

both because they thought not well of God: giving heed
unto idols and also unjustly sworn in deceit. despising
holiness: for it is not the power of them by whom they swear
and it is the just vengeance of sinners: that punisheth always
the offence of the impious: was mine eye that desire the day
of the Lord: to what end is it for you: that day is a day of
wrath: a day of trouble and distress: a day of wastiness and
desolation: a day of darkness and gloominess: a day of clouds
and thick darkness: a day of the trumpet and alarm against
the fenced cities and against the high towers: and I will
bring distress upon men that they shall walk like blind
men because they have sinned against the Lord: and their
blood shall be poured out as dust: and their flesh as the
dung: neither their silver nor their gold shall be able to
deliver them in the day of the Lords wrath: But the whole
earth: for he shall make even a speedy visitance of all them
that dwell in the land: seek ye the Lord all ye meek of the
earth which wrought his judgement: seek righteousness
and meekness: it may be ye shall be hid in the day of the Lords
anger: pray therefore and fear God and glorify his name
observe what Daniel says in his prayers: as it is written
in the law of Moses: all this evil is come upon us: yet
made we not our prayer before the Lord our God that we
might turn from our iniquity and understand thy truth
therefor hath the Lord watched upon the evil and brought
it upon us: for the Lord our God is righteous in all his
works which he doeth: for we obeyed not his voice: now
therefore O our God hear the prayer of thy servants: and
his supplications: and cause thy face to shine upon thy
sanctuary: that is desolate: for the Lords sake: to the Lord
our God belong mercies and forgivenesses: though we have
rebelled against him: O my God incline thine ear and
hear: open thine eyes and behold our desolations: and the
city which is called by thy name: for we do not present our
supplications before thee for our righteousnesses: but for
thy great mercies: O Lord hear: O Lord forgive: O Lord hearken
and do: defer not: for thine own sake: But now do ye not
all go away and have ye not all turned yourselves
from the Lord our God unto the fables and lies of the
false prophet: do ye not now that thy Maker is thine
husband: the Lord of hosts is his name: and thy Redeem-
er the holy one of Israel: the God of the whole earth shall
be called: therefore let us rehearse by the sword and
wholesome word of God to serve him only and alone
come and let us join ourselves to the Lord in a perfect

children saith the Lord for I am married unto you and
I will take you one of a city and two of a family and I
will bring you to Zion and I will give you pastors
according to mine heart which shall feed you with
knowledge and understanding even as then at this present
time also there is a remnant according to the election of grace
like heed therefore unto yourselves and to all the flock
over the which the holy Ghost hath made you overseers
to feed the church of God which he hath purchased
with his own blood therefore the Lord himself give you
a sign behold a virgin shall conceive and bear a son and
shall call his name Immanuel and behold thou shalt
conceive in thy womb and bring forth a son and shalt
call his name Jesus. He shall be great and shall be
called the Son of the Highest and the Lord God shall
give unto him the throne of his father David: - we
it is good for me to draw nigh to god when things here so
well with us we are apt to think ourselves at home: but
when trouble ariseth we begin to say arise let us depart
this is not our rest though heaven was much out of sight
and out of mind before yet when afflicting sickness
comes the poor believer will sigh and say with David
oh that I had wings like a dove: for then would I
fly away and be at rest. I would hasten my escape
from the windy storm and tempest. but observe
here this and consider: David been a very great man a
king over a very great nation: yet observe what he
says: as for me I will call upon God: and the Lord
shall save me. Evening and morning and at noon
will I pray: and cry aloud: and he shall hear my voice.
Even so did David: he leaned upon his bow then then
lay and prayed and gave thanks before his God: as he did
sometimes: God designs to make the world bitter and Christ
sweet to us by such afflictions: he lets men see that the
world is nothing but vanity and vexation of spirit: that
riches avail not in the day of wrath: that it is they may
see the insufficiency of the world to relieve them: that out
of it and as the world turns bitter so Christ grows sweet
to the believer: in time of ease and health Christ is often
very much neglected and forgot: yea it is come to pass
that saying which our Saviour said: if a nation or
will come in his own name him ye will believe: also
is the world changed and turned from the truth unto
fables and lies: as David and Daniel felt upon their
knees saying I will call upon God and the Lord shall

have me: this has the world changed: we may say now of the
 world come let us worship the devils with those fables and
 the false prophet will helpe us for god created man to be
 immortal and made him to be an image of his own eternity
 nevertheless through envy of the devil came death into the
 world and they that do hold of his side do find it: and
 through the working of Satan and fables of the false
 prophet and lying founders: will the world but which
 is near at hand: for when we are in the heaviest distress we
 find just cause to justify god and the Lamb the Lord is
 righteous for I have rebelled against his commandment so
 both wicked as hehemia bowbit thou art just in all that
 is brought upon us for thou hast done right: but we have
 done wickedly: the same cloth holy David acknowledge: I
 know O Lord that thy judgements are right and that in faith-
 upright are thy judgements we presume it of a righteous
 man that he will do righteous things and shall we not
 much more believe so of a holy and righteous god: we cannot
 be infallibly certain that a righteous man will always
 do so: for a righteous man may leave his righteousness
 because the creature is mutable but god is immutably
 righteous: so that we may be confident of it: that the
 judge of all the earth will do right for it is impossible
 he can do otherwise the just Lord is in the midst thereof:
 he will not do iniquity: he will not: he cannot for it is
 contrary to his nature: for he doth not afflict willingly nor
 grieve the children of men: no it is our sins that oblige him
 to it as christ whipp'd the sellers of oxen and sheep out of
 the temple with a whip: as is generally thought: made of
 their own cords: so god never scourgeth us but with a whip
 made of our own sins his own iniquity shall take the wicked
 if we consider the mighty god as a Lord dispensing grace
 then we find he acts Sovereignly and according to his will
 good in thy sight: but if we consider him as a judge dispens-
 ing judgments he never doth it without a foregoing cause
 and ready to be let out to those who seek it: but his pleasure of
 wrath is empty till men fill it up by their sins: then treasure
 up to thyself wrath against the day of wrath: we do always
 set upon us because of charging god in your hearts with rigour
 as impatient in his dealing like those that is written of god
 the way of the Lord is not equal have highly
 and are such thoughts
 who is the judge
 to earth

and cannot do but right: it was a noble and heroic resolution in
that holy man job under his singular trial though he stay me
yet with I trust in him: let my thanks be never so short and heavy
yet I will not let go my grips of his word and promises: I will
not rage these foundations of my hope I had faintled unless I had
believed to see the goodness of the Lord in the land of the living.
consider but a little the noble influence that faith hath to
strengthen and support the soul under sore trial: Blessed is the
man whom thou chastonest. O Lord, and teachest him out of thy
law: faith grips to the heart precious promise of salvation in
and through Jesus christ and so secures the soul's main interest
through eternality which is enough to make the soul easy in every
lot: faith view god in christ at the helm in the greatest storm
and so it endures as seeing him who is invisible: faith casts the
soul's anchor upon the Rock of ages and stays itself on god
and the faithful promises: whereby the soul is eased and
disburdened of its fears and melancholy apprehensions:
faith represent christ as smiling on his people under the cross:
inspiring peace into their ears and saying: well done good
and faithful servant thus was job supported in his greatest
tribe: as he says: for I know that my Redeemer liveth and
that he shall stand at the latter day upon the earth:
whom I shall see for myself and mine eyes shall behold
him: and receiving a crown of glory from him at last is an excel-
lent support to a christian under the heaviest affliction:
and so was it to paul - know ye therefore the bill by his
signs: for those that not remane by the truth and deny
and reject Jesus christ and receive him not as the only be-
gotten son of god: and remane not by ^{that} truth and hateth -
and despise the only Redeemer, and believeth not on him
he is already condemned: for he is antichrist and an atheist.
this is what the world is now got to through their fables and
lies: and yet there is no other way to get freed by but
through Jesus christ from the beginning of the world to
the ending of the world: which I will show you from
the beginning of the world to the end thereof - for he
which is Lord over all and the wisdom of all things: he
preserved the first formed father of the world that was
created alone and brought him out of his fall: and gave
him power to rule all things: and after the fall adam got
thee and the woman and between thy seed and her seed it
shall bruise thy heel and thou shalt bruise his heel: and the
good and evil: and now list he put forth his hand and take
also of the tree of life and eat: and live for ever: or rather
let he put forth his hand and take also of the tree of life:
and eat: and live for ever: therefore O Lord god through me
earth from heaven of Eden -

to till the ground from whence he was taken so he drove out the
man and he placed at the east of the garden of Eden Cherubims and
a flaming sword which turned every way to keep the way of
the tree of life: or to keep the way of the word of life for in the
beginning was the word and the word was with god and the
word was god the same was in the beginning with god for as
adam hath put forth his hand and take also of the fruit of life
and eat: and quite unrepentant: then we should have been
no better then Lucifer: but through the mercy of god he had
prevailed that they could not touch it also that we yet
have a promise left the field is the world: the good seed are
the children of the kingdom: But the tares are the children of the
whicked one: and god saw every thing that he had made and
behold it was very good: for he that soweth the good seed is
the son of man: But now is the enemy which soweth the bad
seed through his fables and lies: which is the devil: for he
that committeth sin is of the devil: for the devil sinneth
from the beginning for this purpose the son of god was
manifested: that he might destroy the works of the devil
not long after adam were turntant at the garden of Eden he
knew Eve his wife and she conceived: and bare cain: and he
said I have gotten a man from the Lord: for he was so like
that he thought that he had the promising seed: again Eve
bare his brother Abel: But adam and Eve did not think so much
of Abel as they did think of cain: But in process of time it
came to pass: that cain brought of the fruit of the ground an
offering unto the Lord: and Abel he also brought of the firstlings
of his flock: and of the fat thereof: and the Lord had respect
unto Abel and to his offerings: But unto cain and to his offering
he had not respect: and cain was very wroth and his countenance
fell and the Lord said unto cain why art thou wroth: and where
is thy countenance fallen: if thou doest well: shalt thou not
be accepted: and if thou doest not well: sin lieth at the door
and unto thee shall be his desire: and thou shalt rule over
him: those words were spoken unto the first born: and also
are they spoken unto every men that cometh into this
world: But when the unrighteous went away from her in
his anger he perished also in the fury wherewith he murdered
his brother: for whose cause the earth being drowned
with the flood: But the wisdom again preserved it: and
directed the course of the righteous in a piece of wood of
small value: and afterwards in the new world: the nations
in their wicked conspiracy being confounded: she found
out the righteous and preserved him blameless unto god:
and kept him strong against his tender compassion toward
him: and the name of the Lord called unto him out of heaven
and said abraham abraham: and he said here am I

and he said say not thine hand upon the east neither do
thou any thing unto him: for now I know that thou fearest
God: seeing thou hast not withheld thy son, thine only
son from me: and the angel of the Lord called unto
Abraham out of heaven the second time and said: By
myself have I sworn saith the Lord for because thou hast
done this thing and hast not withheld thy son, thine only
son: that in blessing I will bless thee, and in multiplying
I will multiply thy seed as the stars of the heaven:
and as the sand which is upon the sea shore: and thy
seed shall possess the gate of his enemies: and in thy
seed shall all the nations of the earth be blessed: because
thou hast obeyed my voice: for in Isaac shall thy seed
be called: and from Isaac fell the blessing unto Jacob:
and from Jacob fell the blessing unto Judah: thou art
he whom thy brethren shall praise, thy hand shall be in
the neck of thine enemies: thy fathers children shall
bow down before thee: Judah is a lions whelp from the
prey my son: thou art gone up: he stretched himself from the
prey as a lion: and as an old lion: who shall rouse him
up: behold the lion of the tribe of Judah: the Root of David
hath prevailed to open the booth and to loose the seven
seals thereof and I beheld and he is in the midst of the throne:
and of the four beasts: and in the midst of the elders: and
a Lamb as it had been slain having seven horns and seven
eyes which are the seven spirits of God sent forth into all
the earth: the scepter shall not depart from Judah: nor a
cavenger from between his feet: until Shilo come: and
unto him shall the gathering of the people be: for the
world is now come do his might in wickedness and iniquity
that the wrath of God will come upon them: for they
will not frame their doings to turn unto their God: for
the spirit of whoredoms, fables, and pride is in the midst
of them: and they have not known the Lord: for pride doth
testify to their face: therefore shall they fall in their iniquity:
they shall seek the Lord but they shall not find him: he hath
withdrawn himself from them: they have dealt treacherously
against the Lord: for they have begotten strange children:
now shall a mouth doom them with their portions: there
for Christ the prophet is to be heard do: for as it is written
the Lord thy God will raise up unto thee a prophet from the
midst of thee of thy brethren like unto me: unto him ye
shall hearken: according to all that thou desiredst of the Lord
thy God in Horeb: in the day of the assembly saying let
me not hear again the voice of the Lord my God: neither let
me see this great fire any more: that I die not: and the Lord
said unto me: they have well spoken that which they have
spoken: I will raise them up a prophet from among their

gathen like unto thee and will put my words in his mouth and he shall speak in my name. I shall command him: put now we have found him of whom Moses here speaks of in the law: and the prophets did write of: Jesus of Nazareth. the son of Joseph and it shall come to pass. that whosoever will not hearken unto my words which he shall speak in my name I will require of him: now here observe this you backsliding wretches from the truth to the fables: that the truth will be required of you: therefore see what Jesus christ our saviour says: for I have given unto them the words which thou gavest me and they have received them: and have known surely that I came out from thee. and they have believed that thou didst send me. I pray for them. I pray not for the world. but for them which thou hast given me for they are thine and I have declared unto them thy name and will declare it: that the love where with thou hast loved me may be in them. and I in them: therefore see ye this you unbelieving men of fables: and worldly minded infidels: for ye also have the true word of God and the grace is offered to you and ye believe not: all that the father giveth me shall come to me: and him that cometh to me I will in no wise cast out: and this is the fathers will which hath sent me that of all which he hath given me I should lose nothing. but should raise it up again at the last day: my father: which gave them me is greater than all: and no man is able to pluck them out of my fathers hand: I and my father are one: and as thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him: and this is life eternal that they might know thee. the only true God and Jesus christ whom thou hast sent. I have glorified thee on the earth I have finished the work which thou gavest me to do in about 33 years after the promise to Abraham. God promised unto David that he would set up a kingdom in juda and in particular out of his seed I have made a covenant with my chosen. I have sworn unto David my servant thy seed I establish for ever and build up thy throne Holy one of Israel is our king or our shield is of the Lord and our king is of the Holy one of Israel I have laid help upon one that is mighty I have exalted one chosen out of the people I have found David my servant with my holy oil have laid upon the son of man whom thou madest strong for thyself therefore being a prophet and knowing that thou hadst cloven with an oath to him that of the fruit of his loins

according to the flesh. he would raise up christ to sit on his throne. he seeing this before spake of the resurrection of christ. that his soul was not left in hell neither his flesh subject to corruption. this Jesus hath god raised up whereof we all are witnesses therefore being by the right hand of god exalted and having received of the father the promise of the Holy Ghost he hath shed forth this which ye now see and hear. for David is not ascended into the heavens. but he saith himself. the Lord said unto my Lord sit thou on my right hand: until I make thy foes thy foot stool: therefore let all the nations know assuredly. this god hath made that same Jesus whom the Jews have crucified. and the world now crucified of a new with their unbelieve and fables and lies and unjust dealing and hating and denying him: but god hath made that same Jesus whom the world now rejects both Lord and christ: nevertheless the devil and they that do hold of his side to his fables and lies thus deny him - again spake the Lord unto Isaiah: thus saith the Lord god: it shall not stand if ye will not believe: surely ye shall not be established: Moreover the Lord spake again unto Ahaz saying ask thee a sign of the Lord thy god: ask it either in the depth or in the height above. But Ahaz said. I will not ask: neither will I tempt the Lord: then said god through Isaiah. hear ye now. O house of David: is it a small thing for you to weary man but will ye weary my God also: therefore the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son and shall call his name Immanuel: and many among them shall stumble and fall and be broken and be snared and be taken. Bind up the testimony seal the law among my disciples. for unto us a child is born: unto us a son is given and the government shall be upon his shoulder: and his name shall be called wonderful Counsellor the mighty God the everlasting Father the prince of peace: for our crease of his government and peace there shall be no end. upon the throne of David and upon his kingdom to order it and to establish it with judgement and with justice from hence forth even for ever the Zeal of the Lord of host will perform this and the Spirit of the Lord shall rest upon him the Spirit of wisdom and understanding the spirit of counsel and might the Spirit of knowledge and of the fear of the Lord: and shall make him quick understanding in the fear of the Lord: and he shall not judge after the hearing of his ears: but with righteousness shall he judge the poor and reprove with

equity for the meek of the earth: and he shall smite the earth
with the rod of his wrath: and with the breath of his lips shall
he slay the wicked: and righteous men shall be the girdle of his reins
and faithful men the girdle of his reins: blessed be the Lord god
the god of israel: who only doeth wondrous things and his power
be his glorious name for ever: and let the whole earth be filled
with his glory: amen and amen: Behold my servant whom I
uphold mine elect in whom my soul delighteth I have put
my spirit upon him: he shall bring forth judgement to the
Gentiles: a bruised reed shall he not break: and the smoking
flax shall he not quench: he shall bring forth judgement
unto truth: it is a light thing that thou shouldst be my ser-
vant to raise up the tribes of Jacob: and to restore the preserved
of israel: I will adquire thee for a light to the Gentiles: that
thou mayest be my salvation unto the end of the earth:
I am the Lord: that is my name: and my glory will I not give
to another: neither my praise to graven images: or let them hear
and say: it is truth: ye are my witnesses: saith the Lord: and
my servant whom I have chosen: that ye may know and
believe me and understand that I am he: before me there
was no god formed: neither shall there be after me: I
even I: and the Lord: and beside me there is no saviour:
I have declared: and have saved: and I have shewed: when there
was no strange god among you: therefore ye are my witnesses:
saith the Lord: that I am god: yea: before the day was: I am he:
and there is none that can deliver out of my hand: I will
work: and who shall: let it: thus saith the Lord: your redeemer:
the Holy one of israel: fear not Jacob my servant: and thou
jesurun whom I have chosen: for one shall say: I am the Lord:
and another shall call himself by the name of Jacob: and
another shall subscribe with his hand unto the Lord: and surname
himself by the name of israel: then saith the Lord the king of
israel: and his redeemer the Lord of hosts: I am the first and I
am the last: and beside me there is no god: and who as I shall
call: and shall declare it: and set it in order for me: since I appointed
the ancient people: and the things that are coming: and shall
come: let them shew unto them: for there shall arise false christ
and false prophets: and shall shew great signs and wonders:
insomuch that if it were possible: they shall deceive the very
elect: Behold I have told you before: and they shall say to
you: See here or see there: go not after them: nor follow them:
for there gathering together is like unto the parable that our
saviour said: with his apostles: wheresoever the body is: thither
will the eagles be gathered together: and he spake a parable
to faint: yet now men that were great cannot pray: and not
all fear ye not: neither be afraid: have not I told thee from
that time: and have declared it: ye are even my witnesses: is
there a god beside me: yea: there is no god: I know not any

for Jacob my servant ²⁰⁰Isaac and Israel mine elect. I have ever
called thee by thy name. I have summoned thee though thou
hast not known me. I am the Lord and there is none else.
There is no god beside me. I girded thee though thou hast
not known me: that they may know from the rising of the
sun and from the west that there is none beside me. I am
the Lord and there is none else. I form the light and
create darkness. I make peace and create evil. I the Lord
do all these things. Drop down ye heavens from above and
let the skies pour down righteousness. Let the earth open
and let them bring forth salvation and let righteousness
spring up together. I the Lord have created it were unto
him that striiveth with his maker: Let the pashers strive
fashioneth it what maketh them or the work he hath no hands:
or to the woman what hath made his father what begetteth them
the Lord the Holy one of Israel and his maker: Ask me of
work of my hands command ye unto me: But now
consider yourselves if you raise your children up and
command them unto the Lord if you educate your
children in fables and lies: consider gods sovereignty
over you he is the great father and you are his clay
you take it not well because you think you may do what
you will with your own and no man hath a right to quarrel
you. But hath not God a greater property in you
than you in your children or cattle: and will you not pati-
ently submit to your wise and absolute sovereign God
and Redeemer: I have made the earth and created man
upon it. I even my hands have stretched out the heavens
and all these hast have I commanded. I have raised him up
in righteousness and I will direct all his ways he shall build
with the Lord of hosts. It becomes thee O man to be entirely
resigned to the will of thy maker and to stand like a centinel
in thy station ready to move at thy great general and
commander shall give orders concerning thee: it would
be pleasant and acceptable to God to see you more desirous
was Davids practice in his affliction. Look upon mine affliction
and my pains: and forgive all my sin as for his pains and
afflictions he asks no more but that God would regard them
but as for his sins no less will satisfy him than a pardon
and blotting them entirely out. do he they might be remem-
bered no more: But now this abominable earthly mindedness
shows as if a man desired all his portion in this life.

and cared not for a better: But what is the cause thereof is that
those fables and lies of the false prophet which they love and
read: through which they give Satan power to root out of
their heart the sweet and wholesome word of God: But they
shall be ashamed and also confounded: all of them they shall go
to confusion together that are writers of fables and those that
love and read them: therefore fear not O ye believer that remain
in the truth. Surely God is in thee and there is none else there
is no God: verily thou art a God: that hidest thyself O God of
Israel: the Saviour: But Israel shall be saved in the Lord with
an everlasting salvation: ye shall not be ashamed nor con-
founded world without end: what a noble comfort is this
for a true believer: for thus saith the Lord: that created the
heavens: God himself that formed the earth and made
it he hath established it he created it not in vain he formed it
to be inhabited: I am the Lord and there is none else: I have not
spoken in secret: in a dark place of the earth: I said not unto
the seed of Jacob seek ye me in vain: I the Lord speak righte-
ously: I declare things that are right: asumble yourselves and
come: draw near together ye that are escaped of the nations:
from those fables and lies of the false prophet and from those
that worship the devils: tell ye and bring them near: ye let
them take counsel together: who hath declared this from ancient
time who hath told it from that time have not I the Lord: and
there is no God else beside me: a just God and a Saviour: there is
none beside me: look unto me: and be ye saved: all the ends
of the earth: for I am God: and there is none else: I have sworn
and shall not return: that unto me every knee in righteousness
tongues shall swear: But now the world is ashamed to pray
much less to bow: ye are ashamed of the name Jesus:
But surely shall one say in the Lord have I righteousness
and strength: to him shall men come: and all that are
incensed against him shall be ashamed: in the Lord shall all
the seed of Israel and they true believers be justified: and
shall glory: But the unbelieving world: this great Babylon
which this love darkness more than light: and read those
fables and lies: says now I there is no harm in it: to read
them: where by they shew that they are children of the devils
for the devil abode not in the truth: because there is no
truth in him when he speaketh a lie he speaketh of his own
unto the devils: and glorify the name of the false prophet
when you could praise the name of that God who are a reading the
fables and glorify the false prophet which time is lost
to your salvation: when you should seek and read the
word of God and to glorify his name only and alone
is your Father and creator from whom you have life