

THE  
PRINCIPLES  
OF THE  
MUGGLETONIANS  
ASSERTED,

Under the following HEADS.

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| I. On the Eternity of Matter.   | V. That <i>Jesus Christ</i> was God the Creator of the World.   |
| II. On the Existence of two eternal Beings, on the Angel's Fall, and the Fall of Man.                                 | VI. When <i>Christ</i> dyed God dyed: <i>Enoch, Moses, and Elias</i> , were taken up into Heaven, and left with deputed Power there, while God was performing the Work of Redemption here on Earth. |
| III. On God's eternal Existence in the Form of a Man.   | VII. Concerning <i>John Reeve's</i> and <i>Lodowick Muggleton's</i> Commission, with some Observations thereon.   |
| IV. That God became a Son, and manifested himself in the Flesh: and the Scripture Doctrine of the Trinity considered. |   |

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L O N D O N :

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(Price One Shilling.)

# ADVERTISEMENT

To the Author of a Pamphlet, entitled,  
“ Observations on some Articles of  
“ the Muggletonian's Creed.

S I R,

**A**S you have directed to me your Thoughts on some of the Principles of the *Muggletonians*, under the Title of *Observations*, in which you have been free in your Censures, I take the first Opportunity to convince you that your Objections are founded neither on Reason nor the Scriptures. I have throughout asserted those Tenets which you condemn, and endeavoured to reconcile them by Reason and the Scriptures. If I prove an Instrument of bringing one Person to the Truth, I shall think my Trouble well rewarded, and my Labour well bestowed: and whatever is the Success of this small Treatise, which I write in an Epistle to yourself, it will afford me some Pleasure in the Reflection, that my only Motive to publish it was a Love of Truth. It was not merely for the Sake of answering you that I took my Pen in Hand; but I was glad of an Occasion to remove those disadvantageous Impressions which some Minds may have received of our Principles,

*ADVERTISE MENT.*

ples, from the Misrepresentations of others: and  
if what I here send you has any good Effect on  
yourself, it will add to the Satisfaction of

*Your Friend*

*and Servant*

*April, 1735.*

**A. B.**



ARTICLE I.  
ON THE  
ETERNITY of MATTER.

**Y**OUR first objection to the Eternity of Matter is *that we can form no Idea of Matter exclusive of Magnitude, Impenetrability, and Divisibility, which you suppose essential Properties of Matter, therefore you say, Matter, as a Thing or Being merely passive, could not unbeginningly exist, because it must have then existed with such Properties as do invariably imply Design, and you add, because they constantly render their Subject capable of being altered and changed in its very Mode and Form. I will first observe that your Distinction of the Properties of Matter is very unphilosophical and confused: what is impenetrable cannot be divided, and what is divisible in Substance is penetrable, therefore to say Matter is impenetrable and divisible, as you do, is talking*  
B absurdly

absurdly. Now to your argument. First, it does not appear to me that granting *Magnitude* and *Divisibility* to be essential Properties of Matter, they are the necessary Effects of Design, no more than, if we grant Matter to be eternal, Motion must be allowed to be essential to it: the Supposition of the Non-existence of Matter is absurd; because when we consider what universal Space is, we cannot frame an Idea of any Thing, that now is, ever not being in some Part of infinite Space, tho' Matter has often changed its Forms and Modes of Existence. Now considering Matter as an inert unactive Being from Eternity, Motion could be no Property of it, but must be the Effect of an active Power. As Motion, and Thinking, which is an Action of the Mind, were no Properties of Matter, they must be the Effect of a Being possessed of both; and Matter being void of both originally, and subject to Modification, its being eternal does not detract from the Power of an omnipotent Being.

Your next objection is, *that as no Account can be given, or Reason assigned, why any one Particle of Matter should have existed unbeginningly in one Form more than in another, and as its possessing any one Form must certainly be the Effect of Design, therefore you conclude that Matter could not exist eternally.* If the Non-existence of Matter is reduced to a Contradiction, what you say about its Form, or Mode of Existence, is to no Purpose: here your Ideas seem confused; for does it follow, because Matter had a Form, but that a rude and indigested one, and without any active Power,  
that

that such an Existence must be the Effect of Design? No; for bare Existence is no Proof of Design: it is not derogatory from the Honour of God to say he cannot annihilate Space; and Space existed from all Eternity, but its eternal Existence is no Proof of Design.

You afterwards object, *that Matter could have existed unbeginningly, as an inert unactive Principle, and afterwards, or in some subsequent Part of Duration, could begin to be passive, i. e. begin to be wrought upon, will appear absurd, if we consider that Duration applied to an eternal unbeginning Being abstractedly considered, is Nonsense, and absolutely impertinent.* As you have used the Expressions, excuse me, if I say this is Nonsense, and absolutely impertinent: who ever talked of Matter as an unactive Principle beginning to be passive, or beginning to be wrought upon? Those are Terms applicable only to the active Being: Matter did not begin to be passive, or to be wrought upon, (No-body talks such Nonsense,) but God begun to work upon that which in its Nature was passive. I can justly conceive of God to have been an active Being before Creation; but I can form no Idea of his manifesting himself by Virtue of Creation, without some Subject to work upon: and tho Matter was always independent as to its bare Existence, and at the same Time passive, and in a Condition to be wrought upon as Clay in the Hands of the Potter, and tho God wrought upon it no sooner than he did, it does not follow from thence that he could not have done it before. Matter, as an inert unactive

active Being, independent in Respect to its Existence, void of all Signatures of Design or Contrivance, cannot appear a useless Being, because without a Subject to be wrought upon, incapable of Opposition to the self-existent thinking Being, there could have been no Manifestation of God to us: for how can the Attribute of the infinite Power be exerted, if Nothing existed from Eternity besides himself? If there was Nothing but his own Essence from Eternity, then there was Nothing for him to have Power over, or to act upon, and then he must have continued alone to all Eternity, as he had been from all Eternity. You say *there is less Absurdity to you in imagining that the Power of God could give Existence, or, in other Words, produce a Being; and if, you say, from Nothing, though you can form no Idea of Non-entity, yet in the Notion, you say, there is no Opposition, inasmuch as Nothing can oppose:* can not you see that if there is Nothing to oppose, there is likewise Nothing to be wrought upon? For Nothing is Nothing, in either Case: your not being *capable of reducing such an Effect to an Absurdity is your Misfortune and not mine.*

Your last Objection to the Eternity of Matter is, *that the Production of what we call Life and Motion seems to be an Effect as stupendous as the Creation of inert unactive Matter, or the giving it Existence; and therefore you see no Reason, you say, why we should boggle at the Notion of infinite Power effecting the latter any more than the former.* That Life and Motion are the Effect of the Power of God we grant; but that his Power  
was

was manifested without a Subject to operate upon, I deny. No Effect can be more stupendous than that of Life and Motion being produced by an active Being acting upon an unactive one; to go farther for the Manifestation of infinite Power would be to confound the Cause with the Effect, and a Dishonour to God, by making him and the World essentially the same; for if you say there was a Time when all Things which have Life had a Beginning, then God must have been alone before any Thing was created to live in his Presence; or if it was not so, what you call Matter must have resided in the very Essence of God; either of which Notions is fruitful of Absurdities. This leads me to another Consideration: supposing Matter not to be eternal, it can never be conceived, much less demonstrated, that God could ever create a Nature different from himself, that is, a Nature possessed of Properties different from himself; and give me Leave to say, that I think I have made it appear that God could no more create Matter than Matter him. Hitherto I have builded my Demonstrations on Principles of Reason; agreeable to which is the *Mosaic* Doctrine; in which we find it said that  
 “ in the Beginning God created the Heavens and  
 “ the Earth; and the Earth was without Form  
 “ and void, and Darkness was upon the Face of  
 “ the Deep; and the Spirit of God moved upon  
 “ the Face of the Waters”: which Account supposes Something, tho without Form, and all in Darkness and Confusion, that there was a Deep, and that there were Waters, even before  
 Creation;



Creation ; and any other Notion of Creation is unscriptural, chimerical, and unintelligible. Thus have I established the Eternity of Matter, which is one of the main Foundations of the *Reevonian* System, and which is demonstrable both by the Scriptures and by Reason.

## A R T I C L E II.

*On the Existence of two eternal Beings,  
on the Angel's Fall, and the Fall of  
Man.*

**Y**OUR next Attempt to overthrow the Existence of two eternal Beings, is to put Things in a false Light, by calling them *Principles* without any Distinction in Point of Existence as Principles, and by saying that we assert them to have existed eternally as such ; and from such an Existence you draw this Absurdity as a Consequence, that if *Evil* existed as a *Principle in Matter, as its Subject* from all Eternity, then, say you, *it would destroy the Notion of its being inert and unactive.* This Manner of stating the Argument is either thro Ignorance, or an ill Design arising from a Pleasure you take in finding a Contradiction in us: but you shall see how all your Endeavours are defeated, when the Subject appears in its true Light. That two active Principles, a good and evil one, eternally existed as such is no-where asserted by us: but, on the contrary, we say that one was an unactive Principle

ciple from Eternity ; and as it was not possible to be hid from the active omnipotent Being, he by making it active rendered it capable of producing Evil : therefore your Endeavours to destroy our two eternal Principles, by saying *two Opposites could not always have existed because they must then mutually destroy each other* ; your Endeavours, I say, are to no Purpose, because you start a Doctrine full of Incongruities, and impose it on us, tho we assert directly the contrary. The Doctrine of two eternal Beings, one active and thinking, the other unactive and unthinking, does not destroy Priority, in Relation to Action, in the active one, and, if prior in Act, he must consequently be so in all those infinite Perfections which belong to God.

I hope I have made it appear, even to mean Capacities, that the Doctrine of an eternal unactive Principle with that of an eternal active one is not inconsistent, since there can be no Opposition from an unactive Being, no Act without Life as the Spring of Action, and no Life but what proceeds from the Power of God. Matter being void of all the Properties of an active Being, is a Proof that God was the only omniscient and omnipotent Being from Eternity : so the Existence of two eternal Principles, Matter passive and inactive as Clay in the Hands of the Potter, and God intelligent and active, stands unshaken notwithstanding all your false Reasoning against it.

Again you say *moral Evil could not exist but in a Subject capable of moral Good or moral Evil ; which Subject must have been no other than a Creature, consequently Evil was originated.* This is another

another unjust Attempt to gain the Reader over to you, or it is down-right Ignorance : for where do you find the Doctrine of moral Evil being unoriginated, or that it was not in a Creature, capable of both ? I am sure you find Nothing like it in our System ; so that what you say has Nothing to do with us, but with your own Imagination.

You farther say, *upon our Hypothesis, all moral Agency is destroyed ; because all Mankind are hereby put into a Necessity of belonging to, and being governed by, the one Principle, or the other.* This is so far from containing the Truth, that the Reverse of it can be only true ; for all Men act from a good or bad Principle ; and moral Agency consists in Nothing more than in a Power or Liberty of chusing or refusing to do an Action supposing no external Force to hinder, or no inward Impediment by a sudden Disease : Nothing is more evident than that all Mankind are placed in such a State : that a Man's having such and such Propensities, to such or such an Action, should hinder his Choice is far from being the Truth, for such Propensities are the Cause of his Choice, tho his good or bad Principle must determine him ; to suppose otherwise, would be to suppose a Man to do an Action without a Motive, which would introduce the utmost Confusion : if we consider the Definition of moral Evil, we shall find that it amounts to no more than the Disagreeableness of one Man's Actions with Respect to another, occasioned by the Passions of the human Creature ; and that  
infinite

infinite Wisdom which contrived Things with such and such Natures, Properties, and Relations, must consequently foreknow that Creatures so endued would act according to such Natures, Properties, and Relations: and this Foreknowledge in the Deity cannot be supposed to influence my Actions, or destroy my Liberty, it being no more than knowing that the Man who is amorous, revengeful, or ambitious, in his Temper, will listen more to those Passions than any other Man who is not possessed of them or rather by them.

The following Observation which you make is more expressive of your Wonder than of Argument: you ask *how we can imagine that the Serpent, or the Devil in the Serpent, could lye with Mother Eve, so as to cause her to conceive, and bring forth the proper Offspring of such Conception, without some distinct Characteristics, or Marks, by which it's Sire might be distinguished to be the Serpent or Devil, and not Adam? You also ask in the next Page, if Eve's Transgression, in eating the forbidden Fruit, was her Coition with the Devil, how could Adam be guilty of violating the same Prohibition? You likewise say there is a manifest Difference between the Power of God being supposed to form a Man in the Womb of the Virgin, and the Supposition of an evil Spirit or Angel impregnating a Woman. You ask too, how it can be prov'd that the Devil, supposed to be an immortal Spirit, should communicate a Property he had not, viz. Death, or Mortality? It is, you say, much more rational to suppose, with some, that*

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*the forbidden Tree was the Serpent's Food, or at least was in its own Nature noxious and poysonous to an human Body. Hence, say you afterwards, we may be able to find a very rational Sense of that Text, " as in Adam all died ", or became subject to Mortality by an hereditary Conveyance of a distemper'd Constitution, " so in Christ shall all be made alive", i. e. be raised from the dead. Tho the Questions which you ask, and your Observations, have more the Appearance of Wonder in them than of Reason, yet I shall answer you. I shall shew you how the Devil was capable of causing Eve to conceive, and to bring forth the proper Offspring of such a Conception: in Order to effect my Design, I must beg Leave to produce all those Testimonies, which shall occur to my Memory, out of the Writings of John Reeve, for the Truth of what he has advanced: and this is no more unreasonable than if, in disputing about the Validity of Moses's Mission with an Unbeliever, I should require the Liberty of quoting from the Writings of Moses those Passages which I should conceive to be sufficient Evidences for the Truth of his Mission. To proceed, what I shall first observe is, that, since almighty God hath thought fit his first and second Record on Earth should be shewed forth by Men, so also did he declare, by John the Divine, (*Revelations*, chap. 11.) that his third Record on Earth should be shewed forth by Men likewise, called by the Names of his two last Witnesses: and, by this third and last Testament of our Lord and Saviour Jesus Christ, it is declared, that, after the eternal  
God*

God had created out of that Substance of Earth and Water, which was eternally in his Sight, the World and all Things therein, the Host of Angels were by an allpowerful Word called out of that dead Substance with Bodies spiritual, and Souls rational, and that one of them only, on whom he designed to manifest his infinite Wisdom, was called forth with a greater Portion of the angelick Nature than the Rest, which was all Obedience to their Creator, whilst upheld in their created Purity: it is likewise declared, that, after he had created this World also, and had placed Man upon it, whom he created with a Body natural, and a Soul spiritual, he called forth the Woman also, existing, as her Husband *Adam* did, with a Body natural and Soul spiritual: all Things thus created appearing good in his Sight, the Creator gives a Charge or Caution to the Man, and the Woman, that of all the Trees in the Garden, (that is, of any Thing in this World,) they might freely eat, but of the Tree of Knowledge of Good and Evil, which was soon to appear, it being not of this Creation, they are commanded not to eat, with this Interdiction, that in the Day they should eat thereof they should surely dy: Things thus prepared for that great End of manifesting himself by Virtue of Creation, (and by different Natures mixing themselves thro his Permission, that Contraries might appear in this World as evident Characteristics or Marks of the Seed of God, and and of the Seed of the Devil,) the allwise Being thought fit to leave that Angel, which he had created for his Glory, to himself, that he might



act according to his Nature when not upheld in his created Purity; and when his aspiring Thoughts of dethroning his Creator were rose to the Heighth, the allwise Being thought fit to reveal it to the Rest of the Angels, telling them that he would cast him from his Presence, and at the same Time he gave them to understand their eternal Election, which occasioned them to give all Honour, Praise, and Glory, to the great God of Heaven, who had preserved them to continue in his Presence, and had kept them from the outcast Condition of the other. Now the Scene of this World begins to open : the Creator, not thinking fit to punish the outcast Angel or Devil in the spiritual Condition he was in, prepares a Reception for him on this Earth, and for his lineal Descent : now *Adam* and *Eve*, tho not capable of sinning from their own Nature, yet, being left to the Temptation of another, were overcome. The Woman, being the Vehicle that was to bring forth that Serpent Devil in the Flesh, was tempted by the Appearance of so glorious a Person as the angelic Devil, who was the Tree of Knowledge of Good and Evil ; and, he being in the Form of *Adam*, and a spiritual Body, she mistook him for her God, the Glory of his Person so far exceeding that of the Man ; and being overcome by his subtle Language, thro the Permission of God, he conveyed himself into her pure undefiled Nature, and defiled her throughout by transmuting himself in her Womb into Flesh, Blood, and Bone, that he might in due Time be brought forth a Man-child, and be called by a Name suitable to his Nature, *Cain*, which

which signifies *curfed*. Thus had the Virgin Wife *Eve* conceived before ſhe had Deſire towards her Husband ; and after ſhe had tempted her innocnt Husband to cover her Folly, ſhe conceived with *Abel* ; but her firſt Conception being hid from her Knowledge, (I mean what was the Fruit of that Conception,) ſhe thought her firſt born was from the Lord, and of *Adam's* begetting ; ſo ſhe ſaid, when *Abel* was born, he alſo was of the Lord ; and ſo ſhe believed of them both till their Actions manifeſted their Natures ; then ſhe knew that *Abel* only was of *Adam's* begetting ; and it was by Revelation, after ſhe had conceived again, that ſhe ſaid, *now hath God given me another Seed*, (that is different from the Seed of *Cain*,) *in the Room of ABEL whom CAIN ſlew* : and it is ſaid of this Seed, that *then they begun to call upon the Name of the Lord* : now *Adam* being brought into a State of Mortality by conſenting to his Wife, thro her Poſſeſſion of the Devil, no Being, but the eternal God, was capable to raiſe him again from the Power of that Death : and thus ſaith the Promise, the Seed of the Woman ſhall break the Serpent's Head, and the Serpent ſhall bruife his Heel, and there ſhall be Enmity betwixt the Seed of the Woman and the Seed of the Serpent ; and this Enmity in the Serpent is expreſſed by ſaying, he ſhall bruife his Heel, becauſe it extends to the firſt Death only ; and it is called the breaking the Head of the Seed of the Serpent, becauſe the eternal God, who pronounced that Curſe upon the Serpent Angel, or Devil, never made  
any

any after Promise to them for their Redemption ; for the Promise that God made that he would become the Seed of the Woman, or manifest himself in Flesh, was never revealed to any but the Sons of God, or *Sethites*, who were the Children of *Adam*, being of his Seed ; and where it is said that the Sons of God saw the Daughters of Men that they were fair, and took of them to be their Wives of all that they chose, the Expression means no more than that the Sons of *Adam*, who were called the Sons of God, intermixed in Marriage with the Daughters of *Cain*, who are called the Daughters of Men ; but the God who made them knows how to separate them, notwithstanding their close Union, and to call them by Names suitable to their Natures. I shall here give you an Instance of the Scripture distinguishing betwixt the Seed of the Woman, and the Seed of the Serpent, the latter of which proceeded from *Cain* the first Devil in Flesh by Generation.

St. *Jude*, whom I shall quote as a proper Introduction to those Parts of Scripture which follow, says, *there are certain Men crept in unawares, who were before of old ordained to this Condemnation : Ver. 4. these were the Angels, which he mentions in the 6th Verse, which kept not their first Estate, and which he hath reserved in everlasting Chains, under Darkness, unto the Judgment of the great Day : and St. John, speaking of Cain, says, he was of the wicked one ; but no one can justly say Adam was that wicked one : and Christ tells the wicked Jews that they were of their Father*  
*the*

*the Devil ; who was a Liar and a Murderer from the Beginning ; which is plainly alluding to Cain, who was the first Devil, and cloathed with Flesh, as all his Off-springs have since been, tho called in Scripture the fallen Angels, as having fallen in him ; such were they who persecuted the People of God in the Time of Moses and the Prophets, and in the Time of Christ and the Apostles ; and such are they who have gone under the Names of Christians persecuting one another in several Ages, tho called Men : Pharoah was a Man, Senacherib a Man, Herod a Man, tho John calls him a red Dragon : and were not the Scribes and Pharisees Men, tho Christ calls them Serpents ? And was not Judas a Man tho called a Devil ? And was not Nero a Man tho Paul calls him a Lion ? And, as it is said, there was War in Heaven between Michael and his Angels, fighting against the Dragon and his Angels, that Michael was the Spirit of our Lord Jesus Christ in all true Believers ; and the Dragon was the Spirit of cursed Cain in all his Off-springs : and the Scene of this War is this Earth, tho said to have been in Heaven because the Original of both Seeds came from thence : but there was never any actual Rebellion there, the Date of actual Rebellion not beginning till the fallen Angel, called the Tree of Knowledge of Good and Evil, deceived our first Parents, and embody'd himself in the Womb of Eve ; therefore said John the Divine, Woe be to the Inhabitants of the Earth, for the Devil (not Devils) is come down amongst them ! So there was but one Angel that was sent down from Heaven, as appears likewise by the fol-*

following Saying, *he fell down from Heaven like Lightning* : the Fulness of this fallen Angel's Spirit being in *Cain*, such of his Seed as have a great Share of his serpentine Nature predominating in them at their natural Conception become greater Devils than ordinary. *Ezekiel* justly compares *Pharaoh* to a great Dragon. Chap. 29. ver. 3. Hear what *Isaiab* says of the King of *BABYLON*, *how art thou fallen from Heaven, O ! LUCIFER, Son of the Morning?* Chap. 14. ver. 12. He is here called by the Name of him from whom he came, as he had a large Portion of his Nature in him : but the King of *Tyrus* seemsto excel them in his paternal Likeness ; of whom says the Prophet *EZEKIEL*, *thou hast been in EDEN the Garden of God, every precious Stone was thy covering, the Sardius, the Topaz, the Diamond, the Beryl, the Onyx, and the Jasper, the Sapphire, the Emerald, and the Carbuncle, &c.* chap. 28. ver. 13 : and in the next Verse he continues, *thou art the anointed Cherub, &c. thou wast upon the holy Mountain of God, thou hast walked up and down in the Midst of the Stones of Fire* : and in the following Verse says the Prophet, *thou was perfect in thy Ways from the Day that thou was created, till Iniquity was found in thee.* It is plain that these Passages must relate to the fallen Angel in whom those who descended from him virtually existed.

Now I hope I have performed what I proposed : I have shewed the distinguishing Characteristics which point out the *Serpent* or *Devil*, and which do not belong to *Adam* : I have likewise shewn

shewen that the Woman was tempted by the Serpent, and that *Eve* afterwards deceived *Adam*. I have also shewed that the wonderful Event of the Devil's becoming Flesh was by the same Power by which God's Incarnation was ; the first was by God's Permission, that the Devil should be brought forth ; and the Godhead became Flesh to fulfil the Curse pronounced against the Serpent ; which was to *break his Head*. *Gen.* chap. iii. ver. 15 : and the Completion of this Curse is eternal Punishment. From this we see that Mortality was so far from being a Property in him as you injudiciously term it, that it was only the Consequence of Sin, and it proceeded from him as the Effect of Sin, without which there had been no Mortality.

Before I conclude this Head, I must observe to you, that if you look into the Account of the Creation and the Fall, with an impartial Eye, you cannot avoid seeing a more consistent System, and greater Harmony, in this Interpretation of it, of God's manifesting himself by Contrarities in Creation, than can arise from a literal Explanation of the Text, which has puzzled many learned Heads ; for they have always found it difficult to account for an Apple producing an evil Seed, or how any Curse should have an Effect on a natural Serpent, who goes by Nature on its Belly ; nor have they ever advanced a strenuous Reason why the Devil, then a spiritual Being, should chuse such an ugly Shape as a Serpent to tempt a Woman in ; nor can they easily tell how Sin or Evil could possibly arise out of any Part of  
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shewen that the Woman was tempted by the Serpent, and that *Eve* afterwards deceived *Adam*. I have also shewed that the wonderful Event of the Devil's becoming Flesh was by the same Power by which God's Incarnation was ; the first was by God's Permission, that the Devil should be brought forth ; and the Godhead became Flesh to fulfil the Curse pronounced against the Serpent ; which was to *break his Head*. *Gen.* chap. iii. ver. 15 : and the Completion of this Curse is eternal Punishment. From this we see that Mortality was so far from being a Property in him as you injudiciously term it, that it was only the Consequence of Sin, and it proceeded from him as the Effect of Sin, without which there had been no Mortality.

Before I conclude this Head, I must observe to you, that if you look into the Account of the Creation and the Fall, with an impartial Eye, you cannot avoid seeing a more consistent System, and greater Harmony, in this Interpretation of it, of God's manifesting himself by Contrarities in Creation, than can arise from a literal Explanation of the Text, which has puzzled many learned Heads ; for they have always found it difficult to account for an Apple producing an evil Seed, or how any Curse should have an Effect on a natural Serpent, who goes by Nature on its Belly ; nor have they ever advanced a strenuous Reason why the Devil, then a spiritual Being, should chuse such an ugly Shape as a Serpent to tempt a Woman in ; nor can they easily tell how Sin or Evil could possibly arise out of any Part of  
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this Creation, which God pronounced good in his Sight : therefore we must carry our Thoughts beyond this Creation for the Origin of Evil. The Text which says, *as in ADAM all dyed, so in CHRIST shall all be made alive*, can have Relation only to *Adam's Seed* ; for as they only dyed in him, because of his first Transgression, they only can be made alive in *Christ* : but the Seed of the Serpent, having fallen in the Serpent, and not in *Adam*, will be made alive in the Serpent ; which Life will be attended with that Worm of Conscience that never dies, and the Fire of God's Wrath that never goes out : all the great Promises therefore which God has ever made to his Church, to his People, to the Families or Nations of his true Worshipers, are evidently all along to be understood not to extend to wicked and unworthy Persons of whatever Family or Nation, or Profession of Religion, they are ; for such are excluded from the Benefit of those Promises, and cut off from God's People ; and worthy Persons of all Nations, from the East and from the West, from the North and from the South, shall be accepted. We are to observe that Promise was made originally not to all the Children of *Abraham*, but to *Isaac* only, and not to both the Sons of *Isaac* but to *Jacob* only ; and among the Posterity of *Jacob* all were not *Israel* which were of ISRAEL : in *Elijah's* Days seven thousand only were the true *Israel* ; and in the Time of *Isaiab*, tho the Number of the Children of *Israel* was as the Sand of the Sea, yet a Remnant only was to be saved : so it is all along evidently to be

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be understood that the Children of the Promise are accounted for the Seed, and as such are true Children of *Abraham* in the spiritual and religious Sense, Saints of the most High, who shall possess the Kingdom for ever, even for ever.

### ARTICLE III.

*On God's eternal Existence in the Form of a Man.*

**Y**OUR principal Objections to God's existing in the Form of a Man are as follow : you say, *God cannot be subject to any Form or Figure, because Form and Figure are only Accidents of Beings. — Form and Figure can belong only to Beings that are mutable and limited, they themselves, being so, consequently cannot belong to God. — It seems very preposterous, that Man should be represented as made in the Likeness of God, because of the Resemblance of his bodily Form or Structure, inasmuch as this is allowed by all wise Men to be the more vile and inferior Part of Man ; and not only so, but that very Part of him which was subjected by the Curse to Mortality and Corruption. Besides, such an Idea of God, as existing in the Form of a Man, is by the Apostle condemned as the most gross, ignorant, and impious, ROM. i. 22, 23, professing themselves to be wise, they became Fools, and changed the Glory of the incorruptible God into an Image made like to corruptible Man, &c. so that this appears to be the very Foundation of all*

*that Idolatry and Wickedness which follows. — Should we form such Ideas of God, continue you, we should darken those nobler and more rational ones, entertained by a SOCRATES, a PLATO, an ANTONINUS, and many other Heathens, who spake and wrote of the supreme Being, as the Soul of the universe.*

These are your chief Arguments against God's Existence in the Form of a Man : which I shall endeavour to overthrow by Scripture and Reason. *Moses* tells us that God created Man in his own Image, in the Image of God created he him : for the better Explanation of this Text, we must consider the Meaning of the Word *Image*, which implies Something that may be seen : so if you deny that this *Image* relates to corporeal Likeness, you are drove upon the Absurdity of having it a mental Likeness; than which no Absurdity can be greater ; for can mortal Man believe his mental Parts bear any Comparison with God's ? Besides how can the Word *Image* be applied to what is only an Object of the Understanding and not of the Eye ? We can form an Idea of an Image after we have heard or seen it described, as *Moses* has done the Image of God : we cast our Eyes on our fellow Creatures, and immediately image to our selves the Reflection of our Creator, tho not so beautifully expressed. *Moses* mentions the several Limbs of God, as his Face, Hands, and Back-parts ; therefore if God had not a personal Form, how could these several Limbs be Parts of him ? He likewise tells us the Effect of seeing his Face in all its spiritual and heavenly  
Glory ;

Glory ; should we behold its surpassing Splendor, it would dazzle our Optics, and pierce the very Organs of Sense to such a Degree, that immediate Death would follow. He is described with the Faculties of a personal Being, in the highest Perfection : if he was ubiquitary, filling all Places with his Being, every Thing in Space must be a Part of him : besides, as he is often represented as uttering Words, whence must his Words proceed but from some Organs of Utterance ? Perhaps I am answered, it is a Mystery, an impenetrable Mystery, and is only the Object of Faith : we may with the same Reason call upon Faith in our Case : and, as Faith and Reason are both on our Side, we carry it by a Majority.

Observe what an unphilosophical Inference you make when you say that Accidents are attributed to Beings which have Form ; for if God has a Form, his being necessarily existing exempts him from the Accidents to which created finite Beings are liable.

You say that God has *no Limitation of Existence in Space*. I conceive it no Dishonour to God, who is a self-existing Being, infinitely powerful, wise, and good, to be circumscribed in his outward Form, since he is possessed of all the divine Attributes belonging to an infinitely perfect Being. *Christ*, who was God and Man, had Power to lay down his Life and to take it and raise it up again, yet he was in a limited Form, and that the Form of a Man, notwithstanding this extensive Power : for had not the Power existed even in his Words, beyond the Place where his  
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Person may be supposed to stand, he could have raised neither *Lazarus* nor himself from the dead.

Where the Apostle calls them Fools for changing the Glory of the incorruptible God into an Image made like to corruptible Man, the Meaning is the same as in the Commandment, where we are forbid to fall down before, and to worship, any Image.

I shall now consider what you say just before your Quotation of the Apostle's Words, viz. *that it seems very preposterous, that Man should be represented as made in the Likeness of God, because of the Resemblance of his bodily Form or Structure, inasmuch, say you, as this is allowed by all wise Men to be the more vile, and inferior, Part of the Man, and not only so, but that very Part of him which was subjected by the Curse to Mortality and Corruption.* This is of no Force; For that the Body should come under the Curse without the Soul, or be made sinful but by it, I cannot conceive: the Soul cannot be made sinful by the Body, the Body is made sinful by the Soul, for *it is the Soul that sins must dye*: if the Charge given to *Adam* was given to that Part that was capable of understanding, then the whole Man became mortal by coming under Sin, Sin being the Cause of Mortality; and Death was the Effect of that Cause, so what you say of the Body bearing no Resemblance to God, because of it being the more vile Part of Man, is of no Weight since the Soul of Man is made vile by Sin as well as the Body; your Reason therefore holds equal-  
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ly against both : at the Resurrection such as are saved will be all like to the Son of God, who in his outward Form was like to us, and who was the express Image of his Father's Person ; the Likeness therefore of which I am speaking must allude to the outward Form, which is capable of Immortality and Glory as well as the Soul.

What you say of making God in the Form of a Man being *the Foundation of all that Idolatry and Wickedness which follow* is such Nonsense that scarcely deserves an Answer : remember that you say it is the Foundation of all that Idolatry which follows : pray what Relation to God's being likened in his Person to Man has the raising Images to the *Virgin Mary, St. Peter, St. Paul,* and to great Numbers of other Persons ? In short, tho God is in the Likeness of Man, is that any Reason why an Image should be made the Object of religious Worship ? Indeed I am ashamed to see any Man who pretends to write make such strange Sort of Inferences. What you say of the Opinions of *Socrates, Plato, and Antoninus,* is as little to the Purpose ; for if those great Heathens entertained wrong Notions of the Being of God, what signify their Sentiments any more than any other ? But as what you say of them is Nothing to the Subject in Debate, you might as well have not named them ; but perhaps you had a Mind to shew us that you know there were such Persons.

## ARTICLE IV.

*That God became a Son, and manifested himself in the Flesh : and the Scripture Doctrine of the Trinity considered.*

**T**H A T God should become an Infant is a Notion, you say, that *shocks all your thinking Powers.* The only Shadow of an Argument which you advance against it is the Difficulty of imagining *that Deity could alter either its Nature, or the Circumstances or Manner of Existence :* but *could he become a Child,* you will readily allow, you say, *that he might become an old Man too.* The Word *old* is Nothing to the Purpose, and might as well have been omitted : if you intended it as a Joke, I assure you it is a very awkward one : but to the Subject.

First, let us consider that our Saviour does not say *before ABRAHAM was, I was,* but, *before ABRAHAM was, I am :* by which it is plain to me that he used that Expression to shew that he was the God, whose eternal Duration is signified in that Expression, *before ABRAHAM was I am :* in which Sense he is said by the Apostle to the *Hebrews* to be the same yesterday, this Day, and for ever : agreeable to which is his Description of himself in the *Revelations,* I am *Alpha* and *Omega,* says he, the Beginning and the End, which is, and which was, and which is to come, the Almighty : that this is spoke  
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of *Christ* appears in the same Chapter, where he says, I am the first and the last ; and in his own Person he says, *I Jesus have sent my Angel, &c.* what can be clearer than that these Expressions are significant of *Christ* as the eternal God : St. *Paul* likewise tells us, that *all Things were created by him, that are in Heaven, and that are in Earth, visible or invisible, whether they be Thrones, or Dominions, or Principalities, or Powers* : he must then be the very God, the spotless Lamb, the *Messiah*, *Emanuel*, or God with us, the same which *Isaiab* mentions, where he says, *all Flesh shall know that I the Lord am thy Saviour, and thy Redeemer, the mighty one of JACOB.* Chap. 49. Verse the last : to which I will add what St. *Paul* says to the *ROMANS*, *whose are the Fathers, and of whom as concerning the Flesh CHRIST came, who is over all God blessed for ever.* Chap. 9. Ver. 5. and says our Lord, *when ye shall lift up the Son of Man, then shall ye know that I am he ;* and the Meaning of the Word *be* here is fully explained by these Words in St. *JOHN*, *he that seeth me, seeth him that sent me :* and farther, in the first *Epistle of John*, the last Chapter, and 20th Verse, *we know that the Son of God is come, and hath given us Understanding that we may know him that is true ; and we are in him that's true, even in his Son JESUS CHRIST, this is the true God, and eternal Life.* That there is any Inconsistency in Reason that God should exist in what Mode he pleases, without diminishing his Purity, you will find difficult to prove : I am demonstrating, and will venture to say do

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demonstrate, that *Christ* was the very God, founding my Arguments on those Scriptures which are in Part my Rule of Faith, and the divine Authority of which you seem not to dispute. To the Texts which I have already quoted, I will add these from the first Chapter of St. *John's* Gospel, *in the Beginning was the Word, and the Word was with God, and the Word was God: the same was in the Beginning with God: all Things were made by him, and without him was not any Thing made that was made.* Ver. 1, 2, and 3: and afterwards, *he was in the World, and the World was made by him, and the World knew him not.* Ver. 10. and Ver. the 14th, *the Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.* These Expressions are so emphatical, that Nothing can be more apparent than that the *Word* which was *God* was made *Flesh*, and dwelt among us, and that was *Christ*.

You say, if he could become a Child, you will readily grant he might become a Man: I have proved *Christ* to be God, making the Scriptures my Criterion in this Argument; let us consider this Text, *the first Man was of the Earth earthly, the second was the Lord from Heaven heavenly: to whom can the second Man allude but to God who was Christ?* Surely it is no harder to conceive that the supreme Being, the Creator, should become our Redeemer, by being born of a Virgin, than that a second Person being God, existing of the same almighty Nature, should.

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The supreme God is a Creator and Father in one Respect, a Son and Redeemer in another, a Sanctifier or Holy Ghost in a third: so these three glorious Titles belong to one true God: he is a Father by Creation, a Son by Redemption, a Holy Ghost by Sanctification: which Doctrine of the Trinity is further illustrated by these Texts, first, where it is said, *I will not give my Glory to another*, which, compared with what is said of CHRIST *having all Power both in Heaven and on Earth*, must make God and Christ the same; and the same was that Being who said *besides me you shall have no Saviour*.

## ARTICLE V.

*That JESUS CHRIST was God the Creator of the World.*

**T**HOUGH I have demonstrated this Proposition in my last Article, yet I shall here consider it under a separate Head, as you have made it a different Article in your Objections.

You say, *if he was supreme God, then, whilst he was upon Earth, there could be no God in Heaven, otherwise there were two Gods*. My only Business here is to prove from Scripture that *Christ was God*; and, if the Authority of the Scripture is granted, you can neither expect nor desire any better Proofs.

God is called *the first and the last*, by *Isaiab*, Chap. 44. Ver. 6. *Christ* is called *the first and the last*. Rev. Chap. 1. Ver. 11. Therefore *Christ* is *God*.

*Isaiab*, speaking of the Coming of God himself, says, *the Voice of him that cryeth in the Wilderness, prepare ye the Way of the Lord, make strait in the Desert a high Way for our God*. Chap. 40. Ver. 3. Of whom says *John the BAPTIST*, *this is he that was spoken of by the Prophet ISAIAH, saying, the Voice of one crying in the Wilderness, prepare ye the Way of the Lord, make his Paths strait*. Mat. Chap. 3. Ver. 3. Mark Chap. 1. Ver. 2, 3. John Chap. 1. Ver. 23.

It is said of God, *thy Throne is established of old, thou art from everlasting*. Psalm 93. Ver. 2. Of *Christ* it is said, *thy Throne, O God! is for ever and ever*. Heb. Chap. 1. Ver. 8.

*I am God, and there is none else*. Isa. Chap. 46. Ver. 9. *Paul*, in the 2d Chapter to the *Colossians*, speaking of *Christ*, says, *in him dwelleth all the Fullness of the Godhead bodily*.

O! *Lord*, *thou art exalted as Head above all*. 1 Chron. Chap. 29. Ver. 11. The same is said of *Christ* by *St. John*. Chap. 3. Ver. 31.

God is said to be Judge of the World, *Gen.* 18. Ver. 25. *Christ* is said to be Judge of the World, 2 *Tim.* Chap. 4. Ver. 1.

I will venture to affirm that the three following Texts are so strong, that there is no perverting the Sense of them to any other Meaning than that *God* almighty and *Christ* are the same. *I am the Lord thy God, the holy one of ISRAEL,*

ISRAEL, *thy Saviour*; I gave EGYPT for *thy Ransom*, ETHIOPIA and SEBA for *thee*.—*I, even I, am the Lord, and beside me there is no Saviour.* Isa. Chap. 43. Ver. 3. and 11. Here the God of *Israel* is pronounced the only Saviour; and the same is pronounced of *Christ* in the 12th Verse of the 4th Chapter of *the Acts of the Apostles*, where it is said of him, *neither is there Salvation in any other, for there is none other Name under Heaven given among Men, whereby we must be saved.*

From the Texts which I have here quoted, the same Things appear predicated of *God* and *Christ*; agreeable to which *Christ* often declares in the new Testament that the Father and he are one.

As our Saviour said no Man can serve two Masters, so justly may it be said, that no Man can serve two Gods, or believe in two Gods: they therefore who expect Salvation thro' *Christ* have all the Reason that can be to believe that the only wise God, the everlasting Father, came down from his spiritual Throne, and, in Fullness of Time, became the Seed of the Virgin, and appeared as a mortal Man, like to us, Sin excepted, that he might enter into Death, and, by Virtue of his everlasting spiritual Word, or almighty Decree, quicken and revive the same pure Spirit and Body in a far more transcendent Condition than before he dyed while he was on Earth: he likewise ascended into Heaven to be Judge both of the quick and the dead; and hereby he performed the Work of our Redemption.

A R T I C L E

## ARTICLE VI.

*When CHRIST dyed GOD dyed : ENOCH, MOSES, and ELIAS, were taken up into Heaven, and left with deputed Power there, while God was performing the Work of Redemption here on Earth.*

**Y**OU say, if God dyed, there was an Effect produced by some Cause, when, at the same Time, no Cause can be found equal to that Effect ; therefore God could not dy. You likewise afterwards say, that Power cannot exist at all without its Subject ; but if the Subject be destroyed, all Capacity of acting, &c. of which the Subject was before possessed, or all that Power, which could be attributed to it, must be destroyed also. You add, that the supreme Being cannot communicate any Degree of Power to any of his Creatures, that can lessen or subtract from his own Capacity or Power.

I have proved before that God and Christ are the same ; and that Christ not only laid down his Life is plain from his own Words, but that in him was the Power to take it up again ; *I have Power, says he, to lay it down, and Power to take it up again.* CHRIST, being God, did assuredly know that the Power of his Word, which proceeded from him, when in Heaven, and in the State of a Creator and Father, would produce

produce so great an Effect as to raise himself from the dead, after he had gone thro the Office of a Son or Redeemer, according to his own Saying, that *Heaven and Earth should sooner pass away than his Word, till all Things were fulfilled*: so that this Word proceeded from *Jesus Christ* before he became incarnate, while he was in the State of Creator and Father, at which Time he decreed concerning what was to happen to himself when in the Condition of a Son; for the Performance of which, the Prophet says, *he swore by himself, because there was none greater than he*: the Effect therefore, which you object to, proceeded from a Cause than which there was none greater. *Enoch, Moses, and Elias*, being highly favoured by Heaven, were taken up in a different Manner from the Rest of Men, to be a typical Representation of the Godhead, while God was on Earth: God invested them with his Power; and they being of the Nature of God, and not of Angels, God knew they could not err. Had God came down in the Fullness of his Glory, this Earth could not have stood before it; he therefore invested those whom he had chosen for that great Work with it: and when he humbled himself to them, it was to his own Power; for, tho his Person was not in Heaven, his Power was there; and it was that Power which he called Father, when he said, *Father forgive them, for they know not what they do*. It is as consistent with Reason that *Enoch, Moses, and Elias*, whom God took up into Heaven without seeing Corruption, should  
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be qualified for so great a Trust, as that any other created Beings should : and you grant that it is not inconsistent with Reason that God should produce a Being as an Instrument not only to make a World, but to support it. The Power with which *Enoch*, *Moses*, and *Elias*, were invested, being infinite, could never become finite, tho the Being possessed of it might, by Virtue of the Power itself, change itself awhile. As infinite Power cannot dy, it was by that alone that *Jesus Christ* did truly say, *he should raise himself from the dead* : because finite Power cannot exist without its Subject, you unjustly conclude that infinite cannot : Nothing can be more certain than that the glorious Person of the Deity may be resident in one Place, and his Power operating in others : by the Power of his Word speaking both Men and Angels are made ; and the World stands by his Decree alone. He left his immortal Power and Glory in the Heavens above, and brought forth himself a pure Person here on Earth : it was the everlasting Power of *Christ's* divine Word, spoken before he dyed, which raised the God from Death to Life again : if that God, who said *he had Power to lay down his Life, and Power to take it up again*, did not dy, and was bury'd in the Grave, and after the decreed Time of three Days revive again by a quickening Spirit, how can the following Parts of Scripture be Words of Truth ? But, as they proceeded from the everlasting God, the God of Truth, who cannot possibly ly, they are sacred Truths : the Texts which I mean  
are

are these: *thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see Corruption.*—*He spake of the Resurrection of CHRIST, that his Soul was not left in Hell, neither his Flesh did see Corruption.* Acts, Chap. 2. Ver. 27, and 31. *To this End CHRIST both dyed, and rose and revived, that he might be the Lord both of the dead and the living.* Rom. Chap. 14. Ver. 9. *Fear not, I am the first and the last: I am he that liveth, and was dead, and, behold, I am alive for evermore, amen, and have the Keys of Hell and of Death.* Rev. Chap. 1. Ver. 17, and 18. *The first and the last, which was dead, and is alive.* Rev. Chap. 2. Ver. 8. As I have proved that *God and Christ* are the same, and that *Christ* dyed, the Inference is obvious that *God* dyed in *Christ*, if you will allow those Scriptures to be true on which I found my Arguments; and as you do not appear to dispute the Truth of them, I must look on these Proofs from Scripture as valid.

What you say of the *supreme Being* not being able to *communicate any Degree of Power to any of his Creatures, that can lessen his own Capacity or Power*, is Nothing to the Purpose; for we nowhere assert that the Power of God was lessened: his Power suffered no Diminution, but existed always the same.





## ARTICLE VII.

*Concerning JOHN REEVE'S and LODO-  
WICK MUGGLETON'S Commis-  
sion, with the Words which God spoke  
to the former on the 3d, 4th, and  
5th, of February 1651, with some  
Observations on them.*

**Y**OU object to *Reeve's* and *Muggleton's* Com-  
mission in these Words: *the Opinions they  
advanced are wholly inconsistent with the Suggesti-  
ons of the divine Spirit, the Spirit of Truth and  
Order; neither can it be made appear that they  
had any Commission from God as his Prophets, be-  
cause they claimed an uncreaturely and inhuman  
Authority of damning and saving whomsoever they  
pleased.*

I hope what I have advanced already is of  
Force sufficient to obviate your former Objecti-  
ons: you are to consider that the Doctrines  
which I have asserted in the former Articles are  
the Doctrines of *Reeve* and *Muggleton*, and as I  
have proved them to be consistent with the holy  
Scriptures, and as those Scriptures are received by  
us both as divine, these Doctrines of *Reeve* and  
*Muggleton* must be allowed to have the Stamp of  
Divinity on them, as they are consistent with  
the divine Spirit, the Spirit of Truth and Or-  
der. These Doctrines contain a Manifestation  
of God in his three Dispensations on Earth:  
and

and whoever will compare Scripture with Scripture may clearly see that the same *Jehova* in the Time of the Law was the very same *Jesus* in the Time of the Gospel; and that which makes the seeming Difference between the Father, Son, and Holy Ghost, as if they were three distinct Essences or Persons, is Nothing but the Appearance of the high and mighty God under a threefold Denomination to the Sons of Men. Under the Law, before his spiritual Body became Flesh, God was called *Jehova*, the high and mighty one of *Israel*, the most high God, a Man of War, the Lord of Hosts, I am that I am, &c. when he became *Jesus* in the Flesh he was called the only begotten Son of God, the *Messiah*, the Redeemer, *Immanuel*, the Lamb of God, &c. when the most glorious God had wrought our Redemption in Flesh, and was ascended on high, to his eternal personal Glory again, he was called *Holy Ghost*, because it is by the Influence of his holy Spirit that we know the Lord *Jesus Christ* as Father, Son, and Holy Ghost, were, are, and can be no other, but one undivided glorious Essence or spiritual personal Substance from all Eternity; and that same Being, as I observed in a former Article, is a Father by Creation, a Son by Redemption, and Holy Ghost by Sanctification; three Titles and one God.

What I have hitherto said in this Article is to shew that the *Muggletonian* Doctrine is Scripture Doctrine: and I shall now offer to your Considerations some Characteristics of *Reeve* and *Mug-*

*gleton* being true Prophets of God: and I will begin, as a proper Introduction, with the Words which God spake to *John Reeve*, three successive Mornings together, to the Hearing of the outward Ears: in which Words is contained the whole of his Commission.

The Words which *John Reeve* declares were spoken to him by God three Mornings successively, *Febr. 3d, 4th, and 5th, 1651.*

“ I have given thee Understanding of my  
 “ Mind in the Scriptures above all Men in the  
 “ World: look into thine own Body, there  
 “ shalt thou see the Kingdom of Heaven and the  
 “ Kingdom of Hell.

“ I have chosen thee my last Messenger for a  
 “ great Work unto this bloody unbelieving  
 “ World, and have given thee *Lodowick Muggleton*  
 “ to be thy Mouth.

“ I have put the two-edged Sword of my Spirit  
 “ into thy Mouth, that whomsoever I pronounced  
 “ blessed through thy Mouth, he is blessed to  
 “ Eternity, and whomsoever thou pronounce  
 “ cursed through thy Mouth, he is cursed to  
 “ Eternity.

“ Again,” says *John Reeve*, “ the Lord spake  
 “ unto me these Words, saying, thy Body shall  
 “ be thy Hell, and thy Spirit shall be thy Devil  
 “ that shall torment thee to Eternity: then,”  
 continues the Prophet *Reeve*, “ for a Moment  
 “ I saw this Hell within me, which caused me  
 “ to say, Lord, I will go where-ever thou send-  
 “ est me, only be with me: these were the  
 “ Lord’s Words,” says he, “ spoken to me the  
 “ first Morning, and my Answer to my God,  
 “ being

“ being perfectly awake when he spake unto  
“ me, the Lord is my Witness, as I was at the  
“ writing hereof.

“ The next Morning,” continues the Pro-  
phet, “ the Lord spake unto me, saying, go thou  
“ unto *Lodowick Muggleton*, and with him go  
“ unto *Thomas Turner*, and he shall bring you  
“ unto one *John Tane*, and do thou deliver my  
“ Message when thou comest there ; and if *Lo-*  
“ *dowick Muggleton* deny to go with thee, then  
“ do thou from me pronounce him curied to  
“ Eternity : these Words,” says he, “ the  
“ Lord spake unto me the second Morning and  
“ no more.

“ The third and last Morning”, continues he,  
“ the Lord spake unto me these Words, saying,  
“ go thou unto *Lodowick Muggleton*, and then  
“ go thou unto one *John Robins*, a Prisoner in  
“ *new Bridewell*, and do thou deliver my Mes-  
“ sage to him when thou comest there : these  
“ were the Lord’s Words,” says *John Reeve*,  
“ the third and last Morning.

“ The Holy Ghost,” continues he, “ beareth  
“ Witness in my Spirit of the Truth of that  
“ which I shall write unto you, that, the first  
“ Words which the Lord spake unto me, the  
“ Words speaking came into my Spirit and Bo-  
“ dy with such an exceeding bright burning  
“ Glory of godlike majesty, that I did not know  
“ whether I was a mortal Man or an immortal  
“ God, so glorious are the Words of the immor-  
“ tal God, that the Tongues of Men or Angels  
“ can never express it ! My Body was also  
“ changed

“ changed at that Time for a Season in a most  
 “ dreadful Manner to behold, of which many  
 “ can bear Witness at this Time: the Lord al-  
 “ so opened the Understanding of my fellow  
 “ Witness, and made him obedient with me in  
 “ the Messages of the Lord.”

The first Remark which I shall now make is, that *Reeve* does not claim *an uncreaturely Authority of damning and saving*, as you say he does, and on which you found an Objection: he could pronounce neither Blessing nor Curse, but as God was pleased to do it through his Mouth.

Now to the Proofs of the Truth of this Commission. In these Words of *Reeve* he and *Muggleton* are said to be favoured by God with an Understanding of the Scriptures above all Men: and if their Doctrines agree with this Declaration, we have a sufficient Proof of the Truth of the Declaration; and I have demonstrated in the former Articles, that those Doctrines of *Reeve* and *Muggleton* are Scripture Doctrines; from which I conclude that they proceed from one and the same Spirit.

Let us now come to the Discharge of their Messages to the particular Persons to whom they were sent: they went to *John Tance*, who affirmed to them that there never was any personal God; he likewise affirmed that God could not be confined in the Womb of a Virgin; he also said that he could not be a God who suffered Death, and, afterwards, was closed in a Tomb three Days and three Nights: he denied that  
*Christ*

*Christ* rose from the dead, and his Ascension into Heaven: he asserted that he had a Commission from God, whom he declared to be an infinite Spirit, without any bodily Parts or personal Substance; his Commission from God, he said, was to lead the Nation of the *Jews* to *Jerusalem*, to make them the only happy People. This *John Tance* was the Head of the *Ranters* or universal Redemptionists, who are now in the World speaking and writing against the spiritual Mystery of the immortal God cloathing himself with Flesh in the Person of a Man, the Man *Jesus*: after *Reeve* and *Muggleton* had been with him, he declined, and came to an untimely End.

The second Message on which they were sent from God was to one *John Robins* then in *new Prison*, to pronounce a Sentence of eternal Death upon him for his Blasphemy against God. This *John Robins* was the last great Antichrist or Man of Sin, that was to fulfil what is written in the 2d Chapter of the 2d Epistle to the *Thessalonians*. This *John Robins* was by many people worshipped as a God; they fell upon their Faces at his Feet, calling him their Lord and their God; and he commanded them to mention the Name of no other God but him. This is what *Reeve* and *Muggleton* were Witnesses of; but, after the Sentence delivered from the Lord *Jesus* by their Mouths against that Prince of Devils in that Age, he was constrained to disown his assumed Godhead; and his cursed Design came to a sudden Conclusion, which the Power of the Magistrate:

Magistrates could not accomplish. After he heard the Sentence of Death pronounced against him for taking the Glory of God to himself, he spake these Words and no more, *It is finished, the Lord's Will be done.* As this Account of *John Robins* is true, the Effect which the Sentence had on him is another Indication of the Reality of their Commission.

After the Delivery of these two Messages, they were moved, by Virtue of their Commission, to make known to some of the Clergy and other Preachers that they had no Commission from God to preach to the People, which some of them confessed to be true: and they likewise assured them that, as the sacred Scriptures were uttered and written by holy Prophets, Apostles, and Evangelists, who were inspired by the holy Ghost, so none can interpret them but such as are inspired by the same Spirit.

They declare from the Lord that they two only were the last Men that ever shall speak or write by Commission from the true God to the People, whilst this World endures; and whoever shall live to see an End of this Commission shall suddenly see an End of this World and the Glory thereof; but that Day and Hour are known only to the everlasting Father who dwells in *Jesus Christ* bodily.

They farther declare the Form and Nature of God, the Form and Nature of the Devil, the Form and Nature of Angels, and what Condition *Adam* was in before his Fall, and how he happened to fall, also what the Glory of Heaven



ven is, and what Hell is, and their Situation to Eternity.

At the Time when these two Prophets arose, there was not one in the World besides themselves who understood any of those Principles which are the Foundation of true Knowledge : but they were chosen by God to reveal those Truths to his chosen People : and I believe it will be allowed by many that if their Doctrines explain and illustrate the Scriptures, and open to us the Mysteries thereof, they carry the Marks of true Prophets with them : as they were Men, ignorant of all Languages, can it be supposed they could write a Book as large as the Bible, with Variety of Matter, and Propriety of Language, containing a rich Discovery of divine Truths, without being inspired ? Their Doctrines are calculated for the Happiness of Mankind here, as well as hereafter ; they prohibit the Use of the Sword of Steel, and forbid us not only to hurt, but to envy, one another.

Perhaps you will object that they have written many Things not contained in the Scriptures, and for which there is no Authority in any preceding Writings : pray what Books had *Moses* when he wrote of the Creation of the World ? Tho' *Christ* and his Apostles allude sometimes to former prophetic Writings, yet they spoke by Inspiration of the eternal Spirit only.

If after all I have said you or any other should ask for farther Proofs of *John Reeve* and *Lodowick Muggleton* being true Prophets, and of

their writing by Inspiration, all I can say more is this, if you have the Spirit of the Scriptures no Man can deceive you.

I shall conclude with a Prayer of the Prophet *Reeve's*.

“ O ! Lord God of heavenly Order, and not  
“ of earthly Confusion, even for the Glory of thy  
“ dreadful Namesake, deliver thy redeemed, not  
“ only from exalting the literal Scriptures above  
“ the holy Spirit which spake them, but also  
“ from disputing against the Mysteriousness of  
“ them ; then no Kind of natural Witchcraft,  
“ which bears the Name of spiritual Power,  
“ shall have Dominion over them for ever ; but  
“ they shall patiently wait for their Change by  
“ a peaceable Death, or being swallowed up of  
“ Life, through the Appearance of our only  
“ God and Saviour in the Air, with his might-  
“ ty Angels, to reward every Man according to  
“ his Works: even so come Lord *Jesus*, come  
“ quickly, and make it manifest, in the Sight  
“ of Men and Angels, whether thou hast sent  
“ us as we have declared, or not.

P O S T-



## POSTSCRIPT.

**E**XCUSE me, Sir, if I now give you a Summary of the Arguments which I have advanced in the seven foregoing Articles, in Confutation of what you have advanced against our Principles, by which I think I have asserted them by Reason and the Scriptures.

First, I have demonstrated the Eternity of Matter, by shewing the impossibility of its Nonexistence, and that it is consistent with the *Mosaic* Doctrine: I have shewed that your Arguments, if I may call them such, against the Eternity

nity of it are unphilosophical and confused, and supported by no Texts of Scripture.

Secondly, I have proved the Existence of *two eternal Beings* by proving the Eternity of Matter, and shewed that you have set the Subject in a false Light by calling them *eternal active Principles*, which we no-where do : I have shewed from Scripture what the Fall of the Angel was, and how it was the Origin of Sin in our first Parents, and to whom the Curse at the Fall extended, and to whom the Promise of a future Blessing, and thence I have shewed who the two Seeds are.

Thirdly, I have shewed that God's being in the Form of a Man is no Abridgement of his infinite Power, or eternal Existence, and that what you have advanced in Opposition to it is weak, and your Inferences no Way conclusive ; and I have proved it to be the Doctrine of the Scriptures.

Fourthly,

Fourthly, I have demonstrated *God* and *Christ* to be one, and that he became *Flesh*; that it is evident from frequent Texts in both the old and new Testaments I have abundantly shewed; and what you advance as philosophical Arguments against it are Nothing to the Purpose, if they were really philosophical instead of trifling; for in this Subject the Scriptures only are the Criterion to such as believe in them and *Christ*: and I have in this Article explained the Scripture Doctrine of the Trinity, that the three Titles are all belonging to one Essence.

Fifthly, I have farther proved that *Jesus Christ* was God the Creator of the World, by comparing several Texts of the old and new Testament together, and by shewing, in various Instances, that what is predicated of one is predicated of the other.

Sixthly, I have proved that when *Christ* dyed God dyed, and that what  
you

you have said against *Enoch*, *Moses*, and *Elias*, being taken up into Heaven, to answer the End proposed, which was to reside in Heaven while *Christ* was upon Earth, is no Confutation of that Doctrine.

Seventhly, and lastly, I have related the Indications of the Truth of *Reeve's* and *Muggleton's* Commission, and shewed that what you have asserted to the contrary does, no Way, destroy the Credit of it: and now excuse me, if I wish that what I have done may contribute to your embracing the Truth of what is the inward Satisfaction of your Friend and Servant

*A. B.*

*The* E N D.