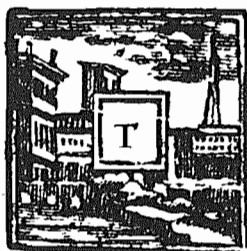




The Prophet MUGGLETON's Epistle to the Believers of the Commission, touching the Rebellion occasioned by the Nine Assertions.



HUS I have given an Answer to all those Nine Assertions, which *William Meadgate* hath drawn up as a Charge against me, saying they are contrary to all Truth, and against all sober Reason.

And now I shall speak a few Words unto him, and the rest of Believers as followeth: And because one of the Conspirators in the Rebellion hath repented of his Rebellion, and ask'd Forgiveness before it was too late, I forgave him his Trespas against me, and against God, namely, *Thomas Burton*. He did well to agree with his Adversary, while he was in the Way; for the Prophet is an Adversary to all those that rebel against God.

And this I would have all Rebels to know, though too late; That Obedience is better than Sacrifice, viz. Obedience to the Prophet, is better than all the Legal Righteousness you have perform'd between Man and Man all your Days; yet this ought to be done; but not to leave the other undone: And you may know that Rebellion is as the Sin of Witchcraft; for Rebellion against the Prophet, is Rebellion against God.

For when King *Saul* rebell'd against the Prophet *Samuel's* Words, he rebell'd against God, for it was the Prophet *Samuel* that gave the King a Command, and 'twas he that reprov'd the King for his Rebellion and Disobedience; for God never spake to the King nor gave Sentence upon him, it was the Prophet only, and not God. And because the King did mind God only, and not the Prophet, as you have done, therefore that great Evil did befall him, he was rejected of God, for rebelling against the Prophet *Samuel*; and so are you rejected of God, for rebelling against the Prophet now alive; now ought not the King to have minded the Prophet *Samuel* only, and not God; and because he did mind God only, and rejected the Prophet, as you have done, therefore that great Evil did befall him; for he minded God only, in that he thought to please God better by offering up the best of Cattle in Sacrifice to God; he thought it better to mind God only, than the Prophet's Words: But how did God reject him for disobeying the Prophet, and his Sacrifice was rejected also. Now had not *Saul* better have minded the Prophet only, then would it have been

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The Cause of the Excommunication

well with him ; but he minding God only, and disobeying and rebelling against the Prophet, what a woful Effect did fall upon him ; and so it will upon all that rebel against Prophets.

Thus it is with Men that think themselves more wise and righteous than their Teachers ; for whoever disobeys a true Prophet, disobeys God, and it is so accounted of God ; therefore 'tis good for Men to mind the Prophet only, and pin their Faith upon his Sleeve, or else there can be no true Peace and Safety. Why ? Because no Man can come unto God to reason and dispute with him, but by his Prophet only.

This hath been the way God hath walk'd in all Ages ; and now I being the last Prophet of all, God hath put me in his Place here upon Earth, and hath raised me up as he did that good Man *Joseph* [*Gen.* the last, and the 9th Verse] who said unto his Brethren, *Fear not, for I am in the Place of God*, and [in the 21st Verse] *Fear not for I will nourish you ; and he comforted them, and spake kindly unto them.* So God hath raised me up to be his last Prophet ; and seated me in his Place here to nourish his People, who have believed his Prophets Report, with spiritual and heavenly Knowledge ; for true Prophets true Apostles, true Ministers, have made Saints in all Ages, so that without these, no Saints at all ; they may be Elef Vessels, but not Saints ; for no Man or Women can properly be said to be a Saint, except they come actually to believe in a true Prophet, true Apostles or true Ministers of Christ.

And farther I say that whoever doth not well by that Law written in his Heart, and doth not stand in awe of that, and fear to offend that Law of Conscience, as if God himself did stand by and take Notice of all his Actions ; therefore he doth well, because God's Eye is over him, else not : I say all his well doing is but Eye Service, and respected of God no more then the cutting of a Dog's Neck. And that Man is in the Depth of Darkness who will do nothing that is good, except God doth take Notice of him, to reward him for every good deed he doth ; but if he doth Evil, then he desireth God to take no Notice of it but blot it out of his Remembrance, as if God were beholden to Man to do well, when there is a Blessing in the Deed doing, and a Curse in Evil doing : But this I say, if there were no God to Reward the Good nor to punish the Evil, yet could not I do any otherwise then I do ; for I do well, not because I expect any Reward from God, or refrain from Evil because God will punish me, or that he doth mind me in it ; but I do well to please the Law written in my Heart, so that I might not be accused by that Law in my Conscience, as God hath pleased for his Watchman to tell me when I do well ; so I am justified by Faith in God in my own Conscience, and being not condemned by the Law written in my Heart I have Boldness to the
Throne

Throne of Grace. Neither do I refrain, from Evil for fear of God's Person seeing me, and he seeing me will punish me, but I refrain from Evil because the Law written in my Heart seeth all my Doings, and that Watchman God hath set there to watch me, will tell God of all my Doings, so that God need not trouble himself to watch over every Man's Actions himself, for he hath placed his Law a Watchman in every Man and Woman, to give Notice of all their Doings whether Good or Evil.

Thus in the Original God taketh notice, by his Law written in every Man's Heart, both of Saint and Devil and no otherwise doth God mind or take Notice of his Saints, in particular at all; not that I do own this Law written in Man's Heart to be the very God, as the Quakers do, but God is a distinct Person of himself, and distinct from this Law written in Man's Heart. And in this Sense God may be said to take no Notice of his Saints, nor doth not mind them at all. True Believers are my Brethren, and Sisters, and the Prophet hath spoken kindly unto them, and nourished their Souls with Bread of Life, and given them Water of Life, to drink in, that he hath been as *Moses* to feed them with heavenly Manna; and hath not the Prophet given them the Bread of Life even that Bread that came down from Heaven, the Flesh of God to eat, as *Moses* did Manna to eat, he hath given them Water of Life to drink, even the Blood of God to satisfy their thirsty Souls, as *Moses* gave the People Water out of the stony Rock to drink to satisfy their natural Thirst. The Prophet hath brought Believers to the Knowledge of the true God, his Form and Nature, he hath brought them to feed upon the Flesh of God, and to drink his Blood by Faith; for the Mind of Man, do eat and drink as really, as the natural Body doth, whereby their Souls have never thirsted nor hungred more, after the Forgiveness of Sins, or Satisfaction of Mind, as to things of Eternity. Also the Prophet has been a burning shining Light in this last Age, as *John Baptist* was in his time; a Light that has discovered the Darknes of all the World in spiritual and heavenly things; for it is Light that discovers Darknes, and hath not the Prophet enlightened the Understanding of many, that in Light they see Light; he hath fed the People with the true Knowledge of God, and the true Knowledge of the right Devil, with the Knowledge of Scripture, and all other Heavenly Secrets, which are hid from all other People in the World. Besides, hath not the Prophet taken the People by the Hand, as *Moses* did, and pull'd them out from the Spirit of Bondage in their Minds, which kept them under fear, burning Brick and Clay in the fiery Furnaces of their Minds, and delivered them from the Task-masters in *Egypt*; the Prophet hath led them through the barren Wilderness of their Minds, and has brought, them into that Paradise of Peace, where the Tree

of Life standeth in the midst of the heavenly *Canaan* above the Stars: And many of them have stretched forth the Hand of Faith, and have taken of the Tree of Life, and eaten and live for ever, and so are set down at rest there and do not all the People in the World besides perish for want of Knowledge, but those few who have been led and guided by the Prophet; he hath blest many of them, and led them in the way of Peace, a strait and narrow way that few can find; and when they have wanted Comfort of Mind, he hath comforted them; and when they have been weak in Faith and Knowledge, he hath strengthened them; and when any of their Brethren have been too strong one for the other, he hath holpen the weak up; and when Brethren condemn and judge one another, he would not suffer the strong to trample upon the Weak and Feeble, but would lift them up and uphold them with his own Knowledge, so that no People under the Sun live better, for the generality, than those People, who are obedient to, or under the Prophet.

Hath the Prophet been a Burden, or Oppressive to any of the Faith, let them speak and he will restore them two-fold; or hath he favoured the Rich, or oppressed the Poor; nay, hath he not forced the Rich to help the Poor: For the Yoke laid upon the Neck of those People by the Prophet, is easier and lighter, both for Spiritual and Temporal, than the Yoke of any other People whatsoever.

And now I shall speak to you in particular, and ask the Cause why you rebelled against me, what Cause did I give you to rebel; were you offended at my Words, and because I did bear with many Weaknesses of some of your Brethren in the Faith, and had Compassion on them, and would not suffer them to be too much oppressed in Spirit for the guilt of their own Sins, and judg'd and condemn'd by their Brethren in the same Faith; because they were of corrupt Natures.

The Prophet must bear with corrupt Natures, though you cannot, as well as with pure uncorrupt Natures, so doth God himself. Prophets are not sure that all uncorrupt Natures will believe him, so that if the Prophet hath not Power to uphold some corrupt Natures that believe him, to what Purpose then should God send him. And will you find fault with the Prophet for being merciful to corrupt natur'd Men; whose Nature is more corrupt than yours? Yet the Prophet hath upheld you this many Years. You may remember when you came first acquainted with me; that there was some Difference between *Claxton* and you, and *Claxton* was high in Knowledge at that time, and you weak and low, and his Faith was over you and above you, and did keep you under, though his wicked Life had been worse than yours; yet your Legal Righteousness between Man and Man would not have delivered you from his Power, had not the Prophet kept him under;
and

and when you made your Complaint to me, I strengthen'd you against him, and upon your Request I bless'd you, and you became in my Favour; and when any spoke against your Wrathful Nature, Words, and Actions, I pleaded for you and upheld you against them.

Also I led you in a Way, which you knew not, and in a Path which was not known to any but my self, even the Way and Path of Peace, I brought you to the Church of the First-born of God, even to the Assembly of Saints; for there are no true Saints this Day on Earth, but those that are under the Prophet; I brought you with the rest of Saints from under Mount *Sinai*; that is, from being under that fiery Law written in your Hearts. Therefore did *Paul* thank God that he was deliver'd from that Law of Sin and Death, and so doth every one that is deliver'd from being under that fiery Law written in his Heart; I led you by the Hand of Faith through the barren Wilderness of your Minds, that is barren of true heavenly Peace; I led you from thence unto Mount *Sion*, the City of the living God, I shewed you the holy Hill of *Sion*, I shewed you the Habitation of God in Heaven above the Stars, I gave you the Interpretation thereof, *viz.* The City of the Living God, signifies God's reigning in all true Believers in the Kingdom of Glory, as he did here on Earth in the Kingdom of Grace; for all true Believers are the City of the living God; and Mount *Sion*, signifies the Habitation of God in Heaven, where all true Believers shall be brought, as *Moses* did the Children of *Israel*; he brought them to the Temporal Mount *Sion*, where God did use to appear; and the Prophet hath brought the Believers of this Commission to that Spiritual Mount *Sion*, where God uses to appear now. And the Holy Hill of *Sion* which I shew'd you, signifies the holy God himself in the spiritual, as *Moses* led the People to that Holy Hill of *Sion* in the Temporal. And the Holy Hill of *Sion* which I shewed you in the Spiritual, signifies the Holy God himself; from whom Prophets, Apostles and Saints receive their most Holy Faith, Revelation and Prophecy in the Original. Also I brought you to the Spirits of just Men made perfect by Faith; as *Noah* a Preacher of Righteousness by Faith built an Ark; and *Lot* by Faith received two Angels, therefore called righteous *Lot*, *Abraham* by Faith would have offer'd up his Son, therefore called the Father of the Faithful *Isaac*, *Jacob*, *Moses*, the Prophets; *David* and the Apostles were all just Men made perfect by Faith; yet several of these just Men made perfect, committed Evil after the Blessing was given of God. As *Noah*, was drunk with Wine, *Lot* committed Incest with his two Daughters; *Abraham* told a Lye, because of his Wife, *Jacob* lied to his Father, when he stole the Blessing; *David* a Man according to God's own Heart, was guilty of Murder

Murder and Adultery; *Peter* play'd the Hypocrite and dissembled as in *Acts* the 2d, the 12th Verse, where he did eat with the Gentiles, and gave way for the Gentiles to be circumcised, which was unlawful for him to do, he being the Apostle of the *Jews*, nor was it his Commission to circumcise any but *Jews* only; but he dissembled with other Brethren, and circumcised *Titus* who was a *Greek*, which was unlawful; for which *Paul* withstood him to the Face: Likewise *Paul* dissembled, and play'd the Hypocrite, when he pretended a Vow; and shaved the Heads of four Men, that were *Greeks*, *Acts*. 21. 18. These and several just Men, whose Spirits were made perfect by Faith, committed Sin after the Blessing was given of God, and should not that blessing them uphold them: But this last Prophet is blamed for smaller Sin than some of these that believe. Now if those Men's Spirits were made perfect by Faith, and so said to be the Spirits of just Men made perfect; so are all true Believers of this Commission of the Spirit [whose Faith holds out to the End] counted of God the Spirits of just Men made perfect by Faith, and so may be said to be the Spirits of just Men made perfect.

Also, I led you into the Paradise of Peace, were the Thief went that very Day he believed in Christ, I brought you with the rest of Believers to the Tree of Life, which stood in the midst of Paradise in the Days of *Adam*. You said you saw it and liked it well, and if you had stretched forth the Hand of Faith as others did, and taken of the Tree of Life and eaten, and liv'd for ever, then you had not rebelled. I shew'd you the Tree of Knowledge of Good and Evil, that was placed in the midst of Paradise in the Days of *Adam*; you said you saw it and understood it. You saw I shewed you the new *Jerusalem*, that came down from Heaven, and that it was four-square the Length and Breadth were equal, I gave you to understand the Interpretation thereof.

The new *Jerusalem* that came down from Heaven, was when God became Flesh in the Virgin's Womb, and being four-square, the Length and Breadth equal, was when Christ was nailed to the Cross, his Arms spread abroad, his Person was four-square, as thus, his Arms spread abroad were equal with his Head and Feet; and so is every perfect Man, his Arms spread abroad four-square, even as the Cross is whereon a Man is crucified, just four-square, the Length and Breadth were equal when he was nailed to the Cross: Likewise I brought you to an innumerable Company of Angels, I shewed you their Form and Nature.

These things and many more, I did for you in the Spiritual, nor hath the Prophet been the least Beneficial to you in the Spiritual, I have not been your hindrance, but your furtherance, to what lay in my Power; I never was burthensome to you in any Temporal Matter, and did satisfy you for what you did; and when several Believers have complained

plained to me of your rude Speeches, your Wrathful Words, your merciless Judgment, I have pleaded for you against them and have upheld your corrupt Nature, else you would have been forsaken of several Believers before now ; but those I have done most for, and have been the least beholden unto, have lifted up their Heel against me without a Cause, which hath caused you to be cast out of my Sight, and out of God's Sight, as *Cain* was, and out of the Society of the Saints : And now may all your wicked Wishes and evil Desires, and desperate Words, and Wrathful Speeches, which you have uttered out of your Mouth, come on your own Head.

First, You have said, if *Claxton* were saved, you would be damn'd : How ! do you limit God's Mercy to your Judgment and Wrath.

Secondly, That if God did not mind you at all, then would you had been a Toad, a Dog, a Serpent, or any thing but a Man ; these are desperate Words, and desperate Wishes, and it will be a Wonder if you have not Cause indeed to wish your self a Toad, a Dog, a Serpent, rather than a Man.

Thirdly, You called the Prophet, Devil ; *Peter* might as well have called Christ Devil, for calling him *Satan*, for *Satan* is a Devil ; so that Christ called *Peter* Devil for a smaller Offence than you have committed ; for he spake those Words to Christ out of Love and Pity, saying, Master, pity thy self ; for which Christ called him Devil ; but you out of Rebellion, Wrath, and Envy, called me, the Prophet of the Lord, Devil ; and said you would justify these Assertions to be contrary to all Truth, and against all sober Reason, for which I said, you were a Devil ; for I was your Master and Judge, as Christ was *Peter's*.

Fourthly, You have slighted the Blessing from the Prophet in a rude and uncivil Language, and said you cared not a Fart for it.

Fifthly, When *Burton* bid you burn the Assertions, and humble your self to the Prophet, as he did, you said you would perish first.

Sixthly, You despised the Government of this Commission of the Spirit, saying it is weakly and poorly managed.

These desperate Words, which with several others you have uttered against God, and against the Prophet, in high Rebellion, I do not think can be parallell'd by all the Prophets and Apostles since the World began ; and if this Rebellion be forgiven, than let it be said, that this last Prophet and Witness of the Spirit, had Power to do more than ever any Prophet or Apostle did in the time of their Commission.

Written by LODWICK MUGGLETON, *one of the two last Prophets and Witnesses of the Spirit, to the High and Mighty God, the Man Christ Jesus in Glory. In the Year 1671.*

Here followeth the Copy of a Letter to Walter Bohenan, a Scotchman, another Rebel in the same Conspiracy with the rest, in Answer to his Rebellious Letter, viz.

Walter Bohenan,

THIS is to let you understand, that I have seen three of your Rebellious Letters; for which Cause I was not willing that any Rebel should see the Answer to those nine Assertions laid down by *William Meadgate*, that Grand Rebel.

Your Letters are full of Nonsense, and no good *English*, and you have laid down the Assertions, false Lyes, and not true; those nine Assertions written by *Meadgate* were well laid down, and I own them to be all true as they were laid down, and have given Answer unto them all; but no rebel shall see them if I can help it.

But it seems you have undertaken not only to answer the Assertions, but to give Judgment upon them; and not only so, but you vapour and threaten me, that you will force me to give Answer unto them, as if you were a Commissioner to judge me. I shall not speak of many of your wicked, nonsensical, rebellious Words, it would be too tedious, only these few:

First, You say, That you do believe that I and all the Devils in the World cannot hurt you; for my Power, you say, you are afraid of it no more than a Child of one Day old.

Secondly, If I give Sentence upon you, before I have answered the Assertions [let me tell you, you will force me to it] you say if you and I live in *England*, you will bring me upon the Stage; this is *Judas* like.

Thirdly, you say, you have more Ground to be offended at me, than I have to be offended at you; for you say you do affirm, that I have fallen from the Truth, and that I have gone about to overthrow *John Reeve*, and have contradicted my self; this is Devil-like to judge his Lord and Master.

Fourthly, you say, I would make you believe a Lye, and not only one, but many Lyes, contrary to all the Prophets, and *John Reeve's* Writings: Here is the Trick of a Reprobate, to charge his Teacher with Lyes from dead Mens Writings.

These and many others are but a few of the Fruits of your Rebellion, but here is enough to condemn any Rebel to Eternity, if there were no more. But this I shall say unto you, you have shewed your self a
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right *Scotchman*, a dissembling false hearted Man of the *Scotch* Nature; and it would be a rare thing to find a *Scots* Man or Woman true-hearted either to God, or Man: For I have been in this Commission almost twenty Years, and I never knew but two *Scots*, one Man and one Woman that made a Profession of this Faith; but they proved false hearted to God and Man. The Women fell off from *John Reeve* in his time, for which he branded her with the Title of false-hearted *Scot*: And now you the Man, have fallen from that Faith, you once had in me, to Rebellion, for which I shall brand you with the Mark of Reprobation; for have you not shewed your self a Reprobate, a Cast-away, a false hearted Man: Did you not ask a Blessing of Eternal Happiness of me; whereupon I ask'd you, if you did believe that I had such Power, you said, you did believe I had such Power, else, said you, why should I ask it of you? And upon your Request I gave you a Blessing of Eternal Happiness, and you continued in my Favour and in the Favour of many Believers for a while; but now you have despised the Blessing, as *Esau* did his Birth-right; for the Blessing of a Prophet is a good Birth-right, if it be not despised; but you have despised it, and disown'd it, and forsaken the Blessing of a Prophet alive, and cleave unto dead Mens Words, and to the Doctrine of those that are dead; *John Reeve* is dead, and those that wrote the Scriptures are dead; but he that God hath preserved alive to be the Judge of *John Reeve's* Writings, and of the Writings of the Prophets and Apostles, which you never knew, nor received any Light or Knowledge from them, but what you received from me; yet you have lifted your self up in Rebellion against me, and have despised the Blessing, therefore you shall have the Curse of a Prophet, in the room of it, and see if that will stick more close to you than the Blessing did: And this, I say, you shall never cast off the Curse as you did the Blessing, but it shall remain upon your Spirit to Eternity; for your Condition is much like unto King *Saul's*, the good Spirit of the Lord departed from him, and an evil Spirit was sent from the Lord unto him, *viz.* While he kept in Obedience to the Prophet *Samuel*, the good Spirit of Peace from the Lord in his Seed gave him Peace of Conscience, but his Rebellion and Disobedience to the Prophet *Samuel*, caused that Peace of Conscience to depart from him, and the evil Spirit, in the Seed of Reason, Rebellion, and Disobedience was sent unto him, that became a Worm in his Conscience that never dies, and a Fire in his Conscience that will never be quenched. This will be your Condition for your Rebellion and Disobedience to me; for while you was kept in Obedience to me, the Prophet of the Lord, the good Spirit of the Lord in your Seed believ'd in his Prophet, preserv'd you in Peace of Conscience in that I gave you the Blessing,

but now through your Disobedience to the Prophet of the Lord, and Rebellion against God [for it is all one, if God himself were here in my Place, you would say as much to him as you did to me] the good Spirit of the Lord is departed from you, and an evil Spirit from the Lord is sent unto you, even the Fruit of your Rebellion and Disobedience, which is the Curse of God, you being rejected of God, and of the Prophet, and cast out of the Society of the Faithful for ever; so that the Worm of Rebellion will never die in your Conscience, nor that Fire of Hell ever be quenched; so that you shall know this Torment is for nothing else but for your Disobedience and Rebellion against the Prophet.

And as for your vapouring, saying, That I nor all the Devils in the World can hurt you, and that my Power is no more fear'd by you, than a Child of a Day old; these Words you have learn'd of *Meadgate*, that Dragon Devil who hath roar'd out his Rebellion like a mad Bull, and you have learn'd of him to call the Prophet of the Lord, Devil, who was his Lord and Master, and yours also: But for all your vapouring you shall find my Power to reach you, wheresoever you go; if you ascend up to Heaven in your Imagination, my Faith and Authority shall pull you down from thence; and if you go down into Hell, I shall find you out there, and your Act of Rebellion, and my Judgment shall be executed upon you there; and if you go to the utmost Parts of the Earth, you shall not flee from that Curse that shall follow you; so that you shall know that the most High hath chosen me, and rejected you.

And for your Threatening me, that you will force me to answer the Assertions, if you and I live in *England*, and that you will bring me upon the Stage. Do not you shew your self a *Cain* and a *Judas* Devil, you would betray your Lord and Master, as *Judas* did his, if it lay in your Power and kill him, as *Cain* did his Brother, because *Abel* was accepted, and *Cain* rejected: So because God hath accepted me, and set me in his Place, and rejected you, therefore you would betray me, and bring me upon the Stage; your evil Spirit is willing I perceive, but your Power is weak: And will you dare to talk of bringing a Man upon the Stage, that is free-born, and free by Service; you that are a Foreigner and an Alien; One that is by act of Parliament counted a Vagabond, a Runagade, and a Fugitive in a Nation, which is not your own, who are not free born, nor free by Redemption, yet you will dare to bring me upon the Stage, because I condemn you for your Rebellion. And this I say, if I were as treacherous in Heart as you are, I could quickly cause you to be remov'd from *Ware*, if not out of *England*; but I shall let that pass: And I would fain know, how you would force me to let you see the Answer to the Assertions,
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or to bring me upon the Stage; you may do what you will, now I shall provoke you to it: But here you may see the Pride and Presumption against your own Soul, in that you have lifted your self up against your Lord and Master: And whereas you say and affirm That I am fallen from the Truth, are not these the Words of a Rebel, that learnt and was taught the way of Truth, and what Truth, and who Truth is, by me; nor have you any Light of Truth at all, but what you received from me, your Lord and Master; and yet the Spirit of Rebellion is grown so wise to judge your Lord and Master [that taught you] to be fallen from the Truth, so that you know how to teach your Master, better than he can teach you; but how can I expect any better from the Spirit of Rebellion: Also, you say, I would make you believe Lyes; who made you a Judge, what are Lyes and what is Truth; you say I go about to overthrow *John Reeve*, and that I would make you believe many Lyes, contrary to all the Propheets and *John Reeve's* Writing. As to this I say, what have you to do with *John Reeve's* Writings, now he is dead, nor have you to do with the Prophets or Apostles Writings, they are all given into my Hands that am alive, and you all ought to be taught of me, that am alive, else you cannot be taught of God; and whereas you say I contradict *John Reeve*, to this I say, I have Power so to do; and I had Power to do so in some things when he was alive, and I did contradict him in some things when he was alive, and *John Reeve* did write some things were Error to me, and Error in themselves, for which I did oppose him to his Face, and he could not deny it; yet notwithstanding *John Reeve* was infallible, and did write by an unerring Spirit; this will seem a Riddle, unless it be unfolded; then thus: As to the Doctrinal Part contain'd in our Writings, *The Six Principles*, they were written by an unerring and infallible Spirit in *John Reeve*, and the Interpretation of Scripture written by him was infallible; but *John Reeve's* Experience, Judgment, and Apprehension of God's immediate taking Notice of every Man, was Error; and that God did supply every Man and Woman immediately from his own Person was Error in *John Reeve's* Judgment and Appearance, as I did prove to his Face: But the things being written before our Discourse, and considering they were of no great Consequences to Eternal Happiness, they were let pass. Besides none can judge of a Prophet's Writing, but he that is equal in Power with him; I being chosen of God had Power to contradict him in his Judgment; though it was Error, it would have been Rebellion in any to do as I did. And now I being the last Liver it is Rebellion in you to call any thing Lies and Error, that I do justify to be true; for no Man is to call me to Account, as to resist my Judgment in spiritual Matters, but God only; and I am sure he hath, and will justify me

A Copy of a Letter

in what I have done, and in what I do of this Nature. Besides, where Men are chosen equal in Power, they may contradict one another in some things, and yet both infallible Men in Doctrine, though not in Judgment and Practice; as for Example:

Peter was an infallible Man, and did write by an infallible and unerring Spirit, as to the Doctrine of Christ, yet he erred in his Judgment and Practice, and gave way to circumcise *Titus*, *Gal. 2, 3.* who was a *Greek* contrary to his Commission from Christ, and it was unlawful, and a great Error in *Peter*; for which Cause *Paul* an Apostle, being equal in Power, withstood *Peter* to his Face, and reprov'd him sharply of Error and Dissimulation.

Now should any Believer of *Peter's* Doctrine have said to *Peter*, thou art a Lyar, and no true Apostle, and hast not an infallible Spirit, but art in an Error; if this should have been spoken by any private Believer, as it was by *Paul*, who was equal in Power, I would not have been in that Believers Condition for all the World. Again, did not *Paul* write by an infallible Spirit, as to the Doctrine of Christ's Death, Resurrection, and Ascension, *Peter* and he did agree in that; but *Paul* committed an Error in his Judgment and Practice as well as *Peter*, when he pretended a Vow, and shaved the Head of four *Greeks*, which was unlawful for him to do, it was Error and Dissimulation in him, yet no private Believer durst reprove him for it, though it was a great Error in his Judgment and Practice, and had liked to cost him his Life, yet should any dare to say he wrote his Epistles by an erring lying Spirit. So likewise *Paul* and *James*, two Apostles equal in Power did contradict one another in Judgment; for *Paul*, *Rom. 3. 28.* saith, *Therefore we conclude that a Man is justified by Faith without the Deeds of the Law*, and *James, 2, 24.* saith, *You see then by Works a Man is justified, and not by Faith only*; here is quite a Contradiction to *Paul's* Judgment, and should any believe in their time, dare to say; that either of these wrote Error or Lyes, or that they were not infallible Men in their Doctrine of Christ, because they differed in Point of Faith and Works. This is much like *John Reeve's* believing that God did take Notice of every particular Man, and my Judgment that God did not take Notice of every particular Man.

Now shall any dare to say, that either of us are Lyars, because we differ in Judgment in some things: Besides 'tis a common thing in Scripture for Prophets and Apostles to differ in Judgment and Practice, but not in Doctrine: As the four Evangelists contradict one another very oft, and the Words of Christ himself contradict one another in several Places, which would be too tedious to name. Now because Christ's Words do contradict one another in some Places, shall any dare to say, he spoke Lyes, and taught Error, and that which he spoke

spoke was contrary to all Truth, or that he was not a true Christ. none but Devils did say so, when he was upon Earth; and should any in the Apostles, *Matthew*, *Mark*, *Luke*, and *John's* time, dare to say, that any of them wrote Lyes or Errors, because they contradicted one another in Point of Judgment and Appearance: None but Devils did find Fault and cavil with them, when they were alive: And so it is now with *John Reeve* and me, none but Devils would have made a Fraction, or Disturbance among the Believers about *John Reeve's* Writing Error; for this I must tell you, no Man on Earth is to judge what is infallible and what is not, but the Prophet only that is alive; and if Men will not take things upon his Word and Judgment, whoever refuseth it upon his bare Word will perish to Eternity. Therefore the Spirit of Rebellion hath deceived you, and made you forsake the Prophet that is now alive, and cleave to *John Reeve* that is dead, and to trust to the Scriptures that were not spoken to you, nor given to you; but those People to whom they were spoken did receive Benefit by them, if they did believe in that time when that Faith was in being. And *John Reeve's* Writings nor the Scriptures will do you no good, now you have rebell'd against the Prophet now alive, nor will that Faith in them, deliver you at all from those Eternal Torments, nor will those dead Prophets deliver you from your Rebellion, nor help you to the Knowledge of Truth now they are all dead, but this Prophet alive shall torment you, and those dead ones shall not deliver you from my Power. And as you have walked in the Steps of *Korah*, *Dathan*, and *Ahiram*, who rebelled against *Moses* and *Aaron*? And what was the Fruits of their Rebellion? Did not *Moses* the Prophet of the Lord, cause the Ground to open, and swallow them up alive for their Rebellion.

And this you shall know, though I cannot cause the Earth to open its Mouth as *Moses* did, yet this I can do by the Commission of the Spirit, I can open Hell's Mouth, and that shall swallow you up alive and keep you there Eternally for your Rebellion, for where your Worm of Conscience shall never die and the Fire of Hell shall never be quench'd, that you may know to your endless Pains and Shame, that you rebelled and forsook the true Prophet alive on Earth at this Day, and clave unto *John Reeve*, and those Prophets that are dead, which you never knew.

And for all your Pride, Presumption and Boasting and lifting up your self against the Lord's anointed and chosen Prophet, it will be a Wonder if God's Vengeance will not make you an Example in this World, to be a Fugitive and Vagabond on the Face of the Earth before you die, besides your Damnation hereafter; for Sins of this Nature are punished with greater Punishment than any other Sin whatsoever but Murder;
and

A Copy of a Letter

and it would have been good for you and *Meadgate* if you had never been born.

Therefore in Obedience to my Commission for this your Wickedness in falling from the Faith you once had in the Prophet now alive, to Rebellion against God and him, and for many base, proud, presumptuous Speeches in your Letters, I do pronounce you Cursed and Damned in Soul and Body from the Presence of God, Elect Men and Angels to Eternity.

And do you see if God will take Notice of you to deliver you, or whether he will own you or me, or whether your Faith be stronger than mine, or whether you have declared Truth or I; nor shall any of this Faith eat or drink with you, or trade any more with you if I can help it, for you are cast out of God's Sight, and out of the Prophets Sight and out of the Assembly and Society of Believers for ever. And now you may seek new Acquaintance in the World, and see if you can find a better sort of People, than those you find Fault with; and you need not fear as *Cain* did, that every one that meets with you, will kill you, but your own evil deceitful Heart to your own Principle and rejected Spirit will meet your Conscience and kill the Peace of it.

Written by **LODOWICK MUDDLETON,**
January the 23d. 1671.



A Copy of a Letter written by the Prophet Lodowick Muggleton, to Colonel Phaire, and the rest of the Believers of the Commission of the Spirit, living in the Kingdom of Ireland, dated in London, February the 16th, 1680.

Loving Friend in the true Faith ROBERT PHAIRE.

I Having the Opportunity to send to you by our Friend *Mary Stone*, the Daughter of *Mrs. Penfon*, who came on purpose as she saith to see me and *Saddington*; therefore it was necessary that I should write a few Lines unto you upon her Request, to signifie unto you, that she hath been with me, which Lines unto you are as followeth:

I have had great Experience of your stedfast Faith in the true God, and in this Commission of the Spirit, ever since you first heard of it, even above twenty Years, you have been as it were the Corner Stone that was laid in that Kingdom of *Ireland* which many have stumbled, at and have dashed their Foot against a Stone, and others again have built there House upon this Stone as upon a Rock, so that no Winds nor Storms of Persecutions, Reproaches, Slanders and Lies could make it fall or shake this Doctrine of the true God in his Form and Nature, and of the right Devil in his Form and Nature, which *Reeve* and *Muggleton* have declared in our Writings, which I perceive you and others are very well satisfied in, do truly understand and believe; for there can be no true Faith in the Heart, except the Understanding be enlightned first. And these two Forms and Natures are two Pillars, the one Pillar bears up Heaven, and the other bears up Hell, now God's Form is Spiritual, Heavenly and Glorious, yet in the Form of Men, and his Nature is all pure Faith, which is all Power; therefore all true Believers do partake of the Divine Nature of God, even the Seed of Faith, which is but as a Grain of Mustard-Seed a very small Seed, yet it is able to remove that Mountain of Ignorance, Darkness and Unbelief that lyeth before the Understanding of every Man by Nature, so that by Faith we come to know the Worlds were framed by the Word of God; that is, by the Power of Faith in God, and by Faith in these our mortal Bodies we come to know God in his Form and Nature, and by Faith we see God here in Mortality. as in a Glass, as the Apostle saith; and when this Faith is immortalized in the Resurrection, then shall our vile Bodies be made like unto his Glorious Body, then shall Immortality appear, and shall see

see the Immortal God in the Form of Man, Face to Face, even as we are seen of him according to our Faith here in this Life shall it be unto us.

Further more by Faith we do feed upon the Flesh of God, and drink his Blood, as Christ said when on Earth, *except you eat my Flesh and drink my Blood, you have no Life in you ; for his Flesh is Meat indeed ; and his Blood is Drink indeed.*

And this I say, none upon Earth this Day doth eat his Flesh and Drink his Blood, but those that do truly believe the Doctrine of this Commission of the Spirit. Why ? because no Man hath Faith to believe that God became Flesh and dwelt amongst Men here upon Earth, who doth not believe that the Flesh of Christ was the Flesh of God, and the Blood of Christ to be the Blood of God, and who hath not Faith to believe that the Godhead Life, died when Christ was offered up unto Death through the Eternal Spirit. No not any but those that believe our Report, therefore it is that all Religious Men perish for want of Faith in the true God, they cannot eat the Flesh of God that is Meat indeed to satisfy there hungry Souls, neither can they Drink the Blood of God which is Drink indeed, to quench the thirsty Soul of Man ; but blessed are your Eyes that see, and Ears that hear, and have Hearts that understand the things that belong to your Peace ; for God hath given you his own Flesh to eat and his own Blood to Drink which hath assured you that you shall Drink of those new Joys, and new Pleasures, and new Glories in the Kingdom of Eternal Glory ; this is that Wine that Christ our God, our King, and our Redeemer will drink a new with his Apostles, and us the Witnesses of the Spirit, and you the Believers in the Kingdom of Eternal Glory.

And this I say all those, or all us that have eat of the Flesh of God, and drank his Blood by Faith here in the State of Mortality, we shall be gathered together in the Resurrection, as the Fowls to fly in the midst of Heaven, being immortalized shall come to the Supper of the great God ; that we may eat of the same Flesh as he eateth, of which is the Flesh of persecuting Kings, and the Flesh of Captains, and the Flesh of Mighty Men, even of Judges, and the Flesh of Horses and of them that sit on them, and the Flesh of Freemen, and Bond-men, and of small and great ; that is, all wicked Reprobate Men both small and great that have persecuted and hated the Lord's Prophets, Apostles, and Messengers which he sent into the World.

Oh how blessed are we that shall sup with the great God of Heaven in the Destruction of our Enemies ; for as God was hated when he was on Earth, so are we for his sake ; and as God is pleased to make his Supper with the Destruction of the Souls and Bodies of the Seed

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of the Serpent to Eternity, and hath invited us the Fowls of Heaven to sup with the great God, why should not we rejoyce in this Supper which the great God hath made, even in the Destruction of this wicked World ; for this Earth is a Habitation of Devils while the World doth endure, and for my Part I could willingly sup with the great God of Heaven that hath redeemed my Soul in the Destruction of this World, that I might eat the Flesh of mighty Men, Mayors, Judges, Juries, small and great Devils that have hated me without a Cause.

Oh how happy are we that shall sup with the great God, that is in the Assurance we have, that God hath ordained wicked persecuting Kings, and high Captains and Judges, and Mighty Men, and all other inferiour Devils both small and great, more than the Sand of the Seashore which cannot be numbred, to be damned to Eternity, to suffer those Eternal Torments. These I know shall be cast alive into a Lake of Fire burning with Brimstone to all Eternity, and we the Fowls of Heaven shall eat or feed upon the Miseries of these mighty Men as in a Supper with the great God, praising and magnifying him that Redeems us with his own Blood, from being Devils Incarnate or Devils in Flesh ; and in this we shall eat the Flesh of Kings, and the Flesh of high Captains, and the Flesh of mighty Men, Devils, and the Flesh of small and great Devils.

And this Supper I know we shall have with the great God in the Resurrection, when we shall ascend in the Clouds of Heaven, and meet the Lord in the Air, and leave the Devils, the Serpent, and his Seed here upon this Earth, where they shall be tormented Day and Night for ever and ever more, even to Eternity ; this is the true Interpretation of *John's* Words in the 19th Chapter of his *Revelation*, concerning the Supper of the great God, and the Fowls of Heaven ; for God hath sowed in this World the Seed of Faith, which is counted the small Seed, even as one Grain of Mustard Seed, which indeed as *Christ* saith, *Matth* 13th and 32d, *is the least of all Seeds ; but when it is grown it is the greatest amongst Herbs, and it is a Tree, so that the Birds of Heaven came and built in the Branches thereof.* So in *Mark* the 4th and 31st, the Kingdom of God is compared to a Grain of Mustard-Seed, which when it is sown in the Earth is the least of Seed, but after it is sown, it groweth up and is greatest of all Herbs, and beareth great Branches, so that the Fowls of Heaven may build under the shadow of it, So in *Luke* 13th and 19th, then said he, what is the Kingdom of God like, it is like a Grain of Mustard Seed, which a Man took and sowed in his Garden, and it grew and waxed a great Tree, and the Fowls of Heaven made Nests in the Branches thereof.

This small Grain is the Grain of Faith that was in God from Eternity, by which he created the Heaven and the Earth and all Creatures else in both Worlds ; by this little Grain of Faith no bigger then a Mustard-Seed, hath he done all his Wonders ; by this Grain of Faith did he sow himself in this Earth or Garden which was in the World, which was in the Virgin's Womb, and brought forth himself a Man Child in pure Mortality, and this Grain of Faith that was sown in the Field of this World, it grew up to be a Tree, that is, a Man, whose Branches spread themselves forth so thick, that the Fowls of Heaven doth make their Nests in the Branches thereof.

This Tree of Faith which is compared to a small Grain of Mustard-Seed, was Christ the only God, become Flesh when he was in the Glory of the Father, he was the Man that sowed that Grain of Faith in the Field of the World, or in the Garden of *Eden*, when he breathed into *Adam* and *Eve* the Breath of Life, and they became living Souls ; then was the little Grain of Faith no bigger than a Grain of Mustard Seed sowed in the Field of the Elect World ; so that all that are Partakers of this little Grain of Faith, they build their Nests in the Branches of this Tree, by having Peace, Salvation, and Life Eternal abiding in them.

These are the Fowls of Heaven that build their Salvation upon Christ's Death and Resurrection, and Ascension, which none in this World doth at this Day, but those that truly believe this Doctrine declared by *Reeve* and *Muggleton*, we are the Fowls of Heaven in the Last Age, that have received a Measure of this Grain of Faith, which doth cause us to make our Nests and rest quietly in the Branches of God's Free Electing Love in his Redemption and Salvation.

Thus I have given you the true Interpretation of the Excellency of this little Grain of Faith, as small as a Grain of Mustard-Seed, which you that have but a Measure of it, can experience the Truth of it.

Therefore I shall say no more at present, but remember my Love to your self, and good Wife, your Sons, and Daughters, that are Partakers of this precious Faith, and to all the rest of our Friends in the true Faith in that Kingdom. I take leave and remain your Friend in the Eternal Truth.

LODOWICK MUGGLETON,

Feb. 16. 1680.

F I N I S.

*The Prophet LODOWICK MUGGLETON'S Blessing to
Mrs. SARAH SHORT, transcribed from a Copy drawn
from the Original given to her by him, June the 2d
1662.*

DEAR Friend, in the Eternal Truth, Mrs. Short, I understand by a Word or two that Mrs. Chittwood spoke, that you were not well satisfied in those Words, that I spoke unto you, concerning your Eternal Happiness, as if I did not look upon you, to be of the Seed of Faith, or one of the Blessed of the Lord because I had you not be troubled in your Mind concerning that, for you should fare no worse than my self did; and what, could I say more, for if I had not looked upon you, as one of the Seed of Faith, I should never have said so unto you, for I never did say so unto any, but unto those which I do really believe to be of the Seed of Faith; especially, unto those that do ask it out of Singleness of Heart, as I do believe you did, but this I would have you to consider; that a Prophet cannot give Faith, and Revelation, unto any, whereby they may find those Refreshments, and Joy of Heart, it must arise from your own Seed of Faith; neither can it arise so in you, as it doth in others, neither can it be expected of you, because you are not, neither have you been exercised with the Troubles of this World as others are; and then again, the Weakness of your Nature is such, that you cannot exercise your Mind about the Businesses and lawful Affairs of this World, which would be a great Refreshment unto Nature, as it were the Assurance of eternal Life is, which Nature hath denied unto you; but it is well for you that ever you were born, that you were of that blessed Seed, that will be happy in the end: I should be glad that your Faith might grow as strong as that Woman's did, which was troubled with a bloody Issue, that if she could but touch our Lord's Garment, she should be whole, and according to her Faith it was unto her; and not only so, but she had the Assurance of eternal Life besides, for Virtue went out of our Lord not only to cure the Bloody Issue, but the Peace and Satisfaction of her Mind concerning the Life to come; therefore it is said, he looked round about to see her, that had done the
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thing, and he said, Daughter, thy Faith hath made the whole go in Peace. Here you may see it was not our Lord that gave her Faith, but it was her own Faith which made her whole, both Natural and Spiritual: Neither can any Prophet give Faith to any, neither doth God himself give Faith to any, it must arise from its own Seed; you may say then, why doth the Scripture say, that Faith is the Gift of God?

To which I answer, for these two Reasons, because the Seed of Faith is of his own Divine Nature, and that Breath of Life, which God breath'd into *Adam*, was that Breath or Seed of Faith, and whoever is Partakers of the Seed of *Adam*, they are of the Seed of Faith; so in time it doth arise out of the Seed into Act, so that the Creatures comes to the Peace of Assurance, of Eternal Life, and in this Sense it may be said, that Faith is the Gift of God, because God gave the Seed in the Original unto *Adam*, and not in Particular unto every Person, as hath been vainly imagin'd, through the Ignorance of Man not knowing the two Seeds. Secondly, it may be said that Faith is the Gift of God, in that he hath chosen Prophets, and Ambassadors to preach Faith, therefore saith *Paul*, Faith cometh by hearing the Word of God preach'd; and how can he preach, except he be sent: The Meaning is this, that the Act of Faith cometh by hearing the Word of God preach'd by me or more that is sent of God, but the Seed and Root of Faith was in them, that did believe before, and not immediately given of God as I said before, but in regard God did send Messengers to preach Faith, and so that Seed is awaken'd and cometh to act it self forth in Power, so as to justify themselves towards God, and towards Man; for being justified by Faith, we have Peace with God. And in this regard it may be said, that Faith is a Gift of God, in that he hath sent Men to declare Truth, and so them that believe may be said to receive Faith from God; for he that receiveth a Prophet in the Name of a Prophet, receiveth him that sent him, and whoever receiveth a Prophet, in the Name of a Prophet, shall receive a Prophet's Reward, which Reward is Eternal Life; for Prophet's have little else to give, and if it be well considered, it is enough; and as the Woman's Faith did draw Virtue from our Lord, so there will Virtue go from the Commission of the Spirit. As to your Eternal Happiness, let your Faith wholly depend upon it, and you shall fare no worse than my self doth, you shall have the end of your Faith even the Salvation of your Soul.

And

And that you may be sure; I do declare you one of the Blessed of the Lord to Eternity.

I thought good to write these few Lines unto you, for your further Confirmation of your Eternal Happiness after Death.

Your Faithful Friend, and true Prophet,

LODOWICK MUGGLETON.

A Copy of a Letter written by the Prophet LODOWICK MUGGLETON, to ANN ADAMS of Orwell, in Cambridgeshire, bearing date from London, March the 27th, 1663.

My Dear and Loving Friend, Ann Adams, the Wife of William Cakebread, my Love remembred unto you.

THESE are to certifie you, that I came well Home, therefore I thought it convenient to write these Lines unto you, as followeth: First in that thou wast honoured of God to be an Handmaid or Guide unto a Prophet, unto *John Reeve*, when thou wast but in thy Infancy concerning the Knowledge of things of Eternity, but the Seed of Faith which was in you, though it was but small, yet it hath taken deep Root downward in the Heart, and hath brought forth Fruits of Faith and Love upwards; for thou hast and shall find it no vain thing to receive a Prophet in the Name of a Prophet, and the Reward is no less than Peace of Mind here, and eternal Life hereafter in the Kingdom of Glory, let the World esteem of it how they will

There is one thing which I shall always have a Love to thee for, in that thou wast kept innocent in the Days of thy Ignorance, for that was a thing which I always did Love in my self in the Days of my Youth and Ignorance, and it doth yield me a great deal of Peace, the Remembrance of it now; because the World cannot say justly, that there is any Evil found in me, neither is there any blot upon my Mind, for I can say truly as the Prophet did in another Cause (where he saith) whose Ox have I stoln, or whose Ass have I taken away; so I can say whose Wife have I committed Folly with, or whose Daughter have I deflower'd, which is a great deal of Peace to me, and it may be some Satisfaction to all you that are innocent; and for others of the Seed of Faith, which have been, guilty in the Days of their Ignorance; for this I would have thee, and all the Seed of Faith to mind, that almost all those that have
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The Prophet's Letter to Ann Adams.

gone forth upon the Account as Prophets, and Prophetesses, and Speakers of every Sect, they have been for the generality of them guilty of Lust, many of the Baptists and Quakers have been guilty. Therefore impossible they should be Messengers or Ministers of Christ's, whatsoever they pretend, yet we the Witnesses of the Spirit can bear with those that have been guilty; but it was always my natural Temper to be more affectionate to that which hath been kept undefiled from their Childhood, and as that Seed of Faith lay secretly hid in thy Nature.

The Declaration of the Commission of the Spirit hath brought it forth to publick View; and as Nature hath beautified, thy outward Form or Person, so likewise hath that Grace of Faith beautified thy Heart and Mind, in that your Understanding is enlightened to discern betwixt Faith and Reason, God and Devil, with many more Heavenly Secrets which is hid from the Eyes of the World; and as thou art Partakers of the like precious Faith with us the Witnesses of the Spirit, so likewise thou shalt be Partaker with us of the like Spiritual and Heavenly Glory; and the stronger thy Faith is in this Commission of the Spirit, the more bright will you shine in that Kingdom of Eternal Joys, where Pleasure will run as a Stream or as a River out of your own Person; and not only so, but you shall see your God Face to Face, of whose Seed and Nature we are, and this will produce those Pleasures that are at his Right Hand for evermore.

I thought good to write these few Lines unto thee; not but that I am well perswaded before of thy Eternal Happiness, but only that thou mayst know that the Blessing of the true Prophet is as if God had blest thee himself; and thy so receiving of it will grow to a perfect Peace here, and to Eternal Happiness hereafter.

No more at present but my Love to your Husband, and to your Mother, and Goody Candy, as being in the same Faith with you, and your Husband's Brother Symonds.

I cannot enlarge, because I have so many Letters to write, and other Business to do, because of my long Absence; therefore I shall take leave, and Subscribe my self your Dear and Loving Friend in the true Faith

L D O W I C K M U G G L E T O N .

My Daughter Sarah, and her Husband, with other Friends in the Faith, remember their Loves to you, your Husband, and Mother, with all the rest in the Faith with you.

London, March 27, 1663.