for that Kingdome of Christ within they know not.

And here I shall end with this question. What are the greatest finnes in the world? I answer. These two; First for a man to lock up the treasures of the Earth in Chests and houses; and suffer it to rust or moulder, while others starve for want to whom it belongs, and it belongs to all; This is the greatest sinne against univertail Love; this is the destroying sinne, this is *Achans* sinne; this is the action of Covetousnesse.

The second sinne is like to this, and is the same in nature with the other; And this is for any man, or men, first to take the Earth by the power of the murdering sword from others; and then by the Lawes of their owne making, doe hang, or put to death any who takes the fruits of the Earth to supply his necessaries, from places or persons, where there is more then can be made use of by that partiular family, where it is hoorded up.

*And he said, sonne of man, seest thou what they doe? Thou shalt see greater abominations.*  
Ezekiel. 8. 6.

F I N I S.