

A
Spiritual Journey
OF

A Young Man, towards the Land
of Peace, to live therein Essentially in
God, who met in his Journey with
three sorts of Disputes,

With some Proverbs or Sentences,
which the Old-Age spake to
the Young Man.

Also a Spiritual Dialogue, whereun-
to is Annexed a Round or Chorus-Dance;
whereunto the Vain Heathenish-Lusts, with their
wicked confused loose Minds and Thoughts (as
well in Confusion as in a shew of Holiness)
Assemble from all Corners of the
Earth, and Dancing hand in
hand, skip and jump
to Hell.

Translated out of Dutch.

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To the Reader.

Loving Reader, Remember that you do not judge these following Disputations and Sentences, and that which hereafter followeth without thee, or apart from thee (after an Historical or Personal manner) or that you neither draw nor apply it to any particular People or Religion; for they neither tend that way, nor serve for that purpose: But they point the Reader only to the several inward Workings, which War against one another in the heart of man: The which are the divine Nature, and the earthly Self-interest or propriety of the flesh, each of which labors to draw the Soul of the Humanity to it self.

2. Therefore the Humanity hath great cause to call and pray to God for wisdom and understanding that she might obtain from God a distinction [or discerning] between the heavenly Spirit and the earthly Spirit, to the end she might make her adherence to the heavenly Spirit: For to whom the humanity adhereth, the same gets the predominancy or upper hand in her heart; and when the humanity is aware of it, she must not then look upon her lusts or desires of the earthly being, either for to shun or adhere to the same desires; but she must look upon what is pious or godly, and upon that which will continue in God and

and adhere or cleave to that, and contend for it, and by this she shall manifest that she hath chosen the best for the most amiable and most worthy of love.

3. And hereunto we exhort the Reader to have a special care, where he suffers his soul to fix.

4. If the best be not the most lovely, then is he deceived in adhering to it; and that deceit will come unto him from the propriety of the flesh: Which propriety or self-interest seems to the earthly mind of the flesh, that there is nothing better then the selfishness of the flesh, or the carnal interest which is quite contrary to truth. For there is nothing that separates the man further from God, then the propriety or selfishness of the flesh; and not only from God, but it also separates all earthly men from one another; because every one would have the propriety to himself: From whence also these following Disputations take their Original; and they are in the presence or person of the Youth, who is thereby instructed for to attain to the Old-age, by travelling from one place or condition to another.

5. And the humanity or man-hood, by travelling through states or conditions, shall find this Youth in her self, when she receives the discipline in Christ.

6. This Youth or Child-hood is the young Knowledge of Christ, and the Disputants are the several Natures and Spirits in the humanity, as well heavenly as earthly; and the places which the Child-hood must travel through, those are the several workings, which (through the several Spirits and Natures) in the

the humanity have there service and work, contrary to one another in the Soul.

7. Wherefore the Reader must let pass those Historical persons, which are without him, and take notice of the inward persons or qualities, which are in his heart: For all Historical figures and persons, direct or point thereunto; and with them is their figurely service ended: But the inward Spirit or Being must (in power) accomplish the typical service. Even as a Tree (above ground) must receive its virtue from the root which is under ground.

8. And if the typical services and figures are not fulfilled in the Soul by the inward power of the Being, then are they not any services of God, but they are heathenish inventions, and vain consolations for the wicked, because they have not any Essential power, in the Being of God.

9. Therefore we exhort the Reader that he undertake not any Journey by Night, with a Lanthorn in which there is no light nor Candle; nor hazard himself in a Combate, with a Scabbard without a Sword; nor, when he is thirsty, content himself with a Vessel wherein is no Wine; nor when he is hungry, with a Cup-board or Binn without Bread.

10. Oh! This is an empty comfort for them that are ignorant.

11. Wherefore let every Soul which is in distress take heed that he be not comforted with any suttile invention, where the Spirit or Being of God is excluded, or hath not any over-ruling power; as we also have

have admonished every one in our Ackerschat or Treasure Book: For verily it is all vanity and deceit, whatever the knowledg (without the essential spirit of God) bringeth forth: Therefore we may well say, *It is all nothing that is not God.*

12. Forasmuch then as God is All in All; what would or can we undertake, that might content us, without his Spirit or Being? Oh! nothing at all: For we are not apt (as St. Paul saith) to think any good, as out of our selves, by reason of which we have good cause, that we should alwaies esteem and love with our heart the divine virtue, and submit our selves alwaies to the virtue, as well divine as humane, and construe every thing at best, then will not that wicked iniquity be able to make any dwelling place in the heart.

13. And the Youth shall travel forward till unto the Old agedness; yet nevertheless, the way will prove very narrow to him in some places, especially when he comes near the City (whereof the Prophet *Esdra*s speaks) which lieth in a Valley or low Ground [or in the humility or abasement] where the way is but a foot broad, and on the one side is water, and on the other side is fire, *Esdra. 4. 6. 7.*

14. That is, if the Young Birth follow not the Agedness of Being, but turn it self from the way of self-denial, then it must perish either in the Water or in the Fire.

15. The Water, that is the vain inconstancy or light-mindedness of the earthly World, wherein

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the first world perished. And the Fire is the envious cruelty, which is greedy of revenge (for her propriety or self-intrest) to kill and destroy whatever is not like unto herself; and in this Fire shall this last World perish.

16. Therefore let the Child-hood (in the travel) have a great care, that he fall or perish not in the inconstancy, nor in the envious cruelty (for these are damnable places for the Child-hood) and let him also have a special regard to the Doctrine of the Old Age, that he may pass through between the Water and the Fire, without falling into either.

17. And if he intends to go forth the direct way, then he must always take the Self-denial by the hand for a Guide, or else he must fall either into the Water, or into the Fire. To this end let him pray to the Essential God for his Spirit, that the same would direct or lead him into all Truth.

18. And this Spirit is the Foundation whereon the Soul may (in steadfastness) place her comfort and life: To this purpose this useful Doctrine is a direction for the Soul, that she may know to whom she may yield and submit herself.

19. Therefore let the Child-hood be careful and diligent to observe the useful or serviceable Doctrine which doth point or direct her (after a working manner) to this Essential Spirit: By means of which the Child-hood may find these several Disputations and Speeches, with what more hereafter followeth working in her self, also that she may be delivered from
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the Historical figures, to look upon them only for the present time, and to understand them in the Soul,

20. The Lord be pleased to preserve all Young Souls, that are coming on, with his Old-aged wisdom, that they may grow up above their Child-hood, into the Old Age, to the praise of God and their Salvation.

21. For when a Child is born, there belongs many things unto it before it becomes a Man: First it must suck the mothers breasts, and afterward be weaned from it, and in time learn to feed on stronger meats, and then to learn manly wisdom and the fear of God,

22. If we can observe and take notice of this in a natural Child, then may we also perceive it in the Spirit, in the Divine childish Birth; namely in every one that strives and labors after the Divine Birth.

23. For albeit that the man hath a childish love and delight to the Divine Nature, yet he may very well perceive in himself how weak and tender it is yet in his being; insomuch as he presently falls from his childish Birth, and instantly forsakes his filial Love which it had to God; and falls either to hasty rash anger, or to covetousness in the earthly Being.

24. Therefore is it requisite for him that is a lover of God, to have regard to the weak childish Birth in him, and order or rule it according to its weak condition in the Self-denial, and in humility to take heed to the teaching in the Being of God, as well in Prayer

ers and Supplications to God, as in dying from Wrathfulness, in dying from Coverousness, and further, in dying from Pride, and from other unclean and wicked Lusts.

25. In these and more other things, the young Child hood must be preserved from the evil, otherwise it will perish under it.

26. The Lord grant unto us his Old-Aged Wisdom, that we thereby may (with God's assistance) nourish up the Young Birth in Christ, till unto the Old-Age of Christ, *Amen*,

Preface.



Preface.

FOrasmuch as we have now in this last part of Time (through the light of Christ) found in our selves, that the Kingdom of God (like as the Lord Christ testifieth) is (without the Birth of Christ) hidden in the humanity, and that the same humanity (as the Philosopher saith) is the Microcosm or little World, and that it is all essentially comprehended in her, whatsoever the holy Spirit hath spoken to her in Similitudes and Parables. Therefore have we seen and felt in our selves, what a divided work and disagreement is contained in the same humanity (whilst it is unilluminated) by reason of the many several Spirits which are in her.

2. Which Spirits are of several natures and conditions, by reason of which they are always striving and contending one against another: For the one is of heaven, and is heavenly minded; and the other is of the Earth and is earthly minded.

3. And this Dispute and contention is made by many several Spirits, which have their work in the unilluminated humanity, and is done in several ways in the same humanity.

4. At first it is made between the Old-Age and the Child hood, which yet at last agree one with another in the Uniformity, or in one and the same Being of Life:

The second is made between the Wisdome of the Flesh, and the Simplicity of Christ, which cannot agree together: The third is made between the Lust or desire of this World, and the Delight or desire to God, which also cannot agree.

5. And all this is done in the humanity, in the presence or person of a Young man or Child; and it is the young Birth of Christ in the humanity, which must endure many things before it come to the Old-Age, or manlines of Christ.

6. These several Disputes doe arise by a great Controversy between the earthly Being, and the heavenly Being, which in the time of the Dispute, cannot agree, but they must by death separate themselves from one another.

7. And by these Disputes the Child-hood is taught to attain to a Godly Life: For a man is taught by contrariety or opposition, and not by his own self-will.

8. After these several Disputes or Controversies, there follow some instructive Sentences for the Child-hood, which direct him to the Old-Age, if thereunto he submit himself; for by the Sentences of the Aged, are the Young Men instructed.

9. But before we begin our Disputations, we do admonish the Reader, that he should not interpret or understand this same (as also what more follows) to any Religion or Ceremonies, wherewith the Creatures are concerned: For they absolutely intend not any outward Religions or Ceremonies; but they intend the inward Operation of the several Spirits, which

which have their several works in the hearts of Men; for each of them would have the Soul or Life to it self. Look well to it. This is the Ground of this Disputation.

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The First Disputation,

*Between the Old-Age and the Child-
hood, in which the Travelling
Youth entred into.*

I Being a Youth had my habitation between that which is Heavenly, and that which is Earthly, and then between the Old-age and the Child-hood, where I oftentimes saw opposition, and perceived it in my Child-hood; and when I, through the Old-age, was aware of it, then thought I, it is best for me to travel from hence, and seek the place or Country where only the Old-age dwells and rules in the heavenly Being, and there I shall find no opposition. Now when I determined with my self to perform the same effectually, and undertook the Journey, then I travelled through many several places, where I met with divers sorts of Temptations, from several Spirits. And when I entred into the borders of the Land, where the Old age and Child-hood begin to part, I there heard a wonderful Dispute in the difference of their conditions; and

The first Disputation.

and the Ground or Original of the Dispute arose from hence, because the Child-hood would be wiser then the Old-age, and would govern, compel and teach the Old-age, that it should come to School to her.

2. To this the Old-age answered, and said, 'Tis not the custome in our Country, that the Old-age should be ruled, instructed, or compelled by Youth; but that the Child-hood or Youth, should be instructed and ruled by the Old-age: And for that purpose exhorted the Child-hood out of its Old experience, That the Young-age (for her Salvation and Welfare) should not put any confidence in her Youth or Child-hood, but should grow up out of the Child-hood (by the counsel of the Aged) to the perfect Age of Christ (which is the perfect Salvation) and should bring forth her Doctrine through the Spirit of Christ to the praise of God, and to her own salvation.

3. With this the Child-hood was not well pleased; but conceived that she was Old enough, and knew her Salvation was from Christ, as well as the Old-age, nay better (as she supposed) and said, the Old-Age knew nothing but of old matters, which were past and gone, and not now to be regarded: For the Old-age had no commerce with Youth, and was ignorant of the present Time. And besides I have the Word of God, and the holy Scripture as well as the Old Age, and we must all be ruled by that.

4. Now when the Old age heard this, she (lamenting

ing in her self) kept silence for a season, and let the Youth enjoy its time of ignorance, that she might take notice of her Youngness by adversity, and afterward spake to the same Child-hood, and said, It is true, thou art now in thy young ignorant time of thy unexperienced earthly condition, which I am passed through with sorrow, anguish and misery; therefore thou (in thy childish apprehension) canst not know nor perceive any other but ignorant Child-hood, which governeth thee; neither canst thou also perceive the Spirit or Being of God (whereof the holy Scripture speaks) in her Old-agedness, in thy earthly Soul: For neither the heavenly Deity nor her holy Spirit, dwell (with their lustre) in an earthly Soul.

Child-hood.

5. When we read the holy Scripture, and make from thence Christian Services and Ceremonies, and maintain the same according to the command of the Scriptures; shall not the holy Spirit be there or rule there? that should be very strange to my thinking: And if we should expect any thing else in this time (whilst the creature liveth) what novelty would that be?

Old-Age.

6. O yea, there must needs be a far greater power of

of God in the Soul, if the earthly Spirits were driven out of the heart. True, the Scripture is read by all several Opinions and Religions; and every one fashioneth out his Services and Ceremonies [by his fancy or skill] according as he is affected, and yet for all that, is not saved by the holy Spirit of Christ: But he that so readeth the holy Scripture in the Spirit of Christ, as that he leaveth off his wicked Being, and that the Christ of God is begotten in him, through the holy Spirit, he readeth it rightly according to the Being of Christ, and the mind or will of God: And whosoever readeth it not after such a manner, he receiveth in his understanding or comprehension nothing by his reading, but an earthly Figure or Image, and remaineth notwithstanding in his sins, like as all the Letter-learned in former time continued.

Child-hood.

7. Me thinks thou makest no account of the holy Scripture (which verily is the Word of God) because thou sayst, that I by my reading neither understand nor comprehend out of the Scripture any more then an earthly Figure or Image; whereas I understand from thence, Christ who died, and is risen again for me.

old Age.

8. This Christ which thou conceivest in the imagination, out of the Scripture apart from thy Soul) and hath no Form nor Birth in thy humane Being and Nature, that is, thy own earthly Figure, which thou vainly receivest in the earthly Fancy (without the Being of God) and thinkest that thou receivest the Christ of God; and in thy Youngness thou canst neither observe nor discern, that it is a vain representation without the Christ of God and his holy Being, and the reason thereof is this, Because thou lookest not upon the Christian fruits in the Godly Life, yea thou knowest them not; for the Essential Christ of God maketh himself known by his Works, because he redeemeth and saveth the inward Soul from the nature and burden of sin: And that Image which thou receivest in the Fancy, that suffers the Soul to continue in her wicked Being, and leadeth her farther from the divine Nature then heretofore she was, ere she framed her conceited shape or figure out of the Scripture.

Child-hood.

9. Why do you talk thus? We must all have the Scriptures for a guide and a rule, otherwise we should not know how to live; and we must also try or prove every Spirit by the holy Scripture, else how could

we

we know what we should do, or what we should leave undone? And for that end were the holy Scriptures left unto us.

old Age.

10. The Scripture is very good in its degree, when it is guided and administered by the Spirit of God, but we may not set it in the place of God, and esteem it for a God, as if it were a living Spirit, which had been for ever, and should for ever continue, or as if it had any righteousness as out of itself: O no, but it was made by the Spirit of God to this end, For to instruct the man in his figurely understanding or comprehension, for a certain time, till that the Spirit of Christ be begotten or born in the humanity. For in the time of *Abraham* there was no Scripture or written Letter, yet he knew better how to lead his life before God, then those now do that use & read the Scripture without the Spirit of Christ: And on the contrary, all those that stood under *Moses*, and were his Disciples, they did nothing but read the Letter or Scriptures, and yet those were they that Crucified the Christ of God: What availed all their reading of the Scripture, without the Spirit of God?

Child-hood.

11. It is not only to read the Letter or Scripture, but it is that we bring forth out of the Scripture, Services,

vices; and Ceremonies, and other Documents, whereby the Church of God may be edified and supported, and give warning of those that might seduce her; for God hath also commanded it in the Scriptures, and enjoined his people to it; therefore may we not be led away from it as long as we live.

Old-Age.

12. Thou bringest forth thy Sentence or Judgment just according to thy name (*Young-Understanding*.) How canst thou be taught out of the Written Letter, when thou wilt not suffer the teaching of the holy Spirit (which hath brought forth the Scripture) have its foregoing (to explain the Scriptures) and shuttest out the same Spirit or Being, and regardest it not? Or dost thou think that the Written Letter, shall beget or bring forth the holy Spirit? O no, thou art much deceived herein: The holy Spirit hath always begotten and brought forth the Scripture; For the holy Spirit hath been always, and shall for ever continue; and it is Heavenly and Eternal: And the Written Letter hath been but a time, and must perish and cease, because it is of the Earth: Therefore the Written Letter neither may nor can beget the holy Spirit in the humanity; but the holy Spirit must beget the Christ of God in the humanity; and then is the Scripture begotten and brought forth out of the holy Spirit (through the Christ of God) before the little ones of Understanding,

ing, for a help for the young humanity, so long as it is ministered and declared through the holy Spirit: And if the Scripture be not guided by the holy Spirit, then we cannot administer from thence any Services of God, nor Christian Ceremonies unto Salvation.

Child-hood.

13. Thou speakest very high and strangely; methinks thou dost not speak according to the Scripture [or besides the Letter] which verily may not be; for every one must seek for his instruction forth of the Scripture, for to instruct and keep together the Congregation of God, and to forewarn them of all seducings, How could we otherwise know what were good, or what were evil, or who were the people of God, if we had not, or spake not the Scripture? But by the Scripture, and by the Services and Ceremonies, it may immediately be known (if we but hear one speak) whether he be of the Gospel, and whether he be a Brother in the Religion and Ceremony, or no, by means of which one may ask and speak freely, as to make known his grievances, in case one be in want; or if one be persecuted for Religion, they may from thence be comforted. This distinction may be always had from the Scripture, so as the one may certainly know the other.

Old-

old-Age.

14. Oh thou buildest here thy Church and Congregation upon an unsure Foundation, wherewith thou art much deceived and blinded: For the Devil can as well speak Scripture, and teach and use Ceremonies (like as the Apostle *Jamies* testifies) as the people of God; as it is apparent, when he carried Christ (to tempt him) upon the Pinnacle of the Temple, and said, *If thou be the Son of God, then cast thy self down from hence: For it is written, God shall send his Angels to preserve thee:* The which also is clear Scripture. And thus all men (in their several opinions) read the Scripture, according to the Letter (as those also which Crucified Christ, were well read in the Scripture, according to the ^{Letter} ~~Scripture~~, if that could have helped them) yet nevertheless they were more contentious, in disputing, railing and reproaching, then many which read not the Scripture according to the Letter; but they were (as *Paul* said) taught by the Law of Nature: Therefore may we not look only upon the reading of the Scripture, nor upon the Written Services and Ceremonies; but upon the Spirit of the Lord, which can convert the heart, and beget a renewed godly life, within the innermost of the Soul. Upon this same we must wait earnestly and diligently day and night: For the same is the Lord over the Scripture, and over all Ceremonies and Services. Therefore let the man resigne over his Soul

Soul to the same Spirit, and rely upon it, forsaking Flesh and Blood.

Child-hood.

15. Thou talkest much of the Spirit of the Lord and of the new Birth; but verily that cannot be so long as we are in this life; but hereafter when we are dead, then such a thing may be; but that it should be now spoken of, whilst we are in the creatural life, that is plain Heresie. I would very gladly see a man that were so renewed, that the Spirit of God lived in him, like as thou speakest: for me thinks such a one could not be like to another man, if it were possible that it might be (which I cannot yet believe) because I cannot see it among men, and the Scriptures also testify that it shall come to pass hereafter.

old-Age.

16. Thou talkest very well according to thine own sense, in thy young earthly apprehension and understanding; and it is impossible (in the state of Childhood) that it can come to pass in thee. But if it were so, that thou (through the Agedness) hadst the Belief in God, and that through the love to God's Righteousness in the Spirit, thou hadst forsaken or abandoned thy earthly minde, and thine own Righteousness in the Flesh, then in God it may well be brought to pass, when the Soul is
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prepared thereunto: For he is the same God still as he was in former times, who gave to his Apostles all alike the Holy Ghost, upon the fiftieth day, and fulfilled to them his Promises, which he had promised by the Prophet *Joel*; and the same holy Spirit led them into all Truth, as the Christ of God had foretold: And whatsoever they in their Youngness (according to the Mystery or Type of Christ) had understood after the Flesh, that was declared or explained to them (by the Holy Spirit) in the heavenly Being: And upon this Ground or Foundation, thou must also follow after Christ and his Apostles, and pray unto God also in the same Faith (that they had) that thou maist be made worthy to receive his holy Spirit, like as they have received the same: And when thou art thus Spiritual, then shalt thou be able to know or discern a Spiritual man.

Child-hood.

17. It seems as if thou hadst a thought that I have not the holy Spirit; and if I had not the holy Spirit, how could I thus understand and expound the Scripture, and remember the Chapters, and shew to every one, where that which I speak stands Written; which without the holy Spirit could not be done: And he that hath the greatest gift to remember the Scripture, to speak it, and to expound it, he hath also received the greatest gift of the holy Spirit, for to bring forth from thence a Doctrine or Instru-

Instruction: And for that purpose every one doth study to become wise and understanding in the Scripture; and if men had not the Spirit of God, that they could speak the Scripture, by what means could they become taught or instructed? And forasmuch as thou saist, that the Devil also can quote or speak the Scripture, that hapned in that time before Christ died; then had the Devil yet power; which is now taken away from him by Christ's death which he hath suffered for our sins; and when he was ascended into Heaven, he sent his holy Spirit unto us; what could he possibly do more for us?

Old-Age.

18. I understand thy meaning: Thou (hast by reading the Scripture) taken a high Spirit into thy Young understanding, which thou (by thine own testimonie) thinkest to prove by the exposition of the Scriptures: But good Child, it were better for thee before God, and for thy salvation, if thou wouldst level the same to the humble Spirit of Christ (to the knowledge of thy self) that thou mightest receive the same into thy Soul, then thou mightest (out of the humility) become exalted or raised of God. But now thou must (at his time) be cast down from thy haughtiness; for this haughtiness which thou in thy Childhood takest or lookest upon for the Spirit of God, that same is thy young unexperienced earthly knowledge, which thou (for thine own ship or propriety

to thy self) hast learned out of the earthly Being; and that thou Worshipest for thy God, but it is not come from the Divine Heaven; be pleased to take this freely to heart. And if thou wilt receive the holy Spirit from Heaven, then thou must wholly forsake and deny the earthly subtil knowledge; for it is the chief Devil, which extinguishteth and opposeth the holy Christian Spirit in the humanity, and it is before the Child-hood a Devil at Noon day, which sends forth from it self a holy shine of Light, and there with takes Captive the simple Soul, that she verily believes it is the Spirit of God. And this for the most part comes from hence, because the earthly skill knoweth how to bring forth and make a Narration of the Scripture, and its Ceremonial Services, so cunningly and so subtilly (before the simple Soul) that she thinks it to be the Spirit of God; and yet for all this, lets the Soul continue in her sins: But the holy Spirit of Christ quencheth and puts out the sin, and delivers the Soul from the wicked nature of the Devil, and maketh of the earthly humane heart, a holy Temple and habitation of God. Consider freely upon this.

Child-hood.

19. Thou speakest so much to me of the holy Spirit, that I shall begin somewhat to doubt that I do not as yet know him; but not that I am willing to deny my belief, yet in some things I may bethink my self;

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forasmuch as I observe that the Old-Age was before me, and hath been upon the work before I was born, by means whereof I hear many things which I never heard.

Old-Age.

20. Yea, if thou beginnest to come hither, then thou shalt enter into thy right way; for it behoves thee to be doubtful and to make enquiries, by means of which thou maist attain to the Old-Age; and thou must pass through this (under the obedience of the Old-Age) before ever thou canst attain to the understanding of the Old-Age: For it is not possible that the Child-hood should know or be able to comprehend or understand what the Old-Age (in its experience) hath passed through; as in heaviness or grief of heart, in trouble and difficulties: Therefore the Child-hood should consider that the Old-Age is her Guid, and that she ought not to stand upon her own strength, but she ought (as it is written) to enquire after the counsel or advice of the Aged, and to follow after the same, then she may not be deceived through her Childishness.

Child-hood.

21. Forasmuch as I begin to understand that it belongs to me to enquire or ask Questions, therefore I will give over my Dispute, and will ask some Questions.

Questions of thee, concerning some points in the Scripture. I conceive you say that all things (out of their Figures or Types) must be accomplished or fulfilled in the Spirit, before we can learn to know God, and perform it in the life, for to be released from the sins; therefore my Question is, To what end are all figurely things profitable? For God hath Created the figurely Man, and placed him in the figurely Paradise, and given unto him (after the fall) Laws and Statutes, and framed every thing in its figure before his eyes, that he might do and live according to the figures or patterns.

Old-Age.

22. The provident wisdom of God hath done it to this end, that the humanity (in her Infancy) might be directed by the Similitude, to the spiritual heavenly man Christ; as St. Paul saith, that Adam was the figure of the heavenly Christ; and further, that the figurely Paradise, was a figure of the essential Paradise, and the figurely Law and Prophets, point unto the spiritual Law, and the spiritual Being of Heaven, of which Paul also saith, *that the Law of the Spirit had made him free from the Law of sin and of death; and, that he lived no; but it was Christ that lived in him; the which is the spiritual essential Christ of God, which hath been for ever, and shall for ever continue; and all Types and Figures end in him.*

*Child.**Child-hood.*

23. Seeing thou sayst that the typical and figurely things are ordained or appointed of God for a direction to the heavenly spiritual Christ, for to have the foregoing; therefore I may also Preach and Teach the Scripture for a direction (as thou sayst) unto the spiritual things.

Old-Age.

24. O no, That thou neither canst nor mayest do, unless the spiritual Being of God be first begotten and made manifest in thy humanity (to a renewing of life) For what canst thou demonstrate forth of the Scriptures, which thou thy self hast not received, and neither knowest nor yet understandest? Yea I ask, How can men give that which they have not? But if thou wilt give direction for the divine heavenly Truth (which is Christ) and that in the power of his Being; then be first instructed by the true essential Spirit of God, that thou mayst know him, and live essentially in him; and then give thy instruction out of that essential life of Righteousness, like as the Saints of God in Christ, have alwayes done. When thou then hast received this same Spirit into thy heart, which hath brought forth the Scripture, then mayst thou openly testify the Scripture in the Christian life.

Child.

Child-hood.

25. For what use is then the Scripture for Youth, if they may not raise from thence any Doctrine nor Ceremonies without the Spirit of the Lord, as I conceive thy meaning and discourse is?

Old-Age.

26. It is for this use (namely) that the young humanity should at first learn and understand from thence (according to her young capacity) the similitude or figure of the Works of God, to the end that she might at last be able to know that the figures are a direction for to discern in the inward heart, that they must be fulfilled in the Spirit (according to the Being of Christ) and that the spiritual works are declared before them that are weak or little of understanding, through figures, signifying unto them, that the Scripture directeth to the Spirit and Being in God, from whence it was brought forth; and by such means they are taught by God and his Figures, till unto the Old-Age of Christ.

Child-hood.

27. Now I hear that thou dost not despise nor reject the Scripture in its administration, wherein I rejoyce; for I doubted that thou hadst not so great an esteem

esteem of the holy Scripture, nor so high a respect to the Services and Ceremonies, as I conceived that men ought to esteem and use them.

Old-Age.

28. O no, I do not despise the Scripture, nor the Ceremonial Services; but that which makes thee to think so, comes from hence, because thou lookest upon the literal Scripture, and the Services and Ceremonies for thy chiefest salvation, and supposest that the Letter is the Word of God, and that God requireth nothing else from thee but the Services and Ceremonies, which verily give no more (when they are rightly guided by the Spirit of God) but testimony of God; and if they are not ministered by the Spirit of God, they cannot then give any testimony of God, as they that have eyes may now very well see, how that all men have sufficient Scripture and Ceremonies; but so far as they have them not, or use them not under the guidance of the Spirit of God, therefore to them they are not any testimonies of God; but they are to them a testimony of Opinions tending to partiality after the Flesh: For the Scripture and the Services and Ceremonies may be wrested or handled by all (to Controversies and Dissensions) if they be so minded. Take notice of it, for it is very necessary.

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Child-

Child-hood.

29. This brings me into a further consideration, for to make enquiry: What do you hold of *Moses* and the Prophets? Ought we to hear and believe their Doctrine, which they left behind them in the Scripture? And were not they sent of God to Man, that they might direct us in the way to Life? And they were also men, such as we are: How shall I understand this?

Old Age.

30. O Child-hood, Why dost thou ask me this? It is sufficiently known that God sent his servant *Moses* and his Prophets (both figurely and humanely) to the man; but they were moved by the holy Spirit, and did not out of the knowledge or skill (which men perversly draw from the Scripture) run forth of themselves; and in being so moved they were the servants of God, and not Ministers of the knowledge or skill; and they were (in their Office) faithful to God; so that they (in their service) have pointed from themselves unto God which sent them, whereby they gave to understand, that their Office extended no farther then to make known the sin in the man, and then to deliver their work or service to the righteous God, for his grace and mercy: And although the Type in the spiritual man ceaseth, yet their Legal and Prophetical.

phetical Spirit ceaseth not to reprove sin in the humanity, until that Christ be born in the humanity; like as the Lord testifies, when he said to the rich man, *They have Moses and the Prophets, let them hear them*; notwithstanding, *Moses* and the Prophets (after the figurative Being) were all dead in the renewed men.

Child-hood.

31. How shall I understand this, that they are dead, and yet are alive? This sounds strange to me: For when Christ was come, then certainly all things of the Law and Prophets must cease.

Old Age.

32. The reason that this sounds strange unto thee, comes from hence, because thou hast not yet addicted thy heart to the Works of God, neither hast thou resigned thy self to God in his holy undivided Being; therefore unto thee it seems strange; but if thou couldest but turn away from thy self, and submit to the essential works of God, and learn to know thy sins, then thou shouldest find in thy self, that *Moses* and the Prophets (according to the Substance of their administration) are not yet dead in thee, but will certainly reprove thee for thy sins, till unto the time that Christ is born and lives in thee, and then they shall dye with thee and in thee, like as all the former Saints of God are dead according to the figure; but with
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those which live in sin, and are enslaved to sin, with them they remain alive, for to reprove them for their sins. Take good notice of it.

Child-hood.

33. What kind of speech or saying is this? That such things (as *Moses* and the Prophets) should be so secret or hid in the man, that he should not perceive nor take notice of them? And yet notwithstanding, that they should do their work in the same man?

This I admire at above measure.

Old-Age.

34. Oh, wonder not so much at it; for the work of God is not so secret, but it may be well discerned in the Soul, if it were taken notice of; for it oftentimes toucheth the heart of the humanity, that the same humanity shall not know what to do: Therefore *St. Paul* saith, *The Word of the Lord is a two edged Sword*, and it is that word whereof *John* witnesseth, which is spirit and life, and saveth those that believe therein, and are begotten out of it; and it also condemneth those that believe it not; Like as it is written, *He came unto his own and his own received him not; but as many as received him, to them he gave power to become the children of God*; that is, he comes into the heart and senses of the humanity, and the pleasures of this life will not receive him; but as many

as

as do receive him, to them he gives power to be begotten out of his Spirit for Children of his holy Being.

Child-hood.

35. How can it be known who are begotten out of this Spirit, seeing it is so secret in the humanity?

Old-Age.

36. This is known and felt in the Soul, through the power of his holy Being, which he sheweth and worketh in the humanity, against the earthly Spirit, for to put to death the same earthly Spirit (in his earthly Lust.) And further it is known by a quickning, which he animates and performs upon the believing humanity: For the Ripe-Age of Christ saith, *It thou wilt not believe me, yet believe my works*; as if the Deity of Christ would say, *I make my self manifest and known by my works.*

Child-hood.

37. When shall these works of the holy Ghost begin in me, and enlighten my Soul, that I may see them, and be made partakers of them.

Old-

Old-Age.

38. When thou (under the obedience of the same Spirit of Christ) growest up from the Child-hood unto the Old-Age, then thou shalt draw neer to the holy Spirit, for the work of the holy Spirit, belongs to them of Ripe Age; like as Christ told his Disciples, that he would send the holy Spirit to them in the oldness or fulness of time; and through the holy Spirit they became Apostles and Messengers of God, and were no more called Disciples.

Child-hood.

39. Forasmuch as I perceive that thou hast passed through more, and hast had more experience (through thy Agedness) then I have; therefore let me ask of thee, which is the nearest way for to attain unto the Ripe-aged holy Spirit of Christ, which might guide me into truth?

Old-Age.

40. If thou askest this Question out of thy young simplicity, and not out of curiosity, or in the earthly skill; but to grow up in the obedience of Christ (out of thy young Ignorance unto the Agedness) *then I will tell thee*, There is no nearer way, then at first to acknowledg thy Childishness, and not to put any

any more confidence in Vanity; and from the confession of thy Childishness, then yeild thy self under the obedience of the Old-age, and be instructed by it, which instruction (under the obedience of the Old-age) will bring thee unto the ripe agedness, of the holy Spirit, into the Life; for it is a certain Rule, that the Old-age must nourish or bring up the Child-hood, till it come of Age.

Child-hood.

41. Whereas I now understand, that the Old-age was before me, and must bring me up to understanding; therefore will I in my Child-hood, willingly (in my growing up) resign my self from my Child-hood unto the Old-age, even as a Child under his Father, and will be taught and instructed by it.

Old-Age.

42. If thou with all thy heart intendest to perform this (in the obedience of Christ) thou must then wholly forsake thine own young wisdom of the Flesh with thy Disputes, and thy evil thoughts against Old-age, & observe the humble obedience (under the Old-age of Christ) for to take instruction only from thence; for no man else can be thy Teacher, but the Obedience under the well experienced Age of Christ; and that shall teach and lead thee into the heavenly Being.

Child-

Child-hood.

43. Since it is so, that I ought to have the Old-age for my Tutor, therefore will I accept of thee Old-age (as my Father) for to be my Guide, and will not trouble my self about any other, but will give obedience to the Old-age, (like as thou thy self hast spoken) that I may thereby become delivered from my young ignorance: For I more and more find, that I in my Child-hood (without the instruction of the Aged) shall come too short, and by reason of my ignorant Child-hood must perish in blindness and misery.

Old-Age.

44. I observe well thy young speech and intention: But consider well (in thy saying) to what end or purpose thou dost this; if it be so, that thou intendest therein any other thing then only the love to the Old-age of Christ, whereby salvation is obtained, then I cannot receive thee, neither also canst thou be taught by me, nor receive any salvation: For my Old-age consists in the denial of every thing that is not God: And herein thou must follow me, and keep the Old-age for thy Instructor.

*Child-**Child-hood.*

45. Pray tell me what other meaning I could have herein, but to be taught by Old-age, for to attain to Salvation?

Old-Age.

46. It may be that thou seekest herein thine own honour, profit or greatness, as is the nature or condition of Youth, which serves it self (under pretence of obedience) and is taken Captive by propriety or self interest, and so deceives it self, by means of which thou canst not be able to receive from me Old age any Instruction, neither can I be able to preserve thee for to attain unto Old-age.

Child-hood.

47. This thou must tell and teach me, otherwise (through my Youngness) I may be ruined and taken Captive in my young understanding, before I am aware.

Old-Age.

48. O Child, this is a good beginning (through obedience) to attain to the Old-age, go forward thus from one obedience to another, and then thou shalt,
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for to attain to Old-age, enter into thy right way to Old-age; and the Spirit of Old-age shall (more and more) enter into thy heart, and make it a dwelling place: For to whatsoever a man yeilds himself unto, that very same governs him, whether it be good or evil. But above all, keep the obedience as the apple of thine Eye, or else thou must perish in the disobedience.

Child-hood.

49. O Old-age, I have placed my confidence in thee, and am willing that the Old-age of Christ shall be my Lord and Head; and I am confident of this same, that it will preserve me (in my Child-hood) and bring me up under the obedience, till unto the Old-age, and then we shall live together in uniformity.

With this our Disputation ceaseth: For I have found that my Disputation is not profitable, because I would argue of that which I my self understood not; but yet I should be willing to enquire, how I should keep my self (in this time) in the Religion, because each would have me to his Religion, and every one faith, that in his Religion is the Salvation, and in another is Damnation.

Old-Age.

50. Where thou canst observe and discern in thy Sou^r, that the Religion is administred out of the Spirit

rit of God (to the mortifying of sin, and renewing of the godly life) hold that for a true Religion, and submit thy self unto it, till unto the time that Christ is begotten in thee: For that is the holy Universal Catholique Religion in the house of God, which is administred among the simple Souls, and it brings forth her instruction out of the renewed life of Christ to a blessed Unity. *Take it freely to heart.*

Child-hood.

51. O Old-age, this is a good instruction to me, which will not deceive me; for the Spirit of God must be the head and mover of all the works of God: And herewith will I commit my self to the Old perfect Age of Christ: And for the Disputation, I will let it rest, and will give my self in Prayer for the grace of God, and will desire of God, that his blessing may be given hereunto, that we may live together in uniformity (in his true full-aged Spirit) to his praise, and to our Salvation, *Amen.*

Old-Age.

52. Upon this condition I receive thee, which is so far as thou growest up obediently into my Old-age; for otherwise I cannot protect or preserve thee. *Consider well hereon.*

The end of the Disputation between the Old-Age, and the Child-hood.



A Preface to the Second Disputation.

I Being a Child, hearkned attentively to this Disputation, and understood thus much out of it, That I must in obedience go on in my Journey, after the Old perfect Being of God, of which I am convinced, and have submitted unto; to the end that I might attain unto, and be made partaker of the manly Old-Age of Christ for my Lord and Head, whereby to overcome all divided Controversies, and to pass by them.

2. And when I freely took upon me this Journey, and intended plainly and simply to travel forward, not imagining that I should find in the way any more opposition or difficulty; then I entered into the Land of Humility: And when I had rested there a while, I saw that the Simplicity of Christ (in her work) had an Adversary, and I scarcely knew at first who that Adversary was.

3. When I went a little further, then I saw the Self-Wisdom of the Flesh, clad with an envious hypocritical holiness; and she took place above the Simplicity of Christ, for to reprove and convince her, in her plain simplicity.

simplicity. And when I saw this, and was sensible of it in my self, then I was exceedingly amazed or terrified, and thought in my self, O Lord, if I shall find in my heart such difficulty [or unevenness] and disquietness in the way of Simplicity, how shall I be able to finish my Journey? And I thought, what will the end of this be? And when I considered thereon, then I saw, that the Self-Wisdom of the Flesh increased very much in wrathfulness against the Simplicity of Christ. And on the other side, the Simplicity of Christ increased also exceedingly in the divine Patience, and it was essentially after a powerful working manner by suffering, and not by revengeing.

4. And these two Spirits or Beings appeared actively (as Adversaries) one against another, as well by Instruction, as in Disputation; and it was for the convincing of one another: To the which at first appeared the single and plain simplicity in the Life of Christ; and against her appeared the Wisdom of the Flesh in her sained holiness, and made use of it in a bold self-conceitedness: And the Simplicity of Christ made use of her essential patience; and herewith they advance in Combate (actually) against one another, after this manner, beginning in the present Being [or Person] of a Young Child, which is the Young Birth in Jesus Christ, as followeth.

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The Second Disputation.

*Between the Wisdom of the Flesh,
and the Simplicity of Christ, which
the Travelling Youth met with.*

Simplicity.

I Come with Light, Love and Truth, and I my self appear for Captain or Leader against the dark deceitful Being, and am an enemy of the earthly skill or subtilty, of which the Wisdom of the Flesh maketh her God: And I am the Redemption and Deliverance of all simple Souls, which follow after my Simplicity, and seek for their comfort in me: *For I am the Way, the Truth and the Life*; and whosoever believeth in me, he shall live, although he were dead; and he that believeth not in me, to the denying of himself, he is dead, although he liveth.

Carnal

Carnal Wisdom.

2. What will this silly illiterate Simplicity produce, or what will it say, whilst I am here, and have the Sovereignty under my Authority and Power? It seems as if it would bring forth some Novelty to displace me from the Government, the which is impossible; because I have it all under my power, by which the whole World is governed; that is, *Concupiscence, Pleasure, Avarice, Pride, Force and Violence*; yea further (which far excels all these) I have all the *Sanctities* or *Holinesses* of this world to my self, and they worship me for their God; by means of which I have a definitive Sentence in my power, to condemn and to save Body and Soul at my pleasure.

Simplicity.

3. Against this great force and violence, in which thou (for a vain comfort) makest such a boast, and intendest to bring thy violent Judgment (in cruelty) upon me which is unjust before the God of Heaven) against this I set my patient suffering Truth, which (by long suffering) can patiently overcome all this, as it is written, *The King is strong, Wine is strong, Women are strong*, but the Truth overcomes all these, and that by her patient forbearance, and not by obstinate violence.

Carnal

Carnal Wisdom.

4. If thou wilt talk of thy Truth, then it must be examined and judged by my Truth: For who hath the Scripture so plentifully as my self? Have not I all the Books of the Law and Prophets? Who should else have the Truth but I? And all the Services and Ceremonies which are administred in the World, they are taught and administred out of my Wisdom: And all Sects and Heresies, must by the power of my Wisdom, be extinguished and suppressed. Wherein then is my truth defective? For without the truth I could not perform this.

Simplicity.

5. The name of Truth is easily spoken with the mouth, but to live in it or to consent to it in the heart, according to her Christian Being, that is not so easily or soon done. It were very needful for many, that they would ask or enquire with Judge Pilate, *What is Truth?* And thereupon do (like as Pilate did) go out of their Judgment house, that is, go out of their own Righteousness, and let the Truth make her self known in the holy Being; and then she would make manifest or discover the Lye by her truth.

Carnal Wisdom.

6. The Lye is sufficiently made known before me by my Wisdom and truth: For I keep that Judgment, and declare it with Truth, as I read it and understand

derstand it out of the Scripture; with which Judgment I rule the World, and all men must be content with it; for verily I am the Lord of this World; therefore they must believe me, and be subject to me, because I have the Wisdom, Learning, or Knowledge

Simplicity.

7. If they must perforce, that's no belief before God, but it is subjection by violence; but if we will speak and of ~~Belief~~ Faith, which availeth before God, then we must have respect to the free gift of God (which is given without Law, or without constraint of Power) and know or understand in the Soul, that Faith comes from Heaven (out of Grace) to the simple ones, because it is a gift of God. And [as there is also written] every one hath not Faith: therefore we may not so slightly esteem the Faith of God, as if it were an earthly compulsion; for by Faith are wrought signes and wonders upon Earth, whereby the power of God is made known.

Carnal Wisdom.

8. Thou wilt speak altogether of heavenly things; but whilst that we are here upon Earth, we know no certainty thereof; therefore thou maist well be silent herein, or else I shall speak of it to my learned ones, and they shall summon thee to appear before them; and forasmuch as thou art simple and illiterate, thou shalt have no respect from them, because thou dost not so highly esteem our holy Services and Ceremonies

nies as we do: Therefore they must punish thee, and thou must be silent of thy heavenly matters, for they are seducements. How canst thou attain to those heavenly things, of which thou speakest so strangely, just as if thou wouldst tell some Novelty, that no man else knew but thy self? O no, I have all the Doctors and Sages of this World under me, that are able to understand or know more of God than thy self, and they have all the Services of God, and Ceremonies under them, so that they govern the whole World, and they have Kings and Princes, Lords and Rulers at their Command, which I trow can speak better of God than thy simplicity, which verily is without Learning.

Simplicity.

9. I verily believe that thou dost not much respect me: for my Kingdom is not of this world, so that my God is not thy God: for my God is from Heaven, and is heavenly; and thy God is from the Earth, and is earthly: and whatsoever is not of the World, that the World cannot love: and for that reason thou canst not believe or give credit to my simplicity; for my heavenly works are opposite to thy wisdom, and to the earthly works of this world, forasmuch as they maintain and divulge the honour of God and his righteousness, and thou enlargest thine own honour and thine own righteousness, and wouldst also set thy self in the Throne of God, from whence verily thou shalt, by the right hand of God, be cast out

*Carnal.**Carnal Wisdom.*

10. Ah! what is this I hear from this ignorant Simplicity, that I shall be displaced from my Throne? this puts me to admiration! O no, I know such means and remedy for this, that I will not be mastered by such Simplicity, for this purpose my power in this world is too great; he that will touch or lay hold on me to dis-throne me, he shall have all people on the earth for his enemies: for how different soever they are in all worldly affairs, yet they fetch their advice and wisdom altogether from me, and they are all my friends and kinred, and they maintain me as their God and King; how can I possibly be dispossessed from my Throne.

Simplicity.

11. Thou braggest much of thy earthly Wisdom and power of Kings in the earthly Being: But thou considerest not, neither dost thou understand, that there is a heaven, which is above the Earth, and that in this same Heaven there rules a King, which is above all Kings of the Earth: This King can dart his power (out of Heaven) upon the Earth, to the ruine of every high exalted Fabrick of the Flesh, by which this heavenly King can bring the Earth into subjection: and these earthly Kings can not ascend to Heaven, for to govern there, or to vanquish this King. Therefore be not so confident in thy earthly Wisdom and Power.

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Carnal

Carnal Wisdom.

12. I perceive thou threatnest me with thy heavenly God, whom I know well how to appease, so that he shall be at peace with me, for which purpose I have the Scripture to pacifie him; for I can finde from thence by what means he is to be reconciled, namely that I do maintain his Ceremonies and Services, and sometimes give alms to the poor, be it but a morsel of bread to eat, or an old garment against cold; verily this is the Commandment of God, and by these I may be reconciled unto him: and besides I also fast sometimes, and chastise my body, so that I am certain that I am in a good condition with God, and fulfill his righteousness better then thou dost; for I do not see thee frequent our God-services and Ceremonies, by which thou mightest get credit and praise; and for this reason I may very well say, thou dost not much regard our Services and Ceremonies: and therefore thou maist well admit me to be unblameable before God.

Simplicity.

13. I hear thy high brags of thy God-service and Justification; but this God-service and righteousness the Pharisee also had, when he went with the Publican into the Temple to pray, and made very great boasts thereof, but the Publican had no righteousness in him to make his boasts of, nay, he accounted himself a great sinner; therefore was the Publican. in his
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fin, better and more righteous before God, then the Pharisee was with his righteousness, and was more worthy before God, to receive the grace of God to his salvation: but the Pharisee with his boasting righteousness, must rest separated from God; and even so shalt. thou also in the presence of God, depart with thine own boasting righteousness; for God will have mercy, and not sacrifice, as he speaks by his Prophet: *To whom shall I look but upon him that hath a broken and humble heart.*

Carnal Wisdom.

14. Take notice of what I observe from hence. The Services of God and the Ceremonies, which God himself hath commanded, these are now made to be boasting Services or vain glorious, this certainly seems to be a new Sect, which ought to be punished, lest the people might be seduced by it: For if the Ordinances and the Ceremonial Services should not be maintained, how should that which is good be known? Therefore this matter must be related to the learned ones of the Law, that this silly illiterate Simplicity condemn not, nor slight our Services.

Simplicity.

15. Thou takest great care for thy Services or Ceremonies, and esteemest them for thy highest Services of God; and the God of life, which governs Heaven and Earth (by his essential Spirit) him thou regardest not (or very little) in his holy Being, as to receive.

receive his Christ like Spirit into thy heart: But it were much more happy for thee, if thou tookst care for the renewing of thy life in Christ, unto which all God-services (which proceed from God) point or direct unto, and also to accomplish and fulfil the same Services and Ceremonies, in the godly life (which is in Christ) for to that end are all Services and Ceremonies instituted by God; for to direct the humanity thereunto; and if the same Services teach not to the godly life in the humanity, then they cannot be any Services of God, but they are heathenish Services, which beget a vain hope and confusion, by which the humanity becomes more blinded from God then she was before she received the same Services.

Carnal Wisdom.

16. Thou comest alwaies forth with thy silly simple life. What can be procured or got by it, but contempt to me and to all my Generation? For that plain life whereof thou speakest, it hath no respect among any of the Governors of this World; nay it is not esteemed with them that are wise and discreet, nor is it with the equity [or strictness] of the Ceremonies: Therefore forbear as concerning my self, and let me not be disquieted with such matters; it is sufficient that I live as my Ancestors have lived, and as my Teachers (in their Ceremonies) have taught me; and the same I understand, and by the same I continue in my honour & state, yea I understand not what thou wouldst say concerning the renewed life;

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to my thinking it is but a phantasie or dream, neither can it be found that thou art of any great descent, nor hast any respect among the wisemen of this world; why then shall men believe thee? Therefore be silent and still, or else I must take notice of what concerns me to do.

Simplicity.

17. I verily believe every thing that thou here alledgest, out of thine own exalted wisdom, against my Simplicity; for thou speakest out of thine own nature, disposition, and high exalted earthly knowledge, out of which thou art begotten by thy earthly envious wisdom; and that Being, nature and disposition is contrary to my Simplicity; therefore thou canst neither conceive well of me, nor indure me in my Simplicity; for whatsoever I shall declare unto thee from thence, it is to thy wisdom foolishness, and thou also knowest not (as thy self confessest) from whence I am descended; for my Father and thy Father have no fellowship with one another: Therefore thou knowest me not, and yet thou wilt Judge me (though unknown) out of thine earthly wisdom; but wherein thou judgest me, thou condemnest thy self.

Carnal Wisdom.

18. My Father is the Wisdom of all the World, and he reigneth (with great power and might) over Kings, Princes, and Lords, and not only over the World,

World, but also over the Laws, Services and Ceremonies, which I have received from God (through *Moses* and *Christ*) for to teach the same abroad, by which I can easily prove that God is my Father; and for that Reason the wise and mighty men come all to my School, to learn their Lesson from me; and if they were not instructed in my School, they would neither have respect nor credit among any men upon earth, whereby to attain unto any Charge or Office. Why wilt thou then speak of my Father? He hath instructed and endowed me, otherwise then thy Father hath instructed thee: For thou promotest or bringest forth nothing else but a simple plain illiterate ignorance, wherein the wise men of this world are not delighted: therefore I say again unto thee, Be quiet in thy simple ignorance, and cause no sedition or tumult among the people; for thou art of no repute nor respect among the wise men of this world, nor also among them that are religious, for it appears as if thou (in thy Simplicity) regardest not their Learning, nay further, as if thou didst intend to overcome the same with thy simple life, as if it were of no more value, the which stands not with us to endure.

Simplicity.

19. I hear how highly thou extoldest thy Father, and how greatly thou esteamest of thine own Justice, which is no wonder to me: For the World loveth her own, and thy Principles, can do no otherwise then exalt thine earthly Father, whereby thou fillest up
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the measure of thy Father, as well in *Revenge*, in *Pride*, in *Uncleanness*, in *Hate* and *Envy*, in *Death* and *Murder*, in *Robbing* and *Stealing*, as in oppressing and domineering over them that are innocent: Nay, whosoever is not of thy mind, nor is assistant to thee, the same is thy enemy. *Understand it rightly.* These are the works of thy Father, O thou earthly wisdom, and thy Father hath left unto thee this inheritance, that he might fill up the same measure through thee: Therefore thou mayst extol thy Father, but my Father whom thou upbraidest with his plainness and godly virtue, he liveth in his Simplicity, by which he governeth Heaven and Earth with peace and righteousness, and neither doth injury nor violence to any man, nor hath he his Kingdom in this World, but his Kingdom is hidden with God in the heavenly Being, and from thence I receive mine inheritance for ever.

Carnal Wisdom.

20. It appears now plainly that thou (through thy plainness) presumest to judge me, as if God were not my Father, but were only thy Father, and that I lived in ungodliness, whereas I have too many witnesses, which will answer for or defend me against thee, and if thou wilt not be instructed or informed by them, then I must complain to my learned ones, which are my Protectors: For I will not be reproved nor judged by thy Simplicity, my power or authority for that purpose is too great. *I speak this freely to thee.* *Simpli-*

Simplicity.

21. Thou ever threatnest me with thy power; it seems thou hast nothing wherewith to answer for thy self, but thy power and earthly force, which hath ever been the Justice and Weapons of Tyrants; but if thou wert obedient to the gracious heavenly God, then thou wouldest according to his bountiful mercy, deal mercifully with me, if I had done any thing against thee. Thou saist that I reprove thee, which is not true; but thy own works reprove thee, and thou blamest me, as if I did it to thee: Learn I pray thee to know thy self, and give satisfaction to the God of Life, to whom thou saist thou dost service, but thy works bear witness that thou servest not the patient and long suffering Christ of God, but thou art a servant to the cruel revengeful God of this world, and from him thou must receive thy reward in the damnable death, which reward (forasmuch as he neither may nor can revenge his envious malice) is paine and torment; by reason whereof the Christ of God is put to death in his Simplicity: For whosoever (through the revengeful earthly Spirit) killeth in him the divine patience of Christ, he killeth the Christ of God, and Crucifies the same in himself, and slayeth his own salvation.

Carnal Wisdom.

22. Thou speakest very boldly in thy Simplicity, it seems to me as if thou wouldest meddle with my Justice,

Justice, and bring it to ruine: Therefore I must complain of thee to my Court of Justice, to the end thou maist be punished: For my Court of Justice must defend and protect me; therefore I address my self to the same, that it may proceed with its punishment and power, and defend me from thee, and from all those that would accuse me; for my Court of Justice governs the whole world, and that by its power, punishment and force: Therefore 'tis a wonder to me, that thou fearest me not, for I have power to give or to take away thy life: For that cause thou oughtest to be silent before me, and give me leave to be thy Master. But it appears as if thou art minded to subvert and bring to ruine my Kingdom, and to erect or set up a new Kingdom, which thou callest the new Birth, but I shall prevent and hinder thee, and if thou art not afraid of my Justice, yet thou oughtest to fear my Power: for I will not have this Novelty within my Jurisdiction or Government.

Simplicity.

23. If thou wilt put me to death by thy Power, because I tell thee the truth, then I must endure it through my suffering patient forbearance, & will set the same against thy violent Power, and will try whether my sufferance or thy power be greater, and whichsoever is most prevalent, the same shall overcome: For my Father, who hath been from Eternity, and shall continue everlastingly, and which is

able to suffer and endure, he hath promised me that he will not leave me in death, and by the death which thou puttest me too, through it I come to life, and thou comest to death; for it is thine own death, which must fall upon thee, the which is the Judgment of my Father, which he (in the last day) shall hold over life and death: But thy Father, which is the Father of the dead, he shall leave thee in the damnable death, where thou shalt not find any life, for there is no life in the damnable death, but in the blessed death of Christ, the life is to be inherited: And the reason is this, because the blessed death dieth not for it self, but it dieth out of love for another, namely for the humanity, for to save and revive it: and the damnable death dieth in its own wickedness, because it can be used no longer to his wicked lusts.

Carnal Wisdom.

24. I have now sufficient from thee, I am resolved what to do with thee, I will deliver thee over to my Court of Justice, for thou art still endeavoring to disturb my Kingdom, therefore thou art now to be condemned, and to be taken away from the Earth, and I will also be innocent of the death which thou shalt suffer; for thou (against the Justice of my Law) hast prepared the Judgment for thy self, because thou hast not fulfilled my Laws and Statutes, and art none of my Comforts.

*Simpli-**Simplicity.*

25. If thou hast no other Law but thy force, then go on with thy false envious Judgment: for I am certain that my innocent death shall overcome thy envious Judgment which thou hast passed upon me: And thereupon I yield my self willingly unto the power which is given and left unto thee from my Father of Heaven: For the power of my Father, must (through death) separate thee and me from one another. *Consider well hercon.*

*Through death is this Disputation ended
and finished.*

The



The Preface to the Third Disputation.

When I was a Child I sought and waited (in great fear and care) for my time of Old-age, in several alterations and changes: And as I was upon the Frontiers or Borders of the Land, Simplicity & the Carnal Wisdom made an end of their Disputation, and by death did separate from one another, so that death only remained. Then was I in great sorrow or care concerning the damnable Death, upon the innocent Simplicity, by reason of the great difference and discord, which I observed between the Simplicity and the Carnal Wisdom.

But the essential Old-age (which I beheld) freed me from the care, because it brought the Child-hood into the Old-age, and raised up the Simplicity from death, through which the Disputation ceased, at which I much rejoiced.

2. Now when I travelled forward after the Being of the perfect Old-age, then I hapned again in my Fourney, upon another Disputation, which I before heeded not.

3. And

3. And those that carried on the Disputation against one another, they were very unlike to one another: by means of which, the said Disputation was wonderful and diverse: and the Disputants had several Names, the one was called, the Lust or Delight of God, and the other was called, the Lust of the World.

4. And when I understood what their names were, then I knew not how I could pass by the Disputation, and not be engaged or drawn into it: To which purpose I advised with the Essential Old-age, who told me that I should travel somewhat about, through a Land called Deny and Forsake thy Self, where I should not be vexed with any more Disputations. But I undertook not the Fourney, before I saw how the Disputation went, that I might know what difference or disagreement was contained therein.

The



The Third Disputation.

*Between the Lust and Pleasure of this
World, and the Lust or Desire to God,
which the Young man met in his
Travels.*

*In which the Lust or Delight to God first began
and said.*

I Take my Delight, Joy and Content in the
virtue or goodness and love of God. Come
hither all ye Senses and Thoughts, and be
refreshed with mine eternal Joy in the heaven-
ly Being.

Lust of this World.

2. O ye Senses and Thoughts, come hither to my
Joy, and behold what an excellent Beauty, and what
Pleasure I have in this World, for ye cannot think
upon any thing, but I have it in my Paradise and
Delight, and when ye are within my Paradise, ye
shall

The third Disputation. 65

shall then forget the Lust or Desire to God: And it
is also strange and doubtful how it stands with God,
if we should much trouble our selves with this; it
would be very irksome or burdensome to us.

Desire to God.

3. O ye Senses and Thoughts! Be not perswaded
that the Desire to God is any trouble or irksomeness;
for I testifie unto you from my Divine Truth, that
the Lust or Desire to this World shall be a discom-
fort or burden to you, for the Desire to God begets
nothing else but eternal Joy, but the Desire to this
World, it brings forth nothing but death and ever-
lasting condemnation.

Lust of this world.

4. Be not entangled with a desire to God; for
God is so far off, and so unknown amongst us, that
it is not to be much regarded in our Paradise or Gar-
den of pleasure, and it is much spoken of, but who
knoweth what it is, and who would trouble himself
much with it, for it brings altogether sorrow amidst
our joy.

Desire to God.

5. Behold the eternal Joy and Delight of God,
which never ceaseth, but abideth for ever in her
eternal heavenly Being, wherein there never comes
a change: but the Joy of this World, it presently
changeth into a sad or grievous death, and then fur-
ther

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ther into a damnable death, which must everlastingly continue: Therefore is the worldly Joy nothing else but a poison to the Soul, and promisseth fair at the Beginning, but in the Reward which cometh from her, she is ugly, abominable and deceitful.

Lust of this World.

6. Rejoyce ye now, O ye worldly people! let no sadness take hold upon you, but behold how pleasant the Joy of this World is, yea it is such, that men may pass from one Joy into another, and we finde all things wherein there is any mirth, present, tastable and sensible in our body: but the Joy in God it is no more but a Hope, which we see not, what Joy or delight can be felt from thence? And if any one will rejoyce in that Joy, then he hath nothing but heaviness in this World: For the Joy in God is a death to me, and to all those that live in the World.

Desire to God.

7. Come hither ye that are sad of heart, and behold the everlasting goodness of God, which takes away that evil heart, and again plants therein all virtue and righteousness, yea it expels Death, Devil and Hell, and brings again the virtuous nature and disposition of Christ into the same place, inasmuch that all the Senses and Thoughts may enjoy the goodness or bounty of God, and that so far as their lust or desire extends unto, so that they are not uncertain

tain in their joy, nor is their joy taken from them; namely from those which are possess'd in the Desire to God, for it is an everlasting Joy which is kept in Heaven, where Death cannot enter: But the pleasure of this World it is in the Earth, therefore is it possess'd and subdued by death, and must receive death for her reward, for whatsoever liveth upon the Earth the same is mortal, and is subject to several kinds of death, the which is the recompense of the worldly Joy.

Lust of this World.

8. O ye worldly people! come hither into my fellowship and peruite my joy, how full of variety it is, and how many several Societies it hath in her joy, hence it may be seen and perceived that the pleasure of this world is more delightful then the joy in God: for the Joy in God hath few societies or fellowships, therefore it may be well observed, that my pleasure far surmounts the divine joy, and brings it to nothing: and the first pleasure which the man took he received it from me, and not only his pleasure, but he also sought his honour and dignity from me, and chose me for his God, therefore he hath not any desire or delight to the joy of the heavenly God.

Desire to God.

9. Consider ye godly people how the desire to God begets all power of righteousness in the Soul, and the life of righteousness giveth freedom from all

servitudes or bondages of the Devil, and there is not any Service of God which is acceptable to God, without the desire or affection to his Being or Spirit; for the affection to God moveth the Deity to the Humanity, and the Humanity to the Deity, and overcomes every assault of the Devil, and the lust or desire to this World maketh a dwelling place for the Devil, in the heart of the Humanity, and so much enslaveth the Humanity under the earthly desires, that she hath not the power by which she might attain or receive any desire to the goodness of God, and yet she supposeth that she intends the service of God, namely, by her choosing to some opinion, which she can exactly perform for her self-interest, for whatsoever she doth is for self-interest, and thereby serves the self-interest instead of her God, and quencheth (by the desire to self-interest or propriety) the desire to the goodness of God, so that it cannot have any strength in her: For there can no more then one sort of lust take place in the heart of the Humanity, and where the earthly lust of this World gets possession of the heart, there can nothing be performed that is acceptable to God: Therefore let a man in his fervent desire, serve God with rejoicing and cheerfulness.

Lust of this World.

10. I cannot but admire that the Desire to God should be commended for a joy or delight, whereas it brings nothing to me but sorrow or heaviness.
and

and disturbs all my delight, where ever it comes, yet it is not so surely founded as mine is; for I have all things present wherein I may place my delight, that is to say, my Money, my Goods, my Wife, my Children, my Meat and Drink, my content in the Creatures, my Companions, great Feasts, with other pleasant Pastimes: These and such like I have present in my Garden of pleasure and delight, this is another kind of delight then the joy which men take through the Desire to God, for by this we are esteemed among all men, but by the Desire to God we are despised and condemned among all men.

Desire to God.

11. O Desire to God! Be not overcome by the earthly corruptible lust of this world, which is cloathed with death, and can produce no joy, but what is subject to death, yet the lust of this World thinks it begets and brings forth living joys, and this is the great blindness which the lust of this World is subject unto, by reason of which, the Soul (which is the life of man) ought to consider well with herself, what lust or desire she submits unto, for either her salvation or damnation depends upon it, because the Soul shall be judged according to the desire to which she hath yielded, therefore S. Paul saith, *Lust not after evil things.* Yea Christ himself saith, *Whosoever looketh upon a woman with lust or concupiscence, he hath already committed adultery with her, and, whosoever desireth or coveteth another mans goods, the same is already*

dy (before God) a *thief in his own heart*; and whofoever alfo hath a defire or delight in envy, to revenge, the fame is (before God) in his defire a *Murtherer*; therefore is the defire to God the falvation, and the defire to this World is the condemnation. *Let every Soul consider well on this.*

Lust of this World.

12. O deare! It cannot be fo bad as it is faid, To what end hath God Created the World, but that a man fhould take his delight, and live merrily in it; for Wine and every thing that is delightful, was created and groweth up for the ufe of man, further, Gold, Silver, and every thing that is created, is created for men, that they fhould take their delight and pleafure therein.

Why then fhould men account it a fin? 'Tis nothing but hypocrifie that is pretended by it: Let us eat and drink, and enjoy the good things, and not regard fuch matters, when the time of death comes, then we may confider of it, 'tis yet too foon to think on this, and to vex or difquiet our felves, we can do nothing in it, we muft leave it to Chrift, he died the death for us, and thereby he hath taken our fins upon himfelf; therefore may I (Lust of this World) well continue in my power, and not fuffer my felf to be overcome; for my luft is much nearer to the Soul then the defire to God: forasmuch as the fame Soul is chiefly begotten out of my luft, by reafon of which, ſhe cannot fo eafily forfake the

the fame, neither do I alfo advife her to it.

Defire to God.

13. Hark how unlimited the luft of this World enlargeth it felf, yea over the whole circumference of the World, and if it could enter Heaven, and take or bring the heavenly God under her luft, it would attempt it, and not defift from it: But no, the gate of Heaven is ſhut againſt it, and God remaineth eſſentially in his pure eternal heavenly Joy, where neither death nor damnation can approach or take any place; for death cannot dwell or confift with life, neither corruption with eternity, ſo that it is (by the effe&) found true, that the defire to God overcomes the luft of this World: Therefore it is very requiſite that men forſake the luft of this World, and adhere to the defire to God; for it is readily conceived by the humane underſtanding, that the beſt is to be choſen and loved for the lowlieſt or moſt excellent: Therefore O ye Souls of men, be ye no longer thus blinded, as to chuſe the luft of this World, before the defire of God, or to eſteem that for the lowlieſt, ſeeing there is ſo great a difference therein, yea the difference is, life and death, falvation and damnation: Therefore the defire to God ſhall remain and live joyfully with God, and the luft of this World ſhall periſh in the damnable death.

Lust of this World.

14. Thou talkeſt much of my death, but I think I live

I live more merrily then thy self; for so far as I can perceive, thy joy is altogether in an uncertain hope or belief, and my delight is all present, I can both taste and feel it: Why wilt thou bragg and talk so much of thy future joy, the certainty whereof is neither known nor felt: I hold with my joy and lust of this World, which is present and stands confirmed in all present created things, which a man may handle, tast and feel, and wherein all the World is delighted, and are very well contented, if they be not assaulted by the divine righteousness, and if God would let me be quiet, I should then enjoy no vexation or trouble, and should live alwaies at rest: but the desire to God brings always his judgment upon me, and therefore I must strive against it, and must with my lust overcome it, otherwise my Kingdome must perish: Therefore let every one that would live in my lusts, look well to it, that he with my lusts destroy the desire to God, before it be so strong as to destroy me, which can never be better effected, then to be wholly inclined to the lust of this World, and by wholly driving out of the heart the desire to God. *Take this freely to heart, ye that are worldly people, and let us be joyful in our time, for who knoweth how long it shall continue:*

Desire to God.

15. O transitory lust of this World! How exactly dost thou bring thy own judgment upon thine own self, so that thou art lyable to death; for seeing thou

thou perceivest in thee, that thy Kingdome cannot abide for ever, therefore thou must at least acknowledge that thou art without God: for God is eternal, and shall also everlastingly continue, which is a certain or sure argument, that the desire of God shall overcome thee: Therefore ye senses and thoughts, set your whole delight in the desire to God, and be not seduced by the lust of this World, for it is deceitful to the Soul, and hath misled the humane generation from the beginning of the World: For had not the lust of this World entred into the heart of Adam, he had not transgressed the Commandment of God, and because he followed the lust, therefore death seized upon him, which he bequeathed to all his Children, and made them partakers of it: therefore hath the same death power over Adam and all his Children, so long as they continue in the lust of this World: but if any one deny himself, and forsake the lust of this World, he may (through Christ) become delivered from Adam's death.

Lust of this World.

16. I have oftentimes heard this, that men talk of denying and forsaking themselves: But how should a man live then in jollity? For by thy self-denial I must leave my lust, and my lust is my life and joy: and if I were rid of it, then would death be my Master: Therefore I desire not to submit to thy self-denial: and moreover, I can look upon self-denial no

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otherwise then a new Heresie, whereby a man may be seduced: by reason of which I exhort the worldly senses and thoughts, that they continue in my lust, and then they cannot be deceived with any Novelities which are unknown: But I am very well known, and have dwelt in the heart of man, from the beginning of the World, by means of which I am well known by all the Generations of the Earth, and every one loveth me, because I am used by them for pleasure or delight: Yea the worldly desire is so in love with me, that it labours day and night, and hazards body and life to enjoy me: But concerning the desire to God, me thinks there is no man hath a love to it, for it bringeth nothing but dammage, loss and disquiet to my Generation: Therefore I cannot submit my self under the desire to thy God.

Desire to God.

17. O thou worldly lust! Thou carriest thy self very enviously against me, and rejectest all my simple virtues, which are the fruits of my body, and art not moved by any virtue of mine: Therefore I see no other remedy betwixt thee and me, but that we both appear before the Judgment of God, each of us with his Generation, and let us be Judged by the Justice of God: for our difference is so great, that we cannot be reconciled, because thou art from the Earth, and I am from Heaven, and whatever the Judgment of God pronounceth upon us, I will be contented with it: For I very well know, that the sentence of
God

God is impartial, and hath no respect of persons, but looks only upon them which suffer wrong, and therefore with we must both be satisfied.

Lust of this World.

18. Ha, wilt thou plead with me! I know a remedy for it, if thou comest to this I shall confer with my lust, who shall drive away and enfeeble thy Justice: For I have oftentimes (when thou wast in thy Prayer, Services and Ceremonies) driven thy prattling righteousness away, and taken it out of thy heart, which is no skill to me, because the dore of the heart stands open before me: yet thou sometimes thinkest by thy righteousness, to shut the heart of man from me: but no, I can get open the door, and as soon as I enter, then must thy righteousness depart and give way unto me, and resigne the place to my lusts, for to bring in its associates: Therefore am I more glorious and mighty in my Service or Office, then thou art: and I know also well when I can use my lusts and delights no longer in this World, that I may notwithstanding be saved by my merits, and the grace of God. Why then dost thou talk of thy appealing to the Judgment of God? And what I here speak for my defence before God and thy self, that speak I not out of my self, but I speak it out of the teaching which I daily receive from my School-master.

Desire to God.

19. I perceive well what thou intendest, thou wilt appease and pacifie God with thy lust and righteousness, when thou neither canst nor maist enjoy the lust of this World any longer, which I do not believe, but will wait for the Judgment of God thereupon; therefore I call upon God (to whom my desire is) that he would be pleased to separate us by his righteous Judgment: For we cannot accord, by means of which we cannot serve together: For we prove or finde by experience, through the Action which we shew against one another, that we have each of us a particular Lord whom we serve: Therefore it is my request and prayer to the gracious, righteous God, that he would be pleased to separate us, and sentence each one of us to his own place.

Conclusion upon the Third Disputation.

AT the request of the desire to God, the essential Deity (in her righteous Being) did take notice of the several Spirits and Disputations, and made each of them manifest and known, in its own Being, Disposition and Nature, whereby each one brought with him his own Judgment, & pronounced the same upon themselves, and that through the power of God, and

and by the Spirit of his righteousness, which shewed it self in the Oldness of Time over all the Works of God, which hitherto were wrought from Adam till Christ, and from Christ till unto the essential day for to comprise the divided works into one work, by which God is known in a heavenly Being and life of righteousness and liveth in his humanity, and is Spirit & Being, and maketh manifest the Uniformity of God in the life, by means of which we are enabled to forsake all the works of the earthly divided nature, the which is the decree and sentence upon all divided workings, which are wrought (in several manners) between God and the Humanity. *Consider well upon this ye divided Spirits*, how that through the Spirit of Old-age, all Disputations which are undertaken (out of the Youngness of time) in selfness or propriety cease and come to an end: For in God there is no Disputation nor Controversie: Therefore cannot the ownship or selfness which hath her work (in discord and enmity) against the Uniformity of God, have no place nor dwelling there. *It is true.*

The



The Preface to the Proverbs.

When I was a Child, I grew up in the Child-hood, from thence in the waxing up to the Old Age, it was requisite to take care to pass forth of the Child-hood into the Manliness: Unto which Manliness I could not attaine, but through many workings of several Spirits, which every one in particular had their work and time in me.

And this was at first in the Childish Spirit, from whence was begotten the Spirit of own-ship or selfness, which Spirit of Selfness begets the Spirit of Wrath, and the Spirit of Wrath begets the Spirit of Revenge, and the Spirit of Revenge begets the Spirit of Condemnation, and the Spirit of Condemnation begets the Spirit of Death, and the spirit of Death begets or procures the departure of the godly Life from the Humanity; and these fore-named Spirits with their Adherents, are all together against God, and fight all alike against the Nature of God; as well in Disputes and Contentions, as in Force and Violence, whereof the Reader may take good notice. These Spirits I say (when I was Young) I found in my way which I Travelled, in their Disputes and Debates against
the

the Being of God; and I viewed them in their work, for I saw them stand just in my passage; and they hindred me in my Journey, that I was forced to stand still till the Old-age came, and took me by the hand and lead me by them, which no man else could do, but the Spirit of the Christ-like Age, which had Travelled the same way before me; by means of which he had power to remove the Spirits out of the way, to the end that I (the Child-hood) might Travel forward.

2. And when I beheld this, then I yielded my self to the Old-age, and was (in my growing up) willing to be taught and advised by it; for I found by experience, that no man else could instruct me to the Kingdom of God, but the Old perfect Age of Christ; by means of which I passed by all Disputings and Contentious Spirits, and set my Soul under the Spirit of the obedience of God, for to receive in my Youth the Doctrines and Sentences of the perfect Old-Age of Christ, under the same Spirit.

3. For as long as one runs and hunts with Esau over the fields, so long he cannot receive the Doctrine of Christ in the heavenly Being, the which the Old-Age hath essentially taught me.

4. And forasmuch as I found that the teaching of the Old-Age was true, therefore opened I my Soul to receive and keep the same, till I was essentially grown up into the Old-Age.

The



The Proverbs or Sentences of the Old-Age to the Child-hood or Youth.

O YOUTH, Seeing thou submittest thy self to be taught of the Old-Age, therefore be attentive to my Sayings, which I here by way of assistance figure forth unto thee: and observe them effectually (after the Being of God) in thy humane nature.

1. Take heed always that thou make no Contention, neither before God nor before men: but contend against thine own iniquity.
2. Build not a house upon a place where there is no firm foundation: that is, make no dwelling place for thy Soul, but only in the Being of God: where she may live peaceably.
3. Entrust no truth where lies govern and are master.
4. Look for no freedom under the bondage of the flesh, or the carnal interest.

5. Think

Proverbs of Old-Age, &c. 81

5. Think not to finde Wisdom among earthly fools.

6. Promise thy self no riches for self interest, whilst thou art poor: nor any life, while death is thy Lord: nor any joy, so long as sadness bears sway: For contrarieties cannot endure together: where the one comes the other must pass away.

7. Use not many words to the deafe, for he cannot hear thee: neither speak against the dumbe: for he can give thee no answer.

8. Sow no wheat in the stony hill: for it cannot grow there.

9. Set not up a candle to the blind, for it is cost and labour to no purpose.

10. Hear much, and speak little: for thou hast two ears, and but one mouth.

11. Enjoy few goods for thine own, and possess great riches in the Christian liberty: for to have nothing, and to possess much, is a secret treasure in God.

12. Make choise of a faithful heart for thy best treasure: for out of a faithful heart may come much good, both for soul and body, and before God and Man. For he that loveth faithfulness shall be preserved by it: and his name shall be spread abroad both in heaven and upon earth.

13. The wealth of this world is poverty in it self: and the poverty of this world (namely poor in Spirit) is wealth in God.

14. When the winter is thy Lord or Master, then
L give

give obedience to it: and consider that it must first have its time, before summer can come.

15. Let the time have its season: then is it rightly ordered by its master.

16. If thou lovest the virtue or goodness of God in righteousness, then thou must hate and resist all vice: for the Dove and the Faulcon never fly together: neither do the Woolf and the Lamb feed or pasture in one place.

17. The strength or power of wisdom (through the patience of Christ) is known, by suffering that which is contrary to her.

18. A man cannot be patient, unless he be freed and set at liberty from his earthly desires: neither may a man obtain a desire to God, unless he first forsake the lust of this World.

19. Give rather then receive: for whoso giveth he hath an over-plus, and he that receiveth is in want.

20. If thou knowest what is good, and dost it not, then thou knowest it not: for to be virtuous is to have the knowledge of virtue. Therefore believe them not which say, I know the truth: and do the contrary.

21. Be not wise in thy self: neither lift up thy heart in thy possessions or propriety: but if thou be humble of heart, thou shalt then be exalted.

22. promise nothing unless thou wilt perform it: and strive not against him that is too mighty for thee: nor desire that thing which thou canst not obtain, and which belongs not unto thee.

23. If

23. If thou art weak, and yet overcomest much: it is a victory in the strength of God.

24. Take no delight or pleasure in thy self, before thou hast past through sorrow: or hast a sure hope within thee, that it shall be overcome: neither seek for honour before thou hast known reproach: for otherwise thou maist receive disgrace instead of honor.

25. Whatsoever displeaseth thee in another, let the same take no place in thee: and what thou art willing to have done unto thee, do that also to another.

26. Be not in love with that which God hateth: and hate not that which God loveth.

27. Submit thy desire to God's desire, then thou wilt not entertain any wicked life into thy Soul: for out of the desire of the heart is the life begotten either to God, or to the Devil.

28. Make with God a separation betwixt Heaven and Earth, that thou maist with God inhabit Heaven, and have the Earth for thy footstool. and render again to Heaven its own Soul: and then to the Earth her Soul. For the heavenly Soul and the earthly Soul, must each live or dye in their own nature,

29. Be children in malice: but men in the knowledge of the divine Being: yea, be as silly as a Dove, and as subtle as a Serpent.

30. Take good heed to God's inward speaking in thy heart (to the renewing of life) and let the inspeaker of the Concupiscence of the flesh pass by thee.

L 2

31. Behold

31. Behold how lovely are the feet of the messengers, which come from the mountains, that publish the divine peace in the Soul.

32. Seek the Lord with thy heart, while he is to be found.

33. Let the wicked depart from his ungodly Being, and do or perform that which is good, in the holy Being of God.

34. There is no man good, but he that doth good in God: for God is the supreamest Good: and without the Being of God, there is not any good.

35. God is faithful: but the perverie nature revolts from him, and liketh nothing of his.

36. When thy heart is at rest, then disquiet it not.

37. Put or cast away from thee all transgressing thoughts, where with thou hast transgressed: and make thee (through God's Being) a new heart, and a new spirit:

38. Advise not with them that have an ill opinion of thee.

39. When fear and terror seize upon any man, it makes his own evil to convince him.

40. Be angry and sin not: and let not the Sun go down upon thy wrath.

41. When Christ turns him to thee, then turn thou also to him.

42. A patient man is better then he that will rashly rebuke or reprove another.

43. When

43. When a man thinks his work is done, then a mans work is scarce begun.

44. Goodness and Fidelity meet each other in one way.

45. Perverse thoughts separate from God, because they work against God in their propriety or selfness.

46. The holy Spirit that giveth instruction, will fly from the Hypocrite: and will withdraw himself from the thoughts, that are without understanding.

47. No man can walk in two paths, nor serve two Masters.

48. Be patient in thine affliction: and be quiet minded when thou art chastized: for it is the will of God, that all earthly things shall be subject to changes, because the man should understand, that he ought not to put his trust in any divided or imperfect state or condition.

49. Be not too presumptuous to reprove every one: for he that construes all matters at the best, the same procures to himself many friends.

50. Be courteous to every one: but yet scarce trust one among a thousand.

51. Safety among them that are poor, is better then fear among those that are rich.

52. He that will be liberal desireth nothing, and he that desireth nothing is rich: for all desires are poor and needy.

53. Put no wine into a bottomless Vessel: and be silent

silent among them which cannot conceal their own defects.

54. He that will not be reproved, he also must not reprove another.

55. The understanding of the wife is humility.

56. He that would enjoy peace, let him prepare or fit his heart to endure opposition.

57. He that exalts not himself in his honour, nor putteth his trust in his riches; he cannot also be grieved in his poverty and meanness: for all things are with a man according as he himself is.

58. What thou art not willing to have done unto thee, that do not thou also to another.

59. Bridle thy tongue, and speak mildly and sparingly, lest it bring thee into sorrow.

60. Be not rash in giving counsel; and judge not unless thou art certain; and necessity require it.

61. Few words are a sign of an understanding heart.

62. There shall nothing remain but that which can endure its adversary or opposition.

63. The heaviest burden that the unilluminated man hath to bear, is the virtue or goodness of God: because he loves it not, and he himselfe knows not how to deny himself in his self-interest or propriety.

64. To live justly is to do the same that a man commands another to do.

65. Account the hatred of enemies for thy own honor: for he is wretched that cannot endure adversity.

66. Keep

66. Keep thy self alone in the One among a multitude.

67. Possess nothing at all, and enjoy or use all things in the fulness of life.

68. He that would be capable of high matters, let him first humble or submit himself to the lowest place.

69. VWho is of better quality, then he that turns himself away from evil qualities.

70. The Heaven is high, when the feet rest upon the Earth.

71. If thou wouldest be watchful, betake thy self to sleep.

72. Let the time bring forth its time: for the day giveth its light for labor: but the night bring its rest in darkness.

73. He that knoweth not himself, is hasty to judge another.

74. If thou wilt become good, then put away that from thee which thou misliketh in another: for no man can be a good Judge, unless he can judge another out of himself.

75. He that condemneth the innocent, woundeth his own Soul: for wherein one judgeth another, therein he condemns himself.

76. If any thing be said unto thee in secret, or intrusted thee by a friend, keep that more safe then the goods which he puts into thy custody.

77. Be not suddenly a friend: but if thou art one be constant.

78. Gold

78. Gold is tryed in the fire, and a friend in necessity.

79. Love thy friend aswell in his absence, as when he is present.

80. Deliberate long before thou undertakst: and what thou hast advisedly considered, that do with expedition.

81. Take advice of no man, unless thou see before hand, that he can well advise himself.

82. Let thy respect be ever had to the East, in the open air, where the Sun riseth, that thou maist enjoy its fruitfulness in thy field.

83. Shun always the North, because it is there cold and sharp.

84. Be not thine own Judge, lest thou shew thy self partial in thy judgment: and revenge not thy self, lest others be revenged on thee: I say, Vary not with thy self, but let that which is best be always best beloved.

85. Wash thine eyes with eye-water, to the end they may endure the light of the Sun: for the light of the Sun proceeds from fire.

86. Strengthen thy bones with marrow, and thy feet with constancy, that thou maist hold out when thou art to travel through the Wildernesse.

87. Establish thy heart in the everlasting permanent Being of God, to the end it be not surprized with the divided mutable things.

88. Let not thy Soul be comforted with any thing, but with the divine nature of Christ; which is the sole comfort of the Soul.

89. Give

89. Give not thy self over to earthly sensuality, nor suffer it to dwell in thy heart to satisfie its will: for God hath prepared or provided the heart for himself for a Temple of his dwelling, to gather into it his heavenly Treasures.

90. Lay up thy Treasures in Heaven, that they be not stollen nor taken away from thee: but first enquire of the Lord of Heaven, where his Heaven is.

91. Be not wise in thy self: but learn wisdom of God.

92. Observe (through the light of Christ) the uniform or eternal Decree of God: and take notice of the difference that is between the essentiality of God, and the brutish divided Heathenism. And if thou knowest this (through the light of Christ) then thou wilt not desire to chase away the Angel from Paradise: neither wilt thou desire to break down the walls of *Jerusalem*: nor also to fetch or carry away the Golden Vessels of the Temple into *Babylon*: nor to perform any strange divided Services (out of the living Temple of God) contrary to the holy uniform Service of God: nor also to consult or advise with the earthly divided Spirits, who live in the lusts of the earthly Being, peculiarly for themselves, without the uniform life.

93. He that will not build an Ark with *Noe*, where-in will he preserve his Family (which are his Senses and Thoughts) for a remnant? For it was never yet found that the people of God, or the house of Israel, and the brutish Heathens, have had fellowship one

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with another. I have found and do testify it to thee for truth: that the mystery of God continues always in her own essentialness, and hath shewed and kept her power, signes and wonders, in her uniform community or fellowship: so that the Heathen could not accuse or charge Israel with this: unless it were for this cause, That Israel had forsaken the uniformity of God, and had brought the Ark or the Covenant of God (which he received from God) to the Heathens: by reason of which he must then fall under the power of the Heathens. For when Israel let the † Ark be taken away, or yielded it up, then God withdrew his power from him: so that there was no more Victory, till they by cries and prayers to God, obtained the Ark again.

† *The Ark is the Desire or Lust of Life: and when we yield the same to the earthly Nature, then are we forsaken of God.*

94. Take notice of Israel and the Heathen in thy Humanity; or else thou shalt never have the knowledge of them: For God will be known where he is, and so will also the Devil: that is, every thing must be known in its own nature.

95. A Ship cannot saile without Water; and a Bird cannot fly without Feathers; and the Body cannot live without Spirit or Breath: Therefore learn to know every thing in its own Nature;

ture; and then thou wilt not err, or be abused by mistake.

96. Regard not the cry of Birds, nor the barking of Doggs: but give ear to the voyce of the Lord, which calls thee forth of the darkness of the earth, to his heavenly light.

97. Apply thy Soul to the service of God, and be united with his Spirit: that he may preserve thee from the wild beasts, which live and keep themselves in the Desert.

98. Turn away thy desire from all unrighteousness: and affect that which is pleasing unto God: for the Being of unrighteousness must perish in its own work.

99. Let the life be built up or instructive in thy life, both before God and man: then shalt thou be established in thy life, both by God and man.

100. If thou love faithfulness and truth, then will faithfulness and truth meet thee.

101. Be sober and temperate in thy life; and let not the gluttonous Concupiscence take place in thy heart: so shall thy body be kept in health.

102. Let unchast desires take no room in thy heart, and then will thy heart be clean.

103. Resist the wrathful Spirit: and then thy Spirit shall be incorporated and united with the humility of Christ, and thy soul shall find rest.

104. Love not the World, nor the things that are therein: but bring thy love to God in Heaven, then shall it abide against all corruption in the eternal life.

105. Let not thy Soul be at quiet without the Being of God, neither take up thy rest in earthly things: for that rest will prove unquietness to her.

106. Keep thy Senses and Thoughts constantly to God: and look not after vain things which thou must leave behind thee: And if God speaks to thee in thy Soul, defer not to hearken to him: and consult not with flesh and blood.

107. Let the Spirit of the Lord be always thy Foundation or ground of all thou doest or leavest undone: then shall thy work stand fast: and let the desire or delight of thy heart be always in the work of the Lord: then shall God work with thee for a blessing.

108. Sow not thy seed in winter, when the Sun hath no power.

109. Labour not for thy self upon the Sabbath: for it is the Lords Festival, in which we shall sanctifie him: and by which we also shall become sanctified by the Lord.

110. Repulse not the poor: but give Almes unto him of thy goods: but before thou givest them, learn to know the true godly poor, least thou bestow them upon the wicked.

111. The poor that is proud must ride a wooden horse, so that it were better for him to go a foot.

112. An old unchast person drinks his own blood, and will be choaked therewith.

113. He that is wrathful murders his own Soul by an envious Spirit.

114. A

114. A greedy heart is tied fast in Hell, and is bound with the fetters or chains of covetousness, so that he hath no rest neither day nor night: but a patient suffering heart (that is free from the desire of self-ends) is a Temple and habitation of God.

115. Let not the covetousness of the flesh make thee a thief: for theft is highly forbidden of God, and must be punished by the righteous Judgment of God.

116. Let not thy heart be stirred up to the lying Spirit, for to take a delight to it: for the mouth that telleth lies slayeth the Soul.

117. Neither invent nor frame to thy self any earthly Image or figure: for it will lead away thy Soul from the essential God: Therefore it is highly forbidden of God, to frame any Images out of the earthly Being or Substance.

118. Seek for no comfort from Idols, which will lead thee astray from the true God. For all the Desires, Senses, and Thoughts that are not obedient to the essential living God, they mislead the Soul from God.

119. Plow and sow thy land with diligence, that it may yeild fruit unto thee, whereby thou maist live: for when the land is not tilled, then it lieth waste, and yields not any fruit to live by.

120. Give to the Beast that is profitable and useful upon the earth, and is under thy hand and command, its requisite food and sustenance: lest when it hath served thee, and thou hast detained its food, it call to God for vengeance upon thee.

121.

121. Strive not against the truth, lest it condemn thee: neither take upon thee (without her consent or command) to Contend or Dispute for her: for she is powerfull (without thy strength) to defend her self.

122. If any one (out of his reason or skill) will dispute or argue about the truth (with which it is not to be attained) then shall not the simple essential Disciple of Christ intermeddle therewith nor oppose him: but he shall compare or confer one reason or knowledge with another, & take heed to his calling in the obedience of God: for the Kingdome of God consists not in any Disputes or arguings against the self-minded knowledge: but it is love and peace in God: and the man that hath no affection thereunto, he shall be let alone in his condition, till the time that he desireth peace in God, and learns to know himself: and when he knows himself, then he will not any more desire to dispute in the defence of the subtille knowledge: for he hath then so much to do within himself, that he may well forget another which is without him: for it is then high time to sigh, cry and pray to God, that he would give him power, that he may resist and overcome his own evil; and further to praise God, that his eyes are opened to see his own evil: And this happens altogether in the hidden heart, from whence the earthly knowledge must depart and give place: for where men desire no adherence to any outward thing, nor to make any controversie about elementish things (for self interest:) there they need not to dispute, nor (in faction)

faction) to contend with the earthly knowledge: But as is said, Compare one Reason or Knowledge with the other; and let him (like a horse that is mad and furious) run himself to death: for there is not any other advice to be given:

123. Suffering is often times better then strife, and death then life: But have ever a desire and love to the life of God.

124. Have no fellowship with those that set up debate and faction: and always appease the rage of wrath: so shall the peace of God meet with thee: For a wrathfull man is a hell full of Devils. Therefore learn to be meek, and thou shalt be a friend in the fight of God and man.

125. Be not double tongued nor inconstant in thy speeches; nor promise unless thou perform. &c. For a dead dogg that barks not, is better then a man that liveth in a lying and deceitful Being: for the lying Spirit is the wombe of all sin; and it brings the man so far, that he is the very Devil himself.

126. Keep thee from the poyson of Serpents; and forget not the rage and wrath of Lions: for they are able to do mischief.

127. Take heed that the night-Owl make not a nest in thy head: but most of all, that the Devil at noon-day (which is the seeming holiness in the flesh) get no dwelling place with thee.

128. Pray to the Spirit of the Christly Nature, that he would take thee into his house to preserve thee: for he is the true preserver of the Souls of men.

129. Put

129. Put good Oyl into thy Vessel wherewith to anoynt thee in time of need, when thy Soul is wounded: for Oyl supple all things, and it is the patience of Christ himself.

130. Drink good wine wherein thy Soul is delighted: and keep thee from the wine by which men loose their understandings: for between wisdom and folly there is great difference.

131. Let thy dyet be healthful food, and let thy bread be of good wheat: and then shall thy body be kept in health: for according as the nature of the food is, which men feed upon, thereafter doth the body receive also its disposition. Therefore let us alwayes feed upon heavenly bread in the Soul, and then shall the Soul be made partaker of the heavenly Nature.

132. Cloath thy self with cloth of the finest wooll, which shall make thy body supple or soft, and humble thy Soul: for the finest wooll cometh from an humble sheep, and it is the patience of Christ.

133. Take always heed of a wrathful and seditious wicked spirit: for the same murders Soul and Body; insomuch that a man cannot get a worse enemy then the same is.

134. Where ever thou comest or stayest, set thy self always in the lowest place, and be ever of an humble heart: by means of which thou shalt overcome all fierce or strange perverse high-flown Spirits, and thy Soul shall finde rest.

135. Un-

135. Undertake no Travel or Journey by night, but stay within thy doors till day appears: for all wild beasts are abroad in the night, to devour whatsoever they finde in the way. And if thou dost Travel, stay for good company before thou undertakest thy Journey: lest in thy Travell thou be murdered by thy own companions. And at all times go to the Dove for thy Inn, where men are well entertained: for I have been there. And when thou departest the Inn, pay all the Charges thou hast expended, and give to the maid-servant a drinking penny for her service, and then she will friendly entertain thee at another time: and if thou seest a husband man in thy way plowing and sowing, salute him friendly, and blest his labour and encrease: and be ever thankfull both before God and man, so shalt thou be acceptable before God and man, and shalt obtain many friends, both in Heaven and upon Earth. And when thou hast travelled round about *Jerusalem*, throughout all the Lands of the twelve Tribes of Israel, and hast been in the Temple at Jerusalem to perform thy offerings: then travel towards the Land of *Gallilee* [that is, the Land of conversion] and there thou shalt see Christ, like as he aforehand had told his Disciples. Further see thou rest debtor to no man, neither to God nor to man; then thou maist be free where ever thou comest: and also that thou (as long as thou travellest) take a travelling penny in thy purse (which is the chiefest desire and love to the righteousness of God, and to thy neighbour as to thy self)

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with this a man may pass his Journey till he come into the Heavenly Being: and when he is come thither, if he have nothing, yet he may possess and enjoy much: which is the perfection of life. And when thou art come home from travel, then give laud and praise to God, that he hath kept and preserved thee from all thine enemies, which set themselves against thee in thy Journey: for it is the great mercy of God, that he preserved the travelling Soul from the opposite Spirits, till she come to his heavenly Being:

136. When thou art come to thy full age, for to * beget children, then pray to God that he would joyn thee to a God-fearing or a pious woman (which is the love to God's holy Being) which is of one heart and one soul with thee: otherwise ye shall be no married people, neither also shall ye have any peace with God, nor with one another: and your children which ye shall beget together in contention, cannot be any legitimate children. For when God's essential Spirit, neither makes nor joynes the marriage together, then it is not any marriage in his holy Spirit. And if a woman be joyned to thee by God, by whom thou obtainest children, then have a care to the same children, that thou teach and educate them in the fear of God, that God thereby may be honoured, and his name become sanctified.

* *The Spirit here speaks of his Uniformity, to be fruitful therein, for to bring forth Uniform Children to him in a godly life.*

137. Keep

137. Keep thy heart, lest it adhere to any strange woman; by reason of whom, thou maist fall off from the holy marriage of God, and maist exclude thy self from the Kingdom of God: for the Spirit of Christ testifies, that a whoremonger hath no part in the Kingdome of God. And all the children which are begotten of a Whore, the same are bastards and children begotten in whoredom, and may not have any inheritance of their Father.

138. Take heed alwayes of the unclean spirit, and the lusts of the flesh, lest they become Lord over thy Soul.

139. Let the covetous spirit and the lust of concupiscence take up no dwelling place in thy heart.

140. Look diligently to it, that thou be not deceived by the proud haughty Spirit (which is called *Lucifer*) for it is a wicked Spirit, which drives away God from his holy habitation, and sets himself in the place of God: and when the proud spirit possesseth the dwelling place of God (the heart of the humanity) then he begets with the humanity the envious spirit of *Cain*: which is a spirit, whose nature is to kill and murder: and it can do no other but kill and murder.

141. O humanity! Beware of the envious Spirit, lest it encrease and become fruitful in thy heart: for through it proceeds slaughters and murders in the earthly world. Therefore be not conformable to the earthly world, nor partaker thereof: for it is under the power of the Devil: but take thy flight and recourse

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recourse into the new world (of which the Apostle *Peter* speaks) in which world we wait for a new Heaven, and a new Earth, wherein saith he dwelleth righteousness. In this world which is made new by the Spirit of Christ, there let thy soul take comfort in God: for the goodness of God rules there; and the old is perished and gone: Inasmuch that we eat nothing there but new pleasant food, for the health of life: and we drink there a heavenly excellent drink with which the soul is refreshed and delighted.

142. Take good heed to the heavenly hidden Treasures of God in thee: and make choice of the same for the chiefest wealth: for there is no better riches then the heavenly riches.

143. Give alwayes due reverence to the Throne, whereon the Deity sitteth: for it is worthy of much honour: because the Deity resteth thereon, and the rest brings forth unto her the holy Sabbath:

144. Reform thy dull understanding: that which is earthly belongs to the earth, and descends into its own mother, from whence it had its Original: for it cannot come to Heaven, because it came not from thence: and what thou receivest from Heaven, bring it not to the Earth: but let it have its work in Heaven from whence it came: and if thou canst clearly distinguish between the heavenly body and the earthly body: then thy natural body shall not remain concealed from thee.

145. Prepare a sure place for thy heart, where it may take rest: for the rest of the soul is the life of God.

146. Strive

146. Strive not against the truth, lest thou be judged by the truth: for truth must overcome lies, and bring them to nothing.

147. Love alwayes that which God in Heaven loveth, and appertains unto him: that thou (through love) maist be made partaker of the heavenly riches.

148. Account the love of earthly riches for a hatred to thy Soul.

149. Love nothing but that which God loveth: for God is love it self: therefore we ought to love him.

150. Let thy soul live in the love of God, then will she live joyfully: for without the love of God there is no joyfull life.

151. He that loveth not the Deity, the same hath no divine life: neither can he also attain to a divine life.

152. He that will attain to the love of God, he must hate himself in his self love: and this hatred cannot be attained but by the knowledg of himself: and the knowledg of himself cannot be attained unto but by the knowledg of God: Therefore is the knowledg of God the wombe of all virtue that leads to God.

153. God causeth love to God: God honours God: God delights in God: God serves God: God praiseth God: God knoweth God: whatever is Good, it comes from God: and what is Good, that is God: God is, God was, and God shall be: God is

is the first, God is the last : God is all Good, and without God there is no Good : God is the Being of all Beings : God is the Cause of all Causes : God is the Spirit of all Spirits : in God is the Heaven of all Heavens : God dwelleth in the highest, God dwelleth in the lowest, God dwelleth in the remotest parts, God dwelleth in the nearest parts : Who can hide himself from his Spirit and Being ? And whether shall we turn from him, where his Spirit is not ? God is the light of the Soul : God is the remnant of Life : and that Life is the joy of the Soul, and the joy of the Soul is the kindness of God ; and the kindness of God, is the humiliation of the Soul ; and the humiliation of the Soul exciteth the love of God, to defend the Soul from the Devil : Therefore said the Spirit of Christ, *Learn of me, for I am meek and lowly, and so shall your Souls finde rest.*

154. Humility out of love is a Sacrifice of God : and humility out of compulsion is a punishment of the Law.

155. As long as the heart is not ruled nor acted by the love of God, so long is it lyable to pain and sorrow, and must stand bound to the same pain and sorrow.

156. Lies cause a shamefull countenance, in so much that it alters the blood. He that is a servant to truth is not ashamed, because truth keeps her servant from every thing that is untrue or unfaithful.

157. A theevish desire blinds it self, because it covers the sight with her propriety or self-interest :
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and it makes her paths dark : by reason of which she falls down into the pit of covetousness.

158. A seditious heart procures much trouble to it self : and stirs up the multitude to contention and discord.

159. A Soul that is peaceable in God performs many virtuous actions, both before God and man : and is a Sun of Heaven that shineth upon the Earth, to the end we may walk in her light : and an enlightened Soul hath no fellowship with darkness, neither is she subject to it.

160. Appropriate not to thy self, that which belongs to another.

161. Be ready and willing to forgive another his offences : and God will be willing to forgive thee thine offences.

162. Heap not sin upon sin, least thou be smothered under them : but as soon as thou perceivest the sin, depart from it presently, lest it overmaster thee.

163. When thy Soul is touched or spoken to by the Spirit of the Lord, then presently answer him, by doing his will : and consult not with flesh and blood, to take its will or advice.

164. Turn not right into wrong, nor take from the poor his bread : help to deliver the Captive, and distribute thy bread to the poor : then shall the Lord cause his light to rise upon thee, like the Sun of Heaven.

165. Never think that the eyes of the Lord see thee

thee not; nor that his ears hear thee not: for the Lord is alwayes present unto the humanity, be it either to life or to death: therefore neither say nor think, The Lord sees not what I do.

166. Whatsoever a man soweth, the same shall he reap: he that soweth to the flesh, shall from the flesh reap corruption; and he that soweth to the Spirit of Christ, he shall reap from the Spirit of Christ *the Life*.

167. Be not overcome by evil: but overcome the evil by the power of the good.

168. Delay not the time, when God calls thee: for there is no time given to thee: but think in thy heart, This is the last day and time that God hath given unto me, for repentance and amendment of life: therefore give no credit to the advice of the ungodly, which say, 'Tis a great while before the day of the Lord comes, let us enjoy the pleasures of this World.

169. Let not the wayes of God be burdensome to thee: but consider, that to walk in the wayes of the wicked is heavy: for they lead to destruction or condemnation.

170. Let not the love of this World overcome the love to God: but let the love of God overcome the love of this World.

171. Contend against no man, but against thine own evil.

172. Whatsoever thou dost or sufferest for to make a divine peace, the same is acceptable to God,
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and it is his holy Service: for, *Blessed are the peacemakers*: and where peace is, there is God: not onely the peace of this world (which for the most part is fained) but it is the peace of God in the Soul, which is the salvation.

173. Let not the bitterness of the envious earthly nature have any dwelling place in thy heart: but sweeten all things by the goodness of Christ, and be kind towards the goodness of God, and towards man: but strive or contend against thine own evil, which is in thine heart; yet not with violence, but with the patience of Christ: for suffering is the right warfare.

174. Pray unto God for a suffering spirit, which hath the sword of patience for its weapon; which shall be unto thee a valiant Champion against thine enemies, and that he would cause all things to be renewed in thee, and a divine Soul given unto thee through the same Spirit.

175. If thou wilt graffe thy Tree betimes, then graffe therein a good fence, or shoot of a good kind, else the fruit will be of no account: for whatsoever is not grafted, that yelds wilde soure fruit: and let thy fruit be ripe, before thou gatherest or takest them off.

176. In the ordering thy tilling and planting observe exactly the seasons of the year, that thou maist distinguish Summer and Winter, by knowing when to sow, and when to reap: for every thing hath its season. Likewise distinguish the time of life, and the
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time of death; the time receiving, and the time of restoring; the time of hatred, and the time of love:

177. Take an exact notice when the sin had its beginning, and when it hath or shall have its end; and observe it in thy soul, whether it ascend, or whether it descend, whether it encrease or decline.

178. According as the Tree is blossomed, thereafter it comes to fruit: and when its leaves fall, then its fruit determines: and when the desire of the heart is begotten and set upon God, then it brings forth fruit, even as the branch of a Vine brings forth her fruits: so whatsoever liveth in God, the same brings forth the life of God.

179. He that will learn to know God, let him submit in all obedience to the virtue and truth of Christ: for God is in himself the upright, sincere virtue comprehended in truth.

180. Perverse thoughts disturb the heart, and drive away the virtue and goodness of God: and the spirit of bondage driveth away the freedom or liberty of God,

181. The soul is the life: and the life is the soul: and the desire rules the life: and where the desire is, there the life is: by reason of which it is, that the understanding and comprehension may (by reason or sense) know where the life is.

182. The life of God is the best Treasure: therefore it ought to be brought and delivered up to the best keeper (which is the heavenly Deity) and death ought to be brought to death: for death comes from death.

183. It

183. It is a good Judge that knows what appertains to every one: and it is a good Pay-master that gives to every one his own.

184. Be sincere in love, which leads to all virtue: for the love which moves only to virtue, is the true servant of God: but have a special care that thou distinguish in thy heart, between the earthly love, and the heavenly love; lest thou be deceived by the earthly love: for there is not a more precious Treasure before God, then the love of God: and moreover there is not a more seducing Devil, then the self love of the flesh.

185. The Soul must turn it self from the flesh to the spirit, and from that which is earthly to the heavenly; and go with Christ towards *Galilee* (that is, *Conversion*) then she will loose her propriety or self-interest.

186. Let thy Soul be purified (by the truth of God) then she shall use all things in purity: for to the clean all things are clean; and to the unclean, all things are unclean.

187. Let each one bear anothers burthen: so shall ye fulfil the Law of Christ in you.

188. Carry no envious bitterness in thy heart, lest thou consume thine own Soul: for a bitter Spirit is a consumer of the Soul.

189. Let thy Soul be stirred up to a new life of the Spirit: for that blessed life is hid in the Spirit of God.

190. Let every Soul try its own work, and give testimony thereof before God. O 2 191.

191. To be patient in adversity, and to wait upon the Lord for help, is a precious matter.

192. When thou wilt perform thy service of God or divine Worship, neither seek nor frame to thy self any high hills or mountains: but submit thy self in humility.

193. When a dearth enters into thy land, so that famine prevails: then travell in the way of *Jacob* towards *Egypt*, for to find bread with *Joseph*: for to this end was he sold by the *Ishmeelites* into *Egypt*, for to prepare a place for thee, where thou must live a long time in thine oppression.

194. When thou fittest in darkness, then wait or hope for the light: for out of the darkness is the light known: and the light is the life: and the darkness is the death.

195. He is set high that overlooks the Valleys, he is descended low which hath measured the Hills: who sees it all, but he that inhabiteth both hills and valleys? And who is that, but he that hath passed through both life and death?

196. He hath travelled far, that is known or acquainted at home or near at hand.

197. He hath digged deep, that hath found the Pearl.

198. He is well acquainted with the ground, that soweth his corn to fruitfulness.

199. He hath forsaken many contentions that hath found the only peace.

200. He

200. He hath beheld many Devils in Hell, that hath known the only God in Heaven.

201. The Earth is deep, and the Heaven is high: but the Spirit of the Lord oversees all things.

202. Far off, and near at hand; death and life dwell with one another: yet, notwithstanding they dwell not together in one house: but when the one comes, then the other departs.

203. It was never seen that pits or holes were made in the Firmament or Heaven: but they are made in the Earth: Therefore let men keep in the Firmament or Heaven, and then they shall not fall into the hole of the Earth.

204. It is a sad matter to fall from Heaven, into the hole of the Earth: but it is a joyful thing to ascend from the Earth to Heaven: for joy and sorrow have each their place:

205. He that serveth the Earth, gets an earthly pay: and he that is a servant to Heaven, he gets a heavenly payment.

206. Pray to God that he would separate Heaven and Earth in thee, from one another, that thou maist set thy feet upon the Earth, and mightest have thy seat or rest with God in Heaven.

207. Who is blinde, but he that sees no light? And who is in the light, but he that hath forsaken darkness?

208. A deaf man cannot hear, and a dumbe man cannot speak: neither can he also that sits in darkness give any testimonies of the light of Heaven: for he

sees.

sees it not. Neither can he also treat of any truth, because it liveth not in him.

209. He that will be led by the blind, he must fall into a pit: and he that will be taught of the dumbe, he shall not have any distinction of words.

210. A vain hope is a comfort to the wicked: but a firm belief in God is a sure hope of life.

211. He that dieth a blessed death, he is certain of a divine resurrection of life: and he that dieth from the corruptible life, he shall receive the everlasting life.

212. When thou hast begun a good work, leave it not off before thou hast compleated and finished it: and when thou seekest an evil purpose in thee, then leave it presently, before it be brought to effect.

213. Avoid all appearance of evil, and delight not in vanity or light mindedness.

214. Be constant in thy purpose, when thou hast any thing in thy minde that good is.

215. If thou comest into a place, where thou seekest not the feare of God, then make not there any abode: for where God is not known, it cannot fare well there.

216. A meek spirit amends all things, and appeaseth wrath: but a wrathful spirit stirs up Citties and Countreys to strife and sedition.

217. A dissembling spirit which covers his subtilty with lies, is an enemy against God and man.

218. Wo unto them that call evil good, and good evil: for these are perverse judgments, which God will punish with his Justice.

219:

219. Learn to know God by his goodness and righteousness: and observe through his Eternity, all mutability. *Ponder this well in thy heart.*

220. A patient Soul that is master of her own mind, is stronger then he that winneth a City.

221. The strongest weapon to overcome the enemies of Life, is the patience of Christ: for that weapon comes from Heaven, and not from the Earth: because the Earth hath no patience.

222. That propriety which hath no patience, or is without the patience of Christ in the flesh, and will not suffer: it drives oftentimes away the Christly patience out of the heart.

223. He which will not suffer for the love and delight to God, he can never attain or be partaker of the divine joy.

224. Never yeild thy Soul to the revengeful Spirit.

225. Follow not the unrighteous in his ways.

226. Be alwayes obedient to the divine virtue: for under the nurture of virtue, there are received many good and wholesome virtues.

227. Of what the soul is begotten or engendered, according to that is the natured or disposed.

228. If thou knowest the virtue or power of God, then strive against thine own iniquity.

229. Be ready to forgive another, but never thy self: and be afraid of no man, so much as of thy self: for thou maist shun or fly from another, but not from thy self.

230. Let

230. Let a man keep himself in the desire of his life, free without compulsion; and let the best be alwayes the most lovely and amiable: for a man cannot give life to himself; but he may take it away: Therefore let him think thus, The life that I live, that life I live out of mercy, and this is or may be the last hour that I shall live: and in this consideration he fits his soul for God.

231. It is better that a man displease the lying spirit with the truth, then to please him with fawning and flattering speeches.

232. It is a folly to fear that which can neither be shunned nor avoided.

233. To dislike evil is a sign of virtue: and to love virtue is commendable before God.

234. A wanton eye or countenance is a signe of an unchast heart.

235. Let the truth be testified because it is truth: and bring the soul (out of the lie) to the truth: and hate the lie because it is deceitful, and ensnareth the soul into the lying and deceitful Being.

236. A wicked life causeth an evil conscience: and a fearful heart brings the soul into unquietness.

237. Esteem a good act much better then eloquent or flourishing words.

238. When a vicious man commendeth thee, let it be as great a grief unto thee, as if a good man reproached thee: because he hath not the praise of God in his mouth.

239. Be not afraid of hard speeches, but be afraid
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of dissembling flattering words: because that the deceit lieth hid there under.

240. He that speaketh shall be attentive to him that kept silence, what answer he shall receive: and when a question is asked, let it be answered with meekness.

241. The lusts or desires, senses and thoughts of man, those are his family: and the master of the house, is either the propriety in the flesh; or else it is the desire and love to God's righteousness. If the love to God's holy Being be the master in the heart of the humanity, then that familie hath a good master, for to rule and govern it in quietness and peace: but if the propriety in the flesh be the master of the house, then that household falls into peices, and divides against one another.

242. Give not thy upright faith to him that is unfaithful: for faith must live in faithfulness, or else it will dy; but not the damnable death: the unfaithful must die the damnable death.

243. The life of righteousness is full of fidelity and truth: and as much infidelity as the Soul is guilty of, for such death the infidelity brings upon her.

244. If any man will look into himself, and commune with himself, then let him have a care and take heed, that he conferr not with his own profit, contrary to the freedom of God: but that he speak with the free Deity.

245. He that would be free, let him be an enemy to all self-ends.

246. The humanity is surrounded by two deaths: the one she shall desire, and the other she shall eschew; that is, she shall desire the death in the earthly sensual life, and shun the death in the godly life.

247. A Tree which stands in the Earth, and receiveth its nourishment from the Earth, requires (for its power and strength) no more from the Earth than its natural nourishment: but the earthly concupiscence in the man is not herewith contented, but demands ten times more than nature requires: so that the Tree liveth much more at rest, then the concupiscence of the earthly man: and the soul of the Tree is also free from damnation, because it desireth no more than nature requires: but the Soul of the humanity is subject to so much more condemnation, as she is subject to desire more than her nature desires or requires for life: therefore the desire above nature is a Devil which torments the Soul; and is at first received into the Soul for a God: but afterwards she is sold in the Soul for a Devil, and brings the Soul to Hell: yea the desire above life is Hell it self, where in the Soul is tormented.

248. Beloved Disciple, observe and take notice of this: The Soul is governed or ruled by the lust of the life: if now the lust of life is subject to the desires (for propriety or self-interest in the flesh) then is the Soul (contrary to God) subject to Devil and Hell: and if the lust of life be subject to the free Being of God, then then the Soul is free from Hell, Devil and Death.

Here



*Here the Young man begins to enquire
or ask Questions of the Old-Age: Out
of which the Proverbs change into
a Spiritual Dialogue; wherein
the Old-Age giveth the Child-
hood Content and Satisfac-
tion in God.*

1. Child-hood.

FOrasmuch as (deare experienced Old-Age in God) I being a Young man (Young in Divine Understanding) perceive that the lust or desire of life ruleth the Soul: where remains the Soul when the Creature is dead?

2: *Old-Age.* Even in the same Being where the lust or desire was, when the Creature was yet alive, whether it were heavenly or earthly: Understand it spiritually, not after a creatural manner: If the inward life of the Soul had its lust or desire in the Be-

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ing of God, whilst the Creature yet lived: then the divine soul rests in her divine desires. yea, in joy, and without torment in the Being of God, when the Creature is dead. But if the inward life or soul had its lust or delight in the earthly Being, then is the soul taken Captive under the desires, and is bound in bondage of the flesh; and must in pain and sorrow continue in the same earthly Being (which is then her Hell) separated from the joyful free Being of God, and not feel the peace of God in the life.

3. *Ch.* The soul then is altogether spiritual, as I understand.

4. *Ol.* O yea! This soul floweth out of the heavenly Spirit, and is above the natural soul: and the Deity is also in her Being spiritual, and hath her dwelling in the heavenly Being, and liveth free, without either Image or Figure.

5. *Ch.* What is then the Devil?

6. *Ol.* The Devil is an earthly obstinate self-minded spirit, which is contrary to the free Deity: and hath his dwelling in the dominion of the Earth; and brings forth nothing into the soul (that is, into the heart of the humanity) but earthly, covetous painful imaginations or figures, to selfness in the flesh, which torments the soul, and leads it away from the essential God.

7. *Ch.* Is every spirit then good or evil?

8. *Ol.* Yes.

9. *Ch.* How shall the soul then distinguish these spirits.

10. *Ol.*

10. *Ol.* By their service which they perform to the Soul: all spirits which would draw the soul to the concupiscence of corruptible things, they are or come from the earthly self-mindedness, and lead the soul from the essential Deity, to the separated Deity, and all spirits that resist and lessen the concupiscence, for to make free the soul, they are from God.

11. *Ch.* Hath then the soul in her life no place to tarry in, but in or with the earthly chosen lusts which are stirred up by her (through the desires) from the flesh?

12. *Ol.* No verily: For sith the soul it self is a spirit, therefore she can receive nothing but spirit; be it either to her salvation or condemnation.

13. *Ch.* Why then doth she seek her delight, salvation or condemnation in the elementish things (which are without her) and she cannot receive them?

14. *Ol.* She is instigated thereto by the figurative spirits, through the earthly lust of the Devil, who hath his work in the earthly hearts; to a bondage or selfness in the flesh.

15. *Ch.* Can she not forsake the earthly figurative spirits?

16. *Ol.* She may, and she may not.

17. *Ch.* How shall I understand that?

18. *Ol.* He that will understand this, he must (through a twofold desire) take notice of it, by feeling of the Christ-like spirit in the soul.

19. *Ch.* How is that done?

20. *Ol.*

20. *ol.* This the Soul learneth under the obedience of Christ, when she hath had a long time her lust and life in the flesh, with the earthly figurative Spirit; so that she begins thereby to see and to feel the death in the essential life of God: through which sense or feeling she begins to forego or leave the earthly desire to the earthly figurative Spirits: and as much as she leaveth or loseth the lust to the earthly Spirits, even so much the same Soul (through the pain of death) departs from the earthly Spirits.

21. *Ch.* Where then continues the lust?

22. *ol.* The death in the earthly life at first takes it to itself, and then further the death in the divine life, takes the remainder to itself.

23. *Ch.* What doth the Divine life with the lust?

24. *ol.* She puts it to death in the Soul, as far as it is inclined to the earthly life.

25. *Ch.* Must it continue therein?

26. *ol.* No verily: but through the death it is changed: and is (through Gods righteousness) taken away from the earthly figurative Being, and is (through the mercy of Christ) brought and resigned to the holy Being of God: and then the Soul and the lust confer together (in the uniformity of Christ) and say, Like as we have borne the Image or Figure of the earthly Being (which is the earthly lust in the flesh) so shall we now bear the Image of the heavenly Being; which is the lust or desire to the heavenly Deity.

27. *Ch.* When shall this be done?

28. *ol.*

28. *ol.* A Disciple cannot know the time, so long as he is a Disciple: but when he hath served out his Discipleship; and is (through the essential Spirit of Christ) delivered and made free from all figurely Spirits: then shall the Old-Age see that time, and live in it: for the young figurative Being cannot comprehend the heavenly Being, which is without figure.

29. *Ch.* Shall it not then be known?

30. *ol.* O yes, it shall: but not by the earthly figurative Spirits: for they (ere it can come to pass) must dy before that time: and the Soul which stands under the Discipline, which would (according to her young time) understand this, let her for that purpose take special heed to the time of knowledg, under the obedience of the holy Being of Christ.

31. *Ch.* What time is that?

32. *ol.* That shall the powerful working time tell unto thee, by the death in the Earthly life; and then the time of the renewed life shall cause thee to understand it in the Being of God.

33. *Ch.* When shall that time come?

34. *ol.* As soon as the lust in the earthly life yields it self unto death.

35. *Ch.* How comes the Soul to that?

36. *ol.* She brings herself thereunto, because she is a servant to death: for when the lust is accomplished in the desires, then the death (through Gods righteousness) follows after her, and makes the earthly lust of life a mortal sin: which if the righteousness of God did not this, then the Soul would never be able

able to forsake the earthly lusts of life: therefore is the righteous Being of God, a Judge in all causes: and the death separates the bad from the good, and the good from the bad: but the reformed godly life (which the Soul receiveth through the death of the earthly life) that can neither death nor devil take away from her, nor cause her to depart from it: because she hath through death received it from God: for whatsoever is joyned together by the Duty (out of the death into the life) that no earthly spirit can separate or part asunder.

37. *Cb.* Seeing we speak here altogether of spiritual works, what may the Soul think or judge of elementish things?

38. *Ol.* Even as they are: and that shall the essential spirit of the Lord teach unto her: and when she hath (through the light) understood this out of the teaching of the essential spirit, then shall she rule or govern the elementish Being according to its own Nature, for to sustain or preserve therewith the natural elementish body in its natural Being; and not the spirit or the soul: for the soul or the spirit cannot receive any thing from thence, that may be serviceable to them for life.

39. *Cb.* Why then is the earthly desire (which also is a spirit) so much troubled with it?

40. *Ol.* Her blinde earthly lust is the cause of it, which she hath turned to the elementish things; and is to blinded therein, that she thinks she shall make and help up to her selfe interest, the earthly things

as her highest treasure: and when she hath run through it all, and (with great trouble) pursued after it, then she gets nothing from it in her life, but pain and sorrow; and must leave the elementish things in their nature, where they formerly were, before she desired them, for her propriety or self-interest: and the desires cannot be satisfied: by reason of which they are servants to death, and not to the life.

41. *Cb.* I marvel much that the Soul should be so blind, as to follow herein the desires; because she can receive nothing from them but death.

42. *Ol.* Yea (indeed) if she were not blind she would not do it.

43. *Cb.* Doth the Soul dwell in the Creature, in as much as she is so elementish in her desires and lusts?

44. *Ol.* No verily.

45. *Cb.* Where doth she then dwell?

46. *Ol.* She dwells in her desires, wherein her lust is: for the Soul and the lust or desires are not severed: for where the one is, there is the other also. If the Soul were in the creaturely body, then it would still live naturally: but sith she is held captive by the desires or concupiscence, therefore liveth neither divinely, nor naturally.

47. *Cb.* I wonder then were she shall live eternally.

48. *Ol.* Verily, where she lets her lusts and desires abide, there must she abide also.

49. *Ch.* Where I pray you is that place?

50. *Ol.* It is either (in joy) in the Being of God, or (in pain and torment) in the Being of the Devil: which we may thus understand in the Being: If the lust and desires be drawn up out of the earthly Being, into the heavenly Being, then is the Soul there. But if the Soul is in any lust or desires in the earthly Being, then is the Soul there also; as is above mentioned: therefore thus hath the Spirit of Christ spoken to the Soul in former days, and saith also the same still, *Where thy heart is, there is thy treasure also.* And saith further, *That a man should gather or lay up his treasures (which is the desires of life) in Heaven, where they can neither be stolen, nor taken away.* The same saith *S Paul* also, *That the Soul shall have her fellowship in Heaven.* Therefore may an illuminated Soul soon know and perceive where her habitation is, and where she shall continue when the creature dieth: therefore said *St. Paul* to the Soul, *Lust not after evil things.*

51. *Ch.* How can the soul possibly get or obtain a lust to God in his holy Being?

52. *Ol.* There is not any soul in her earthly birth, which hath an upright lust to God in his holy being.

53. *Ch.* What's the reason of that?

54. *Ol.* Because she is not yet born out of the heavenly essential God: and what is not born out of the Being of God, that hath not his highest delight in the Being of God: for all earthly births have their greatest delight unto that out of which they were born or begotten.

55. *Ch.*

55. *Ch.* How comes the soul to the divine birth?

56. *Ol.* She may attain thereunto, when she (through her own lusts in the earthly being) comes into heaviness or sorrow in body and soul: and when she sees and feels the same through the righteousness of the Law of God; then she ceaseth from her earthly lusts and desires, because they are become a death unto her: and then she begins to set her lust after a figurely manner, upon the holy Being of God, for a rest; and perceives how she is come to the Creation of God.

57. *Ch.* How can she possibly effect that?

58. *Ol.* No other way but to suffer her self to be new made and formed by the spirit of God (after his will) for an Image or similitude of his being: and she must likewise in the birth yeild her self in all obedience to the being of God, and stand resigned and submitted unto God, as if she were not in her propriety or selfness: like as she did in the creation, when she was earth; and let the spirit of the Lord make of her what he pleaseth. Now when the soul through Christ is born again a new, out of the being and nature of God, what life she then liveth, she liveth to the essential God, and not to her propriety or selfness, without the being of God: for God hath not created or formed the humanity, that she should take upon her self a self-divided life (to pain and torment) in the concupiscence of the flesh. O no: to such deadly wicked life God hath not created the humanity; and

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it is now much less his pleasure, that she (in the new birth) should have a self-divided life in her earthly lusts: for as soon as she turns into her own lusts of life, so soon she falls out of the life of God, into the earthly death: and when she forsakes the life of God, then God likewise forsakes her, and shuts his Heaven against her: for she is then a thief, a liar, a murderer and a devil against the Deity, and is cast under the damnable death.

59. *Ch.* Oh this is horrible to hear.

60. *ol.* 'Tis true, but 'tis more horrible to do it.

61. *Ch.* How comes the humanity to this; sith she was at first created by the Deity, who can bring forth nothing but good.

62. *ol.* This comes through the divine freedom; wherein God created or formed the humanity (for to live in a free life, without enforcement or constraint:) but God did not Will that the humanity (through the divine freedom) should become in the earthly desires a bond-slave of sin: O no!

63. *Ch.* Why did God give this freedom to the humanity?

64. *ol.* Because he himself is free from all servitude or selfishness, and hath nothing of self: by reason of which he cannot create or form any compell'd slavish life: and moreover, no compell'd slavish life can have fellowship or communion with his free essential life.

65. *Ch.* Is this freedom then good before God?

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66. *ol.* O yes, it is as good as God himself: and it is the highest heavenly and most restful life of God: and it hath no freedom to do evil: O no, to do evil is no freedom: but it is bondage in the flesh: and because the Deity would make known this free infranchized life, therefore he hath created and formed the humanity thereunto: and hath set this free infranchized or unconstrained life before her eyes, that she might live therein: and by this freedom God proveth the created humanity, whether she out of her hearts desire, so love him and his divine free life, as that she (without all self ends; yea, without Law or Prophets, or without compulsion) desireth out of love to live in freedom with her Creator; or whether she hath a greater desire and love to live in her self interest or bondage. Consider well upon this: here the humanity by the bounty of God is set or left free, to bring forth out of her nature what she herself pleaseth: for if the humanity had no permission nor freedom to live righteously, nor also for to sin; then should not the free Deity know how to judge whether she out of love lived in his free life and Being, or whether she lived out of constraint or fear of the Law: for he that neither may nor can commit sin, he hath no praise before God, that he sins not: but he that may commit sin, and out of the love of righteousness forbears it, and sinneth not; he is known or acknowledged in God's holy Being, for a lover of truth, and for a man of God: and to this purpose the free Deity speaks to the free humanity, I have set be-

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fore thy eyes water and fire, death and life, that thou maist stretch out thy hand to which thou wilt: and as God is a perfect good, so hath he created for good, and formed in the same humanity the same freedom (which he himself hath, and which he himself desires to live in his humanity) for an upright restful godly life in his humanity: but the earthly humanity the wretched out of her nature or inclination (which is the earthly birth) that she had rather have the servitude of the flesh, then the glorious freedom of ~~her~~ God: and so forsakes that blessed free life of God, and takes to her self the earthly self-minded life unto death; and turns (with the lust or desire of her life) from the divine freedom, to the servitude of the flesh: and thereby she inherits (through the power of the Law) the damnable death: and so looseth that godly free life of Jesus Christ.

67. *Ch.* How far doth she loose the free life of God?

68. *Ol.* Even so far as she turns into the servitude of the flesh, and suffers it to rule over her: and that is likewise as far as she hath received this free life from the Deity, and then forsakes it, and yeildeth it over for a servitude.

69. *Ch.* is not the falling off or turning into the servitude or selfness, in all men equally alike great, and far from God?

70. *Ol.* O no: the one is much greater and farther from God then the other.

71. *Ch.* How comes that?

72. *Ol.*

72. *Ol.* The reason is this, because to one is more delivered, and hath received more from God then the other: and when he fals or forsakes God, that hath received the greatest gifts, he commits a greater and heavier fall, then he doth which hath received but a few gifts: As the Lord saith, *He that knoweth the will of his Master and doth it not, he must receive and suffer many stripes:* and he that knows not the Lords will, and yet sinneth, he shall suffer fewer stripes; nevertheless he shall be beaten.

73. *Ch.* How comes it that God gives to one more gifts then to another.

74. *Ol.* Because he finds the one more faithful in his gifts then the other: and whom he findes most faithful, to him he giveth the most gifts. *Consider it well.* To whom much is given, of him shall much be required. And this is the upright rule which God useth towards his humane being: and is just towards the unjust, and merciful towards the meek and humble: so that no man hath cause to complain upon the true God, that there is not enough or sufficient for him: yea, I say nothing of God concerning his heavenly being. The Earth is so plentiful and rich, that it can feed and satisfie every creature that is begotten out of it, with all natural things so far as they will till and manure the earth, as she requireth: but the wicked Nature will not serve the God of Heaven: neither will the earthly body suffer that the earth should be tilled according to her nature: therefore the wicked man is in all things subject to the

the torment of death, which he hath prepared for himself.

75. *Ch.* Why doth God permit that there should be two beings in the humanity, which in the life are so contrary one to another: the one good from God, and the other evil from the earth?

76. *Ol.* God suffers it for this reason: because that the good might be known from the bad, the godly humanity from the earthly humanity, and the godly Soul from the earthly Soul: for if there were no evil, how should men know that the good were good? If there were no Earth, by what means should the brightness of the gold be known? If there were no night, how should the day be known? If there were no death, how should the life be known? If there were no hunger, how should the satisfying or taste of meat be known? *Take notice of this.* These several Spirits and beings opposite to one another, are now (through the essential Spirit of Christ) each one in their work made known in the humanity, and are by him that knows them, either loved or hated, according as each one is in his own nature. Understand it still in the divine work, the good against the evil, the evil against the good: the light against the darkness, the darkness against the light: God against the devil, and the devil against God: the freedom of Christ contrary to the bondage of the devil, and the bondage contrary to the freedom. Observe and feel it in the Soul, how the light of Heaven, in a working way, distinguisheth all things in the en-

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lightened humanity: and through this laborious work is the rest sought in the Soul, and is also found by the upright labourer, and received with desire and love: and for this reason the work often times falls heavy and troublesome to the labourer, and makes the time grievous to him, so that to one the time proves long and heavy; to another it proves short and light: the one is old in the time, another is young in the time: and the one receiveth the life in that time, and another receiveth the death.

77. *Ch.* Is there no rest to be had in the time of labour?

78. *Ol.* No: there is no time for rest, so long as the time of work stands in force, unless we take labour for rest: but when the work is rightly finished, then comes the time for a day of rest.

79. *Ch.* Do all that labour receive the rest?

80. *Ol.* O no: there is none receives the rest, but they that in the humility of Christ, labour for the rest of God.

81. *Ch.* Who are they?

82. *Ol.* Those are they who are free from all selfness or bondage, and labour for no self reward, and seek nothing of self in their labour.

83. *Ch.* Why do they then labour?

84. *Ol.* For the free in servile virtues cause of God (which virtue is God himself) that the same virtue might be lived in, and known in the hearts of men.

85. *Ch.* What shall those receive that labour not for the free virtue?

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86. *Ol.*

86. *Ol.* Even that for which they laboured.

87. *Ch.* What is that?

88. *Ol.* The bondage in the flesh, for torment and vexation both upon body and soul.

89. *Ch.* Have these several labourers communion or fellowship with one another?

90. *Ol.* No: the one hath his communion or fellowship in the eternal rest of God: and the other hath his communion or fellowship with the everlasting restless pain and torment of death, for which they laboured: so that each one receives his reward, according to what he hath wrought.

91. *Ch.* Do you speak here of the spiritual work, or of the creaturely work?

92. *Ol.* I speak of the spiritual work in the Soul.

93. *Ch.* I do not hear many men speak of this.

94. *Ol.* That is true.

95. *Ch.* How comes that to pass?

96. *Ol.* That comes from hence, because the children of men have forsaken the Spirit of God in his holy Being (by which all things are preserved) and are inclined to elementish things (not to the elementish things; but to their greedy desires for themselves) by reason of which they are wholly alienated and estranged from the spiritual Being of God: inasmuch as they know or perceive in the soul nothing of the essential Spirit in the life: therefore they cannot be taught by the Spirit of God to know the same Spirit in a renewed life, and to feel it in their Souls.

97. *Ch.* Must they dy then in this blindness?

98. *Ol.*

98. *Ol.* What death dost thou mean?

99. *Ch.* I mean the creaturely death.

100. *Ol.* Oh! that is the least: but they must always continue dead in the Life of God, unless they turn their souls away from the figurative earthly desires (through the love to the Deity) and chuse the death before the life, in every earthly concupiscence: and so be taught to know in the soul the true essential Spirit of God, in his free life, which is without compulsion.

101. *Ch.* Is the life in the Being of God more free and pleasant in the soul, then the life of this world?

102. *Ol.* O yes! the life of this world is a damnable death, contrary to the godly Life of the heavenly Being: and it separates the soul from the living joy of Heaven: but the life in the holy Being of God, that frees the soul from all mortal restless bondage of the devil: for whosoever lives therein, he is free from all mortal earthly spirits and desires of the flesh. *Consider of this.* The blessed or godly life is God himself: the life of this world is the death devil and hell it self, and whosoever liveth therein is dead whilst he lives, although he may seem to live, yet he is dead in the life of God, and can neither know that deadly life in the soul, nor in God: yea he is without God in this world (that is, in the earthly Being:) for God is not a God of the dead, but he is a God of the living: therefore he receiveth not from the dead any praise or thanksgiving.

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103. *Ch.*

103. *Ch.* They talk much of God: What is God?

104. *Ol.* Ah! What is this I hear from thee? Doubtless thou must neither be created nor inspired by the heavenly God, because thou askest what God is: for the work or creature verily ought to know its master.

105. *Ch.* I neither know nor perceive whether I am of God or not: my meaning is, I know not whether my understanding is from the heavenly God or no.

106. *Ol.* By this it appears that thy understanding is not from the heavenly God: for whatsoever is begotten out of the Earth, that knoweth not its descent or off-spring: but that which is born from God, that knoweth (in the life of God) his descent, and records his genealogie before all posterity in works and deeds.

107. *Ch.* Shall or can we in this time, or in this life, know or understand more of God then the holy Scriptures testifie thereof?

108. *Ol.* What doth the Scripture testifie thereof?

109. *Ch.* The Scripture saith, that we are sinners: and that to know God is perfect righteousness; whereby we cannot now (in this earthly life) know God.

110. *Ol.* It is very true: but this the Scripture speaks to the earthly humanity, in the time of her earthly life, whereby the heavenly Deity lets her

her know that she must forsake the time of the earthly life, before God can bring forth or beget in the heart of the earthly humanity his heavenly man (through whom God will be known.) Now when the man is born out of the Spirit, into the obedience of God, then the Deity speaks to the humane Being, which is born out of the Deity, *This is my beloved Son, hear him.*

111. *Ch.* That verily is Christ.

112. *Ol.* 'Tis true: because it is the godliness in the uniform Christly life; therefore it is the true Christ of God, which delivereth or redeemeth Israel, whereof the Scripture beares testimony, that we in this time (that is, in the time of a renewed life) shall live in a godly life: and that life is it which must bring forth Christ: for we (the earthly humanity with her subtil knowledge) are not fit (as from our selves) to bring forth any thing, that is good: therefore it must all come from Christ (the godly life) whatsoever it is that is good: so St. Paul testifies, where he saith, *I live; yet it is not I that live, but it is the Christ (the godly life) that liveth in me.*

113. *Ch.* Are we able then in this life or time to live in Christ, or can he live in us?

114. *Ol.* I say, in the time of the renewed life it may come to pass. Why else should we carry the name that we are Christian men?

115. *Ch.* But hath not Christ paid and satisfied by his death for the earthly sinful man?

116. *Ol.* Yea Christ (the godly life) by his innocent

cent death, satisfieth before God for the earthly man, whereby he is a very great comfort to all earthly men, for their salvation (which will forsake their wicked life) for as much as he (through his grace and mercy) stoppeth by his innocent death, the righteous judgment of God, that it condemns not the earthly man in the time of his ignorance: but it is done to this end, that he might have time to turn him away from his wicked life: but not that he should continue therein during the life of the creature: O no! Christ died not for that man which will not turn him from his ungodly life: No verily! Then Christ would be a supporter and defender of the iniquity, which is quite contrary to the Christly Nature. I say this Christly godly life hath (out of grace) prepared the way before the justice of God, for the sinful humanity, that she might be saved if she would: that is, if she will patiently enter into the Godly life with Christ (through the death in the earthly life) then she may live blessedly with Christ.

117. *Ch.* Is there no other means to attain to the godly life, but through the death of his own life?

118. *ol.* No.

119. *Ch.* Then I think that there are few men upon Earth which live that godly life in the Deity.

120. *ol.* 'Tis certain, not one.

121. *Ch.* How shall I understand this? There were alwayes good men upon the Earth.

122. *ol.* I do not say against it: but I say, no earthly man can live in this Christly blessed life in his earthly lusts.

123. *Ch.*

123. *Ch.* I cannot understand this.

124. *ol.* That I verily believe: but he that will rightly understand this, he must be a heavenly man; which is the second birth out of the Christlike nature and Being: therefore is this blessed Christly life unknown, and also not beloved in the Earth (that is, in the earthly Nature or Being:) but is rather hated and put to death through ignorance: Therefore must the earth (the earthly nature) perish with the wicked humanity in the damnable death, without comfort of the godly life: and it cannot know or acknowledge for any comfort this blessed life of Christ.

125. *Ch.* Alas! the blinded humanity can hardly attain to this.

126. *ol.* 'Tis true: but the fault is her own. The Deity (from the beginning of her life) hath sufficiently warned her of that deceitful self-minded earthly Nature: but she hath neither regarded nor esteemed the instruction nor admonition of God: and hath notwithstanding proceeded forward in her earthly lusts of the flesh: yea, she hath not only pursued her own destructive bondage or selfness in the flesh: but she hath help'd to put to death the messengers of God (the grace of Christ) yea the Christly deity is still daily put to death by her malice and wickedness.

127. *Ch.* Is Christ still put to a further death then he was in former times at *Jerusalem*?

128. *ol.* Yea verily he is much more.

129. *Ch.* How shall I understand this?

130. *ol.* Thou shalt thus understand it, He was killed.

killed at Jerusalem (in the vision of peace) no more then according to the humanity in a figurative manner: but the earthly wicked humanity he putteth to death his divine Spirit, which he declareth from Heaven in the heart of the humanity, for to spiritualize her (to a new life) in the heavenly Being or Nature.

131. *Ch.* Is it so? By this I may understand the Word of the Lord, which he hath in former times spoken, saying, He that sinneth against the Father, it is forgiven him; and he that sinneth against the Son, it is also forgiven unto him: but he that sinneth against the Holy Ghost, that is not forgiven unto him.

132. *Ol.* 'Tis very true: and every sin which the man now sinneth against this essential light of the heavenly Nature, the same he commits against the holy Ghost.

133. *Ch.* How comes it that there is more sin committed now against the holy Ghost then in former times?

134. *Ol.* The reason is this, because God and Christ were known no farther then figurely without the man: but men are now taught in this time to know his essential Spirit in the life of Christ (in their souls) so that in these days they see and perceive what the sin is, which separates the soul from God: and against whom they have sinned, the which is against the holy Nature of God in the Spirit: therefore the sin against the holy Ghost is the most damnable sin that men can commit: for every sin which the hu-

manity

manity sinneth against the figurely righteousness, upon them the justice of God doth not inflict the highest punishments, because there was to come a clearer righteousness (whereby rightly to know sin) through which righteousness the judgment should be brought upon the World (which is the earthly Nature) the which is now also come to pass.

135. *Ch.* What wonders do I now hear: I know of no other Judgment, but that the Lord shall come in the Clouds upon the Rain-bow, and so shall judge the whole World.

136. *Ol.* What World dost thou mean?

137. *Ch.* I mean the whole circumference of the Earth.

138. *Ol.* The Word of the Lord is just and true: but thy meaning or judgment therein is not according to the mind of God: 'Tis true, he shall judge the World upon the Rain-bow (that is upon the Water of inconstancy, and in the Fire of envy:) and he doth judge it already: but it is the World, whereof *John* testifieth, when he saith, That the World is voluptuousness of the Flesh, the pride of life, and the lust or concupiscence of the heart, the which is in every respect, that earthly wicked nature in the wicked man: and that same can no man judge, but the true essential Spirit of Christ, to whom this judgment is given by the heavenly just God.

139. *Ch.* I thought the sin should not be punished or judged before the last day came upon this outward World.

S

140. *Ol.*

140. *Ol.* Verily, then would the sin rule yet longer, and continue in its power, if we should expect it after an elementish manner: but if we look for it according to the heavenly truth, then is the new or last day already come, which is the essential spiritual day of the heavenly Being, which the righteous Being of God brings upon all ungodly sins, to root the same out of the heart of the humanity, and to put them to death: as the Lord hath heretofore spoken; that he would destroy the Son of perdition with the breath of his mouth: for as the sin or iniquity is a false wicked Spirit, so must the same Spirit be put to death by the true divine Spirit of Christ.

141. *Ch.* I wonder to hear so much of the Works of the Spirit: I have neither known nor taken notice of it.

142. *Ol.* I believe it.

143. *Ch.* What's the reason of it?

144. *Ol.* Because thou art blinded (through the earthly desires, with vain fantasies and vain imagination, by reason of which thou canst neither know nor receive in thy Soul any Christ-like spiritual works.

145. *Ch.* Yet I call and pray to God, and use or frequent all Services that I can.

146. *Ol.* I believe it well: but thy Prayer and Services are earthly, and proceed from the self interest or propriety of the flesh, by which thou desirest to receive thy propriety suitable to the earthly nature: therefore thy prayers cannot enter into Heaven before

fore God: but the Earth consumes them, as James testifies.

147. *Ch.* May we not then pray, whilst we are in earthly heaviness or perplexity?

148. *Ol.* Yes: but we may pray in the earthly blindness, as the Disciples of Christ prayed in their earthly understanding: that is, Lord, teach us to pray according to thy will: that is, in spirit and truth: to which the Lord said to his Disciples, hitherto ye have asked nothing: ask in my name (that is, in his holy Being) and ye shall obtain: and in this the holiness and wisdom of the flesh is brought under: and the Spirit and the Being of Christ riseth up for to teach the Soul to pray a Christ-like prayer, as he himself prayeth, not that his own humane will should be done, but that the Will of his heavenly Father should be done: and in that Prayer there is no selfness in the flesh desired: therefore it ascends up to God in Heaven.

Take it to heart.



The Preface to the Round-Dance.

Beloved Reader, Give ear to the powerful experience of the Uniform Spirit. After we had quietly ended our Disputations, Proverbs and Dialogue, and were minded to betake our selves a while to the divine rest, then we heard a variable or inconstant noise upon the earth (that is in the earthly Being) in shew or appearance of a holy joy: by reason of which, we were amazed in our Souls (that is, in our life) pondering in our minds what terrible noise is this upon the earth, resembling a holy joy. And because we had no more at first but a semblance of it, and neither knew nor understood whether the same noise were a rejoicing or a brawling contention, therefore we drew somewhat nearer to the noise, for to take a more exact notice of it: and when we came neare unto it, we perceived (through the Uniform Spirit) that it was the vain heathenish lusts with their wicked dissolute loose senses and thoughts, which (in division) from all corners of the Earth, had joynd themselves together (every one with his earthly propriety) in a Round-Dance (as well in their earthly joy, as in their earthly contention) under a shew of holiness, for to bring the Earth (which is the earthly

earthly nature) into confusion: which confused Round-Dance we have here following, in part written for the well affected Reader, that he may see, taste and feel whether his soul be guilty in this Round-Dance or no.

2. For whereas we finde (through the quiet uniform Spirit) and perceive, taste and feel in our soul, that the practice of the whole earthly World is a vain heathenish confused Round-Dance, as well inward, as after a creaturely manner outward; and that merely by the earthly divided and brutish Spirits, which have brought the humane nature with Body and Soul, into the vain, wild, confused Round-Dance: whereby they have so blinded the same humane nature, from the divine nature, that it neither knows nor perceives in the Soul, any God, Spirit, or Life (according to the heavenly truth:) thereupon we are moved to testifie a little of the destructive Spirits, which have drawn the humanity into the confused heathenish Round-Dance, hoping that the same humanity hereby will perceive a little of her own blindness: For the humane nature is so blinded by the earthly Spirits, that she is ignorant of the heavenly God; yea, she is by the earthly Spirits so blinded in the confused Round-Dance, that she (in her condition) knows neither God, nor Devil.

3. And through this blindness all the humane lusts (in an earthly confused Being) turned to the elementish creatures: yea therein the earthly lusts have their joy or sorrow, and have not in their blindness any other work, lust or desire; but (in confusion) to the elementish creatures: And they know not also how to judge, or to serve
God

God nor the Devil, any otherwise then after a creaturely manner with elementish creaturely things.

4. Yea, albeit that the fallen human Being, through the subtil knowledge, would spiritually judge of God and the Devil: yet hath it no other judgement, but creaturely after an elementary manner (according to the earthly comprehension) without him.

5. And then this God and Devil (according to the Judgement of the figurative man) must be (as he conceiveth) bodily in a particular elementary place, without him: And so likewise are all Gods Ministers and earthly Spirits judged by figurative men, with bodies, after an elementary way, without them.

6. It is true, The earthly Spirits take to themselves the dominion over the creatures for to accomplish and perform (after a creaturely manner) their malice or wickedness by earthly men, even as the divine Spirits also do: but of themselves they have no elementary creatures.

7. These several earthly Spirits stand mutually in one degree of wickedness, but are distinct in manners or conditions, and they raise up several works in the humanity: so that the Devil by his earthly spirits, can bring forth all ungodly malignities in the earthly humanity: wherewith he takes hold of the earthly humanity, and binds her in soul and body, and brings her with soul and body to the vain confused Round-Dance, where she wholly loseth the knowledge of the heavenly God, with the desirable life to God.

8. And then the essential Deity stands behinde the Round-Dance, and she sees and perceives that she who is
the

the desire of life is wholly left by the earthly humanity (who hath betaken her self to the confused Round-Dance) and so (for a time) she wholly leaves the humanity, and lets her leap in the Round-Dance as high as she can, hoping that she will after a while be at leisure, to think again upon her heavenly God and Creator, who hath given life unto her: and to this end God (by his messengers) speaks some times unto her afar off, at a distance, to let her understand, that he is not dead: but that he (with his meek essential Spirit) waits upon her, in hope that she will turn her desire again to the heavenly God, for her salvation: For through the desire, God would deliver again the humanity from the confused Round-Dance, and bring her into the blessed Christly rest of the uniform life; where she shall have no more but one essential meek Spirit to serve.

9. And for that service which she with her desire brings to the uniform spirit, she receives for the same the uniformity of life in the heavenly Being.

10. Oh consider well upon this uniform spirit, and then upon the several earthly Spirits, which have their work in the unreformed humanity, whom the earthly man judgeth to be creaturely and personally without him.

11. And all the wise ones of the World are subject to this opinion: and they declare also (in all their teaching and Books) that they are all creaturely Spirits, without the humanity; the which are all blinde earthly testimonies: and they make and beget likewise (by their teaching) none but blinde Disciples; and a great vexation or misery both in body and soul upon the earth.

12. Now

12. Now forasmuch as we have found this misery in our humanity, and are made partakers of it in our soul: therefore we in our misery or perplexity, have called to the essential God for his grace.

13. And through cries and Prayers to the gracious uniform God, he revealed himself as a spiritual Being in our humanity: I say as a spiritual Being, to whom no personal name is to be given.

14. Through this revelation we perceived all the earthly divided Spirits in our humanity: at which we were very much stricken into terror and fear, by reason of the said evil Spirits: And if the essential heavenly Spirit had not been our help in this our terror, we must of force have perished in the pit of Hell.

15. Now forasmuch as this grace is hapned to us from the essential Deity, through the meek uniform heavenly Spirit: Therefore in respect of nature (as is said) we could not forbear, but must testify before these erring earthly blinde men, something touching these earthly Spirits, which have been so long concealed in the unreformed men: and this is also for a joy to the spiritual man that hath yielded himself to the way of the Spirit.

16. Look upon it with spiritual eyes, and judge of it with a spiritual heart, and then you shall understand within you what is here described.

17. When Joshua (which is the salvation of life) heard the shout and noise of the people, he spake to Moses (which is the righteousness of the Law;) There is a noise and crying out in the Campe, as if it were of war: He answered, It is no noise of Battell against one another, as if
one

one had the mastery or prevailed against the other: But I hear a noise or song, as if men leaped and danced. Now when he was come near to the Camp, and saw that they by dancing before their God, worshipped the Calf which they had made (which is the confusion) then he waxed angry, and cast the Tables out of his hands, and brake them beneath the Mount: and he took the Calf and burnt it to dust with fire, and strewed it upon the water, and gave the same to the children of Israel to drinke; that is, the brutish humanity must drink her own impiety (through the power of the righteous Law) even to a death. Exod. 32.

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The



*The Round-Dance, wherein the Vain
Heathenish Lusts, with their wic-
ked dissolute loose Senses and
Thoughts, have gathered themselves
together from all Corners of the
Earth, and Dance, Leap and Jump
hand in hand to Hell.*

Chapter 1.

ONe meek quiet heavenly essential Spirit,
may see many divided several earthly
figurative Spirits (which have their
work in the earthly man) and can di-
stinguish them by their works : but
many earthly Spirits cannot see any one quiet essen-
tial Spirit, neither can they taste nor feel it in its work,
and this is the reason that they have no fellowship
with the essential Spirit.

2. By

2. By this sight which the heavenly quiet Spirit
essentially hath, it can see, taste and be sensible of all
the several workings which God sendeth forth by his
messengers; and also all the earthly Spirits, which
have their work in the earthly humanity: the which
is very wonderful in the sight or eye of the uniform
Spirit, because it can behold the lovely peaceable
quietness in Heaven: and contrary to that it can also
behold the great wavering inconstancy of the rude
earthly Spirits.

3. And all their inconstancy they bring into the
soul of the humanity, and then into the creatural bo-
dy, for to have their whole work with the same hu-
manity in the soul and in the creature, and with
the same to accomplish their desires both in body and
soul: and for that end (I say) they usurp the whole
man.

4. And forasmuch as these earthly spirits are of
several mindes and desires; therefore they likewise
moye or force the creature into several actions: ac-
cording as the earthly Spirits resolve or set their
mindes or desires: and to what their desire or minde
is, to the same they frame their work accordingly:
and are changeable every moment.

5. Yea when they have accomplished one work;
then the earthly lusts have thought upon two other,
and those ready at hand: so that by reason of this the
rude earthly divided Spirits are never at quiet, nor
is their worke ever at an end: and they continually
enforce themselves with their earthly company, to
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the earthly disordered Round-Dance; at one time in joy, and at another time in great sadness; and that I say, in several ways; at one time after this way, at another time after that manner, according as their nature and practise is.

6. Yea all these several and chosen operations to which these earthly spirits are subject, those I say, they will accomplish and perform with the elementish creature.

7. By reason of which the creatures must likewise be tormented by the earthly spirits with great intollerable burdens in body and life (contrary to their nature) and must place their bliss or their bane, yea, their salvation or condemnation, their riches or poverty, their honour or dishonour, their rest or labour, only and altogether in the elementish creatures, for to compleat therewith (after their earthly nature) either their joy or their sorrow in the earthly disordered Round-Dance; by reason of which the elementish creatures are chased and pursued by the earthly spirits, as is a Hare among Hounds which would devour it.

Chap. II.

IN this restless labour the earthly Spirits desire to over-Lord one another: and each one in his earthly lust would begin the song in the Round-Dance:

Dance: and it is his pleasure that another also shall sing to his Tune: By reason of which they oftentimes fall into heaps one upon another, in the earthly disordered Round-Dance; and in this fall each one thinks that he shall lye uppermost; and contrary to his expectation, he falls beneath into Hell, there to be tormented, which is his own place.

2. Now when they have (by the fall) somewhat abated or allayed their earthly contentious desires, then they begin again a new earthly Round-Dance (for their God-service) and Dance about the golden Calf, which is their repentance for their sins: and thereupon they call to their earthly God, that he would grant unto them good luck and prosperity in their new Round-Dance (which they account sacred) and they pray not in general, but each one for himself, to encrease or augment the same, for his self-interest or propriety.

3. And as soon as they (through their cries to their earthly God) are in their stinking sores somewhat besmeared and plaistered with the poisonous earthly salve or ointment, then they recover again a fresh courage, and take one another again by the hand, and Dance together in the disordered Round-Dance, for to quench the damnable earthly restless lusts, and then to be at quiet.

4. For the earthly Spirits think that they by their labour or toil shall obtain rest: but that fails them, and they are deceived in their intention; but they know it not till at last: For as soon as they have somewhat

what allayed their mirth or joy in their earthly lusts, then they fall again into unquietness by an earthly sorrow.

5. And when they are seized upon by the earthly sorrow, then they have work again to cry to their earthly God that he would help them out of sorrow: but that help endures not long, because it is no more but an earthly refreshment.

6. For as soon as one earthly Spirit intends to rest, there is presently another in the heart of the earthly humanity: and begins again the restless labour: and that is the spirit of covetousness, for the earthly propriety.

7. Yea there is not any of all the earthly spirits, that brings greater unquietness to the heart, then doth the earthly covetous spirit.

8. This spirit of covetousness is the first spirit that brings the Soul and the Creature into the restless disturbance or commotion.

9. For as soon as the reason is comprehensive, and that the Creature is a little old, then the covetous spirit takes the Creature by the ears for its help, and leads it whithersoever it hath a minde: and this is done through the spirit of ignorance: and this ignorant spirit stirs up (through the suggestion of the covetous spirit) many other spirits to him: namely the malicious revengeful spirit, the arrogant or haughty spirit, the obstinate or self-willed spirit, the spirit of self-conceit, the lying spirit, the unchaste spirit, the wrathful seditious spirit, the envious spirit,

rit, and yet many more, which we cannot here describe.

10. All these several spirits (through the power of the covetous spirit) leap or skip about with the humanity (that is to say with soul and body) like mad Calves in the disordered Round-dance: and as much as is possible for them they drive all to confusion, and that out of love or respect to the covetous spirit.

11. And the foundation whereon the covetous spirit, with the other forenamed spirits build and drive on their work, it is the spirit of ignorance, with which in the end they are all deceived.

Chap. III.

NOW when they are somewhat cooled in the disordered Round-Dance, and that they stand a little quiet in the vain joy, then the covetous spirit casts his eye upon the propriety of the creatures, and desires to binde and enslave the creatures one to another: and calls this earthly propriety (without the essential heavenly Deity) a divine matrimony, and commands that the man shall scrape together money and goods to propriety, as well for himself as for his wife and children, as also for to attain honour and dignity: and then shall be the rest from covetousness, as it is conceived: and then both the man, with

with his wife and children, maybe merry in the earthly Round Dance, and enjoy good things.

2. But forasmuch as this joy is stirred up in the creature by the covetous spirit, and not by God's uniform nature: therefore is this joy obedient and subject to the disordered or dissolute spirits.

3. And when this disordered spirit hath somewhat cooled his lust in the earthly Round-Dance: then the careful earthly spirit begins his work, for to vex the soul and the creature with care and with grievous unnatural labour: and saith, the man must maintain himself, with his wife and children, and defray charges, that he may not come to disgrace before men. And then there is also the spirit of pride near at hand to drive on the work: and he saith, a man must be diligent that he may appear with his wife and children in credit before men; and may also go as well, and be as well esteemed as another. And to effect this, the careful spirit is close by, and takes care night and day for these elementish creaturely Children, lest they should not have sufficient of the elementish possessions or proprieties.

4. And now another who hath not any creaturely children, is oftentimes tormented by the evil spirit, because he hath none: so that the covetous spirit lets none be at quiet.

5. And the blinde ignorant spirit is in all these things the ground and foundation of this troublesome business, and will not (by reason of the desire to covetousness) forsake or leave this busie work, although

though he be forewarned by the spirit of knowledge, saying, thy work must fall, it hath no foundation: yet nevertheless he thinks his work shall stand firm, and not fall, and so labours further into ignorance: and the recompense of his labour is pain, trouble and vexation.

6. This trouble, pain and vexation drives him to the earthly unknown God, for to cry unto him: and in this invocation the spirit of ignorance puts his confidence in the unknown God, and makes him the Lord and master over his labour, saying, *God hath given it to me, and hath taken it away again.*

7. *Understand me rightly.* The spirit of ignorance chuseth to himself the unknown God, and him he serveth in bondage for to attain his propriety in the creatures; and afterwards for his own unknown salvation.

8. Through this service which he performs to the unknown God, he receiveth the greatest misery and unquietnes: and the reason is this, because he in ignorance undertakes a quarrel for this God, for to exalt him above all other Gods, and to defend him: and takes much more care for this God, then for the quiet or content of his life.

9. And by this the spirit of ignorance makes himself known to be the ignorant spirit, which serves the unknown God (to his condemnation) for his peculiar reward or hire.

Chap. IV.

CONcerning this spirit of ignorance and the unknown God (which he chuseth) it were a wonder for the knowing spirit, and for the ignorant man to talk or discourse of.

2. For this ignorant spirit and his unknown God never suffer one another to be at rest: When the ignorant spirit intends to take some ease, then this unknown God lets him not be quiet: And when the unknown God is fallen asleep, then the ignorant spirit calls upon him, and awakens him out of his sleep: so that they suffer not one another to be at quiet night nor day.

3. And in this disturbance it is not sufficient for the restless spirit, that the ignorant spirit is disquieted by the unknown God: but besides this it brings the elementary creature into the same unquietness: by reason whereof it oft-times loseth its creatural life; because it is chased and driven by the spirit of ignorance, forth of one bondage or opinion into another: and this (I say) it all through the spirit of ignorance.

4. Yea, there is not among all the restless spirits any one spirit that brings the soul and body into a greater peril then the spirit of ignorance: and the reason is this, because he makes the simple soul believe,

believe that his descent or original proceeds from knowledge: and this the spirit of opinion makes him believe.

5. Consider well upon this. Here one ignorance begets another: by means of which ignorance rules over the whole World; and it brings forth in darkness much strange earthly fruit or encrease.

Chap V.

NOW I speak to the plain simple Soul, and say to her, Ah dear, if thou canst not know this troublesome spirit of ignorance by the spirit of knowledge: yet notwithstanding it behooveth thee to understand it, through thy natural comprehension; how that the creature which is composed of the elements is (contrary to her nature) driven and chased (by the spirit of ignorance) into all unquietness and despair: by reason whereof the creature, during the short time of its life, is never at rest: and through this knowledge of the creature, the spirit of ignorance might become somewhat rightly known.

2. But now I find by the knowing spirit, that the spirit of ignorance hath suppress'd and totally subdued the knowledge or understanding of the spirit of knowledge: inasmuch as the same knowledge of the knowing spirit may not appear or come in sight, before it hath altogether destroyed the spirit of ignorance, in such a sort as the knowing spirit may not

with justice or safety restore it again: for verily, both body and soul do often perish through the spirit of ignorance.

3. And by the power of the spirit of ignorance, all destructive earthly spirits are kept to continue in their ignorance, whereby the true heavenly God, and the horrible devil in hell, and also the humanity upon the Earth must tarry or abide under the ignorant spirit, till unto the judgment of righteousness.

4. And this spirit of ignorance is the darkness in every earthly man: but the darkened humanity knows it not; and by reason thereof he hath not any desire after the light of Heaven: for where the darkness is known, there the light is desired: and where unquietness is known, there rest and quietness is desired.

5. Therefore the spirit of ignorance is the obstructor of knowledge; and takes the humanity Captive (in ignorance of her self, of her God and of the Devil) that she cannot attain to any true knowledge of her present life or condition: yet notwithstanding the spirit of knowledge appears or comes oftentimes before the door of the heart; but the spirit of ignorance keeps him out, that he is not entertained.

6. For if the spirit of knowledge enter into the heart, then would the spirit of ignorance be constrained to depart with shame, and would bring his lust or desire to the earthly death.

7. Therefore the spirit of ignorance takes the humanity by the hand, and jumps with her into the confused Round-Dance (that is, into the heathenish dissolute

solute Being) because she should not mind or think upon the spirit of knowledge.

8. For if the humanity think upon the knowing spirit, then the spirit of ignorance is perplexed or troubled, and saith, We know not what we shall know hereafter: and thereupon takes the humanity again by the hand, and leaps with her into the confused Round-Dance: and thus they dance in all restless blindness towards Hell, and never attain unto the known contented spirit of rest: for the earthly heathenish dissolute spirits can never find any resting place, where they may sit down.

9. For where the one enters, the other must first depart: and what to the one (in the chusing) is a God, that to another (in the chusing) is a Devil: and what the one makes for a Devil, that the other again makes for a God.

10. Where by their Gods and Devils dwell in one house, namely in the earthly heart: the one I say, is the Hypocrite, and the other is brutishness or confusion.

Chap. VI.

THESE Gods and Devils are likewise made of one matter or stuff; and are I say nourished by the earthly humanity, with one manner of food (which is the ignorant lust or desire of selfness or propriety: and

and also a discontent, because a man cannot get enough of the propriety.) These are the sacred services, wherewith the Gods and Devils are honored or dishonored.

2. And these sacred services must (in ignorance) be performed in the heathenish confused Round-Dance, in a twofold manner (that is, in a heathenish mirth, and in a heathenish sadness) and that as well to the Devils as to the Gods.

3. For the Devils are at sometimes Gods; and the Gods are at some times Devils; according as the earthly lusts are employed by their Gods and Devils: for the earthly lusts make the Gods and Devils themselves.

4. These services are grounded by the earthly spirits, upon two foundations: the one is upon the earthly God (which is hypocrisie or dissimulation) and the other is upon the Devil, which is the heathenish destructive confusion or disorder.

5. But he that stands upon this foundation of confusion or disorder, he accounts the other to be a contemptible service for his supposed God, and saith or believes, that he by his service drives away the hypocrite from him, and liveth (as he conceives) without guile, in the freedom of his God.

6. And the performance and discharge of these services must point out or direct a man to the earthly Round-Dance, or else it is not taken nor received for any performance.

7. And whosoever betakes himself with the earthly

ly spirits to the earthly Round-Dance, he presently receives from the Chaunter or Fore-Singer of the Round-Dance an earthly joy or delight, by which he conceives it is a pleasant and joyful service for his God, and returns many thanks unto him for the joy.

8. And if he hath leap'd somewhat too high in the earthly Round-Dance, yet notwithstanding God is full of mercy to forgive such a thing: for verily he did it out of joy or rejoycing.

9. This joy with the mercy of the earthly God, keeps the earthly Round-Dance in so great an honor or esteem, that it cannot fall or perish, as the heathenish joy supposeth.

Chap. VII.

THE quiet uniform spirit that stands behinde the earthly Round-Dance, wonders hereat, and beholds what a wonderful company assemble from all strange or forrain wild Countries, to this confused Round-Dance, holding all hands together: at which the quiet uniform spirit admires the more, to see so many several spirits to jump about in a confused Round-Dance: and they all sing *one* Song; and the Song begins thus,

2. Of

2. *Of Self-will I take my fill,
So my Joy continnes still.*

3. Every one will be the leader of this Song: and the leader also thinks that none can sing so well as he: and that he with his Song honors and keeps together the whole confused or wild Round-Dance.

4. And if there be any of all the spirits that a little withdraws his hand, for to depart from the wilde Round-Dance, then is he held fast by the other hand: for he that will enter into the Round-Dance is to fasten or put to both his hands.

5. Moreover the joy in the wild or confused Round-Dance (which is the confused heathenish lust or desire) presently appoints him a Preacher, which gives unto him admonition, that if he depart from the earthly Round-Dance, then he shall loose his joy.

6. And this Preacher can keep these several spirits in division among one another; howbeit, in all unquietness, because they are divided, or are several in their lusts or desires.

7. For the covetous spirit is wholly inclined to the earthly self-interest or propriety, and seeks nothing in all his actions and undertakings, but self-interest or propriety: and that is his God.

8. The proud or haughty spirit useth all his diligence to have a great respect or esteem, and to attain

tain

tain unto promotion above all spirits upon Earth.

9. The malicious revengeful spirit is altogether inclined to malice, and to act all manner of revenge where he hath power or ability.

10. The unchaste spirit is in an earthly unquenchable flame, addicted to all unnatural epicurean fleshly lusts: so that his lascivious desires cannot be satisfied.

11. The wild heathenish spirit is wholly inclined to all ungodly disorder: and it is a grief unto him, that he cannot lay waste both Heaven and Earth in the heathenish Being or Nature.

12. The lying spirit is in all fained lies wholly given to wait upon the lying or deceitful Nature.

13. The stubborn or self-conceited spirit is wholly and altogether bent to live after his own will; and that with violence and indignation, against those that are therein contrary unto him.

14. The careless or neglegent spirit lets all his goods and substance, occupation and welfare, yea every thing whereby body and soul should live or be preserved, go to ruine.

15. The spirit of drunkenness is prone to the destruction of every thing that belongs to God or Nature, and that without knowledge either of God, or of the devil: yea also without knowledge of himself: for from this spirit there proceeds not only one manner of wickedness, but all kinds of malignity (as whoredoms, deaths and murders) which lie hid in the flesh.

X

16. The

16. The vain light minded spirit is disposed or inclined to utter and set forth all idle scandalous ungodly light minded and foolish jests: yea, if he could but think upon more, he would do it: for which he expects commendations, and accounts it for a recreation, or passing away time.

17. The spirit of curiosity is altogether inclined to all heathenish affectation, for to employ his whole lust or desire to be exquisite in his elemental things: and makes his God and Heaven of that.

18. The envious or malicious spirit is wholly bent to all envious malignant bitterness, to detect or accuse him to every one, that is not of his own mind or judgment.

19. The spirit of close dissimulation, is wholly inclined to hide all things (whether good or bad) from the light, and it is oft-times done by lies.

20. The spirit of earthly holiness is altogether addicted to his earthly chosen Ceremonies, for to garnish with the same his hypocritical sanctity, before men.

21. The prating or talkative spirit is wholly inclined to carry the only talk, and lofty and haughty words before all others, without giving ear to what another saith.

22. *Observe and consider well upon this.* There are all these several earthly spirits, besides many more which come alltogether in company, to the savage earthly Round-Dance; and they leap or jump with one another, round about on every side to and again

gain through and back again, without order, and thus they dance (with a heathenish delight) the heathenish wild Round-dance to Hell.

23. And the humanity which is accompanied with these earthly spirits to the Round-dance, she danceth likewise into Hell with the same damnable earthly spirits.

24. But neither the humanity, nor the earthly spirits know of themselves that they are dancing in the path or road of damnation: but the meek uniform spirit, which stands behind the earthly Round-dance he patiently looks upon it with heavy eyes (that are full of tears) and supposeth that the humanity should speak to him for his advice, how he might depart from the confused Round-dance.

25. Now when the uniform meek spirit sees that the humanity is not weary or tired in the wild Round-dance, then he reposeth himself within his own Being, and lets the humanity dance to death with hereearthly spirits.

26. And the reason why she is not tired is, because the spirit of ignorance hath implanted a heathenish joy within her, for to keep her fast tied thereunto.

Chap. VIII.

NOW whereas the uniform spirit, resteth in his uniform peaceable salvation, and looks out of his peaceable salvation upon the damnable unquietness of the earthly spirits, with which the humanity is associated; and that she (by the instruction of the spirit of ignorance) leaps about within the round-dance near to Hell (without taking notice of the uniform spirit:) therefore is the uniform spirit compassionate towards the said humanity, because she is of his Generation.

2. And the uniform spirit through compassion sends his Servants or Ministers to the humanity, both at evening and morning, and also sometimes in the night, and demands of her whether she have not yet danced her self a weary, in the confused Round-dance (that is, whether she yet sees not the blinde unquietness of the World:) but if the humanity hath still her chiefest lust or desire to the earthly Round-dance, then she can give no answer to the messengers of the uniform spirit, because she understands not the language of the messengers: and the reason is this, because the messengers of the uniform spirit speak the Hebrew tongue.

3. (The which signifies a passover out of the flesh into the spirit: and that the humanity also should turn

turn from the flesh to the spirit, and pass over from her wild restless heathenish Round-dance, into the true quiet uniform Spirit.)

4 Which Hebrew language is not spoken at the heathenish wild Round-Dance: Therefore the brutish humanity cannot speak this language in her heathenish confusion, unless she apply her self to learn the Hebrew tongue.

5: But if she will not pay for her schooling to learn the Hebrew language, then she shall never be able to give the messengers of the uniform spirit any answer: for they know not the heathenish speech, and the humanity understands not the Hebrew language: therefore here can be no conference held to uniformity.

Chap. IX.

Understand by this, O Youth, the difference of the heavenly nature, and of the earthly nature: and observe, taste, and feel in thy heart, how unlike these two natures are one to another in the humanity: and how far they differ from one another, yet they speak very often to one another.

2. Therefore in reason the humanity ought to understand the Hebrew language, because the Lord of the Hebrew messenger, is likewise by right her Lord which hath given life unto her.

3. But,

3. But because the humanity hath chosen to her self the earthly spirits for her Lords: therefore she knowes not her Lord or Maker, as to live in his quiet spirit and being.

4. And this comes from hence, because she hath yielded her self with the brutish earthly spirits to the disordered Round-dance, and hath danced the round with them, in the disordered brutish life: and this is done in blindness and deafness. And notwithstanding this she supposeth that she well knows her blind life, because the earthly lying Spirits perswade and tell her, that she is alive, whereas indeed she is dead before her Creator.

5. *Consider well upon this.* This blind insensibility she gets by jumping round about in the confused Round-dance.

6. For by how much the more a man leaps about at the confused Round-dance, by so much the more mad and blinde he is.

Chap. X.

NOW for to bring this blinded mad humanity into knowledg, the uniform spirit sends unto her his messengers, and causeth them at first to publish death unto her (wherein she stands guilty before her Creator) to the end she may feel the same death in her earthly life, and acknowledg it in her soul: and when she

she truly feels this in her earthly life, then she shall at first feel a spirit in her that shall declare unto her a dislike to the confused Round-dance, which spirit she shall know by his testimonie, that he is sent forth by her Creator.

2. Through this dislike she shall perceive a spirit in her, which shall publish to her the repentance for her vain heathenish brutish life, which she hath had with the earthly spirit in the earthly Round dance.

3. When the humanity hath received this testimonie of repentance, then shall a spirit appear in her soul, which shall publish to her the sorrow and amendment of the heathenish wicked life.

4. And upon the sorrow there will appear a spirit in her, which will publish to her death in the heathenish earthly life (for to compleat the repentance.)

5. And this is the most terrible spirit she meets with among all spirits: for all the other spirits have hitherto been tollerable: but the spirit of death it takes away the whole life.

6. But if this death extends no further then to the wicked life, wherein a man hath lived in the confused Round-dance, then it is but a corruptible death, but if that death pass over the humanity, then it is an eternal damnable death, which never ceaseth.

7. For in case a wicked death followed not a wicked life, the earthly man would never think upon the heavenly Deity: albeit that God should declare unto him the heavenly life alone, without death, yet he would have no desire thereunto, for to forsake his earthly life for it.

8. But

8. But forasmuch as God (by his righteous Justice) hath published death to the earthly life; therefore the earthly man is afraid of death: by reason of which he is (with lamentation) moved in some measure to hearken after it.

9. Yet this hearing enters at first no further then into the earthly fancy or reason, which thinks to satisfie the Justice of God, with a shew of a sorrowful holiness: saying that God's testimonies are so glorious and so clear, that no man may gainsay them. supposing this to be sufficient: O no! With this is the poor soul deceived, and is much more blinde then she was before the earthly fancy or reason undertook for her the false satisfaction.

10. Therefore the soul may not trust or believe the subtille knowledge or fancy: but the must take heed to the sent messengers of God, which publish to her the death in the heathenish wicked life.

Chap. XI.

Take notice here. These sent messengers have their Commission from the Justice of God, and are the revenging spirits, which in this last part of time shall proclaim God's Justice upon the Earth (which is the earthly heart) for to punish with death the enemies of God (which are the earthly spirits in the humanity.)

2. Now

2. Now when the earthly spirits are condemned to death, so that they sing no more before the soul in the earthly Round-dance, then is the soul rid or discharged of the delight to the confused Round-dance, and the Round-dance is scattered and routed in its earthly confusion: and Death hath got the mastery over the brutish round-dancing life.

3. And as much life or delight as the humanity hath had with the earthly spirits in the earthly Round-Dance, so much death is the subject to, and partaker of, with the earthly Round-dancing spirits.

4. Now when the humanity lieth in death, and is comprehended or surrounded with the same, then there appears unto her a spirit, which declares unto her, that she must desire mercy from her Creator, in hope that he will receive her again into his quiet uniform spirit.

5. Now when she (in the desire of mercy to be delivered from death) is raised up by the same spirit; so that the desire (in humility) stands firm in a constant Being, then appears in her a spirit, which declares unto her the Promises and solemn Covenant of God, and that with condition.

6. (That is, if she rely upon the Promises, in a firm hope of belief, and walk in the obedience of God through faith, she shall (in the last part of time, when she hath fulfilled the obedience of God in the belief) be delivered by the power of the uniform spirit, from the earthly death, and from the earthly spirits.)

Y

7. And

7. And under theſes gracious promiſes, there appears to the humanity many propheticall ſpirits, which declare and publiſh unto her in a propheticall manner, at what time and when theſe Promiſes ſhall fulfilled or accompliſhed, be

Chap XII.

NOW when the humanity ſtands comprehended under the ſervice of the Propheſy, and that ſhe takes heed to the time of the Propheſie; there appears then unto her a powerful ſpirit, which tels her, that there ſhall be born out of the Deity, and out of the obedient humanity, a pure undefiled Doctrin, in a chaſt Virgin-like Nature; and out of this Virgin-like Nature ſhall be born a ſon, proceeding out of the Deity, and out of the humanity, who ſhall fulfill the ſaid Promiſes, which the Creator hath promiſed through his uniform ſpirit.

2. And when this is publiſhed to the humanity, by the propheticall ſpirit, and that ſhe joyns her belief thereto (with a deſire and firm confidence) then appears to her a preſent ſpirit, which is not propheticall, but preſent or at hand; and it is the Grace and Mercy of God.

3. This grace ſpeaks to the obedient humanity: Prepare the Way of the Lord; for the Time is at hand, that the deliverer from death ſhall come.

4. After

4. After that there appears another ſpirit, which declares to the ſoul how and in what form or ſhape the deliverer from death ſhall appear: namely in lowlineſs or poverty, in contempt or ignominy, and in innocency or ſimplicity of Nature.

5. And in this declaration the Deity (through the pure undefiled Doctrin) aſſumes her power in the humanity, and becomes likewiſe man with the humane Being.

6. This Deity appears at firſt before the figurative man, in ſimilitude, as a man; otherwiſe the figurative humanity were not able to receive or entertain the Deity.

7. In this figurative appearance the Godly humanity (after a humane manner) enters into the figurative Being or nature, with the figurative humanity; and that both in death and life, according to the requiring of the figurative Being, wherein the figurative humanity ſtands comprehended.

8. And when this divine humanity hath in all things accompliſhed her ſervice, concerning God and the humanity, then the Deity again leaves her figurative humane Being, and becomes a ſpirit and being again, like as ſhe was before ſhe aſſumed the humanity.

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Chap. XIII.

Chap. XIII.

NOW when the humanity is left by the figurative humane Deity, then there appears unto her at first in the humane Being, a sad mournful spirit, because she neither sees nor feels the humane figurative Deity.

2. And this sad sorrowful spirit tels her (for a comfort) that she shall keep her mourning in the vision of peace, and not stir from thence (according to the Word of the Lord) before the still uniform spirit make her partaker of his heavenly nature.

3. (Behold to this end shall the sad humanity (with constancy) tarry in the vision of peace, without looking any more after types and figures for a comfort.)

4. And after this there appeares unto her the infinite perfect essential spirit.

5. When the humanity hath received this perfect essential spirit, then she sees no more figures, neither earthly nor heavenly: but that which she sees, tastes, and feels, it is altogether spirit, power, being and life: and that in the present perfection of life: and it is no other in it self, but a heavenly joy with the perfect essential Deity, and also a creatural joy with all rest and peace, in the natural Being: and then without obstruction of the earthly figurative spirits, she

she gives laud and thanks to the God of Heavens.

6. For then the soul (with her lust and life) is gone past the earthly spirits, with their confused Round-dance; and looks no more after the same earthly spirits: for she really and truly finds, that the lust or delight to the earthly spirits in the confused Round-dance brought death unto her.

7. And like as she in the earthly Being, hath had her delight to the earthly spirits in the Round-dance, so she now dis-likes the same Round-dance, and the earthly spirits: yea like as the humanity heretofore brought all her desire and delight to the confused Round-dance: so now she brings all her desire and delight to the uniform heavenly spirit.

Chap. XIV.

NOW when the humanity beholds in the earthly Round-dance, the capering of the earthly spirits which are without her, then she is sorrowful, but with joy.

2. (That is, she is sorrowful because she sees without her, the humane Being, leaping and skipping so madly and furiously, in such a confused heathenish wicked Being: and she is then joyful and glad in her inward soul, because the uniform heavenly spirit hath released her from thence, both inwardly in her soul, and also creaturally; and further, because she is
come

come past the mad confused round-dance: and this is done through the aid and power of the uniform quiet spirit, which is the accomplishment of evry thing that God through his holy Prophets hath promised to all spir tualized and regenerated men for their salvation.

3. And when the humanity is thus united with the meek uniform spirit, then she makes no more her abode upon the earth, in the earthly Being: O no! Her delight is taken from all corruptible things, up into Heaven, with the eternal uniform meek spirit; and hath the earth under her feet for a footstool; for which she laudeth and praiseth the heavenly God for his great mercy, which is come unto her, because she through the aid and assistance of the uniform meek spirit, is freed and delivered from the restless earthly spirits; and is (by the mercy of God) brought out of Hell into Heaven, wherein she may live with joy in the eternal rest, with thankfulness to God.

4. Behold, Then is the humanity (in God) a light upon the earth before all darkned men; and informs or instructs them from the light of Heaven, how they may be delivered from the filthy darkness of the divided earthly spirits, as far as they will frame their course according to the same direction or instruction: yea verily the heavenly essential Light enlightneth Heaven and Earth; that is when the inward soul is delivered from the earthly spirits.

5. And then the natural and creaturely body is likewise delivered from every unnatural course wherein it was driven (to its oppression) by the earthly spirits,

spirits: so as it may now from hence forth live through the meek essential spirit, in the rest of the natural Being.

6. And as the heavenly soul gives thanks to the essential God in Heaven; so the creaturely life, the natural Being, gives likewise thanks because his rest consists therein.

7. But it is not a rest in its own earthly lusts, as the earthly man seeks his earthly rest, for carnal interest: O no! It is not in such a manner, as for self-interest or propriety: but it is accounted a rest, when body and soul are set at liberty from the vain unprofitable earthly labour (to the condemnation of the earthly Spirits) which the man was subject to: and when a man is released from this, then the soul and also the creature undertake this lovely delightful work in God. *Observe it well.*

Chap. XV.

Concerning which Divine Work, there was in former days testified (after a propheticall manner) by the Spirit of the Lord: where the Spirit of the Lord speaks to the humanity: If thou oppressest no man, and dost pour out thy soul to the hungry (which is the Deity, who hungers after the salvation of thy soul) and satisfiest the afflicted soul; then shall thy light rise up in darkness, and thy darkness shall be as the

the noon-day, and the Lord will continually guide thee, and satisfie thy soul in time of dearth, and will strengthen thy bones, and thou shalt be as a well watered Garden, and like a spring of Water whose waters never fail; and thou shalt build up that which hath lain waste a long time, and shalt lay a foundation that shall endure for ever and ever: And then the Lord saith to the soul, Look round about thee, and behold thy children coming to thee, from the East, and from the West.

2. That is, Behold all thy lusts, senses, intentions and thoughts, how remote soever they have bin in strange lands, yet now they come unto thee in the eternal meek uniform spirit, and help to encrease and make great thy joy; and that as far as Heaven and Earth extendeth.

3. Then the Word of the Lord is fulfilled, which he hath spoken in former days by his Prophets, *That Heaven and Earth shall be full of his glory.*

4. And then the soul passeth (as St. Paul saith) from one glory into another: and all this in the presence of the essential spirit of the Lord, which enlighteneth Heaven and Earth: whereupon all the earthly spirits are driven into the pit of Hell, from whence they had their Original.

Chap. XVI.

Chap. XVI.

Beloved Youth, observe this testimonie with diligence of thy minde or spirit, in thy soul; and judge it not to be without thee; but judge it to be in thy inward humane Being, where thou, with the meek uniform spirit, shalt find all these earthly spirits in the Round-dance: for there they carry on their work, which brings thy soul to the vain Round-pa nce, and drive away the meek uniform spirit forth of his place; which we have seen with the eyes of the spirit, have handled with the hands of the spirit, and have been sensible of with the heart of the spirit.

2. And for this cause we publish it likewise equally to all lovers of truth, that they may learn to know the earthly spirits within themselves (which they may imagine to be without them) and may take a special care to arm themselves against them, with the meek uniform spirit.

3. Let every one that would not be condemned with these earthly spirits, let him I say separate from them whilst he hath time.

4. For the time will come (as St. Paul hath testified) that men shall not be able to endure the holy essential Doctrine in the spirit.

5. That is, If the humanity takes not diligent

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heed

heed to her time, when the uniform meek spirit reveals himself in her soul, for to over-awe the earthly spirits, then she looseth the uniform meek spirit.

6. And when a man is forsaken of it, then the earthly spirits cannot endure the teaching of the uniform heavenly meek spirit: but they keep the heart captive in confusion or disorder.

7. Therefore there is not a more pretious thing, then to take heed to the time of the graces or mercies of God: for the time of grace is a pretious time, whereby the soul may be released from the earthly destructive spirits.

8. Yea if the soul knew the worth or valew of the time, she would forsake all the earthly affections (with which men spend the time in vanity) and regard the time of mercies, to the end she may be freed or delivered from the earthly spirits.

9. For what is more grievous for life, then the Goal or Prison of death: into which the earthly soul brings her self, without and against the Will of God: and this is unto her (when she comes to the knowledg of her self) the greatest torment and pain of death.

10. For he that takes away the life from himself, he hath no excuse to make.

11. And when the soul sees and feels this in her self, then she (like the spirit of *Cain*) can hardly believe that God hath any mercy left for her.

12. By reason of which the grace or mercy of God is moved to speak to the despairing soul afar off, for to make known unto her, both her sin and his
divine

divine mercy, and that by several means, as well divine as humane.

13. For because the Deity hath created and inspired the humanity: yea God himself became man: therefore he continually knows what is helpful and profitable for the life of the humanity.

14. And to this end hath the Deity (in this last part of time) sent her uniform spirit (out of the hidden Heaven) to the divided humanity upon Earth, to make known at first to the same humane Being or Nature, its earthly division: and afterwards when the humanity desires to desist from her earthly division, to make known unto her likewise her uniform spirit, in hope that the humane Being will obtain a lust or desire to the uniform life of God.

15. And now for this purpose the uniform spirit administred his spiritual service in the divided earthly souls, and that in the same being wherein the earthly souls are fallen; and consereth with the young humanity, that bestoweth his labour to be acquainted with God.

16. Which speech or conference happens in manner of a Disputation: according as the divided young humanity is comprehensive and inclinable in her nature) as well with instructive Sentences, as also by a Dialogue of Questions and Answers, and likewise by a demonstration of the brutish wicked Being or Nature, which we have called the Round-dance, all which encounter and swarm about the ears of the young humanity.

17. And because the uniform spirit (which is the divine Old-Age) hath in this for a time ended her service, therefore he transfers it to the Youth in a short Conference, which the Old age begins, admonishing him that he should observe them for his preservation: And the Youth receives them with thankfulness, like as it here followeth after the sixteenth and last Chapter.

Old-Age.

O Youth! Observe the instruction of Old-age for thy preservation: and perform the same in the submissive obedience of God, for thy salvation, even as I have satisfied thee by the sedulous teaching of Old-age.

Youth.

1. O Old-age! I must love thee for my salvation: for by travelling I am come near unto thy dwelling, and have there beheld many mansions, where I have a desire to sit down and rest: for I by travelling and proceeding on, have searcht through many places, but have in no place found rest but with thee: therefore I humbly entreat thee, that thou wouldest grant me a place neer unto thy dwellings, where I may live at rest: for I am weary, and have endured many

many adversities before I came hither.

Old-Age.

2. I verily believe it: for I well know, that thou canst not come near me, unless thou hast passed through many straits or narrow ways: and because thou desirest to enjoy rest, and to dwell near unto me, I grant it freely unto thee: But first consider well, whither thou be able to continue there: for as long as thou art not incorporated to the Old-age, and made partaker of my Being, till then thou must travel further, and canst not indure my Old-age, because the vanity of Youth yet cleaveth unto thee.

For oft-times the unexperienced Youth is not wise enough of him self; yet believes (as we in our Disputations have recited) that he is very wise and understanding: by reason of which he deceiveth himself, and comes too short: for Youth will not be taught but by adversity.

Youth.

3. O Old-age! I partly know it, and I am not come hither without adversity. and I hope I have learned so much by adversity, that I shall continue with thee, and live in thy being or condition.

Old-Age.

4. That the time will teach both thee and me, and I hope that the aged wisdom shall keep thee with me, and cause thee (for nourishment and growth) to
eat

eat at my table, that thou maist there confer with me, when thou hast occasion to use me.

And we will herewith commit our busines to God for a perfect knowledg of his goodness and power: and I hope that thou wilt effectually take regard to our instructive Disputations and Proverbs, with what more ensues; which we have testified out of love to the Youth as an exhortation: and shall pray unto God, that he will grant his blessing and encrease thereunto, that thou perish not in thy ignorant Youth, as many have perished in their ignorance. And when thou art partaker of the Old-age, that thou maist be an example or pattern to all new beginning or coming on Disciples, for to attain to the Old-Age: for in the School one Youth may teach another, so far as his Principles reach: and when he hath fully learned his Principles, he must be further taught (by the Old-age) to the Kingdom of God: so that each one must receive his teaching in the School of Christ, and render it from himself again, even to the edifying or building up the house of God: therefore we (in our service) pray unto God, that he would raise up his essential Spirit in the heart of Youth, and awake it out of sleep, that it may be taught through the same spirit: for verily it is the right School-Master from whom the Youth must entertain or receive the Old-age: yet certainly one man may excel and teach another, both in divine and humane virtues: but the essential spirit must give the strength and encrease to the renewing of a godly life: and must also for ever stand

stand fast to the man, let the body or the creature be where it will. Therefore we point the Youth to the Old-aged essential Spirit of Christ, which shall neither lye nor deceive him.

Youth.

5. O Old-age! I give the thanks for the same: and I hope thy careful service will not be fruitless in me: yea, I know full well, if thy service had not preserved me, I had been swallowed up in the way: for I had not the power to resist mine enemies, neither had I wisdom to withdraw and to pass by them: therefore I must (with low obedience) for ever extol and praise thee, even unto Heaven: for my dwelling (the desire of my life) is with thee: and also I find no place of rest, but in the experienced Old-age, whereon I wholly and altogether rely for ever.

And hereupon the Youth resigns him self over to the Old-age (into the uniformity) whereby he is freed from the perills which Youth is liable unto: and commits his soul to the Old experience of Christ, who never sleepeth nor slumbreth, nor is forgetful, but always taketh care for ISRAEL.

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*An Instructive Conclusion upon this
Treatise.*

THis is testified or declared for a pattern to all young understandings, that they should take heed to their time, in the growing up to the Old-age, because the breasts of Christ yeild plenty of milk, for the growing up or encrease of the children of his holy being; which is a gracious time for thirsty souls, who hunger and thirst after the sincere milk of heavenly sweetness, by which the new-born children are nourished, that are not able to endure any strong meat: & he that converts himself and becomes as a child, he shall receive the milk into his childish nature.

2. For which conversion a Youth shall take for help these serviceable testimonies; by which he (at his time) shall find, that the same which is here described and testified with letters, is also written in his heart, whereby he may well give credit to these testimonies: for the same that is here written, is all (as is said) in the heart of man, if it were known in its work:
but

but because it is not known before the unilluminated man, therefore he must meet or find many perils, and unfaithful spirits in his way, by which he is often-times deceived, and must suffer much grief and sorrow, before he can get out of their power and tyrannie, as is above recited: but by a constant increase or growing up in the perfect aged Being of God, he may be delivered from the several sorts of spirits which vex and torment him.

3. Therefore the Youth is not only ^{exhorted} ~~taught~~ and taught by the Old-age, but the whole family; that is, all the senses, thoughts, intentions, and desires of men are (by the essential spirit of Christ) instructed inwardly in the soul, that they shall all equally resigne themselves to the uniformity in God, for to walk one manner of way, and to live in one kind of desire, that there may no longer rule so many several sorts of spirits in the humanity (for a molestation and enmity) against the nature of God: But that all whatsoever is wavering or inconstant in the humanity may become of one minde; which is likewise the teaching and exhortation of holy Paul, where he saith, *Beloved brethren, be ye of one accord and of one mind; then there shall be neither strife nor variance among ye in your Souls.*

4. And all the senses and thoughts that are begotten out of the uniformity of God, they are all brethren and sisters of one father and mother: and they live in one obedience of their God, and are flesh of one flesh, bone of one bone, spirit of one spirit,
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and soul of one soul, and are the true communion of Saints, whereof the holy essential spirit of Christ is the head: and it is the Church whereof *St. Paul* speaks, that is without spot or wrinkle; that is, that they (namely, all the senses and thoughts, lusts and intentions) be wholly comprized and united in the uniformity of God: and what is not comprehended in the uniformity of God, that is no Church or God: for God hath no other Church or Congregation but his holy Being: and there can be no God-services performed to him, without this essential Church or Community.

5. Therefore let every one exhort his family, that they would yeild themselves equally (with one another) into this uniform fellowship; that is (as is above said) let each and every one of the humantie's senses and thoughts, wills and desires, yeild them into the uniformity of God, to the end the heart may be no longer plagued and tormented with the several sorts of senses and thoughts: For what greater plague can there be then to live in discord? They may call it life: but it is death.

6. *Observe what is here testified unto you.* There is a whole Church or fellowship contained within the humanity: for she is composed together of Heaven and Earth: and where Heaven and Earth are by ordinance joynd together, each in his place, and each ones Angel administers to him, then the uniformity of life assembles together: And this Ordinance makes a fellowship, by an uniform agreement or concord

with

with one another: for the Angels and Spirits administer to the great God of Israel; and when they have performed to the great God his service, then they further serve one another (each one in his place) and each one is a Lord and Master in his service: for no man can be a Lord or Master, unless he become also a Servant and Minister; and because he is able to serve or administer, therefore he becomes a Lord: and he that neither can nor will serve, he cannot be a Lord or Master.

7. Yea, he that becomes not a child, he cannot be a man.

8. He that will not become a Disciple, he may not become a Master.

9. He that will not come into the poorest or lowest condition, he cannot come to the highest.

10. He that will not venture or lose, he cannot gain.

11. He that will not dye, he cannot live.

12. He that will not come into Hell, he cannot come into Heaven.

13. He that will not suffer death, he cannot receive life.

14. He that will not endure sorrow, he cannot attain to joy.

15. He that will not endure shame or contempt, he cannot inherit honor.

16. Before a man comes to honor or esteem before them that are little and low of understanding, let him condescend to abide among the little ones:

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for,

for to abide among them that are low or little, is an advancement before God,

17. Therefore the humble spirit of Christ saith to the little ones, and to them that have forsaken themselves, if ye have descended low, I have yet descended lower, to lift you up.

18. If ye have suffered shame and contempt in the flesh, I have yet suffered more to advance you to honor.

19. If ye have been in torment of Hell, yet I have been deeper therein, for to fetch you forth of Hell.

20. Have you suffered death? I have suffered more deaths, for to deliver you from death.

21. Have ye shewed obedience to the denial of your selves? I have shewed more to the obedience of my father: for I have been obedient to the death of the Cross, for to take away death from you.

22. Hast thou been poor? I have been poorer: for I have forsaken all for thy sake, to enrich thee.

23. Wherefore O ye that are little or weak of courage, be not discomfited in your weakness or lack of courage: but remember there is one less and lower then ye, for to raise you up, and to exalt your low condition: For this is my service for which I was begotten of my Father, for to accomplish the same service, to the praise of my Father, saith the lowly spirit of Christ.

24. Now observe, comprehend and understand,

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O ye little and lowly ones, saith the spirit of Christ, when I have first served and holpen up you, in your weakness to your salvation, then I pass to them in high seats, and say,

25. O ye that sit upon high seats, be ye not so proud because of your highness: for I am yet higher, for to thrust you away from your Throne.

26. Ye that are rich, put no confidence in your Riches: for I am yet richer, for to make you poor.

27. O ye that are wise in the flesh, glory not in your wisdom: for I am yet wiser, to make you fools.

28. Ye that are voluptuous and jocund in the flesh, be not ensnared and blinded in your earthly destructive mirth and jollity: for I am fuller of joy, to turn your mirth into eternal sorrow.

29. Ye holy and righteous ones in your conceited holiness, which your selves have made, do not boast nor trust in your holiness in the flesh: for my holiness is far greater, and will make your chosen holiness in the flesh, sin; and your Heaven, Hell.

30. Ye that have put on gravity, and are adorned with your prudent learning, and practical sciences of wit; exalt not your selves in your own made Arts, which ye use for your own interests: for I with my free heavenly Art, will destroy you and bring you to shame.

31. Observe and understand it within thee, O thou unregenerate humanity! and look into thy self what thy purposes and practises are, without the true being

being of God; and upon what thou placest thy comfort: for what thou undertakest without the Being of God, there God is above thee, and can frustrate thee in thy purposes, and bring thy counterfeited earthly life to death.

32. From hence may a man observe, and out of his weakness perceive, that the humane Being hath a Creator, which hath brought her forth; whereby she must acknowledge that she oweth to the same Creator (which is God) submission and obedience, and that out of love to her Creator, and not out of constraint: for obedience (in the love of God) begets the life of Christ in the soul.

33. But if the humane nature hath turned away her love from God (her Creator) so that she cannot obey God (out of love) for her salvation, then she must yeild obedience to her God per-force, to her deadly condemnation: for obedience must be shewed to the great God of Israel (because of his majesty and greatness) whither it be to salvation or to damnation; it belongs unto him, who can take it from him: And the Lord will have obedience, and not sacrifice.

34. And all services that are performed out of the obedience of Christ, they are acceptable before God, because they are performed out of the obedience of God. *Consider it well:* Of such a value is the obedience before God: Yea, an obedient soul is better before God, then all the services which are done without the obedience of his holy Being.

35. This obedience is (in it self) the love to God's virtue and righteousness.

26. And

36. And he that hath no love to Gods virtue and righteousness, he cannot yeild any obedience to God, that is acceptable to him, or that he can receive: and the reason is this, because he is love it self, and therefore he cannot accept of any services that are without love: for they cannot ascend to Heaven, because the Earth brings them forth: and whatsoever the Earth brings forth, that is earthly, and is received again by the Earth, and so continues in the Earth.

37. Therefore must the humanity (if she will serve the Deity essentially in her uniform life, for her salvation) resign her whole heart to the divine obedience, waiting continually (with the chiefest desire and love to the uniform Deity) in the obedience of God; for to be united with the same uniformity: and to that purpose are these testimonies written (as to a Child or Youth) for to deliver the fallen humane Being (when it is obedient to the uniform Deity) from the earthly spirits. *Take it to heart.*

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An Exhortation to a Divine or Godly afflicted Soul, Concerning the Patience of Christ, because it found no Divine Fruits in the Heart, where the Uniform Spirit made its Teaching.

Which Soul is comforted (by the Uniform Spirit) with the Patience of Christ: whereby the fallen humane Being, is exhorted to the obedience of the Christ-like Being.

And because this Exhortation serves well, and is also sutable with the former; therefore we have let it pass with this.

Chap. I.

MY Soul betook it self to the Christ-like joy, because she was in hope that the Christly joy would

would bring forth her fruits in the hearts of men, to the uniform Christ-like life; whereby the Christ of God might be known (in its uniformity) to the salvation of many souls,

2. And in the hope and expectation, after the fruits of the Christ-like joy, there was a grief or sadness begot in my soul, whereat I was much amazed, and thought, where may this Christ-like joy be staid (wich was planted for to bring forth fruit) that it appears not: for my earnest desire is after it.

3. Yea, by reason of this earnest desire I have fought with all diligence after the Christ-like joy; and in the search there met me a crafty subtile thief, who was called selfness in the flesh, which had stolen away the Christ-like joy, and committed with the joy (which in it felt was chaste and pure) immoderate whoredom, and deflowered the Christ-like joy that it was not like it self.

4. This selfness in the flesh (the thief) carried the Christ-like joy (which it had secretly stolen away) to the lusts of the flesh; and perswaded the said lusts of the flesh, that it might very well use or enjoy the same Christ-like joy in God: For (said the propriety or selfness in the flesh (that thief) to the lust or desire) she had (justly by her labour) received it from God: And because the lusts of the flesh heard this from the propriety (the thief) therefore the same lust waxed very bold, and did admit that it was all comprized under the Christ-like joy, what ever it could think upon for its earthly lust or desire: and

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this was all for a great honor and esteem in the earthly Being.

Chap II.

NOW when my soul beheld this, she then (for two reasons) fell into great heaviness: First, because she saw that the Christ-like joy was so shamefully made a Whore. Secondly, because she saw that the soul, which submitted her self to the propriety, was so shamefully deceived, by giving credit to the propriety of the flesh, that she had received the Christ-like joy from God, and that no deadly sorrow should ensue thereon: the which was wholly opposite and contrary to the Christ-like joy.

2. And at this sight the sadness of my soul was exceeding great, concerning the shame and contempt of Christ, which must ever submit it self (in the patience of Christ) under death, when he would make himself known in the humane being.

3. Now when I was in this sadness, the patience of Christ spake to my soul and said, Alas! If thou wilt (from the beginning of the World) observe the contempt of Christ, therein thou shalt find that it is no new thing, that Christ is despised, condemned and put to death.

4. Must he not suffer the blameless death from the beginning of the world, in his innocent *Abel*?

5. Must he not likewise suffer the same death in all his Prophets?

6. Must

6. Must he not in his first humane birth be born among * Beasts, because he had no place among men.

* *These are no creaturely Beasts; but they are Beasts of Beasts; under which Christ shews his condemned humility.*

7. Must not Christ receive his strength and growth in contempt among his Enemies?

8. Must he not fly from one place to another, having no place of abode upon earth?

9. Must he not be led captive before Tyrants, and (for his godly life's cause) suffer the shameful cruel death; because they could not endure his divine life; and must there not for that purpose be false witness brought against the innocent true Christ of God?

10. And all this came to pass for this reason, because he reproved them for their wicked sins: for if he had not done this, they would have let him go.

Chap. III.

TAKE notice of this O thou afflicted soul ! This must certainly be fulfilled and accomplished upon him, because he was and is Christ, even as the divine Prophets have prophesied of him.

Soul. 2. O holy patience ! I render hearty thanks unto thee, for thy exhortation and instruction to my soul : but dear patience, shall this always continue ?

Patience. 3. Yea, sorrowful soul, it must continue till the end of the World.

Soul. 4. How long shall the World last or endure ?

Patience. 5. Till the time it is overcome by me (the Patience of Christ.)

Soul. 6. Is it not to be overcome by any other means ?

Patience. 7. No verily.

Soul. 8. How long doth the Patience work before it overcomes the World ?

Patience. 9. That time a sorrowfull Soul may measure in her self : namely, the World cannot be overcome nor perish in her, so long as she hath her life and delight in the World : and as long as the World is not destroyed (by the Patience of Christ) so long must Christ suffer.

Soul. 10. Must the Patience be so great ?

Patience.

Patience. 11. Yea, so great and strong it must be, that it can drive all selfness or propriety out of the Soul : and when the selfness is driven out of the Soul, then must the world be destroyed, and then ceaseth the Patience of Christ. *Consider it well.* If there were no world of propriety in the heart of men, then Christ had neither suffered nor died : And as soon as the Patience of Christ hath overcome the World in the Soul, then it ascends (by the power of her Father) with the Soul (which she hath delivered from the worldly propriety) to Heaven, into the heavenly Being, where no selfness or propriety is.

Soul. 12. When she is in Heaven hath she then no more sorrow ?

Patience. 13. No verily : she hath no sorrow in Heaven, for her propriety's cause : but when she looks upon the World of selfness, then she feels (out of the love of righteousness) a free sorrow, which she takes not from the propriety of the World : but she is sorrowful, because she sees the propriety in the earthly nature, still tormenting the life of God, which is unjust before God ; because the life of God is not guilty of death.

14. But when the Christ-like Patience hath released the Soul ; then the Soul gives over the sorrow to the Patience of Christ, that it may also in its time set at liberty the life of God : for there is no man can overcome the sorrow, but only the free or unconstrained Christ-like Patience.

Chap. IV.

Chap. IV.

Consider it well, The propriety in the flesh begets torment and sorrow in the soul: and the gentle or meek Patience of Christ begets joy in the soul.

2. Yet notwithstanding the propriety thinks to beget joy also: but that joy presently turns to sorrow, like as a man may read in the holy Writ or Scripture, according to the Letter that feels it not, in the Christly industrious heart.

3. And further; the earthly selfness or propriety will not only bring forth joy, but it will bring forth righteousness also: as it appeared in the young man that came to Christ, that would be justified in his propriety or selfness, when the Lord gave him an Answer to his Question, that if he would be saved, he should keep the Commandments of God: To which he said out of his propriety or selfness, he had kept them all, for which the Lord accused him not, because he had not done it; but the Lord blamed him because he had done it out of his propriety or selfness; and the reproof which the Lord gave him, it was, If thou by keeping of the commandments of God, wilt be perfect in godliness, then *sell all thou hast, and give it to the poor.* With this the free Deity came close to the self-interest; and when the propriety perceived it

it, then it grew sorrowful, and the sorrow which was brought forth from the self-interest or propriety, went away presently from the free Deity, thinking thereby to escape the reprehension of the free Deity: but no: the free Deity can find it out with his free justice, to condemn it in its own earthly sadness.

4. For all sorrow for the propriety's cause, stands under condemnation: but the sorrow which (without propriety) is begotten for the divine virtue's cause, that stands under the salvation of Christ, like as holy Paul saith, that there is a twofold sorrow in man; the one is godly, and the other is worldly; and the godly worketh salvation, and the earthly worketh condemnation: the which is a comfort to my soul, because she hath received her sadness in compassion towards the Deity, as the Christ of God received his sorrow, because he saw *Jerusalem* (the house of God) lye waste, for this cause also the former Prophets have so often times been grieved when they saw that the house of God (the heart of man) was trodden down and destroyed by the heathens: and have oftentimes in their sadness, betaken themselves into the Lords mourning house, for to cry and pray to the great God of Israel in their sadness, but not for their ownship or propriety: O no! But because they saw the contempt of God.

Chap. V.

Let every one that out of grace hath received any light or sight of the heavenly Deity, let him I say, make a distinction between the sorrow which the Deity brings forth, and the sorrow which the earthly propriety begets.

2. I say, he that can distinguish these two sorrows in his soul (each one in its nature and being) let him keep himself from the earthly sorrow as much as he can: for by the earthly sorrow for his propriety, he may perceive in his soul that he is still (in his life) captivated and bound under the earthly propriety.

3. Yea, there is nothing whereby a man may be better or sooner known, then by his joy or by his sorrow.

4. If it be observed that he hath his greatest joy or sorrow for earthly things, then he gives (before an enlightened man) a manifest token that he is more in subjection to the earthly nature then to the heavenly.

5. But an illuminated soul cannot be mooved, neither with the earthly joy, nor with the earthly sorrow; because she well knoweth, that the earthly joy and the earthly sorrow are both without God, and are comprehended under death.

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6. I have found it in my self (as well in my joy as in my sorrow) and have also seen it in other men besides my self: therefore my soul may not entertain the earthly sorrow nor the earthly joy, for to trouble her self therewith: but she entertains the godly sorrow, and the godly joy; like as *Paul* saith, that *We should be sorrowful with the godly sorrow, and rejoyce with them that rejoyce in God*: But the earthly sorrow and the earthly joy shall be left to the world (in her earthly being) to keep alone for her own death, whom she is a servant to: for certainly a man is deceived in every thing that he assaies or endeavors with the world.

7. Therefore hath the holy spirit (which alwaies hath been hated by the earthly world) exhorted, taught and fore-warned the loving soul, that she should not intermix or trouble her self with the earthly conceited or obstinate world, whither it be in her sorrow or in her joy; as holy *Paul* also speaks, *Go out from the midst of her, and touch no unclean thing.*

8. Verily if the soul may not touch that which is unclean, then it must go with all her lusts and desires out of the world, that is, out of all selfishness of the flesh: for all what ever is in the world, the same is deceitful and unclean.

9. Therefore may the Apostle well say, *He that will be in amity with the world, he must be in enmity with God.*

10. Also *John* saith, *Love not the world nor the things that are therein: If any man love the world, then the love of the Father is not in him: And all that is in the world (namely, the lusts of the flesh, the lusts of the eyes, and the pride of life) is not of the Father: and, the*

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world

world must perish with the lusts thereof.

11. *Consider is well.* The earthly lust is the wicked world: he that is now lead or ruled by the earthly lusts, he must have his reward with the wicked world.

12. Therefore *Paul* exhorts his Church or Congregation that they should walk in the obedience of Christ, that they might be delivered from the wicked world, the ungodly nature or being.

Chap. VI.

OH beloved soul! Consider well upon this, how the heavenly spirit hath alwaies forewarned his obedient souls from the world (which is the earthly nature or being.)

2. For all the Devils of Hell carry on their work in the earthly worldly being: for they have no other place to act their mischiefs.

3. And as soon as the soul yeilds or applies it self to the worldly being, then is she under the power of all the Devils that are in Hell.

4. And under this power which the Devils have in the earthly being, each acts his part with the soul, where the covetous Devil of self interest acts the first part, and after him the proud Devil, after him the presumptuous wicked Devil, after him the imperious domineering Devil, which would have it all under his power; next him is the gluttonous or drunken Devil; after him the unchast Devil; next him the

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envious Devil; after him the dissembling Devil; next the thievish Devil; after him the lying Devil; afterward the careless Devil; after him the blinde Devil, which makes the soul so blind, that she can neither see nor be sensible of her wickedness; after this the damnable Devil; and after him the tormenting Devil, by whom the soul must eternally be tormented.

5. O thou beloved soul! beware of the lusts in the worldly being, over which these Devils use their power, least thou be damned with the world: for he that serves the world, he is rewarded with the world; and he that serves God in his holy being, is rewarded with the blessed life of God.

6. *Quest.* Whither must the soul pass if she shall go out of the World? For she cannot pass with the body out of the elementish world.

7. *Ans.* 'Tis true: but she shall pass with the desire or lust of her life from all corruptible created things: and (according to the inwardness of life) have no other desire but in the heavenly God-head: and shall for preservation of the body, require no more of the outward corporeal natural things, then natural food and raiment, as much as the creature for the present time hath occasion for, and no more: and with this bid adieu to the earthly wicked world.

8. The soul performing this, she remains or keeps her self out of the devils power: and if she doth it not, then she remains under the power of the devil.

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Chap. VII.

Chap. VII.

NOW to effect this passage from the earthly world, we must take the Saints of God for a pattern, as *Abraham, Lot, Joseph, Daniel, Christ,* and all his followers.

2. For whatever is begotten, or shall be begotten (according to the humanity) upon earth, that must pass (with the desire of its life) out of the earthly world, if it will come to the salvation of God.

3. And above all, this passage or outgoing must be done in an obedient desire to God: for without the desire of the heart it cannot be effected.

4. Now where the soul (in her earthly being) hath resigned to the world, there this departure cannot come to pass (albeit the body went from one land to another) because the soul is held by her lusts and desires in her worldly being.

5. I say he that is bound with iron chains, cannot go where he would, unless he had the Angel of *Peter* to friend, for to break the chains and to open the prison: or else that the Lord would send his Disciples into the Castle that lieth over against the Soul, and let loose the Asis.

6. And all this cannot be done, unless the discipline under the obedience of Christ go before.

7. But it is not a discipline out of the knowledge of the earthly skill: O no! such discipline brings the soul into the bottom of Hell, whence she cannot come

come forth: but it must be the Christ-like discipline, with the whole inward desire, to the obedience under that heavenly Christ-like being, and that effectually in such sort, as the worldly-lusts be wholly thereby driven out of the inward heart: and where this is done, from thence all the forenamed devils must vanish.

8. To this divine obedience, and not to the obedience of the earthly ~~passion~~ obedience, my soul (out of the being of God) exhorts all good-willing, or well affected souls (for which my soul takes vigilant care) that they would resigne or submit their desire to Gods desire (and with the desire of my soul) under the obedient discipline of the Christ-like being. I do not mean under any elementish creatures, but under the heavenly being of Christ, and thereby demonstrate in the uniform life of Christ, that we have One God, to whom we, in the renewing of the godly life, shew obedience and run not with the earthly lusts, among one another, like wild beasts which are broken out of their holes or dens, that will have no Lord nor Master which may rule them: but every one will run whither his own confused senses and desires chase and drive them.

Chap. VIII.

O H my dear hearts! I leave it to your selves to consider and judge, whither this be the way to come to the uniform God.

2. I make a Question whither a man can understand or find this out of the divine ~~hidden~~ doctrine (omitting its inward spiritual teaching) that men (each according to his earthly sense and desire) may make use of such a false freedom in the earthly being.

3. I tell you for truth, that when the uniform teaching of the godly Christlike being is administered according to the Letter, and to the Spirit, by means of which his earthly reason is convinced, and yet notwithstanding doth follow his own earthly lust (yea, oft-times more then if he had not heard the divine teaching) I say there hangs over the head of that same person, a most terrible punishment: which punishment must needs be far greater then upon all others, which have not heard of the divine uniform teaching.

4. And because my soul hath beheld the sufferings of the Deity, and the punishment upon the licentious souls, therefore is the sorrow come upon her out of love, like as it was also used in former days among all the Saints of God, where the Lord saith, *I have nourished up children but they have forsaken me.*

5. Oh! How oft hath the Lord punished the arrogancy of the flesh, with his humble spirit (as he also still doth) and hath exhorted them again to obedience of his holy being.

Chap. IX.

Now for to shew obedience to the uniform Deity (in her instruction and in her being) by which the

the terrible punishment upon the divided arrogancy, the sadness upon my soul might be lessened, & (by repentance and amendment) might in time cease: therefore the same uniform spirit of Christ, doth, out of mercy, still exhort us to repentance and sorrow, for her disobedient divided licentious hearts and souls, which we have given over to the earthly being, for to live after the earthly lusts: and that we should (in humility) resigne our selves to the uniform life of Christ, and be delivered through that humble uniform Christ-like life, from the divided stubborn and stout earthly nature, lest we perish with the wicked nature in the everlasting damnation of Hell.

2. Like as the Lord by the Prophet also exhorted the disobedient Israelites and said, *Wash ye, cleanse ye, put away the evil being from your eyes, cease from evil, learn to do good, think upon that which is just, relieve the oppressed, do right to the fatherless* (which is the oppressed divine nature) and come then saith he, let us talk of that which is right.

3. The holy Peter also saith, I exhort ye beloved brethren, abstain from fleshly lusts which fight against the soul, and lead a good conversation among the Gentiles, that they may see your good works: for it is sufficient, saith he, that that you have applied your former time to the life of the Gentiles: wherefore humble your selves under the mighty hand of God, that he may exalt you at his time: cast all your care upon the Lord, for he shall take care for you: be sober and watch; for the adversary the Devil, goeth round about us, for to catch us

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in his snares: whom resist in a stedfast faith,

4. Besides, St. Paul also saith, *Put on the new Man, which is created after God.*

5. This new man will overcome the Devil and all his adherents: and make the sorrowful soul joyful in the heavenly Being, for an everlasting remnant, in the uniform life of the divine nature.

6. Herewith I salute and exhort all souls to the uniformity of God: and pray to God, that he, through his uniform life, would drive away all divided lusts in the flesh, from all well affected souls. The gracious God assist us hereunto. *Amen. Take it to heart.*

This is all testified through *Mat.* the uniform life of God.

O Ferusalem, Ferusalem: Thou that killest the Prophets, and stonest them that are sent unto thee: How oft would I have gathered thy children, as a hen gathereth her chickens under her wings: but thou wouldest not? *Mat.* 23. 37.

Be patient, and wait for the coming of the Lord: even as the husband man that casts his seed into the earth, and waits with patience for his encrease. *Jam.* 5.

My eyes shall flow with tears, because the flock of the Lord is carried away captive. *Jer.* 13. 17.

FINIS.

ERRATA.

PAGE 14. line 18. read *not by his own self-will.* pag. 24.
l. 14. r. *according to the Letter.* p. 49. l. 9. r. *speak*
and treat of faith: p. 69. l. 14. for *thy* r. *the*: from pag.
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