

THE SECOND COVENANT

Which does manifestly make known the end of the first covenant and priesthood, which could not continue by reason of death. Or the New Covenant of Light, Life, and Peace, wherein the Lord in righteousness establishes the hearts of his people; where they are taught of the Lord. Also herein is declared the difference between Christ's way, and Judas's way.

—By George Fox

In the first covenant, *Exodus 19* and *Deuteronomy 4*, you may see how the people were taught the statutes of the Lord, and what they were to observe, and what they were not. The priests' lips were to preserve the knowledge of the people, and they should take the law at his mouth, for under this priesthood the people received the law. Now this law has been changed, and the priesthood has been changed, and the law by which the priesthood was made. In this first covenant there were ordinances and statutes; but the second priesthood has now come, whom Moses prophesied of, who had the ordinances and statutes, which he gave to the priests and to others to teach to the people, who saw beyond them, for he saw Christ whom the people should hear. The prophets also saw beyond those figures and ordinances, and they saw Christ. And David saw beyond them, and he saw Christ. When Christ came, whom they saw, he blotted out the hand-writing of ordinances which formerly had been taught to the people. Formerly, they were to teach these ordinances to each other, and teach their neighbor, and their brother, and their children, writing them on the posts and stones, and upon the walls, and making fringes upon their garments, to put them in remembrance of them. But Christ having come, the second covenant, the everlasting covenant, the first covenant, which is not everlasting and were ordinances, was blotted out by Christ.

Now where the light is received, Christ is received, the covenant of God, and this lets every one see the first covenant, (and the first covenant in which were the ordinances, and the priests' lips that must preserve knowledge). The light that comes from Christ brings to see this, and the change of this priesthood, which was to to educate the people regarding the Law, by the people listening to the priest's lips. The light brings to see the decaying of the first covenant, which is not everlasting, and see Christ to blot out the hand-writing of ordinances. So those who are in the covenant of light, see the first priesthood, whose lips were to preserve knowledge, the first covenant decaying, and the ordinances blotted out; these are in the light, and know God in their new heart, and need not teach every man his neighbor, saying know the Lord. For he that has received the light, has received the covenant with God; and growing up in the light, he is taught of Christ, and grows up in his knowledge. This the everlasting priest, who

preserves his knowledge; but not through the first priesthood. This is He that gives him life, but not the first priesthood; and this is He that is the way, and not the first priesthood; for the first priesthood decays; and from him this is He that has the food, and not from the first priesthood, which is changed, and could not continue by reason of its death and annulment.

So God at sundry times and in divers manners, spoke in times past to our fathers by the prophets, but now in these last days has spoken to us by his Son, who is heir of all things, and upholds all things by the word of his power, who is the brightness of his glory, and the express image of his substance, and this now is witnessed, *Heb 1*. Moses said, that saw beyond his ordinances, and this is He that preserves his knowledge. Now he that does not hear him, (this prophet), whom God has raised up and which Moses spoke of; he follows the decaying things, the changeable priesthood, and pleads for the ordinances that Christ blotted out; as you are turned to the light, to this prophet, you may see with that which gave forth scriptures, the statutes of them that are out of the life, and the Jews which hold up the first priesthood, and the ordinances and the first covenant, for in these was their life, *John 5*. Christ told them he was the bread of life, which came down from above; and said, is it not written in the prophets they shall be all taught of God? Was is not true that in the first priesthood they were to teach one another, to say know the Lord, and know his ordinances, and know his laws; and was not this in this first priesthood, and first covenant? But Christ the second priesthood, the second covenant, the prophet that Moses saw, whom the people should hear, which lights every man that comes into the world, that all men through him might believe; he said here, it is written in the prophets, you shall be all taught of God, every one therefore that has heard and learned of the Father comes unto me. Mark, he that *has heard and learned of the Father*, comes unto me, said Christ, who is the way to the Father. Now those who have not heard nor learned of the Father, murmured against Christ and would not come to him. Did God not say, when he had raised up his prophet, which Moses spoke that God would raise up, that the people should hear him. Does God not now say: this is my beloved Son, listen to, yield to, and obey him in all things?" Does not Christ say, learn of me, I am the way, the truth, and the life? Christ, who blotted out all the hand-writings of ordinances, triumphing over them, is the end of the law to every one that believes in him for righteousness sake. Christ, the end of the priesthood that could not continue by reason of death, he it is, who lives forever; and he is the end of the first covenant that decays. He is the everlasting covenant, which never decays, who is God's covenant of light, of life, of peace to his people, so that all through him might believe.

Who have come here, shall know the Lord, the blotting out of ordinances, and the changing of the law, by which they were made; and the disannulling of the command, which they had to take tithes of the people; and see these ordinances

blotted out which the people were taught; and see what preserved knowledge, that priesthood at whose lips the people were to seek the law. He, who was made by a law, that law changed, and that priesthood also changed also, so that is the changeable; the light, which comes from the unchangeable, discovers it. Those who have come to Christ, the treasury of wisdom and knowledge, see the end of the first; they have come to the beginning, who is the heir of all things, who was glorified with the Father before the world began. They see God's covenant of light, life, and peace with his people - his everlasting covenant; and who are here need not say, know the Lord, but shall witness the everlasting covenant, and have the law of God written in their hearts, according to his promise. Such have come to Christ, to the second priesthood, the everlasting covenant, who blotted out the hand-writing of ordinances. Christ told them they would be hauled before magistrates out of synagogues, (for such magistrates hold up the first covenant, and the ordinances which Christ blotted out, the first priesthood whose lips were to preserve knowledge, temple, and synagogues), and Christ said to his disciples, (then and now), that when they were brought before magistrates, or scourged in the synagogues, the Holy Ghost would teach them in the same hour what they were to say. Mark, the Holy Ghost teaches these those who have come into the everlasting covenant, as it is known and witnessed at this day by those who are in the covenant of light, life, and peace. The Holy Ghost teaches them what to say in the same hour, to answer the magistrate that holds up the first priesthood, whose lips were to preserve knowledge, and the ordinances which Christ blotted out. Those who were disciples of Christ, preached to the members of this priesthood, trying to show them Christ Jesus as predicted by the prophets, who spoke of Christ that was to come. When Christ came, the members of the old priesthood were found in the words of Moses and the prophets; but they were out of the life of Moses and the prophets; therefore were they blind guides and led others into the ditch; so they did not see what Moses and the prophets saw, and did not receive the new covenant when it came, although the prophets spoke of Christ, who was to come. So it is at this day with those who have the words of the scriptures, but are out of the life, standing against the life that gave them forth, standing against the things of which they they spoke.

So now those who are in the covenant that is everlasting, are taught by the Holy Ghost what to say in the same hour when they are brought and hauled out of the synagogue, and before the magistrate, or before the changeable priesthood; to which priesthood the magistrates and people look, instead of looking to the everlasting covenant, Christ Jesus the prophet, to hear him, who God has raised up, which Moses prophesied of; which thousands now witness, glory to the Lord God forever. In *Isa* 54, he said all your children shall be taught of God, and great shall be the peace of your children: and in righteousness shall they be established, [mark,] the children of the Lord, which are taught of the Lord, in righteousness shall be established, for who are taught of the Lord, and

established in righteousness, they are in Christ the righteousness of God, who is the end of the law for righteousness sake. So you, who have heard and learned of the Father, come to Christ God's righteousness and hear the Son, of which the prophet Moses spoke that God should raise up. Now you, who are holding up priests that take tithes, temple, and synagogues; do you believe that God has raised up his prophet of whom Moses spoke that the people should hear? Do you believe that this prophet has come, of which Moses spoke that God should raise up? You, who are listening to the priests, who continue to take tithes, are not you outside of the covenant that is everlasting? Are not you strangers from the life of God, the covenant of peace, and in the confusion one with another, about words: the words of Christ, the prophets, and apostles? Are not the children taught of the Lord, who are established in righteousness. Are you not but strangers from this covenant of promise, and strangers from the life of God, through the alienating of your minds, and so are still in the changeable. Shall anything prosper, which has been formed against those children taught of the Lord and established in righteousness? Will he not condemn every tongue that rises up in judgment against them? The children of the Lord, who are taught of him and established in righteousness; have they been taught of the first priesthood, which takes the tithes, is changeable, and holds up the synagogues, and temple, and first covenant? Are these followers of old priesthood established in righteousness, and free from oppression; as the children, who are taught of the Lord and established in righteousness, are free from?

David said, who saw beyond the ordinances the first covenant that was to decay, and the first priesthood that was to change, whose lips were to preserve knowledge, and the people was to seek it at his lips; David that saw beyond that priesthood and covenant, that saw Christ, he out-stripped all his teachers. *Psa 119:99*. I have more understanding than all my teachers, for your testimony is my meditation. [Mark,] The testimony of the Lord was his meditation, for you taught me, how sweet were your words to my taste, yes sweeter than the honey. [Mark,] Here David out-stripped them all, who had heard and was taught of God, and said you taught me; he out-stripped and had more understanding than all his teachers, and said, Oh how I love your law, it is my meditation all the day; and said Solomon, his son, *Prov 6*, the law is light; who said, to do justice is more than sacrifice; who said of wisdom, *Prov 8*, I was with him in the beginning, before the earth was, and the hills were settled. So **he saw beyond the first priesthood, who saw into the beginning, and before the beginning**, when he gave the sea its decree and commandment, and appointed the foundation of the earth. I was with him, and took my solace in the compass of his earth, and my delight was with the children of men, when he established the clouds, when he prepared the heavens, before he made the mountains, and settled the hills, when he had not made the earth, the field, or the highest part of the world, then was I by him, as one brought up with him, daily his delight; here he sees over all the world. *Prov 8*. And said Job 12, which came to hear

God, and after came to see him, Ask now the beast and they will teach you, and the fowls of the air and they will tell you, and speak to the earth and it will teach you, and the fish of the sea and it will declare unto you, who knows not that in all these the hand of the Lord has wrought, in whose hand is the soul of every living thing, and the breath of all mankind; [mark,] mind this hand in which the soul of every living thing is, and the breath of all mankind, mark this hand; feel and know this hand, then you will know that which does the valiant things, and you will come to know that which will teach you.

And now is the time come of Isaiah's prophecy, that the teacher shall be no more removed into a corner, though they have bread of adversity, and water of affliction, but your ears shall hear *a word* behind you, saying, this is the way, walk you in it. Now all people, being strangers from the covenant of light, their faces toward Egypt, which is darkness, *the word* calls behind, and all people are walking toward the first priesthood that is changeable, and the first covenant that is changeable, and does decay, and to the synagogue and temple, and the ordinances that Christ blotted out, and maintaining the priesthood with tithes, which were of the first priesthood, but the covenant is changed that made them, and the command disannulled. Now *this word* is behind all these, for that is not the way, and *the word* said this is the way from all those ways; *the word* said Christ is the way, who said learn of me; and God said, this is my beloved Son, hear you him, him that Moses said God would raise up, this is *the word*, here is the voice behind, and who hears this voice, and has heard *this word*, hears the Son; in these last days God has spoken to us by his Son, who is heir of all things, whose name is called *the word of God*. Rev. 19:11-16. Now those who are of the Jews, are for holding up synagogues, and temple, and priesthood, which holds up the first covenant as the Jews did; the priests that take tithes, they will not hear *this word*, nor this voice behind them, they will have none of Christ, will not allow him to reign over them, and so will not hear the prophet that Moses said God would raise up, and said people *should hear*, and so disobey Moses' command, and God's command, who said, this is My Son, My Chosen One or My Beloved; *listen to* and yield to and obey Him, and Christ's command, who said, learn of me, whose name is the word of God.

So those who had the letter [scriptures], did not know *the word*, and those who have the letter do not know the voice now, nor *the word*, but flee to the priest's lips and synagogues, and temple; to the lips of the priest that takes their tithes to teach them their knowledge. So they will not hear *the word* Christ, nor the voice; but they imprison and persecute those who come to tell them of this word, and this light; they haul them out of the synagogues, and put them into prison, as they did in the days of the Jews. Now here Isaiah saw the word, and the covenant of light which the apostle preached, and knew this voice, and this way, which the people were to walk in, which he saw beyond sacrifice, and offerings, and priesthood, and first covenant; for he saw Christ, and said this is

the man whom God has regard to, who was of a broken heart and contrite spirit, and trembled at his word, *Isa 66*. And Jeremiah saw beyond the first covenant, first priesthood, and tables of stone, statutes and ordinances; and the Lord said by him; I will make a new covenant with the house of Israel, said the Lord, after these days, [mark,] I will put my law in their minds, I will write it in their hearts, I will be their God, and they shall be my people. Mark, here were days when the law was written in stone, and they were to write them upon the walls, and upon posts, and they were to have fringes on their clothing to put them in remembrance of the law. Now that was in days past; but the Lord said, *after those days*, I will put my law in their hearts; the hearts of those that had put them in tables of stone, in those days where the people were to be taught the law, and to have the Lord taught, and his laws, and his statutes, and his ordinances.

Now the law has been written in the heart according to the promise of the Lord, who performs and fulfils his words according as they were spoken; when he said that he will put his law in their inward parts, and write them in their hearts, *after those days* [mark,] after the former days, and I will be a God to them, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the greatest to the least of them, said the Lord, and I will be merciful to their unrighteousness, for I will forgive their iniquity, and remember their sins no more. Now while the law was written outwardly, in the tables of stone, or upon the posts, and on fringes of clothing to put them in mind of the law, they taught every man his neighbor, and every man his brother; but these were the days when the laws were written upon stone, the first priesthood, the first covenant then standing. Now after those days, the end of the first priesthood, the first covenant, and the decaying of it; people come to witness the Lord having written his law in their hearts, and put them in their *inward* parts, [mark]. The Lord having done this, every one feels what the Lord has done, having put his law in their inward parts, and having written his laws in their hearts. Thus they feel the Lord near them; and they, who feel this, feel the promise of God fulfilled and know the Lord, he having put his law in their hearts; for this will teach every man to know the Lord. Thus everyone shall feel the Lord is merciful to their unrighteousness, and their iniquities, and their sins he will remember no more. Those who feel the law written in their heart as his promise fulfilled, know this and know the Lord; yes the least of them, to the greatest of them, so that they shall not need to teach one another, saying, know the Lord; thus said the Lord who has promised this, which gives the sun for a light by day, and the ordinances of the moon, and the stars, for a light by night, which divides the seas when the waves thereof roar, the Lord of hosts is his name; [mark,] if these ordinances depart from before me, said the Lord, then shall the seed of Israel cease from being a nation before me forever.

And now is the Lord known, and his promise fulfilled, and his ordinances performed, who has put his law in their hearts, and written them in the inward parts of his people, and he is their God, and these need not teach every man his brother, and every man his neighbor, saying, know the Lord, for they shall all know me from the least to the greatest, said the Lord, and these, who can show this, that the law of God is written in their hearts, they know the Lord, from the least to the greatest, *Jer 31*. And in *Ezek 11*, the Lord said by him, I will give them one heart, and I will put a new spirit within you, and I will take their stony heart out of their flesh, and give them a heart of flesh, that they may walk in my statutes, and keep mine ordinances to do them, and they shall be my people, and I will be their God. Now this spirit is witnessed, which the Lord has put within his people, and has given them a new heart, and this is the one heart, the new heart, with which the people of God come to be joined together to God. This brings the people to know the Lord to be their God, and themselves to be his people according to his promise: they shall be unto me a people, and I will be unto them a God; but as for those that walk after the heart of their own detestable things, and their own abominations, I will recompense their way upon their own heads, said the Lord God.

Now here is the end and portion of those who walk by the light of Christ, walk by the light, so by the law, for the law is light; but those who witness the new heart, the one heart, if it be thousands, yes ten thousands, these walk over all the abomination and detestable things of the world, and see the Lord recompensing upon their heads of those who walk after their own hearts, they are not in this one heart, but in the heart that is desperately wicked, and deceitful, and that is the old heart, the corrupt heart, that is desperately wicked, and this is the portion of them that walk after detestable things, and abominations, God will recompense it upon their own heads. Christ the second priest, the righteousness of God, the everlasting covenant of light, life and peace; when he was to leave his disciples and to pass away from them, he said, I will send you the Comforter. Here is the Comforter, which is the Holy Ghost, whom the Father will send in my name: he shall teach you all things. Mark, the Comforter was to come to those who were of Christ and followed him; the Comforter, the Holy Ghost, would come to them from the Father, which Christ is the way to, which Holy Ghost should teach them all things, and bring all things to their remembrance. Whatever I have spoken to you, [now mark,] this is it that must teach, and was to teach, and must bring all things to remembrance, which Christ has spoken to his disciples, [mark,] this brings to remembrance, the Holy Ghost, the Comforter which comes from the Father, the spirit of truth, which leads into all truth. Now who would have anything to teach them, and to bring to their remembrance, all the things that Christ has spoken, and to teach them, except the Comforter the Holy Ghost; yet there are many who oppose this and deny the possibility of this occurring, and they argue about the meaning of the words of scripture quoted above.

The Holy Spirit is what brings them to remembrance, and the same baptizes and *shuts out of the old memory the words*; he, who has the words in the old memory of his carnal mind, does not have the Holy Ghost to teach him. But now thousands have come to witness the Holy Ghost, including both those who are educated in letter and ignorant in letter. The Holy Ghost teaches them and brings to their remembrance the things that Christ has spoken; it brings to memory. Without it bringing to memory, there is no teaching of the educated or uneducated, as Peter speaks of; but this is it that teaches, the Holy Ghost, and brings to memory, and lets them see the words, yes, of all things as Christ has spoken; so peace I leave with you.

The disciples and apostles, which witnessed Christ's resurrection and heard him, witness the Holy Ghost's teaching. These had received the Holy Ghost from the Father, which things said the apostle we also speak, not with words of man's wisdom, [mark,] not with words that the man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual things, [mark,] these spoke not in the words which man's wisdom teaches, not in the words, [take notice of that,] but which the Holy Ghost teaches, and so these witnessed Christ's words fulfilled. The Holy Ghost shall teach you and bring to your remembrance whatsoever I have spoken to you; now these saw Christ's words fulfilled, which we do now that are in his life, and witness the Holy Ghost, for these come to witness that are here, that which Christ spoke should come to pass and enjoy it. Here every one comes to know what the Holy Ghost teaches; here spiritual things are compared with spiritual things. You, who have come to this teaching of the Holy Ghost, will also know those things which also are spoken in words of man's wisdom, which that wisdom teaches, and these things which they speak. Now those who witness the Holy Ghost's teaching, witness a teaching above that teaching in words from man's wisdom, [mark,] we speak, not in the words which man's wisdom teach. 1 *Cor* 2:13-14. Now they who are without this teaching of the Holy Ghost, and in the teaching from man's wisdom, looking at the words, get up heaps of teachers after their own lusts, and itching ears, itching after the words of man's wisdom, and the words that teaches in man's wisdom pleases them, and these turn after fables, who err from the truth, and are from the Holy Ghost teaching, 2 *Tim* 4. and are desiring to be teachers of the law, 1 *Tim*. 1, understanding neither what they say, nor what they affirm; we say the law is good if it be used lawfully. Mark, take notice of this, the law is good if it is used lawfully; knowing this, that it is made for the unrighteous and lawless; knowing it is not made for the righteous, but for the lawless, ungodly, disobedient, and sinners, for the unholy, profane, murderers of fathers, of mothers, man-slayers, for whoremongers, and them that defile themselves with mankind, for liars, for perjured persons, if there be anything that is contrary to sound doctrine, according to the glorious gospel of the glorious God, which is the power of God, for these actions are contrary to the righteous. So the law was made for such, and not for the righteous, for Christ is the end of the law for

righteousness sake, to every one that believes. Nevertheless the law is good in its place upon them that do not believe, but are still in sin, and pleading for it; such are teachers of the law, who do not know what they affirm, or of what they speak; for those who preached Christ, who had been taught by the Holy Ghost, said the law was changed by which the priesthood was made, and the commandment was disannulled, which gave them tithes. So those teachers of the law, who did not know what they affirmed, nor of what they spoke, were not taught by the Holy Ghost, which lets see Christ the end of the law, the righteousness of God to every one that believes for righteousness sake.

Now the apostle who witnessed Christ Jesus the everlasting covenant, who saw the end of the law, the end of the first priesthood, the decaying of the covenant, enjoined this which the prophet Jeremiah gave testimony of, and saw it fulfilled. Now said the apostle, if that first covenant had been faultless, then should no place be found for the second, for finding fault with them, he said, "behold the days come, said the Lord, when I will make a new covenant with the house of Israel, and the house of Judah, and not according to the covenant that I made with their fathers in the day when I took them by the hand, [mark,] to lead them out of the land of Egypt, because they continued not in my covenant, I regard them not, said the Lord." Mark, because they did not continue in God's covenant, he regarded them not; but now in the covenant, which God makes with his people, not according to that covenant which the people did not continue in, the Lord regarded them; for this is the covenant that I will make with the house of Israel after these days, said the Lord, I will put my law in their minds, and write them in their hearts, I will be to them a God, and they shall be to me a people, and they shall not need to teach every man his neighbor, or every man his brother, for they shall all know me, from the least to the greatest; and I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more. He said a new covenant, he made the first old, [mark,] now that which decays and waxes old, is ready to vanish away. Now those in this new covenant, not according to the old made with the house of Israel and the house of Judah, but with the law of God put in their minds and written in their hearts, these witness the light, for the law is light, and they need not to teach every man his neighbor, or his brother, for this will teach every man, yes from the least to the greatest. Who witness this light, the law written in their hearts and in their minds, they know and witness him that is merciful to their unrighteousness, and their sins and iniquities he will remember no more, who has put his law in their minds, and written it in their hearts. In this state, the Lord is their God, and they are his people, and those who are in this state, witness the new covenant received from God. And he makes the first old, [mark,] he makes the first old; those who are in the old, and the decaying, and man's wisdom teaching, these are out of the new covenant, and do not know the Lord that gives the new. Now that which decays and waxes old, is ready to vanish away, ([mark, waxes old, decays, vanishes away)), and they, who do not witness the new put into their

minds and written in their hearts, do not know the Lord; they are in that which the Lord makes old, (the first covenant), and in that which decays and waxes old, and is ready to vanish away. Now this the apostle saw in his days, and such as are in the new covenant of God, the law written in their hearts and put in their minds, (which law is the light), these see the decaying, and the waxing old, and the vanishing of the other; and so these see those past days while the old covenant was still valid, and these see the days of the new covenant that came after those days.

Christ has come, the covenant of God, to do his will, as in the volume of the book, the everlasting covenant of light and life; and this is the covenant that I will make to the house of Israel and Judah, to the Gentiles a covenant of light, to the Gentiles that are in darkness; and the Jews and the Gentiles that are in the light, they are in one way, and with the light they come to know the Lord, and having received the light put into their minds, they come to have the law written in their hearts, and put into their minds; and he that receives the light, receives the covenant, whether he is Jew or Gentile. He that receives the covenant, the new covenant, the law written in the heart, he receives a new heart; the stony heart goes away. For the stony heart will hold the decaying things, and those things that waxes old and vanishes away, and with that heart God is not seen. Now that heart was desperately wicked, and deceitful, which the saints were once in, before receiving a new heart; for where the law is written in their hearts, that old heart is taken away; and so the saints come to witness the new covenant, and the new heart, and the one heart. This is the heart the saints are in, who believe in the light, Christ the covenant of light, and with this light they come to witness the law and Holy Ghost's teaching; and this turned them from man's teachings in the wisdom of words, to what the Holy Ghost taught. These come to witness the pure heart with which they see God, and know God, which those who are out of do not. This covenant, this everlasting new covenant is witnessed in our days, and this new heart is witnessed, this pure heart with which heart God is seen. God has put his law in the minds of his people, and in their hearts has he written them, with which they know him, and he is their God, and they are his people; and these witness what the Lord has spoken formerly in the ages past by his prophets to be fulfilled and having come to pass, for that is the end for which the scriptures were given forth, to be believed, fulfilled, read and practiced. John said, let that therefore abide in you, which you have heard from the beginning, [mark,] which you have heard from the beginning, let that abide in you. For Christ said I am the light of the world, who does enlighten every man that comes into the world, by whom the world was made, and all things were created for him and to him, who is the heir of all things, glorified with the Father before the world began, who enlightens every one that comes into the world, that all through him might believe. And this is the light that shines in darkness, (and shows darkness, sin, and evil), which comes from him who is the light; and this was the light, which the apostle was sent to turn

people from darkness to; so turning to the light, turns to Christ, to him from whom it comes, by whom the world was made. Those who hear the light, hear that which was from the beginning, and hear that which you have received from the beginning. Therefore I say unto you all, let that abide in you, which you have heard from the beginning, the light, and if that which you have heard from the beginning shall abide in you, you shall continue in the Son, and in the Father, for this comes from the Son, and the Father, and leads up into the Son from whence it comes, the light, and this is it which you have heard from the beginning: therefore I say unto you, let that abide in you, and this is the promise which he has promised us, even eternal life.

And these things have I written unto you concerning them that seduce you; now they who seduce, seduce from what you have heard from the beginning; which he, in whom it abides, continues in the Son, and in the Father, and comes to receive eternal life, which is the promise. Now the seducer teaches, who has the seducing spirit; but those are out of the truth, and do not abide in that which he has heard from the beginning; but is out of it.

This is the word of the Lord God to you, and that is the sorcerer that is out of it, which is heard from the beginning, and brings to eternal life, and brings to have unity with the Father, and the Son; and **this is the word of the Lord God to you again**, which the seducer is out of, which would seduce from it, and seduces all that are from it, that which is heard from the beginning. This is the world of wickedness under the power of the seducer, which seduces from what was heard from the beginning, from having unity with the Father, and the Son; and these are under the power of the seducing teachers. He, who is out of the unity the Father and the Son, denies the Son; yes, and denies the Father also, because they do not hear what was from the beginning, that anointing which you have received of him who abides in you; [mark,] *abides in you*, the light which comes from the holy one, from him by whom the world was made. Mark, now *it abides in you*, the anointing which you have received from him, from Christ, from the holy one, and you need not that any man teach you, but as the same anointing teaches you *all things*, mark. That which you have received from the beginning, the anointing which abides in you, it will teach you, and you need not that any man teach you, but as the same anointing teaches you of all things, [mark,] but as the same anointing teaches them that abide in it.

Now who has received teaching, but not as the same anointing teaches him, those are led away from the Holy One, and so are seduced; for they need not any man teach them, but as the same anointing teaches of all things that come from the holy one, which you have received of him, of Christ by whom the world was made. So the seducer leads from this anointing, which you have received of him which abides in you, and you need not that any man teach you, but as the same anointing teaches you. Now there is man's teaching which draws from this

anointing, which you have received and abides within you, and this man's teaching pleads with you that you need man's teaching; but the Holy Ghost's teaching said that you need not that any man teach you, but as the same anointing teaches you of all things, and is *truth*, [mark] of all things the same anointing teaches you, and is truth, and is no lie, [mark]. This is that which abides in you, and even as this anointing has taught you, you shall *abide in him*, mark, in Christ from where it comes. No one comes to abide in Christ, except by the teaching [and changing grace] of this anointing which they have in them. They shall abide in him, and it is truth, and no lie, and they need not that any man teach them, but as this anointing teaches them, which abides in you; and even as you are taught, you should abide in him by whom the world was made, and to see over men's teaching, and see those of men teaching to be out of abiding, and the seducer under the abiding and drawing people from it.

And now little children abide in him, that when he shall appear you may have confidence in him; now who abides in him, abides in that which they have heard from the beginning; those who abide in this, abide in the anointing which they have received from him who abides in them, and these need not any man teach them, but as the same anointing teaches them of all things, and it is true, and no lie, and received from him, that you abide in him, even as it has taught you. You shall abide in him, [mark,] as it has taught you, you shall abide in him; but if you abide in what man teaches you, and the seducing spirit teaches you, they draw you from this anointing that abides in you; such does not abide in him, nor the truth, but believe lies, but these come shame and are without confidence at his appearing.* But you shall not be ashamed at his appearing, who abide in him, who are taught with the anointing, but you shall have confidence, and if you know that he is righteous, you know that every one that does righteousness is born of him, and this they know that abide in him, and are taught of the anointing, and these comprehend the seducer's and men's teaching, and such as draw from the anointing that abides within you, [mark,] it abides within you, and none come to abide in the Son, but who abide in that, and are taught with that, with the anointing, and even as it teaches them they shall abide in him, in him by whom the world was made. And so the seducer and man's teaching people draws from the anointing, that abides in them, that must teach them; for if the man-teacher, and the seducer suffers people to own that which abides in them, and that they need not that man teach them, but as the same anointing teaches them, the seducer and man's teaching will soon fall, and man will have nothing to do, as every one is taught with this anointing which they have in them, they shall continue in the Son, and in the Father: and to you this is the word of the Lord God.

*Those who are purified while on the earth by the grace of God, see Christ appear within them, bringing salvation and the Kingdom. Those who die, still in

their sins, see Christ appear when they die. See Howgill's writing for the details of this Day of the Lord.

Christ's Way and Judas's Way.

Christ Jesus which is the unchangeable priest, is the way to the Father, who is the light, he is the way to the Father of light, and all the changeable priests are not the way, who take the tithes, hold up synagogues and temple made with hands, where the hirelings are, and such as divine for money, teachers that bear rule by their means, seek for their gain from their quarter, shepherds that seek for the fleece; the teachers that through covetousness make merchandize of the people, and teachers for filthy lucre sake, which have the love of money, which is the root of evil, and these are all out of the way, which is the light. All of those who are under these teachers, are kept out of the way by these teachers, and taught to deny the way, by teaching them to deny the light, which enlightens every one that comes into the world. Both the teachers and their hearers rail and blaspheme against the way; but the light, which enlightens every man that comes into the world, is the way that came from the Father of lights, which light enlightens every man that comes into the world, and comes from the Father of lights, and goes to the Father of lights again. Christ said, I came from the Father, and go to the Father again; I am the way, the truth, and the life, no man comes to the Father but by me; and I am the way to the Father, the light, truth, and life, and who comes to me, comes to the Father, for I am the way to the Father. Who comes not to me, comes not to the way, and comes not to the life, and comes not to the truth, and comes not to the peace.

Now the way of the devil was away from the truth, who abode not in it, and he deceived Eve; then she gave to Adam, who ate, though it had been said to him that he would die the death; which led out of the command of God, and so into death, which he did, and died; and was driven from God, disobeying his command, he went from God. So the way from the command of God, is death; the command is life, but the way from it is death. He who does not abide in the truth, but goes from it, does not abide in the way of God. Now Cain went from the command of God, which command is light; so Cain a murderer, and so is the devil who abode not in the truth. Now this is the devil's way, this is Cain's way, both murderers, who go from the light, from the truth, which is the command of God; and the Lord said unto Cain, "If you do well shall you not be accepted, and if not, sin lies at the door"? He did not do well, he disobeyed the command of God, and so went out of the command [walking by the promptings and direction of God's wisdom] of God; and all the heathen who do not know God are out of the way, which is the light; and all the Jews, who had the law of God and talked of the words of it, but obeyed it not, were out of the way, which is the light. For the law is light, and these did not recognize Christ when he came, who were out of the law, which is light, and the obedience of it; and these did not see Christ

when he had come, who was the light, the end of the law; which is the way, the new and living way; and Christ: the end of the first priesthood, the end of the first covenant, the end of the temple made with hands, and the end of all the synagogue-teachers, and temple-teachers that take tithes, who is the way to the Father, and the church in God the Father of our Lord Jesus Christ.

Now those who believe in the light, and walk in the light, that enlightens every man that comes into the world, they walk in the way, they walk in truth, to receive life eternal, and to witness the holy one. The anointing in them, by which they need no man to teach them; but as the same anointing teaches them all things, and is truth, and is no lie, and as every one abides in this anointing which is within them, received from the holy one, when he does appear, they shall appear with him in glory, for it is the way, comes from the way, and it is the way to the glory. But those who are turned from the light, which they have received from Christ the holy one, him by whom the world was made, which was glorified with the Father before the world began; I say those who turn from this light, go from the eternal honor, the eternal glory, the eternal riches, the everlasting priesthood, the everlasting covenant of light, life, and peace. They go from the way, they go from the truth, they go from the life, erring from the way to the Father, where the church is in God. In addition those who go from the light to the priests that take the tithes, and hold up synagogues, and outward temples made with hands, which divine for money, and teach for filthy lucre, and seek for their gain from their quarter, and bear rule by their means, and seek for the fleece; those who follow such priests have Judas for their way, not Christ, for they are gone from the light, Christ, the unchangeable priest, to the changeable; they may talk of Christ, but are gone from him, that are gone from the light, to Judas, who had received part of the ministry when he forsook Christ. Judas went and betrayed Christ, and sold him to the changeable priests, and betrayed him to them. So, whoever forsakes the light which enlightens every man that comes into the world, which they are enlightened withal, and go to the changeable priests, Judas is your way. You who have been convinced with the light, and are gone from it, to the priests, the synagogues, temple priests, that take tithes; you speak evil of the right way, and cause others to speak evil of it, who through covetousness make merchandize of you. For the light is the way, and the light is the truth; and all they who hate the light, who enlightens every man who comes into the world, and cannot believe in the light that enlightens every man that comes into the world, they do not believe in the way, nor in the truth, nor in the life. These do not receive the gospel, for they do not receive the light of the glorious gospel; the god of the world having blinded their eyes. The light of the glorious gospel, which is the image of God, they do not see him by whom the world was made, who lights every man that comes into the world, and do not see the light of the glorious gospel, which lights every man that comes into the world, which light is the power of God.

And you may see all that are out of the light, who are out of the way, out of the truth. The Jews were out of the way, although they professed the scriptures, and they persecuted the way. The christians now that are in the letter, now are out of the way, and persecute those who are in the spirit; and these christians in the scriptures are crying up the Bible, and crying against the way, the light that enlightens every one that comes into the world; just as the Jews did, who cried up the outward ordinances, and the law, and the letter, but denied Christ, who lets them see the end of it. Persecution has always been out of the light, and so was always blind. **This is the word of the Lord God to you all:** Judas was out from the light, and so from the way Christ; when he went to the changeable priesthood, he went out from the everlasting priesthood. So are they all now, who go to the priests that take tithes, and to the synagogues, and temple, instead of Christ the everlasting priesthood, and do not receive gifts from him, who gives gifts that are perfect, that are for **the perfecting** of the saints. But the priesthood that takes tithes, and holds up synagogues, and temples, and says that men shall not be perfect while they are upon earth; you are an imperfect ministry, but Christ is the way, who received gifts for men, who is perfect, for the perfecting of the saints, until that they do come to the unity of the faith, and to the knowledge of the son of God to a perfect man, and to the measure of the stature of the fullness of Christ, who **perfects forever them that are sanctified, [mark,] he perfects them forever.** But this ministry now, and the work of this ministry is denied, with the ministers, that deny the light which enlightens every man that comes into the world, which have not received their gifts from Christ, which makes perfect, who ascended far above all principalities and powers, which was glorified with the Father, with the glory which he had before the world began.