

1 timo:
2:9

(who trusted in god) adorned themselves, & not in a wanton allgry:
if they adorne themselves in modest apparell as pauli saith with shyn-
fureness, & sobriety, & not with brodered haire, or gels on poynts,
costly arraye, but: it berometh women professing godlines with godd
& soe soe of all ye families, may be admonished to sobriety, & to liue
berometh godlyness & modesty: & soe if ye holy women may be adon-
With righteousness, & truth & holiness, in y inward parte (I say)
if love is of great price: & soe see you uallue it, & let not we be adon-
ough thy dwelling place: nigh thy soules & minde nee falshe de-
or what euery is abomination of defiled y minde: O: god we praye with to
& let euery woman depe y: y adorns them, y soe god noe wayes in
be dishonoured, but y righteousness & truth may flow, as a mighty
stream, among: you & soe liue in y
floures of Iewes outward word to doop a sabbath, & y stranger & all
his gates, they were to rest & depe it, soe as they were not to gather
meate upon y sabbath day, now to beare a burden upon it now to gather
soe much as to make a fire, & twas death, to doo any such thing now
sabbath was a figure & sign, to y Iowes of y everlasting sabbath, & rest,
y law of god (I say) it was remanded to be dopt sturidly, & who did (I say)
to it, there was nothing but death & sterneing, this was among y Iowes,
now (I say) is come, for y law sendd untill Christ: y sode came, & soe
now this law of y sabbath is fulfilled, now y sode is come, now soe
whether he is come in euery one, yea y sode is come, whoe doo sturidly
transgression, & in depe I say an ord of sin, & made a transgression for
iniquity & to bring in euerylasting righteousness, as saith y prophet, to
law labor hold open y outward actions of sin, but y blessed sode taketh
away y rote of sin, soe y sode being come, (I say) is come, whoe is
rest, now when hee came y Iowes accused him as if hee was a sabbath
breaker, because his disciples being hungry, pluckt upon y sabbath day
few eares of rounes, whereupon Christ answered y sabbath was made
for man & not man for y sabbath: therefore y son of man is lord
of y sabbath, for hee was before y day was made, by him all things
were made y was made, & soe y son of man is lord of y sabbath, as
is Creator, in whom Christ, & soe because Christ heade people on y
sabbath day, y Iowes were offended, but hee answered, doe not you put
best on y sabbath day y is fallen into a pit, now all Christians say
are holmes, but are they entered into their rest, (I say) Christ Iesus
who is not onely y lord of y outward sabbath, but y substance of y
now if they be there, there is no burden beu: now sturidly gathered
if they be I say entered into their rest, who is our life: for soe euery
true beloued is entered into his rest, vizt, in rest, I say y substance
y sign, whoe destroyes y deuil & his works, y burden both man & be-
& soe hee taketh away y burden from men & women in their adon-
for he was manifested in y likeness of sinfull flesh, & for sin (I say)
remide sin in y flesh, y righteousness of y law might be fulfilled
ye, soe now hee becometh y righteousness of god, & soe in Christ there
is no burden to be beu, where all are at rest in y sode, soe then
y sabbath, there is not y own thought, for we are at rest of y nature
in (I say) where deuil thought is, y nature being taken away

Dan
9:24

Math:
12:12

Mark:
2:23

sub:
13:14:5

Rom:
8:3

I say: 58
13

Rom: 19
8

John: 1:16
Col: 2:9

I say
ge: 11

Jo: 1:16

Rom: 13
19

Christ: see y I say you must not think yd own thought, nor speak yd
own wordes, nor doo yd own wordes: in y outward sabbath they were not
to doo it: much les being now entered into our rest, to will in Christ
who is our sabbath of rest, & therefore you should not goe out to gather
meate abroad, being entered into yd rest, art they entered into thy sabbath
Christ Iesus, & will thou goe out of him to gather thy meate, & not Christ
ye life & yd minna yd meate yd came from above, & haist thou any thing
but from him, is not hee yd any of you with fine lining, clean & white, is
y righteousness of y sode & therefore goe not out to gather yd meate,
for there is no need, nor want in Christ, in whom we haue a better
life, & haue all, for out of his fullness wee all receive grace for grace, for
see it please y father y in him all fullness should dwell, now all Christians
say they are beleuers, but are they entered into their rest, haue they rest
from their own wordes, & come to haue them wrought in god, whoe would
ye both to will & to doo, according to his gods pleasure, see then people,
must cease from their own wordes, & there fore if they sabbath doo, they
they are kept in y holy end, y righteousness end, y heavenly man Christ Iesus
through whom wee please y sode, see then I say to euery one bepe y rest y
sabbath, & then none shall goe out to gather meate, or sturidly to make
them as fire with, for behold all you y becomen a fire, & in y sode they haue
dele, this shall they haue of my hand they shall be down in sorrow: now is
y end of all professions in y world, but a kindling of their own spere, &
see now all y are gathered into Christ and in their rest, if see then there
will be no burdening one of another: & to bepe in y heavenly man, from
all men none is to be sent, to gather sturidly & meate: if they want, (I say)
& they there is to be hie, if wisdom & saluation, it is to be had in Christ
who is y treasure & fountaine of wisdom & of all gods, out of whome wee are
supplied, see euery one bepe y sabbath, yd rest, bepe to him whoe was before
all things was, & soe hee bepe all in y power of wisdom of god, & this will bepe
ye fellow ship with another, in y power of y sode god, & soe in
you shall haue communion, & y sode shall haue his glory & honour through you
who is beside for ever & for ever more, & y will direct euery one in y sode
& ye sode you in humbleness, & lowliness of minde, & in tenderneesse & in
and may edifie another, & soe watch euery one another for good, you see this
would watch for euill, but see you watch for good, to feel y gods stirring in ye
for y euill must be shown out: watch & joyne with y good & reprove y sode
for y contrary must be reprovied, & soe righteousness & holiness, may flow
as a stream, & I say now be set up about all yd contrary, & y all may
walk soberly as berometh truth, & faith & righteousness & godlyness, & let your
wordes be for y sode, & soe they may administer grace to y heavens: & y sode
established with y grace of god, y brings euery one to saluation, & soe will
ye, & y sode may not way be dishonoured by you, but y in all things hee
may be glorified who is beside for ever
Christ see feel him in yd meditations, & in his power edifying yd meditations and
counselling of you, who is y head of his church, & to you y inward of y head, who
is y law of life, y law of faith y law of love, & of y spirit in y hearts of his people:
& therefore be subject to him who is y prince of life, (as you haue been formerly
to him who is y prince of y sode) & soe y sode yd of y sode yd of y sode yd of y sode
lord y gods righteousness & holiness is his sode y will I say I say I say I say