

THE SAINTS
PARADICE:

O R,

The Fathers Teaching

the only satisfaction to wait-
ing S O U L E S.

W H E R E I N

Many Experiences are Recorded,
for the comfort of such as are un-
der spirituall B U R N I N G.

The inward Testimony is the Souls strength.

By Ferrard Winstanly.

Jer. 31. 34. *And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord.*

1 John 20 27. *But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: But, as the same anointing teacheth you of all things, and is truth.*

L O N D O N,

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West end of Pauls.

To my beloved friends, whose souls
hunger after sincere Milk.

Dear friends,

I hath been the universall condition of the Earth (Mankind) to be over-spread with a black cloud of darkness; and the knowledge of the King of righteousness hath been manifested but in some few scattered ones, which as they have had the spring in themselves, so they have been as lights in the darke world, and others have warlked in their light, and rested content to drink of their streams, as if their declaration of truth had been the very Fountain it self.

I my self have known nothing but what I received by tradition from the mouths & pen of others: I worshipped a God, but I neither knew who he was, nor where he was, so that I lived in the darke, being blinded by the imagination of my flesh, and by the imagination of such as stand up to teach the people to know the Lord, and yet have no knowledge of the Lord themselves, but as they have received by hearsay, from their books, and other mens words.

I spoke of the name of God, and Lord, and Christ, but I knew not this Lord, God, and
A 2 Christ

To the Reader.

Christ; I prayed to a God, but I knew not where he was, nor what he was, and so walking by imagination, I worshipped that devill, and called him God; by reason whereof my comforts were often shaken to pieces, and at last it was shewed to me, That while I builded upon any words or writings of other men, or while I looked after a God without me, I did but build upon the sand, and as yet I knew not the Rock.

And now know, friends, That this ignorant, unsettled condition is yours at this time, though I know, that the proud King (flesh) that is in you, will be ready to speak within you, and tell you, that you do know God, and Christ, and be offended with me, because I say you know him not. I do not write any thing, as to be a teacher of you, for I know you have a teacher within your selves (which is the Spirit) and when your flesh is made subject to him, he will teach you all things, and bring all things to your remembrance, so that you shall not need to run after men for instruction, for your eyes being opened, you shall see the King of righteousness sit upon the thorne within your selves, judging and condemning the unrighteousness of the flesh, filling your face with shame, and your soul with horror, though no man see, or be acquainted with your actions or thoughts, but your selves, and justifying your righteous thoughts and actions, and lead you into all wayes of truth.

And

To the Reader.

And this is the Spirit, or Father, which as he made the Globe, and every creature; so he dwells in every creature, but supremely in Man; and he it is by whom every one lives, and moves, and hath his being; perfect man is the eye and face, that sees and declares the Father, and he is perfect when he is taken up into this spirit, and lives in the light of reason; and there is no man or woman can say that the Father doth not dwell in him, for he is every where; there is not a creature in the compasse of the creation, but he is in that creature, but disobedient man knows him not, and why? Because flesh is not subject to the spirit within it; his covetous flesh hath deceived him, for he either looks abroad for a God, and so doth imagine and fancie a God to be in some particular place of glory, beyond the skies, or some where he knows not, or in some place of glory that cannot be knowne till the body be laid in the dust.

Or else if men do look for a God within them, according as the Record speaks. God is within you; yet they are led by the motions and commands of King flesh within them, & not by King spirit; and here they are at a losse, not being able to distinguish between flesh and spirit, by reason that covetousnesse and self-will blinds their eyes. Truly friends, King flesh is very covetous, self-loving, and self-honouring; it likes them that say as it saith, but it would imprison,

To the Reader.

son, kill and hang every one that differs from him; he is full of heart-burning, either of open envy, and bitter distemper, or else carries himselfe in a smooth, quiet way of hypocrisie, walking in a shew of truth, like an Angell of light, but when he gets an oppertune power, he turns to be a tyrant, against the way of the spirit.

And so all his love was but for by-ends, to satisfie self in some particular or other: But now the King of righteousness within you, is a meek, patient, and quiet spirit, and full of love and sincerity, he burnes up the proud and hasty flesh, he loves truth, and hates a lie; if the creature acts unrighteously, he checks and shames him, if he act rightously (according to the creation of a man) he speaks peace within, and so makes the man to walk sincerely, and warily.

And when you come to know, feel, and see that the spirit of righteousness governs your flesh, then you begin to know your God, to feare your God, to love your God, and to walke humbly before your God, and so to rejoyce in him; and therefore if you would have the peace of God (as you call it) you must know what God it is you serve, which is not a God without you, visible among bodies, but the spirit within you, invisible in every body to the eye of flesh, yet discernable to the eye of the spirit; and when souls are made to have: community with that spirit, then they have peace, and not till then.

For

To the Reader.

For this let me tell you, that if you subject your flesh to this mighty governour, the spirit of righteousness within your selves, he will bring you into community with the whole Globe, so that in time you shall come to know as you are known, and you shall not need to run after others, to learn of them what God is, for as you are a perfect creation, every one of himself; so you shall see, and feel that this spirit is the great governour in you, in righteousness; and when you come thus to know the truth, the truth shall make you free from the bondage of covetous, and proud flesh, the Serpent that holds you under slavery all your life time. Well, as darkness hath over spread the Earth (Mankind) so now is the time come, that knowledge shall abound, and cover the earth (Mankinde) light begins to arise, the spirit begins to appear in flesh, he spreads himself in his sons and daughters, so that as the Sun shines from East to West, so shall the appearing of this Son of righteousness be; he comes not now in corners, but openly; the poor received the Gospel, (which is this everlasting spirit) wise men in the flesh are made fools, fools are made wise, scholars are declared to be ignorant, the ignorant ones in mens learning, become abundantly learned in the experimentall knowledge of Christ.

I do not writ to teach, I only declare what I know, you may teach me, for you have the fountaine of life

To the Reader.

life in you as well as I, and therefore he is called the Lord, because he rules not in one, but in every one through the globe, and so we being many, are knit together into one body, and are to be made all of one heart, and one minde, by that one spirit that enlightens every man. I have yielded to let these few experiences come abroad, and partly unwilling, because I see more clearly into these secrets then before I writ them, which teaches me to rejoyce in silence, to see the Father so abundantly at work; and it shall cease speedily for men to stand up as they do to teach one other, for every one shall be taught of him, and I shall be as ready to bear as to speak, and to give as to receive, and every one delighting to do as they would be done unto.

This is the King of righteousnesse that shall reign in the earth, this is the spirit that is now pouring out upon sons and daughters; though it yet seeme small it shall speedily increase, and the Father will not despise that day of smale things: proud flesh shall die, and reign King and governor in man no longer: they that have understanding know what I say, others may reproach, and be offended, but after they have been tryed in the fire, which is the spirit, they will acknowledge a truth herein, and be made to speak as a friend to truth.

Your friend, whose peace, liberty and life, lies in the spirit that governs within the Globe.

Jerrard Winstanly.

THE
FATHERS TEACHING
is the only satisfaction to
WAITING SOULS

C H A P. I.

THe teachings of men, and the teachings of God, are much different: The former being but the light of the Moon, which shines not of it self, but by the meanes, and through the help of the Sun: The latter is the light of the Sun, that gives light to all, not by meanes and-helpe from others, but immediately from himself.

Mens teachings are two fold, first, when men speak to others what they have heard or read of the Scriptures, or books of other mens writings, and have seen nothing from God themselves. And thus by natural industry, study, length of time in such an exercise, or education from childhood many men Preach, or teach others, and think, and so do others think of them, that they are sent of God; but Gods time is drawing neer, that he will make it appear that these men do run before they be sent: *And Exe. 34.3 that it is not the zeale of God which sets them to work, but the desire and sweetness of a temporal living;*
But

But this kind of teaching and teachers must vanish :

Jer. 31. 34 And though God hath suffered them and yet a while will suffer them ; for he sits upon the throne , therefore let them alone, and wait upon God.

Secondly, Others spake from their own experience, *Act. 4. 20* of what they have heard and seen from God, and of *Ps. 65. 16* what great things God hath done for their souls, and this is from God: And it is that ministry of the Gospel which God hath put into the hands of men, whereby God doth mightily manifest himself ; and if any man take up this trade of teaching, to get a living by (for preaching is now a dayes become a trade) and speaks not from God by experience what they speak ; they are clouds without rain, and such as meddle with holy things, that as yet they have nothing to do with all. But this teaching in Gods time must vanish too ; for this moon light, that is, conveying knowledge to others by helps and meanes, is to be swallowed up into the light of the sun, and God shall become all in all, as it is said, *1 John 2. 27.* ye shall be all taught of God, and you need not that any man teach you ; for the anointing which Saints receive from the Father doth teach them all things.

And that prophesie of *Jeremiah* must be fulfilled, *Jer. 31. 34* That the time shall come, that men shall not teach *Isa. 54. 13* one another, saying, Know the Lord, for all shall know him (by Gods own teaching (from the least of them to the greatest ; And when God and the lamb are the light of the City, there shall be no more need of the light of the sun nor of the moon. By the mentioning of sun and moon in this place, God speaks to the capacity of men, and points out the whole creation of night and day, and that all creature-helps and meanes should faile, though they were, or are as glorious helps as the created sun that gives light to the day, or as the created moon that gives light to

the

the night. And the time shall come, nay, it is begun, that God himself will be the light of men, without creature helps, or meanes. And so *Paul*, seeing that the indwelling of God in man, is, and would be a glorious sun shine light, said, That knowledg *1 Cor. I. 8* (or rather this way of conveying verbal knowledge one to another) shall cease, but love, which is God, endures for ever.

But thirdly, The teachings of God shall never *Isr. 54. 13* cease: Gods teaching differs from men very much, *Iob. 6. 45* for men speak words to the ear, but God works out the serpent, and works himself into a man, and so gives words of a feeling experience to the heart, and causes the man to see light in Gods light; as thus, I have been proud, envious, and discontent, and I have heard words from men against these, yet in those dayes I thought I was good, and I knew not those evils; but when God came, and wrought humility, love, and contentedness in me, he then taught me to see, and know by experience what the strength of God in me is, which is humility, love, and patience, which hath thrown down the strength of the serpent, which was pride, envy, and discontent: And this teaching of God I cannot forget, it *Iob. 6. 63* sticks lively in me, though words of men are forgotten by me: and thus God takes up the soule more and more into himself, and the soule finds much sweetness in feeling, seeing, and sensible understanding the nature of God working, dwelling, and ruling in him; this is Gods reaching, in making men *Rom. II. 29.* to know, and to enjoy God, and this shall continue; for the soule shall ever be learning what God is, and shal be more and more sed with this teacing; and as the divine being is infinite in all his attributes, so the teachings of God in a soule shall be infinite, without end; for God will still be leading *1 Tces. 4. 17.*

the soule to know by experience the myſterie of God more and more : this I ſay is G O D S teaching.

And without Gods teachings in this kinde, all the
Ioh. 6. 45 teachings of men wil do no good, for hence it is that
Ier. 31. 34 there are ſo many Hypocrites amongſt profeffors,
1 Iohn 2. 17. they know much in the letter, as men teaches them;
Iohn 15. 5 but they know nothing in ſpiritual power, which
 is the way that God teaches. And truly let me tel you
 if this power of God be wanting, you will feel an
 inclinableneſs in you to give way to every evil acti-
 on, when a temptation thereunto is before you; for
 though a man know from the letter that iniuſtice
 coueteouſneſs, raſh anger, hardneſs of heart toward
 others, and uncleanneſs of the fleſh are evil; and
 that the wrath of God will break forth upon ſuch as
 commit ſuch & ſuch evils. And though he know like-
Gal. 5. 22 wiſe from the letter, that Juſtice Faith, Meekneſſe,
2 Tim. 2. 26. and tenderneſſe of ſpirit, holineſſe and chaſtitie are
 good, yet this very man will be ready, nay ſtrongly
 drawne by the powers of his fleſh to do the evil,
 and reſuſe the good, unleſſe the powers of God be
 eſtabliſhed in him, and be his keeper : As thus, The
 power of juſtice delivering him from the power of
 iniuſtice; the power of a meeke and patient ſpirit
 delivering him from the power of pettiſh froward-
 neſſe; the power of chaſtitie delivering him from
 the power of uncleanneſſe : for this is the Anoint-
 ing, or that Son of God ruling, a King of righte-
 ouſneſſe and peace within you, that ſets you free.

Aud truly when God is pleaſed to ſet you free
Eph. 3. 20 from the Serpent, and to let you ſee and feel his di-
 vine power thus ruling in you, your heart and
 tongue cannot be ſilent, but you will with life,
 delight, and power be chearfully returning praiſes
 to your heavenly Father, that hath made your na-
 true

ture conformable to his son Jesus Christ.

Another thing let me tell you, and truly it is to let you see what danger you are in, if you only know the letter, and want the power of God, if you hear *Paul* speak, that Believers are not under the Law of workes, but under the Law of love; and if you hear the Saints of God speak out of experience that Christ hath set them free. *Rom. 6. 14.*

Now observe, I say, you that only hear the letter, or outward report, and do apprehend, and can speak againe what you hear, you begin to think your selves some body; I speak to you that think you are free, and yet are not: Here is a self conceit presently arises in you, for knowledge in the letter only puffs up, and this is one danger but this is not all. *Rev. 3. 16 17.*

For now this wise flesh will be yet presuming, and will argue thus within thy heart, God hath set us free from the Law of workes, we shall neither be condemned nor saved by that, for we are under grace that is the law of Christ, and therefore saith the flesh, thou maist take thy pleasure, that which was sin formerly, while thou wast under the law of workes, is now no sin while thou art under the law of love: This is the temptation, and now thou art upon tryall.

But if the Son set thee free, he doth not only set thee free from the Law, but from the Serpent too; not only from Gods Law, of *Do this and live*, but from the Serpents law of workes too; for thy proud flesh would be reconciled to God by his workings, but this is thy bondage, and it shall not.

And if thy thoughts run, that thou art freed from Gods condemning Law or workes, and yet findest no power of God within, casting out the strong man, truly for the present the father of lies the sub-
till

till flesh hath deceived thee.

This tickling delight of thy flesh, is the same Serpent that tempted *Adam*; if thou eat hereof, that is, if thou joyn hands, and take delight according to the whisperings thereof, as to be unjust, secretly to seek revenge, to be unclean, or adulterous, or the like, that promises much pleasure, but cannot perform, for it will throw thee into the fire, that is under the lashes of Gods law, which thou thought thou wast freed from.

But if thou have such whisperings, and finde strength to reject them, thou wilt then see by experience, that the strength of God is stronger then the flesh: I belive the dear servants of God are much tempted; for my own particular, I can hardly hear a sin named, but I have been tempted to it; but I have found the teachings of God very usefull, and the only power of the Father at such times hath kept me from wicked actions.

Wel, if thou finde that the power of God in thee, which is sencerity and truth treads the aspiring of injustice in thee under foot; and the power of God, which is chastitie, treads adulterous, unclean enticements under foot; and the power of God, which is love, treads envy and heart burning grudge under foot; and the like: This is the wisdom and power of God, even that Son of righteousness that sets you free; for this is the powerfull oyle that was poured upon the Head, *Jesus Christ*, and runs downe to the lowest member.

This power of God within thee, answers the whisperings of that lyar the flesh within thee, and tels thee, it is true, thou art not under the law of works to be condemned or saved by it, but thou art under the law of love and holinesse. The wisdom and power of God is thy keeper; is God unrighteous,

Iohn. 8. 35

Pf. 133. 3

*Rom. 6.
14.*

ous,

ous, is God froward, is God envious, is God unclean, or doth he take delight in strange flesh, or in any creature without himself, or doth he not delight in himself, in whom there is all glory?

Indeed friends, minde what I tell you, The flesh alwayes delights in its self, and in the enjoyment of creatures; but the power of God in thee alwayes glories, and delights in God, and findes rest in none bnt in God.

I speake this, because I know that this is the most subtil, most ensnaring, and most dangerous temptation of the professing flesh of any I know: And if God appear to be your strength at this time of tryal, you will then say feelingly, and with a rejoycing thankfull heart, O the mighty God indeed is my strength, I had been unjust, theevish, envious, proud, given to all uncleannesse of the flesh, but the power of Gods truth, love, humility, and chastitie hath cast this strong man armed out; and now I see what truth is, what chastitie is, what love to enemies is, what sincerity is; this is the power of God, this is the anointing, this is the King of righteousnesse that rules in earth, this is the Son that hath set me free, will keep me: every particular measure of this sweet power of God are so many particular Angels of light, or manifestation of love sent from the father, to be my keeper: Well, I only mention this experience, that men may praise Gods teachings more then they have, and to be afraid of mens techings when Gods is wanting; for truly the most glorious Preacher, or professor of literal gospel, either are, or will prove the subtlest hypocrites, if this power of God be not their strength and life, for without God we can do nothing, and by him we are able to do all things.

Some

Heb. 3. 3.

8.

I Cor. I.

31.

Luke II.

22.

Some truths I shall here write, which brought along with them much life and peace into my heart, when God sent them downe into me, (or rather when he tooke me up into them (and caused me to behold, and feed upon the glory of them : But I do not write to teach any one my words to be their knowledge, for what I know, I speake, and leave it upon the spirit of the Reader, that if he finde the same workings of God in him, his joy may be confirmed by a witnesse, and so fulfilled ; that more hands may be lifted up together to set the Crowne upon our God, and that more mouths may be opened, to sing Alleluja, and prayes of honour to our Father, and to the Lamb for evermore.

I Job. 1.
14.

Rev. 5. 13

It is very possible, that a man may attain to the literal knowledge of the Scriptures of the Prophets and Apostles, and may speak largely of the History thereof, and draw conclusions, and raise many uses for the present support of a troubled soul, or for the restraining of lewd practises, or for the direction of a civill conversation, and yet both they that speak, and they that hear, may be not only unacquainted with, but enemies to that Spirit of truth, by which the Prophets and Apostles writ.

For it is not the Apostles writings, but the spirit that dwelt in them that did inspire their hearts, which gives life, and peace to us all : And therefore when the Prophets, *Jeremiab*, *Ezekiel*, and *Isaiab* spake what they saw from God, they spake; thus saith the Lord, out of experience of what they saw, and felt, and they were called true Prophets.

I Job. 5. 6

But when others rise up, that spake their words and writings, and so applying them to another age, and generation of men, saying, Thus saith the Lord, as the other did, yet they were called false Prophets, because they had seen nothing themselves
from

from God, but walked by the legs, and saw by the eyes of the true Prophets ; for God doth not threaten death to every City in every age of the world, as to *Sodome* and *Gomorrhah* ; neither captivity to every people, as he did to *Israel* ; under *Nebuchadnezar* in *Babylon* ; neither doth he promise victory and deliverance to every Army or people from enemies, as he did to *Israel* in *Jehosaphats* time. 2 Chron. 20. 15, 16, 17.

Now if any man speak and assure others of victory, when God purposes destruction, or speaks of destruction, when God purposes a victory ; these men speak at random, and though they speak the very words of the scriptures, yet they speak not the minde of him that gives life, or destroys, and so having seen nothing from him, they are to be reckoned among false Prophets, that run before they be sent, though their words be many and eloquent. Nom. 23. 7

A man may know the Scriptures as they are written, and yet be a stranger, yea, an opposing enimie to the God of the Scriptures, as the Jews were, they knew the writting of *Moses*, who writ of *Jesus Christ*, and yet they persecuted, and killed *Jesus Christ*, when he who was the great Prophet was come, because they knew him not ; for if they had known him to have bin the great power and wisdom of God, they would not have killed him. John 5. 46. I Cor. 2. 8.

And so many now a dayes do, and may know the Scriptures of the Gospel, and yet may and do persecute the spirit of the Gospel through ignorance and unbelief ; truly friends, it is not the knowledge of the Scriprures only, but the knowledge of the God of the Scripture, as God is pleased to make known himself by his Almighty working in you, that gives life and peace to you ; if you know, or can speak I Cor. 2. 7.

of Scriptures, and have seen nothing of God, you are like Parats, that speak the words of another as you have been taught by humane education.

Ephes. 3. 5. But if the same anointing, or power and wisdom of God dwell and rule in you as did appear in the Prophets and Apostles that writ, then you can see into that mysterie of the Scripture (which is God manifest in flesh) and so can speak the minde of the Scriptures, though you should never see, hear, nor read the Scriptures from men.

If your peace and comfort in God should only remain with you while you are either hearing, or reading Scriptures, or while you have the society of such as can speak or discourse thereof, and then finde again that your comfort and peace is gone, when you are deprived by any occasion of that society of Saints; truly let me tell you, that though you prize and know the Scriptures, yet there is a great strangeness between you and the God of the Scriptures.

It hath been such a time with me, and I see it is, thus with others at this very day; let them enjoy outward hearing, reading, and liberty in prayer, and Saints communion, and they are in peace, and they live in heaven as they conceive, and it is a sweet life, but it is not The life; for if the wisdom of God hedge up all those enjoyments with Thorns, and leave these poor souls alone, as it was Christs case, all forsook him and fled, and left him alone to stand in the midst of enemies; why truly here is your tryall, for God hath denyed you the opportunities of hearing, reading, praying, and Saints fellowship; and doth not your heart now look after those helps, and mourn in their absence? If so, as I know it is with you, then where is your knowledge, experience;

perience, and your peace in, and with God; it *Isa. 32. 12. and 28. 9.* shews plainly that at such a time we sucked refreshment from the creatures breasts, but not from God.

Or further, when you have all opportunities to hear, to read, to pray, and to communicate with Saints in their Societie, and yet if God denie you peace and life under all this enjoyment, then you begin to mourne, to see your barrenesse and condition, like a fruitlesse Fig-tree, or ruinous Wildernesse; which is well it is thus with you, God will have you lie here for a while under this bondage; before he give you liberty; and if it be thus with you, as I know it is, then were is your rest and peace in God? for truly God will take up his people into such a height of glory, that he will make them lie down in rest and peace in him, when no visible help or means appear; when there is no Cows in the Stalls, nor blossomes on the Vine, when no creature *Hab. 3. 16. 17.* speaks peace, but every creature is barren of giving refreshment, then God will make his people to suck life from him, who is the God of their salvation.

Well, when I was under your bondage, my God, who is the best teacher of erring souls, let me see that I rested first upon outward helps and means, and such as you call Ordinances, though I thought not so, but was offended at any that told me I rested thereupon.

And when God gave me those enjoyments, and yet denied me a heart to suck sweetnesse from them, or rather withheld their sweetnesse from my heart; then I was troubled to see my barrenesse; And if at any time God was pleased to let a beam of light and peace shine into me, and gave me enlargement of heart, then I thought my self to know God, but when this sun was clouded again, then I was in bondage again.

Well, here God taught me that I knew him not, but that I knew his gifts, and the beams of his presence that he sent down to refresh my drooping spirit, and that I rested in those beams, not in him that was the sun from whence those beams come; And this I know is your condition, who know the Scriptures it may be at your fingers ends, as we say, and that you are unacquainted as yet with the God of the Scriptures. Be not offended with this expression, for it is a truth, and your souls either do or will know it to be true.

Joh. 8. 36. But when Gods time is to set you at liberty from your bondage (for he works when he will, not when you will) then you shall find this frame of spirit in
Heb. 4. 3: you, That if God denie you all outward means and helps, and Saints communion, yet you are content, and rest in him who is your portion, your teacher, and who you find, see, and feel is present with you.

And if you find an emptiness, that you cannot understand nor speak, yet you are content (though you were not content formerly) and you rest in your Fathers will till he give you understanding of such and such mysteries, or till he give you power to speak or act; and you have as much peace to eye God, and to wait upon him, and rest in him, as if you were full of actings, or enjoyed much of the Saints communion; so that you are taken off from either glorying in the presence, or mourning in the absence of any creature help, or fruit. If you never see the faces of the Saints, but live in prison, in a wilderness, or in some private place, yet you are at rest in God, you are satisfied in him, and you glory onely in his presence; and if he seem to withdraw from you, by flaking his hand in giving discoveries, you know he is your Father still, he doth not withdraw in anger, but in wisdom and love, for your
 good,

*Luke 21.
13, &c.*

*Col. 1. 15.
15.*

1 Cor. 1.

good, that he may teach you more experiences; for that soul that God purposes to give plentiful experiences unto, it is his will to cast that soul often into straits; but yet you are content, and wait quietly in spirit, till he speak and appear in powerful presence, both in you, and to you. Now in the midst of these Nationall hurly burlies, if you want riches, food, or clothing, if you want communion of good people, and such like creature-contentments, and yet for all that you can rest quiet in God, and be at peace in him, and you know he is your Father, and that it is his will to cast you into such straits: Why now you are able to say, That to rest and lie down in God alone, is the sweetest rest that ever you tasted of.

CHAP. II.

WE see in these dayes the bottomlesse pit is opened, and the mysterie of iniquitie is begun to be made manifest to men; That is, corrupt flesh is laid open to the view of such as God manifests his wisdom and power in; and the secret workings of this wise, but corrupt flesh appears very plentifully by the spreading forth of unbelief, hypocrisie, envy, cruelty, slavish fear of men, and in shame to own God and his wayes, and by violent and subtil endeavouring to wear out the appearance of God in man, and to destroy the mightie and the holy people; first by flanders, lies, and bad names, and then threatening, and likewise endeavouring to destroy them all by the sword.

I Cor. I.
24.

By reason whereof, some through weaknesse are troubled, and a slavish fear doth possesse them, that the sincere hearded ones shall suffer much in these

trouble-some times. Indeed I believe God may suffer some few of his Saints to endure wasting in their estates, and may give up the libertie and lives of their bodies into the hands of wicked men : Yea, but the number of Saints are limited, and the length of their sufferings are limited ; all the Saints shall not die, neither shall the sufferings of some be alwayes, for the devil must cast but some into prison (not all) and there shall be tribulation but ten dayes, a little while, not alwayes. And therefore you see, while *Pharaoh* did onely oppresse Israel, God suffered *Pharaoh* to live, but when his malice rise so high (or rather his spirit fell so low from Godward) as to destroy all Israel at the red Sea with open mouth, then God appeared to preserve his son, even to deliver Israel, and drowned *Pharaoh* and all the Host of those risers in the red Sea ; and when this storm was over, God set Israel in a condition of greater libertie and freedom, from the oppression of enemies then ever he was in before. And in King *Dauids* time, when the uncircumcised Nations endeavoured to destroy not onely here and there one, but began to strike at the root, and sought to destroy all Israel, that the name of Israel might be had no more in remembrance, then God appeared for their protection.

Even so, while the mysterie of iniquitie, which rules in the unbelievers of our dayes, have sought to wear out formerly some of his Saints by High Commission Courts, Sessions, Canon Laws, Whips, Prisons, and death, God let them alone, he had appointed some of his Lambs and Sheep for such a slaughter ; as in the time of Martyrdom, not all, but some were slain, here and there one, and God suffered it.

But when malice, and the hypocriticall subtil flesh
strike

Rev. 2. 10

Exod. 14.

5.

Psal. 83.

4

strike at all; and not onely *Mordecai*, that torments proud *Hamon*, must die, but all *Mordecays* friends and people. Not onely Christ must die, but *Lazarus*, or any that is Christs friend must be put to death, and suffer too; As in these dayes unbelief in men will destroy all Gods people; it is the generall language of all the scoffing sons of bondage, they will destroy all the free born *Isaacs*, under those reprochfull names of Round-heads, Anabaptists, Independents; nay, there were some that were not ashamed to say, that when the Countreys rise against the Parliaments Army, they would destroy men, women, and children of the Independent party, and root them all out. Alas poor creatures, God may suffer you to do something in this kind, but you shall find that God will hide his people under the shadow of his wings, and when you have killed all, yet those that you would kill shall be left alive.

For as God made the Nations formerly to kill one another, while Israel looked on, and were saved *Judg. 7.*
 from their malice: Even so God can make an outside-professing-Service-book-man, to kill an outside-professing Presbyter, and God may suffer an outside-professing Presbyter, to kill an hypocriticall Independent, and so make the seed of the Serpent to sheath their swords in one anothers bowels, while his sincere hearted ones, scattered abroad in the Kingdom, shall stand and look on, and be preserved, by Gods protecting care, from the danger. 19.

For you hot spirited men, if you will believe Scripture, which you Idolize so much, for you prefer those writings before the God of the Prophets and Apostles; you shall find that God told *Ezekiel*, *Ezek. 38.*
 That when *Gog* and *Magog* purposed to destroy Gods People when they were at rest, and dwelt at ease, 14.
 why saith God, when my people are at rest thou shalt

not know it, but I will sanctifie my self upon thee, O God, before their eyes.

And to let these hot spirited people in these dayes do the worst they can, they shall never destroy all Gods people out of the Land, God will have his witnesses to rise up, that shall torment these inhabitants of the earth, for though God suffer persecution, scoffs, reprochfull names and oppression, yet he will not suffer a finall rooting out of his Saints.

For if the Nations of old could not root out *Israel* after the flesh, which were one single nation, visible among all the nations of the earth, though they did endeavour it; neither can you now, you hot spirited people, root out all the Saints, much lesse, you will find it now the more difficult, for now the Saints do not live all in one Nation, but are scattered through all Nations, kindreds, tongues, and People; The appearance of God among them is not altogether in out-ward formall worship, and Temple service, as it was to the Jews, visible to the eye of the world.

But the appearance of God now, is in the Saints, that they worship the Father in spirit and truth, in such a secret manner as the eye of the world cannot, nor does not alwayes see; And therefore though the mysterie of iniquitie seek to kill all, as these unbelievers that are the actors thereof do say they will, yet they cannot, because they cannot know them; And when they have killed all as they think, if God should suffer them to act their bloody intents and words, yet in conclusion it will appear, that the enemies kill one another, and spiritual *Israel* will be preserved; *Herod* killed all the children about two years old. I, but the Child *Jesus* whom he sought chiefly to kill, was gone, sent by God far out of *Herods* reach; and when it shall appear in conclusion, that they have killed their own hypocriticall people, and

Revel. I L.

1 Job. 3. I.
Job. I. I C.

Matth. 2.
13.

and the sincere hearted, whom they aymed at are escaped, their vexation will increase, and they will die with sorrow.

Therefore now Judge if God be not the chief sufferer, because they will not leave God a friend on earth; you Saints of God, be not troubled to hear that your neighbours will plunder and kill you, and root all *Israel* out of the land. they cannot do it, God will fight for you against them, the cause is Gods, not yours; And in seeking your ruine, they will pull their own ruine speedily upon themselves, *Pharaoh* thought to destroy *Israel*, and his own destruction, which he thought least upon, was accomplished. 2 Chron. 20.15, &c.

Be not troubled at these threatnings, but stand still, wait with a quiet peaceable heart on God, and see what a deliverance he will work for you; Assure your selves I see God working a great deliverance for you, your number shall increase, the number of bloody minded men shall decrease, therefore do you meet God by faith, and honour him, by owning him in the midst of these stormes; the enjoyment of your riches; friends or bodily life doth not make you happy, nor the losse of these cannot make you miserable; if you have these, it is the enjoyment of God within, that gives you a sweet use of them without; if all be taken from you, it is your Fathers will to suffer it, and he will be honoured by it, your oppressions and sufferings will bring glory to him; And if you lose your life, then your work is done, therefore stand still with comfort, in the place and condition, God hath put you in; And say, Father, do with my estate, my body, my life, what thou wilt, honour thy self in me, and by me, and thy will be done. Now if once God hath brought your spirit to this frame, then God is glorified on your behalf, for now the glory of
Christ,

1 Pet. 4. Christ, the King of righteousness hath subdued the
13. 14. Serpent, and is revealed in you. But God is evil
 spoken of, and doth suffer on their behalf that per-
 secute.

Now know you weak ones, that it is not you, but
 God, who is the greatest long sufferer in these times;
 it is not men, but the appearance of God in men,
2 Thes. 2. which the mysterie of iniquitie strives against, for do
4, 5. you not see how the spirit of lies would root out the
 spirit of truth, the spirit of envy would root out
Revel. 13. the spirit of love, the spirit of hypocrisie would
6, 7- root out the spirit of sinceritie, the spirit of pride,
 and self honouring, would root out the spirit of
 humilitie that honours God, the spirit of self-will
 would root out the spirit of meekness and patience,
 that wairs upon the will of God, the spirit of un-
 faithfull rashness and discontent, would root out
 the spirit of quietness, that is at rest in God, the
 the spirit of greedy covetousnesse, injustice and op-
 pression, would root out the spirit of justice and
 tendernesse that depends upon God. And in one
 word, the mysterie of iniquitie Beast, worish
 spirit, or flesh, having a time given him of God,
 to act and shew its wisdom and power, strives might
 and maine to root out all appearance of God out of
 mankind. But alas poor Serpent, thou must die
 thy self, Gods time is near expired that he gave
 thee, and he is rooting thee out of man-kind, and
Jerem. 23. consuming in the fire of his wrath; for he will be-
5. come the Lord our righteousness, and dwell in
 flesh himself; this is Gods mysterie, which he is
 in and about to make publicly manifest amongst
 men.

But as yet hypocrisie raignes, and would raign as
 King; And sinceritie, which is God, is laughed
 to scorne. The national peace and libertie is pre-
 tended (that is, the outward shew of love to God)
 but

but secretly most men, both of high and low degree, intend either to enrich themselves with the Kingdoms moneys and ruines, or else by their secret underhand working; endeavour to vent their malice upon the Kingdoms friends, even the Saints. And alas poor blind creature, you work your own ruine; take *Lot* our of *Sodome*, and the vengeance of Gods Law falls immediatly, therefore you weak ones that are troubled, take notice, That God is most persecuted, hated, and fought against in these dayes, for the plaine truth is, the mysterie of iniquitie would not have the God of love to have any appearance in earth; So that God is the greatest sufferer.

And therefore that truth which my soul most drives at, is this which follows: that though God suffer most, yet it is not against his will, but with his will; And that this spirit of darknesse, or mysterie of iniquitie, that fights against God, hath no power to act like it self, till God limit him that power, and limit him a time to act that power in. And here I shall shew in my experience, what I see and know the Devil is; And what the power of the Devil is, and by what power he workes.

The Devil or father of lies, in the full body of him, is unrighteous flesh, and the imaginations thereof. He is that *Beelzebub* that sat among the sons of God, that is, among the five senses or spirituall lights, which God hath set in the soul; for the imagination of flesh will not submit it self to God, but is found a chief enemy against him.

And the pride of the flesh, envy, slavish fear, distrust, hyhocrisie, carnall thoughts, self love, and the like, are particular Devils, that first intices the soul, and afterwards brings him to trouble; and every one of those have particular degrees, like legions of Devils, which holds the creature man, in bondage.

While

Job 1. 12.

Daa. 12.

7.

Gen. 3. 15.

Job 1. 6.

Jaw. 1. 14.

While a man enjoys his lusts, he hath a seeming peace within himself. But when the holy law appears to discover those lurking Devils, then begins the creatures torment and slavery; And this lets me see what the enmitie of nature is between God and me.

The enmitie in flesh, it is the spirit of envy and darknesse, which is Gods opposite, as darknesse is opposite to light, and heat opposite to cold. And this works in the creature, man, to maintain its unclean being, in opposition to the being of God. And while it hath its libertie, sinfull man is in peace. But when God pleases that the declaration of righteousness shall take hold upon that enmitie, it throws the sinner presently under sorrows, and breakes his peace to pieces. And this is that which the Scriptures in my experience calls the Devil or murderer; Even the enmitie that is in my nature against God, which threw me under the flashings of Gods righteous law, which was enmitie againe me, and this I shall endeavour to clear.

Luke 11.
22.

Ephes. 2.
15, 16.

CHAP. III.

But first of all, what is the righteous Law here to be understood? I answer; It is not the words of the letter, called the ten Commandments, and therein onely bound up: But it is the manifestations of God in all, or any one of his Attributes, shining forth upon, and in his creature, endeavouring by his spirituall power to swallow up all the motions and imaginations of the flesh into God. And so burning up, (by the spirit of burning) all the dross of the flesh, that the creature may appear pure gold. As thus, the manifestation of Gods wisdom to the heart, is directly opposite to the wisdom of the

Ifa. 8. 20.

2 Cor. 5. 4

the

the flesh, and declares it to be folly, which inward discoverie troubles and shames the man, though none see and know it but himself. The manifestations of Gods love, humilitie and truth, is directly opposite to the carnall love, carnall humilitie, and unrighteousnesse of the flesh. The chastitie and holinesse of God lets a man see his uncleannesse and filthy lust. The sinceritie of God, shining forth upon the heart, discovers its hypocrisie, and so of all other manifestations of God, being darted into the heart by the father; He declares the creature his weaknesse, and that every way he comes short of the glory of God, by reason whereof the creature is filled with horror and torment, which the eye of other men sees not, but stands and admires.

So then (here lies the mysterie, though to me it is an unfolded truth, for I speak what I know.) The Serpent or proud flesh, in all the imaginations of it, endeavours to maintain its corrupt self, and to swallow up the Law of God, which is the pure spirit. But the Law of God, which is the wisdom and power of God, manifested in all the branches of it, to, and in the heart, doth swallow up the other into himself, and destroys and consumes all the powers of the flesh, and becomes the King of righteousness, ruling and dwelling in flesh.

Secondly, what is the power of the Devil, and by what power doth he work? I answer: This is not a power distinct from God, as I have thought, that the Devil is a middle power between God and me, but it is the power of my proud flesh, and the power of Gods holy Law, closing together, the one fighting against the other, and slew me, and held me under bondage, as thus;

God bids the heart trust in him by inward whisperings, the heart not knowing God, looks after the creature, and thinks it cannot live without money, lands,

I Cor. 15.

54.

Jer. 23.5.

Rom. 7.9.

&c.

lands, help of men and creatures ; This is the Devil that tempts. Well, the pure spirit, or holy law within tells the heart, he must be stripped of all these, and trust providence for subsistence ; the heart while it hath use and plenty of all these, faith, yes, I will trust God for every thing. Yea, but when riches faile, friends frown, men withdraw help, and begin to speak evil, and to hate, and the heart sees it must trust in God, or starve, and yet it cannot, he hath no power, slavish fear and unbelief is so strong in him, then it begins to sinck ; And it reasons thus,

I Cor. 4. I have no riches, no certain dwelling place, no
11. way to get a subsistence, I am crossed in all, I have
Mat. 8. 20. no cordiall friend, no succour from men ; if any
Psal. 41. seem to succour me, it is for their own ends, and
9. when they have got what they can from me, they
 leave me, and turn enemies ; so that the heart sees
 he is left alone, and in this low estate, fear and
Psal. 38. 2. distrust, two strong Devils, buffets the poor creature,
Psal. 69. 2. and squeeze his spirit flat, for he sees nothing fulfilled to him, he feels no power from God, and his spirit droops. So that here is depth of miserie in the hearts apprehension, it is hedged in with sorrows on every side.

Let him look to men and creatures, and there is no help, all hath forsaken him, and stands aloof off ; let him look within himself, and he sees nothing but slavish fear, and unbelief, questioning the truth and power of God, how can such things be ? and so beating him off from quiet closing with God, but labouring to make a breach between God and himself. Well, thy spirit is full of languishing, this is a very low ebb, but thou art not forsaken of the father, though thy persuasion is much shaken ; the reason of all is this, The pure Law of the spirit is scorching and burning up the unbelief of thy flesh,

to make thee know God, and to make thee bright in the eyes of God and men hereafter. Now speak, if this be not true, you that have waded in, or through this fire; some are wading in this fire, few have waded through it, all must be burned herein, *Isa. 12. 6.* more or lesse, before they lie down quietly in the lap of providence.

Well, this is the power of darknesse and bondage, *Col. 1. 13.* under which the Devil, or troubles within, doth buffet you. The power of my unrighteous flesh strives to maintain the kingly power in me, and the righteous Law, or the pure spirit strives to maintain in his own righteous and kingly power in me, by treading the other under foot; if proud flesh stand, then the King of glory in me must be destroyed, but if he keep the field, and raign in me, then the head of my troubles, which is the Serpent, must be bruised; And this is the enmitie of natures between God and me, this is the Devil; and the power of this Devil, or enmitie, doth not work without the will, but according to the will of God, in killing the disobedient creature; when the serpent in flesh kills, then the creature, man, dies from God: but when the Law comes and kills, then the creature begins to live again to God.

The flesh and darknesse within me, is the Devil, *Rev. 12. 9* that is, the father of lies, that never spoke truth. And the power of the perfect law taking hold there-upon, threw me under sorrow, and sealed up my miserie, and this is utter darknesse, for my soul lived below the life and nature of God in sin and disobedience, and while that strong man kept the house, I had peace, and I lived below the comforts and joyes of God, in sorrows and miserie, under the sence of Gods wrath for that sin, and then my sinfull peace was taken from me: And this is Hell, yea, and extremitie of the power of darknesse.

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But this Devil is not a middle power, distinct from God, between God and the creature, and so waits as a Gaoler to do his Office when the Judge condemns the sinner, as some say, and as I thought; but it is the power of proud flesh, and the power of the pure spirit mixing together; not as friends, *Gen. 3. 24.* but enemies, opposing each other, and so killing the weaker party, the creature, and taking peace from him. And though God suffer the Devil to act, and gives him a power sometimes over the creature, *Ephes. 2.* yet God doth suffer it, not to ruin his creature man, but to ruin the Devil, to bruise that serpents head, and to reconcile the creature to himself, and so to raise him up to enjoy the life of God, that is dead under the power of the Devil.

This proud flesh, or Devil, is called the wicked one, in his severall degrees, in man-kind, which is the serpent, which bends his bow, and makes ready his arrowes, that he may shoot privily at him that is upright in heart, that is, at the appearance of God in the heart of man, in every degree and measure of it.

This is that envious, unclean, and wicked man that gathers to himself, and that scatters from Christ; for let a man, in whom any measure of this serpent rules, preach, pray, bear rule, or do any thing, he gives not the honour to God, but he gathers up the honour to himself, for he is full of self-seeking, and self-praise, and this is the wicked one; whether he be little or big; And God is angry with this wicked one every day: And this lordly power of the serpent must be killed, before the manifestations of the fathers of love favour sweet to the creature.

Joh. 8. 44. This is the father of lies, this is the tempter, this
2 Thes. 2. 4. is he that deceives the Nations; this proud flesh that
Rev. 17. 5. would sit in Gods Temple, and be as God, is the my-
Rev. 20. stetic Babylon, the mother of all abominations, this
3. 10. is

is the first mover to all enmitie against God, for it will not own the Father, the King of glory. But now it is the righteous Law that makes this appear to be enmitie; for light discovers darknesse, and the spirit of fire discovers coldnesse. Now the great mysterie of God is this, he will remove this great stone or mountain that lies between him and his creature; for he will swallow up his own dispensation of wrath, as the creature calls it, which is the Law of holinesse, proving the creature a sinner, and so casting him under sorrow, which is sense of wrath, and he will swallow up the enmity of our natures in- *Ephes. 2.*
to love, even into himself, and so to make of two, *15.*
one, when this mixed murderer is cast out of heaven.

And this Devil, or murderer appears, sometimes within a man, in troubling and filling the heart and flesh with sorrows and misery; and sometimes he appears without: when the spirit of proud flesh in other men envies me, God may, and many times gives way that that spirit of envie shall go forth and prosper, and enjoy his will; for if the envie, hypocrisie, and cruelty that breaths in others be acted upon me, it is not the will of that envious spirit for my ruine, but the will of God is done, in suffering that spirit to act for its own ruine, and my healing: And truly I have a great perswasion, that though God suffer this unclean spirit to run up and down, and range in this Kingdom of *England*, yet God will heal *England* in conclusion, and cast this Devil or unclean spirit into the lake of fire, and so consume him.

There is one Scripture that gives great light into *Job 1. 22.*
this truth. The Devil, troubler, or spirit of darknesse in other men did envie *Job*, (which indeed is but the imagination of proud envious flesh, for this is *Beelzebub* that devises mischief) and sold God
C chap

that if he would lay his hand upon him, *Iob* would curse him to his face, Imagination thought (arising from envy) that afflictions would be a means to make a breach between God and *Iob*, as those wicked men did imagine in *Wisdom 2.21*. Well, God said Amen to the request of that evil spirit, behold, saith God to the Devil, *Iob* is in thy hand, even under that very power of temptation and suffering as thou wouldst have him to be under, onely touch not his life; so that here is a power limited to Satan, or to the envy of flesh in other men against *Iob*; but this power is not Satans power properly, distinct from God, but it is the very power of God, which the God of wisdom hath given and limited to Satan, whereby God will honour himself, and shame the Devil, and bruise his head by *Iobs* sufferings.

The spirit of envy imagines, that if *Iobs* Cattle and goods should be taken away by robbery, it would vex him, and make him speak evil of God, therefore desires that such a crosse might befall *Iob*; and God said Amen, I grant thee thy desire, let that befall him.

The spirit of envy imagines, that if *Iobs* house was burned, and his children killed, it would make him blasphemie God, & therefore desires that power; God said Amen, I grant thee that power so to do to him.

The spirit of envy imagines another mischief, and would have *Iob* filled with diseases in his body, and would have his friends and kindred forsake him, and to be a bitter crosse to him; God said Amen, let it be so.

Now these evils are acted upon *Iob*, as if the Devil did it by his power, distinct from God, but no, it is by Gods power, limited to the Devil, at the Devils request; not so much to gratifie the devil, as by this means to bruise his head; for God makes use of Satans malice, in desiring these miseries to befall *Iob*,

to

to do two things, first to trie *Iob*, and to make him the more bright and faithfull to God, as he appeared afterward: And secondly to shame envy and the Devil by his own weapon; for such means as the Devil did imagine would make *Iob* to curse God, God uses the same, and thereby made *Iob* to worship him more experimentally. *Luke 11. 22.*

The spirit of pride, covetousnesse, and envy desired to sit in Gods Temple (Man-kind) and not onely in the whole bulk of Man-kind, but in that part which is neereft and dearest to God, even the Spouse of Christ, or elect Citie, that thereby he might the more provoke God: Well, God said Amen, and grants him a power to sit there, and to rule and tread the holy Citie under foot forty two moneths, or for a time, times, and a half time; and now the Devil reigns not by a power absolute of his own, but by a limited power, and a limited time too given him from God. *Dan. 7. 25.*
Rev. 12. 2.

And truly all this time Satan hath made use of this power, and his malice hath appeared very violent, and not onely the Saints, but God in the Saints especially hath suffered; for his wisdom, his love, his patience, his faithfulness and truth hath been tempted and tried to purpose: I; but the King of righteousness is the same, he alters not, and therefore in conclusion, when the righteous Law takes away this limited power which this Devil and wicked one desired and obtained, it will then appear it did him no good, but proves his utter shame and ruine, and declares God to be the onely one infinite being, to the eternal glory of his own name.

And so in these dayes, we see and feel great troubles and temptations do compasse men round, and it appears to the eye of man, as if envy, hypocrisie, pride, and self will ruled as it would himself, and as if there were no power to restrain this flood of un-

godlinessse : I, but dear friends, know that all this power of temptation which you see in the hand of malice and hypocrisie, it is not their own power, but Gods power, or the dispensation of visible wrath, which God had put into the hand of that evil spirit for a time. It is not his own absolutely, but it is a limited power and time; and this speaks great comfort to the Saints, for God will bring good out of all this; God, our God and Father, stands and looks on, and the end of all this hurly-burly will bring everlasting glory to the Father, in and through his Saints, and everlasting shame and ruine to the Devil.

Dan. 8. 23.

There fore be not troubled you Saints of the most high, though you be hated, reproched and persecuted, for if you would see Satans head bruised, you must first suffer your heel to be bruised by his temptations; so that reason tells you, that there is a necessitie that the Devil should enjoy a limited time and power.

Well, God himself suffers most in these times; for though Satan get a power to try and tempt the Saints, and to trouble the world, yet the envy of the flesh principales, strikes at God; for pride fights against humility, malice fights against love, falsehood fights against sincerity, ignorance fights against knowledge, self-will in flesh fights against the King of glory, the pure spirit that dwells in flesh; So that God himself is the sufferer: But that Satan, or father of lies shoots at; and the Father suffers it thus to be, and limits him a power thus to fight against him, that in conclusion he may send forth the brightness of his Law, and bruise Satans head by his own weapons, and judge, and condemn him by the words of his own mouth, and works of his own hands, and swallow up that spirit of envy and darkness into himself, the spirit of love which is the power

Ier. 23. 35.

power

power of God, yea God himself, and so takes him out of the way that troubles his Saints, that they may rest and lie down sweetly in him, and to have no troubler at all to trouble them, when this accuser is once cast out of Heaven. *Job I. 21.*

The Saints in all their afflictions look upon the hand of God that smites them, as *Job* did; but unbelievers that live after the flesh, think it is the Devils power, and not God:

C H A P. III.

NOW this adverse power, which men readily think is the devils power, distinct from Gods, as though God had no hand in it, appears to me, to be the very power of God in an immediate dispensation of wrath upon the sinner; and that which we call Devil, that territies, is but the declaration of the rigour of the righteous Law of God, laying hold upon the corruption that is in the creature, which the sinner cannot look upon, and live; for if God look upon any creature through the righteous Law, which the creature, man, hath gone astray from, he cannot live. But when the Law of Love hath swallowed that Law of works that required perfection from the creature, then the brightnesse and power of that love shining upon the heart, and changing the man in to the same nature and glory, makes him able to behold God, and live; yea, and to live joyfull too, both in him, and before him; But let me not digress too far.

The adverse power spoken of, is the very dispensation of the wrath of God upon sinners, and there is one Scripture doth countenance this; which is this, so he drove out the man, and placed at the East of the Garden of Eden, Cherubims, and a flaming

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flaming sword which turned every way, to keep the way of the tree of life. By tree of life is meant God himself, in whom *Adam* dwelt; And *Adam* himself was that living Garden in whom God delighted; But since *Adam* began to delight in himself, he went out of God, and God set this flaming sword to flash against *Adam*, that so he might come into God again, and taste, and eat, and delight himself in that tree of life, till it was the good pleasure of God to take him in again. And so all sinners stand without the spirit, till God pull them into himself, in his own time and season; But that creature that is beginning to look in, by desires, and inquirings, and precious delight towards God, is in the way of entrance, and when the spirit of burning is made manifest, he shall then enter in, and find rest.

Well, *Adam* is gone out of God, and this flaming sword is set against him, that he shall not enter in again; but *Adam* sees not this mysterie, because the love of self had blinded his eyes; And *Adam* is hid from God among the trees and leaves of self-aspiring principles that rise up in him, to which he gave consent, to be a more knowing man then God had made him, and he could not see God through these, the love of self was so thick: This teaches
 2 Pet. 2.2. every one to wait upon the Father for pure teaching, and to covet after no more knowledge, then what is freely given them.

Now the Father is beginning to work a great mysterie, and that is, to pull *Adam* out of selfish-flesh again, and to plant him into the pure spirit, and so to bring him into the most fruitfull Garden of *Eden*. But this God would not do presently, but in length of time; and *Adam* neither could, nor should come back again to deny self and flesh, and to acknowledge the Father his all in all, till the Father was pleased to appoint a time when he would manifest him.

himself in *Adam*. And therefore for the present, God hath set this flaming sword which turnes every way; to keep the way of the tree of life; *Adam* must not come in, to live in the pure spirit again, till he be changed; and his filthy garments taken from him by the fathers own hand, and in the fathers own time. *Zach. 3. 4.*

Now I conceive, and truly I find in my own experience, that this flaming sword is the enmity of natures, spoken of, which is set in our hearts since the fall, being a mixture of opposite natures, and so a frightening, and killing the creature with terrour; So that let me go or come, think or do, or turne any way, this enmity hath met with me, terrifying and troubling of me; for I could apprehend nothing from God but anger; And so long as I looked upon God as an angry God, I could not look upon him and live, but was a stranger to the peace and rest of God, and I lay under bondage.

Now all afflictions, crosses, troubles, straits that I met withall, and feares of death, or fear of dangers, or feares that some Devil, or spirit would take hold upon me, if I were alone in any dark room, or in the night. I thought it was the Devil, some third power between God and me, that affrighted me; But alas, now I see it was but the dispensation of Gods wrath, the shinings forth of the righteous Law upon me, which, as fire, scorched and burned the enmity of my nature, and so became a torment to me, though I saw it not, and that flamed, and flashed against me, which way so ever I went; So that this adverse power that troubles the creature, is not a Devil distinct from God, but it is the very power of Gods righteous Law, or dispensation of his wrath, yea, the spirit of burning, which appears very terrible, by reason of the enmity of nature that is between God and the sinner, for there is no agreement *Ephes. 2. 14, 15.*

between God and the sinner, for sinners are at a distance from God in place and comfort, till there be a onenesse wrought between God and them, by the power of the anointing, Christ. And then this Devil vanishes, the enmity dies, the flaming sword is taken away, and then the Father appears in manifestations of love, peace and oneness to the joy, life, liberty and peace of the creature, which way soever he goes. Then the creature looks not upon God as an angry God, but a God of love to him, whatsoever befalls him.

Let him meet with afflictions, crosses, prisons, frownes of friends, sicknesse, death, any thing, still the poor redeemed soul can say, this is the good will of my loving Father, his will be done. Now the bondage, the enmity, the flaming sword, and Devil is taken away; and the creatures taste and eat daily of the tree of life, even live in God, and God in them; and here is liberty. Now *Adam* is come into the Garden again, and finds rest in God, and there is none to keep him out of this enjoyment any longer.

Eph. 2. 15. The Apostle *Paul* cleares this, when he speaks what *Jesus Christ* the Anoinring does for sinners, saith, he hath abolished in his flesh the enmity, even the Law of Commandments, and so making peace; and that he might reconcile both Jews and Gentiles to God, in one body, by the crosse, having slaine the enmity thereby.

So that now you see, for what reason God set the flaming sword in *Adam*, the living Garden; that this enmity might appear, and work, till the time and season of the Father came; That the Anointing, *Christ*, who is the wisdom and power of the Father, did come and take it away, and reconcile him, and his offending creature, so making peace by uniting them into one spirit of love; throw.

throwing down all partition walls, taking away the dispensation of wrath, or Devil and murderers, and now shines in the bright beames of love in the soul.

Let God and man be made friends, and you never here of a Devil to trouble, or affright, or kill any more; therefore this Devil, or adverse power, is no other, but the Dispensation of wrath, through the strictness of a righteous Law, which the creature lies under by reason of disobedience; and when the Anointing hath made God and the creature meet in love each to other, the enmity dies, and the murdering Devil vanishes away, and is cast into the lake of fire, and so consumed, and shall never affright, or terrifie the creature any more. 2 Cor. 3.
6. &c.
Revel. 20.
15.

Indeed, while these enmities are in force, there is great flashings one against the other, and sometimes there is troubles within a man, horreur and trembling, and secret burning; and sometimes frightings, and apparitions of wrath without a man; but all these are but the effects of a righteous Law, occasioned through enmity of natures, but I say, when the Anointing hath made a oneness, so that God dwells, and rules in man, and man lives in God; then all those frightings are taken away.

But is there no Devil that tempted Christ? or that opposes God? yes, it is the power of darkness, or spirit of enmity, that was the first fruit that sprang up from man-kind after he was made, and which does yet dwell and rule in disobedient flesh; untill Christ, the power of God, who is stronger, come and cast him out.

For as those whisperings of flesh, that rise up in *Adam*, which was the serpent that inticed him to disobey; did move *Adam* with a trickling desire to be more wise and honourable then God at present had set him in, to which *Adam* gave consent, and so eat

eat of the tree of knowledge of good and evil, even his own self and imagination.

Matth. 4.
3.

The same whisperings of flesh appeared in the humane nature Jesus Christ: for he was thereby inticed to dislike that condition his father had put him in; for first he was moved to murmur against the father, as though his father were carelesse of his son, in letting him fast fourty dayes, and fourty night; and so the flesh would have had Christ to have waited no longer on his father, but to command those stones to become bread. But Christ rejected that inticement.

Then the flesh begins to move him to presume upon his fathers protection, that is, to cast himself down from the pinnacle of the Temple, upon this conceit, that he was the son of God, this is an unreasonable attempt, even meere confusion, as all the wisdom of the flesh is. But Christ rejects this likewise.

Then the flesh intices him to Covetousness, and vain glory, after the things of the world; and told him, that if he would cease waiting upon the fathers providence, and follow the imaginations of the flesh, all the glory of the world should be his; for the imagination of the flesh thinks it can compass any thing by its own wit and policy. But Christ rejects this likewise; and because he was the son, he delighted to obey, and to wait upon his father, and was content with his condition his father had put him in; so that here was whisperings of unbelief, whisperings of pride, and whisperings of covetousnesse, and vain glory, all which are the fruits of the flesh.

But Jesus Christ gave no consent thereunto, as *Adam* the first man did, but still kept close to his father, and sinned not, so that here was the Devil, the motions and imaginations of the flesh, the father of

of lies that tempted *Adam*, and slew him ; And here was the same Devil that tempted Christ, for he did partake of flesh, and was tempted in all things like unto us ; But Christ slew him, and cast him out of heaven, humane flesh, and therefore this Anointing, *Eph. 1. 14.* is said to be the earnest of our Inheritance, that as this power of God did dwell in Jesus, and trod the Devil, the father of lies, the fleshly imagination under his feet, so that he killed him that killed *Adam*, and us in him ; even so the same power in the fathers times and seasons will bruise the same Serpents head in every son and daughter of *Adam*, and tread them under his feet in them.

But till such time as Christ hath finished this great mystery, there is, and will be troublers in this flesh, *Gen. 3. 24.* our bodies ; for the risings up of a mans own concupiscence will trouble him, and the flaming sword, the dispensations of the righteous Law, laying hold thereupon, will affright and terrifie the enslaved creature, and raise mountains of miserie against him; and so from hence comes all those horrors within a man, and all those alterations, and hurly burlies in the world, upon mens estates, families, and persons, as we see besell *Job*, which losses and miseries to *Job*, were the breakings forth of a righteous Law upon *Job*, tempered by the wisdom of God, not for *Jobs* hurt, or the Devils good, but for *Jobs* liberty and peace with God, and for the Devils utter shame and destruction.

Well, in all your troubles, I could wish you could look upon the hand of God that smites, and not upon the Devil at a distance from God, as I have done, and I know you do ; for when God is pleased to open your eyes, as to see that it is he that smites, affrights, torments, shakes Kingdoms, families, estates and persons, through the power of his righteous Law, which all flesh have gone astray from, and
which

which the power of darknesse, even the imagination of your proud flesh still flashes against. I say, if the father please to let you see this, then that which you call devil will appear to be in you, and his power will appear to your sight, and you will see that by the power of the Anointing, the law of love (and by no other power) you will and must be set free from the the Devil in short time. For first, the Father doth quicken and awake you, and then he takes away the flaming sword, and causes the creature that was lost, to come into him, and to taste, and eat of him, who is the tree of life, & so to wait upon him, & live for ever.

The Apostle *Paul* saith, it is the letter that kills, but the Spirit gives life; that is, the strictnesse of a righteous Law being broken by the creature, it kills the creature; for this is the flaming sword that turns every way upon the thoughts, words and actions of the sinner, presenting nothing but wrath, misery and death in the inward sight of the mind. But now the Spirit, the Law of love, this quickens, and unites the Father and his creature again, and makes them one: This Spirit doth burn up, and cast away the flesh, and that enmity, and it casts the dispensation of wrath out of Gods hand, and so removes that enmity likewise.

And now God appears not in anger, as an enemy, and his Declarations are not in terms of killing, and bruising, and making the creature grone under misery, affrightings and death: But he appears in manifestations of love, peace and fatherly oneness:

Revel. 12. Now all the clouds and storms are blown over, and the love of the father shines bright and hot upon the soul, making it fruitfull in love, joy and peace, in humility, obedience and delight in God, now the troubler, or Devil is cast out, and goes; and there is a onenesse of life, peace, liberty and joy between God and his creature. Well, this may be a burthen

to

to some , to hear me thus speak , but to you that the son hath given liberty to , I am confident it will drop a precious savour into your spirit.

C H A P. I V.

A Poor soul that lies under bondage , before the father sets him free , is troubled in a two-fold sence ; both which are the fruits or effects of the righteous law , which hath first slain the creature, by 2 Cor. 5. 4^d taking advantage of disobedience , and then holds him under the bondage of that death, till the Law of love swallow up the murderer , and set the creature free.

First , the poor enslaved creature is tossed with many troubles within his own spirit , which no man sees but himself , such as these ; sometimes he cannot pray , then he is troubled ; and when he doth pray , he either misplaces his words , or he hath been too long , or too short , or some self-praising thoughts arise , and then he is troubled ; he cannot understand , nor speak what is in his heart , and when he finds himself able to speak , then memory failes him , and then he is troubled ; when people do not regard him for his preaching and praying , then he is troubled ; when others tell him that he must cease praying and preaching , and self-acting , and wait upon the Father for his pure teaching , for time is coming that every one must be taught of God , and this troubles him very much . Well , all these troubles , and such like , proceed from the shinings forth of the righteous Law upon the proud heart , and he cannot bear it , because he seeks himself more than God ; the unbelief of the heart lives by sence upon the creature ; the Law of God tels the

the heart , he must trust God , and not man , and though all sence faile him from men and creatures , yet to wait upon God , but this troubles him , he cannot wait , and if he do wait , he questions whether he shall have such things , he is bid to wait for ; and the poore heart lies under great tossings.

Again , in his course of trading in the world , if he ask sometimes too little , or sometimes too much for his wares , then he is troubled , and do what he can , his heart is troubled , because he thinks he might have done better ; when business goes crosse to his mind , he is troubled ; whether it be fair weather or fowl , if it be not just to his mind , he is troubled.

Then appears pride , covetousnesse , frowardnesse , uncleannesse springing in his heart , and these trouble him ; if he cannot speak for God , when others speak against him , as he thinks , then he is troubled ; if he do speak of the things of God , then his heart tels him he is an hypocrite , or self-lover ; and then he is troubled ; so that there arises not a thought in his heart , but there is some fretting , or trouble tied to it.

And what are all these , and such like , but even a legion of Devils , or troulbers , that holds the creature under bondage , and torments him thus in hell day and night . I call it a hell , for it is a condition of darknesse , below the life , comfort , and peace of God : All these are wrought in the soul by the righteous Law ; for the creatures strives to be wise , and the Law proves him a fool ; he would faine be righteous , and the light of the Law shewes him he is a wicked hypocrite ; he would fain have faith and holinesse in him , and the Law shewes him , he is an unbelieving sinner ; he would fain enjoy the peace of God , and yet enjoy himself too , the Law tels him

him, he must deny himself, and take up his crosse daily if he would enjoy God; he would faine be counted some body for wisdom, faith, prayer, preaching, the Law tels him, all is as good as nothing, because he goes forth in his own strength, and the power of the father is absent.

And thus the Law is that flaming sword, which turns every way upon the sinner, and scorches the poor imprisoned soul in every thought of his heart, burning up his pride and self-conceit; so that the righteous Law raigns like a Tyrant in, and over the poor prisoner; and while the soul is thus tormented by the dispensation of wrath, the envious spirit of darknesse that rules in other men, delights to see this poor creature thus under bondage, and so casts jeers, slanders, reproches, and hard usage upon him: Envy rejoyces in others misery, even as Love rejoyceth in the liberty and life of others. But poor soul, know this, that God is burning up thy drosse, and ere long will set thee at liberty, and the fire of love that burns in thee, will break forth to thy comfort, and then he will give thee power to rejoyce over the Devil, and to set thy feet upon his neck as a conquered slave, even as he makes thee his slave now.

Luke 4.18
Esa. 61.
1, 2.

Heb. 1.13.

Then secondly, This same imprisoned creature that lies under the Law, being as yet not set free by the Son, meets with many troubles without, and these are but dispensations of wrath, as the other was likewise, as sicknesse, frowns of friends, hatred of men, losses of his estate by fire, water, being cheated by false spirited men, death of his cattle, or many such like casualties, whereby he becomes poor in the world, and meets with many straits, as hard language, hungry belly, to be despised, imprisoned, and abundance of such provocations in the world.

And it may be meets with fearfull Apparitions in the

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the night or day, that terrifies him; as it was *Jobs* case, he was filled with terrours in the night; sometimes these troubles lie within a mans spirit in griefs, and sad pressures, and inward burnings of trouble and torment, which no man is sensible of but himself, and sometimes it breaks forth in bitter words and speeches, through oppression of the spirit, to the disturbance of others, and this called madnesse. or distraction, which grows upon a man, when the pure Law doth crosse his carnall imagination, wilfull pride, covetous, or lustfull desires, then doth the distemper of his troubled spirit break out.

But when Christ comes and sets him free, then he comes to see, that whatsoever did befall him, must befall him, it was the will of the father, for the burning up of his dross, and pride of flesh, and shall be made to say, Father, thy will be done, and for ever, yea, infinitely for ever be thy name praised, that thou hast given me such a heart to be content, and submit in love and meeknesse to thee, and to take every thing in love from thee, this is thine own handy-work, it was not thus formerly, but thou hast drawn me through a nipping and pinching wilderness, into this land of *Canaan*, even to lie down in rest in thine own bosom, praised be thy name.

Yea, but the poor troubled soul is offended at my words, and thinks, and says, this cannot be, it is impossible that any man should have such a frame of spirit. Alas poor man, I have been as thou art, but if thou canst believe in Gods love and power; from the testimony of another, thou wilt believe this for a truth: But if thou cannot believe, but yet remain troubled, he that feels the sweetness of such a work of God, knows it to be a truth; wait upon God as thy fellow servant doth, for his pure teaching, and thou wilt find him the same to thee as he is to another.

Paul writes of one that was in *Christ* before him ; and so, though thou wade through flames of fire, to embrace God in thine armes, thy comforts will be the sweeter, thy experience the more, and thou wilt greatly rejoyce, in that thou hast been in so hot a fire, when the father causes thee to lie down in his bosom, the liberry in this rest is now so sweet to thee.

And truly friends, let me tell you ; that which hath been often of late whispered into my spirit, and I believe there is something in it ; that this wrath, bitterness ; and discontent that appears generally in mens spirits in *England*, one against another, upon the breakings forth of the truths of God, doth whisper in my spirit, that the Father hath cast *England* into the fire, and is purging the drosse from the gold, *Jerem. 23. 5, 6.* that liberry is not far off, and that the plentiful pouring out of the Anointing, even the spirit of love, truth, and oneness is near at hand ; and that *England, Scotland and Ireland*, so set at liberry from the bondage of the serpent within, and the dispensation of wrath without, shall be the tenth part of the *Citie Babylon* that shall fall off first, and bow down at the feet of the Anointing, which is the wisdom and power of God, that rules in flesh, as *Esa. 60. 14.* prophesied, but whether God will manifest so great a work in this kingdom, or no at this time, his will be done ; but this I know, much may be said of the workings of Gods power in this kind in particular mens experience, and as the father enlarges his hand, this manifestation of his love will spread.

There is no more hopes of a bitter storming spirit to be brought into God, as this Kingdom is generally full of, then of a smooth, close, fawning, hypocriticall, self seeking, fearfull spirit, that playes of all sides, for self ends sake. *Rev. 21. 8. Rev. 22. 15.* God received persecuting and bitter spirited *Paul* to mercy, when as he

let hypocriticall, self-seeking *Simon Magus* go by, as it were not counting him worth the minding.

All that I shall say, is this ; you Saints of God, that taste how sweet the love of the father is , bear patiently with hot spirits , God doth bear with them ,
Act. 5. 1. for he suffers more then you , he is called the great
Esai. 61. 1. long sufferer ; and when Gods love begins to shine forth upon them , he can , and it may be will make some of them to out-strip you in experience of his love , good will and power , and so fill them abundantly with the spirit of joy.

But some do object against what I have spoken , and say, are not those Angels which fell , Devils distinct from God , as man is distinct from God ; as
Jude 6. *Jude* speaks : And the Angels which kept not their first estate, but left their own habitation, he hath reserved in chaines of darknesse , unto the Judgement of the great day.

To answer this : First I shall note ; that as heaven is set before us in a two-fold glory ; so are Angels.

1 Cor. 3. 17. As first, every particular Saint is a true heaven, or place of glory ; not onely because the Father dwels in him, but because he dwels in the Father likewise, as thus ; the Father delights in him, and manifests himself to this his son, and his son by the clear sight, and feeling of this manifestation, is filled with joy and glory in his Father ; so that here is a mutual fellowship of joy , and oneness of love between them. And this is Gods Kingdom , even for flesh to be filled with Gods glory , and indwelling presence in love, and this is heaven in a lesser sence.

Secondly, the whole Citie *Sion* is true heaven, or a place of the Fathers glory , which is but the perfection of the former joy , for as the father dwells and rules as a King of righteousness and love , in one Saint, so he dwells in all , and all of them dwell in him ;

him ; as he enjoys them for his delight, so they enjoy him for their delight. I Cor. i. 31.

And as all , and every one of them sees , enjoys , and glories in the Father , so they see , enjoy and glory one in another , every one knowing , seeing , and sweetly rejoycing in the unity , and oneness of each others spirit ; it being the spirit of the father , nay , the father himself , who is the spirit that fills all in all ; and knits them together into one body , treading down all oppressing powers of the flesh for ever , under their feet ; and this is heaven in the largest sense , which every particular son and daughter of the father shall enjoy hereafter , though they are now scattered abroad among the *Sodomites* of this unrighteous world , that vexes their pretious souls from day to day. I Cor. 12. 31. Eph. 4. 6.

And as heaven , I say , is set before us in this two-fold glory , so the Angels are set before us in a two-fold glory likewise.

For first , the particular sparks of glory , or heavenly principles in man , which the father hath set as lights , to make known himself in his Saints ; as love , humility , sincerity , content , and rest in God , and such like , these are Angels , and Angels of glory too ; because they are sparks of glory issued out of the father , into earthen vessels , and makes them to become the salt of the earth , and light of the world.

Then secondly , Men that are wholly taken up into God , are called Angels , such as have all their senses spiritually exercised in the father , that can see , hear , taste , smell , and handle the excellent and glorious father ; and so Jesus Christ being a man so taken up into the father , for he was a man fully anointed , the God head dwelt bodily in him ; he was called an Angel the Arch-Angel , and Angel of his presence , Col. 2. 9. for he was the glorious sparke and light of the father.

And when men shall be, and are so taken up into God, they are called Angels, and Angels of heaven too; because the father dwells, and glories in them, and they live, dwell, and glory in the Father, and these are the Angels, which the father sends to do his will.

As first, the severall measures of his spirit are sparks of his glory; as love, joy, humility, sincerity and peace in God, and such like; these are particular Angels, which the Father sends down into humane flesh, to keep it in all his wayes, that it may not desperately blaspheme God, and so dash against the rock; and such Angels as these every son and daughter of the father doth enjoy, more or lesse; and if it were not for these, temptations would presently overcome them, but these are spirituall powers from God, that keep them upright in all their wayes, and which makes them differ from the world.

And then, for men that are wholly taken up into God, as *Moses*, and as *Christ* was, they are ministers or Angels, which the Father sends forth to speak, and do his will before, and in the world; therefore let the world in these dayes learn meeknesse, and wisdom, and lay aside their envy, lest in the day of
Joh. 5 43. account they be found beating and killing such as the father sends in his name.

But now to answer to the objection: We are to note, that Angels in this latter sence, which are men taken up into God, and made perfect, can never fall from God, and so become Devils and enemies against God; for this is the work of redemption, which is unchangable, and the Father dwells and rules in them, and hath bruised the serpents head in them, never to revive again in them; and they likewise live, and dwell in God, whose power treads all enemies under their feet.

And they have the sparks of glory, or Angels of
 light

light within them ; which are the severall measures of the fathers spirit poured into them , which remains for ever ; and they themselves are Angels of light, sent from the father, to do his will here in this low condition of weak flesh. *

But now Angels in the former sence , which are divine sparks of glory , planted in humane nature , in its first creation , which was the habitation where they were seated ; these are fallen from their excellency, and are become Devils, or evil Angels , or spirituall powers of darknesse. I shall declare what I know by Angels that fell ; they were those glorious lights , and sparks of glory , shining Angels of light , in their severall measures and degrees , which God had placed in the humane nature, *Adam*, before his fall. As his love of God, delight in God, Peace and rest in God , humility before God, obedience and self denial before God, and all such like : these all lived in God, for he was the Center from which they came , and to which they reflected back again, they being all alive within *Adam*, and *Adam* being alive within them.

But when *Adam* hearkened to the whispering of that aspring selfishnesse, that was the serpent, which twisted it self round about the tree, *Adam*, and every glorious light that was in that humane creation ; and when *Adam* (*or* indeed any man or woman) doth give way to self, and eat of that fruit , that is , delight in self , above the King of righteousness in man , then those glorious Angels left God their habitation, and took up their glory within the circle of humane defiled flesh , and so become enemy against God.

For now the mans love is turned from living in the King of righteousness, to live in corrupted flesh, it is become a self love , and so envious against God ; *Ist. 59. 14.* his delight and his joy is become self delight , he glories in himself, which is his pride ; his obedience

doth live in himself, for he gives way to all the whisperings of the flesh, and lusts within himself; but disobeyes the command of righteousness within him. And further, his sincerity is turned into hypocrisie, and his imagination works strongly, how to please the flesh, in the motions of it, not how to please the spirit of truth and holinesse.

And now those glorious sparks which were Angels of light, while they lived in God; and reflected upon him, are become Angels of darknesse, or legions of devils, murtherers, or deceivers, according to their many degrees and measures, while they live in unrighteous flesh, and reflect upon the disobedient creature, to maintain and to honour the being of the flesh, before the righteous God that governs in the flesh; thus they are fallen.

And these Devils or deceivers (for indeed pride, covetousnesse, and the imagination of proud flesh doth deceive every man) they are reserved in chains of darknesse, &c.

These chains are the dispensations of Gods wrath through his righteous Law; for upon every one, and upon all of these fallen Angels, the righteous sparks, or breathings forth of the righteous Law, like a flame of fire, turning every way, meets with them, binds them, keeps them in, and restrains them within bonds; so that God hath these powers of self-seeking flesh at his command; they cannot appear, nor act, but by his leave.

Gen. 3. 24.

Pride, self-love, envy, hypocrisie, subtilty, cruelty, cannot act, but by his leave; and when he doth suffer them to act, then his righteous Law is presently made manifest, following their heels like fire burning up the stubble.

For God never suffers these Devils to appear, either within a man, or by some violent way to break forth of men for the hurt one of another; but he makes

makes use thereof to ruin and destroy that power of darknesse, even that poysonous power of covetous flesh.

And they are called chains of darknesse, in opposition to the Law of perfect love and liberty; for while these Angels lived in God, they had no restraint, for love God, and thou art at liberty, thy whole soul is free, and no bondage lieth upon thee.

But when thou lovest self and flesh, then all thy powers run self-ward, and then the flaming sword, which is the righteous spirit of burning, doth flame upon thee, burns thee, and restrains thee, and holds thee under bondage: But how long?

Till the Judgement of the great day, that is, till the power of Christ do make it appear to the mans cleat knowledge, that self and flesh is the Devil and serpent, and by his power of righteousnesse, doth not onely judge and condemn that serpent, but casts him into the lake of fire, and consumes him to nothing, as if his power had never been; and so the creature is free, according to the mystety of God. *Rev. 20. 15.*

And here note, that the restauration, or salvation which is pointed at in the letter of the Scripture, doth lie in the restoting of the creature, Man-kind, from the power of these Angels of darknesse; and Man-kindes redemption lieth in the breaking of those chains of darknesse asunder, and so taking him into the life, liberty and peace of the King of righteousnesse. As thus,

Wheteas in this present poysoned estate of Man-kind, in which flesh glories it self, as in self will, delight, and self-love, subtile imagination, and the like, they do all work flesh-ward, and self-ward; and the masculine powers that rule the soul, appear to be envy, hopocritie, pride, anger, self-secking, subtilty, and such like. And the spirit of truth, who is the Father, by whom the creation, man, doth live, move, *Rom. 7. 18*

and hath his being, doth lie buried under that unrighteous fleshly power.

But now in the restored estate which the Father hath begun to work, and which his people wait for compleatness of. I say now, All the powers of the soul, as his love, delight and peace, &c. run Godward again, and is centred in the Father again.

And those powers of the flesh, as pride, covetousness, rash anger, love of self, and imagination working to advance all these, which are, as I said, the Angels of darkness in man: These are now in this day of judgement condemned and destroyed, trod under foot, and buried out of mind like a dead man, without being; And the Lord alone is exalted now in this day of restauration, which is the day of his power.

Gen. 3. 15. This indeed is the mystery of all, King, flesh and self is dis-throned, and the King of righteousness in flesh hath begun to take the Kingdom, and doth reign, and will reign, and his Dominion shall spread, and endure for ever and ever; for though he take the kingdom by strength out of King flesh his hand, yet none shall ever be able to take it out of his hand again, for of his Kingdom there shall be no end.

Dan. 7.
25.

And seeing people are not yet taken off from looking upon other mens knowledge, I shall mention this one Scripture, which if people did feelingly understand, the distemper of their spirits would presently be healed.

It is this, *Light is come into the world, and men love darkness rather than light, because their deeds are evil.*

The world is man-kind, and every particular man and woman is a perfect creation of himself, a perfect created world; that if a particular branch of man-kind desire to know what the nature of other men and

1 Job. 2.
15.

and women are, let him not look abroad, but into his own heart, and he shall see: so that I say, man is the *world*, a perfect creation, from whose poysoned flesh proceeds the lust of the eye, the lust of the flesh, and the pride of life; these are not of the Father.

Now *light is come into this world*; that is, the spirit of right understanding hath taken up his dwelling in this flesh; and from hence man is called a reasonable creature, which is a name given to no other creature but man, because the spirit of reason appears, acting in him, which if men did submit themselves unto, they would act righteousness continually; and so man would become Lord of all other creatures in righteousness. 2 Cor. 5.
19.
Job. 17.
25.

I, *But men love darkness rather than light*; men here spoken of, are the evil masculine powers of created man in his poysoned estate, as man-pride, man-covetousness, man-hypocrisie, man-self-love, and King imagination, that rules over all; and in all these; and this, or these, is the wicked man, spoken of in Scripture, these I say, are called men, because they rule over the created flesh, which is the feminine part, and leads it captive in unrighteousness, and will not suffer it to obey the King of righteousness, which is called conscience likewise in the creation, man.

For I say, every particular man and woman is a perfect creation, or a world of him, or her self: And those powers are the men that live and reign in that poysoned, created world, for these will not submit to righteousness; and what is the reason?

Why, because their deeds are evil: Indeed covetousness is an evil man, and pride and envy are evil men, and all the rest of their imaginary companions in the soul, they are evil men, yea the wicked man, and all their actions are evil like themselves, and Job. 7 7.

and they will not submit themselves to righteousness. That mighty man of truth, whose dwelling is in flesh likewise, he dwells in heaven and hell, that is, he dwells in cleansed flesh his Saints, where he is seen and known; he dwells in uncleansed flesh, the vile ones of the earth, where he is unknown, and unseen by them; though he, as he is the righteous Judge, doth check and condemn them, yet they smother his smitings within themselves, and will not submit; for which disobedience sake, their spirits are filled with horreur and bitterness, and they roar in hell. Speak thou wretched man, if thou hast not found terrible affrightings and torments within thy self, when thou hast refused to act the righteous motion of conscience within, who indeed is the King of glory, though thou art ignorant of him, and submittest thy self to the King-flesh in all the beastly actings of it.

Well these masculine powers of the poysoned flesh stand it out against the King of glory, till he cast them into the lake of fire, into his own spirit, by which they are tried, and being found but chaffe, and not able to endure, are burned, and consumed to nothing in the flame.

No man or woman needs to be troubled at this, for let every man cleanse himself of these wicked masculine powers that rule in him, and there will speedily be a harmony of love in the great creation, even among all creatures.

Therefore let no man look without himself, and say, other men will not obey this light that is come into man-kind; but let him look into his own heart, and he shall find that the powers of his heart are those very men of the world, that will not submit to that light of reason that is come into it.

by him all the mighty men of valour in the *Affyrians* Army, therefore Angels are a mighty power between God and man, and distinct from both.

Answer, Angels in this sense are powers sent by commission from God to do a particular work. As first, Good Angels are sent, and these are inward discoveries of God to, or within a soul, such as was sent to *Iacob* to awake him; for these manifestations of the Fathers power within, do make the creature, man, watchfull, either to foresee and prevent a danger, or else to support the dropping soul in trouble, through the hope or expectation of some blessing, or deliverance, which was inwardly spoken to the heart, and this the Father doth in a two-fold sense.

Sometimes speaking inwardly, as to *Eliab*, the Angel of the Lord touched him, and bid him arise, and eat: this was a speaking to *Eliab*'s heart, either by voice, vision, dream, or revelation. 1 King 19.
5.

And sometimes by the voice of a materiall man, standing before them, as the Angel brought the glad tidings to *Sampson*, the two Angels that came to *Abraham* and *Lot*; these were materiall men, taken up into the spirit of the Father, and sent by him to do such a work, and their vanishing away, as the interpretation is, it is no other but their departure from *Sampson*, *Abraham* and *Lot*, when they had done the work, they were sent about.

But now according to the Objection, such Angels as are sent to destroy, are called evil Angels, according to the creatures capacity, because they are ministers of such things as the creatures call evil, though in themselves, as being sent from God, and in the execution of their commission, they are good; but I say, they are called bad, because their work is of a different nature to them that are called good Angels; Satan, that envious Angel did the will of God, in troubling *Iob*, for the end of that trouble Iob 1. 10.
11.
ble

ble was good to him, his last dayes being his best dayes.

Rom. 9.
17.

And these evil Angels are three-fold. First, such as are sent into the soul, when the Justice of God goes forth upon a man, and strikes him with blindness of mind, and heardness of heart, as he smote *Pharaoh*; and these are strong powers of darkness, that holds the creature in chains of bondage.

Secondly, when he sends the sword, pestilence, and famine or the like, and gives them commission to waste and to destroy a rebellious people, these are Gods Angels, or mighty powers, to which he hath given a commission to go forth, and to perform such a work, and this you shall see in Scripture; that which was called the destroying Angel in one *verse*, is called the pestilence in this next *verse* *1 Chron. 21* 12, 13, &c.

Esa. 10.

Or thirdly, when wicked people are ruled by King envy, King covetousness, or King pride, that unclean spirit that rules in the children of disobedience; and when these have a liberty given to them, to go on and prosper without restraint; now they are mighty powers, or Angels sent by God, either to waste and destroy, or else to be a terrible warning to a sleepe people, to awake them, as the King of *Assyria* was sent to do a work in that kind, that is, to whip the Nations, but to brighten *Israel*.

And when his work was done, then he himself was destroyed by another power or Angel which God sent to take him off, for his cruell and unrighteous actions; like that of *Gideons* Army, when *Israel* began to obey the Lord; then the Lord sent an Angel, which was no other but a mighty spirit of fear and confusion of mind among the *Midianites*, *Israel's* enemies; which made them to destroy one another, while *Israel* had the liberty to look on.

CHA P. V.

L Et the Powers, Governours and Armies of the Land learn to worship the Lord in righteousness, lest while the Lord hath made them Angels to destroy some, and to warne others; the Lord do give out a Commission to others, to destroy and confound them, and so bring about his work by another power. For assure your selves, you Kingly, Parliamentarie, and Army power, and know this, that all unrighteous powers and actions must be destroyed; the Father is about the work, and his hand will not slack; this work is, and will be going on more powerfull then ever, till it be finished, that all enemies to Christ be made his foot-stool, and he alone exalted, who is King of righteousness. *Jer. 23. 5, 6.*

For now Jesus Christ is upon his rising from the dead, and will rule King of righteousness in flesh: And though King-flesh in every man and woman hath for many years past denied him, and lifted up himself against him; yet now is the time come that he will lift up himself, and tread the powers of the flesh under his feet.

And friends, do not mistake the resurrection of Christ? you expect he shall come in one single person, as he did when he came to suffer, and die, and thereby to answer the types of *Moses* Law; let me tell you, if you look for him under the notion of one single man after the flesh, to be your Saviour, you shall never, never taste salvation by him. *Matth. 24. 27.*

But know, that the mighty power that dwelt in that humane flesh, that was called by the name (Jesus Christ) he was the man, the mighty man of strength; the flesh was as the woman to the man, or the box that carried that precious ointment in it; & this man is sat down at the right hand of the Father, that

that is, he is the strength of the Father, whereby he destroyes King-flesh, and he sits in the highest heavens, that is, in those Saints that are taken up the highest into the Father, and lives in him, treading the curse under foot.

And as the body of his flesh in his Ascension, so called, went out of the Apostles sight, in a cloud of the Skies, so shall the same mighty man rise up out of the earth, that is, from under the earthy imaginations and lusts of the sons of men; for man-kind is the earth that containes him buried, and out of this earth he is to arise, and appear in the clouds, that is, as he begins to shew himself in a man or a woman, the fleshly powers in those enslaved souls will, and do rise up to darken the light of that sun as long as he can, till he, the flesh, who is the wicked man, or the cursed thing that dwells within (man-kind) be taken away.

Col. 1. 27. And therefore if you expect, or look for the re-
2 Cor. 15. surrection of Jesus Christ, you must know, that the
16. spirit within the flesh is the Jesus Christ, and you must see, feel and know from himself his own resurrection within you, if you expect life and peace by him.

For he is the life of the world, that is, of every particular son and daughter of the Father, who are every one of them a perfect created world of themselves, and need not to seek abroad after other creatures for teaching, for every one hath the light of the Father within himself, which is the mighty man, Christ Jesus.

And he is now rising and spreading himself in
John 1. 9. these his sons and daughters, and so rising from one
2 Cor. 12. to many persons, till he enlighten the whole crea-
13. tion (man-kind) in every branch of it, and cover this earth with knowledge, as the waters cover the seas.

and

And this is the lightning that shall spread from East to West ; this is the kingdom of heaven within you, dwelling and ruling in your flesh : therefore learn to know Jesus Christ, as the Father knows him ; that is, not after the flesh ; but know, that the spirit within the flesh , is that mighty man (Jesus Christ) and the flesh takes its name from that mighty man of truth that dwells within it ; he within governs the flesh, he within laid down the flesh, when he was said to die ; he within is the wisdom and power of God, he within is to arise, not at a distance from men, but will rise up in men, and manifest himself to be the light and life of every man and woman that is saved by him.

Luke 17.

21.

Heb. 9. 14.

For a meek spirit bears the name (Jesus) and a man filled with the power of God, or a man taken up into God, to become one in spirit within ; bears the name (Christ) and therefore you are not saved by believing, there was such a man, that lived and died at *Jerusalem*, for though you believe there was such a man, yet that is not saving faith to you, till you feel the power of a meek spirit come into you, and reign King, and tread all your envy, frowardness, and bitterness of spirit under foot ; and till you feel and see the power of the righteous spirit come into you, and reign King, treading all unrighteousness of the flesh whatsoever, under foot, making a conquered slave of that wicked man in the flesh.

*Jer. 23. 5.**Rom. 8. 9.*

And so changing your vile bodies, and making them like his glorious body ; that is, making the bodies of your flesh subject to the spirit of the Father within it, as the body of the flesh of Jesus Christ was subject to the spirit, his Father, that dwelt within him in all things.

Phil. 3.

21.

Matth. 26.

39.

So that you do not look for a God now, as formerly you did, to be a place of glory beyond the Sun,
Moon

Moon and Stars, nor imagine a Divine being you know not where, by you see him ruling within you; and not onely in you, but you see and know him to be the spirit and power that dwells in every man and woman; yea, in every creature, according to his orbe, within the globe of the Creation.

So that now you see, and feel, and taste the sweetnesse of the spirit ruling in your flesh, who is the Lord and King of glory in the whole creation, and you have community with him who is the Father of all things. Now you are inlightened, now you are saved, and rise higher and higher into life and peace, as this manifestation of the Father increases, and spreads within you.

I Cor. 3. 16. And this is it, to be saved by Jesus Christ, for that mighty man or spirit hath taken up his habitation within your body, and your body is his body, and now his spirit is your spirit, and so you are become one with him, and with the Father; and this is the faith of Christ, when your flesh is subject to the spirit of righteousnesse, as the flesh of Christ was; and this is to believe in Christ, when the actings and breathings of your soul is within the center of the same spirit, in which the man Jesus Christ lived, acted and breathed.

Eph. 4. 13.

If you live in the flesh, that is, if you be subject to the powers of the flesh within you, then you believe in the flesh, and bring forth the fruit of the flesh, which is self-conceit, covetousnesse, envy, pride, hypocrisie, and the like.

But if you live in Christ, that is, in that mighty and spiritual man of truth, then you believe in him; and bring forth the fruit of the spirit, which is love, joy, peace, humility, obedience, sincerity, and the like: If Jesus Christ that mighty King rule in you, he will check, and condemn every unrighteous thought, as well as extravagant words, and loose actions,

tions, though no other man see and know your secret wickedness but your selves; and he will speak peace, and justify you within, when your flesh in any thing is subject to him, though you are hated, slandered, and mightily oppressed by the injustice of others.

But if King-flesh rule, then you go on in secret and open ways of unrighteousness with greediness and delight, and have no checks within at all: Now the strong man of sin keeps the house, your bodies, and every thing enjoys a seeming peace within you: But this is not the peace, nor the liberty, but a fore-runner of great torment in the day of Judgment; that is, when the Judge, the King of righteousness shall appear to sit upon the throne within you, judging and condemning this serpent, or man of sin within you, and so bruising his head, that you who have been, and are prisoners therunto, may live in the light and peace of the Father, and so set at liberty from bondage, and assure your selves, you that glory in flesh, you shall not go scot-free, you shall be cast into the everlasting burnings as well as others, and tryed in that fire, as gold in the furnace.

And this fire is the Father himself, into whom, *Heb. 12.*
 when any creature falls, he burns up the dross in the *29.*
 creature, which is the curse that came in through
 unrighteousness, which is all the imaginary glory of
 the flesh, and so makes man to appear and stand
 bright before him; you cannot burn away the
 dross, but the gold must suffer the heat of the fire,
 the Father cannot consume the serpent, the man of
 sin, out of my body, but I that have been incorpo-
 rated into that nature of the serpent, must needs suf-
 fer pain; this dross and gold in man is so mixed
 together, that nothing can separate them: but the
 fiery orb, which is the Father himself, that tries all
 things.

F

And

Job. 8. 42. And here likewise lies a great delusion within mankind ; you call the father your God, and the word God is much in your mouths ; but here you deceive your selves ; for you know not the father to be your God, nor Lord, neither can you call him your God, till you see and feel by experience that he rules and governs in you, & that your proud and covetous flesh stoopes, and is made subject to him.

Eph. 2. 2. When the spirit within you doth command your flesh in righteousness, and will not suffer frowardness, covetousness, pride, hypocrisy, and the like, to arise and act, but presently checks and condemns, and thames you, you can then speak in experience, that the father, who is the mighty governor, is your God, and your Lord, for the powers of your poisoned flesh are made subject to him.

But so long as King-ness reigns, & doth act pride, envy, covetousness, hypocrisy, unrighteousness, within you ; then he that you call God, is the Devil, that cursed serpent, or poisoned flesh, even the power of darkness is your God ; and you cannot say the father is your God, for if you do, you deceive your self, you are subject to the devill, you are not subject to the father.

Isa. 8. 20. He that looks for a God without himself, and worships God at a distance, he worships he knows not what, but is led away, and deceived by the imaginations of his own heart, which is *Belzebub* the great Devil ; but he that looks for a God within himself, and submits himself to the spirit of righteousness that shines within ; this man knows whom he worships, for he is made subject to, and hath communie with that spirit that made all flesh, that dwells in all flesh, and in every creature within the globe.

1st. 23. 5. And this is the law and the testimony, even the law of the spirit of righteousness within and testimony of the spirit within a man, when a man can say,

see, feele, and know that my flesh is in part subject
and is daily subjecting to the great power that dwells
in the whole creation ; what I heare another man
speake or write, it is nothing to me till I finde the
same experience within my self ; this is the law and
testimony of Jesus, and if any man speake not accor-
ding to this rule, it is because there is no knowledgē
in him; not in the booke of scriptures, which is an-
other mans testimony, and the testimony of others
is known to be a truth by the testimony of the same
spirit within your self, and no other way whatsoever.

There is one scripture hath been often laid be-
fore me by others, and I knew not the meaning of
it ; if I went about to studie or imagine the mean-
ing I was lost presently, and trouble took hold upon
me, Well after I found the spirit of contentednesse
to come with power, and made me quiet within, so
that I said within my self, let my father give me the
knowledge of this, or any other truth, or deny me
the knowledge of it, his will be done ; I can know
nothing till he teach me, therefore I will lie down
before him, and wait with a quiet spirit upon him ;
I say, I was no sooner brought into this waiting
frame of spirit, not only this but divers other truths
was, and I can almost say, daily is given into me from
the father, to the abundant satisfaction of my soul.

The scripture is this: *Mat. 8. 28.* where the two men
that were possessed with devills, cryed out to Jesus,
Art thou come to destroy us before the time ?

Mat. 8. 28

I deny not the history ; but that there were two
men really filled and tormented with devills, or di-
stempers, which is the curse in mankinde ; and that
at the Command of Christ those troublers in them,
went into the heard of swine, and the swine ran into
the sea, and perished there. But now the matter in
this history settles peace within my spirit, as it is
shewed unto me ; and that is this ;

By the two possessed, is pointed out to me, First, the earth (mankind) by reason of his unrighteousnesse is filled with thorns and bryers , that is , with troublesome distempers of all sorts, which are called Devils, or serpents, or the curse of the earth , or the wicked man that sowes tares in Gods vine-yard (man-kind) so that here is man-kind , or flesh full of troublers , or Devils distemperring the creation ; for do but crosse the imagination of the flesh , and the man grows more or lesse distracted. This is pointed at by one of the two that were possessed.

Secondly , the righteous Law of God , even the spirit which is full of love , righteousness and peace in it self , is enforced daily to be checking , condemning , and burning up that power of darknesse , or Devils in the flesh ; to this end , that the flesh may be brought into a onenesse with the Father, and be made subject to the spirit that made it , and that dwells in it , though the imaginary powers of the flesh have trod down the spirit, and would not suffer him to appear and raign for many years past : 1, but now the fullness of time is come for the spiritual appearance of Christ , and the spirit , who is the Lord our righteousness , is beginning to tread proud and covetous flesh under his feet, and will take the Kingdom, and raign himself in man , yea in every man and woman, though they be as braunches of the earth, yet they are every one a perfect creation of themselves , and the spirit of the Father dwells supremely in every man, as in the whole globe.

So that considering that man-kind (though unrighteousnesse) hath been corrupted , and stands in need of a restauration before he can see the father dwell supremely in him ; and that the spirit must be the cleanser and purger of this poysoned earth, for he is the everlasting fire that tryes all things, and that separates the drosse from the gold ; and this spirit,

rit, or father, is pure reason, which the unreasonableneſſe of the fleſh cannot ſtand before, but falls preſently; as chaſſe cannot endure the flames of fire.

It appears plain, that the righteous Law, the ſpi- *Iſa. 8. 20.*
rit, which though it be full of peace in it ſelf; yet having ſo powerfull an enemy as the Devil in fleſh, that daily fights againſt him, he cannot be at reſt, but is at work continually, though it be a work wherein he takes delight. As the fire never ceases burning, ſo long as there is fuel to work upon: ſo that the ſpirit of burning may be ſaid to be full of troubles, in reſpect of the great and varietie of his work, for he is to deal with every man and woman in the creation of man-kind, when I ſpeak after the manner of men; for while two parties fight to maſter one another, there is a declaration of troubles on both ſides, to the beholders; and yet the ſpirit is not full of troubles, becauſe he kills and deſtroyes the Devil with delight, and works the reſtauration of man-kind with abundance of love and cheerfulneſſe. And this ſpirit is pointed out to me, to be the other man poſſeſſed: For the Scripture is to me but the declaration of a hiſtoricall truth, pointing out this higher myſterie.

And as the corrupt power in fleſh delights to be acting, and ſhewing it ſelf, ſo the holy Law, (which is not the letter of the Scriptures) but the ſpirit, which is the Law of righteouſneſſe, delights to be acting and ſhewing himſelf, in deſtroying that filthy power, or Devil.

And as it is a torment to a man to be croſſed of his humour or will, ſo it is here ſpoke after the man- *Jerem. 31.*
ner of men: As to be a torment to the Devil in *33.*
man-kind, as indeed it is, to be quite deſtroyed; and as it were a torment to the righteous Law, as it is not, but his delight to be taken off his work of burning and conſuming the Devil. For

For as it is the Devils heaven to be acting unrighteousnesse, so it is the heaven to the Law of the spirit to be flaming against, and burning up the Devil.

Now the creature man looks upon these two as they fight one against the other within his heart and flesh, as a murderer of him, for hereby his earthly peace is killed, so, that, Art thou come to destroy us before the time, is a voice proceeding from the distempred man, but it doth typically point out the voice of this compound ~~in~~ ⁱⁿ man; for when Christ who is the mighty man of flesh dwells bodily in his own house, the flesh of mankinde, then all fightings within, and troublers in the flesh shall cease, and there shall be perfect peace; but two enemies that seek the death one of the other, are both to be parted, therefore the devill he would not be taken off vexing the flesh, because he would be King in the flesh: And the spirit of righteousness would not be taken off, till he hath quite subdued the devill under his feet, and made flesh subject to him, which shall and must be accomplished at the restauration of all things.

And therefore there being much work to be done in man-kind, as well as in these two particular men: and the work of the devil will not cease so long as he hath any power in flesh and the work of the spirit will not cease, till this serpents head be quite bruised, and the flesh of the whole creation (mankind) be made subject to the spirit, the Lord that made it: therefore this voice Art thou come to destroy us before the time, declares, that Christ is the anointing, or powr of the father, that shall end this quarrell, & that shall establish perfect peace in every man as a branch, and in the whole creation it self, (man-kind) when the time of the father is come, that the mysterie of the great governour, God, is finished.

So that this historie of the two men possessed with devills, which Christ Jesus made quiet, doth declare the great work of the anointing in the latter dayes, when he shall have finished his work, and deliver up the Kingdome to the father, that is, he will establish love, and peace, and one nesse between mankinde and the spirit of righteousnesse that made it and the same anointing will destroy all his enmity that is between the flesh and spirit, by reason of the curse that is in the flesh, which is to be burned up that so peace may be made.

By the swine in the History, are pointed out to to me, to be men that live upon the earth, in the imaginary delights and glory of it; which is a life below God; as the life of a swine snudling up his food from among the filth of the earth, is below the life of a man: And this swine runs down the hill, that is, these earthly minded men run lower and lower from God, who is called *Sions* hill; in hunting after covetousnesse, self love, temporal glory, fleshly imaginations, and thoughts.

These, I say, run downwards, further and further from the life of the spirit; they do not run up the hill of self denial, & love of righteousnesse, where God dwels. Now Gods dwelling is not in any locall place above the skies, as men fancie, and say God dwels above the heavens,

But he is said to dwell above, in respect of the fleshes wisdom and power; as thus, Gods wisdom is above the wisdom of the flesh, Gods peace & life is above the peace and life of the flesh; for covetousnesse, pride, lust, and envy feeds below, and licks the dust of the earth under bondage & distemper: But the love, faith humility, and righteousnesse of the spirit lives above, in liberty, freedom, and perfect peace.

And God is said to live above the heavens, that is, the spirit that is the life and peace of all things

which is reason, is incomprehensible, flesh cannot comprehend the largeness of it; nay, the Saints themselves, which are the heavens that live above, cannot contain him, nor find out the height, depth, length, and breadth of that pure spirit; therefore he is said not onely to live above the earth, and imaginary minded men, but above the heavens likewise; spirituall men that live in the spirit, and whose flesh is subject to the spirit, these are not able to reach the incomprehensibleness of him. And to be is said to be above all, to live in the heavens, the Saints, yea, and to live above the heavens in wisdom and power, yea, and to tread the earth under his feet, for the wisdom of the earth or flesh is foolishness, nor worthy the name of wisdom, when it stands before the spirit.

The swine ran into the waters and perished there. By waters, are pointed out to me the wisdom of poisoned flesh, which is branched forth into established Doctrines of the flesh, into formes, customs, and governments of the flesh, which deceived men conform unto for fear, and shame of others. And so the Doctrine and practises of *Rome*, being altogether after the flesh, is called the sea of *Rome*, and sometimes multitudes of people that are deceived by the flesh, and follow after the wisdom and lust thereof, are called seas, or great waters, for these indeed are the waters whereupon the Whore, the disloyal flesh sits, and makes war against the spirit in them.

Now swinish men, that *John* calls the inhabitants of the earth, that live in the flesh, not in the spirit of the Father, they are drowned, and they perish in this sea, into which they are run, that is, they live in this sea which the flesh hath made, glorying and delighting in that sea, and in those waters, as a fish doth in the materiall water, his proper element; they are separated from the life of God, and are dead to him.

Revel. 15.
3, 4, &c.

him. But it is said, *Suffer us to go into the swine, &c.*

The meaning given to me is this, that all the distempers that trouble the creature, man, is hereby *Revel. 12.* declared, that they shall be cast out of man-kind *9, 10.* (the pure creation,) into the very body of the serpent, which is King-flesh, a swinish nature, a herd of swine; for all the branches of it are like so many filthy swine snuffling upon the earth, as covetousness snuffles upon the earth, pride licks the dust of the earth, envy lives in the filth of the earth, hypocrisie and self-conceit, with the imaginary glory of the flesh, do tumble, and dwell, and live in the mire of the earth, that is, delight in nothing but the filth of man-kind, like so many swine as they are, they do not delight in God, they are enmity against him.

And this corrupt power of darknesse, and swinish nature shall run into the sea, and confusion of his own invention, and imagination, and perish together, while as man-kind, by the power of the anointing shall sit down in peace in the father, the Lord our righteousnesse.

And where it is said, Christ suffered them to go, it points out this, that though King-flesh rule with power in man-kind, yet he is but suffered so to do for a time by the King of righteousnesse: and this sufferance is for his destruction, and mans deliverance from the bondage of the flesh; for the two men were made quiet by Jesus Christ, while the swine perished in the sea; that is, the creation, man, and the righteous Law, the spirit, sweetly embraces each other, while the filthy powers, and wisdom of the flesh do perish in the sea of his own invention, forms, customes, governments, and imaginary glory.

So that the Devil is not a third power between God and man, but he is the curse in flesh; and the
power

power of utter darknesse is this, when the Father shines forth in man, and lets him see his curse, and so begins to condemn, and burn up the curse; now the poor creature not knowing the mysterie of the Father, dieth presently under sorrow, beholding no way of comfort, but misery on every side; for the spirit of brightnesse hath so beset the power of darknesse within a man, that the poor heart sees there is no possibility of peace and comfort, till one side be subdued, or a reconciliation be made. By this means, which is a means, or work of the spirit within, not any outward means of preaching, &c. the Father kills, and destroys the powers of disobedient flesh, and at length made the created flesh to submit to him, and live before him.

And for proof of this, I will appeal to the experience of any of you that have been sensible of your bondage, through the combate that hath been between flesh and spirit in you, whether you have looked upon your troubles, as inflicted upon you by the Devil, and adverse power between God and you, or have not rather beheld the anger of God upon you through the bright-shining Law of righteousness in you, shaming, condemning, and tormenting of you for disobediences sake.

It may be the thought of the Law of God hath not been in your mind, but the sense of anger and wrath hath lien upon your spirit; and whence comes that wrath, but from the shining of the Law of the spirit within you? and wherefore through this Law? but because the principles of the flesh in you seek to advance self above the spirit, or at least to be equall with him.

And so long as the powers of such aspiring, self-seeking lusts, and sin rules within you, so long will the power of the Law, in dispensations of wrath and anger,

anger ; in your apprehension, rule in you, and over you ; so that this compound murthurer is of a mighty power , and may be well called a power of darknesse , for it holds you under darknesse and death , and you live far below both the comforts and life of God : As soon as disobedient flesh appears against the Law of the spirit in you , the spirit appears presently against the powers of the flesh in you , and so holds you in fear of death all your life time.

Col. 1. 12.

Heb. 2. 15.

For indeed your disobedient flesh , which rules powerfully in all the branches of it , which you take pleasure in , as in pride , covetousnesse , uncleannesse , envy , self conceit , hypocritie , in their severall measures , till they rise up to a number of a legion of Devils : You think this is your liberty , to have your filthy wils satisfied herein , and alas , this is your bondage , and it is that Devil that was a liar from the beginning , that never gave true peace to his children , though he promised much ; he carries you away from God by his strong delusions , to believe his lies.

2 Cor. 4. 4.

Ephes. 2. 2.

And this power of darknesse in you casts you under a more powerfull bondage of the Law of the spirit within you , yea , in utter darknesse , wherein you stick fast , as in mire and clay , or , as in a deep pit , and cannot get out , it throws you under wrath , and makes God appear angry , which is the greatest darknesse the poor creature can lie under : What greater darknesse can there be , then for a man never to see nor feel the light , heat , nor warmth of the sun , but alwayes to live in some dungeon , where the sun never appears.

A meek and humble spirit fights against thy rashnesse , & self-conceit ; and secret envy , & grudging opposes the appearatce of love ; covetousness and bondage fights against freedom , and liberty of spirit ; and chastitie fights against uncleannesse ; the Law of righteousnesse fights against unrighteousnesse of the flesh.

So

So that if at any time thy heart begins to devise any unrighteousnesse within thy self, the Law of the spirit of truth breakes forth in thee, and lets thee see it, and condemns, and shames thee for it, and thy whole soul is filled with distemper and horror; And if at any time the power of unclean flesh begins to break forth in thee, the Law of chastitie appears, and shews thee thy filthinesse, and condemns thee for it, but gives thee no strength for the present against thy lust, so that the power of thy unclean flesh, lusting after folly, is strong in thee; and the power of the law of chastitie shewing thee that Abomination, is strong in thee likewise, which fills thee with torment.

And if at any time unrighteous thoughts and purposes rise up in thee, or unrighteous actions proceed out of thy hands, and thou delight therein; yet when the Law of the spirit of truth appears in thee, and shews thee thy abominable practice, thy delight in the flesh dies, peace is taken from thee, and thy spirit is filled with trouble. I could instance in every power of the flesh in this kind.

And now presently thou concludest, That the Devil, which thou thinkst is a third power, distinct between God and thee, comes and torments thee. But no: for it is the very power of the spirit; which is pure reason, which governs the whole globe in righteousness, that shews thee thy wickednesse, and the light thereof discovers thy darkness, and fills thee with shame and torment.

For if the spirit shine upon thy filthinesse, and trouble thee, it is not barely to trouble, but to burn up thy lusts, and to make thee bright, is the Fathers end; but while thou liest between these two powers, that thy peace is gone, all feeling of life is taken away, and thou liest under darkness, yea utter darkness; for thou seest no light of peace of any side.

If thou follow the powers of thy flesh, as thy uncleanness, unrighteousness, envy, frowardness; pride, hypocrisie, and the like, thou hereby acknowledgest that the flesh is God, for thou maintainest the being of that wicked man, as though he were the onely one being, that dwells in the globe; but if the Father of all things, which is reason, be the only one being, that gave being to all, and that keeps all in peace; then certainly, while thou followest the way of King-flesh, thou walkest unreasonably, for thou settest up another King which makes division, *I Cor. 12;* which the creation knowes not, and thou deniest the *13.* King of righteousness, which unites the whole body of the creation into a oneness of spirit.

That spirit that knits all creatures together in peace and sweer communion of love, and meekness, must needs be King: And this doth reason, who is the essentiall Father; but that power that makes one creature a tyrant over another; nay, divides the creature man within himself, and so pulls the creation in pieces, breaking the bonds of peaceable love, and filling the creature with torment, and distraction, must needs be a Devil, or troubler; and this doth that curse, that is in the flesh, and therefore no King, but a murderer, a deceiver, a devil, the serpent that must be killed, and the wicked man, that must be taken out of the way.

Now such a condition of bondage doth this compound power cast you under; you are absent from the liberty, peace and life of heaven, and you lie tumbling in hell and darkness, to be incorporated into the power of the wicked one, and to act from his unclean principles, is the flesh and bloud that shall never enter heaven; never enjoy union and peace with the spirit of righteousness; for light and darkness can never live together. This is the bond-
woman and her son, that shall never be heir, nor live
in

in the house with the free woman, And whatsoever is of this nature, or under this bondage, less or more, doth not taste of heaven, which is perfect peace, for that which is bondage cannot be said to be liberty.

Luk. 4. 18.
Col. 1. 12.

But for your comfort, poor enslaved soules : Christ, the wisdom and power of the Father is come to open the prison doors, to pull you up out of the earth of covetousnesse, and self imagination, under which you have been, and are buried and will set you even as a corne of wheat that lies buried under clods of earth, till the warme cherishing, meeke and loving spirit in the earth cause it to sprout, and spring, and shoot out, and so bring forth fruit like himself a great abundance ; therefore wait patiently, till you be able to sing *Allalua*, and to say, The Lord God omnipotent raigneth, and assure your selves the vision will not stay long, for when your flesh is made subject to the spirit, he will speak peace to you and in you.

Since unrighteousnesse was acted in humane flesh against his maker, every son and daughter of that disobedient flesh is like a man, upon whom two fierce band dogs hath laid hold, tearing, and pulling to pieces : And these two are first, the curse or sin in flesh, which is called the serpent, the father of lies, the wicked man, the devill.

The second is the appearance of the righteous law, dwelling in that flesh likewise ; as a seed buried under the weight of that cursed earth, and his appearance is so terrible to the disobedient flesh, that it destroys at his appearing all the joy and peace thereof, and is called the severity of the Law.

So that first the curse, or sin, this hath fastened upon the man, and puls him from owning the spirit, and so makes created flesh to rebell against his maker.

And then the father (which the curse in the flesh hath despised) maintains his own prerogative in man,
and

and destroys & kills that rebellion, by reason whereof the creature, man, is filled with Torment.

And this act of the spirit is called the declaration *2 Cor. 3.* of wrath, or the Law, or the letter that kills; for indeed the disobedient man sees, and feels nothing *6, 7.* but wrath on every side.

For let the creature look within himself, he sees and feels no peace; for the appearance of the spirit of righteousness is like the offended Law of a King, that speaks death to the offender which way soever he turn himself; flashes like the flaming sword every way; and so takes peace from that particular earth.

And if he look abroad, the same declaration of wrath follows the eye of the sinner, and flames out fire in every place, even as the father is pleased visibly to appear in outward manifestations of justice, to the terrifying of the disobedient, that he may know himself, and his works, that they have been unrighteous.

As in losses, sad accidents, death of friends, or cartell, casualties by fire, water, unseasonable weather, or the like, and so taking an outward peace from the earth that is, from divers branches of disobedient earth, men and women, making them to sit down in sorrow.

And poor sinners, when they feel, and see such inward and outward misery, they cry out, Oh; this is the devill that troubles them! And so look upon the Devill as a third powerfull being, distinct between God them, working their misery.

Alas poor sinners, this is the devil indeed, a great *Fen. 3. 24.* troubler, but not such a devil as you fancie; for this Devill, or murtherer, that takes away your peace is within you, it is your sin, and the curse of your flesh, upon which the fury of the King of righteousness hath seized and taken fast hold; and now expect no
peace

peace in earth, that is, in your flesh, till there be peace in heaven, that is, till your flesh be made subject to the spirit, and the Father and you become one.

For truly let me tell you, and you shall find it true, That as the curse, or disobedient flesh in you doth rise up in rebellion against the spirit, by scoffing, hating, self-loving; despising, expression of bitterness and discontent against the way of the spirit, and so seeking to advance your selves, or your fleshly lustings above the spirit.

Even so the Law of the spirit will appear, and the flashings of this flaming sword will spread the more, to advance the spirit, even the King of glory, and so will hedge in your way, and crosse you at every turning: And truly, if you see the fury of the Lord to appear more hot and fierce then formerly, then say, and say truly, That the breakings out of sin and curse is more violent in these dayes then formerly: And it must be so.

For now the bottomlesse pit is opened, that is, The curse, or serpent in humane flesh is let loose, to act, and shew it self in his own likenesse, and it makes himself manifest to be the power of darkness, the father of lies, the enemy of the Father, and the Whore, the Beast and mother of all abominations.

And the four evil Angels, that is, Subtilty, Hypocrisie, Envy and Cruelty, backed and strengthened with all the power of Hell; or Curse, are let loose, that is, the strength of these are manifest, and act powerfully in these dayes; and assure your selves that the dispensations of wrath do, and must increase to the view of creatures more then formerly.

But these sad apparitions of inward and outward wrath will not last long, the time shortens apace, and the work of the Father hastens apace; for righteousness and peace hath begun to take the Kingdom; and

and to raige, whose dominion shall have no end.

When your eyes are opened, you shall see that it is the righteous Law, or rule of truth that thwarts, and crosses the sinfull and cursed principles that rule, and that still would rule a King in your flesh.

And this Law works sometimes within, condemning a man within his own conscience, without any outward means, but the light of the spirit within rises up, and declares the darknesse of the curse within the flesh; and sometimes it condemns the man within himself through the light or hearing of other mens words and actions without, nay, the very actions of other creatures are made to be whips to torment him.

Sometimes thou hast had vain glorious imaginations rising up within thee, puffing up thy mind with big thoughts of thy self, as if thou wert some great body for thy learning, riches, parts, prayers, fastings, preachings, to whom every man must give respect.

Thou hast thoughts of covetousnesse, of injustice, of uncleannesse, and thinkest thou mayest take thy pleasure herein, and if any discover thy lewdnesse in these abominations, which thou seest no evil in, presently thou hast thoughts of revenge arise in thee, to make such and such know what they do to crosse thee in that thou sayest and doest.

And thereupon pursues thy resolution to get a power to put thy envious thoughts (which thou thinkest is zeal) into execution, but thou dost not do it, and why? because the opportunities of the earth will not give thee power: Well, all this is the swelling up of the curse within thee, which thou thinkest is the spirit of holinesse; a strong delusion.

But within a short time after, thy conscience (or rather the spirit) within, begins to trouble thee, and

fills thy face with shame, and thy heart with aking distemper; because thou that art a professour of a meek and loving spirit, which is true godlinesse, should have such exalting thoughts in thee against thy fellow creatre, and consent unto them.

Or it may be some others may cast out jeers against thy very thoughts, yet not knowing thy heart, and thereby thy distempers multiplie, and peace vanisheth from thy proud lifted up heart; and now thou concludest, that this is the Devil that first put ill thoughts into thee, and now troubles thee for them.

It is true, it is the Devil indeed, but not such a Devil as thou thinkest of; for first, the Father of lies, thy unclean flesh, that was he that inticed thee to envy; and now the righteous Law of the spirit within thee, shews thee thy evil, and shames, and troubles thy mind, and throws thee under vexation and sorrow of spirit, and kills all thy comforts, and dashes all thy contentednesse to pieces.

And no man knowes of these inward sorrows, but thy own heart; this is the Law and the testimony, even the perfect rule of holines that appears in thee, and to thee, and hedges in the way of the flesh with thorns, and throws thee under bondage; this is the murtherer which thou callest the Devil; he is a murtherer indeed of the curse, though thou, who art dead under the curse, maist be made alive in the spirit, and live in the Father of peace.

And sometimes the Law works without, and opens the mouthes of others, to speak against thy self-conceit, in preaching, praying, or carnall use of Scriptures, and against thy covetousnesse and pride, that makes thee lift up thy self above thy fellow creatures; and thou thinkest this is the Devil that tempts thee to forsake God and goodnes.

Alas friend, it is the righteous Law that crosses thy
fleshy

fleshy Hypocrisie, and that sends these messengers as dispensers of wrath to thee, to make thee not to look after the letter, but the spirit of the Scriptures, to burn up thy drosse, to consume the curse out of thee: to refine thee, and make thee pure gold; that is, to make thee live in, and after the spirit; and to pull thee out of the flesh; in which, and after which thou livest.

By what hath been spoken, I question not but the Father will let light shine into the spirits of his servants; that they may see what the Devil or murderer is; which is the serpent, sin, or curse, dwelling within a man, or the power of deceived flesh embittered, and made a stinging Scorpion by the Law of righteousness. *The sting of sin is death, and the strength of sin is the Law.* I Cor. 15.

Now there is none that can free the creature from this compound murderer, or from these two band-dogs, but (Jesus Christ) who is not a single man at a distance from you; but who is the wisdom and power of the Father, who spirits the whole creation, dwelling and ruling King of righteousness in your very flesh. And he it is that comes and pulls off these fierce devouring powers, and heals the creature that they were fastened upon, and sets him free.

And how doth he do that? Why, first he destroys the curse that is in man, and pulls away that selfishness that was in him, which made him to prefer the flesh above the spirit, and so delivers the sinner from his envy, covetousness, discontent, pride, hypocrisie; and makes him patient, humble, content under Gods hand; makes him to love, to delight, and to glory onely in God, and so makes the creature to advance God above all, and to set the crown of glory upon his head. And now that devouring band-dog sin, or curse, is pulled off.

And then secondly, when sin or serpent is thus
 1 Cor. 15. pulled off, and the creature man is made one with
 56. the Father, and reconciled in nature and spirit to
 him; then the other band of wrath, or offended
 Law, which was the strength of sin, in working the
 creatures misery, hath nothing left to fasten upon;
 But being a righteous Law, now becomes the crea-
 tures friend, since the creature by Christ is made one
 with the righteous Father; and thus Christ, who is
 the wisdom and power of God, hath set the sinner
 free; *And if the son make us free, we are free in-
 deed.*

But what is to be understood by this Power of
 God? Why, truly I conceive this, by the power of
 God, is not a power without us onely, as it was in
 the man Christ Jesus, when he suffered death in his
 own single person, and thereby conquered hell and
 death, and overcame the Devil, and cast the accuser
 out of heaven; that is, out of flesh, that the Fa-
 ther might dwell bodily in flesh, and tread the curse
 under man's feet.

7 Job. 2: But the same Anointing, or power in-dwelling,
 20, &c. and ruling within us, and thus the power of love in
 man, is the power of God in man; and this sets us
 free from envy; the power of patience, and of a
 meek spirit in man, is the power of God in man,
 and sets us free from discontent; the power of hu-
 mility in us, is the power of God in us, and sets us
 free from pride; the power of peace, joy, and sweet
 resting of heart in God, is the power of God in us,
 which sets us free from sorrows, and inward bondage
 of mind.

And thus the power, life, and peace of the Father,
 Jerem. 23. ruling as God, a mighty governour in us, and being
 5, 6. established in us, which indeed is the Anointing
 Isaiah 60. spoken of, or the Lord our righteousness, that rules
 10, 11, &c. in us, is that power of God (or that Christ) that sets
 us

us free from sin, and death ; for this is Christ in you, which is the hope of glory, or the earnest of the future inheritance.

And truly these, and such like powers of God *Col. I. 27.* within a man, are those glorious Angels, in their severall measures, which the Father hath sent to guard his children, and to keep them in all their wayes, that they dash not their foot against the rock, even God himself.

For Love, Humility, Patience, Meeknesse, Joy, and a sweet resting of heart in GOD, makes the creature submit cheerfully to God in every condition. Let a Son of the Father meet with Losses, Straights and Oppressions in the world, and his heart presently answers, Thy will be done Father, thou knowest I want necessaries, thou knowest what those necessaries for me are, my heart waits upon thee, let times be peace or war, let weather be fair or fowle, still the poor believing soul saith, All this is good, because it is the will and pleasure of my Father, who will have it to be thus.

And thus the power of the Spirit, who is the King of righteousnesse within every man, treads down flesh, and sets the creature free from Hell, Death and Devil.

And the wisdom of the Father is in all this likewise, for he doth this in wisdom, to make himself known, and that his creature being delivered by such a strong hand, may, out of a feeling experience, own him, and magnifie his name.

Well, if you cast your eyes abroad among the sons and daughters of men, you shall see very few that are saved, and very few in whom Christ dwells ; And now the son of man comes to save, he findes no faith in earth, he findes righteousnesse ruling in no man, but King-flesh ruling in every one.

But this is comfort to the earth, The son of righte-

ousnesse is comming, and hath begun to heal the earth, he is treading down the powers of the flesh, and he goes on mightily, conquering, and taking up sons and daughters out of their imaginary earth, under which they have lien buried, to enjoy the Father, and to live in the onenesse of that spirit that made all things, so that ere long, the sweet song that is sung in private, shall be sung publickly upon the house tops: Rejoyce, for the Lord God omnipotent raigns.

Yea, when this mighty power, Christ, is lifted up, he will draw all men after him, that is, when he is exalted, and known to be the onely spirit that dwels in the creation, and that knits every creature into the one spirit, himself, then is the time (which indeed is beginning in these dayes) that he will draw all men after him.

So that every one shall see themselves in a losse, and shall enquire the way to Sion, even to this spirit, the dwelling place of rest; they shall see that books are nothing, mens word and teachings, studies, and imaginary thoughts and conjectures are nothing, but the Lord alone, even this spirit, is all in all, and shall be exalted, honoured, and lifted up by all in this day of his power.

And how is the spirit lifted up? Why truly, when the flesh is subject to the spirit. And how is that? Why thus; First, to know that this spirit which is called God, or Father, or Lord, is Reason: for though men esteem this word Reason to be too mean a name to set forth the Father by, yet it is the highest name that can be given him.

For it is Reason that made all things, and it is Reason that governs the whole Creation, and if flesh were but subject thereunto, that is, to the spirit of Reason within himself, it would never act unrighteousnesse; for if rash, froward, and mad anger

rise up in a man, and makes him walk according to the hasty violence of that Devil, now he is said truly to be an unreasonable man, or a man that is not subject to Reason. But if Reason be King in a man, then he moderates the man both within and without, so that he may be truly said to be a reasonable man, or a man subject to reason, and so a profitable man amongst his fellow creatures.

For let Reason rule the man, and he dares not trespass against his fellow creature, but will do as he would be done unto: For Reason tells him, is thy neighbour hungry, and naked to day, do thou feed him, and cloath him, it may be thy case to *Matth. 25.* tomorrow, and then he will be ready to help thee. 35.

When the Curse in flesh moves a man to oppress or deceive his neighbour, or to take away his rights, and liberties, to beat, or abuse him in any kind, reason moderates this wicked flesh, and speaks within, Wouldest thou be dealt so by thy self? Wouldest thou have another to come and take away thy Goods, thy Liberties, thy Life? No, saith the flesh, that I would not: Then saith Reason, Do as thou wouldest be done unto; and hereby the envious, and covetous, and proud flesh is killed, and the man is made very Moderate. And this spirit of Reason is not without a man, but within every man, he needs not run after others, to tell him, *1 Joh. 2.* or teach him, for this spirit is his maker, he dwells *27.* in him, and if the flesh were subject to him, he should find daily teaching therefrom, though he were alone, and saw the face of no man.

And truly let me tell you, That you cannot say the spirit is your God, till you feel, and see by experience that the spirit doth govern your flesh; for if Envy be your Lord that rules your flesh, if

Pride and Covetousnesse rule your flesh, then is Envy; Covetousnesse, or Pride your God: If you fear men so greatly, that you dare not do righteously for fear of angering men, then slavish fear is your God: If rash anger govern your flesh, then is anger your God: If Uncleannesse rule in you, that is your God: Therefore, deceive not your selves, but let reason work within you, and examine, and see what your flesh is subject to; for whatsoever doth govern in

Rom. 5. 16 you, that is your God: If the curse in the flesh govern you, then the Devil is your God, and you are servants to him, for the curse is the Devil: But if your flesh be subject to the spirit within it, which is Reason, and which made the flesh, then is the Father your God, and you may lawfully call him your God; for you know now what you speak, and that your words are words of experience; but if you act contrary to reason, you act like a beast, and not like a man, according to his creation; for by his creation he is made Lord of all creatures; and therefore the spirit dwels supremely in him; but when he follows the way of the flesh, then he acts like a beast, below the creation of a man, and so hath lost the honour of his creation.

CH'AP. VI.

THere be three Scriptures that were brought to me, and the light that shined forth, gave much strength to my soul. I shall onely mention them, and then conclude.

The

The first is Rev. 9. 4.

And it was commanded them, that they should not **Rev. 9. 4.**
*hurt the green grasse of the earth, neither any green
 thing, neither any tree, but onely those men that have
 not the seal of God upon their fore-heads; and these
 were not to be killed neither, but that they should be
 tormented five moneths by those Locusts that came out
 of the smoke that rise up out of the bottomlesse pit, that
 was now opened, or made manifest what it is.*

By green grasse, and trees that were not to be hurt, were shewed to me to be the tender sons and daughters that Christ hath newly called out of the earth, to grow up towards him: And likewise the tender plants of divine life, that Christ had planted in that tender earth.

As love branching out into hungering and thirsting after righteousness; and this tender green grasse, nor the earth whereupon it grows, is not hurt; for in the midst of any trouble whatsoever, the breathings of love after the Father, in hungering and thirsting after him, is still kept alive in the tender soule.

And why must not these be hurt? Why? because these have the seal of the spirit upon them, as tender plants, as such as are dear unto him.

I, but pride, envy, covetousness, hypocrisie, and the earth upon which these, and such like weeds grow, are to be tormented; and why? because they have not the seal of the spirit upon their fore-heads, and they are to be tormented five moneths, before such time as these weeds be burped up, and that poisoned earth, become fruitfull for good seed.

I, but these are called men, not sinfull qualities that are to be tormented; it is true, but a man is called

called according to his qualitie and manners ; take a proud, covetous, or envious man , and crosse any of these wicked qualities , and you torment the man.

For when Envy raigns in a man, if it be crost, the whole man is crost ; and if pride , or self-will raign in a man , and be crost , the man is tormented ; so that quality declares the man ; and the man is declared what he is by his quality.

And therefore in the second Scripture , *Rev.* 20. 16. It is said,

Rev. 20. 15. *Whosoever was not written in the Lambs book of life, was cast into the lake of fire.*

By *Lambs book of life* , is shewed to be his very Divine nature and spirit , wherein Love , Humility, Patience, Peace , and such like are written, and these shall enter into life , and the men in whom this Spirit rules shall enter into heaven , and live in the Father.

For these fruits of the Spirit prove a man to be a son of light , and every son of light is known by these qualities that was engraven in the Lambs Nature, or Spirit.

But whatsoever was not written in the Lambs book , as Envy , Pride , Covetousnesse , Self-will, and the like , these shall be cast into the lake of fire , the Spirit of burning , to be consumed , and the men in whom these cursed powers rule , shall be tormented , while that drosse is in burning up , and vexed day and night , and are restlesse , and cannot be quiet , but frets , and are troubled continually.

1 Pet. 2. 22, &c. Therefore whatsoever is not written in the Lambs nature , shall never live in rest in the Father ; but Envy , Pride , Covetousnesse , Self-will , and

and the like , were not written in the Lambs book, or Spirit , for he was full of love, and patience, &c. Therefore those shall never live in the Father , and never sit down in rest in the spirit ; but the spirit will still be burning them , as chaffe in the fire , till they be consumed.

Another thing observe , that whatsoever did appeare to dwell in the Lamb , is , nor shall never be tormented, as love, patience , Humility, contentednesse , these are never tormented , though I have thought many times, that love, being crost grows angry. But I see by experience it is improper, for love cannot be angry, it beareth all things. 1 Cor. 13. 7.

And as we see in our Lord Christ, in whom love, patience, humility, contentednesse, did dwell and rule ; he was never tormented, nor troubled with any fretting or disquiet fit. For truly I speak what I have and do find , it is onely the flesh and serpent that is troubled and tormented, and the more a man is vexed and fretted, the more strength of flesh dwels and rules in him. But when the spirit of the Lamb is sent into the heart, he swallows up that forward power of the flesh, and saves the man from distemper, as I said before.

The third Scripture I shall mention, is that old puffling Scripture, that hath tormented many a soul, which is this :

Matt. 12. 31.

He that sins against the holy Ghost, shall not be forgiven in this world, nor in the world to come.

By sin here, is shewed to me, to be the serpent, or the curse in the flesh ; branching himself forth into pride Covetousnesse, Envy, Uncleannesse, Self-will, Hypocrisie, and all such like ; and this serpent dwels

dwells in the flesh of every son and daughter of *Adam*, since the fall : except the man Christ Jesus ; for though this serpent tempted him , and strived to rule in him , as he overcame and ruled in the first *Heb. 2. 14.* *Adam*, yet Christ trod him under foot , and cast him out of heaven : that is, out of humane flesh , that *Rev. 12.* part of the creation , in whom the Father dwelt *10.* bodily.

And by holy Ghost here , it is shewed to me , to be the Anointing , or the Spirit ruling in flesh , either in the flesh of Christ , or in the flesh of his *1 Joh. 4.* *Saints.* *2. 3.*

Now the serpent or curse , which is called the power of darknesse ; this is the sin against the holy Ghost ; for the Father made the humane flesh to be his house to dwell in ; And this serpent took possession , and fights against the spirit , and will not suffer him to appear in flesh at all. *Luke 11.* *22.*

Therefore saith the Father , this sin or curse shall never be pardoned ; that is, the Father will never reconcile that wicked one to him ; the Father and the *Gen. 3. 15.* serpent will never become one , but will alwayes be fighting , till the serpents head be bruised ; for this is that wicked one that the Father is angry with ever ; he is not simply angry with his creature , but with this sin or curse in the creature , with which the creature hath made a covenant , and become one with it , and so fights against his maker.

I, but the Father will bruise this head of Rebellion , and consume this sin in the fire , that so he may reconcile his creature to himself ; but I say the sin or curse shall never be reconciled ; the Father will ever be a consuming fire to that , and will be ever taking peace from that earth that gives this wicked one entertainment.

For the spirit will be still bruising the head of this sin , till he hath destroyed it , and redeemed his creature

ture from the power and bondage of it; and it is true, every man is guilty of this sin against the spirit; and though the Father will never make this sin one with himself, yet he will make his creature man one with him, when this curse is swallowed up of life.

And why will he not pardon this sin? because it was not written in the Lambs book, or nature, but is that power of darknesse that makes war against the Lamb, and will not have the spirit to dwell in flesh, but would cast him out. Therefore the spirit will cast him out, though he were a stronger power than he is. And so for this time I will conclude.

F I N I S.
