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1909

A
TRUE INTERPRETATION
OF
THE WITCH OF ENDOR,

SPOKEN OF IN

THE FIRST BOOK OF SAMUEL, CHAP. XXVIII., BEGINNING
AT THE ELEVENTH VERSE,

SHEWING

- I. HOW SHE AND ALL OTHER WITCHES DID BEGET OR PRODUCE THAT FAMILIAR SPIRIT THEY DEAL WITH, AND WHAT A FAMILIAR SPIRIT IS, AND HOW THOSE VOICES ARE PROCURED, AND SHAPES APPEAR UNTO THEM, WHEREBY THE IGNORANT AND UNBELIEVING PEOPLE ARE DECEIVED BY THEM.
- II. IT IS CLEARLY MADE APPEAR IN THIS TREATISE, THAT NO SPIRIT CAN BE RAISED WITHOUT ITS BODY, NEITHER CAN ANY SPIRIT ASSUME ANY BODY AFTER DEATH; FOR IF THE SPIRIT DOTH WALK, THE BODY MUST WALK ALSO.
- III. AN INTERPRETATION OF ALL THOSE SCRIPTURES, THAT DO SEEM AS IF SPIRITS MIGHT GO OUT OF MEN'S BODIES WHEN THEY DIE, AND SUBSIST IN SOME PLACE OR OTHER WITHOUT BODIES.
- LASTLY. SEVERAL OTHER THINGS NEEDFUL FOR THE MIND OF MAN TO KNOW, WHICH WHOEVER DOTH UNDERSTAND, IT WILL BE GREAT SATISFACTION.

BY

LODOWICK MUGGLETON,

PENMAN HEREOF, AND ONE OF THE TWO LAST CHOSEN WITNESSES UNTO THAT
EVER BLESSED BODY OF CHRIST JESUS GLORIFIED, TO BE
THE ONLY WISE, VERY TRUE GOD ALONE,—
EVERLASTING FATHER AND CREATOR OF BOTH WORLDS,
AND ALL THAT ARE MADE IN THEM.

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TO THE READER.

I HAVE been desired by several friends to set forth the interpretation concerning the WITCH OF ENDOR and King Saul; that it may be understood how she raised Samuel, and how familiar spirits came to be procured, and with what power they do such strange things. Many enemies also have objected this place, to prove that spirits may be raised without bodies, and that spirits may walk, or be happy or miserable, without bodies: though I have given an answer in discourse to those doubts and questions, but few can retain in their memory what is spoken in discourse; therefore I thought it convenient and necessary to set it forth in print, for the information and satisfaction of many friends who desire it, and for the convincement of all gain-sayers. And let them seriously read it over without prejudice, and they may see this point clearly opened, which hath lain hid this many hundred years, with other places of Scriptures opened, which many have objected against this interpretation, and all those places of Scripture that are commonly brought, or do most seem to hold forth, that spirits may be without bodies, are likewise opened and expounded in short in this treatise, as followeth.

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TRUE INTERPRETATION

OF THE

WITCH OF ENDOR.

CHAPTER I.

1. *Belief in familiar spirits proceeds from the imagination of reason.*
5. *There is no spirit for witches to deal with but that within them.*

I SHALL give the interpretation, what is meant by that familiar spirit the witch of Endor did raise Samuel by, so much spoken of in the book of Samuel, and other places of Scripture; and so much objected by many to prove that spirits may be raised without bodies, and may appear unto people in what shape they please.

2. The belief of this lying principle did proceed out of the imagination of reason, the Devil: the imagination that doth arise or proceed from the seed of reason in man is that familiar spirit that witches deal with, and that familiar spirit proceedeth from no spirit or devil without a man, but from the seed of reason within man.

3. For look what evil thoughts do arise out of the heart of man, they proceed out of the seed of reason in man; and not from any thing without man.

4. For the imagination of the heart is placed in the seed of reason; therefore it is said in Scripture, "That the imagination of man's heart was evil, and that every imagination of the thoughts of his heart was only evil continually." Gen. vi. 5.

5. So that there is no other devil, or spirit, or familiar spirit for witches to deal withal, or to work any enchantments by, but their own imagination:

6. There the familiar spirit is produced from whence it came, and there it ceases to be when they are put to death, or overpowered by the knowledge and the power of faith in other men; then the familiar spirit centres in the imagination again, it being overpowered by the power of faith;

7. Solikewisethegoodthoughts that proceed out of the heart of man, they do arise or proceed from the seed of faith concerning the true God, or any heavenly secret, or temporal judgments, or temporal blessings;

8. If the foreknowledge of these things doth arise or be foretold by the revelation of the seed of faith, they are and may be called the Spirit of God.

9. Because they were foretold and declared by the revelation of the seed of faith, which seed of faith is the seed of God, it being of God's own nature, therefore called the Spirit of God, and so foretold and declared by the Spirit of God;

10. So likewise, what foreknowledge or declaration of things that are above that which is common to the seed of reason (as raising of spirits and such like), I say they do proceed from the imagination of reason, the devil;

11. And this strong imagination from the seed of reason is that familiar spirit by which witches do divine or foretel things, so that the strong imagination of reason being exercised about things that are beyond trades and sciences that are necessary, needful, and lawful;

12. So it becomes a familiar spirit, because it proceeds from the imagination of reason, and the seed of reason being the devil, and the devil being the fallen angel; for the devil is man and woman, and the seed of reason is their seed.

13. And that seed of reason is come from that serpent that beguiled Eve; and that serpent was an angel, and his seed was reason, and this reason in man is the devil; and the imagination of reason is the father of that familiar spirit, by which a man or woman doth divine, soothsay, raise shapes, or hear voices, or any such thing of that nature; they all proceed from the imagination of reason in man.

14. And the original being of this seed of reason, it came from that serpent angel that was cast down from heaven unto this earth, who deceived our first parents, as I have abundantly shewed in Rev. xi., and in the interpretation of the whole book of the Revelation.

15. Now I have laid a foundation for the reader, that he may the better understand the foundation from whence these familiar spirits that witches have do proceed, and how they are procured, and what power they have over the ignorant mind of man;

16. Therefore to satisfy the thoughts of many who have desired and requested of me, that I would interpret some chief sayings in the Scriptures, that speak of witchcraft, and familiar spirits, and such like; which sayings are very strange and hard to be understood; so that most people are very much unsatisfied in these things, though clear in their judgments in many other things that are of more concernment.

17. And as I have given the

interpretation of the whole book of the Revelation, with many other places of Scripture, to the great comfort and satisfaction of many, so I shall add the interpretation of this thing also.

18. The first place of Scripture I shall insist upon, is that in 1 Sam. xxviii. beginning at the 11th verse, concerning the witch of Endor; this is commonly the place that most people fetch to prove, that spirits may be raised in what shape the witch please by their familiar spirits; therefore let the reader mind the discourse that followeth.

19. The words are these: "Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel."

20. And in the 12th verse: "And when the woman saw Samuel, she cried with a loud voice, and the woman spake to Saul, saying, Why hast thou deceived me, for thou art Saul?"

21. And in the 13th verse: "And the king said unto her, Be not afraid, for what sawest thou? And the woman said unto Saul, I saw Gods ascending out of the earth."

22. The 14th verse: "And he said unto her, What form is he of? and she said, An old man cometh up, and he is covered with a mantle. And Saul perceived it was Samuel; and he stooped with his face to the ground, and bowed himself."

23. The 15th verse: "And Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am

sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophet nor by dreams: therefore I have called thee that thou mayest make known unto me what I shall do."

24. Verse 16th: "Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?"

25. Verse 17th: "And the Lord hath done to him as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David."

26. Verse 18th: "Because thou obeyedst not the voice of the Lord, nor executed his fierce wrath upon Amalek; therefore hath the Lord done this thing unto thee this day."

CHAPTER II.

1. *The familiar spirits that witches have are the Devil within them.*

5. *There is no familiar spirit without them.* 6. *Witches, as many others, being ignorant alike of the true God and right devil, are prone to error.* 13. *Witches work by rule.*

THIS familiar spirit the witch of Endor and other witches have, whereby they do such things, it is the imagination of reason, the devil in themselves; that is, they set themselves apart with the thoughts of the imaginations of their hearts, to dive into the diabolical power;

2. That is, that they might

know the depths of Satan, their imagination conceiving that the devil is a spirit flying in the air, and that this spirit can assume or take up any shape it please.

3. So that the imagination of the heart hath produced an evil spirit in itself, so that this familiar spirit is begotten out of the womb of reason: for the seed of reason in man is the womb or the mother, and the imagination of the heart is the father that begets this familiar spirit, and this familiar spirit is the son of imagination.

4. So that all thoughts of the heart, and that wonderful knowledge declared by them, is revealed through this son, the familiar spirit begotten in themselves, by the seed of reason the mother, and imagination the father.

5. So that there is no devil or familiar spirit without them, as people do vainly imagine, but the devil and familiar spirit is all within them, and nowhere else; yet all people fear a devil without them, but he is nowhere to be found but in man and woman: this I do certainly know to be true.

6. Again: these witches do suppose the true God to be an infinite Spirit, without any body or substance, as all people almost do; and that the devil is a spirit that can assume bodies or what shape he pleaseth, or what shape or form the witch shall call for.

7. This is the opinion of most people in the world as well as witches, yea, even of most of the greatest learned men; darkness hath overspread the minds of all

learned men in the world, so that they cannot find out what the true God is, nor where He is: nor what the right devil is, nor where he is;

8. Yea, man himself is he that cannot find out himself; but no more of this now.

9. To the matter in hand: the witches do not know any divine being, or power, or form of God, but what their imagination doth conceive to be God, for they have full faith in this knowledge of theirs to be the true knowledge of God:

10. Only the laws of men they fear, but no other God, but that familiar spirit which they have produced in themselves, by giving themselves either to fasting, and prayer unto an unknown divine Being or power; supposing this power to be a spirit that can appear in any shape they shall call for or desire.

11. And all people being ignorant of the true God, and the right devil, as they themselves are, so that the people have a faith in these witches, being ignorant as aforesaid what the true God and right devil is, and the witches, faith and their faith being joined together;

12. It becometh strong to achieve such apparitions as their faith hath chose to be the object of their imagination: for he that inquireth of a witch, his faith and the witch's faith is all one.

13. Also this is to be minded, that all witches have some rule by which they do perceive those apparitions, and hear those voices:

for there is no wicked knowledge or wicked wisdom as the wisdom of the world, neither is there any good knowledge or good wisdom as the wisdom of God.

14. I say there is no knowledge or wisdom good or bad, but those that have it they must go by some rule, else it is mere nonsense; as most of your Quakers' matters or principles are mere nonsense, that hath neither bottom nor top.

CHAPTER III.

1. *Astrologers and witches compared.*

11. *Strange delusions noticed.*

BUT to the matter in hand: we see the natural astrologers go by a rule, and their wisdom and knowledge in things of nature is declared by them from and by a rule, else what they say would be mere nonsense and foolishness.

2. Yet I say, your natural astrologers are witches, and have their figure to judge the effects of the stars: but this witchcraft is allowed by the powers of the nations.

3. So I say, these witches that do things by a familiar spirit, they have a rule to walk by as the others have, for as the imagination of the others have by their study of the figure, attained to give some judgment upon the effects of the stars upon a particular person or nation;

4. So likewise those witches that have a familiar spirit, they have attained to this familiar spirit out of their imagination of reason, as I said before.

5. And this familiar spirit being begotten in themselves by the strength of imagination, their father, now understand thus much, that this diabolical wisdom that is begotten in man and woman by the imagination of reason, the devil, is that familiar spirit that men and women do act by.

6. And after this familiar spirit is begotten in man or woman by imagination, their father, as I said before, then this familiar spirit of the witch will motion in the mind to fast, and pray unto the host of heaven, the sun, moon, and planets, supposing the good spirit in some of them, and imagining the evil spirit or devil to be in other some of them.

7. Now observe, when this familiar spirit is produced in them, then they observe every motion of the mind; and their faith being in every motion of their minds it produceth either some further knowledge in their own apprehension, or else some visions are presented to their phantasies:

8. For they have dedicated some certain words to be said in their minds motionally, to be used when they would do any feats, besides their fasting and prayer.

9. And this thing they have dedicated to inquire of, is that which they divine with, or tell anything from it, is much like unto the astrologers; their figure is dedicated for that purpose, that he may tell things from

and without the knowledge of the figure.

10. He can tell nothing except he were skilled in it before, but the figure was the thing he came to know more from than others at the first; for wonderful things may be accomplished through the imagination of reason, when it hath set itself apart on purpose to attain unto such things.

11. For I find, by experience within this seventeen years, what strange things have been achieved by man and woman, who have given themselves up to an unknown God upon a religious account.

12. Some have by their fasting and prayers unto an unknown God, attained unto visions, apparitions, appearance of angels, voices, and many other strange things; yet altogether ignorant of the true God and the right devil, and what angels are.

13. So that these things have been all within them, and they thought that God had revealed these things unto them; whereas they did attain unto these things aforesaid by their own endeavours.

14. As many Quakers and others can witness at this day, if they would, by hearkening to the light within them, and fasting, and such like; neither did God present any vision or speak any voice unto them, but they do produce those things aforesaid by their own imaginations.

15. So it is with witches; they do raise shapes and voices out of themselves, and those voices they

hear are no other but motional voices in themselves; and the ignorant people that believe them are partakers of those motional voices also with the witch.

16. For there is no spirit of the devil without them, that doth assume any shape or speak any voice unto the witch, neither doth any spirit without the witch reveal any knowledge unto them; it is all produced by their own wicked imagination, which hath begotten within themselves that familiar spirit they deal with, and not from any devil or spirit without them.

17. But all cometh from the imagination within, that is, the devil, and no other:

18. Yet this familiar spirit is produced from within them, to see shapes and hear motional voices, merely by watching the motion of the imagination that is placed in their minds or hearts;

19. Even as the Quakers do by hearkening to the light within them, they procure many strange visions and motional voices, but being groundless and nonsensical they come to nothing.

CHAPTER IV.

1. *Neither Samuel nor any spirit was raised by the witch of Endor. The voice that spoke to Saul was that of his guilty conscience.*

LET the reader observe, when king Saul asked the witch of Endor what form the Gods were of she had seen ascend out of

the earth, the woman answered and said, An old man with a mantle, &c.; but Saul saw nothing but as the woman told him, and Saul believed her words, and bowed himself to the ground.

2. Now mind the 15th verse. Samuel said to Saul, Why hast thou disquieted me, to bring me up?

3. The meaning is this: now the witch had full power over Saul, so that he did really believe the witch, that she had indeed raised up Samuel, though he saw nothing; yet from the fear of being destroyed by the Philistines, and the belief of the woman's words, Samuel began to speak in Saul's conscience;

4. That is, there came into Saul's mind the words that Samuel had told him in his lifetime; so that there was no speaking to Saul by Samuel, but the reasonings of Saul's own heart;

5. And these voices that Samuel spake to Saul, they were motional voices that did arise in Saul's own heart;

6. For an accusing conscience will speak dreadful voices in the conscience; as the blood of Abel cried for vengeance in Cain's conscience, and the saints that were slain under the altar cried for vengeance upon those that shed their blood;

7. So that a sinful conscience will have voices enough to torment him, though God himself, nor prophet without him, doth never speak unto him.

8. A guilty conscience will

speak with a motional voice its great terror and torment, which is greater than can be borne, as it was with Cain, Saul and Judas.

9. Yea, it was fear, and the remembrance of Saul's disobedience to Samuel's words in his lifetime; this did arise afresh in Saul's mind and spake with motional voices in Saul's conscience, accusing him for his disobedience to Samuel's words.

10. For the remembrance of Samuel's words may be said to disquiet Samuel; for Samuel's words were buried in Saul's conscience.

11. But now, by his going to inquire of a witch, Samuel is revived again in Saul's mind, and there Samuel speaks fear, wrath, and terror;

12. For Samuel's words spake in Saul's conscience one motional voice, and the guilt of Saul's disobedience spake fear and horror in Saul's conscience, this was a motional voice in Saul's conscience also;

13. For the voice of truth will speak, or the voice of obedience and the voice of sin and disobedience will speak in a man's conscience, as if they were two distinct spirits.

14. This many guilty consciences can witness, as we may read by Cain that killed his brother, and Judas that betrayed his Lord, and many others who have been guilty of the like crimes.

15. So that the witch did raise no Samuel nor spirit, but a mere shadow it was the witch

saw, which she could raise by her art; neither was there any Samuel or spirit not at all that did speak to Saul, but that motional voice in Saul's conscience as aforesaid.

16. And in this sense Samuel may be said to be disquieted; for if Saul had never gone to the witch to inquire of her, Samuel's words had been quiet in Saul; neither would Saul have had such reasonings in himself, nor have been so sensible of the worm of his conscience.

17. So that there was no voice of Samuel spoke unto Saul but a motional voice in Saul's own mind of conscience; his fear and his disobedience, and what Samuel had told him before, these were all speaking with voices in his wounded conscience.

18. Samuel's words spake one voice, and his own disobedience spake another; so that the witch of Endor did neither raise Samuel, but only made the king believe she did; neither did Samuel speak to the king but as beforesaid.

19. For the kingdom being rent out of his hands, his sons being destroyed, and all other threatenings of Samuel, they came into Saul's mind afresh with strong motions, so that they became as voices in Saul's heart, as if Samuel had spake to the hearing of the ear;

20. For there was no Samuel raised, nor no Samuel spake, but what was motional in the mind of Saul, and what did visionally appear unto the witch, which

was a mere shadow which she could produce by her witchcraft art, to all those that were more ignorant than herself, or had faith in her power.

CHAPTER V.

1. *The knowledge of witches, to which they attain by rule, originates in their imaginations.* 15. *This knowledge compared with the Spirit of Prophecy.*

FOR the reader must mind, that witches and all those that do attain to the visions, and hear voices within them, they do use means to attain unto it; also they have some standing rule or art, by which they come to inquire or to know things that are above that knowledge which is common to other people: it is much like unto the ways of God.

2. Therefore let the reader mind the groundwork laid down at the first, that the imagination of reason had begotten a son out of the womb of the seed of reason in man which I call the mother, and imagination the father; and the son that is begotten in the womb of reason by imagination, the father, is that great wisdom, knowledge, and power, by which they go beyond other people who are of a lower capacity.

3. This son is that familiar spirit witches do deal with; it is another spirit begotten in them, which was not in their birth when they were born, but begotten in themselves since by ima-

gination, as aforesaid; neither is this familiar spirit produced, or doth come from anything, or any devil without them, as people do vainly imagine;

4. But the familiar spirit is produced and doth come from within, "for out of the heart cometh evil thoughts, murders, adultery," &c., and all familiar spirits, they are all conceived in the heart; and being conceived there, in its season it bringeth forth such spirits as are conceived in the heart;

5. If envy and murder be conceived, as it was in Cain, then it bringeth forth the spirit or deed of murder; if lust be conceived in the heart, it bringeth forth the spirit and act of adultery, as it did in David:

6. And if a familiar spirit be conceived in the heart, then it bringeth forth such a spirit that shall speak motional voices within them, as if some spirits without them did appear without a body, and speak to them, and reveal those things unto them.

7. Many wicked spirits, more than is mentioned, are conceived in the hearts of men and women, and acted by them; spirits, I say, that were never of God's creation, which have been conceived in the mind of man since; for when sin is conceived, as in James i. 15, "When lust is conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death:"

8. So that there is a conception of sin first in the heart; and if it doth not die before it

quickens into life, that is, into act, then it bringeth forth death, which is the punishment due to such sins that are alive in man's actions, after they were conceived in the heart.

9. And as the evil of murder, adultery, and theft is conceived first in the heart, so is that familiar spirit witches and wizards have; they are first conceived in the mind, and in a little season it groweth alive in them, and speaketh unto them as if it were without them:

10. For this I say, that a familiar spirit is conceived and begotten in the heart of man and woman, as the other sins aforesaid are;

11. And the cause why God is more angry with those that deal with a familiar spirit, and hath commanded them to be put to death, more than for other sins conceived in the mind is, because they imitate the way of God, or the spirit of prophecy, which causeth the people to believe in a mere fiction or shadow without any substance, that a spirit may be raised out of the ground without a body.

12. And so they forsake the living God, who hath a body of His own, and gave life to every creature that hath a body; and do believe a lie which hath been conceived in the mind, and hath quickened into a familiar spirit, and this spirit doth always live within the witch and not without her:

13. And this familiar spirit thus conceived, first in the evil

mind, and afterward quickened in the evil heart, "It goeth from strength to strength, and from one degree of knowledge to a further degree of evil knowledge and evil wisdom," as all things else doth that hath life; for sin hath life in it, and the outward law causeth sin to revive in every one that doth evil, as St. Paul saith, Rom. vii. 9.

14. Thus in some measure the reader may understand what a familiar spirit is, and how it comes to have a being in witches and wizards, and how the ignorant are partakers with the familiar spirit.

15. In the next place, I shall shew how those that have a familiar spirit do imitate the way of God, or the way of true prophets: observe the way and manner of true prophets, high priests, and all other people who are richly gifted with the spirit of prophecy or revelation.

16. For the seed of faith planted in the heart is the seed and nature of God, as reason is the seed and nature of the serpent or devil.

17. And as the seed of reason is the womb or mother for imagination to get a son; so likewise the seed of faith in man is the womb or mother for the revelation of faith to beget a son out of the seed of faith, answerable as the imagination doth out of the seed of reason.

18. And this son the revelation hath begotten out of the seed of faith is that heavenly wisdom, discerning knowledge, and power

over the spirits of others, and knowledge of things above the stars, and that which knoweth the true God in form and nature, with many other heavenly secrets which none else can know but those that believe them.

19. So that the revelation of faith hath begotten this heavenly wisdom, power, and glory out of the seed of faith, which is the seed of God, even of His divine nature; and this wisdom, power, and glory, is that son or spirit by whom all prophets, high priests, apostles, and others have wisdom.

20. I say, this is that which they can truly divine by, in that they can foretel truly what shall come to pass according to the knowledge of the revelation of faith; and this wisdom and knowledge, being produced by revelation out of the womb of the seed of faith, may and is called the Spirit of God in man, that doth teach and show the wisdom of God to others, so that others come to be taught and subjected by it, to their great peace here, and eternal joy hereafter.

CHAPTER VI.

1. *The same subject continued.* 5.
As to the ephod.

AND this spirit of wisdom, knowledge, and power, which is produced by the revelation as aforesaid, it hath motional voices in the good conscience, as the familiar spirit hath in the evil conscience; but the motional voices in a good conscience speak peace.

2. Likewise this motional voice in prophets, high priests, apostles, and others, is that which they do foretel things by, whether it be good or bad that shall befall those which shall inquire.

3. Also the spirit of revelation hath a standing rule to inquire by, as those have that do tell things by a familiar spirit, as I said before; for the witches do imitate the way of the prophets, and the devil's way is as like God's way as he can.

4. Now let the reader mind, and he may see how men have inquired of the Lord by motional voices in the mind by that spirit of faith which is gotten by revelation, which is called the Spirit of God.

5. In the time of the law of Moses, the ephod was a standing rule, to inquire of God for good or bad success.

6. Now there was no man could tell what the event would be that looked upon the ephod but such men as had the spirit of revelation and prophecy in them.

7. As David and the high priest, as soon as ever they looked upon the ephod, they could tell whether they should prosper in battle or not; but if any other man which had not the spirit of revelation and prophecy should look upon the ephod, he could tell nothing by it.

8. Though the ephod was appointed of God, on purpose to inquire of God, yet none could find out God's mind, but such men as aforesaid;

9. For as soon as ever David

or the high priest looked upon the ephod, they could tell what the event would be, as may be seen, I Samuel xxiii., 6, 9, how David called for the ephod and Abiathar the priest to bring it to inquire of the Lord.

10. Yet God never spake to them by voice, yet they had motional voices in themselves in their hearts, assuring them that they would prosper or not prosper; yet God never appeared Himself, nor any angel, neither did God speak by any voice, yet they are bid to go and prosper, as if they had heard some voice by looking upon the ephod.

11. So that those voices that bid them go and prosper, they were motional voices that did arise from the revelation and spirit of prophecy within them by that skill they had in the Ephod, which was appointed of God for that purpose.

12. So that all David's voices, and the high priest's voices, that were motional voices, were yet called the voice of God, because they did arise from the seed of faith in David and others, which is the divine nature of God, therefore called the Spirit of God.

13. For this I say, if Saul had not lost that spirit of prophecy by his disobedience, as he once had when the good spirit departed from him, he might have inquired of the ephod, and have been answered with a motional voice by the ephod, as he was by inquiring of a witch.

14. For the spirit of Samuel

did speak no more to Saul than the Spirit of God did speak to David; they were both motional voices that did arise from their two seeds, the one voice spake peace and deliverance, and the other spake wrath and destruction.

15. The one did inquire in the way that God did appoint, even of the ephod, or of the Lord's prophets; the other did inquire of that which was forbidden, and forsook the Lord and His prophets, and went to a witch to inquire.

16. It was because one was the seed of Adam, which is the seed of God, and so chosen of God in mercy, even David; and the other was the seed of the serpent, even the devil, who was chosen king in God's wrath, even Saul.

17. This is the true interpretation of those voices that Samuel spake to Saul, and of his being raised by the witch of Endor.

18. Therefore you that can understand these things aforementioned, you may see how the whole world lieth in darkness, and are cheated of their sense and reason by this lying and vain imagination, to believe that spirits can be without bodies, or that spirits can be raised without bodies, or that spirits can speak without bodies, or that spirits departed can assume any shapes afterwards.

19. These things and many more are produced by the dark imagination of the heart of man;

and if the reader hath any true light of faith in him, he may understand the interpretation I have given of the witch of Endor, and how a familiar spirit is produced or begotten in them, and be satisfied in his mind as to that matter.

20. So much concerning those words in Samuel aforementioned.

CHAPTER VII.

1. *Isaiah viii. 29, considered. 5. The familiar spirits raised by witches, that peep and mutter, arise out of themselves.*

AGAIN, it is said, Isaiah viii. 29, the prophet speaking there to unbelieving Israelites that did not believe the word of the Lord through the prophets' mouths, concerning the destruction that should come upon Israel; this judgment did the Lord threaten by the mouth of his prophet Isaiah to bring upon Israel for their unbelief:

2. And this prophet seeing the people would not hearken unto the voice of the Lord's prophets, nor inquire of them, but altogether persecuted them as false prophets, deceivers, and liars, and the inclination of their hearts was more willing and desirous to inquire of a witch or wizard, who had a familiar spirit, than of the prophet of the Lord, as you may see chapter and verse above written; the words are these that followeth.

3. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto

wizards that peep and that mutter, should not a people seek unto their God for the living to the dead."

4. The meaning of these words is this, that unbelieving men do think and believe that witches and wizards who have a familiar spirit can raise out of the ground, where dead men were buried, living spirits without bodies, that can reveal things unto them by that motional voice that doth proceed from these familiar spirits, which do peep and mutter.

5. That is, the whispering that proceeds from this familiar spirit, that is begotten by the imagination of reason the father, and the seed of reason the mother, as I said before, is that motional voice all witches and wizards have, whereby they peep and mutter in themselves, as if they did hear voices, and see shapes and living spirits arise out of the ground, as the witch of Endor said to king Saul, "she saw Gods ascend out of the earth."

6. Whereas there was no spirit nor shape came out of the ground at all, but the Gods she saw ascend out of the earth came out of her own imagination; even that familiar spirit begotten in her, it seemed unto her as if it did ascend out of the earth.

7. But those Gods she said she saw ascend out of the earth, they ascended out of her own imagination; and Saul believed her, and so was partaker with her: and he did believe that she had raised Samuel's spirit out of the earth, as the witch had said.

8. And this is to be minded by the reader, that when spirits are to be raised by witches, her familiar spirit always arises out of her own self, even from the seed of reason and imagination of her own heart, whereby she doth hear voices within her, whispering low voices, as if some other spirits without her did speak with a low voice unto her, and present shapes unto her dazzled eyes, which seem to the witch to be real voices of a spirit without her and a real shape without her.

9. Whereas, in deed and in truth, it ariseth out of her own self, even from the seed of reason and imagination of her own heart, whereby she doth hear voices within her, whispering low voices, as if some other spirit without her did speak with a low voice to her, and present shapes to her dazzled eyes;

10. Which seemeth to the witch to be a real voice of a spirit without her and a real shape without her, whereas in deed and in truth it is nothing else but a motional voice begotten in herself, and shapes begotten in herself, by the imagination in the womb of reason as aforesaid;

11. Which is that familiar spirit she doth deal with, she thinking it is from some spirit without her, she not knowing it is begotten in her; and this familiar spirit begotten in her whispers within her with a low motional voice, as if some spirit did whisper out of the ground.

12. According to that saying of the prophet, Isaiah xxviii. 4,

concerning the destruction or judgment of God upon Jerusalem; the words are these: "And thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust."

13. As if the prophet should say, Seeing you have refused to hearken to the voice of the prophets, which have declared the mind of the God of Israel openly with a loud voice; you have heard them speak plain words with your ears, but you have not believed they spoke truth unto you.

14. Therefore you have rejected the word of the Lord by his prophets, and have persecuted and slain some of them as false prophets, because they spake unto you in the name of the Lord as it was revealed by the spirit of revelation in them.

15. They spake plain words unto you, as might be heard to the outward ear by the standers by; they were visible men that spake unto you, so that you need not to inquire after any that hath a familiar spirit, who speaketh so softly and so low, that no standers by can hear this familiar spirit speak, but he or she that hath it.

16. But as for plain words openly declared by the prophets, and publicly heard by the outward ear, these you have rejected, despised, persecuted, and counted

them liars, deceivers, false prophets, and such like:

17. Therefore God hath given you over to strong delusions, to inquire of a witch, who makes you believe that spirits may be raised out of the ground, and that spirits do come out of the dust, and whisper to the witch with a low voice, that none can hear but herself.

18. So those that inquire do believe as king Saul did, that a familiar spirit can enter into the dust or ground, and bring up another man's spirit that is dead without its body, and so their two spirits whisper so low together, that none can hear that stands by, nor tell what this spirit that is raised did say, nor whether the spirit so raised is gone into the body again, or into the ground from whence the witch said it was raised:

19. Which spirit that is said to be raised, or said to speak out of the ground, I say it was raised out of the witch's own body, and nowhere else; and those low voices and whisperings were both within her, and not without her.

CHAPTER VIII.

1. *How man may be brought down to speak out of the ground.* 8.
- 2 *Kings* xxi. 6, *concerning familiar spirits whispering in the mind.*

NOW how may a man be said to be brought down, and that he shall speak out of the ground, and his speech shall be low out of the dust?

2. The meaning is, When a particular man or woman, or a people or nation, be in the same distress and condition as king Saul was; that is, in danger of losing his crown and kingdom, his natural life; and not only so, but his soul is tormented with the fear of eternal death; this maketh the heart of man to melt in him:

3. It makes his speech to grow weak and feeble, so that his speech can hardly be heard; it is even as if a man did speak out of death, or out of the ground.

4. A man with the extremity of outward and inward trouble becomes speechless, yet he speaks in his thoughts; but so low, that none that stands by can hear or tell what he saith.

5. This many can experience, that have seen their friend or relation in this condition; this is like speaking out of the ground, and low out of the dust.

6. And the voice of every such troubled soul, who hath the plagues of this life, and the horror of conscience as to the life to come, as king Saul had, the voice such people have is as one that hath a familiar spirit out of the ground, and their speech shall be as if one did whisper out of the dust.

7. This place of Scripture hath the same meaning as the place before mentioned, Isa. viii. 19, where such as king Saul was are bade to seek unto them that have familiar spirits, and unto

wizards that peep and mutter, that is, whisper out of the ground; for whisper, peep, and mutter, signifies all one thing.

8. These things did Manasseh, 2 Kings xxi. 6. He dealt with familiar spirits, and did great abominations; he made his sons to pass through the fire in offering them up a sacrifice to an unknown devil which he thought was God; and this he did by the whisperings of the familiar spirit within him, and being acquainted with others who were known to have familiar spirits also.

9. And so did several other kings of Israel deal with familiar spirits, and had those low whispering voices in themselves, as if spirits had risen out of the ground or from the dust to speak unto them;

10. And this they did attain unto by industry, in that they forsook the words of the prophets and would not hearken unto them, but gave themselves up to follow the imaginations of their own hearts; imagining they might know God, and what worship would please God, as well as the prophets.

11. 'Therefore why should we, being kings, hearken unto such mean inferior men as these? May not we as well know God, and what worship will please him, by our familiar spirit, as the prophets do by the spirit of prophecy? Why should we be in such bondage, that we can do nothing but what they say the Lord commands us to do?'

12. 'So the imagination saith, Come! We will not be tied up thus; we will see what our familiar spirit begotten in us will do; we will erect and build altars in several places, and sacrifice bullocks and lambs to an unknown God!'

13. And so by this means they procure in themselves low motional voices, which whisper in themselves and become in them a familiar spirit, which is produced in themselves: and there is more increase of low motional voices which do whisper in the mind, moving them to a further degree of knowledge, and endeavour after more voices, so that they may attain to this diabolical wisdom in a more high measure.

14. They are moved by this low voice within them to offer up their own children in sacrifices to their imaginary God, which they believe is an invisible Spirit without a body, which reveals these things unto them, and whispers and speaks these voices unto them.

15. They count nothing too dear for this, their imaginary God; no, not their own sons and daughters, as Manasseh and others did, who made their sons and daughters pass through the fire as a sacrifice to their imaginary God, that had spoke so many voices to them, and had whispered to them.

16. But all these whisperings, and low voices, and peeping of spirits out of the ground, as they thought, I say they were

all within them; for when they came in any trouble, their familiar spirit departs from them, and will not comfort them any more, let it be either in poor or rich:

17. Nay, kings that have dealt with familiar spirits when they have been in trouble, all their comfort hath been lost, as the poorest witch that is, as may be seen by Manasseh and other kings spoken of in Scripture.

18. Now observe, when God doth bring upon a people, nation, or a particular person, some great judgment and destruction, let it be either outward or inward in the mind; when it comes upon a people, nation, or particular person for their sins and wickedness they have committed, in forsaking the Lord's prophets, and dealing with witches and familiar spirits.

19. As Saul forsook the Lord and went to a witch, and Manasseh, and several other kings of Israel, who ought only to have obeyed the prophets of the Lord; but they forsook him, and inquired of witches and wizards, and dealt with familiar spirits themselves, and caused the people to worship the devil (whom they imagined to be God), instead of the true God, whom the prophets would have had them to worship:

20. But when this punishment for sin is inflicted upon a people, nation, or particular person, for dealing with familiar spirits, and worshipping of devils, when punishment comes, it

makes the heart or hearts to fail, for the spirit is brought down by this judgment even to death, and so goeth to the ground:

21. So that the very fear, trouble, and sorrow of heart, shall speak as it were out of the dust, or out of death; for sin will speak out of the ground, and the speech of death will be low in them that have escaped the destruction which others did go through.

22. For there will be a resemblance in those that have escaped, how their friends and relations are fallen to the ground or dust of the earth for their wickedness, so that sorrow and grief will speak in the mind of those that have escaped with a low speech, even as one doth who hath a familiar spirit.

23. For the remembrance of the destruction of their friends or relations being taken away in wrath for sin, it will speak a small low voice of grief and sorrow in the heart of those that are alive, even as one that hath a familiar spirit, even a low, motional voice of sorrow and grief, that cometh as it were out of the ground or out of the dust.

24. That is, the very influence of grief and sorrow for their dead friends and people, causeth, where grief is, to hear as it were low voices and small speeches even out of the ground or out of the dust of the earth:

25. Just as it was with Cain in another case, the Lord said to Cain, "thy brother's blood crieth from the ground for vengeance;"

and so the blood of those that were slain under the altar did from the ground cry for vengeance, as in Rev. vi. 10: it crieth for vengeance in the consciences of all bloody persecutors.

26. So in like manner do the death and destruction of a people, who are destroyed for wicked idolatry, as those were the prophet Isaiah speaketh of, they spake from the ground a low speech in the conscience of those that were concerned, grief, sorrow, and fear of the same punishment, and such like.

CHAPTER IX.

1. *Grief and sorrow speak with low, motional voices in the mind.*
5. *God raised no spirits without their bodies.* 19. *To pretend that any can be raised without bodies, is a cheat.* 22. *Isaiah xxix. 4, concerning speaking out of the ground, explained.*

FOR where grief and sorrow is rooted and settled in the heart, it speaketh with low motional voices in the mind; that is, the thought of fear in the mind, both of temporal losses and the loss of eternal peace.

2. The fear moves to and fro in that mind, as if it were a speech out of the ground; for the thoughts of the heart are low voices which cannot be heard by any but themselves.

3. So it is with those that have a familiar spirit, their voices and speech they hear as from spirits without them, as if spirits

did speak to them out of the ground: which speech they say they hear is nothing else but the thoughts that pass to and fro in their own minds, a low motional voice in themselves, as if spirits did speak to them with a low voice out of the ground, or out of the dust.

4. For their faith is strong, and, above all, those that come to inquire of a witch do all believe, that spirits may be raised without bodies out of the ground, as the witch doth; so they both do believe, that the spirit came out of the ground that spake those low voices to the witch, and she tells it to the others that inquire of her, and they believe her, as king Saul did.

5. So they are wholly departed from the Lord, and believe a lie, to think that spirits can be raised out of the ground without bodies after men have been dead: it is a thing God never did.

6. We never read in Scripture that God or His prophets did ever raise any spirits out of the ground without bodies after they were dead; but we read in Scripture that God and His prophets have raised some from the dead with bodies;

7. As that of Lazarus being raised out of the ground by Christ, and the child that was raised from death by the prophet Elijah, and another child raised from death to life by the prophet Elisha, and several others came forth out of the ground at the rising again of Christ from

death, as those saints that did arise out of the graves, and appeared to many that were alive:

8. These all did arise out of the graves with bodies after they were dead, and Lazarus came forth out of the ground after he was dead, but his spirit came not out of the ground without his body, but body and soul came out of the ground together.

9. For it was always God's practice to raise the soul and body together; and because the imagination of reason in those that have a familiar spirit cannot do so, nor those that inquire of them, therefore they do imagine that spirits may be raised out of the ground without bodies, or assume a shape and appear like a body, yet it shall be of no substance, a shape that can neither be felt nor handled by the hand of man.

10. Now mind, all those God doth raise out of the ground after they were dead, they may be handled and felt; though they be spiritual bodies, yet they may be felt and handled, as Christ said to Thomas, "Feel me and handle me," after he was risen from the dead, and Thomas laid his fingers on the print of the nails and on his side.

11. Yet Christ was at that time a spiritual body that was risen from the dead, that might be felt and handled, and not a spirit without a body, as most people do vainly imagine that spirits may be raised without bodies.

12. And as for that Lazarus and others, that were raised by

the power of God out of the ground after they had been dead, they had bodies as well as spirits that might be seen with natural eyes, and handled and felt with natural hands.

13. So that God's power in raising the dead is no cheat; the creature is not cheated nor deceived, but is fully satisfied in his mind.

14. But for a familiar spirit to say or tell people they do or can raise spirits out of the ground in such a shape without a body or bodily substance, or shall say they hear voices from this spirit so raised, is a mere cheat to the ignorant and unbelieving, and leads them into the pit of darkness, and makes them fear where no fear is, and are afraid of their own shadows.

15. For it is the nature of reason, the devil, to imagine this way of raising of spirits without bodies to be of a more high nature than to raise spirit and body together as God doth; and the imagination doth conceive it a greater power to raise spirits without bodies out of the dust of the ground, than it is to raise spirit and body together as Christ did; for Christ always raised spirit and body together, as the Scriptures do testify.

16. For the reason in man doth send forth the imagination of the heart, the unclean spirit in man walking through dry places, seeking rest but can find none; the ignorant dark thoughts of the imagination go out of a man to inquire of one that hath

a familiar spirit, seeking rest but can find none, as king Saul did.

17. For the imagination of the heart being continually evil, it always walketh through dry places, where no matter of life is to be had, to quench the thirst of sin or a defiled conscience;

18. Neither can the thoughts of imagination be satisfied with what a witch or a familiar spirit saith, therefore called dry places; they may be called dry, because the heart is never satisfied with what a witch saith, for she always saith a lie.

19. To tell a man or woman, that she did or could raise spirits out of the ground without bodies, as the witch of Endor did to king Saul, or that she did hear any low voice or speech of Samuel out of the ground, as she told the king; I say, she did but cheat the king, and made him believe she had raised Samuel, and had heard him speak to her with a low speech out of the ground, which had revealed unto her what sad things would befall the king.

20. So he believing her words his spirit fainted, so that no strength was in him; whereas in deed and in truth, that Samuel she said she saw arise out of the earth did arise out of her own heart; and that low speech she said Samuel spake, it was all in herself by the motions of the familiar spirit begotten in her.

21. And king Saul believing her, being partaker of her faith, Samuel spake a low motional voice or speech in him also, he

believing it was Samuel spake out of the earth, but it was nothing else but the voice of his own guilty conscience within himself, as it was the voice of her familiar spirit in herself that spake as aforesaid.

22. So that the meaning of the prophet Isaiah, chap. xxix. 4, concerning the destruction of Jerusalem, that "Grief and sorrow of heart should speak in themselves;" as if the speech came out of the ground, because they saw in themselves nothing but death and destruction did approach, and was like to follow upon them all, fearing they should all be destroyed by their enemies, and slain and fall to the ground:

23. So that fear of heart of destruction spake a low speech in every man's heart, even as if it spake out of the ground, or as one that hath a familiar spirit.

24. For it is the nature of a familiar spirit to speak as if the speech did proceed from the earth; and the speech doth seem to the witch, and those that inquire of her, to whisper out of the dust; whereas the speech cometh not out of the ground, neither doth it whisper out of the dust, as is imagined by most people, because ignorance and darkness hath overspread the minds of most people in the world.

25. But that low speech the familiar spirit speaks or whispers, it is out of her own heart, even that wisdom begotten by the imagination in her own thoughts,

that speak as aforesaid, and no spirit without her, as hath vainly been imagined.

26. So likewise the people of the Jews, fear, grief, and sorrow of heart being begotten in them for such like sin as that of witchcraft, idolatry, dealing with familiar spirits, causing their sons and daughters to pass through the fire as burnt offerings and sacrifices unto devils, which they supposed to be Gods; these things caused their hearts to fail and faint, and their thoughts were troubled within themselves, which caused their speech to grow weak and low within them:

27. Even as if some familiar spirit did speak out of the ground, or whisper out of the dust, fear, grief, and sorrow of heart; but all came out of their own grieved hearts, who were punished for their sins, and not out of the natural ground or natural dust, as people do vainly imagine.

28. This is the true meaning of the prophet's words; and how familiar spirits may be said to speak out of the ground, and whisper out of the dust.

CHAPTER X.

1. *The same subject continued, 12. Fallacies of the imagination in creation.*

AGAIN, it hath been objected by many, that spirits may be raised without bodies, and that spirits may be talked with after they have been dead and buried; and that spirits have appeared in a shape to several

people, yet this spirit so appearing hath no body nor substance at all, neither can it be felt or handled by mortal man, nor no immortal creature neither: this is the vain conceit of most people.

2. But to satisfy the reader in this, I declare that there is no immortal spirit whatsoever but it hath a spiritual body suitable to its spirit: if the spirit be immortal, the body is immortal also.

3. For this I say, no spirit can have any being at all without a body, no, not God himself, who was from eternity; His spirit could not be from eternity without a spiritual body, in form like man; they were both from eternity, and the one was never divided nor separated from the other, but they were both eternal.

4. And further, I declare that God was a spiritual body from eternity, in form like a man; therefore, God created man in His own image and likeness.

5. Now observe, if a man hath a body suitable to his spirit, so hath God a body suitable to His spirit, else man was not created in His image, if God hath never a body, but is all Spirit, as people do vainly imagine.

6. For this I know, that God was Spirit and body, in form like a man, from eternity, and His Spirit was never divided nor separated from His body, but they were both eternal.

7. So likewise is it with angels and men, and all other creatures;

wherever the spirit of life is, there are bodies of life also, let it be either in spiritual bodies or in natural bodies:

8. For if the body of either of these be dead, the spirit is dead also; and if the spirit be dead either in spiritual body or natural body, the body is dead also: for the one cannot have any sensible being without the other.

9. And further, I say that they were both together, spirit and body, from eternity in God the Creator, and He hath ordered and created all His creatures, both celestial and terrestrial, that spirit and body should be one living being, and that one should not subsist nor have any sensible being without the other; even as God himself could not enjoy any sensible living being without a body, He knowing this in Himself.

10. Therefore, He created all His creatures spiritual and natural with bodies suitable to their spirits, and spirits suitable to their bodies, so that one might not be divided nor separated from the other: for if one dieth the other dieth; and if the spirit live, the body liveth also;

11. For this, I say, that if the Spirit of God Himself could not be without a body from eternity, how then is it possible that His creatures should have spirits without bodies, seeing He Himself, His Spirit, could not have any being without His body from eternity.

12. But this conceit, that the

spirit or soul of man is immortal and cannot die, and may have a being without a body, and appear in a shape without any substance; this vain conceit proceeded first from the imagination of reason in man, even from Cain, the first devil in flesh and bone.

13. And this imagination was in Cain, his posterity being heathen men who had no communion with God nor revelation of faith, as the sons of Adam and the sons of Seth, the generation of the righteous, had; they knew that the spirit and body was all one substance.

14. But the imagination of reason, Cain his posterity, the heathen opinion, doth imagine the spirit of man to be immortal, and cannot die; and that spirits may appear in shapes without bodies; and that spirits may go out of the body, and go to heaven or hell and leave the body to be laid in the ground, as the Quakers and others do.

15. And this imagination of reason in man hath created to itself a new creation which God never created.

16. Man hath created and made in his imagination a spirit without a body, and that this spirit so created is immortal, and cannot die, nor is capable of death; that it can slip out of the body, and that it can have a being when it is gone out of the body, and appear in a shape without substance, or hath power to assume what shape it please; and yet this shape which it

doth assume shall have no substance, yet it shall appear in a shape and fright people.

17. And this imagination of reason in man hath created man in his own image and likeness, as God did Adam; as thus, First, he hath conceived in his imagination, that God is a Spirit without a body.

18. Secondly, he conceiveth in his imagination that the devil is a spirit flying in the air, which can neither be seen nor felt; yet this devil or spirit without a body doth tempt man to evil, whereby man is punished, and the tempter he is escaped away without punishment.

19. Also it is conceived by the imagination, that this devil or spirit is in hell fire, and in chains of darkness, and can go no further than God will permit him, because his chain is no longer than God hath limited him.

20. Also it is conceived in the imagination, notwithstanding the devil is chained, and in hell fire tormented, yet that he, being a spirit without a body, is so swift that he can be in all places at one time, so that he can tempt thousands of men and women to sin at one and the same time, and they themselves never the wiser, nor know him when he tempteth them.

21. All this the imaginary devil can do, and much more; and yet be in hell fire, and tied in a chain at the same time, and all but one devil, a spirit without a body.

22. Also the imagination hath

conceived that the soul of man is a spirit infused or put into the body by God Himself, and that man begets the body, but not the soul or life of man, that is conceived to be immortal, or a spirit that is so invisible that it cannot be seen nor known what it is, and that it can live of itself when it is gone out of the body.

23. Thus the imagination of reason, the devil, hath created its own soul in its own image and likeness; and this hath been the occasion for producing of familiar spirits, and of dealing with those that have familiar spirits, being conformed to the very image of the devil.

24. Many things more of the like nature might be said on this point.

25. But here the reader may see, if there be any true light of faith in him, how the imagination of reason in man hath created spirits without bodies, and that the devil is a bodiless spirit, and in hell fire and in a chain of darkness, and yet at liberty at the same time to tempt people: and in hell fire, and yet out of the fire when he pleaseth:

26. And that he may be called out of hell, or out of the ground, when a witch by her familiar spirit doth call; and that he shall appear in any shape they will have him, yet he shall have no body nor substance, but a mere shadow; yet this shadow shall speak with a low voice or speech out of the ground, as if speech could proceed from a shadow without substance.

27. So that the imagination of the heart of man hath created to itself a devil that God never created; and the imagination of man's heart hath created his own soul in the image and likeness of the devil, that is to say, a spirit without a body; and that a spirit without a body may be capable of joy or sorrow, and that a spirit may subsist and have a being in joy or sorrow without a body, which thing is impossible.

28. But observe the creation that the imagination of man hath created to himself; for it is the nature of imagination of reason, the devil, he always creates spirits without bodies, but God the Creator always creates spirits and bodies together, for God never created any spirit without a body:

29. For when God made man after his own image and likeness, He made him with a body as well as a spirit, else man could not be made in the image and likeness of God, if God had not a body of His own as well as a spirit.

30. So that Adam was made or created in the image and likeness of God; for Adam had a visible body and spirit, undivided and inseparable one from the other; they were but one visible sensible being: and when the life was dead the body was dead, and when the body is really dead, the spirit and life was and is dead also; and both are laid in the ground together, as is declared in all our writings, but

more especially in that book entitled, "The Mortality of the Soul."

CHAPTER XI.

1. *No spirit ever created without a body.*

ALSO I do further declare, that God did never create any spirit without a body, neither of angels nor men, nor any other creature, neither in heaven above nor in the earth beneath, nor in the waters under the earth.

2. There is no spirit or life whatsoever that is created of God but it hath a body to that life or spirit; but if a spirit have any being without a body, that spirit is none of God's creation, for God never created any spirit whatsoever without a body, as I said before.

3. But the imagination of reason in man, which is the devil, hath created all creatures in his imagination to have spirits without bodies, both of angels above and men here on earth, and all creatures upon the earth and in the waters that have the breath of life:

4. The imagination of reason saith, their spirits may subsist without bodies, or go out of those bodies they have, and enter into other bodies, and appear in the shape of a body, and yet be of no substance, so that the devil's creation is all of spirits without bodies, and God's creation is all with bodies and spirits together.

5. And this darkness hath

overspread the nature of man all the world over, which is the occasion of that opinion of houses and places being haunted with evil spirits and spirits walking without bodies, and dealing with familiar spirits that peep and mutter, and whisper as it were out of the ground.

6. These things and many more are produced by the imagination of the heart of man, for the imagination of man's heart is evil, and continually evil; for it hath given a being to spirits without bodies, to fright itself, to that which hath no being of itself.

7. For I declare and perfectly know, that there is no such thing as spirits to walk without bodies, nor assume any shape after death, nor be raised out of the ground by any witch or any familiar spirit whatsoever; it is all produced out of the dark imagination of the heart, where ignorance beareth rule, for there is no such thing can be presented but to the ignorant and dark-minded people.

8. Thus I have given the reader to understand something more concerning the power of witches, and how they may be said to raise spirits out of the ground, and from whence that low speech doth come, with those Scriptures opened that speak as if a familiar spirit did hear whispering out of the dust.

9. Also I have given the interpretation of that in Samuel, concerning the witch of Endor, and those places of Scripture in

Isaiah; these places are the most concerning spirits being raised without bodies of any in the Scriptures:

10. But there have been some other places of Scripture, that do seem to carry a show as if spirits might rise again without bodies, and I have been desired by some to open those Scriptures that seem to tend to that purpose.

11. Though the common and general objection amongst all people is, that of the witch of Endor and king Saul, which I have opened before; yet, for the further satisfaction of the reader, I shall open and interpret the other places objected, that seem to tend to the same thing.

12. The places of Scripture are three. The first is Isaiah lxi. 1; the words are these: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

13. So Luke iv. 18; the words in Luke are much to the same purpose, and little difference; only that which Isaiah did prophecy of it was fulfilled by Christ in his time.

14. So the First Epistle of Peter, chap. iii. 18, 19, 20; the words are these, "For Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God; being

put to death in the flesh, but quickened by the Spirit." Verse 19: "By which also He went and preached unto the spirits in prison." "Verse 20: "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."

CHAPTER XII.

1. *Isaiah lxi. 1, considered. How the spiritual door of captivity is opened, and the captives set free.*

AS for that saying of the prophet Isaiah, it was a prophecy of Christ, that He should be anointed to preach glad tidings unto the meek, and that He was sent to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound.

2. This prophecy was fulfilled when He was upon earth, as may plainly appear by those words in Luke aforementioned.

3. Also the reader may understand, that these places of Scripture have no relation at all to the raising of spirits without bodies; nor of spirits being in prison, nor delivered out of prison, by the power of Christ, without bodies.

4. But the meaning is this, that the Spirit of the Lord Almighty was upon Christ, and in Him, and did anoint Him to preach glad tidings of salvation to the meek in heart, who did

believe in Him and trusted in His words; all such as were broken-hearted, who were led captive by the error, ignorance, and darkness of the mind:

5. He came to proclaim liberty to the spirit of man, who was in captivity, and to open the prison door of men's hearts.

6. For this I say, all men's spirits by nature are shut up in the prison of spiritual darkness in the mind, and are led captive by the ignorance of truth; so that the spirit or soul of man is shut up a prisoner in the body of man, until the true God and Saviour hath been preached to them, as it was by Christ Himself, when on earth.

7. He was anointed to preach glad tidings of salvation; and He anointed His apostles to preach glad tidings of peace to men, and to open the prison, and to deliver the captive out of captivity, and to let the spirits of many that were in a prison of darkness in their own minds go free.

8. This prophecy was fulfilled at that time by Christ and His apostles in their commission.

9. But the same captivity and prison of darkness is now upon the spirits of all men, as it was at that time: for this I say, and many people can witness, that their spirits have been shut up prisoners in spiritual darkness in their own bodies, until the true God and Saviour hath been preached unto them by His last messengers.

10. For this I declare, that those words of the prophet Isaiah were spoken with relation to a spiritual liberty and a spiritual captivity of the mind or spirit of man, and not to a natural captivity.

11. Neither was it meant the opening of the natural prison doors to them that were bound by the powers of the nations; but the door of men's hearts were opened at the preaching of Christ and His apostles, in that light, and life, and salvation was preached unto them, that whoever believed that this Jesus is the Christ, the Saviour of the world, should be saved and delivered from the fear of eternal death.

12. So that the soul of man was led captive into prison, and bound in chains of darkness, and strong doors locked fast to keep the spirit of men in prison, by the works of the law, and the expounders of the law before Christ came: the spirit of reason in them did lead the generality of people, their spirits, into spiritual captivity, and shut them up in prison, and tied their spirits up in the observances of the ceremonial law of Moses, which was as chains of darkness.

13. And not only so, but shut the door of hope upon them, so that there was no hope to be saved in them, but by observing the law aforesaid, which Paul calls "beggarly rudiments;" Gal. iii.

14. So that this spiritual captivity, and being bound in prison,

and the doors being shut, it was the spirits of the people that were captives and prisoners in their own bodies, kept by the legal and ceremonial righteousness of the law of Moses :

15. And when Christ came to preach, and to give power to His apostles to preach the gospel of truth, both to Jew and Gentile, then was the door of hope opened in people's hearts, and many that were bound in prison, whose spirits were led captive, they were set at liberty from that bondage of the ceremonial law wherein they were bound, and brought out of that prison of darkness in the mind into the glorious light and life of faith, by the preaching of Christ and His apostles.

16. Then was this prophecy of Isaiah fulfilled in the apostles' commission; then was liberty preached to the spirits of many that were bound and in prison in their own minds: the word of faith preached unto them, it opened a door of hope of deliverance from the bondage of the law as aforesaid, wherewith they were bound.

17. So that by faith they had in Christ, their chains fell off their feet, and darkness off their understanding; so that they were at perfect liberty, and delivered out of prison: and the prison door of hope in Christ being opened, all true believers in Christ were set at liberty, free from captivity, and out of that spiritual prison of darkness, into the glorious liberty of the sons

and daughters of God for ever and ever.

18. So is it now in this commission of the Spirit, we the witnesses of the spirit have preached glad tidings of salvation, and have opened the prison door of men's hearts, and have let many out of that spiritual prison, that were bound to the righteousness set up by the imagination of reason now in these last days, who were led captive by their own traditions, and kept in prison in their own bodies for many years;

19. But by the declaration of the truth in all our writings and our speakings, many people have been delivered out of captivity and out of prison, their spirits have been let loose out of the chains of darkness, because the door of their hearts hath been opened by the word of faith in the true God, which we have preached and written; this many can witness at this day the truth of it.

20. So that now that Scripture is fulfilled again in these last days; and this is the true meaning of the prophet Isaiah, in those words concerning opening the prison, and giving liberty to the captives that were imprisoned in their own bodies by the conceptions of the imaginations of their own hearts.

21. So that there is not the least colour or ground from those words, for the reason of man to think that spirits may be let out of prison without bodies, or that the spirit of Christ did

preach to any spirit in prison without his body.

CHAPTER XIII.

1. 1 *Peter* iii. 18, 19, 20, *considered. Concerning Christ's death and resurrection. The preaching of Noah, and spirits in prison.*

AND as for those words of Peter aforementioned, where he saith, "Christ was put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing," &c.

2. The meaning of those words is as followeth: that Christ was put to death in the body of His own flesh.

3. This is confessed by most people that profess the Scriptures of truth, but very few do truly believe that the soul or Spirit of Christ did die, or was put to death at all, notwithstanding the Scripture saith, that "He poured out His soul unto death;" and He Himself saith, His "soul was heavy unto death."

4. Therefore, that the reader may understand what is meant in that Christ was put to death in the flesh, but quickened by the Spirit; mind,

5. I declare, that it was the soul or Spirit of Christ, which was the Godhead life that dwelt

in that body of flesh and bone of Christ; for as the Scripture saith, "In Him all the fulness of the Godhead dwelt bodily."

6. And this Godhead life that dwelt in the body of Christ's flesh, it was put to death in the body of Christ's flesh. And the same Godhead life that was put to death in the body of His flesh, and when Christ's body was crucified upon the cross, then it was that the soul and life of Christ or the Godhead life did die, and was put to death in that flesh of Christ; for that flesh of Christ was God become flesh, as the Scripture saith; and the soul and life of Christ was the soul and life of God.

7. And, when Christ poured out His soul unto death, it was the Godhead life that was poured out unto death; so that the Godhead Spirit was put to death, and did die in the flesh of Christ when He was crucified.

8. But this Godhead life which was put to death in the flesh of Christ, it quickened again where it was put to death, even in the same flesh where it was put to death.

9. And in its quickening again, it raised the same flesh again, and so spiritualized the same flesh that suffered, and made it incapable to suffer death any more.

10. For this I say, no spirit or life that is put to death whatsoever, could possibly quicken again in the same body, but the life of God only, so that Christ must needs be God as well as

man; for it was Christ that was put to death in the flesh, and the same life that was put to death, and did die, that which did die did quicken again, and so is called a quickening Spirit.

11. Now observe, it cannot properly be called a quickening Spirit, if it had not been once dead; for if the Spirit and life of Christ did not die, or was not dead, then I say there was no need that this Spirit and life should quicken again, for it was always quick and alive.

12. For the Spirit quickening doth imply, a sensible life is quickened out of an insensible life; as a child in the womb before it is quick feeleth no pain, neither doth it stir in the womb, and the midwife doth not care to destroy it to save the woman's life, because the child was not quick it was an insensible life, no more capable of pain than there is in death or a dead lump of earth;

13. But when a child is quick in the womb, it is capable of pain, though it hath not strength to express it to us that are strong, yet it is capable of pain because it is quickened into a sensible life, that is, a living soul, a living spirit, and so may be called a quickened spirit of life out of that which was dead;

14. Yet by the appointment of God in His creation, and the warmth of the womb, there is new life or spirit doth quicken in the womb in its season, according to the appointment of God when He created all things,

and placed a law of generation in them.

15. So likewise the Spirit or life of Christ was put to death in His own body of flesh as aforesaid; and in its season He Himself had appointed before, namely, three days and three nights, this Spirit of Christ so put to death, it quickened again in the same flesh a new and glorious life, which made that flesh that suffered glorious also,

16. And this is the true interpretation of Peter's words, and the faith of all true believers, that the Spirit, life, and soul of Christ did die, and was put to death in the body of His own flesh that was crucified on the cross by the Jews; and that the same Spirit that was put to death, it did quicken again out of death into a new and glorious life by His own power, therefore called a quickening Spirit.

17. So that here is no ground at all for that vain conceit in people who do believe that spirits may be raised without bodies, or appear without bodies, but altogether to the contrary.

18. And as for that saying of Peter, "By which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was preparing;"

19. These words do seem to carry some show, as if the quickening Spirit of Christ, after He was risen from the dead, or

in the time He did lie in the grave, as if His Spirit in that interim of time went into some local place where spirits were in prison without bodies, to preach unto them who had been disobedient in the days of Noah;

20. This is the vain conceit of most people from those words of Peter, who saith, "By which He went and preached unto the spirits in prison;" as if the spirits of the disobedient people in the days of Noah had been in prison in some local place in the earth without bodies, who had been departed in the days of Noah, in the destruction of the world by water.

21. This the imagination of reason in man doth imagine, that spirits may be shut up in prison without bodies, and that the quickening Spirit of Christ might preach unto them without a body.

22. But the true light and revelation of faith doth know to the contrary, that no spirits can have any being at all without bodies, neither of God, angels, nor man, nor any other living creature who hath the breath of life in it.

23. But to give the interpretation of this Scripture, that the reader may understand, it is thus: the Spirit of Christ, that quickened from the dead to life again, I say, is the same Spirit that preached to the spirits in prison in the days of Noah:

24. And the spirits of the disobedient world were in prison in their own bodies in the days

of Noah, as they were when Christ came upon earth; for then He opened the prison to them that were bound, by preaching glad tidings of freedom to those that were bound, and liberty to those spirits that were in captivity.

25. Now, as I said before, this captivity is spiritual captivity; and to be bound and in prison, it is meant a spiritual imprisonment in the mind, and not a natural imprisonment of the body.

26. And this I say, the very same Spirit of Christ that preached to the Jews when He was upon earth, did preach to the old world in the days of Noah, though in a twofold manner.

27. And as the spirits of men were in prison in their own ignorance, blindness, and darkness of understanding, in that they were led captives and prisoners by their wicked and unnatural lusts in the days of Noah; so were both Jews and Gentiles in the days of Christ when on earth, their spirits were led captive, and into the prison of unbelief and persecution of the Lord of life, in that their fathers persecuted the Lord's prophets and messengers He did send:

28. So did these Jews persecute the Lord himself when He preached to their spirits that were in prison, and led captives by their wicked murdering wills into the prison of unbelief; for He did preach when on earth,

that whosoever did believe in Him should be saved.

29. And as many as did truly believe in Him, their spirits were brought out of that captivity of unbelief, and out of the prison of darkness in the mind, into a glorious liberty and light of life eternal.

30. And thus did the preaching of Christ's Spirit deliver many spirits of men and women out of prison, in the days when He was upon earth.

31. So likewise this quickening Spirit of Christ preached unto the spirits in prison in the days of Noah. And why were their spirits in prison in the days of Noah? Because they were disobedient.

32. And how may they be said to be disobedient? Because they did not believe that good man Noah, who was a preacher of righteousness.

33. And how did he preach righteousness unto that wicked people? In that he prepared the ark, and being so many as an hundred years in building, all that while God is said to wait for their repentance, and that they might believe that God would destroy the world by water.

34. But instead of repentance and believing they hardened their hearts, and mocked at Noah and the ark; so that while the ark was preparing, God waited for the people's repentance; and all that while that Noah was building he preached to the people that the world would be

drowned.

35. And the Spirit of Christ, which is the Spirit of God which was put to death in the flesh but quickened by the Spirit, by which He went and preached unto the spirits in prison in the days of Noah, it was the same Spirit that instructed Noah to build the ark:

36. So that building of the ark by Noah, he being a preacher of righteousness, in that he believed God, and he built it as the Spirit of God had commanded and instructed him, as God did Moses, showing him the pattern of the tabernacle in the mount.

37. And inasmuch as Noah did obey the commandment of the Lord, according as the Spirit of the Lord did reveal unto him, Noah may be said to be a preacher of righteousness; and he doing all things by inspiration of the Spirit of Christ, which was not at that time made of flesh, but in the fulness of time became pure human flesh, and suffered the pains of death;

38. And the same Spirit that suffered death, that very same Spirit that quickened, was that Spirit that preached to the spirits in prison in the days of Noah as aforesaid.

39. And the making of the ark by the inspiration of God's Spirit in the sight of the people, who were in prison in ignorance and darkness of mind, is called, by the revelation of faith, "a preaching to the spirits in prison:" so that the Spirit of

God in Noah may be said to preach unto those spirits in prison in the days of Noah, when there were but eight persons saved from the flood.

40. So that this place of Scripture doth no way prove that the Spirit of Christ did ever preach to spirits in prison without bodies; neither did Christ's Spirit preach in the days of Noah without a body, for He always preached with a body Himself, or else chose men that had bodies, and gave them power to preach to spirits in prison, and to deliver the captives, and to set the prisoners at liberty, and the bound in prison to go free.

41. So that the reader may see how and in what manner the Spirit of Christ did preach unto the spirits in prison in the days of Noah, and how their spirits may be said to be in prison, and how their unbelief in the days of Noah was called disobedience to the preaching of Noah all that while the ark was building.

42. And being built by the inspiration of the Spirit of God, it may and is called the preaching of Christ's Spirit to them that were in prison in spiritual darkness in their minds; for their minds being darkened, they did those things that were unseemly, yea, unnatural, as the people of Sodom did.

43. Now, that the spirits of these people were in prison, and were led captive by those unnatural lusts, I think no sober man will deny; and these were those spirits in prison that Christ's

Spirit preached unto in the body of Noah, in the days of Noah; and that there were but eight persons in the days of Noah who were saved from the destruction by water, by the preaching of that Spirit of God in Noah.

44. This is the true interpretation and meaning of those words of Peter the apostle aforementioned, and how the Spirit of Christ went and preached unto the spirits in prison in the days of Noah.

CHAPTER XIV.

1. *Luke xxiii. 43, and Acts vii. 5, 9, considered. Paradise explained. How Christ may be said to receive man's spirit.*

A GAIN, there are some other places of Scripture which several people have objected, as if the spirit or soul of man might go out of the body, and subsist in bliss and happiness, or in misery and a tormented condition, without the body it always lived in; from that place Luke xxiii. 43, Jesus said to the thief on the cross, "Verily, I say unto thee, this day shalt thou be with me in Paradise."

2. Now observe, this no way proves that the thief's soul went out of his body into a paradisaical place, and so escaped suffering death or did not die; for if the soul of Christ did die at that time, as is clear by Scripture it did, then the soul and life of the thief did die also.

3. Then where was the

3. Then where was the paradise of the thief's soul, and Christ's soul that was heavy unto death, to what place did they go to? To this I say, they went to a place of rest, where all righteous souls go, which is to the sleep of death, for there was nothing did die but the souls of them both; and the paradise Christ and the thief went into that day they suffered death, I declare it was this:

4. That Christ was sure in Himself that He should rise from the dead the third day, and afterward should enter into eternal glory; and this assurance in Christ that He should rise again the third day, it was paradise and peace to His soul, that He should pass through that death He was now to suffer that very day into a new life, that should not be capable to die any more.

5. So likewise when the thief did truly believe that Jesus was the Christ, the Saviour from eternal death, to those that did believe; as it is certain he did when he said, "Lord, remember me when thou comest into thy kingdom;" for he did really believe that Christ would rise the third day, and that He would raise him to eternal joy and happiness at the last day; and the thief dying in this faith, he entered into peace of mind, and had rest and freedom to die, in hope and full assurance that Christ would raise him up soul and body to eternal happiness at the last day.

6. And this was that paradise that Christ and the thief were in that very day they both suffered death; for the assurance of everlasting life in a man's self here in mortality, is the paradise of peace in this life.

7. This I know to be true, and this was the paradise Christ did mean the thief should be in that very day he believed; and not that either of their souls went out of their bodies to any other place or paradise, than what was in their own bodies as aforesaid.

8. In like manner people do imagine, that the soul of man goeth out of the body at his death, from that saying, Acts vii. 59, from those words of Stephen, when he was stoned to death, he said, "Lord Jesus, receive my spirit."

9. The meaning is this, that when any man dieth in the true faith of Christ, in the hope and full assurance that Christ will raise him up to eternal happiness at the last day, he commits his spirit into the hands of Christ, knowing that though he doth lose his life for Christ's sake here, that Christ will raise it again, and save his soul hereafter; and so Christ may be said to receive his spirit.

10. For this I must tell the reader, that there is not a quarter of an hour's time to the dead to his rising again, no, not a minute; for there is no time to the dead, not a minute of an hour, though a man may have been dead five thousand years,

yet it is not a minute of an hour to him that is dead.

11. For all time belongs to the living; for after death there is nothing but eternity, on the other side of death, either eternal happiness or eternal misery;

12. So that when men die, they may be said to go immediately to heaven or to hell, to joy or torment, to be received into Christ's hands of mercy or into the hands of Christ's wrath, where they shall be tormented with the devil and his angels, yet shall never see the devil nor his angels, nor themselves to eternity; as they did not know the devil here, neither shall they know or see him hereafter, yet be tormented with him.

13. And in this sense a faithful spirit or soul, as Stephen was, may be said to commit his spirit into the hands of Christ, and that Christ doth receive his spirit into His hands, and will raise it up at the last day, which will not be a minute of an hour's time to the dead, as I said before.

14. Therefore let not the seed of faith think the time long between death and the salvation of their souls, because so many of the faithful have been so many hundred years in the grave.

15. And let not the wicked unbelieving people comfort themselves, that the dead shall never rise again, because the fathers are dead and the prophets are dead, and we see none of them rise again;

16. Therefore we conclude their spirits are gone to heaven without bodies, and the spirits of the wicked are gone to hell without bodies, but a minute of an hour's time will decide this matter when the dead are raised;

17. For they shall not remember they have been asleep in the dust one minute of an hour, for there is no remembrance of time in the grave: therefore let that vain conceit that is in most people fall, of spirits going to God without bodies; for I can assure you there is no such thing, neither can there be any true peace in that conceit.

18. I know it by faith now and by experience, for I was of that opinion once myself, when I was zealous in religion according to the Puritan way; but I knew no Scripture truly, neither was there one true interpreter of Scripture, no, not one in those days, that could show a man the true righteousness of God, or the true way to everlasting life.

CHAPTER XV.

1. *1 Kings xvii. 21, explained. How Elijah raised the dead child to life.* 8. *2 Kings iv. 34, How Elisha raised a dead child.* 20. *Eccl. xii. 7. Sayings of Solomon not Scripture, though God gave him the wisdom of reason, that resembled heaven for glory.*

THERE is another place of Scripture that is objected, that seems as if the soul went

out of the body when men die; as in 1 Kings xvii. 21, where Elijah prayed that "the child's soul might come into him again."

2. The meaning is this, that Elijah did pray in faith unto God, that He would assist him in this and other things, as in shutting up the heavens that it should not rain, and calling for fire from heaven to destroy those two captains and their fifties, and many other wonderful things he did;

3. So he prayed unto God to strengthen his faith, so that he might have power to raise this child's life out of death again.

4. Therefore he stretched himself upon the child, and prayed that the child's soul might come into him again; that is, that the child's soul or life might quicken in the body of the child again;

5. For Elijah knew the soul of the child was dead, and by the warm flesh of the prophet laid upon the child's dead flesh, and the faith and prayer of the prophet together, it begot life in the child again; so that the soul that was dead it became life in the child again; and that life that was quickened, it run through the veins of the child's body, and so the child's soul did come into him again.

6. For this I say, if the soul of the child had been gone out of the body, then Elijah did not raise the dead child to life again; for how can a man be said to be dead, whereas life doth not die but slips out of the body, as most people do vainly imagine?

7. But it may be clear to those whose understandings are enlightened, that Elijah did raise the child from death to life, and that the child's soul was dead in its body, and that the soul of the child was revived in the child's body again by the power of faith in Elijah.

8. And the very same thing was done by the prophet Elisha, as in 2 Kings iv. 34; the prophet Elisha did the same thing to the Shunamite woman's son.

9. "He went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the child waxed warm, and Elisha stretched himself upon the child a second time:"

10. Here the reader may see that the child was dead, and by the faith and prayer, and by the warmness of the prophet Elisha's flesh, the child revived to life again both body and soul.

11. And Elisha did use the same means and ways as Elijah did, for he went in and shut the door, and prayed unto the Lord as Elijah did, and stretched himself upon the child as Elijah did, and raised the child to life again by the power of faith.

12. Yet Elisha maketh no mention of the soul coming into the child again, but he delivered the body and soul of the child that were both dead together, he delivered them both alive together to the child's mother.

13. It was the same thing

done by Elijah; only some difference in the words, but the sense and meaning is all one.

14. So that the reader may understand, if any true light of life be in him, that the soul of the child went not out of its body, but died in the body; and by the power of faith in the prophet, it quickened alive out of death in the child's body again.

15. For the soul or life of the child never went out of the body, as is vainly imagined; but the soul, life, and spirit of the child was absolutely dead in the body, and by the power of faith in the prophet, the dead soul or life of the child was quickened alive again, and caused the body to live also.

16. For if the woman should have had the soul of the child given unto her without the body, she would have given the prophet no thanks for raising her child's soul without a body;

17. But the body and soul being one person, they were both dead together, and the prophet raised them both together alive, and the woman received them both together, and rejoiced greatly in God, and gave honour to the prophet.

18. Thus in short, I have given a true interpretation of all those Scriptures that most seem or most commonly are objected against the mortality of the soul, or to prove that spirits do go out of the body at the time of death, or that spirits may be raised without bodies, or have any being without bodies,

or that a spirit may appear in a shape without a body, or that a spirit can assume what shape it please, yet have no body or substance.

19. These things the vain imagination of reason in man hath created in itself, to fright itself with, for there is no such thing as spirits walking without bodies, neither doth any spirit go out of the body when men die, as is imagined by most people; but these are fictions of men's brains, created by the imagination in the dark minds of men and women: for God never created any such thing, as I have showed before.

20. And as for that saying of Solomon, Eccl. xii. 7: "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

21. His meaning, I suppose, in these words is, as is generally conceived by all people, the body to the dust, and the spirit returns to God that gave it, when men die:

22. But the sayings of Solomon are no Scripture, for Solomon was no Scripture writer, for his writings were not written by the revelation of faith, but by the revelation of reason; yet it was the purest of reason, and he had the greatest measure of the wisdom of reason, and the knowledge of nature, of any man that was before him since Adam, or any that shall come after him.

23. Therefore God chose him king, and gave him the purest wisdom of reason, according to

his desire in his prayer to God, that his wisdom might resemble heaven for glory, as it did.

24. For what glory could a king have upon earth greater than he had? which was a true resemblance of the glory of heaven; and this glory was procured by that power and great wisdom of reason in him.

25. Yet for all this he was ignorant of the revelation of faith and of spiritual and heavenly things, ignorant of the true God and of the right devil, and of some things in nature.

26. As, that the spirit of a man should return to God that gave it without a body; whereas God never gave any spirit to man without a body, nor to any other creature: but Solomon being ignorant that the spirit or soul of man is generated and begotten by the law of generation as well as the body, this was in the creation when God made man in His own image, the ignorance of this caused him to speak thus;

27. For he knew not where the spirit went when the body is laid in the earth, no more than the learned philosophers do, who say a spirit cannot die; as if the spirit and life of every creature were the spirit or life of God, else they think no creature could move and have a being.

28. And though Solomon was a wise man, as the heathen philosophers were wise men in nature; yet they were all ignorant in this one thing, of the law of generation or procreation, to increase and multiply, as God

hath placed in nature when He created the world in the beginning:

29. For every creature, as well as man, were to increase and multiply by the law of generation; and this I am sure, they begot spirit, life, and soul by generation, as well as bodies.

30. But if it be objected, that God breathed into man the breath of life, and he became a living soul; and so man's spirit is of a more noble divine life or spirit than any other creature's.

31. To this I say, the law of generation, to increase and multiply, was placed in man's seed and nature by God the Creator, as in other creatures; for this is to be observed, that Adam did not come to be a living soul by generation, as we do ever since; but he and Eve were first made as a foundation for generation:

32. So that God made or created but one man and one woman, all men and women that have been generated and begotten ever since cannot properly be said to be made nor created, but begotten by generation; for God never made and created but one man and one woman, and all others are generated and begotten.

33. Therefore when a man begets a son or a daughter in the way of generation he begets the soul or spirit of the child as well as the body; and the soul or spirit came out of the man's loins as well as the body: as it was said by Jacob, "Seventy souls came out of his loins."

34. If so, then that spirit or soul that is begotten by generation, it must and doth die: for this I say, that God never breathed the breath of life into no man, but into Adam.

35. The spirit of life in all men and women else or since have been generated and begotten, and what spirit or soul of man that is generated, it doth die and turn to dust till the regeneration, when God shall raise it again, which will not be a minute of an hour to the dead spirit, as I said before.

36. So it may be clear to those that have the true light of faith in them, that the soul or spirit of man doth die as well as the body; they both came into the world together alive, and they shall both go out of the world again dead, as I have showed before.

37. Also the reader may see, that those Scriptures have been misunderstood, through the ignorance and darkness of men's minds, to think that the soul or spirit of man doth not die, but slips out of the body.

38. But to imagine that spirits may walk without bodies, or that any witch can raise any spirit without a body, and many other conceits that do arise out of the dark mind of man, which have been grounded upon those Scripture words: therefore I have given the interpretation of all those places of Scripture that are of most concernment, and seem to bear such sense, as is generally conceived among professors of the Scriptures:

39. So that whoever understands the interpretation may receive great satisfaction in their minds in this point;

40. So much for satisfaction of the understanding in heart, and for the discontent of the ignorant and dark-minded people, who believe by tradition that their spirits do not die, but slide out of the body at the time of death; and if they have been evil and wicked livers, their spirits do walk afterwards, and cannot be at rest.

41. These conceits have prevailed 'exceedingly in the world heretofore, when people were in darkness, and so it is still where the darkness of mind ruleth.

CHAPTER XVI.

1. 1 *Chron.* xxi. 1. *Satan in David.* 6. *Job* i. 6; xxi. 22. *Job; wife and sons; Sabceans; Chaldeans.* 23. *Zech.* iii. 1. *Satan that tempted Christ.* 30. *Matt.* xvi. 23. *Satan in Peter.* 34. *Luke* x. 18. *Satan that fell from heaven.* 39. *Conclusion.*

THERE is one thing more that would be necessary for the wise in heart to know, which the Scriptures speak of in several places; but I never heard any of the ministry tell what that Satan is the Scriptures speak of, therefore I shall speak a word or two to show what Satan is, and so conclude.

2. 1 *Chron.* xxi. 1: "And Satan stood up against Israel;" and *Job* i. 6: "And Satan came also among them;" and chap.

xxi. 22: "And the Lord said to Satan, From whence comest thou? And God said to Satan, hast thou considered my servant Job?" Ezek. iii. 1: "And Satan standing at his right hand." Matt. xvi. 23: "Get thee behind me, Satan." Luke x. 18: "I beheld Satan as lightning fall from heaven."

3. 1 Chron. xxi. 1: "And Satan stood up against Israel, and provoked David to number Israel." This Satan that provoked David, it was the motions of reason in himself, being lifted up in his own mind, in that he had overcome the children of Ammon, he thought to make nothing of the Philistines; therefore the thoughts of his heart moved him to number the people to know his strength.

4. And this motion that did arise in his heart it was Satan; it is called Satan, because those motions proceed from the spirit or seed of reason in him.

5. In 2 Sam. xxiv. 1, it is said; "The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel;" that is the Lord suffered the motions of reason in David to be powerful and strong in him, that no arguments should dissuade him from it, but the people must be numbered; and this was that Satan in David, and no spirit without him.

6. So Job i. 6: "The sons of God came to present themselves before the Lord, and Satan came also among them."

7. To this I say, the book of Job is no Scripture, neither are men to build their faith upon it, because the book of Job was written before Moses, therefore no Scripture; for Moses' writing is the first foundation of Scripture.

8. Yet this I do confess, that Job was a good and faithful man; and because he was afflicted by Satan, and Satan is spoken of in several places of Scripture, yet none of them did declare what this Satan is, therefore I shall declare now what this Satan was that came among the sons of God.

9. I declare, the sons of God, they were the sons of Job, who feasted their three sisters, as you may read.

10. They were called the sons of God, because they were that good and faithful man Job's sons; as the sons of Seth were called the sons of God; "and they looked upon the daughters of men, and saw that they were fair," &c., as you may read in Genesis.

11. Now the Satan that came amongst them when they presented themselves before the Lord, it was the spirit of reason in Job's seven sons; when they feasted their three sisters, they were moved in their minds to voluptuousness, drunkenness, and lust, as the rest of the heathen were where they lived; so that they did wickedness in the absence of Job their father:

12. And Job, fearing in their wickedness his sons had cursed

God in their hearts, as you may see in the verse before, so Job caused his sons to present themselves before the Lord and to worship the Lord, as it was the manner for Job to do in those times; and Satan came with them, that is, the spirit of reason in his sons came with them, reasoning in themselves, Why should their father Job reprove them for their wickedness in their feasts?

13. This was that Satan that came amongst them; for he was in them, and no other Satan but what was within them.

14. And this is that Satan that goeth to and fro in the earth, to tempt and destroy those that are faithful: so that this spirit of reason, this Satan, it goeth to and fro in the earth, to tempt and destroy the faithful.

15. It was that Satan that did motion the Sabeans and Chaldeans to take away Job's oxen, and slay his servants as they were ploughing, and fired the sheep, and burnt up Job's servants; and the Chaldeans came with a band of men, seeing Job smitten and destroyed by the Sabeans; and they came with three bands of men and destroyed the camels and the rest of his servants.

16. For this must be minded, that in those times there was no law to deliver or help the innocent, but he that had the strongest sword carried the day.

17. And the Lord, for trial of Job's faith and patience, and for a pattern for the ages to come,

suffered the spirit of unclean reason in the Sabeans and Chaldeans to go to and fro in the earth, to stir up their people to destroy Job and all his house and cattle.

18. Also God suffered the natural wind to blow down the house where Job's sons were feasting, and destroyed them, according to the desire of the spirit of unclean reason in the Sabeans and Chaldeans: for the sons of Job were wicked children, though called the sons of God.

19. And last of all, the spirit of unclean reason in Job's wife was that Satan that tempted Job to curse God and die; so that there is no other spirit or Satan without man, but that Satan spoken of in Job was the spirit of unclean reason in the minds of the Sabeans, Chaldeans, and in Job's wife and sons: that was the Satan and no other.

20. And as for those disputes God had with Satan, and Satan with God; it was nothing else but the motions of Job's heart passing through his troubled soul, the seed of faith disputing in him for God, persuading him to be patient, and let that have its perfect work, and so hope did increase in him:

21. And the seed of reason, which was Satan in him as well as in others, it pleaded against God, reasoning in him as if God did not do well or justly by him, that had been so righteous in his life, one who never did wrong to his neighbour, but always feared

God; yet that God should suffer the wicked to destroy his cattle and servants, and suffer the wind to blow down his house and destroy his children, and not only so, but suffer his body to break out with boils and blotches most loathsome, as if he had been the greatest sinner in the world; so that he thought that God dealt more cruelly with him than with any other creature.

22. And further, he thought God dealt hardly with him, that He would neither take away his life that he might die out of this troubled mind and pains of body, nor restore him to health.

23. These and such like reasonings and thoughts passed through Job's troubled soul, even from the spirit or seed of reason in him, which is the dispute of Satan; for as the seed of faith in Job disputed for God, so did the seed of reason in Job dispute for Satan; for there is no other Satan but what is in man, as I said before.

24. So in Zech. iii. 1, here Zechariah the prophet saw in a vision the redemption of the seed of faith by Christ, under the type of Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

25. This high priest was Christ clothed with filthy garments, when He became flesh, when on earth He appeared unto men to

be clothed in filthy garments, being so mean, and had not a place to lay His head, yet professed Himself to be the Son of God, the high priest that should offer up Himself to save His people.

26. For high priests in former times did appear to the people with rich and glorious garments; but this high priest doth appear to the seed of reason to be clothed in filthy garments, not fit (as reason thinks) to stand before the angel of the Lord.

27. And this Satan that stands at his right hand to resist him, it was the spirit of unclean reason in those people of the Jews when Christ was upon earth; and when that devil that tempted Christ spoken of in Matthew disputed with Christ, he resisted the high priest, and stood at Christ's right hand at that time;

28. And this devil that tempted Christ it was a man endued with a high pitch of reason, and that spirit of reason, or wisdom of reason in that man that tempted Christ the high priest, it was Satan that strove to resist Christ in dispute, whereupon Christ said, "Get thee hence, Satan."

29. This Satan was a man; and the spirit of reason in this man is that Satan that always resisteth the wisdom of faith which is the wisdom of God.

30. But this hath been more largely treated upon in our other writings, so I shall speak no

more of that devil and his temptations here.

31. So in Matthew xvi. 23, Christ said unto Peter, "Get thee behind me, Satan." Here you see Peter is called Satan, because it was the spirit of reason in Peter that said, Master, pity thyself: that is, the thoughts of Peter's heart did savour of the fleshly part; that is, those motions to persuade Christ to save himself from death, did arise from the seed of reason in Peter, therefore called Satan;

32. For there was no new spirit that came into Peter at that time to cause him to speak those words, but those words proceeded from the seed of reason in him, as aforesaid, therefore called Satan.

33. And wheresoever that expression is used, as Peter said himself in the Acts, "Why hath Satan filled thine heart to lie unto the Holy Ghost?" that is, why have the motions of reason in thee persuaded thy heart to tell a lie unto us, that have the Holy Ghost in us?

34. So the reader may clearly see, there is no other Satan to tempt God or man, but the motions and words that proceed from the seed of reason in man and woman

35. So in Luke x. 18, "And Christ said unto his disciples, I beheld Satan as lightning fall from heaven." This Christ spake, because his disciples rejoiced that the devils were subject to them.

36. The meaning of Christ was, that he saw the spirit of reason, that was in the rulers of the Jews, very high in the righteousness of the law of Moses, even as if they were in heaven, thinking in themselves that none could be more happy and surer of heaven and peace with God, than they that kept to the law of Moses.

37. Now Christ, knowing that this righteousness of the Jews should be thrown down by the righteousness of faith which His apostles should preach, therefore He saw by faith that the spirit of reason in the rulers of the Jews should fall like lightning from heaven; and so it did.

38. And the disciples of Christ should, by the doctrine and righteousness of faith, tread upon serpents, and upon their persecution, and upon their righteousness of the law of Moses, and upon all that which did fall like lightning from heaven; they should tread upon Satan, that is, upon the very wisdom of reason, the devil.

39. This is the true meaning of Christ, when He beheld Satan fall from heaven like lightning, and what Satan is so much spoken of in Scripture.

40. Much more might be said to enlarge this point, but I have spoken more already than I did intend; but I suppose there is enough written here, in short, to satisfy those that can understand by a little what a great deal means; and also people

may know when they speak of Satan what Satan is, and when they speak of the devil, they may know what the devil is. | 41. So much concerning the interpretation of Satan, and the conclusion of this epistle, written by

LODOWICK MUGGLETON.

THE END.