

1 time
2: 9

(who trusted in god) adorned themselves, & not in a wanton allye,
if they adorne themselves in modest apparell as pauls saith with shu-
farnesse, & sobriety, & not with bejewelled haire, or gilds or powrs
costly awaye: but in beroneth women professing godlinesse with godde
& soe soe of all yd families, may bee admonished to sobriety, & to liue
beroneth godlinesse & modesty: & see if yd haly women may bee ad-
orned with righteousnesse, & truth & holinesse, in yd inward parte (say)
y lord is of great price: & soe see you uallue it, & let not we adorne
nigh thy dwelling place: nigh thy soules & minde nee fulshode dore
or what euill is abomination yd defiled yd minde, O: bee ualued with
& let ouery woman bee yd yd adorne them, yd soe god nee wayes in
bee ashenoured, but yd righteousnesse & truth may flow, as a mighty
stream, amonge you, see liue in yd
floures yd leues outwards word to soop a sabbath, & yd stranger & all
his gates, they were to rest & bee yd, soe as they were not to gather
meate upon yd sabbath day, nor to beare a burden upon it, now to gather
soe much as to make a fire, & twad death, to doe any such thing now
sabbath was a figure & signe, to yd Iowes of yd euerlasting sabbath, & rest,
y law of god say) it was remitted to bee kept strictly, & who did contem-
to it, there was nothing but death & stoning, this was among yd Iowes,
now christ is come, for yd law serueth untill christ, yd soe came, soe
now this law of yd sabbath is fulfilled, now yd soe is come, now soe
whether hee is come in ouery one, yd yd soe is come, whoe doestraye
dwell in his wordes (who was before yd doell was) & hath finished sin
transgression, & inuaded sin, & inuaded sin, & inuaded sin, & inuaded sin
miquity, & to bring in ouerlasting righteousnesse, as saith yd prophet, the
law labors hard to bring outwards actions of sin, but yd blessed soe sabbath
way yd soe is come, see yd soe being come, christ is come, whoe is
rest, now when hee came yd Iowes asayed him, as if hee was a sabbath
breaker, because hee derisps being hungry, pluckt upon yd sabbath day
few eares of rounes, whereupon christ answered yd yd sabbath was made
for man & not man for yd sabbath: therefore yd son of man is lord of yd sabbath, as
of yd sabbath, for hee was before yd day was made, by him all things
were made yd was made, & soe yd son of man is lord of yd sabbath, as
is greater, in whom hee rest, & soe because christ hee is lord of yd
sabbath day, yd Iowes were offended, but hee answered, doe not you
doubt on yd sabbath day yd is fallen into a pit, now all christians saye
and beleeue, but are they entered into their rest, with christ Iesus
who is not only yd lord of yd outwards sabbath, but yd substance of yd
now if they bee there, there is no burden borne: now strids gathered
if they bee I say entered into their rest, who is our life: for soe euery
true beleeuer is entered into his rest, vizt. inuaded lord yd substance
yd signe whoe destroyes yd doell & his wordes, yd burdens both man & be-
& soe hee takes away yd burdens from men & women in their ad-
for hee was manifested in yd likeness of sinfull flesh, & for sin con-
demned sin in yd flesh, yd yd righteousnesse of yd law might bee fulfilled
in yd, soe now hee becometh yd righteousnesse of god, & soe in christ there
is no burden to bee borne, where all are at rest in yd soe, soe then
yd sabbath, there is not yd own thought, for wee are at rest of yd nature
in christ Iesus) where ouer thought, & yd nature being taken away

Deu

9: 24

Math:

12: 12

Mark:

2: 23

subd: 13

15 & 14: 5

Rom:

8: 3

Ysay: 58
13

Rom: 17
8

Ysa: 16

Col: 29

Ysay
ge: 11

Jo: 1: 16

Rom: 14
19

Christ: soe yd I say you must not thinke yd own thought, nor speake yd
own wordes, nor doe yd own wordes: in yd outwards sabbath they were not
to doe it: much lesse being now entered into our rest, to wit in christ
who is our sabbath of rest, & therefore you should not goe out to gather
meate abroad, being entered into yd rest, as they entered into thy sabbath
christ Iesus, & wilt thou goe out of him to gather thy meate, & not christ
y life & yd minna, yd meate yd same from aboute, & hast thou any
but from him, & not hee yd awaye you with fine lining, cleane & white, & yd
y righteousnesse of yd I say & therefore goe not out to gather yd meate,
for there is no need, nor want in christ, in whom wee haue a better
life, & haue all, for out of his fullnesse wee all receiue grace for grace, for
see it please yd father yd in him all fullnesse should dwell, now all christians
say they are beleeuers, but are they entered into their rest, haue they
from their own wordes, & come to haue them wrought in god, whoe wee
in us both to will & to doe, according to his good pleasure, for then people,
must cease from their own wordes, & therefore if this sabbath bee kept, then
they are kept in yd haly end, yd righteous end, yd heavenly man christ Iesus
through whom wee please yd lord, see then say to ouery one bee yd rest yd
sabbath, & then none shall goe out to gather meate, or strids, to make
themselves with, for beleeue all you yd beleeue, & in yd spirit they haue
deed, this shall they haue of my hand they shall lie down in sorrow: now
is yd end of all professions in yd world, but a beleeving of their own wordes
for now all yd are gathered into christ and in their rest: if soe then there
will bee no burdening one of another: & to bee in yd heavenly man, from
some none is to bee sent, to gather strids & meate, if they want, for
& they there it is to bee had, if wee see yd saluation, it is to bee had in christ
who is yd treasure & fountaine of wisdom & of all goodes, out of whome wee are
supplied, soe ouery one bee yd sabbath, yd rest, soe to him whoe was
our sabbath, & soe wee bee all in yd pure wisdom of god, & this will bee
preference yd fellowship one with another, in yd power of yd lord god, & soe in
you shall haue communion, & yd lord shall haue his glory & honour through you,
who is blessed for ouer & for ouer more, & yd will direct ouery one in yd good
& preserve you in humblenesse, & lowlynesse of minde: & in tenderneesse & in
and may edifie another, & soe watch ouer one another for good, you see this
woulde watch for ouer, but doe you watch for good, to feel yd gods stirring in yd
for yd ouer must bee thence out, watch & joyne with yd good & reuerendly
for yd contrary must bee reuerend, & see righteousnesse & holinesse, may flow
like a stream, & iniquity bee set up about all yd contrary, & yd all may,
walk soberly as becometh truth, & faith & righteousnesse & godlinesse, & let your
wordes bee for yd fauour, & they may administer grace to yd heauens, & yd
established with yd grace of god, & brings ouery one to saluation, & soe will
be it, & yd lord may not way bee dishonoured by you, but yd in all things
may bee glorified who is blessed for ouer
christ soe feel him in yd meditations, & in his power edifying yd meetings and
counseling of you, who is yd head of his church, & to you yd inuolunt of yd head, who
is yd law of life, yd law of faith yd law of love, & of yd spirit in yd hearts of his people,
& there fore bee subject to him who is yd prince of life, (as you haue been formerly
to him who is yd prince of yd law: yd is of yd uny minde) for in this
lord yd good righteousnesse & holinesse is its lord yd will I say as it is more