

Some Principles of the Elect People of God Called Quakers

by George Fox

The sermon emphasizes the importance of worshipping God in the Spirit and in the Truth, and following the new and living Way of Christ Jesus.

Scripture: Psalm 139:23, Matthew 11:28, Mark 9:24, John 14:1, Romans 12:2, 1 Corinthians 10:31, Ephesians 5:8, 1 Thessalonians 5:21, 1 Timothy 4:12, 1 Peter 2:9

Topics: "Quaker Theology", "Christian Perfection"

Description

George Fox preaches about the principles of the Elect People of God, known as Quakers, emphasizing the importance of worship in spirit and truth, the true fellowship in the Gospel, the power of the Gospel for salvation, and the need for faith in Christ. He addresses various topics such as baptism, persecution, the Scriptures, titles, the higher power, and the Kingdom of Christ. Fox urges Christendom to focus on the grace of God and the light within, to forsake evil actions, and to seek perfection through Christ.

Transcript

SOME

PRINCIPLES

OF THE

Elect People of God

Who in Scorn are called

QUAKERS,

For all People throughout all Christendome to Read over, and thereby their own States to Consider.

By GEO. FOX.

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Some PRINCIPLES of the Elect People of God, who in Scorn are Called QUAKERS, &c.

A Salutation of the Salvation to all People in that which is called Christendom, for them to come in at the Door, which is Christ the Light, by which every one is Enlightened that comes into the World, by Christ the Light which is the Way to God, and the Door out of the World through which they must enter in unto the Father from the World, and from Darkness, and Death, and the Power of it, into Covenant with God, through the Door Christ; And this is the Light, in which Light you see all your Evil Actions, you have evilly acted; and all your ungodly deeds you have ungodlily committed; and all your ungodly thoughts you have ungodlily thought, & all your hard ungodly speeches you have spoken; The Light which Christ hath Enlightened you withall, is that which makes manifest all that is contrary to it; The same Light makes manifest the Saviour from whence it comes, And makes manifest Christ to be the Covenant of Light and Life through which you may come to have Peace with God.

I say the same Light makes manifest to you (if you love it) that Christ is the Mediator betwixt you and God; the same Light makes manifest Christ the offering for your Sins, and the Sins of the whole World; The same Light makes manifest that Christ is the Way, the Truth, the Life, and the Word of God, by whom all things were made and Created; And the same Light makes manifest Christ to be the Wisdom of God, and the Power of God, and the Sanctification, and the Justification; and the Redemption, to Sanctifie, and to Justifie, and to Redeem from that which the Light doth make manifest to be Evil, which lets and holds in the Separation from God.

And this Light is within, by which all these things are seen, and you that love this Light, you will see all these things above mentioned; Christ the Mediator, Christ the Way, the Life, the Wisdom, the Sanctifier, the Redeemer, the Offering for your Sins, and the Sins of the whole World; in that Light you will have the Testimony of it; and so he that believes will have the Testimony and Witness in himself.

And so you all being Enlightened with the Light, receiving it, you receive Christ; you receive not Darkness nor the Prince of Darkness; And as many of you as do receive Christ, to them he will give Power to become the Sons of God; (Mark) you shall have Power through which you shall know Sonship, and not onely to stand against Sin and Evil, but become Sons of God.

And now, if you do hate this Light, and go on in Sin, and in Evil Thoughts, Words, Deeds, and Actions, and will not come to the Light, because it will reprove you; and love the Darkness rather than the Light, it will be your Condemnation; and that is the Light which doth make manifest to every one of you, what you have done, said, thought, and acted, and which doth reprove you; and if you love the Light, ye love Christ, and love your Salvation, and Redeemer, and Sanctifier, and the Offering for Sin, and see him which makes an end of Sin, and destroyes the Devil which brought it in, and his Works, he that destroyes brings in Everlasting Righteousness in you: But, as was said before, if you hate this Light, and go on in Sin and Evil, that will be your Condemnation; for this Light is with you at your Labours, and in your Beds, and in your Occasions, and Tradings, shewing all your Words and all your Thoughts, Deeds and Actions, which if you love it, it will lead you into the new Life, from the old, out of the Separation, and Degeneration from God his Life, and Image; and with the Light you will see Christ a King to rule you, who hath all Power in Heaven and Earth given to him; And with the Light you will see him a Prophet, to open to you, and a Priest to offer for you to the Father; and in the Light you will see more Light; it shining in your hearts it will give you the Knowledge of the Glory of God in the face of Jesus Christ your Saviour; And with the Light you will see the Kingdom of Heaven within, that never consented to Sin and Evil; like unto a grain of Mustard-seed, the leaven that leavens into the new lump: And with this Light you will see the Field, which is the World, set in your hearts, where the Pearl is hid, and with what you may dig to find the Pearl, the Power of God; and what you must sell for its sake to purchase the Field.

And in this Light waiting, you will receive the Spirit of Truth, the Comforter to lead you into all Truth, and to bring to your Remembrance the words which Christ spoke; and it will shew you things to come, and take of Christ's, and give unto you; so loving the Light, you love Christ; Receiving it, you receive Christ, the first and the last; for in the Light Christ is seen and felt, his Voice heard, and he followed; So in the Light you will see Christ to be your Teacher, which saith, Learn of me, I am the Way, the Truth, and the Life, through whom Eternal Life is given, and you brought again to the Shepherd, Christ, who plucks you out of the Fall, up to God in his Image, where the fresh Pastures of Life is known and fed upon; And no man cometh to the Father (saith Christ) but by me, who doth enlighten every man that comes into the World, that through the Light they might Believe. And further, saith, Believe in the Light, while he have the Light, that ye may be Children of it; So you are enlightened, through which, if ye Believe, ye may become Children of the Light, and Heirs of the Promise and Mercy, and of the Power of an endless Life; And believing in the Light, you pass from Death to Life, and from Darkness to Light, and so come to know a Translation from Darkness to Light, and from the Power of Satan to God; and know the begetting of God up into his Image through his Power, as ye have been begotten from God, and lost his Image by the Prince of Darkness; and so Translated from the Image of God into the Image of Satan; from Christs Power, into the Power of Darkness.

So you must come to the Light, that you may have another turn from the Power of Satan to God, from Darkness to Light, to be renewed into Gods Image; and this is felt within: And as you come to feel this within, you shall know the Word of God within your hearts, which is the word of Faith, the Apostles Preached to the Romans, which they were to hear, obey, and do; and that is the Word of God which doth divide asunder the Precious from the Vile; your Precious Thoughts, Affections, and Motions, your Precious words from the Vile; So the Word is said to be in your hearts and mouths, that you may obey it, and do it; and it is quick and powerful, sharper then any two-edged Sword; And you need not say, Who shall fetch this from above? or who shall fetch it from beneath? but it is in your hearts and mouths; and this is the Word of Faith the Apostles Preached; The same Word is called a Hammer, a Sword, a Fire, to hammer, and cut down, and to burn up that which is contrary to it.

So it is the same Word that Sanctifies and makes clean, and reconciles to God; that Hammers and cuts down that which is contrary to God, and that Separates betwixt you and God; so hear, and obey & do the Word; for it is with you in all Places, and on all occasions dividing Good Thoughts, Good Words and Motions from Bad; for if all Christendom did hear and obey the Word in their hearts, which is Pure, and liveth, and abideth and endureth for ever, by which they might come to be born again of the Immortal Seed, by the Word, it would keep them from the bad actions and words which are said and done therein; And so by the Word every one would be taught to know the Ingrafted Word which is able to save their Souls, which Hammers and cuts down, & burns up that which wars against, and keeps the Soul from enjoying good; and so in this Word they would know the Anointing in them to teach them, by which they would not need any man to teach them, but as the same Anointing doth teach them, which teacheth Truth in all things.

And in this Light and Word which is in the heart, they would know the new Covenant of God, the Law in the heart written, and put in their minds, by which they would not need to say to one another, Know the Lord for all should know him from the least to the greatest; and these are the true Christians which do come to Witness this, which thousands doth now in this Day in England; Among whom the Precious Pearl is found, and the Field purchased; Amongst whom the Law of the Spirit of Life makes free from the Law of Sin and Death, who witness the Age is come which the Apostle spake of, in which the kindness and

exceeding riches, which the Lord shewed among the Apostles in the primitive Times, who sate in heavenly places in Christ Jesus, in which places are many thousands come to sit; Glory to him for ever and evermore.

I. Concerning Worship.

OUR Worship is in the Spirit and in the Truth, which the Devil abode not in, but is out of; who is the Author of Strife and Unrighteousness amongst People; which Truth makes the Devil to worship and to bow, and also destroyes him; and it is the Spirit which mortifies Sin, which makes a separation from God.

Now we say, if all Christendome had Worshipped God in the Spirit and Truth, they had been in that which the Devil is out of, and had been in the holy Hill, and had felt the Spirit in their own particulars ruling them, and had felt the Spirit of Truth in their own hearts, guiding and teaching of them.

II. Concerning Church.

THE Promise of Redemption from the state in which Adam and Eve, and their Sons and Daughters were in the Fall, drove from God, into the state in which they were before they were driven from God, to the Church in God; so abiding in the state drove from God, People are afar off from the Church which is in God: But our Church is in God the Father of our Lord Jesus Christ, which he hath purchased with his own Blood, without spot or wrinkle or blemish, or any such thing, which Blood we have felt in our hearts cleansing from all sin; which Blood we have felt our Consciences sprinkled with from dead works to serve the living God: So this Blood hath been felt within us the preciousness of it, whereby the price of Redemption we come to know.

III. Concerning the Way.

FURTHER we say, Christ is our Way, who is the Light that doth enlighten you, and every one that cometh into the world, that with it you might see him, the Way, and come to walk in the way of Peace and Life, which is the Way of God, and which is the new and living Way, which the Apostles were in; which Christendom hath gone out of, going from the Light in their own particulars, into their own Inventions and Imaginations, which is the cause there are so many wayes amongst them; changeable Wayes, and changeable Worships; I say, amongst them that are gone out of the new and living Way: So every one that cometh to the Light in their own particulars, they come to Christ, they come to the new and living Way, and from and out of the old and dead Wayes, which are in the Fall from God, out of his Image and Power; So who come into his Image and Power, they must come to the Light, which Christ the Way hath enlightened them withal in their own particulars: For there is no other way to the Father, but Christ the Light, which doth enlighten every one that comes into the world, who is the Way, even the new and living Way, and hear his Voyce and Teaching; so they shall love the Light, love the VWay, and love Christ; but they that hate the Light hate Christ the VWay.

IV. Concerning the Cross.

THE Cross of Christ is the Power of God, which crosses the World; which Cross of Christ (the Power of God) was among the Apostles, which Crucified them from outward things, Figures, Types, Shadows, and Inventions of men: So those that have gone from the Power of God since the Apostles dayes, have set up many other Crosses, who have lost the true Cross, which is the Power of God: For I say the Cross of

Christ, which is the Power of God, Crucifies the state which Adam and Eve, and all their Children were in in the Fall; in which Cross is the Power; by which Cross they come to the state in which they were before their Fall; and in that Power of God the Cross is the Fellowship, which is a Mystery, which goes through to the beginning, in which stands the Everlasting Glory, and so in that stands the very Mystery it self.

V. Concerning the Fellowship.

THE true Fellowship it is in the Gospel which is amongst us; which was amongst the Apostles, in the Spirit and in the Light; through which we have Fellowship with the Father and with the Son.

VI. Concerning the Gospel.

THE Gospel it is the Power of God to Salvation, for he that believes receives the Power, receives the Gospel, by which Life and Immortality is come to Light, And the Power of God expels away that which Darkens Life, and Immortality from People; and Captivates their Souls, Spirits and Minds, & keeps them in bondage, which Power of God expels that away, and sets them at Liberty, and gives them Dominion over that which burthened them, and to feel and see before that was, which Darkens Life and Immortality from them; And through this Power of God, Life and Immortality shines over that, in which the Saints Fellowship, the Church Fellowship, wherein they come to be Heirs of the Power of God, Heirs of the Gospel, Heirs of the Fellowship, Church Members, Members one of another in the Power of God (the Gospel) that was before the Power of Darkness was.

And now the Everlasting Gospel must be Preached again to all Nations, Kindreds, Tongues, and Peoples which dwell upon the Earth, that through that, Life and Immortality might come to Light in them; And that which hath darkened it from them might be expelled by the same Power [the Gospel] which is the Salvation which makes their Souls, Spirits, and Consciences free from that which burthens them; and to them this is glad Tidings.

VII. Concerning Faith.

THEre is one Faith, which purifies the heart; which gives the Victory, which brings to have access to God, which gives the Victory over that which separates from God; in which Faith was the Unity of the Saints in the Primitive Times, in which stands ours, which Faith is the Gift of God.

VIII. Concerning Baptism.

THEre is one Baptism, with one Spirit, into one Body, which plungeth down all the Corruption that hath gotten up since Transgression, Sin, and Iniquity made a Separation betwixt Man and God; which Spirit brings into one Body out of the many Bodies; and to one Head from the many Heads, of the many Bodies, which are in the fall from God; So being Baptized with one Spirit into one Body, which plungeth down that which makes a Separation from the Lord; into this one Spirit are we made all to Drink, and this Spirit is within, Plunging down the Corruptions which are within; And the Cross of Christ, the Power of God is within Crucifying the mind that would walk in those things which hides from God, and that keeps in the World, in the lust of the Eyes, Pride of Life, and lusts of the Flesh, which are not of the Father.

Now, who mind earthly things, those go from the Power of God within, and so become Enemies to his Cross, which is the Power of God; as Paul said, 1 Cor. 1. And So the many Heads, the many Bodies, The many Baptisms, are amongst those that are out of the Power of God, the Cross of Christ, and out of the one Baptism with the Spirit into one Body, into one Head, Christ Jesus the first and the last, the beginning

and the ending; And he is the Head of his Church which is his Body; And of it he is the Saviour, of which Church we are.

IX. Concerning Persecution.

AND the many Faiths, and the many Worships which are in the World, and the Persecuting about them; such Believers and Worshippers are out of the one Faith which gives Victory & they have lost their Spiritual Weapons and run into the Carnal; And so are also out of the true Worship which is in the Spirit and Truth, which as I said before, the Devil is out of; And here are all the Carnal Weaponed Men, fighting for Worship and for trifles; which the Spiritual Weaponed Men that have the Word of God, and the Sword of the Spirit, wrestle not with Flesh and Blood; they do not go about to destroy Creatures, and cry to the Powers of the Earth to help them, as they of the World do, which are out of the Church which was in the beginning, using not the Weapons of the Spirit; who deface Creatures, kill, and mangle Creatures about Inventions of Worships, Faiths, Baptismes, Churches, Crosses, and such like things, which were not the Fruits, nor Works of the Apostles, nor the Spiritual Weaponed Men.

Therefore all that have Persecuted and Killed about Religion, Church, and Worship, have not been the Worshippers of God in Spirit and Truth, have not been in the Fellowship of the Gospel the Power of God, which was before the Power of Satan was; And have not been in the true Faith, which gives Victory over that which Separates from God; And have not been in the Cross of Christ the Power of God (which was before Satan was) that Crucifies Flesh, the World and its Carnal Weapons.

Therefore all ye that have Persecuted and killed about Religion, you are out of the new and Living Way of Christ Jesus, who said Love Enemies, and Commands to give Cheek, Back, and Hair to the Smitters; you are in Cains way, Persecuting and killing your Brother Christian as Cain did; and so in this you have not done well; neither hath God had Respect to your Sacrifices, for if you and Cain had done well, you nor Cain had not killed your Brethren about Worship, Church, Sacrifice and Religion; And then God had had Respect unto you: but you not doing well, Sin lying at your Door, as it did at Caines, it hath gotten into your house, so that now neither his, nor your Sacrifice doth God accept or Regard, neither do you stand in the acceptable state where you are, and in which way you walk; and Cain walked not in the new and Living Way: for Adam neglected the Voice of God; And Cain neglected the Voice of God; And the Jewes neglected the Voice of God; And you neglect the Voice of God; And the Devil, which went out of Truth, lyes at the Door of such as neglects the Voice of God; So Sin comes into their house, and defiles them, and thereby their hearts are hardened, by reason of which they turn against their Brethren, so they do not well, neither doth God accept their Sacrifice; for they go out of the Path, and out of that Way wherein God Respects and accepts People; and so become Vagabonds and Wanderers in the Earth, and have not in God a habitation: and in this Vagabond state those Christened Heathens have been worse then the unchristened Heathens; And many of them are made much more the Children of the Devil then before, like the Jewes Proselytes, Murthering and Persecuting, doing the Devils work, who is out of Truth; for Christ his Ministers and Apostles came to save Mens lives, but the Devils bait is, to Cloath his Ministers, Apostles, and Messengers with Sheepes Cloathing, And to keep People alwayes under Teaching, that they may be alwayes paying of them, destroying and Persecuting such as will not pay them; and this is not according to Christ the Way, who destroyes the Devil and his works that leads Man from God, and makes Man unclean; and Christ who destroyes that, makes Man clean again, and brings Man to God, who is the Justifier, Sanctifier, and Redeemer, and the Captain of their Salvation.

So all Religion, Church Worship, Ministry, Maintenance that is help up by Carnal Weapons, Clubbs and Swords, is of Cain, Judas, and the Jews, and of the Antichristian Antichrists, and not of Christ, nor in that way which is the way to Life; for he is the Life that saves Mens lives; but he is of the Prince of Death that destroyes Mens lives, and of the Prince of Darkness, out of the Light, and out of Christ the Way; which was before he and his works were, and lives and remains when he is gone, the Devil gone, and all his Instruments and Works; Glory to him for Ever.

And all the Janglings, Strivings, and Disputings about the Scriptures of Truth, with the several Meanings and Interpretations of them, are because they are not in the Power and Spirit which they were in that gave them forth; so they are not in Fellowship with God of whom they were learned, nor with the Just mens Spirits that gave them forth; nor one with another, being out of the Spirit; In which Spirit we are, by which Spirit we know God, know the Just mens Spirits, know Scriptures, In which we have Unity one with another, And the Spirits of the Prophets are subject to the Prophets; and that is witnessed among us, which God said, that he would pour out his Spirit upon all Flesh; and Sons and Daughters should Prophetise; And Sons and Daughters do Prophetise now in our Age as they did amongst the Apostles; And there is Women helpers, labourers in the Gospel, such as will lay down their necks for his sake.

X. Concerning the Scriptures.

And the Scriptures we say were not given forth for men to make a trade of, and to keep People alwayes learning, that they may be alwayes reaching to get money of them; this is by the earthly Wisdom, Knowledge and Understanding, which must perish and be confounded and come to nought, and is not in the Wisdom which comes from above, (which is pure and peaceable) but in the Wisdom which is below (which is earthly, sensual and devillish, which will destroy those which are contrary minded to them) nor the Understanding by the Spirit, which gives dominion over Sin, which gives to distinguish the one from the other, and out of that Knowledge whereby God is known, which is life eternal.

So such make a trade of the Scriptures, being out of the Life themselves, and are not able to bring others into it, but keep People learning all their life time; And this is the state of Babylons Merchants, building up and throwing down.

But this is the state and right use of the Scriptures, For all People to believe them, and to read them, and to walk in the Light, and to feel the Power and Spirit which was in them that gave them forth, by which they may know them and have them revealed to them, and so feel Christ which is the top and corner Stone, which doth fulfil them; and so to receive and live in him that doth fulfil them, who is the end of the Prophets, and all Types, Figures and Shadows.

So the Scriptures of Truth, I say, were given forth to be believed, read, fulfilled and practiced, and the things enjoyed they speak of, that is, Christ Jesus the substance.

The Scriptures of Truth, are the Words of God, which were learnt of God the Father of Truth, and they cannot be broken, but must be fulfilled; and he that doth fulfil, is Christ, by whom all things were made and created, who is called The Word of God.

XI. Concerning Tythes.

Tythes have been set up among the (called) Christians by force and Command, since the Apostles dayes, and Christ in the Flesh, from whom there is no Example for Tythes; Amongst them all things were to be

done Free, in Bounty and Love: Tythes before the Law, from Abraham; and Tythes in the Law for Priests, Widdows, Fatherles, and Poor; and heave-offerings, &c. Which Law of God commanded the Tythes of the Increase to be offered up for his Service, which Christ in the time of the Gospel redeems out of the Ninth of the Earth, and ends that Law that gave the Tenth; and the Priesthood that took them, and the command that gave them, and ends the offering.

And though Abraham paid Tythes in the War, to Melchizedeck; They were of the spoil and not of command, and Christ was after the order of Melchizedeck, who ends the War, destroyes the Devil who is the Author of it, and brings out of the Earth; and so, though we are thousands, there is not a Beggar amongst us; neither do we read there was amongst the Church in the Primitive times which denyed Tythes, and said the Priesthood was changed that took Tythes, and the Law by which they were made; and the command that gave them; So they that take Tythes, and they that give Tythes, are Antichristian, and do deny Christ come in the Flesh.

XII. Concerning the Higher Power.

MOses who had the Law of God, saw over all Transgression; and before Transgression was, he saw the state where Man was before the Fall in the Garden, he saw the state in the Fall, and how Death Reigned from Adam till Moses; who received the Law which went over all Transgressors, which answered the Witness of God in all, which commands that People should not Sin, and keeps them from it, and so from Death which reigned from Adam till Moses; which Law went over both Sin and Death, and this was the Higher Power, over Transgression, which Answers the Witness of God which was Transgressed in all, which is Truth, Holiness, Justice and Equity; which Law is true, Just, Holy, and Good, true measures, Just weight, this is called the Higher Power; This served till the Seed came which is Christ; and this Law they were to hear; and Moses unto whom was given Wisdom to make the Pattern, Figures, and Shadowes, & hold them up in the Law till Christ came, of whom Moses said, like unto me will God raise up a Prophet, him shall you hear in all things; and when Christ came he ended those things, viz. Types, Figures, and Shadowes, and variable things: And in him is no shadow, who is called the Righteousness of God; So the Law served till the Seed came, and Moses who had said it, God would raise up a Prophet like unto him, now he is come whom we hear; that is to say, the Seed, who is the end of all the Prophets that Prophetied of him, And so he is the end of the Law for Righteousness sake to every one that Believes; So the Believers are the Members of the true Church of which Christ is the Head, to whom Christ is the end of the Law for Righteousness sake to every one that Believes, who purgeth the Floor, burns up the Chaff; comes with his Fan, Baptizeth with the Holy Ghost and with Fire, brings his Wheat into his Garner.

And further, Christ is the end of all Oathes which were in the Law, and which were before the Law, the Oathes that ended the strife among Men.

XIII. Concerning Christs Kingdom, how it is set up, and how it is not.

CHrists Kingdom is not set up by Carnal Weapons, for Christ said, My Kingdom is not of this world; and therefore his Servants do not fight: Now all you who profess your selves to be Christians and Gospellers, and are fighters with Clubs and Swords about your Religion, you are not Christs Servants, but are contending for Earthly Kingdoms, for Christs Kingdom is fought for with spiritual VWeapons in patience and sufferings; and Christ said to his Disciples, which would have had Fire come down from Heaven to consume them that were contrary minded to them, (as the Prophet did) he turns him about, and rebukes them and told them, they did not know what spirit they were of, He came not to destroy mens lives, but to

save them; and so they that destroy mens lives, and do not save them, are not in Christs mind, nor way, but are under the rebuke of him, and do not know what spirit they are of themselves; and therefore they that are wise will not trust their Souls, Bodies, or Spirits in the hands of such.

XIV. Concerning Teachers, Prophets, Shepherds, Bishops, Elders, &c.

TEachers, Prophets, Shepherds, Elders and Bishops, they must not be such as are given to filthy lucre, nor covetous, nor given to wine; they must not be strikers, nor brawlers, nor seekers of Earthly things; they must not teach for filthy lucre, nor be covetous, nor strive about words, nor use Fables, nor Philosophy, nor the worlds Rudiments, nor Traditions, nor Doctrins of men, nor their Ordinances; they must not compel their People to observe Dayes, Meats, Drinks, and such like things; they must not bear rule by their means, nor such as seek for their gain from their Quarter, for such are forbid; and such as teach for money and pieces of bread, and such as taught for Gain were forbid, and witnessed against by the true Prophets and Teachers, and Apostles.

And such as wear long Robes, and are called of men Master, and love Salutations in Markets, uppermost Rooms at Feats; such as follow and Love those things are out of Christs Doctrine, against such he poured forth Woes, who said, you have one Master even Christ, and ye are all Brethren, and that it should not be among them, as it was among the Gentiles.

And so all they that have the Scriptures of Christ, the Apostles, and Prophets, and are not in the Power and Spirit which gave them forth; and hearken not to that which doth reprove them, by which they should come into it, but stop their Ears and close their Eyes to it, these are like the Pharisees, these cannot Worship God in Spirit, these cannot Pray in Spirit, nor Sing in the Spirit, but quench it, and grieve it, and vex it; these are out of the Fellowship in the Spirit, and without God the Father of spirits; These Err not knowing the Scriptures nor the Power of God, such go abroad to change their Way, go from the Spirit and Light in their own hearts, which should lead them to Christ the living Way, and the Truth; so all such as have the Form of Godliness, and not in the Power and Spirit which they were in which gave forth the words, such must be turned away from, and the true Praying must be in the Spirit, and the true worshipping, true Praising, and the true Singing must be in the Spirit, so they that grieve and quench the Spirit cannot Pray, cannot Sing, cannot Worship God in the Spirit.

XV. An Exhortation to whole Christendom, to mind the Grace of God, the Light.

SO all People (in that which is called the whole Christendom) come to the Light that Christ Jesus hath enlightned you withall, that with it you may see your Salvation, and know Christ your Teacher, your Captain of your Salvation, and the Grace that comes by him, that brings your Salvation, which Grace teacheth us, which is sufficient in Weakness and Temptation, that brings Salvation, and by it are we saved; and it teacheth to deny ungodliness and Worldly lusts, and to live Soberly and Righteously; and this is our Teacher which brings Salvation, Therefore have all the loyns of your minds girt up to wait for the Grace to be brought unto you at the Revelation of Jesus Christ; mind Peters Exhortation.

Now they that turn from the Grace into Wantonness, and walk despitefully against the Spirit of God, set up Teachers according to their own hearts lusts, and such are alwayes learning under them, being not able to the Knowledge of the Truth, and so go into and remain in the earthly lusts, ungodliness, and into Temptations, and weaknesses where there is Mourning and complaining, and where the Mourners are many; therefore come to the Grace of God, and that is it which will let you see your ungodliness, unrighteousness, lust of the World, and unsoberness; that is your Teacher at all times; which will bring

Salvation if you mind it, and regard it, and take heed unto it; but if you turn it into Wantonness, the swift Judgements of God will come upon you.

Therefore mind the Grace of God, the Teacher at all times which bringeth Salvation; by which you may see your Salvation; by which you may see your Salvation brought; for the mighty Day of the Lord is coming upon all the unrighteousness of Men, the Lord God his Son is Appearing towards you; who hath all Power in Heaven and Earth given to him, who is the King of Kings, the Lord of Lords; Therefore mind and receive the Light wherewith he hath enlightened you, that you may receive him; Set open your Gates that the King of Glory may come in, who stands at the Door and Knocks; turn to the Light, and you open the Gate, where the entring of the King of Glory is seen. And come off all the Barren Mountains that are in the fall out from God's Image, Life, and Power, come from all the Wells without Water, and Tempests and Clouds without Rain which wander about; Come to the Light, and receive the Light, that in the Light you may receive Christ, and become his Sons; that through that you may see the Morning Star appear where the Sons of God Sing together: For Wo is to the World which lies in wickedness, for the Lord is come to Judge it; and to give all Men the reward according to their Works, whether they are Good, or whether they are Evil: And with the Light you may every one know whether your Works are Good, or whether they are Evil, for that which may be known of God is made manifest in you, which God hath shewed unto you, when you do the thing that is not convenient, unrighteous or worthy of Death; by that of God in you, you can tell.

And while you go from that of God within you, you do not Glorifie God, as God, but you are strangers from his Life; and strangers from the Covenant of Life; and Peace which is in Christ; and so come your foolish hearts to be darkned and filled with unrighteousness, and upon such come Gods Judgements and Wrath.

Now they who are made free from the Wrath which is to come, they are come to that of God in them; to the Light, and so see Christ the Covenant of Peace, who destroyes the Devil, and takes away the Enmity which is between them and the Lord, through which comes the Wrath, Wo and Misery; by which Light, Christ, Gods Covenant, Man is brought into Peace with God, and saved from the Wrath to come, from all the false wayes, Teachings, false Worship false Churches, Commands, Traditions, Rudiments, Will-Worships, Inventions, handy Works, Worship, lip service, to the Light and Spirit of God in your own Particulars, that by it you may turn to God, and Worship him in Spirit; and walk in the Spirit Christ Jesus, who was before Sin was, for since the beginning that Man fell from God, from his Power and Image, have all false Wayes, false Worships, false Churches, been set up; even by that Spirit and Power, and Wisdom that is out of the Truth, below, which hath killed about them; So there is a way in which is the Life, and he is the Light which doth enlighten you, Therefore come to the Light, and you come to the Way, which was before the Power of Death was, whose Name is Christ, and such as are out of the Light, are out of him in the wayes of Death and Darkness and Captivity; for as the outward Jewes were in Captivity under Pharaoh, so the inward Jews in the Spirit, are in Captivity in Spiritual Sodom and Egypt, which do not mind the leadings of the Spirit and do not hearken what it saith, for every one must hearken and hear what the Spirit saith to the Churches, and not to hearken and hear a visible thing; And in that they would Edifie, Build, Joyn, and Unite, and come into Fellowship.

XVI. Concerning Perfection.

HE that hath brought Man into Imperfection is the Devil, and his work who led from God; for Man was Perfect before he fell, for all Gods Works are Perfect; So Christ that destroyes the Devil and his works, makes man Perfect again, destroying him that made him Imperfect, which the Law could not do; so by his Blood doth he cleanse from all Sin; And by one offering, hath he Perfected for ever them that are

Sanctified; And they that do not Believe in the Light which comes from Christ, by which they might see the Offering, and receive the Blood, are in the unbelief concerning this.

And the Apostles that were in the Light, Christ Jesus, (which destroyes the Devil and his works) spoke Wisdom among them that were Perfect, though they could not among those that were Carnal; And their Work was for the perfecting of the Saints, for that cause had they their Ministry given to them until they all came to the Knowledge of the Son of God, which doth destroy the Devil and his works, And which ends the Prophets, first Covenant, Types, Figures, Shadowes; And until they all came to the Unity of the Faith which purified their hearts, which gave them Victory over that which seperated from God, In which they had access to God, by which Faith they pleased him, by which they were Justified; And so until they came unto a Perfect Man, unto the Measure of the Stature of the fulness of Christ; and so the Apostle said, Christ in you we Preach the hope of Glory, warning every man, that we might present every Man Perfect in Christ Jesus.

XVII. Concerning the Resurrection.

WE say Christ is the Resurrection and the Life, to raise up that which Adam lost, (who hath all power in heaven and earth given to him) and to destroy him that tempted him out; so He is the Resurrection into Life, of Body, Soul and Spirit, and so renews Man in the Image of God, and brings Man into a higher Condition than Man was in before he fell, to Himself, which never changed nor never fell: and so they that forget God and do wickedly, must be turned down into Hell, for by forgetting God and doing wickedly, they go from the Life and Power of God, in the separation from Him, and out of His favour, for in the Life is His favour; and so the Power, Light and Life goes over them, who go on in wickedness, that leads out from God, which was before it was.

XVIII. Concerning Election and Reprobation.

CONCERNING God loving one and hating the other before he had done good or evil, that standeth in the Birth that is first brought forth, which despiseth the Birthright which God foresaw, which was not the Seed, with which is God's Love to the End.

Reprobation is going from the Life, and that of God within, and from his Voice and Command, as Adam did, as the Jewes did, and such as despised that of God within, their Birthright, and such are out of the true Understanding, out of true Knowledge, closed under, and the Witness grieved within, and they dead in their senses from the Life and Covenant of Peace with God; and the Seed, which is called The Elect, in which the Elect is known, and the Election is known, the Seed Christ, before the foundation of the World was that slew him, and they that slew him, and slayes him, were and are Reprobated from the Life, who go from the Command of God, and so have lost his Image, lost his Power, which keeps above, and over, and out of Reprobation; and so who come into the Election, the Seed, they come out of that state that Adam is in in the fall, up into that state which Adam was in before the fall, and into a state beyond that, into Christ, the Seed, the Elect; And so these in the Seed, the Elect, Christ, the Wisdom of God, comprehend and see the state of Election before the World began, and the state of Adam before he fell, and the state of Adam in the fall in the Reprobation, and the state of Adam up again out of the fall, and so to a state which is above Adam, before he fell, in the Election, (but there is more in this) and the state of the Beloved of God is seen in the Seed, the Wisdom of God.

Cain was the first Birth, Esau was first Birth, Ishmael first Birth; Cain killed his Brother about Religion, Ishmael was a Scoffer, Esau bore the sword, despised his Birthright, turned against Jacob his Brother.

So Christendom read your Reprobation, your first Birth that is born of the flesh; first Birth will persecute him that is born of the Spirit; so most of Christendom is seen to be of the first Birth, and to lye in the Reprobation from God: For Cain went from the good Voice of God, and Esau from the Birthright, and Ishmael into the despising Nature, went from the good, and so from faithfull Abraham who was of the Election.

And so, who are in Cain, Ishmael and Esau's Nature, are in the first Birth, which is not the Elect. Read thy self Christendom, and thy Birth; That which hates God's Principle and his Voice, becomes Reprobate, who disobeys his Command and Voice such God goes against, and he hears not such who hate the Election, and are in that Reprobation from the Seed, and from the Law-Birth, for the Law keeps man from sin, but it doth not say it destroys the Devil, but the Seed Christ doth, who is greater than the Law, who is the Election; so who know the Election, they must know the Seed, they must know the Birth born of the Spirit.

So if Christendom will know the Election, it must know the Birth born of the Spirit, which will not Persecute; for Cain, Ishmael and Esau's Nature is but one, which the Apostle spake of to the Saints in the Primitive times, which the same, we say is one now, and the Election is one, which stands in the Seed which was before the Foundation of the unrighteous World was; and the Reprobation is one, which stands in the unrighteous World, out of the Truth, and the Life, in the disobedience of Gods Command; so know the Reprobation one, and the Election one, then will you know the Seed, in which is the Wisdom of God, and that you will know which goes from his Voyce, Power and Command, out of the Wisdom of God; so whom God loves he loves to the end, so know Jacob, and know Esau: Esau, Cain, and Ismael, were the first Birth; And is not Christendom of the first Birth which Persecutes, which goes from the Good, and despiseth the Pure, and Persecutes the Birth that is born of the Spirit, which thing God hates, such work out of his Life in the Reprobation out of his Power & Wisdom, and out of the Election, Christ the Seed the second Birth, which was before this Birth of the Flesh was, & stands when it is gone, with whom Gods Love is to the end, with whom is his Promise, which goes over this other birth and destroyes the Devil, and his works, which went out of Truth, and led out Mankind from God, whereby the curse, wrath, and wo came upon Mankind, which Christ the Seed brings the Blessing, who destroyes the Author of these Evil works, who brings the Blessing, and Man to see the Blessed state of all things as they were in the beginning, and how they were Blessed in the beginning; and through Christ he comes up into his Power which is his Throne, where is the Blessing and no Curse.

XIX. Concerning Trembling and Quaking.

The strong man hath long kept the house, his goods have been kept in Peace; but now a stronger then he is come Christ Jesus, the stronger, who dispossesses him, and cast him out, and spoils his goods, and makes Man the Temple of God for himself to dwell in, a Holy Temple, an habitation for himself to dwell in, which makes the keepers of the house to Tremble; through which Power of Christ, the Salvation is wrought out with Fear and Trembling; and so we can say, that it is God that worketh in us to will and to do, according to his good Will, and Pleasure.

In the dayes of the Prophets, the Prophet Trembled and reeled like a Drunken Man, because of the Iniquity of the People; and because of the Holiness of the Word of the Lord he Trembled when he heard his Voyce; & when the Lord spoke to him he feared exceedingly; This is the Man that the Lord will regard, saith Isaiah the Prophet, which is of a broken and contrite Spirit, and Trembles at his Word; which were cast out by their Brethren, and said, Let the Lord be Glorified; who would appear to those Tremblers at his Word and broken-hearted ones, which were for Signs and Wonders to both houses of Israel, when they

should be confounded, amazed, and astonished. And before you know the Sin rooted and consumed out of your Flesh, and the Earth shaken, and removed out of its place, and the Power of Darkness, the Devil, the Author of it, he and the Earth removed out of its place, and ye brought into the state which Man was in before he fell, you must know Trembling and Shaking of that which is to be shaken, and removing that which is to be removed, before Christ the Seed do appear, which is the Foundation of many Generations, and the Rock of Ages which is the First and Last, which is not shaken nor changeth.

So all the unrighteous World hath much to go through before they come to this, they must know the Devils Trembling, the Heaven shaken, and the Earth shaken, before that which cannot be shaken doth appear, by whom the Worlds were made.

XX. Concerning the Body of Death.

THE Body of Death and Sin, which the World so much talkes of, and pleads for, while they dwell upon Earth, which of Necessity they must plead for the Author of it the Devil; So this is not pleading for Christ, which destroyes him who is the Author of Sin and the Body of it; but if you say that John saith, If we say we have no Sin we deceive our selves, and the Truth is not in us; and if we say we have not sinned, we make him a Lyar: (Mark) But if you confess your Sin and forsake your Sin; the Blood of Jesus Christ, the Son of God, will cleanse you from all Sin: Now, he that is born of God doth not commit Sin, neither can, because the Seed of God remaineth in him, because of which he cannot Sin; for it keeps the Holy One that the Evil One toucheth him not. In this the Children of God, and the Children of the Devil are manifest, and each Children plead for their own. So there is a time for Men to say, they have sinned, & have Sin, and a time to confess it and forsake it, and then a time to know the Blood which cleanseth from it all, and then the Birth born which doth not commit Sin, and the Seed which remaineth in him because of which he cannot Sin, because (as I said before) it keeps the Holy One that the Evil One toucheth him not.

And though Paul cryed out of the Body of Death, and of the Warfare, yet he thanks God through Jesus Christ afterwards that he had the Victory over the Body of Death, and the Law of the Spirit of Life had made him free from the Law of Sin and Death: and never did the Apostle afterwards complain of the Body of Death; but thanks God he had Victory through Christ, which destroyed the Devil the Author of Sin, which destroyeth Death and the Body of it, and said he was made Free; and said there was no Condemnation to them which were in Christ Jesus; and that the Life which he did live he lived by the Faith of the Son of God; which Faith gives the Victory over Sin, Death, and the Devil which Separates from God, by which Man displeaseth him, through which Faith he being Purified, and having the Victory, he pleaseth God, and hath access unto him, and is Justified and saved; Amen.

XXI. Concerning Thou to a single Person.

THou to a single Person, & You to many, is our practice, and was the Saints, according to Scripture, and the Principle of God placed in every Man, which doth distinguish many from one, and hath a word to the Plural, and to the Singular; singular to the singular, and Plural to the Plural; According to the true understanding and Spirit of God in every Man, and witnessed to by all the Prophets; But these that have Degenerated from the Spirit of God, have Degenerated from the Scriptures, and from their own Teaching Books, and call the Practice of them Non-sence, and they are gone from the true understanding, which they that are in it, look over them.

XXII. Concerning Hats, Scraping, Curtesie, and Complements.

HATs, Scraping, Curtesie, and Complements, they are things below, Customs and Fashions of the World, which will pass away, and not that which comes from God; nor the esteem it is not, which all Men are to have one another in, for if they had honoured all Men, and had had all Men in esteem, then had they been of a higher Spirit then the Spirit of the World, and more Noble and Generous; Then had never a Man nor Woman been hurt in Christendom, if they had esteemed and honoured them; for he that honours and esteems Men will not hurt in no case, in that lies the Decencie and Civility; And every knee shall bow unto me, saith the Lord and Worship him, in that is the cry, Worship God, and fear him, and reverence him.

And if you do alledge, some bowed in old Time to the Angel: yet in the Gospel Time, which is the Power of God, which was before the Fall, in the state of Reformation and Restoration, John was rebuked for bowing to the Angel; And the Apostles rebuked those that bowed to them; and Jacob, though he bowed one time to his brother Esau, yet it is not said he bowed all his life time: for it is written the Elder shall serve the Yonger, so the Elder shall bow; So the Bowers and Scrapers one to the other, that will kill and envy one another, to them this is a Mystery.

XXIII. Concerning good Manners.

EVil Words and Evil Communications Corrupts the good Manners; and if Christendom will learn the good, they must come every one to the Light of Christ Jesus the Spirit of God in themselves, and the Word of God in their hearts and mouths, which will Teach them to forsake the Evil Words, and lead them from them, and to deny them; and this is the way to get the good Manners.

But who live in high Expressions and Complements, and full of Evil Words and Flatteries, and Disimulations, and call it good Manners; their works and words testifie, and manifest they are Evil and Corrupt; and such whose Manners are Evil and Corrupt, quench, grieve & vex the Spirit of God in themselves, and hate the Light, and will not come to it because it reproves them for their Evil Words, and such love Wrath, Envy, Fury, Vanity, High-mindedness, Rashness, and Headiness: and yet in plausible Expressions, Scrapings, and Bowings one to the other, and call that good manners, and honor, which is quite out of that which comes down from above, and is that which the Witness of God in themselves witnesses against for God, that he will lay it down in the dust, and to be that which he will Condemn and Judge.

The Apostle saith, it is not for Women to wear Gold, Silver, Pearl, Costly Apparel, nor Plated Hair; but to be Clothed with a meek and quiet Spirit, which is with the Lord of great Price; the hidden man of the heart, &c. And if Christendom had minded this, there had been more Vertue, more Sobriety, and less envy at one another about their Fashions.

XXIV. Concerning the Worlds Objection about the Preaching of Christ.

THE World object, saying, Some Preach Christ of Envy, some of good Will, and some of Strife; and Contention, and that Christ bid hear the Pharisees: therefore say they we may hear our Teachers though they are never so bad.

Answ. He that hath the Form of Godliness, and denyes the Power, from such turn away; an Envious Man, a Man of strife, a Contentious Man, the Apostle bids turn away from such; though there was a Time when the Name of Christ was spreading abroad, he suffered Envious Men to spread his Name abroad, but when it was spread abroad, he stopped such Envious Contentious; and Exhorted Timothy to shun and avoid such, for they would not bring People to the Power; for Envious Men and Contentious Men may Preach

the Form, and have it, but not bring People into the Power, And therefore from such the time did come before the Apostles decease, to turn away from.

And as for hearing the Pharisees, that was before Christ was offered up, and before the Law was fulfilled; for they Ministered the Law, and so People were to do as they said, and not as they did: but when Christ was offered up, he bid them, Go, Preach the Gospel, and not hear Pharisees, and the Apostles were to bring People to the End of the Law, the Seed, into Gospel Fellowship, the Power of God, which was before the Power of Darkness was.

XXV. Concerning Bread, Water and Wine.

BRead, Water and Wine are things below, and decreasing things; for the Bread and Wine which Christ gave at Supper in the night; which the World takes in their day time, this Christ and the Apostles gave in a shew and remembrance of him, of his Death, till he came, which some of the Disciples questioned after they had taken that, whether he was Christ or no? And after the Apostle had given it to the Corinthians, in his first Epistle, he bids them Examine and Eat in the Remembrance of Christ, but in the second Epistle he bids them Examine themselves, and prove their own selves whether or no Christ was in them, except they were Reprobates.

Now these might be Reprobates which had taken the Bread and Wine, and had the Water, these were Reprobates, if Christ was not in them; for Bread and Wine is not the Flesh and Blood of Christ which came down from above, which who Eats of it lives for ever; for People may Eat of the Bread made of Corn, and Drink of the Wine made of Grapes, and yet die Reprobates.

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People may Eat Bread and Drink Wine, & yet die Reprobates.

Now they were to take it in Remembrance of his Death; that was a state, and then they must come to die with him that was a nearer state then the taking Bread and Wine in Remembrance of his Death; and then they were to rise with him, that is another state; and if they were dead and risen with him, then to seek those things which were above, where Christ sitteth at the right hand of God; but Bread, Water and Wine, these are below, and are not Christ, and they that have him are not Reprobates, neither do they need to have outward things to put them in remembrance of his death, where they are dead with him, and risen with him, and live with him: But them that will not die and suffer with him, such live in the old Nature, and would have outward things to put them always in remembrance of his Death; and such live in strife and jangling about outward Things, and Shaddows, and come not to the Substance Christ, which was before the world was made, in whom there is no strife but Life and Peace.

XXVI. Concerning the Sabbath Day.

THE Jews kept the Sabbath Day, a Type, a Sign of Rest, that the Man-servant, Maid-servant, and Strangers, and Cattel, in which all might Rest within their Gates; A Sign of Christ, that destroyes the Devil, the author of Oppression, who gives Rest to Man and Beast, and the whole Creation, and brings it up into the blessed state which was in the beginning before Man fell.

And now the Saints meeting together on the First Day of the Week, that practice is not denied, but owned by us; for they that come to Christ, come to the first Day before all things were made, and Meet in the First as the Jews did in the Last; but there is more in this.

XXVII. Concerning Godfathers, and Godmothers, and Sprinkling of Infants.

GODfathers, and Godmothers, and Sprinkling of Infants, the Scriptures are silent of such things, but say Repent, Teach and Baptize.

XXVIII. Of the word Trinity.

OF the Word Trinity the Scripture is silent; but the Father, Son, and Holy Ghost, the Water, Blood, and Spirit, which are one, that is owned by us, as was by the Apostle, which did not give them other Names, as the World doth.

XXIX. Concerning the Ministry.

They that receive of Christ, Receive freely, and they are to Give freely, Pray freely, and Preach freely; and the Ministry is the Gift of God, and is to be Ministred freely, and a free People, and that which they do administer of their earthly things, is to be done freely of their own Substance; for they that are Ministers of the Spirit, of the Life, and of the Treasure of Heaven, and of the Gospel of the Kingdom of Heaven, of which they are Heires, that is to the Eternal state of People, and the greater Love in the Life.

XXX. Concerning Dayes, and Times, and Meats, and Drinks.

DAYes, Times, Meates, Drinks and such like things, the Kingdom of Heaven stands not in, but in Power, Righteousness, Faith, and Joy in the Holy Ghost; And People are not to strive and persecute one another about these things, for the Apostles gave no such Command nor Example, that any should do so from them; but on the contrary, checks those that would do so, or keep People in such things.

XXXI. Concerning Marriages.

THEm which God joynes together, let no man put asunder; and whom he doth joyn together it is with his Power, an Immortal powerful Bond, above and beyond that state which is in the Fall, where men may put together and put asunder, about earthly and outward things, and strive and fight about them; but this is in the defiled bed, out of the honourable state, which was in the beginning, where there was no hardnesse of heart; and Marriage in it self is not Judged but owned, and all that are in the Power, I say, it is Honourable.

So all the vain Words, all the vain Customes, and all the needlesse idle Words, which you are judged and accused for with the Light, the Witnesse in your own Consciences, which doth reprove you, forsake them, come out of them, into the New Life, in which God is served; let your Words be seasoned with Grace, that by it your Hearts may be established, that no corrupt Communication come out of your mouthes; for that which is corrupt, is contrary to the Witnesse of God in your Consciences, the Light of Christ, that which doth reprove you. Therefore all the Customes and Fashions of the World, which grieve and quench the Spirit of God, forsake, and repent while you have time, and spend not your time as a tale; Come to the Light, sleep not in sin, in darknesse, in the separation from God, but prize your time while you have it, lest you come to say, you had time but now it is past; but mind the Power of God, the Light of Jesus, in which you may redeem it.

XXXII. Concerning false Prophets and Antichrists.

False Prophets and Antichrists are much talked of in this part of the World called Christendom, and they bring the 7th. Chapter and 24th. Chapter of Matthew, and say, they are come but now.

To which I answer, Christ said they should come, that Antichrist and false Prophets should come; to the Disciples He said they shall come to you, meaning His Disciples; and he gave them the Markes how they should know them: A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit; but yet if it were possible, they should deceive the very Elect; For they should have the Sheeps cloathing; but He bid, they should not go after them, for they were inwardly ravening Wolves, having the Sheeps cloathing: And these were the Antichrists, and false Prophets, false Christs, and Deceivers that ravened inwardly from the Light, and so from the Seed, the true Christ. And as Christ said they should come to his Disciples, before his Disciples decease they did come; as may be read in John's first Epistle, Chap. 4. and Chap. 2. Who saith, Little children I write unto you, it is the last time whereof ye have heard say that Antichrist should come, even now are there many Antichrists and false Prophets already gone out into the World. So Christ had said before they should come, and his Disciples said they were come, who went from them, being inwardly ravened from the spirit, which is sixteen hundred years since; and John which saw they were come, kept the Saints to the anointing in them, and told them that they needed no man to teach them, but as that did teach them, they should continue in the Father and in the Son.

And so these Antichrists, false Prophets, Wolves, false Christs, inward raveners, should bear Briars, Thornes, Thistles, which Christ said should come his Disciples said were come, which went forth from them into the World. And in the Revelations it is said, all the world went after them; so they went from the Church-fellowship, the Gospel, they went from the fellowship of the Spirit, being inwardly ravened from it; They went from the Anointing within to teach; they went from the Law in the heart the New Covenant, they went from the Kingdom within, they went from the Word in the heart to obey and do, they went from the Light in the heart, which gives the knowledge of God in the face of Jesus.

And so they lost the Pearl hid in the field, the Word in their hearts, and so the false Prophets, going from the Apostles; in the Revelations, the world is going after them; so John wrote to the seven Churches which were going astray suffering Jezebel to teach: and setting up Idols, and such as said they were Jews and were not, but the Synagogues of Satan. He goes on in his Revelations, till he comes to the 11. Chapter, where the Witnesses are slain, the two Olive Trees that bear the Oyle to anoint the Nations; the two Candlesticks that bears the Light: And in the 12. of the Revelations, The Woman, the true Church, fled into the Wilderness prepared her of God, and to be fed there for a time, and times, and half a time: And in the 13. of the Revelations, The Dragon gave his Power to the Beast, and the Beast with the Dragons Power made VVar with the Saints, and killed those that were of the remnant of her Seed, which kept the Testimony of Jesus, the Spirit of Prophecy, which were in that the inwardly Raveners were gone from. Than all that dwelt upon the Earth worshipped the Beast, and worshipped the Dragon, and caused and compelled both small and great; And here came up the compelling to Worship, then the false Church the Whore, got up upon the Beast in the Dragons power, and caused all Nations to drink her Cup; here came up the Whore that went from the Apostles, out of their Life, Power & Spirit.

And fornication was before the Nations could be married to Christ, they took this Whores Cup of fornication, and the Saints and Martyrs which were not the inward raveners, which could not drink her Cup she drank their blood, even of the Saints and Prophets which kept the Testimony of Jesus, which did not inwardly raven; and so such work as this hath been set up these fifteen hundred years, killing and slaying:

for these spread over all Nations, as the Apostles were to go over all Nations, and this work have the Wolves in sheeps clothing made the inwardly raveners from the Spirit of God whose fruits are Briars, and Thornes, and this work have they made since the Apostles dayes, who have ravened from the Life and Power; having the Sheeps words, the Scriptures, but not in the Power which gave them forth; therefore are they so thorny and briary, who have worried and killed the Lambs, and compelled to Worship, and forced about Religion, and Maintenance, which was not the work of the Apostles.

And so John said again, the Beast should be taken, and the Dragon, and the false Prophet which deceived the Nations, that Christ said should come, and John said was come, which went forth from them; and since the World hath gone after them about this fifteen hundred years; which Beast and false Prophet shall be taken and cast into the lake of Fire, and must deceive the Nations no more.

And the Whore, the Great Whore, which hath compelled all Nations to Drink her Cup of Fornication, which hath drunk the Blood of the Saints, should be taken even in her drunkenness, in whom the Blood of the Prophets and Martyrs is; whose Flesh must be burnt with Fire; And Babylon shall be confounded, and all the Merchants that Trade with her shall howl and cry, Alas, how is the Great City fallen! for in this Great City hath the Trading been, which must be cast down, and all the Merchants of this Great City have been the inwardly Raveners from the Spirit of God, who hath built up and thrown down; So to that which they Ravened from, must all come, before the Sheeps Life can be known; and so the Witnesses are risen, and rising, which hold the Light, and bear the Oyl to give Light to the Nations, and anoint them with the Spirit and Power that the Apostles were in, and Fellowship and Worship; And the cry begins, Fear God, give Glory to him; Come out of her, my People, lest ye be pertakers of her Plagues; and the Reapers are going forth; and the Prophets prophesie, witnessing the Lords Spirit poured forth upon them, as it was a

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