

THE  
N E C K  
OF THE  
Q U A K E R S  
B R O K E N,  
O R

Cut in sunder by the two-edged Sword  
of the Spirit which is put into my Mouth.

First, In a Letter to *Edward Bourne*, a Quaker.

Secondly, In Answer to a Letter to *Samuel Hooton* and *W. S.*

Thirdly, In a Letter to *Richard Farnesworth*, Quaker.

Fourthly, In an Answer to a printed Pamphlet of the said  
*Richard Farnesworth*, entituled, *Truth Ascended: Or, The*  
*Anointed and Sealed of the Lord defended, &c.*

Written by **LODOWICK MUGGLETON**,  
One of the two last Prophets and Witnesses unto the High  
and Mighty God, the Man Christ Jesus in Glory.

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# LODOWICK MUGGLETON'S

## L E T T E R

T O

E D W A R D B O U R N E.

**I** Saw a Letter of yours which you sent to *Dorothy Carter*, wherein I perceive she did lend you a Book of ours, of the two Witnessess of the Spirit, which you have perused, not for your Good, but for your eternal Hurt; for you have discovered in that Paper what Seed and Nature you are of, which is the reprobate Angel's Seed and Nature, which is called in Scripture *A Serpent*, or *Devil*, of whose Seed or Child you are one, which you have plainly expressed in your Letter, by speaking evil of the Things you do not know, in which Book or Books you were not worthy to look into: But many more besides you of the Serpent's Brood have stumbled at this Stone, even the Commission of the Spirit, to their eternal Condemnation, which we the Witnessess of the Spirit have denounced upon them, which no infinite Spirit or Light of Christ within them shall take it off from them, nor deliver them in the Day of Trouble.

I shall shew in some particular Places in your Letter wherein you have sinned against the Holy Ghost, a Sin that will never be forgiven in this World, nor in the World to come. And so I shall proceed to the Sentence of eternal Death upon you.

First, you say, that you perused the Book till you was weary with looking into it, for it was one of the dirtiest and confus'dest Piece of Work that ever you saw.

Also you do advise *Dorothy Carter* to consider of it, and let the Witness of her own Conscience answer whether it was

given forth from the Spirit of Truth, or from the Spirit of Error and Deceit, or not.

This I would have you to know, though it be too late for your Good, that it is neither the Light in her, nor in you, nor no Man under Heaven at this Day, that can, or ought to judge of the Doctrine or Declaration of a Prophet that hath a Commission from God, but ought rather to submit and yield Obedience to their Doctrine ; for there is no eternal Life to be had but in the Faith of it : For *whosoever receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward* ; which Reward is no less than the Assurance of eternal Life. So on the contrary, he that despiseth a Prophet's Doctrine, despiseth him that sent him, and shall receive from that Prophet the Seal in his Conscience of his eternal Damnation.

The first Thing that you take Offence at is, that we say that the reprobate Angel had the Womb of a Woman to clothe himself with Flesh also, to bring forth God's Design : From which you do ask, whether that which is the Devil's Work can be God's glorious Design, seeing God hath manifested his Son to destroy the Works of the Devil ?

To which I answer, That the reprobate Angel clothing himself with Flesh in the Womb of a Woman, it was God's Design that the reprobate Angel should do so, for this very Purpose, that there might be a Generation of Men and Women of his Seed brought forth here in this Earth, in the State of Mortality, being born under the Law, it being written in their Seed and Nature ; and by the not fulfilling of that Law, which is written in the Serpent's Seed, it is made capable to suffer the Pains of eternal Death, which is the second Death ; and this was God's Design, that he might destroy the Seed of the Serpent with a second Death.

And as for God's destroying the Works of the Devil, he doth destroy them two Ways ; that is, he that is God did lay down his spiritual and heavenly Glory in the Womb of *Mary* the Virgin, and so cloathing himself with Flesh and Bone, so that he might be capable to suffer the Pains of Death : Therefore it is said in Scripture, *that this Jesus, which is called the Son of God* ; but in other Places of Scripture he is called the *Very God*, as the Epistle of *John*, where he saith, *This is the very*  
God

*God and Eternal Life.* And *Isaiab*, where he saith, *To us a Child is born, to us a Son is given*, attributing to that Child *Jesus* the Title of *everlasting Father, mighty God, and Prince of Peace*. There might be more Places of Scriptures named to prove this Thing, as that Saying, *that the Fulness of the Godhead dwelt bodily in him*, and that Saying in the *Revelation*, *I am Alpha and Omega, the First and the Last: He that was dead, but am alive, and behold I live for evermore*. And as the Angel, by taking Flesh upon him, by entering into the Womb of *Eve*, brought Sin and Death into the World unto the Seed of *Adam*, so God, by clothing himself with Flesh in the Womb of a Virgin, that he might be put to Death in that Flesh, and by his Spirit quickning again in that Flesh, he will destroy him that had the Power of Death, which is the Devil, and the Devil's Works.

He destroyed the Works of the Devil in the Seed of *Adam*, by their having Faith in the Death of God, which Faith purifies the Heart, and is justified in the Sight of God, and in their own Conscience; and so the Works of the Devil are destroyed in the Seed of Faith, which is the Seed of *Adam*, by believing in the Blood of God, they having their Hearts sprinkled by Faith in his Death; and this did God procure to his own Seed, by clothing himself with Flesh. So on the contrary, he, by his Design of clothing himself with Flesh, hath procured the eternal Destruction to that reprobate Angel and his Seed; and you being one of the Devil's Sons, I know by your Words, for by your Words you shall be condemned; for you have plainly shewed unto me by your Letter what Seed you are of, and who your Father is, even the same as was *Cain's* Father; you and he have all one Father, for you were begotten of that wicked one, even that reprobate Angel, which God designed him and his Seed unto that endless Misery, as is spoken of in that Book which you call a Confusion and a Lie: And not only so, but you have called many heavenly Mysteries the bottomless Pit of Confusion; as, that God created the Person of the Serpent more glorious than the rest of the Holy Angels.

Also you would have it proved by Scripture, that God made Angels spiritual Persons; neither can it enter into your Heart to believe that the Serpent was made by the Wisdom  
and

and secret Council of God, to bring forth his Seed to oppose the Creator; and yet you read in the Scripture, *that God would put Enmity between the Seed of the Serpent and the Seed of the Woman*. From what did this Seed of the Serpent come, but from that reprobate Angel which is always in Opposition unto the Seed of the Woman, which is the Seed of *Adam*, which is the Seed of Faith, which is the Seed of God?

The Knowledge of these two Seeds is that which can truly explain the true Meaning of the Scriptures, and open the Gates of Hell, and let in all the Seed of the Serpent who deny a personal God in Flesh and Bone glorified: Also the Knowledge of the two Seeds doth open the Gate of Heaven unto the Seed of Faith, and lets them enter into that everlasting Glory, where they shall see their God Face to Face to their eternal Joy; because God hath a Body and Face, and so shall every Seed have a Face of its own. And though the Seed of the Serpent shall have a Face of its own, yet it shall never see the Face of God, Angels, nor Man, no, nor their own Face, to Eternity: For as they lived and died in Darkness here in this World, not knowing what the Form and Nature of the true God is, nor the Form and Nature of the right Devil; and so not knowing what Nature and Seed themselves are of, they shall rise again in that eternal Darkness, never stirring from the Place they are raised, to Eternity.

I write these Lines unto you *Edward Bourne*, knowing you to be of the Seed of the Serpent, and appointed to eternal Damnation before you were born; though you know it not, I do know it by your speaking Evil of that Doctrine which is declared by us the Witnesses of the Spirit, by calling of it Deceit, Confusion, and Lies, with many more wicked Speeches against the purest Truth that ever was declared by Prophet or Apostle; because this is the Commission of the Spirit, and the last Witness of God on Earth.

Therefore for these your hard Sayings against the Doctrine of this Commission of the Spirit, in Obedience unto my Commission, I do pronounce you cursed and damned, Soul and Body, from the Presence of God, elect Men and Angels, to Eternity; neither shall that Light within you, nor any God, deliver you from this Curse; but, according to my Word, it shall

shall be upon you, because you shall know that God hath given Power unto Man to curse you to Eternity, and that there is a Prophet of the Lord now in the Land.

*Written by*

'August 10' 1662.

LODOWICK MUGGLETON,

*One of the two last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus in Glory. Vale.*

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*A LETTER of Samuel Hooton and  
W. S. to Lodowick Muggleton.*

*Friend,*

**F**OR so we can call thee, as Christ did *Judas*, and also the slothful Servant whose Talent was hid in the Earth, who art in the highest State of Inchantment.

Thou hast slandered the Children of the Most High God, thy Lips hath uttered Lies, thy Tongue hath forged Deceit; thou art a false Witness, a Wanderer, a Vagabond from the true Understanding, true Knowledge and Council, under whose Tongue is the Asp and the Venom, who out-sputters it against the Children of Light, but with it thou art comprehended, and shall be made manifest, and the Hook וַה (Vab) is put into thy Nostrils, by which thou shalt be held, and אָבָר (Obed) is thy State, if thou canst read it, which upon thee shall come, and canst thou read טַבְרָא (Tame) thou hast polluted thyself, thou hast defiled thyself, thou hast made thyself unclean, and thou art unclean, and art in the highest State of Ranters, from the holy Body, in the polluted Body; and where-ever thou hast an Entrance thou wilt defile; and thou mayst deceive Fools, and them that be void of Understanding, but the Sound and the Weighty thy Spirit hath not, nor never had any Entertainment; for thou art clothed with a Curse, and, not with a Blessing,

Blessing, the Fruits of which is sputtered abroad, and the eternal Sentence of Judgment of the Lord God is sentenced upon thee. And now to the Matter of thy Slanders, and Scandals, and Reproaches, that thou casts upon the Most High's Children.

First, Thou sayest, *We (that are called Quakers) are guided and led by the Spirit of Antichrist.*

*Answer.* This is false, for we are in the Spirit of Christ before Antichrist was, and we have it, and are Christ's; and so thy Slanders doth not touch us, but is thy own, who speaks of thyself, and beareth Witness to thyself; but our Witness is in Heaven, which beareth Witness of us, and witnesseth to us, which thou hast manifested thou knowest not, who judges with evil Thoughts, and is in that Judgment which is to be reprov'd; for we have Judgment to sentence and judge such Spirits perpetually.

Secondly, Thou sayest, *We are the worst of all, and the most cursed of all in point of Doctrine.*

*Answer.* This is false again, and from slanderous Lips: Our Doctrine is Christ's and the Apostles, and we that doth his Will do know his Doctrine, and we are in the Power of God that was before Sects was; and thou art the Man that wanders up and down to make Sects, whose Mouth is filled with cursing, and soweth it; so thou shalt reap of the same, which will enter into thy Bowels, who art the Antichrist out of Christ's Doctrine and the Apostles, and an Enemy to it, which saith, *Bless, and curse not*; therefore thou art one of the cursed Children the Apostle speaks of, who speaks forth the high swelling Words of Vanity to the alluring of the Lusts of the Flesh, and so to catch People with thy Bait; but thy Damnation and Judgment lingereth not, nor slumbereth not. Remember thou wast told this in thy Lifetime.

Thirdly, Thou sayest, *We deny both the Father and the Son to be a Person in the Form of a Man, and that we deny the same Flesh and Bone of Jesus, which suffered Death, was laid in the Grave, which rose again, which was seen afterwards by his Apostles and others, which ascended up into Heaven in that same Flesh and Bone, which he suffered Death.*

*Answer.* To this we charge thee, and command thee to mention the Man, and the Place of his Abode, that denied this,

this, and is a *Quaker*. Secondly, thy Charge is utterly false, and Lies, and Slanders as to us, and the Lord will judge thee for sowing such Lies abroad ; for we own Christ, and none of us denies him that was prophesied of, seen by the Prophets and holy Men of God, came according to the Prophecy, and was born of a Virgin, according to the Prophecy of *Isaiab*, and suffered Death, and rose again, according to Scriptures, the Man Christ Jesus, who shall judge the World in Righteousness, whom God hath ordained ; and we own that, according to the Flesh, he was of *Abraham*, and the same that suffered, rose, and ascended into Heaven, and remains in the Heavens until the Restitution of all Things ; and we sit in heavenly Places in Christ Jesus, who is the express Image and Substance of his Father's Person ; and we own the Holy Ghost, and we own the Father, and knows them : And as touching Christ's Flesh, we are Bone of his Bone, and Flesh of his Flesh, and we have the Mind of Christ, and so thou Liar, let thy Mouth be stopt.

Thirdly, Thou sayest, *If we should own Christ to be a Person, then that Light of Christ, which we so much talk of, would vanish like Smoak, and come to nothing.*

*Answer.* To this we answer, That thou hast manifested thy Darkness and Ignorance, not knowing Christ, not knowing the Holy Ghost, not knowing the Father, not knowing Christ's Flesh, his Blood and Bone, nor Christ and the Apostles Doctrine, nor the Law : For first, *The Law is Light*, saith *Solomon*, and the Law is in the Heart, and with the Light they saw Christ, yea, his Flesh. Secondly, *John* he bare Witness to the Light, that enlighteneth every Man that comes into the World, which is Christ : And Christ saith, *I am the Light* ; and, *Believe in the Light while ye have the Light, that ye may be Children* : So there is no becoming Children but by the Light of Christ. And the Apostle saith, *God, who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Christ Jesus*, and that was the Treasure in earthen Vessels. So first, thou art ignorant of this Treasure, and both thee and thy Doctrine, and thy Principle flies away



like that Smoak thou speakest of, and the Light remains, which is thy Condemnation, the Witness in thy Conscience shall answer it, which thou in thy Uncleanness hast long rebelled against. Secondly, thou that so rebels against the Light of Christ we speak of, knows not Christ, his Flesh nor Bone, nor the Father, nor the Holy Ghost. As first thus: The Light that shines in the Heart gives the Knowledge of the Glory of God in the Face of Christ, and so without this Light they have no Knowledge of him; and this we say to thee, and all upon the Earth, that none knows the Father, none knows the Son, none knows the Holy Ghost, none knows the Flesh, and Blood, and Bone of Christ, but by the Light of Christ, for that reveals him, and not Flesh and Blood; for thou art like to the Jews, who stop'd their Ears, and closed their Eyes to that of God within them, and therefore heard not, saw not, so was not converted; and such professed a Christ was to come, but persecuted him when he was come, as thou doest now where he is made manifest in his Light.

Fifthly, Thou sayest, *That we will have no Person at all.*

*Answer.* This is false, though thou hast laid it down general; for Christ is the express Image of the Father's Person we say, as in *Hebrews*: But thou art the Man who wilt have no Person at all that denies the Light, for they that was in Darkness could not see God, nor Christ, nor the Holy Ghost, that hated the Light, and the Apostle, said he, in the Person of Christ, which many doth witness now, Glory to the Lord for ever: For if thou doest profess them in thy Words, yet again in thy Word, thou that denies the Light, denies them, and so *Babylon*, and blasphemously terms it to smoak, and for thy Work the Lord will reward thee.

Sixthly, Thou sayest, *A great Part of us are of those wicked Ranters, that hath been given over to Blood-shed with a Sword of Steel, or else to all Manner of Lusts of the Flesh, and now thou sayest we think by a more precise, and Exactness of Life, to recover our Peace with God, and yet deny the very Person of God without us.*

*Answer.*

*Answer.* Here again thou adds Lie unto Lie, but who is the Father, is known by us the Children of the Most High; and what doth the Devil rage in thee, because some that hath been Ranters, and used outward Weapons formerly, now they are turned from these Things to God and Christ, the express Image of the Father's Person, and comes to live in Christ, and serve him in a new Life, therefore doest thou rage? They do not own their former Principles that comes amongst us, but doth judge them, and deny them, and all the Lusts of the Flesh; and doth their Exactness of Life, and good Conversation judge thine, that makes thee so fret and chafe thyself, and scoff, and calls it precise? And to this thou adds a Lie, and saith, we deny the very Person of God without us: But to this we say, God fills Heaven and Earth, and Christ, the express Image of the Father's Person, is manifest within us, and thou who rails at this, doth manifest thyself a Reprobate, one in whom God and Christ is not, and an Antichrist, and a false Witness, and a lying Spirit; for Christ, saith he, would dwell in the Saints, and God would dwell in them, and walk in them: And hath the Devil made thee so blind and ignorant of the Letter of the Scripture, who art given up to believe Lies, and who makes Lies thy Refuge? And hast thou no other Refuge but Lies, who by this manifests thyself to all sober People what thou art, and from whence thou comes? And is not Repentance hid from thy Eyes? It is manifest by thy Spirit; yet we must say this to thee, thou art in the unclean Flesh, and hath an unclean Body, thy Flesh burns with thy Heat of thy Lusts, and therefore thou hast uttered forth thy Ruin; nevertheless, here is some *Queries* for thee to answer in Writing, else for ever stop thy Mouth.

1. Is there any such Thing as Sin, and what is Sin in itself, and whether thou canst act any Sin, and express what is a Sin to thee?

2. If thou doest acknowledge Sin, then shall a Man, while he is upon Earth, be made free from Sin, and come into the State that *Adam and Eve* was in before they fell, while they

be upon the Earth, and come to Christ, a State that shall never fall while he be upon Earth?

3. For what End did Christ come? Doth Christ enlighten every Man that comes into the World with a saving Light, and a condemning Light, yea, or nay? Is there any true Prophecy, Knowledge, Revelation, or Witness seen or known, but by the Light of Jesus Christ?

4. What is the Soul, is it mortal or immortal? What is Conscience, and where is it seated in Man? What are the Angels, and the Worshippers of Angels? What is the Worship of the Beast and the Dragon? And what is the Whore that sits upon the Beast, which all Nations drink her Cup? And what is her Cup?

5. What is the Woman that fled into the Wilderness? And what is the Wilderness? And what are the Times, and Time, and half a Time, that she was to be fed there? And what was the Number of the Beast, which is the Number of a Man? And what is the Number of a Man?

6. What is the Serpent? And what is the Tree of Knowledge? And what is the Tree of Life? And what is the flaming Sword? And what is the Body of Death? And the Body of Sin, is it a Man's outward Body, yea, or nay?

7. Shall a Man be made free from Sin and Death whilst he be upon Earth, and be made perfect?

8. Darest thou say, that thou hast the same Spirit and Power as Christ and the Apostles had?

9. Hast thou heard the Voice of God and Christ immediately from Heaven? Hast thou seen the Shape of God?

10. What is the first Principle of the pure Religion? And what is that which leads to Repentance? And what is that which gives the Knowledge of God, and of Christ? And whether it be within Man, or without Man?

11. What, and where is the Church of Christ?

12. Dost thou sin, or canst thou sin? Or hast thou any Guilt for Sin?

13. Hath every Man the Spirit of God?

14. What is the Honour that is from above? And what is the Honour that is from below?

15. Dost not thou continue in the highest Strain of Ranters.

Ranters, seeing thy Mouth is full of Cursing, and yet thou art finding Fault with those that be changed from it?

16. What is Evil? And what is Good? And what is Light? And what is Darknes? And how doest thou know them, and distinguish them in thyself? And if thou can distinguish the one from the other, then what is it to be baptized for the Dead? (Mark) We ask thee what this Baptism is for the Dead, and what is the Dead?

17. What is it that leads Nature out of its Course? And what is it that defaces the Glory of the first Body? And what is the Glory of the first Body? And what is it that leads Nature in its Course? And where is it?

18. What is Self-Righteousness, and its Ground? And what is the Gospel? And what is Election? And what Re-probation? And what is *Cain's* Mark?

Answer these Things in Writing, and send them to *Thomas Hyfield, at Nottingham.*

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## Lodowick Muggleton's *Answer to Samuel Hooton, and W. S.*

*Samuel Hooton, and W. S.*

I Received a Paper from you two, being Quakers, wherein I find your Spirits much moved to Wrath and Railing, because I have told the Truth to one *John Levens*, formerly a Sword-Man in the Army, but now turned Quaker, in a Letter to him. It doth concern all the Quakers all the World over; and through some Passages in that Letter you have been moved by that Light within you, to send a long railing Letter unto me, with some Propositions from Scripture Texts for me to answer; which railing Letter of yours is so much, and your Questions so many, that it would take up a Volume to answer.

Yet

Yet nevertheless, because you are not under the Sentence of this Commission already, and for the further Information of other Quakers that are not under it, and for others that shall come to hear or see this Answer, I shall trouble myself so far as to give Answer both to the railing Part of your Letter, and (if your *Queries* be worth the answering, which is not already answered in some of our Writings) I shall say something to them, for some of those Scripture-Texts which you quote, is not worth the answering: And those that are of most Concernment are interpreted, and unfolded very plainly, in that Treatise of the *Interpretation of the 11th Chapter of the Revelation of St. John*; that is to say, *Concerning the Tree of Life. The Tree of the Knowledge of Good and Evil. Of the Serpent. Of the Woman that fled into the Wilderness. What that Wilderness is. What the Time and Times, and half a Time is. What the Dragon is. What the Beast out of the Bottomless-Pit is. What the State of Adam was in his Creation, with the Person and Nature of Angels, and the Mortality of the Soul*, with many other deeper Secrets, then those Texts of Scripture which you mention, doth or can bear; which Books that are written by us the Witnesses of the Spirit, such Devils as you are not worthy to look into.

But to give Answer to the railing Part of your Paper, which hath very little else in it, and if there be any Thing in the *Queries* worth the answering, which is not answered already in some of our Writings, I shall do it, not rendering railing for railing, but I shall speak what I certainly know concerning you two, and the Ministry of the Quakers, and all those that believe them, which continue in that Faith, after they have heard of this Commission of the Spirit. I know what I speak to be Truth, as with Relation to your Principles, and to your eternal Estate.

1 *Answer.* The first Part of your Paper hath little in it but railing against me only, where you say, *that I am in the biggest State of Incantment, in that I have slandered the Children of the most high God.*

First,

First, I declare, as I am a Prophet and Messenger of the true God, that the People called Quakers are not the Children of the Most High God, but, for the Generality of them, they are the Children of the Devil, and are the very Seed of the Devil, and were begotten by him: And I (as I am an Embassador ordained of God by Voice of Words) can as truly say that they are of the Seed of the Serpent, and so the Children of the Devil, as Christ did to the Jews, when he said, that they were Serpents, yea Devils, and the Devil was their Father; so can I say by you Quakers, and many Thousands more as well as you, that you are the Children of the Devil, that were begotten by him, and not begotten by *Adam*, who never came through the Loins of *Adam*, though they came though the Womb of *Eve*: For this I know, that *Cain* was the First-born of the Devil, and *Adam* had no Part in the Begetting of him. And from this *Cain* came those Jews that Christ called Serpents and Devils.

And the Quakers People, which you call the Children of the Most High God, are the Children of *Cain*, who was that Angel or Serpent that beguiled *Eve*, which became Flesh, Blood and Bone, and so begat Millions of Men and Women which are his Children, whereof most of the Quakers are: Therefore do not you say that I slander them in saying that they are led by the Spirit of Antichrist, and that they are the worst of all in Point of Doctrine, though the best of all in Practice of Life. For what I have said of them will prove no Slander nor ill Report, but Truth itself: Neither can any Quakers Principles comprehend me, nor the Doctrine declared by us the Witnesses of the Spirit.

And as for that high Inchantment, which you say I am in, and those you call Fools which believe it, shall find it the Power of God unto Salvation. But on the contrary, you that despise it, shall find it the Power of God, to your eternal Condemnation; which many of the Speakers of the Quakers, and other Opinions, with many Hundreds of private Persons besides, shall not deliver themselves from the Sentence, which we the Witnesses of the Spirit have declared, through a true Discerning, which you call Enchantment: But it is the Commission and Power of God which shall war with the Quakers,  
and

and all other Opinions in the World ; because it is the two-edged Sword of the Spirit which is put into our Mouths. And this which we have said against you Quakers, will be no Slander or Reproach, but as true as any Word that ever was spoken by *Moses*, the Prophets and Apostles, or Christ himself : For we are the Witnesses of the Spirit, which is the Spirit of Truth, which hath made us Judge of the World in spiritual Matters, concerning the eternal Estate of Mankind : And what Person soever we determine Judgment upon, it is so, and there is no revoking of it.

You have written that I say, you that are called Quakers are guided and led by the Spirit of Antichrist.

This is as true a Saying as ever was spoken by Prophet or Apostle, that the Quakers are led and guided by the Spirit of Antichrist ; for they are not in Christ, neither is Christ in them ; yet say they, we are in the Spirit of Christ before Antichrist was.

This Lie exceedeth other Lies, for Antichrist hath been in the World ever since *Cain* was born, of whose Seed and Nature they are ; and Christ came into the World when *Abel* was born, then was the Seed and Nature of *Adam*, which is the Spirit of Faith, which is called by the Apostle, the Spirit of Christ ; and whoever is Partaker of the Seed *Adam*, may be said to have the Spirit of Christ in them, and their Spirits to be in him, that is, Christ dwells in their Hearts by Faith.

But on the contrary, the Quakers being the Seed and Nature of the lost Angel, whose Nature was before his Fall pure Reason, and *Cain* being the First-born of the Devil, the Fulness of the Angels Godhead dwelt bodily in him, and *Cain* having Copulation with the female Sex, Millions of Men and Women have been brought forth of his Seed, which is Reason fallen ; and this Seed of Reason in *Cain* and his Seed, is that Spirit of Antichrist, and this began to act itself forth when *Cain* and *Abel* began for to worship God, and ever since the Spirit of Antichrist hath remained in its Seed, which brake forth in this latter Age, in a more eminent Manner in one particular Person, namely, *John Robins*, that seemingly carried a more pure God-like Power, than any other Antichrist which went before him. And the Quakers have the very Influence of

*John*

*John Robins* his spiritual Witchcraft power upon them. And so indeed it may be truly said that the Quakers are led and guided by the Spirit of Antichrist, and so their Spirit is in him, and his Spirit in them; so that they cannot be in Christ, nor Christ in them; for they are not of that Seed that should have made them the Children of the most high God, though I know they cannot help it, yet it is so decreed by the Creator, and he hath been pleased to make it known unto me; and though you say I bear Witness of myself, yet is my Witness and Judgment in these Things true.

Whereas you rail in that I said the Quakers are the worst of all, and most cursedst of all in Point of Doctrine, &c.

2. *Answer.* As to the Slander and Lies you speak of, I shall let them pass, for I have spake enough of them before; but as for that Saying of mine aforesaid, *That the People called Quakers are the worst of all, and the most cursedst of all in Point of Doctrine*, that is as pure a Truth as ever was spoken with Tongue, neither do you know the Doctrine of Christ, neither can you do his Will.

How can you know the Doctrine of Christ? When as your Christ hath never a Body, for you have got your Christ all within you, as I shall make more appear hereafter.

And as for my wandering up and down to make Sects, it is those of the Quakers that wander up and down. As those that went to *New-England*, and *John Parrot* unto *Rome*, to get the Pope and his Bishops to be Disciples of Christ, and there to be punished in his Body, and when he came Home again to be damned to Eternity by me for his Pains, because he went by the Light within him, and was not sent by Voice of God without him. Therefore eternal Damnation will be his Reward, for going without a Commission from God, and so will all the Ministers of the Quakers, and all other Ministers too, for going Embassadors for Christ, when as he sent them not.

Though they preach from the Letter of the Scriptures, or from a Light within them, though the Devils be cast out, and much Good done thereby, yet it will be but as a Work of Iniquity, because they went before they were sent.



O how willingly is Reason the Devil to be an Embassador for Christ, when as Christ will not accept of him, therefore Reason the Devil goes of himself, thinking to have a Reward in Heaven; for he will say, Lord, have not we preached in thy Name, and prayed in thy Name, and cast out Devils in thy Name? And the Lord will say, Depart from me you Workers of Iniquity.

So that what Man soever that preacheth or pretendeth to be a Minister, an Embassador of Christ, without a Commission from him, it will be charged upon him as a Work of Iniquity.

Indeed there are too many Messengers and Ministers of Christ to be true, for indeed the World can hardly bear with one true Messenger at a Time, this I can truly speak by Experience, because I am the last Man that God will give a Commission unto, until Time be no more: Yet never was there any Prophet, or Apostle, or Messenger of Christ, but they have travelled up and down more than ever I did, almost these eleven Years, so that I have not travelled up and down as the Quakers have, for to get either Wise or Fools to believe me: Yet this Commission hath gone through more Parts of the World than any Quakers ever did; but that is a Thing I do not much matter.

You Quakers say that my Mouth is full of Cursing, and that I shall reap of the same: Likewise you say that I am out of Christ's and the Apostles Doctrine, that said, *Bless and curse not*, with many other Sayings, which will be too tedious for me to write.

As for my Mouth being full of Cursing, that is my Commission; neither do I curse any but Devils which are appointed for it of God, and there is never a one that I have cursed that shall escape that Curse which I have denounced upon them, neither will any God deliver them from it; for I do curse none but the Seed of the Serpent, who had his Curse denounced upon him and his Seed at the Beginning by God himself.

Now, in this last Age, God hath given me Power, and Discerning, to determine and give Judgment upon Men and Women, according as I do discern by their Words, and I thereby also know what Nature and Seed they are of, and accordingly

I give

I give Judgment upon them ; for I do go by as certain a Rule as the Judges of the Land do, when they give true Judgment according to the Law. For God hath ordained me the chief Judge in the World at this Day, to give Sentence upon Men and Women's spiritual and eternal Estate, what will become of them after Death.

Full of this Cursing I confess my Mouth is, and I do rejoice in it too. I know that God is well pleased in the Damnation of those that I have cursed, and I am wonderous well satisfied in giving Judgment, upon them, according to the Tenor of my Commission : And this is that which you call swelling Words.

You would have called the Prophet *Eliab's* Words swelling Words, if you had been of those four hundred Priests of *Baal*, which he commanded to be slain by the Power of his Word ; which Power of the Commission of the Spirit, is of a more high Nature than that of *Eliab's* was ; for his was but the Sentence of Death natural, but this is the Sentence of Death eternal ; but because it is not immediately executed as his was, you think that there is nothing in it ; but it will be found suddenly enough both to you, and to many that are entred into the second Death already : For there is no Time to the Dead ; but after Death to Judgment, which Judgment they have in themselves, which is the Remembrance of that Sentence, that we who are Witnesses of the Spirit, did pass upon them in this Life, for they shall never see any other God or Judge, but that Sentence that we have passed upon them.

You are much mistaken, if you think to deal with a Prophet that hath a Commission from God, as you deal with the Priests of the Nation : Because you Quakers have baffled the Priests of the Nation by that Light within you, because you are fallen to a more precise Exactness of Life than they, though your Doctrine is worse then theirs, you must not think to do so by a commissioned Prophet.

This Commission of the Spirit shall break the Neck of the Quakers, as it hath done divers others : For this take you Notice, that after the Sentence is passed upon the Speakers of the Quakers, they shall never grow more to any great Experience, neither shall they have those Visions, Apparitions and Revela-

tions from that Light within them as they had before, but shall rather wither.

This Experience hath been known by Quakers and others, as *John Robins, John Tany, John Harwood, Fox the elder, Fox the younger, Edward Burrowes, Francis Howgil*, with many others, with Hundreds of all Sects besides. which shall not escape what hath been declared by us the Witnesses of the Spirit.

As for that Saying which you quote out of Christ's Words to his Disciples before they had their Commission, where he said unto them, *Bless, and curse not*, that concerns not me, nor any other Man in the World at this Day. *Peter* and the rest of the Apostles had Power both to bless and curse after they had received their Commission, which was after Christ's Ascension, as you may read in the second of the *Acts*, then was that Saying of Christ fulfilled, which he had said unto *Peter*, *I have given thee the Keys of Heaven and of Hell, that what thou bindest upon Earth shall be bound in Heaven, and what thou loosest on Earth shall be loosed in Heaven.* Or thus: *What Sins thou remittest shall be remitted, and whose Sins thou retains shall be retained:* That is, Thou shalt have Power to give Sentence of Blessedness to those that believe thee, and Sentence of Cursedness to those that despise thy Declaration.

This was the Remitting of Sins, and the Retaining of them; so that *Peter* and the rest of the Apostles were not tyed, after they had received their Commission, to those Words of Christ which he spake unto them when they were private Believers. Neither am I tyed to those Words of Christ which he spake unto his Disciples at that Time; for he hath given me Power and Authority to be Judge of the Scriptures, he hath given me Understanding of his Mind in the Scriptures above all Men in the World at this Day; nay, if I should say than all the Men since the Beginning of the World, I should not lie: For I being the chosen Witness of the Spirit, and the last Man that shall ever speak to this bloody, unbelieving World, by Commission from God; for he will never chuse any more after me so long as the World endureth.

Neither doth any Man know the Scriptures, neither can any Man interpret the Scriptures truly but myself; for God hath

hath given the Scriptures into my Hands, even as he gave the Priest's Office into the Hands of *Aaron*: None ought to officiate the Office of the Priesthood but *Aaron*, and those that were appointed by *Moses* and him: So it is now, none ought to officiate the Office of a Minister, Messenger, or Ambassador of Christ, but those that are approved of by *John Reeve* and myself. For by reading the Letter of the Scriptures, or the Light within a Man, is not sufficient to make a Man a Minister, Messenger, Ambassador of Christ; therefore those Words which Christ said to his Disciples, *Bless, and curse not*, is nothing to me; for he hath given me Power since that to the contrary.

He hath put the two-edged Sword of his Spirit into my Mouth, that whosoever I pronounce cursed through my Mouth, is cursed to Eternity: And my Power is as great, and rather greater, than the Apostles was that you speak of, which is called a cursed Child. The Apostles Curse was but a weak Curse to that Power which God hath given to me: For the Apostle saith, If an Angel from Heaven should preach any other Doctrine than what he and the rest of the Apostles had taught, let him be accursed. I do not only say, let him be accursed; but if an Angel from Heaven should come and say I have spoken false, or lied in the Doctrine that we have declared, and in those Things which I have said concerning the Quakers, I have Power not only to say let him be cursed, but to curse Angel or Man to Eternity.

As for your Judgment from the Letter of the Scriptures, or from the Light within you, it is not worth a Straw; but the Curse that I pronounce upon Men and Women, it is not from the Light of the Scriptures, nor from the Light within me, but from the Power and Authority of a Commission received from a God without me, which spake by Voice of Words to the hearing of the Ear; and this is that Curse that shall remain, and be remembered, by all those Quakers and others that are under it, both in this Life and to Eternity.

3. *Thirdly*, I did say truly in that I said you deny both the Father and the Son to be a Person in the Form of a Man; and that you deny the same Flesh and Bone of Jesus which suffered

ferred Death, was laid in the Grave, which rose again, which was seen afterwards by his Apostles and others, which ascended up into Heaven in that the same Flesh and Bone that he suffered Death in.

In your Answer to this above-mentioned, you charge me to mention the Man, and the Place of his Abode, that denied this, and is a Quaker.

There are some other Words in this Letter of yours that is to be minded, and it is this, where you say *Christ Jesus is the express Image and Substance of the Father's Person, and you own the Holy Ghost, and you own the Father, and know them: And as touching Christ's Flesh, you are Bone of his Bone, and Flesh of his Flesh, and you have the Mind of Christ, and so you call me a Liar, and say, let my Mouth be stop't.*

*Ans.* This same is riddle me, riddle me, what's this? What a fine Distinction have you given of the Trinity, and what solid Arguments do you think that you have given to prove me a Liar in what I have said?

First, according to your Charge, I shall tell you both the Place, and some of the Persons which did deny this. The Place where this was denied was in *Eastcheap*, at a Butcher's House: The Persons who did deny those Things aforesaid, one was the Butcher himself, I think his Name was *Richard Whitpan*, or such a like Name, the *Quakers Downfal* doth name it right: Another of them was *Fox* the younger, which is now both dead and damned to Eternity: Another of them was *John Harwood*; as for the other two, I do not remember their Names, but one of them was a great lubberly Fellow, perhaps you may know him better than I; these five did all of them deny that the Flesh and Bone, or Body of Christ wherein he suffered Death, which same Body is now living which they did deny; for which the just Sentence of Condemnation is passed upon them, as is publick in the *Quakers Downfal*.

Nay, it was not only these five Quakers that did deny these Things aforesaid, but all the Quakers that ever I talked with, both Men and Women, have done the same. And I know, that if I should but discourse with you, I should find you to do the like; for it doth not stand with a right Quaker's Principle,

Principle, to believe that the same Flesh and Bone of Christ which suffered Death, was laid in the Grave, rose again, and is now living in Heaven in that the same Body, neither can that Body be in Heaven without the Soul or Spirit; for where his Body is, there is his Spirit also; for they both lived together, they both suffered Death together, they both rose again together, and are both in Heaven together; if so, how is it possible that the Quakers should get Christ within them?

For if Christ be a distinct Person of himself, of Substance, Flesh and Bone, though a spiritual Body now in Heaven, how comes Christ to get his spiritual Body into every Quaker's Body, and every Man's Body else? For the Scripture saith, *that the Heavens shall contain him until the Restitution of all Things.* meaning that Body of Flesh and Bone: So that the Person of Christ, or his Essence, cannot be in this World at all, much less in the Quakers Bodies; nay, he is not in mine, though he hath chosen me to be his Messenger, to declare what he is in his Form and Nature, as hath been abundantly declared in our Writings.

Therefore do not you say that is a Slander and a Lie for me to say, that you are the very absolute Spirit of Antichrist, that doth deny both the Father and the Son; for though you talk of a Christ, and of his being the express Image of his Father's Person, and of a Holy Ghost, because you read of such Things in Scripture, which were other Mens Words, so you reading of them, have jumbled the Father, Son and Holy Ghost together, and so instead of one Person, you have gotten three Persons, and yet never a Person. For I am sure when I talk'd with *John Perrot* about God, he could find never a Person but an infinite Spirit without a Body or Person at all.

All the Quakers that ever I have had to do withal (which have been a great many) I could never find any Quaker to own God to be a Person in the Form of a Man, but an infinite Spirit, that fills Heaven and Earth, and all Places, and all Things, and so doth the Pope and all others Opinions that are, which doth shew the Darknes of the Quakers, and the Pope, and all others: For if God be a Person in the Form of a Man, as I am sure he is (for I do acknowledge no other God but the Man Christ Jesus, who is a distinct Body of Flesh and  
Bone

Bone of his own) how then can he fill Heaven and Earth with his Presence, and get into the Quakers Bodies, and all other Peoples Bodies too, and yet he is in Heaven, above the Stars, which Heaven must retain him until the last Day?

From this Body of Christ, which is the only God, have I Power over all other Gods, or infinite Spirits whatsoever. I could shew in what Sense it may be said that God fills Heaven and Earth; but it would be too large to unfold; besides, it is declared already in our Writings.

There is one blasphemous Saying of yours, through your Ignorance of the Scriptures, in this Letter of yours. You say, that you do own Christ, according to the Flesh, he was of *Abraham*; which is Blasphemy to say, it being quite contrary to the Scriptures; for those Jews that persecuted Christ were, according to the Flesh, the Children of *Abraham*; and therefore it was they said, *We have Abraham for our Father, and never were in Bondage to any*: For indeed, all those that are the Children of *Abraham*, according to the Flesh, are the Children of the Devil, or of the Serpent; but all those that are the Children of *Isaac*, or the Children of the Promise, which is the Seed of Faith, which are the Children of *Abraham*, according to the Spirit, and so according to the Faith of *Abraham*, of which Christ came; and so the Seed of Faith may say truly, they are Bone of his Bone, and Flesh of his Flesh; because the Seed or Spirit of Faith, which *Abraham*, the Father of the Faithful, had in him, liveth in our Flesh and Bone, and we may be said indeed to be Bone of his Bone, and Flesh of his Flesh, and so called his Brethren, because we are born, not of the Will of Man, nor of the Flesh; but of Water, and of the Spirit; which Spirit doth lie secretly hid in the Water, is the Motions of Peace, that doth arise from the Seed which is called the Spirit.

But, on the contrary, the Quakers Christ is according to the Flesh of *Abraham*; and so indeed, they are Bone of his Bone, and Flesh of his Flesh; for indeed, they know no other Christ, but according to the Flesh, that is, according to the Seed of Reason: For in Scripture, the Seed of Reason is called the Flesh, from whence the Motions of Sin doth arise, which are called the Motions of the Flesh; which I have  
largely

largely unfolded in *The Interpretation of the 11th Chapter of the Revelations*: For the Scripture taketh no Notice of the outward bodily Flesh, but as the two Seeds doth operate and work in Man, Reason is called the Flesh, and Faith is called the Spirit; wherefore it is said, *Let Christ dwell in your Hearts by Faith*. And so, every one that doth truly believe in that Flesh and Bone of Christ, to be now living, doth eat his Flesh; and so Christ dwells in his Heart by Faith, and not in his Person and Essence, as the Quakers do vainly imagine.

For they make no Distinction between the Person and Essence of Christ, and the Light of Christ; which Light of Christ is one Thing, and his Person another, as the Body of the Sun is one Thing, and the Light that shines from it is another; and so, according to the Flesh, that is, according to the Seed of Reason, the Quakers are Bone of his Bone, and Flesh of his Flesh; and they being the Children of *Abraham*, according to the Flesh, as their imaginary Christ is; for all *Abraham's* Children, according to the Flesh, are the Children of *Cain*, who is the Father of most Part of the Quakers; and in this Sense, they may say that they have the Mind of Christ in them.

4. You say, I write, if you should own Christ to be a Person, then that Light of Christ you so much talk of, would vanish like Smoak, and come to nothing.

In your Answer to this, you upbraid me with my Ignorance and Darknes, as not knowing Christ, nor the Holy Ghost, nor the Father, nor Christ's, nor the Apostles Doctrine; and for which Purpose, you quote *Solomon's* Writings, which is no Scripture, with some Scriptures, to shew my Ignorance, and that my Doctrine should fly away like Smoke, as I said by yours, with many more Sayings, that would be too tedious to write.

*Answer.* If I were as ignorant, and as dark in the Knowledge of Christ, and of the Holy Ghost, and of the Father, and of the Apostles Doctrine, as you are, it would be no Matter if my Tongue should cleave to the Roof of my  
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Mouth;



Mouth ; for your Ignorance and Darknefs is plainly discovered, in that you quote *Solomon* to prove your Scripture, Light, and Knowledge of Christ ; that which is no Scripture no more than the Apocrypha is ; but I perceive it is as good Scripture to you as any ; for you are but like a Parrot, that speaks other Mens Words, for it is Nothing to you what Christ or the Apostles said at that Time.

You ought to have heard what the Commission of the Spirit saith now, in these last Days ; for none can interpret Scripture truly but myself, neither doth any Man in the World truly know Christ, nor the Father, nor the Holy Ghost, but myself, and those that believe in this Commission of the Spirit ; for it is not with me as it is with you ; for you are to be judged by the Letter of the Scriptures, but God hath made me the Judge of Scriptures, and of you also.

For my Commission and the Doctrine of it is as true as the Prophets and Apostles Commissions were in their Time ; nay, it is of a more higher Nature than theirs were : For we the Witnesses of the Spirit do know more than *Moses*, the Prophets, or Apostles did, Things of more higher Concernment,  
As

To know the Form and Nature of the true God before he became Flesh. The Form and Nature of the right Devil, before he became Flesh. The Persons and Nature of Angels. The Rise of the two Seeds. What Knowledge can exceed, or go beyond the Knowledge of the true God and the right Devil, many other deep Secrets, which hath been declared by this Commission of the Spirit, which the Prophets and Apostles were but dark in, in Comparison of the Witnesses of the Spirit.

If so, how should you Quakers come to understand any Thing concerning Christ, the Father, and the Holy Ghost, who have nothing but the dead Letter of other Mens Words, whose Light was but dark, in Comparison of that Light that comes by this Commission of the Spirit ; so that you can never know Christ, nor the Father, nor the Holy Ghost, by the Words of the Scripture, nor by the Light of Christ within you, without an Interpreter, there being none in the World at this Day but myself.

Can your Light within you make these three you speak of, Christ, the Father, and the Holy Ghost, to be but one Person, and particular Body of Flesh and Bone in the Form of a Man? If you can, then may you truly say that you know the Father, Christ, and the Holy Ghost; which I know no Quaker or other doth, or can know at this Day, but this Commission of the Spirit only; neither can any Man, by the Light of Christ within him, come to know these Things aforesaid, but by believing of him that's sent by Voice of Words from a God without him.

But the Quakers were never sent from a God without them, but only from a Light within them; and though it be the Light of Christ, yet will it not give a Man the Knowledge of the true God, but will perish; and he that hath it, except it be grounded by Faith to believe that God spake to such a Man to the hearing of the Ear, and then the Light of Christ in a Man being grounded upon that Voice, he shall come to know the Father, Son, and Spirit, to be but one personal Glory in the Form of a Man, which no Quaker in the World doth, therefore cannot know the Father, Son, and Holy Ghost by that Light within them, which they talk so much of: For a Child that answers from his Catechism-Book would have said as much from the Father, Son, and Holy Ghost, as these Quakers do; for a Boy could have rehearsed these Places of Scripture, and have made as good a Confession of his Faith, as any Quaker doth. But let that pass, and come to the next.

5. You say further, that I have written, *The Quakers will have no Person at all.*

The Words in your Letter to this is not worth a Reply; for there is little in it but the repeating of Scripture Words, and what the Apostle saith of Christ, being the express Image of the Father's Person; which if it were but opened, it would utterly destroy their own Principles of the Light of Christ within them, which they are very angry with me for saying, that the Light within them will vanish like Smoak, which they will find to be true; but I shall go to the next.

6. You say I write, that a great Part of you are of those wicked Ranters that have been given over to Blood-shed with

a Sword of Steel, or else to all Manner of Lusts of the Flesh; and now I say you think by a Precise and Exactness of Life to recover your Peace with God, and yet deny the very Person of God without you.

Your Answer to this Sentence of mine is something large, but most of it railing, and rehearsing the same Words as were spoken before; for you make a great deal of do about knowing the Father, and the Son, and the Holy Ghost, and keep a Stir about Christ's being the express Image of the Father's Person, and yet all this while you cannot find out any Person of God at all; only you have gotten *Paul's* Words, and run away with them, as a Dog doth with a Bone; for the Letter of the Scriptures is cast down as a Bone by the Prophets, Apostles, and Christ himself; for how would Quakers have done to have found out these Words, *That Christ is the express Image of the Father's Person*, if *Paul* had not said so? I marvel how they would have known that Christ enlighteneth every Man that cometh into the World, if they had not found such Words in Scripture.

But those Men that spake the Scriptures know what the Light of Christ was, these can only speak of it, but know nothing truly what the Light of Christ is, nor from whence it doth arise.

There is one Expression in this Part of your Letter which would make one laugh, which is this, *Doth the Devil rage in me because some who have been Ranters, and used outward Weapons formerly, now they are turned from these Things, and turned unto God, and Christ, the express Image of the Father's Person?*

As for those Ranters, that are turned to God and Christ in the Quakers Way, they had better have kept themselves where they were; for before they were in the Wilderness, but are now turned back into *Egypt*, and so are further off from entering into the Land of *Canaan*, that is, a Place of Rest for their Souls, than they were before: So that the State of the Quakers is more incapable to be saved than the Ranters; for if they turn a right Quaker after they have been at the Rant, there is no Possibility for them to be saved, for they are two-fold more the Children of the Devil than they were before:

For

For if such a Quaker should give his Goods to the Poor, and his Body to be burnt, for that Light within him, it will avail him Nothing; for there are but these three States in Man, *Egypt*, the *Wilderness*, and the Land of *Canaan*.

But by Faith in a Commission, and they that truly believe in a Commission, are the Saints that Christ dwells in, and not the Quakers; for they are, for the most Part of them, as I said before, the Children of *Cain*, who was of that wicked one, which always was in Bondage, and there shall remain to Eternity. So much in Answer to your railing Letter.

Now I have given you Answer to your cursed Blasphemy and railing Speeches, against those Truths which I have said concerning you Quakers; it remains that I should give Answer to your *Queries*, which are many. There are *Queries* enough, if answered, to make a Volume bigger than the Bible; for there hath been greater Volumes than the Bible made of one of those Texts of Scripture which you have propounded, by wise Men in Reason.

But this seemeth to be a marvellous Thing, that you Quakers, that are guided by the Light of Christ within you, and knows the Mind of Christ, and the Apostles Doctrine, and knoweth the Father, and the Son, and the Holy Ghost, and Christ, the express Image of the Father's Person, in that you should be ignorant of the Knowledge of these Things, which you propound unto me to answer, else I must stop my Mouth for ever.

Certainly if you had known them yourselves, you would not have propounded them to me to answer; neither is it the Property of him that hath true Knowledge in him to put Questions to another, which he cannot answer himself. It is a Thing I never did to any since I came to know the Truth, I never did propound any Question to any Man that I could not answer myself; though I have been asked many Questions by several Sorts of People, yet never any went empty away without an Answer; some satisfied, and some unsatisfied, because they could not question any further; nay, there hath not been that Question that could arise out of the Heart of Man, let it be what it would, concerning spiritual Things, with Relation to God, Devil, Heaven, Hell,

or any other spiritual Thing, but I have given Answer to it. Nay, some have gone so far as to ask who made God, and I have given Answer to that also.

Nothing hath been too hard for me in spiritual Things, if it hath been propounded in *English* Words. When I say spiritual Things, I speak with Relation to the Knowledge of the true God, his Form and Nature before he became Flesh, and what he is now in himself, and what the right Devil was before he became Flesh, and what he is now in himself, and how Heaven and Hell doth depend upon these two, with the Knowledge of the Persons, and Nature of the Angels, and the Mortality of the Soul. On these six Principles depend all spiritual and heavenly Knowledge, with many other heavenly Secrets, which floweth as a River of living Water from those six Heads, which no Quaker doth, or can know, in that State of being a Quaker, nor any other Opinion or Religion whatsoever, but those that do believe in this Commission of the Spirit.

And as for those eighteen *Queries* that you have propounded, those that are of the most highest Concernment, they are answered and opened at large in our Writings already. And some of your *Queries* are of such a long Nature, that they are not worth the Labour to answer, neither would there be any great Edification to any that should know them; yet I shall give a Word or two to the first Part of your third *Query*,

*For what End did Christ come?*

*Answer.* Christ came into the World for this very End, for to destroy him that had the Power of Death, which is the Devil, which Devil is the Seed or Spirit of Reason in Man, of which Spirit of Reason, which is the Devil, most Part of the Quakers are of his Seed, and Christ came into the World for to destroy; that is, to destroy the Seed of the Serpent with an eternal Death, and to raise the Seed of *Adam* up to a more happier Estate, than that was wherein he was created.

This could not be accomplished but by God's coming down from Heaven into the Womb of a Virgin, and so became

came a Child in pure Mortality ; and when he grew up to be a Man, according to the Scriptures, he was capable to suffer the Pains of Death, and so pass through Death, and quickening into Life again in the same Body, he got Power over Death, in that Death was not able to keep him under ; and so got Power over him that had the Power of Death in his Hands, which is the Devil.

This Devil so much spoken of in Scripture, is no other but the Spirit of Reason, which was first in *Cain*, he killing righteous *Abel* had Power to kill, that is, Power to put to Death, and so Death entered into the World : For Death never was in the World before the Serpent beguiled *Eve*, then entered Death into the World ; and *Cain* being the First-born of the Devil, he had the Power of Death in his Hands, and it doth remain in his Hands to this Day.

But happy are the Seed of *Adam*, that hath so much Faith as to believe that it was the very God-head Life that suffered Death, and so overcame Death by his quickening into Life again, and so hath gained to himself a greater Power and Glory than he had before Death entered into the World ; for by his rising again, he hath got Power to raise the Seed of *Adam* to a more happy and glorious Estate than that was wherein he was created.

He hath gotten Power also to destroy him that had the Power of Death in his Hands, that is, to keep the Seed of Reason in a more low and sad Estate than that was wherein he was created, even under the second, or eternal Death, which could not have been but by the Death and Rise again of God himself ; and for this very End did Christ come into the World.

It would have been well for you, and many Thousands more, if Christ had never come into the World at all, for your Condemnation is procured by it.

I could open what is meant by the Light of Christ, and how it may be said that Christ enlighteneth every Man that cometh into the World, but it would be too large ; besides, it is fully opened in that Book of ours, called, *A Divine Looking-Glass*.

And as for *Adam* and *Eve*'s Estate before the Fall, and after their Fall, that is plainly declared in *The Interpretation of the 11th of the Revelation*. The Tree of Life, and the Tree of Knowledge

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ledge of Good and Evil, and of the Serpent, and of the Woman that fled into the Wilderness, and what the Time and Times, and half a Time is, and of the Beast, with many other Things opened, and Scriptures expounded, of a far more high Concernment than those Things you propounded; I say, these Things are largely opened in *The Interpretation of the said 11th Chapter of the Revelation*, and in *The Divine Looking-Glass*, wherein are written the deepest Mysteries that ever was penn'd, if understood by the Reader.

Also there is *The Mortality of the Soul*, that doth shew what is Scripture, and what is not, and how the Soul of Man is not immortal, but must, and doth die. Also there is that called, *Look about you, for the Devil that you fear is within you*. And *A Dialogue between Faith and Reason*, and *The Quakers Downfal*. There is hardly any Thing that is necessary to be known concerning the spiritual Estate of Mankind, but it is to be found in some of these Writings.

Therefore, if any of you Quakers have a Mind to be any further informed of your Queries, they must look into those Writings afore-mentioned; for there is very few of your Queries that are not answered in one Kind or another. But I know you Quakers do not regard looking into any other Writings but your own; therefore I shall not persuade you unto it, but let you remain in your own conceited Light of Christ within you.

But you will find it to be the greatest Darknes of all the seven Churches, because it is the very Spirit of Antichrist, or the Devil transformed into an Angel of Light; that is, it carrieth the purest Shew of Holiness of Life, and suffereth more than any other doth for his Religion, and yet the most cursedst of all in Point of Doctrine; for they are the greatest Fighters against God's being a Person, by that Light within them, of any. Neither will there ever come any more Spirits of Antichrist so Angel-like, as the Quakers do, for they have received the Spirits of Antichrist new in this last Age, as I said before, and it will continue to the End of the World.

*Samuel Hooton* and *W. S.* you might have set your Name as well as two Letters, but it matters not now.

I have

I have given Answer to your railing Letter you sent to me for speaking the Truth. For there is not one Jot or Tittle of my Words in those six Principles or Sentences of mine concerning the Quakers, that shall fail and not come to pass, but are as true as any Thing that ever was spoken by Prophet or Apostle.

Therefore I shall speak a few Words unto you two in particular, because you two have committed that unpardonable Sin that never will be forgiven in this World, nor in the World to come ; for you have done Despite unto the Spirit of Truth, in speaking Evil of Things you do not know ; for you have called the Doctrine and Declaration of the Spirit, *Blasphemy, Deceit,* and *Lies*, with many other railing Speeches, with high Impudency, from a Light within you, and from the dead Letter without you, and hath presumptuously lifted up yourselves with that Light within you, to speak Evil of the Commission of the Spirit, which we received from the true Personal God without us, even the Man Christ Jesus in Glory. Therefore in Obedience to my Commission, I do pronounce *Samuel Hooton* and *W. S.* for this their Blasphemy against the Holy Spirit that sent me, cursed and damned, Souls and Bodies, from the Presence of God, elect Men and Angels, to Eternity,

Your Light within you, nor God without you, shall not deliver you from this Sentence which I have declared upon you, because you shall know that there is a true Prophet now in the last Age, as well as there hath been in former Times. And this Sentence shall be the Mark of your Reprobation in your Foreheads to Eternity, even as your great Grandfather had in his Forehead ; and all the Seed of Faith that shall read this Epistle and see you, shall see the Mark of Reprobation in your Foreheads, neither shall you scrape it out, but it will be seen by the Elect as long as you live.

And when you die, you shall pass through this first Death into the second Death, and in the Resurrection you shall never see the Face of God, nor Man, nor Angels, nor your own Faces, to Eternity ; but you shall be in utter Darkness, where is Weeping, and Gnashing of Teeth, for evermore.

And though you think you shall have never a Body, you are deceived : You shall have a spiritual dark Body, which shall



be capable to bear those eternal Torments, and you shall remember you were told so by a Prophet.

*Written by*

LODOWICK MUGGLETON,

*One of the two last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus in Glory.*

*November 3. 1662.*

## P O S T S C R I P T.

I Have published your Letter to as many of the Believers of this Commission of the Spirit, as I have had Opportunity to meet with them; so I do expect that you should read mine unto as many of the Quakers as you shall have the like Opportunity.

For *Samuel Hooton* and *W. S.*

Let this be sent to *Thomas Highfield* at *Nottingham*, to be delivered to the above said.

## A LETTER of *Richard Farnesworth* to *Lodowick Muggleton.*

False Judgment reversed and against testified, by *Rich. Farnesworth*, in Answer to *Lodowick Muggleton.*

*Lodowick Muggleton,*

THOU who pretends to have received a Commission by Voice of Words to the Hearing of the Ear, from a God without thee, to curse Angels or Men to Eternity, and sayest thou art the Witness of the Spirit, and the last Witness that ever shall speak by Commission from God, whilst the  
World

World endureth, and sayest, God hath ordained thee the chief Judge in the World at this Day, to give Sentence upon Men and Women, spiritual and eternal, and what shall become of them after Death; and in Obedience to thy pretended Commission, sayest, thou hast already cursed and damned many hundreds of Souls and Bodies from the Presence of God, elect Men and Angels, to Eternity, and that thou rejoicest in the Condemnation of them, and art wondrous well satisfied in giving Judgment upon them. By which it appears, thou wouldst be both Judge, Accuser, and Witness thyself, to condemn without any right Order, and contrary to Truth, at thy Will and Pleasure, which is Antichristian and very erroneous: But Error in Judgment ought to be undone, and holden for nothing, as thine is, who, notwithstanding thy pretended Commission, art discovered to be a false Prophet, and in Delusion, as is apparent and manifest in several Particulars, in a Reply of mine to that of thine, bearing Date *August* the 10th. 1662, written by thee in Answer to *Edward Bourne* to *Dorothy Carter*. But since I have seen four Sheets of Paper written by thee, dated *November* the 3. 1662, and directed to *Thomas Highfield* in *Nottingham*, for *Samuel Hooton* and *W. S.* which coming to my Hands in *Nottingham* the 22th Day of the ninth Month, 1662 (being Prisoner there) I carefully perused over, which I found to be of like Nature the other was of. In both which, or all of those Writings of thine, I have found therein contained, implied, asserted and affirmed by thee, as is apparent unto me, and evident against thee, these necessary Deductions hereafter following, which may be a sufficient Discovery of thee, and Testimony or Warning against thee.

1. That under Pretence of a Commission of the Spirit, thou hast abused, belyed, and wronged the Spirit, by presuming, in the Name and Authority of the Spirit, to set up thyself as Judge, Accuser and Witness, to condemn at thy Will and Pleasure all such as are beloved, blessed, and justified of God, and his Holy Spirit, who cannot receive thy Errors for Truth, but deny them, and testify against thee for appearing in the same, under Pretence of a Commission in thy Imagination, Pride, and Presumption, because thou sayest, thou art both Judge and Witness. And the Accuser thou art, and false Witness

also, who sayest, That never a one that thou hast curf'd, shall escape that Curse which thou hast denounced upon them. And that if an Angel from Heaven should come and say thou hast spoken false, or lyed in the Doctrin which thou hast declared, thou hast Power to curse Angels or Men to Eternity. And further sayest, that no God will deliver from thy Sentence: All which Sayings of thine are false and erroneous, and therefore undone and holden by me for nothing, but as thy Errors, false Judgment, Delusion, Pride, and Presumption.

2. That under Pretence of a Commission from God, thou hast presumed in thy Imagination and Pride of thy Heart, to exalt thyself above God and Christ, and to take all pardoning Power from them, because thou accounts if thy Sentence and Judgment be once pronounced and past, though never so erroneous and false, that they might not be able to reverse, and undo the same. Thou presumes to take all pardoning Power from God and Christ in that Case, because thou sayest no infinite Spirit of Christ, nor any God can, or shall be able to deliver from thy Sentence and Curse, which is thy Error and lying Divination, or false Doctrin, Pride, and Presumption, as is apparent.

3. That under Pretence of a Commission from the Spirit, thou presumes in thy Imagination to be singular in Doctrin, Knowledge, Judgment, and Power above all Men, either Prophets or Apostles, since the Beginning of the World, or that ever shall be hereafter whilst the World doth endure.

4. That under Pretence of a Commission of the Spirit, thou presumes to exclude all true Witnesses of the Spirit, and also all true Ministers, Messengers, and Embassadors of Christ, from the Work of the Ministry, both now in this Age, and whilst the World doth endure, to the End and Intent thou mayest set up thyself alone in their Places and Stead, because thou presumptuously sayest, That God hath made thee the Judge of the Scriptures, and hath given thee Understanding of his Mind in the Scriptures above all Men in the World, or above all Men since the World began. That no Man doth know the Scriptures but thyself. That no Man can truly interpret Scriptures but thyself. That God hath given the Scriptures into thy Hand, as he gave the Priest's Office into the  
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**Hands of Aaron.** That no Man ought to officiate the Office of a Minister, Messenger, or Embassador of Christ, but those that are appointed by *John Reeve* and thyself. That thou knows more than *Moses*, the Prophets, or Apostles did. That thy Doctrine and the Commission of it, is as true, and of a higher Nature, than the Prophets and Apostles was in their Time. That thy Commission, and the Doctrine of it, is of a higher Nature than that of the Prophet *Elijab's* was, when he commanded four hundred Priests of *Baal* to be slain, by the Power of his Word. That thou art the last Witness that ever shall speak by Commission from God. And that God will never chuse any more after thee, whilst the World endureth. All which are thy Errors and Lies, which are by me denied, and against testified.

5. That (under Pretence of thy Commission) thou hast brought forth a Doctrine contrary to Truth, and that the same Doctrine ought not to be entertained or received by *Dorothy Carter*, nor none upon the Earth, because thou sayest thou art the last Witness and Prophet that ever shall speak by Commission from God; and there is no eternal Life to be had, but in the Faith of thy Doctrine, because thou sayest there is no eternal Life to be had but in the Faith of the Doctrine of a Prophet, who hath a Commission from God. And there neither is, nor shall be any such Prophet (thou sayest) but thyself, whilst the World endureth. And also sayest, That neither *Dorothy Carter*, nor no Man upon the Earth can, or ought to judge of thy Doctrine, because thou sayest that neither she, nor no Man upon the Earth can, or ought to judge of the Doctrine of a Prophet who hath a Commission from God: And sayest, there neither is, nor shall be any such Prophet but thyself, as aforesaid. And to exclude *Dorothy Carter*, and all Men upon Earth, from Judgment in Point of Doctrine, is to exclude them, from Reception thereof, and so from the Reward, if any be due; which is contrary to the Doctrine of Truth, which saith, *Prove all Things, hold fast that which is good,* 1 Thes. v. 21. *And try the Spirits whether they be of God, because many false Prophets are gone out into the World,* 1 John iv. 1. And how can Doctrines be proved, and Spirits be tried, if none be capable to judge thereof, who are to receive? By this it

is apparent, that thou art unwilling to have thy Doctrine proved, and Spirit tryed, lest, upon Tryal and Proof, thou be found out to be a false Prephet, which thou art, as is apparent enough.

6. That there is no eternal Life to be had but in the Faith of thy Doctrine, and that none upon the Earth can or ought to receive the same, because thou hast excluded them all off from Judgment in order to Reception thereof; by which it is apparent, that under Pretence of thy Commission, thou labours to exclude *Dorothy Carter*, and all Men upon Earth, from Salvation, which makes it evident against thee, that thou art a Messenger of Antichrist, and not of Christ.

7. That thou presumes, under Pretence of thy Commission of the Spirit, to rob Christ of his Office which his Father hath committed unto him, as chief Judge ordained of God; because thou sayest, thou art chief Judge in the World, ordained of God, to give Judgment upon Men and Women spiritual and eternal, and what shall become of them after Death; which is but thy Presumption, Pride, and false Doctrine.

*Rev. i. 5.* For Christ Jesus, who is the faithful Witness, and Prince of the Kings of the Earth, he hath all Judgment committed unto him, because it is written concerning him, *That the Father hath committed all Judgment unto him*, John v. 22. *And hath given him Authority to execute Judgment, because he is the Son*, as it is written, *John v. 27.*

But it is no where written in the Scriptures of Truth concerning thee, *Lodowick*, that all Judgment either is, or shall be (by the Father) committed unto thee, to pronounce the Sentence of eternal Death and Damnation upon the Souls and Bodies of Men to Eternity, as thou hast done. Whereby it appears thou wouldest exclude Christ from his Office (in point of Judgment) which the Father hath committed unto him, and art thereby discovered to be a false Witness, and Messenger of Satan.

*Lodowick*, thou art not the chief Judge in the World at this Day, ordained of God, as aforesaid. Thy Message and Testimony is false and not true, because the true Witnesses of the Spirit, and Ambassadors of Christ, who were anointed and sealed of God, have declared and said, That God hath appointed a Day, in the which he will judge the World in  
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Righteousness, (not by thee, but) by Jesus Christ, whom he hath ordained, whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead, as may be read, *Acts* xvii. 30, 31.

And because God hath ordained Christ Jesus to be Judge of all Men, and hath given them Assurance of the same, in that he hath raised him from the Dead, thou *Lodowick*, are not that Judge ordained of God, because thou art not Christ Jesus, which was raised from the Dead; neither hath God given that Assurance to all Men of thee, that he gave of Christ, by raising him from the Dead, as aforesaid. Here I charge thee to be a false Judge, and a false Prophet, that ran, but never was sent of the Lord. Thy Judgment and Doctrine is very erroneous and false, as is plainly manifest against thee, and is therefore reversed.

They who were the true and faithful Witnesses and Ambassadors of Christ, who were anointed and sealed of God, and had a Commission of God, they did not presume to take the Office of Christ, as Judge ordained of God, from Christ, and assume it to themselves, as thou most unjustly hast done, whereby thou hast appeared to be a false Prophet, and Messenger of Antichrist.

For they who were anointed and sealed of God, who were the true Witnesses of the Spirit, and had a Commission from Christ, to whom all the Prophets gave Witness, they witness against thee, by testifying on the Behalf of Christ, that he commanded them to preach unto the People, and to testify that it is he who was ordained of God to be Judge of the Quick and the Dead. *Acts* x. 42.

First, by their Commission they were to preach to the People. And Secondly, by the same Commission they were to testify to them, that Christ was ordained of God to be the Judge both of Quick and Dead: Therefore thou art not Judge, because thou art not Christ, as aforesaid.

And whereas thou accusedst the Quakers to be of the Nature and Seed of the Serpent, and gave Judgment against them accordingly, thou hast cleared them from the same by thy Self-confutation, and Self-contradiction, wherein thou sayest, That the Quakers do preach from the Scriptures and Light within,  
and

and that Devils are cast out, and much good is done by them.

First, the Quakers (so called) do preach from the Scriptures and Light within.

Secondly, Because they so preach, they are sent of God ; for how shall they preach, except they be sent ?

Thirdly, That by Vertue of their preaching, and the Power which they have received of God, Devils are cast out, and much Good is done by them ; and such are not of the Nature and Seed of the Serpent.

Thou hast cleared them from the same by thy Self-confutation ; and then to what Purpose is all thy false Judgment, and whatever thou hast said against them in thy Presumption, Pride, and Imagination ? It is but Error in Judgment, and is therefore undone, (as I said) and holden for nothing.

*Written by Richard Farnsworth, Quaker, and sent to Dorothy Carter, to be directed to Lodowick Muggleton.*

## Lodowick Muggleton's *Answer* to Richard Farnsworth's *Letter*.

*Richard Farnsworth,*

I Received a Paper from you, entituled, *False Judgment reversed and against testified, in Answer to Lodowick Muggleton*. In Answer to this Paper of yours, I shall first commend you in these two Things ; first, in that you have set your Name to it ; for I have a Letter from a Quaker in *Lancashire*, which hath neither set his Name, nor two Letters, yet I have made a Shift to send an Answer : But I had rather to have his Name, or two Letters, as I had of *W. S.* The second Thing that I commend you for, is, because you have set down my Words so truly and punctually, it makes my Commission and Authority to shine the more bright and clear to all those that understand the Nature and Power of a Commission, though you, in the close of many of those Passages, have  
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slighted, vilified, and spoken evil of those Things which are as true as Truth itself, and that you shall find.

And because you are not under the Sentence of this Commission of the Spirit, by verbal Words or Writing already, I shall give Answer to your Letter; for I never do give answer in Writing to any one that is under the Sentence of this Commission, for he is but as a condemned Man; neither is it the Practice of any earthly Judge, after he hath condemned a Man to die, for to treat any more with him that is so condemned, neither can that Man get the Judge to revoke it; but perhaps a Man so condemned by the Law may make Suit to the King, which is above Law, and so may get his Pardon, but that is seldom known. But it is not so with those that are condemned by the Commission of the Spirit, because no condemned Person can make his Appeal unto God, the King of Heaven, neither by himself, nor by any other; because God, the King of Heaven, is not in this World at all, therefore he hath commissioned mortal Men to be Messengers, Ministers, and Ambassadors, to treat with mortal Men about their spiritual and eternal Estate; and every true Ambassador stands in God's Stead, and hath Power to condemn and to save alive, that is, to bless to Eternity, and curse to Eternity: And this Power hath God given unto us two, the chosen Wittneses of the Spirit, neither can God take it again, because God hath spoken it, and cannot lie; for he said these Words, That he had chosen us two his last Messengers unto this bloody unbelieving World, and that he had put the two-edged Sword of his Spirit in our Mouths, that whoever was pronounced blessed through our Mouths, are blessed to Eternity: So on the contrary, whoever we pronounce cursed through our Mouths, are cursed to Eternity: And this I know God cannot revoke, because he is Truth, and cannot lie.

Therefore to give Answer to those despising, slighting, and vilifying Words of yours, in your Letter against those Truths which you have set down, which was written to *Edward Bourne*, and the four Sheets which I sent to *Samuel Hooton* and *W. S.* And in the first Part of your Letter you have shewed what Seed and Nature you are of, even as *Edward Bourne*, and *Samuel Hooton* and *W. S.* have done, you being of the same



Seed as they are of, that is, the Seed of the Serpent, which must go the same Way as your Father *Cain* which begot you must go, for you have blasphemed against the Holy Spirit that sent me, by calling the Authority of this Commission of the Spirit antichristian, and very erroneous, and a false Prophet, and a Delusion, with many other wicked Speeches throughout your Paper, which is a clear Testimony and Discovery unto me, that you are the Seed of the Serpent, and so guided and led by the Spirit of Antichrist, now in this last Age of the World.

The first Thing that you do accuse in me to be false is, that you say, that under the Pretence of a Commission of the Spirit, that I have abused, belyed, and wronged the Spirit, by presuming, in the Name and Authority of the Spirit, to set up myself as Judge, Accuser and Witness, to condemn at my Will and Pleasure all such as are beloved, blessed, and justified of God.

*Answer.* That my Commission of the Spirit is no pretended Thing, but as true as ever *Moses* and the Apostles Commission was, and of as great, nay, of a greater Authority than theirs was, and given by the same Spirit of Truth as theirs was: Neither have I set up myself as a Judge, Accuser, or Witness, but God hath set me up to be the chief Judge in the World at this Day; for he hath set me in his Stead to be Judge, Accuser, and Witness, to judge and condemn antichristian Spirits, that doth deny God to be a distinct Person of himself of Flesh and Bone, and all blasphemous Spirits which sinneth against the Holy Ghost. These two Things there is more of the Quakers doth commit, than any other Sects whatsoever, therefore there is great Need that God should make some mortal Man Judge of these conceited, stubborn-hearted People, called Quakers; neither are those People the Beloved, Blessed, and Justified of God, but the most Cursed of God of all other Sects; neither doth any other Sect fight against Gods's being in the Form of a Man, as they do; for they have got Christ within them, but doth abhor that he should have Flesh and Bone of his own without them: And by this Christ, which is Flesh and Bone, glorified without me, am I made Judge of  
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Mens spiritual Estate, neither shall any one that I have condemned see any other God or Judge, but that Sentence which we the Witnesses of the Spirit have passed upon them.

And though you call it Presumption, and a Thing undone and holden by you as nothing but Errors, false Judgement, Pride, and such like, yet you shall find it to be as true as if God had judged you himself; for this I can boldly say, that I am as true an Ambassador of God, and Judge of Mens spiritual Estate, as ever any was since the Creation of the World: And if you Quakers and others can satisfy yourselves that there never was any Man commissioned of God to bless and curse, then you shall escape that Curse that I have pronounced upon so many Hundreds; and I only shall suffer for cursing others, without a Commission from God: But I know by what Authority I do these Things, and so I am at perfect Rest as to my eternal Happiness, in that I have been obedient unto my Commission, which was given of God by Voice of Words, to the Hearing of the Ear.

2. You say that I, under Pretence of a Commission from God, have presumed in my Imaginations, and Pride in my Heart, to exalt myself above God and Christ, and to take all pardoning Power from them; because, say you, that I account of my Sentence and Judgment, if once pronounced and past, though never so erroneous and false, that they might not be able to reverse and undo the same: That I presume to take all pardoning Power from God and Christ in that Case, because I say no infinite Spirit of Christ, nor any God can, or shall be able to deliver from my Sentence and Curse, which you Quakers doth say these Sayings aforesaid is my Error, and lying Divination, or false Doctrine, Pride, and Presumption, as is apparent.

*Answer.* That my Commission is no pretended Thing, but as true as *Moses*, and the Prophets, and as the Apostles Commission was; and *John Reeve* and *Lodowick Muggleton* are ordained and chosen of God by Voice of Words, and commissioned with Power as really and truly as ever *Moses* and *Aaron* was. And as *Moses* and *Aaron* were the chosen Messengers

engers and Commissioners of the Law, so likewise are we the two chosen Witnesses and Commissioners of the Spirit: And as *Moses* and *Aaron* were the two first which God chose to give forth the Law, and to prescribe Rules of Worship for the People of *Israel*; so likewise we two, being the two last chosen Witnesses of the Spirit, we have Power and Authority in this Commission of the Spirit, for to declare what the true God is in his Form and Nature, and what Worship doth belong to the Knowledge of the true God in these latter Days, which cannot be known but by this Commission of the Spirit only.

And as for my taking of all pardoning Power from God and Christ, in this you shew that you have gone no further, nor hardly so far, as the Priests of the Nation; for you have got a God and a Christ too, and yet neither your God nor your Christ hath never a Body; and in this you are worse than any other Sect; for though other Sects of Religion will have a God and a Christ, yet they can find but one Body, and that is the Body of Christ; but the Father's Body they cannot find at all: But you Quakers can find never a Body, neither for God nor Christ, but your own Bodies; for you have got your God and Christ all within you, so that Christ hath never a Body of his own, but is forced to make use of every Quaker's Body for his Spirit to dwell in. But from that Christ which suffered Death in his own Body, and rose again in the same Body, and is now in Heaven in the same Body, according to the Scriptures; from this Christ, which is the only God, I say I have Power over all other Gods or infinite Spirits, whatsoever; and from this Christ, which is God-Man, now above the Stars, have I this pardoning Power and damning Power; neither did I take it of myself, but it was put upon me by God himself; for if I had not obeyed the Voice of God when he spake to *John Reeve*, then was he to pronounce me cursed to Eternity; and so, by my yielding Obedience unto the Voice of God, I was made Partaker of that Power, to bless and curse to Eternity: And this is that Power which you say I presumptuously have exalted myself; neither will God give this Power to any more after me, neither can any Man come to the Assurance of the Favour of God now in these Days, but in believing that God gave this Power unto *John Reeve*

Reeve and myself ; for there is no coming to know God, nor see God, but by the Faith in this Commission of the Spirit : For I having the Keys of Heaven and of Hell, none can get into Heaven, except the Witness of the Spirit doth open the Gates, and so the King of Glory may enter in ; that is, the Knowledge of the true God, his Form and Nature, may enter into your Hearts, by having Faith in this Commission of the Spirit : For God hath given me the same Power now as he gave to *Peter* when he was upon Earth ; and what Power that was may be easily read, where Christ said unto *Peter*, *Upon this Rock will I build my Church*. Also he did give unto *Peter* the Keys of Heaven and of Hell. Also he should have Power to bind and loose, and whose Sins he remitted should be remitted, and whose Sins he retained should be retained. What is the remitting and retaining of Sins, but to forgive them their Sins, which received his Doctrine, and to retain and bind their Sins of Unbelief more close upon their Consciences, for their despising of the Doctrine of Christ, which he did teach ? And was this any less, than blessing and cursing, or opening the Gates of Hell and of Heaven ? And yet you see that Christ gave this Power unto Man. You would have said as much by *Peter* and others, if you had been living in those Days, as you do by me : You would have said that they did it out of the Pride and Presumption of their Hearts, though they had their Commission put upon them by God himself, as I have now in this Commission of the Spirit : And as *Peter* had Power to bind and loose, or to remit and to retain, so likewise hath the same God given me Power to bless and curse Men and Women to Eternity. And this is the Keys of Heaven and Hell ; for the Blessing of a commissioned Prophet, it opens the Gate of Heaven ; that is, it opens the Heart in Love to that God that sent such a Messenger of glad Tidings of Salvation. So, on the contrary, the Curse of a Prophet, it opens the Gates of Hell ; that is, it opens the Heart in Envy, Malice, and Revenge ; nay, sometimes, when the Gate of Hell is opened by the Curse, it hath caused Revenge to increase so hot, that it hath broken forth into a great Flame, the Fire of Hell hath been so hot burning within them. This I know by Experience, which I never did know, until the Keys of Heaven and of Hell were put into my Hands by God himself : And  
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by this I know what *Peter's* and other Prophets Power was ; for God hath given Power for one Creature to judge another ; and what that Man doth which hath Authority from God, God himself cannot undo it ; for it is not the Light of Christ within you Quakers, nor the Letter of the Scriptures, nor God without you, that shall deliver you Quakers and others, that are under this Sentence, from that Curse which I have pronounced upon you, though you call it Error, lying Divination, false Doctrine, Pride and Presumption ; but it will appear to be no other but the Curse of God himself, though it be pronounced by a mortal Man like yourselves.

3. And as for my being singular in Doctrine, Knowledge, Judgement, and Power, above all Men, either Prophets, or Apostles, since the Beginning of the World, or that shall ever be hereafter, whilst the World doth endure.

*Answer.* This is as true a Saying as ever was spoken ; for this being the Commission of the Spirit, it hath more spiritual Knowledge, Judgment, and Power, above all Men, either Prophets, or Apostles. Why ? Because *Moses* and the Prophets did not know so much as the Apostles did, because *Moses* Commission was that of the Law, under the Title of God the Father ; therefore the Apostle saith, concerning those that were educated under the Law of *Moses*, they were under a Cloud, and saw but darkly, as in a Glafs ; shewing the Benefit which came to those that were under the Faith of the Gospel ; for those that were under the Law, they were come but to *Mount Sina*, which gendred unto Bondage ; but those that were come unto the Faith of the Gospel, were come unto *Mount Sion*. Now the Law of *Moses* was *Mount Sina*, and the Faith of the Gospel of Jesus was *Mount Sion* ; and this Gospel of Jesus, which was committed to his Apostles, was the Commission of the Blood ; and this Commission of the Blood did know more than the Commission of the Law of *Moses* and the Prophets did ; so likewise this Commission of the Spirit doth know more than either of them both ; for *Moses* and the Prophets had no Scriptures for to interpret or expound, but their own Prophecies ; therefore the Apostles  
must

must needs know more than the Prophets did, because they were the only Interpreters of the Law and the Prophets, and of their own Signs ; so therefore their Knowledge in the Gospel must needs be greater than that of the Law ; so likewise we, the Witnessess of the Spirit, must needs know more than either Prophet or Apostle, because none can interpret the Scriptures but we the Witnessess of the Spirit ; and this Commission of the Spirit did God force, and lay upon us, against our Wills ; and withall, he hath given us Understanding of his Mind in the Scriptures, above all the Men in the World ; which Words of God's I find to be true, for I do certainly know that I have more spiritual Knowledge than all the Men in the World, nay, I am sure that I do know more in spiritual Things, than ever Prophet or Apostle did, since the Beginning of the World ; then of Necessity it will follow, that I do know more than any shall do to the End of the World, because I am one of the two last Witnessess and Prophets that God will ever send ; therefore my Knowledge, and Judgement, and Sentence, must needs be above all that is gone before me, or that shall come after me, to the End of the World ; yet I am no Ways lifted up with Pride and Presumption, because of this Knowledge and Authority that God hath given me above all Men, since the Beginning of the World, to the latter End.

I know what I say to be Truth, for true Knowledge is never puffed up with Pride, neither am I, whatsoever the Seed of the Serpent may judge of me ; for I do neither bless any out of Affections, for any By-ends, but according as I do discern their Faith in the Thing ; neither do I curse any through Envy or Malice, but either it is because they have sinned against the Holy Spirit, a Sin that is not to be pardoned, or else I do know them to be of that reprobate Seed ; and so I know my Judgement is true, and according to the Tenor of my Commission ; so that I am neither lifted up with Pride, nor cast down, or troubled with Sorrow ; but am very well satisfied in those that go on the Right-hand, though they are but few, as I am with those that go on the Left-hand, though they be many ; for I see it must be so ; for God hath so decreed it, and he hath been pleased to make it known unto me, and hath  
made

made me the only Judge of the two Seeds now in this last Days, which is a Thing I never did desire.

4. There is little of your Matter in this particular, but rehearsing of my Words, only you say that I, under the Pretence of the Commission of the Spirit, that I do presume to exclude all true Witnesses of the Spirit, and also all true Ministers, Messengers and Embassadors of Christ, from the Work of the Ministry, both now in this Age, and whilst the World doth indure, to the End and Intent that I might set up myself alone in their Places and Stead.

*Answer.* That my Commission of the Spirit is no pretended Thing, but as true as God is Truth, neither is there any true Messenger, Minister, or Ambassador of God in this World at this Day but myself, neither shall there be any sent of God after me to the World's End; for there can be no true Minister except he be sent of God by Voice of Words, to the hearing of the Ear, or else by him that is so authorized; which I know no Speakers in the World hath, neither the Priests of the Nation, which are ordained by Man, nor no other Sect, which, by their natural Wit, from the Letter of the Scriptures, doth think, because they can play upon the Letter of the Scriptures as upon a Harp, that they are very good Ministers of Christ, but he sent them not: And as for you Quakers, which thinks the Light of Christ within you is sufficient to make you Messengers and Ministers of Christ, you are much mistaken, for you do but run into the Ministry before you were sent; for the Light of Christ within a Man did never authorize any Man to be a Minister of Christ, except he be ordained and authorized from a God without him, or from a Man without him, which you Quakers do abhor to think that there should be any other Authority besides the Light of Christ within you; but you will find that the Authority of a God without you, will be too hard for the Light of Christ within you.

For little do you Quakers know what that Son of Man is, which *John*, in *Revelation* i. 13. speaketh of, so in the 16th Verse, *There went out of his Mouth a sharp two-edged Sword.*

Now

Now this Son of Man which *John* speaketh of, was no other but Christ himself, and this Christ is the very God, and he is that *Alpha* and *Omega*, the first and the last, he that was dead, and behold he is alive for evermore; and this two-edged Sword that came out of his Mouth, he hath put into my Mouth, and that was when he said, I have put the two-edged Sword of my Spirit into thy Mouth, to pronounce Blessing and Cursing to Eternity: Now God having put the two-edged Sword of his Spirit, which came out of his Mouth, and hath put it into mine, how will you Quakers, or any others do, to deliver yourselves from it? For it is a two-edged Sword, it cuts down the Seed of Faith, as the Wheat in Love, and makes it obedient unto the Commission of the Spirit, and so they are gathered as God's Wheat into his Barn, which Barn is the Commission of the Spirit; for every Commission is a Shelter, or as a Barn, to keep the Wind, Storms, and Rain off from the Wheat: But on the contrary, the other Edge of this Sword, which is put into my Mouth, it cuts down the Tares: The Tares is the Seed of Reason, which are bound in Bundles, and cast into the Fire; for this Edge of the Sword, which is the Sentence of Condemnation, it cuts down many Bundles of the Seed of Reason for the Fire of Hell, to one Sheaf of the Seed of Faith which is gathered into God's Barn, that is, to believe the Commission of the Spirit. Now the Quakers, and all other Sects, the Speakers of them, and many Hundreds of their Believers besides, are those Tares which this Commission of the Spirit hath cut down by the Edge of this Sword, which shall be as Bundles of Tares, fit for nothing else but for that eternal Fire, because they have despised that their Fellow-creature should have Power to bless and curse, though God will have Men and Women justified and condemned, no other Way but by Man like themselves; for it was always God's Practice to give Authority to Men that are mortal, to judge and condemn according to the Tenor of their Commission, whether it be for a temporal Death, or an eternal Death: And this Power hath God given unto me, and in this Regard I am the only and alone Judge what shall become of Men and Women after Death; neither shall those that are damned by me, see any other God or Judge but me, or that Sentence which I have passed upon them: But



the Blessed shall see that God, Face to Face, which hath set me as an Ambassador in his Room, and this Power, I know, God will never take from me, whatsoever you Quakers deny or testify against.

5. There is little in this Particular also, but my Words repeated; only this, there is something concerning *Dorothy Carter*, whereas I neither say that *Dorothy Carter*, nor no Man upon the Earth can, or ought to judge of the Doctrine of a Prophet, that hath a Commission from God, there being none in the World at this Day but myself.

*Answer.* Who do you, blind Quakers, think should be the Judge of a Prophet that hath a Commission from God? Is not a true Prophet the Law-giver, and ought not every one to submit unto his Laws? Hath not a Prophet a prerogative Power as a King hath? Doth not a true Prophet stand in the King of Heaven's Room, as an Ambassador doth in the Place of an earthly King? And shall those that are to be subject to the Laws of the King, go to try whether the King's Laws be good or just? Nay, those that are the King's Friends, ought not to try whether the King's Laws or Declarations be just, because his Friends Happiness lieth in yeilding Obedience unto it; and if his Friends ought not to try the King, much less his Enemies: So I say, though *Dorothy Carter* be a Friend to the Prophet of the Lord, that it lieth not in her Power, neither is it for her to try the Doctrine of a Prophet, but to submit unto the Doctrine and Power of a Prophet; for therein lieth her, and all others Safety. And whereas you say, that I have excluded *Dorothy Carter*, and all other Men upon Earth, from Salvation, I do here testify, that she is one of the Blessed of the Lord, with many others in the World at this Day; though I will not allow *Dorothy Carter*, nor no other, to have Power to try a true Prophet's Doctrine, though they be Believers of it, that doth not exclude them from Salvation, but gives them the more Assurance of it, in that they suffer themselves to be try'd by a Prophet, and his Doctrine; therefore I do exclude *Dorothy Carter*, and all Men upon Earth, in Point of Tryal or Judgment of the Doctrine of a Prophet that hath a Commission from  
God,

God, as I have; and if those of the same Truth with a Prophet, may not try a Prophet, how will you do that are Enemies, to try his Doctrine? For it is not your quoting of the Letters of the Scriptures, as you have done in two Places, nor the Light of Christ within you, that can try me; for I being one of the last Witnesses and Prophets by Commission from God, I am made Judge of the Scriptures, and Judge of the Light of Christ within you: And how will you do, or by what will you try my Doctrine and me, seeing I am made Judge of the Scriptures, and of your Light of Christ, and your Light of Nature, and all that is within you and without you both? It is all to be condemned by me. By which Way then can you come to try me, and to make me appear to be a false Prophet, as you say is apparent enough?

The sixth and seventh Things that you upbraid me with, that I say there is no eternal Life to be had but in the Faith of this Doctrine; and that I do presume, under Pretence of my Commission of the Spirit, to rob Christ of his Office, which the Father hath committed unto him, as chief Judge ordained of God; with many other Sayings of mine, which hath been exprest in a Letter of mine unto *Samuel Hooton* and *W. S.*

*Answer.* That there is no eternal Life to be had now in these Days, but by Faith in the Doctrine of this Commission of the Spirit, that is Truth, and many there is that can witness the same, I mean in those that have heard the Sound of it, and it will be found to be so by you Quakers, and many Hundreds of other Sects besides. And as for my Saying that God hath made me the chief Judge in this World at this Day, that is true also, notwithstanding Christ's having all Judgment put into his Hands by the Father; for that is nothing to you what is spoken of in Scripture, that will do you no good: For this Christ which the Scripture speaks of, is God the Father, and this God hath chosen and ordained me to be the chief Judge in spiritual and eternal Things: Also he hath made me Judge of the Scriptures, as I said before; neither have I taken the Office from Christ, but he hath given it unto me, and hath invested it upon me; neither will he take it away from me,

and that you, and such as you are, shall find, to your eternal Sorrow, make as light of it as you will, you shall not be delivered.

The latter Part of your Letter hath little in it but repeating of Scripture-Texts, and some Passages or Words of mine, which you do invade against me. There is one Thing would make one smile, and that is this, because it is not written in the Scriptures of Truth that I *Lodowick Muggleton* art ordained of God to be the chief Judge in the World in these last Days, will it follow therefore that I am not the chief Judge, because my Name is not recorded in Scriptures? If you had lived in the Days when Christ was upon Earth, you would hardly have found his Name recorded in the Law and the Prophets; nay, it is the more probable that I am ordained the chief Judge, because my Name is not recorded in Scripture; for if there had been such a Name written in Scriptures that should be the last Prophet in the World, many Men would have named their Sons *Lodowick Muggleton*; and that is the Case there is so many *Johns* and *Thomasses*, and *Jeremiabs*, with many other Scripture Prophets and Apostles Names; but there is never a *Lodowick Muggleton* in all the Scriptures, and yet God hath ordained him to be the Judge of Quakers and all other despising Spirits. And though there be a general Day of Judgment, that is, a general Day of Execution, when Men shall receive the Possession of eternal Happiness, or eternal Misery, and this may be called the Day of Judgment, which Christ shall judge the World with, when as it shall be said, *Come you blessed*, and *Go you cursed*; but the Judgment and Sentence they have in this Life by those Prophets, Ministers and Messengers of Christ, which he hath made Judges for that Purpose, it is just like a Goal-delivery. The Judges many Times condemns Men to die, yet the Execution is not immediately done, but at the Day appointed it is: So it is with all true Prophets, who are made Judges of the spiritual and eternal Estate of Mankind; they have their Judgment in this Life, and in the Day of Death it is put in Execution by Death; for there shall be no more pleading with God; but this will be all that God will say in the Resurrection, *Come you blessed*, and *Go you cursed*: Neither shall you Quakers and others have any other Sentence but what I have passed upon you; and when Death seizeth upon you, then shall you enter into  
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the Possession of it by passing through this first Death, and so enter into the second Death, where you shall remain for ever and ever.

In the last Place you say, that I accuse the Quakers to be of the Nature and Seed of the Serpent; also I do say that the Quakers do preach from the Scriptures and Light within, and that Devils is cast out, and much Good is done by them.

And from these Words of mine you say that I confute and contradict myself, for this Quaker would fain prove, that because they preach from the Scriptures, and Light within, therefore they are sent of God; for how shall they preach, saith he, except they be sent? And by Vertue of their preaching, and the Power they have received of God, Devils are cast out, and much Good is done by them; and such, saith he, are not of the Nature and Seed of the Serpent.

*Answer.* As for you Quakers being the Nature and Seed of the Serpent, that is certainly so, and can be no other Ways, because you are the very Influence of *John Robins* spiritual witchcraft Power upon you, and the very Spirit of Antichrist doth run thorough the Bodies of the Quakers, for they do all of them deny a personal God without them, they do all of them deny also the Resurrection of a Body, so that they are the greatest Fighters against God of any; for they having got Christ all within them, they are such a proud, conceited, stiff-necked People, that no Body can deal with them, but this Commission of the Spirit; and this I will say to you, that there is never a Quaker that is a Speaker, neither Man nor Woman, that liveth and dieth in that Principle, that can possibly be saved, no more than *Cain* and *Judas* is saved, think of yourselves what you will. And do not you Quakers think, because you, by the Letter of the Scriptures, and by the Light within you, do cast out Devils, and much Good is done thereby, that you are ever the less the Serpent's Seed, neither doth that prove that you are sent of God, but rather the contrary; for the Priests of the Nation, and all other Sects of Religion, doth the same Things; for the Papist Ministry by report hath done more wonderous Things in that Kind than any Quaker ever did, by the laying on of the Hands of the Elders, and anointing

ing of them with Oil, and praying over them, and such like, they have cured, as they say, Diseases, and cast out Devils, and other wonderous Things, and which I never heard that any Quaker ever did: The greatest Things, that ever I have heard the Quakers do, is to find Fault with a Piece of Ribbon, or Gold-button, or a Bandstring, and such like, and to possess themselves with a melancholy Spirit of Witchcraft, and so fall into witchcraft Fits, to lie humming and groaning, which doth fright the Beholders; so instead of those merry Devils which they had upon the Ranting-score, where all was good, lying with their Neighbour's Wife, deflouring Virgins, couzening and cheating, and destroying every one in their outward Estate, which did entertain them, and now that Devil is cast out, now they are grown in as much extrem on the other Side; for now they are grown so precise and exact for Apparel and for Words, no Word must be plac'd out of Joint, so that no Man can almost tell how to deal with them; and this melancholy Devil hath cast out the ranting Devil, which makes them so proud and stiff-necked, thinking themselves that they are better than other People, when as they are worse, for they are possess'd with the Spirit of Witchcraft, which makes them a twofold more the Children of the Devil than they were before, which none can discover but this Commission of the Spirit; neither did I ever hear by any which hath heard the Quakers speak, that they did ever preach any sound Doctrine, but only exhort People to hearken to the Light within them, which is a very low and easy Thing for every ordinary Understanding to comprehend; and that is the Cause there is such a Multitude of Men and Women fall into it, which if they were sent of God, there would but few understand their Doctrine, nor bear their Words; for no Quaker need suffer any Thing for his Doctrine, for that is but like other Mens; nay, there is not so much in their Doctrine, as there is in the Priests of the Nation's Doctrine, therefore the Quakers are not sent of God, no more than the Priests of the Nation, or any other Sect is; for the Priests of the Nation, they preach from the Light of the Scriptures, and from the Power of the civil Magistrate, and the Quakers they preach from the Letter of the Scriptures, and from the Light of Christ within; and though Devils be cast

out by you both, and much Good be done by you both, yet neither of you are sent of God ; because neither of you, nor no other, is sent by Voice of God without you ; so that I have not cleared the Quakers from being the Serpent's Seed, neither have I confuted myself, neither will my Judgment prove false, concerning you Quakers, but you will find it to as much Purpose as if God had said it himself, notwithstanding you call it false Judgment, Pride, and Presumption, and Error in Judgment, and therefore undone, and holden for nothing by you Quakers, and so forth.

Now I have given an Answer to as many Passages in your Paper as is necessary. I have been something larger than I did intend ; but, because others may be benefited by it, it may be worth the Labour ; for had it been no more for others Benefit than for yours, I would only have sent the Sentence unto you, and no more ; but I having read and viewed your Paper over with serious Deliberation, I find very little Matter or Substance in it, but the repeating of my Words ; but for that which is your own, the most of it is in speaking Evil of those Truths, which you have read out of those four Sheets which was sent *Samuel Hooton* and *W. S.* and in that Letter to *Edward Bourne*, which is a clear Discovery to me, that you are the Seed of the Serpent, and that you have sinned the Sin against the Holy Ghost ; for that is a Thing which most Quakers do ; for I find in your Paper a Multitude of blasphemous Speeches against this Commission of the Spirit, by calling of it Errors, false Judgement, Delusion, Pride, and Presumption, with many more such like Expressions, almost at the End of every Sentence, which is enough to damn a thousand Quakers, if they should speak but the fourth Part as you have done : Therefore, in Obedience unto my Commission, I do pronounce *Richard Farnesworth*, for this his cursed Blasphemy against the Holy Spirit that sent me, cursed and damned, both in Soul and Body, from the Presence of God, elect Men and Angels, to Eternity.

For God hath made me the Judge of the Light of Christ within you, and of that infinite Spirit, which you call God, without you ; for though Christ be the true Way, yet I am, as *John* the Baptist was, the Messenger, to prepare the Way,  
and

and to make his Paths straight ; and though Christ be the Truth, and the Life, yet I am the only Declarer what this Truth and Life is ; and though Christ be the Door, yet I have the Key given me to open the Door to Life eternal ; and this Commission of the Spirit is that Key of *David*, which openeth, and no Man shutteth ; and though Christ be the true Shepherd, which hath laid down his Life for his Sheep, yet I must be, as *Peter* was, I must feed his Sheep, and feed his Lambs, with that green Pasture, which is the Doctrine of Truth, whereby they may lie down, in perfect Rest in their Minds, and rejoice in God their Saviour ; so that they may leap for Joy, as the young Lambs do upon the green Hills : And though Christ be the only true God, the King of Heaven, yet I am his only Ambassador ; so that there is no coming to treat with him, but by receiving his Ambassador, this Commission of the Spirit being it.

These Things being so, how is it possible that you Quakers and others, that have despised the Commission of the Spirit of Truth, should escape the Damnation of Hell ?

*Written by*

LODOWICK MUGGLETON,

*One of the two last Witnesses and Prophets unto the High and Mighty God, the Man Christ Jesus in Glory.*

### Lodowick Muggleton's Reply to Richard Farnesworth's printed Pamphlet.

**I** Saw a printed Pamphlet of *Richard Farnesworth*, called, *Truth ascended: Or, The Anointed and Sealed of God defended*, as a Testimony, as he saith, against a counterfeit Commission, as he calls it, meaning *Lodowick Muggleton*.

I had thought not to have printed no more ; but seeing this Quaker hath put Something in Print against me, he thinking thereby

thereby to make me the more odious unto the World, and to lie the more open to the Magistrate, he hath printed this Pamphlet against me; and because the Quakers shall not boast, as if they had set out such a Thing that could not be answered, I am moved in my Mind to put those Letters of the Quakers to me, and my Answers to them, with my Answer to this printed Pamphlet, into the publick View, that their Deceit may be the more discovered to the World, and that I am not ashamed to own those Letters which I sent to them, nor that Sentence and Curse which I have pronounced upon them and others, let the Effect be what it will.

And whereas *Richard Farnesworth* doth say, that he is bold in the Behalf of the Lord, once again to bear his Testimony against, as he calls it, my pretended Commission, and the Doctrine thereof, I marvel what Lord it is the Quakers are bold in! A true Prophet may blow their Lord away with the Breath of his Mouth, for they have no other Lord or God, nor Christ, but what is within them; for their God nor Christ, they so much talk of, hath never a Body nor Substance of his own, as those Letters afore-written of mine doth more fully discover, wherein the Quakers are discovered to be led and guided by the Spirit of Antichrist, which doth deny God come in the Flesh; that is to say, that the Flesh and Bone of Jesus Christ, which he suffered Death in, is not now living in Heaven, distinct of himself from Man, This I say is the Quakers Faith, and Principle, and Antichristian; this I know to be true, as will be read in those Letters of mine unto them: And from this Body of Jesus, which they deny, I have Power to blow *Richard Farnesworth's* Lord which he is bold in, away; for they own no other Lord but what is within them; so that all Quakers in their Conceit are Gods; but I shall say no more of that, but shall proceed to answer those Things which are of the most Concernment, and most needful in his printed Pamphlet, for the satisfying of all People who shall come to read or hear it, which is as followeth:

WHAT I have written in a Sheet of Paper to *Edward Bourne*, and also those four Sheets to *Samuel Hooton* and *W. S.* which was directed to *Thomas Highfield* at *Nottingham*, and I do own to be as true as the Prophets and Apostles Writings,



things, were to those People in their Time, neither shall they be delivered from that Sentence which I have declared or pronounced upon them: Also I was in some Hopes that you would have put them Letters, with that which I sent to you, in Print; as they were written to them, and you, it would have saved me that Charge and Trouble which now I shall be put unto; for I will, if I can, get them printed, that they may come unto publick View, with your Letters to me without any Alteration, but as you have written them to me; so that my Presumption, Pride, and false Doctrine, as you call it, and your Deceit and antichristian Spirit, may be discovered unto the World, that the People may be no more cheated with your hypocritical Shew of Holiness, which never could have been discovered by any but by this Commission of the Spirit which God hath given to *John Reeve* and myself.

And whereas you *R. F.* doth say, that you are bold on the Behalf of the Lord, once again to bear your Testimony against my pretended Commission, and the Doctrine thereof, and that you shall make it appear that it ought not to be entertained by any Man or Woman upon Earth, because, say you, it is contrary to Truth, and that my Judgment ought by all to be reversed, undone, and made void; because, say you, it is erroneous and false; for, say you, that I am no chosen Witness of the Spirit of Truth; neither have I, say you, received any Commission from Christ, to whom all the Prophets gave Witness, as hereafter appears.

*L. M.* Here the Reader may see how simply he proves that I have no Commission from Christ, and that I am no chosen Witness of Christ.

*R. F.* 1. He tells me, that there were chosen Witnesses of Christ, to whom all the Prophets gave Witness: This he proves out of the *Acts of the Apostles* in divers Places.

2. That they had a Commission from Christ, to whom all the Prophets gave Witness, or that he commanded them to preach to the People. This he proves likewise out of the *Acts of the Apostles*.

3. They who were chosen Witnesses of Christ, whom God the Father anointed, sealed and sent, and had a Commission from the Spirit and Power of Christ, to whom all the Prophets

phets gave Witness, in testifying on the Behalf of Christ, their Testimony stands as an Evidence against, as you say, my pretended Commission, and the Doctrine thereof.

*L. M. Reply.* Let any Man, that knows what belongs to a temporal Commission, judge whether these Places of Scripture which you have named, doth prove me a false Witness, and my Commission to be a pretended Thing, or no; for I do own and believe that the Prophets under the Law were true Witnesses of Christ; that is, they did witness and testify unto the People of the Jews, that Christ, the Saviour of Mankind, was to come, and to be born of a Virgin; this I do faithfully believe. Also I do own and believe that the Prophets and Apostles were true Witnesses and Ambassadors of Christ, and that the Apostles were chosen Witnesses of Christ, to testify and witness, that Christ, the Saviour, was now born in their Time, when they did thus witness, as the Scriptures doth abundantly relate. Also I do own and believe, that Christ is ordained to be the Judge of the Quick and the Dead. Also I do own and believe, that the Scriptures were spoken as holy Men were inspired, and so they may be called, and are owned by me to be, the Word or Words of God. Yet this I say, by the Way, that no Man upon the Earth at this Day, doth know the Scriptures truly, nor can interpret them truly, but us the Witnesses of the Spirit; because all Men in these Days are ignorant of the Form and Nature of the true God, and the right Devil, as I have shewed in those Letters to *Samuel Hooton*, and *W. S.* and to *Edward Bourne*, and to yourself. Those Letters do open it more at large.

Again, Do you blind Quakers think that the Repeating of Scripture-Texts, which were other Mens Commissions and Words, that it will prove me a false Witness, and my Commission to be a pretended Thing? Then I say those *Jews*, which were under the Law of *Moses*, might as truly have said as you do by me, that the Apostles Commission was but a pretended Thing, and their Witness, which they bore to Christ, was a false Witness, and so they did; therefore they persecu-

ted them for it, as you would do me if it lay in your Power, as it did in theirs.

4. *R. F.* By their Commission they were to preach to the People, and the same Commission, and the Doctrine thereof, they were to testify to them, that Christ was ordained of God to be the Judge both of Quick and Dead; but thou art not Christ, to whom all the Prophets gave Witness, therefore it is evident that thou art not chief Judge, ordained of God, though thou presume to say, that after Death they shall never see any other God or Judge; but the Remembrance of that Sentence, which you, the pretended Witnesses of the Spirit, did pass upon them in this Life, because thou falsely saith, no Man knows the Scriptures but thyself, and that no Man can truly interpret the Scriptures but thyself, and that no Man ought to officiate the Office of a Minister, Messenger, or Ambassador of Christ, but such as are appointed by *John Reeve*, and thyself.

Which Assertions or Doctrines of thine are false, and not true: For this I say, that the only Knowledge and Right of interpreting Scriptures belongs not to thyself, but to the Lord Jesus, and his blessed Spirit, who is the true Judge, and hath Power to open Mens Understanding, and give them the true Knowledge and right Understanding of Scriptures, *Luke xxiv. 32.*

#### LUDOWICK MUGGLETON's Reply.

The Reader may see the gross Darkness of the Quakers. Here he proves my Commission, as he doth think, to be false, and a pretended Thing, from the Letter of the Scripture, as if the Prophets and Apostles Commission being repeated over so many hundred Years since, would make my Commission false, and to be but a pretended Thing; when as I do declare that I do not take up my Commission from the Letter of the Scriptures, as other Men do; for that is a pretended Commission, which doth counterfeit and pretend to do the same Things as they did which had their Commissions signed and sealed by the Voice of God himself; as *Moses* and *Paul*, the  
Prophets

Prophets and Apostles, these I do own that they had a Commission from God, but what is this to any Quaker, or any other Man? Doth this prove, that the Reading of other Mens Commissions will make a Man a Minister, Messenger or Ambassador of Christ? Surely no; neither will the Reading of the Scriptures prove my Commission to be false and a pretended Thing, as you say it is; for I said in those Letters to the Quakers, that my Commission is as true as the Prophets and Apostles Commissions were, and of a more higher Nature then theirs were; this I own to be true; for my Commission was given by Voice of Words from God as theirs were, therefore it is, that I certainly know that God did give a Commission to *Moses* and the Prophets, and unto his Apostles.

Also, as *Moses* and *Aaron* were the two first that God did chuse and gave a Commission unto, to act forth the Law, which did signify the Water; so likewise God hath chosen *John Reeve*, and *Lodowick Muggleton*, to be his two last Witnesses, and Prophets of the Spirit; so that the Repeating of the true Prophets and Apostles Commissions over again now, will never prove me a false Witness, nor my Commission to be a pretended Thing; for the *Jews*, which were under the Law of *Moses*, might, and did as well say, as you do by me, that the Apostles Commission was false, and a pretended Thing, by their Repeating of the Law, and the Prophets: But the Repeating of other Mens Commissions will not make void that which is given by Voice of Words from God, for that will stand for ever; and that you and many more shall know, to your eternal Pain and Shame, let your Pretences be what they will.

Also I do own that the Prophets and Apostles of Christ did witness and testify, that Christ was ordained of God to be the Judge both of the Quick and the Dead.

I also do own and believe the same Thing myself; but what doth this prove therefore that I have no Commission from God, to be the chief Judge of Quakers and other despising Spirits? That doth no ways weaken my Power, but rather confirm and make it the more stronger; for I do believe Jesus Christ to be the only God, both God and  
 Man

Man in one Person, by whom the World was made, and from this Christ God-Man, am I made Judge, and not from the Letter of the Scriptures, which were other Mens Commissions; so that I am no Minister of the Letter, but a Minister of the Spirit, and so the chief Judge, ordained of Christ by Voice of Words, as *Moses, Elijah, Paul, and Peter*, other Prophets and Apostles were; so that tho' Christ be chief Judge of the Quick and the Dead, in that he hath Power to raise Mankind again at the last Day, and so give Possession of eternal Happiness to the Seed of Faith, and Possession of endless Misery unto the Seed of Reason, and in this regard Christ is chief Judge both of the Quick and the Dead, yet this doth no ways prove me a false Judge, but rather the contrary; for all Prophets and Apostles which were ordained of God were Judges, and some more chief then others, as *Moses* was a chief Judge, *Elijah*, and *Elisha*, and *Samuel*, and divers others, were chief Judges, they being above all other Prophets at that Time, therefore chief Judges in the Time of their Commissions; so likewise the Apostles were all Judges, yet *Peter* was more chief Judge then all the rest; so is it now, *John Reeve*, and myself, being the last chosen Witnesses of the Spirit, we are Judges, but while *John Reeve* was living he was chief Judge; but he being fallen asleep I am chief Judge, much like unto *Elijah* and *Elisha*; yet in all this there is no dis-throning of Christ, nor diminishing of his Honour and Power, of being the Judge of the Quick and the Dead. And as for my saying, that no Man knows the Scriptures, nor can interpret the Scriptures truly but myself, that is a standing Truth; neither shall any Man or Woman, that I have passed the Sentence upon, be delivered from it; and as for the Interpretation of the Scriptures belonging unto the Lord, as you say, and not unto myself; to this I say, God doth not come down from Heaven upon this Earth to interpret the Scriptures unto Men, but this was always God's Practice, to commissionate particular Men, and furnish them with Gifts for that Purpose; and what Interpretations of Scriptures they give, it is owned of God as if he had done it himself; therefore the People of the *Jews* would have *Moses* to speak unto them, he being a Man like themselves, they could better

better hear him than God, because God's Voice was so terrible, that Mortals could not bear it; yet *Moses's* Words are owned to be the Words of God, as if God had spoke them himself, and so all Prophets and Apostles could say: *Thus saith the Word of the Lord*; so that what Declaration or Interpretation a Messenger of God doth give, it may be said it is from God, and so ought to be received by Man; so that Christ doth not teach every particular Man, neither by his Spirit, nor by Voice of Words; but if any Man believe him, that he is sent of God, he may be said to be taught of God; so that the true and right Interpretation of the Scriptures, it lieth in those Men that God hath chosen, anointed, and sealed for that Purpose, and Men cannot come to the Knowledge of God, nor the true Meaning of the Scriptures, no other Way; so that I knowing these Things to be true, that the Interpretation of Scriptures belong unto commissioned Men, and not unto Christ himself, as the Quakers doth vainly imagine.

5. *R. F.* Doth say, that the chosen Witnesses of Christ, who had a Commission from his blessed Spirit, they were anointed and sealed of God.

6. Saith he, for the Ambassadors, who had a Commission to preach, and were anointed, and sealed of God.

7. He saith, the Ambassadors of Christ, who were anointed, and sealed of God, and had the Ministration of Reconciliation given unto them.

8 The Ambassadors of Christ, who were anointed, and sealed of God, and had the glorious Ministration of the Spirit given unto them.

9 He saith, the Ambassadors of Christ, and chosen Witnesses of the Spirit, who were anointed, and sealed of God, they were Workers together with God.

10. He saith, the true Witnesses of the Spirit, and Ambassadors of Christ, by the Father of Mercies, and God of all Comfort, they were comforted themselves in all their Tribulations, that they might be able to comfort them that were in any Trouble, by the Comfort wherewith they themselves were comforted of God; for which Purpose he hath  
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quoted Abundance of Texts of Scriptures, which would be too tedious to cite.

*L. M. Reply.* Here you that have any true saving Light in you, you may judge whether this Man hath proved me a false Witness or not: He tells me that the Prophets and Apostles of old, many hundred Years ago before I was born, that they were anointed and sealed of God for the Work of the Ministry; that is confessed and owned by me, that the Prophets and Apostles of old, they had a Commission from God to ordain other Men for the Work of the Ministry; but what doth this prove that God hath not given a Commission to *John Reeve*, and *Lodowick Muggleton*, because the Prophets and Apostles were anointed and sealed, and had a Commission of God; neither will their Commission authorize any Quakers, nor no other Man, for the Work of the Ministry; but when the Prophets and Apostles were living, they had Power to authorize any Man which they did discern fit for it; but the Reading of their Commission now they are dead, will not impower a Man to be a Minister or Messenger of Christ; yet this is the Course that you Quakers, and most Men in the World, doth take to prove a live Man's Commission to be false, by a dead Man's Commission; but you will find it to the contrary in the End.

Again, Though the Apostles were anointed and sealed of God for that great Work, will it follow therefore that you Quakers, because you read their Writings, that you are anointed and sealed of God for the Work of the Ministry? Surely no; neither will it follow, because they were true Witnesses of Christ, therefore I must needs be false; for this I say, that my Commission is from the same God as theirs was, and is as true as theirs was; neither have I my Commission from them, but from God himself, as they had; so that it will prove a vain Conceit of you Quakers, and others, that are under the Sentence of this Commission of the Spirit, to tell me, that they were, that is, the Prophets and Apostles, were anointed and sealed of God: What is that to you, what they were? Their being true Witnesses of Christ, will never a Whit diminish or  
weaken

weaken that Power and Authority which God hath given me, but confirm and strengthen it the more, in that I know, that they had the like Power in their Time, according to the Nature of their Commission, as I have: And now I certainly know, that they were true, and what their Power was, in that I know myself to be true, and what my Power is now; so that I cannot be deceived, as you Quakers are, with other Mens Commissions, that are dead, you not knowing the Extent of their Commissions, nor when they began, nor when they did end; and your Ignorance of those Things makes you fight with the dead Letter, against a living Spirit, just as if a Man should fight with the Sheath against him that hath a two-edged Sword in his Hand, so do you Quakers with me.

And as for my fleeing from *Chesterfield* to *Backwel*, for Fear of a few Stripes, or a Whipping, when the same was but threatened against me, this is utterly false; for I did not know that any such Thing was threatened against me, neither was I ever at *Backwel* in my Life, to my Knowledge; neither did it lie in the Power of the Magistrates in that Country to do any such Thing, in Case they had catch'd me, at that Time; I say, it was more than their Law would bear them out to do; but however, if I had fled for Fear of the Devil's Malice, I did no more than other Prophets and Apostles, which were Ambassadors of Christ before me, they did the same; as *Eliab* fled from *Jezebel*, and *Paul* fled for Fear of Persecution; and Christ gave Advice to his Disciples, that when they were persecuted in one City, to flee into another; so that it would have been no new Thing, neither should I have been e'er the more a false Witness or Ambassador of Christ, if I had fled for Fear of a Whipping.

And whereas you say, that I was threatened for my false Judgment and Doctrine, as you call it, saying it was reviling, cursing, and damning: As for my cursing and damning, I do own that I did pass the Sentence of eternal Damnation upon some Quakers and others; that was but according to the Tenor of my Commission from Christ, and I am very well satisfied in so doing: But, as for my reviling of any Man or Woman, I never did, it was always contrary to my natural Temper, before I knew what a Commission was, to revile any Man or Woman, much less now: That I think the



Priest of *Chesterfield* will witness, that when I was catch'd, and brought before the Mayor thereof, and examined by the Priest, I gave him, nor no other Man there, no reviling Speeches ; but, as I am a Prophet, and a Witness of the Spirit, discerning that the Priest was of the Seed of the Serpent, and of a persecuting Spirit, which would have took away my Life, if it had lain in his Power, or in the Power of the Laws of *England*, he would have done it, though I never had any Prejudice, nor no Speech with the Man, in my Life before, yet his Envy and Malice was so great to me ; for which I did pass the Sentence of eternal Damnation upon him ; but no Ways reviling, but did give him civil Respect, as a Priest of the Nation, which I think he will witness, notwithstanding his Malice and Envy was great to me, which did him no Wrong, nor no Man else in that Town ; yet he caused me to be sent unto *Derby* Gaol, where I did remain until the Assizes ; so that the Malice of Men hath been exercis'd upon me, as much as lieth in their Power to do ; and it is only upon this Account, they cannot endure that God should give Power to a Man like themselves, to bless and curse to Eternity.

Neither do I curse any, until he judge me first, much less revile any : You may as well say that a Judge, when he passeth Sentence upon a Malefactor, to be hanged for the Breach of such a Law, that is capable of Death, you may as well say, that this Judge doth revile, curse, and condemn the Man that hath broke the Law, when as the Judge can do no otherwise, but according to the Tenor of his Commission, which he is authorized by Commission from the King ; so that every Judge is made a Saviour of Life and Death ; for the one he condemns to die, according to the Law, and the other he doth acquit and set free ; and is this any less than a temporal Blessing and Cursing, and no Reviling at all ? Even so it is with me, I being one of God's chosen Witnesses and Ambassadors, by Virtue of his Commission given unto *John Reeve* and myself, I am made Judge of Men and Womens spiritual and eternal Estate, what shall become of them after Death ; yet this I would have the Reader to understand, that though a Judge of the Land be Judge of many Countries and Shires, yet his Power is seen most, in those that he doth acquit or  
condemn ;

condemn ; so is it with me, my Power is most seen in those that receive and believe me, and so are blessed to Eternity, and in those that despise and persecute me, in that they are cursed and damned to Eternity ; for I never bless none but those that truly believe it, neither do I curse any, but those that despise or persecute me, upon that Account ; but all that doth neither receive it nor despise it, I let them alone, and meddle not with them, but leave them to stand or fall, as the two Seeds within them shall uphold them, or let them fall. And as for your saying, that I have reviled, cursed, and damned the beloved People of God, meaning you Quakers : To that I say, I never did curse any of them till such Time as they did judge or despise my Commission first ; for I never do judge first, so that I am certain, that most Part of the Quakers are the Seed of the Serpent, and not the Beloved of God : So that those Quakers which I have cursed shall not escape, they being the Seed of the Serpent, and have despised to be taught any other Way but by the Light within them. But I have opened that more clear, in those Letters to *Samuel Hooton* and *W. S.* and to *Richard Farnesworth* himself ; therefore I shall say no more in that Point.

I shall pass by those ten Particulars, repeated by *R. F.* to prove me not a chosen Witness of the Spirit, and shall come to that which is of more Concernment for the Reader to know ; that is, that God hath chosen me now in these last Days, to be an Ambassador and Witness of the Spirit, and so chief Judge in the World, concerning the spiritual and eternal Estate of Men and Women after Death, and that I do go by as certain a Rule as the Judges of the Land do, when they give Judgment according to Law, as may be seen aforesaid, in the Letters to the Quakers.

Here *R. F.* would seem to prove me a Liar : First, because saith he, thou art both Judge, Accuser, and Witness thyself, and saith, that I do condemn and give Judgment at my Will and Pleasure contrary to Truth. And he further saith that I do not go in so doing by so certain a Rule as the Judges of the Land do. Secondly, he saith, That I go not by so certain a Rule when I pass the Sentence of Death and Damnation upon the Souls and Bodies of Men, as the Judges of the Land doth ;

for which Purpose he doth quote Judge *Cook* upon the Confirmation of the Charters of the Liberties of *England*, who sayeth this Clause is worthy to be written in Letters of Gold. Now what that Clause is, would be too tedious to write: But the Sum of all is, that the Judges of the Land have certain outward known Laws, as a Rule of Direction, to guide and lead them to Judgment, when they give it according to Law: But, saith he, thou *Lodowick*, hast no certain outward known Laws, either of God or the Land, as Rule of Direction, and so forth. Likewise he quoted many Places of Scriptures, and some out of the civil Law, some out of *Edw.* the third, and *Cook's Inst.* and with the *Proverbs of Solomon*: He had paid me with *Solomon's* Words, and so bids me take Notice of that which I do take great Notice: For I see by that, that the *Proverbs of Solomon* is as good Scripture to the Quakers as any, and how well the Quakers knows the Scriptures, I am never a Whit deceived in them People, for they seem to have the greatest Light, but are the darkest People of all in the Knowledge of the Scriptures, and in the Interpretation of Scriptures; according to the common Sense, the Priests of the Nation doth go far beyond them, for the Quakers are so choaked up with hearkening to the Light of Christ within them, that they despise the Body or Person of Christ without them, but I have discovered their Antichrist Spirit more large in other Letters unto them, so that I shall say the less here.

*L. M. Reply.* The great Thing to be known is, how I will do to prove myself to be the chief Judge in spiritual Matters, and that I do go by as certain a Rule as the Judges of the Land do, when as they give Judgment according to Law, seeing he hath brought so many Places of Scripture, and the *Proverbs of Solomon*, and Acts of *Edw.* 3. and Judge *Cook's* Judgment of the Law, all to prove me a false Judge, and that I do not go in my Sentence by any known Law, either of God nor the Land; so that if this be answered, most Part of his Pamphlet will be answered; for it doth consist most Part of it upon this Thing; therefore I shall give Answer to it, that others may be the better informed in themselves, though I am satisfied in it as to myself, yet this I do ingenuously confess, that I never did pretend the Knowledge of the Civil Laws of the Land,  
neither

neither do I. Now all the Knowledge that I profess to know of them, is to yield Obedience unto them, in doing of them, or else to suffer the Penalty or Punishment of them, this is the greatest Knowledge I have of them; for if my Innocency nor Money will not deliver me, I must and will suffer under it; but since God hath chosen *John Reeve* and myself to be his last Witnesses of the Spirit, I know the better true Power of a Judge. For as *Moses* and *Aaron* were the two first chosen Witnesses of God, so likewise *John Reeve* and myself are the two last that God will ever chuse by Voice of Words to the hearing of the Ear: And as *Aaron* was given to be *Moses's* Mouth, so *Lodowick Muggleton* was given to be *John Reeve's* Mouth. These Things cannot be known but by Faith, neither can any Man tell that God chose *Moses* and *Aaron* but by Faith. But if it be objected, that *Moses* did Miracles: To that I answer, that there is as much need of Faith to believe that as the other, for what cannot be seen must be believed: So believing that God spake to *John Reeve*, and that God gave unto *John Reeve* a Commission by Voice from Heaven, by verbal Words, to the hearing of the Ear, three Mornings together, and that I was given to be his Mouth, and by his Voice did I receive my Commission, whereby I am impowered to be a Messenger and Ambassador for the great God the Man Christ Jesus, which is both God and Man, who hath chosen me to be at this Day chief Judge, and hath given me a Commission so to be, as *Paul* said in his Time, meaning himself, and the rest of his Apostles: *We, saith he, are Ambassadors in Christ's Stead, beseeching you to be reconciled*, and the like: So say I, that I am an Ambassador in Christ's Stead, to bless them that are reconcil'd unto the true Faith in Christ, and to curse and damn those that despiseth or speaketh evil of them whom God hath sent. So that God hath made me chief Judge now, to give Sentence upon Men and Women's spiritual and eternal Estate; so that I shall unfold, as short as I can, how I may be said to be the chief Judge, and that I do go by as certain a Rule as the Judges of the Land do, when they give Judgment according to Law. These two Things I shall unfold a little more clear than in those Letters aforesaid.

First, that I am chief Judge in spiritual Matters I prove thus: Because I do believe and certainly know, by the Revelation of Faith,

Faith, that God did speak to *John Reeve* three Mornings together, distinct Words and Sentences, to the hearing of the Ear, in the Year 1651, *February* the third, fourth, and fifth, and gave him a Commission as he did *Moses*. And *Aaron* was given to be *Moses* his Mouth, so was *Lodowick Muggleton* given to be *John Reeve*'s Mouth, so that *John Reeve* being the Chief while he was living, but since the Burthen or Commission of the Lord hath been laid upon me; and as *Elisba* had a double Portion of *Eliab*'s Spirit; so have I had a double Portion of Revelation of the Spirit in opening the Scriptures since *John Reeve* departed this Life. Also God said, that he had chosen *John Reeve* his last Messenger, and that he had given him *Lodowick Muggleton* to be his Mouth, and the next Words following, that he had put the two-edged Sword of his Spirit into his Mouth, to pronounce Blessing and Cursing to Eternity, with many other Words which are in publick, therefore I shall say no more of them here; so that *John Reeve* being dead, I must needs be chief Judge in these Days, neither will God commissionate any more after me to the World's End, because he did say that he had chosen us his last. Now I being his last chosen Messenger, I must needs be chief Judge of spiritual Matters, concerning Men and Women's eternal Estate, and what will become of them after Death. If these Things cannot be believed by you Quakers and others, I cannot help that, neither doth this Power which God hath given me any ways dishonor or dethrone Christ of his Office of being the Judge of the Quick and the Dead: For God doth do much like unto an earthly King; for though a King be the chief Judge of those Kingdoms which he is King of, yet he doth commissionate some particular Man to be chief Judge, to be in his Stead: Though the King doth commissionate many more Judges, yet there is but one Particular in every Kingdom, which is called *Lord Chief Justice of England, Scotland, or Ireland*, these being three distinct Kingdoms, they have three distinct particular Persons, which are called *Chief Judges*, and they are so by Commission from the King, besides all other Judges; yet you see that the King, though he be Chief Judge of all his Kingdoms, yet he seldom or never acts in Judgment himself,

but doth leave it to those which he hath commissioned for that Purpose.

So is it with the God of Heaven, though Christ which is God and Man, be King of Heaven, and chief Judge both in Heaven and in Earth, in spiritual and eternal Matters, yet he by Commission doth choose some particular Person to be chief Judge in spiritual Things, as *Moses* was chosen chief Judge, and *Samuel*, and *Elijah*, and *Elisha*, and divers other Prophets which did govern *Israel*, that were chief Judges in the Worship of God at that Time, as there must also be one particular Man that must be High-priest; so likewise *Peter* was the chief Apostle, and so chief Judge; so that some particular Man must be Chief in all Places of Trust, whether it be under a earthly King, or under the King of Heaven, yet no Dishonour nor dethroning either of them both. So the God and King of Heaven having chosen *John Reeve* and myself, he hath commissioned me to be his Messenger, Minister, or Ambassador in his Stead, to set Life and Death before Men, even as *Moses* did to the People of *Israel*; and as Men and Women do receive it, they shall have Life eternal abiding in them, and some can witness it at this Day; and as Men and Women doth despise the Doctrine of Truth, declared by us the Witnesses of the Spirit, they have the Sentence and Seal of eternal Death abiding in them, and many can witness that in themselves, but that they will not; yet some few to my Knowledge hath been forc'd to do it thorough the Terror of Soul: But however, it is not the Fewness of them that do receive it, nor the Multitude of them that despise it, doth make me question e'er the more the Truth of my Commission; and though Christ be the King of Heaven, and the Judge of the Quick and the Dead at the last Day, and so he is the chief Judge, in that he can raise Men and Women again, and give the Possession both of eternal Happiness and eternal Misery, according to that Sentence which the Prophets and Apostles, and we, the Witnesses of the Spirit, did pass upon them in this Life; so that we see that God hath made chief Judges in spiritual Matters, we do no ways dethrone Christ of his Office, no more than the chief Judge of *England* doth dethrone the King, in that his Commission from the King will bear him out, he judging according to the Tenor of his

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Commission ; so is it with me, God having made me chief Judge of Mens spiritual and eternal Estate, what will become of them after Death, and I going and judging according to the Tenor of my Commission, I do no ways dishonour my King, but honour him, in that I am faithful to that Trust which God hath intrusted me with, and I am very well satisfied in the Performance of it ; yet this I would have the Reader to know, though I do own myself the chief Judge in spiritual Matters, yet this I say, that every true Believer of this Commission is a Judge as well as I myself, and may upon Occasions, when they meet with despising Spirits, curse them to Eternity, if their Faith be strong enough to bear them up ; so that they do not doubt. For if any shall pass the Sentence upon another, and doubt, the Influence of that Sentence will return back again to themselves : This I have seen in some Believers of this Commission of the Spirit. Some again of the Believers have been so strong in their Faith, that the Sentence which they have passed upon despising Spirits, it hath had as great Effect upon them it was passed upon as mine hath, and rather greater ; so that every Believer of this Commission, whose Faith is strong, is a Judge as well as I, though not chief Judge : But if Peoples Faith be weak, and not strong enough to bear them out in it, I do not tie them to any such Thing ; but I could wish they were all so strong that the Devils might be met with every where, where the Knowledge of this Commission of the Spirit is known and believed. And as the King of Earth hath many Judges in his Kingdom, yet but one chief Judge, in like Manner is it with God the King of Heaven, he hath many Judges of despising Spirits in spiritual and eternal Things, yet but one chief Judge : And as the Apostles were chief Judges in their Time, yet the Believers of them were Saints, and so Judges. Therefore it is said, *That the Saints should judge the Earth ; nay, saith Paul, know you not that we shall judge Angels ?* What is that ? That is, you that are Believers of our Gospel, you shall be made by the Power of Faith to judge wise and prudent Angel like Men, in the Wisdom of Reason, which came from the fallen Angel's Seed and Nature, indu'd with piercing, rational God-like Wisdom, therefore called Angels. These are those Angels which the Saints in *Paul's* Time should judge : So it is now with me, I being  
chief

chief Judge in these last Days, I have judged many wise Luciferian Angel-like Spirits within this twelve Years, and so hath some of the Believers in this Time judged many of these Angels; they may be called Angels, because they are of the Serpent-Angel's Seed, and hath the highest Wisdom of Reason in them which their fallen Estate will afford, but the weak and simple Seed of Faith must be their Judges; so that it may be clear to the Reader that understands, that all true Believers of this Commission of the Spirit are Judges of Men and Women's spiritual and eternal Estate, what shall become of them after Death, yet none to be chief Judge but myself.

2. The second Thing is, to shew that I do go by as certain a Rule as the Judges of the Land do, when as they give Judgment according to Law: To this I say, that the Judges of the Land they have a Commission first from the King to be Judges.

2. They have the Book of the Law to be their Guides.

3. They must be Men supposed to know the Law.

4. According to the known Law the Judge giveth Sentence and Judgment, either to acquit or condemn by the Law.

So it is with me: First, God hath given me a Commission to be chief Judge.

2. He hath given me the Book of the Law.

3. He hath given me to know the Law.

4. According to the known Law I do give Sentence and Judgment of Blessing and Cursing to Eternity.

1. That I have a Commission from God to be chief Judge, that I have proved before; if it cannot be believed I cannot help that.

2. That God hath given the Book of the Law, which is the Scriptures, into my Hand, is as certainly true also; for the Scriptures are given into my Hands, as the Priest's Office was given unto the Hands of *Aaron*, yet every Man that read the Scriptures doth think to find eternal Life in them, as Christ said to the Jews, and as you Quakers and others doth now a-days; but thinking will not serve Turn, for almost all the World hath no other Assurance of eternal Life but thinking: But it is Knowledge and Faith in the true God that gives certain Assurance of eternal Life, which I know no Quaker hath, or can



have, in that Estate and Principle which they hold ; for they deny that Flesh and Bone of Christ which suffered Death, to be now living above the Stars in that Heaven ; but I have opened that more large in those Letters to the Quakers.

3. God hath given me to know the Law, that is, to know the Book of the Scriptures ; and that he hath given me more Knowledge in the Scriptures than all the Men in the World at this Day : This I know to be Truth, and some others can witness it ; neither can any Man interpret the Scriptures truly but myself, and those that have it from me, because no Man doth know the true Foundations which the Book of the Scriptures doth stand upon, namely, the true God, and the right Devil.

4. And according to the known Law of the Scriptures, I do give Sentence and Judgment of Blessing and Cursing to Eternity.

Thus far I do proceed like unto the Judges of the Land ; but now, as for Juries, and Witnesses, and Accusers, the Judges of the Civil Law and I shall differ something, but not much, because Juries and Judges are so bound together by the Civil Laws of the Land, that one in many Cases can do nothing without the other ; so that many Times there is a great deal of Hurt done as well as Good, because the Power lyeth in them both ; for many Times when Judges would do Right according to Law, yet the Jury doth prevent him, and so tieth his Hands : Likewise sometimes the Jury is willing to shew Mercy, and do Right, and the Judge will not, having some Prejudice against that Party, and doth overpower the Jury with his Authority and Knowledge in the Law ; so that Judgment is turned backward sometimes, because the Law lieth between two, the Judge and the Jury ; which if it did lie always in one, then there would be always either true Justice done, or Injustice always done : These Things some can experience which have been accustomed to the Law.

2. The Judges of the Civil Law can do nothing except there be Witnesses or Accusers Face to Face ; the Cause of that is, because the Laws of the Land are grounded upon Reason, and the Judges of the Land are the Interpreters of the Law of Reason ; so that Reason's Kingdom being in this visible World, it must proceed in the Way of Reason, by the Law of Reason,  
which

which is the Law of the Land; for the Law of the Land can lay hold of nothing but what is a visible Breach of the Law; therefore the Judge must have a visible Witness or Accuser Face to Face, else he can give no Judgment upon the Matter; yet there is some Cases in Law that Men are sued at the Law, and condemned by the Law at a Distance, the Party sued not being Face to Face, nor knows of it until that he be condemned; this some can experience; yet this I say, the Judges of the Land doth go the best Way in having Juries and Witnesses that Reason could find out, and for my Part, I do approve of their Way very well; but whom God doth make Judges, they must go a naerer Way to work; for you may read, that those Judges which God did ordain in spiritual Matters, they did not call for Juries and Witnesses, as the Judges of the Land do: What Jury did *Moses* call for to plague the People of *Israel* for their Idolatry? And what Jury did *Elijah* call for, when he called for Fire from Heaven to destroy those two Captains and their Fifties? What Jury did *Elisba* call for, when he cursed those forty-two Children, and caused them to be slain by two She-bears? What Jury did *Peter* call for, when he strake *Ananias* and *Saphira* his Wife dead with a Word speaking? With many more Things, which the Prophets and Apostles, which were Judges of spiritual Matters, have done without any Juries or Witnesses, and yet they have gone by as certain a Rule as the Judges of the Land do when they give Judgment according to Law: So that I do know how to proceed in Judgment according to the Tenor of my Commission, as the Prophets and Apostles did in theirs, and as the Judges of the Land do in their Commission of the Laws of the Land.

But to give a little further Satisfaction to the Reader, I shall shew why I do condemn Men and Women at a Distance, and yet something agreeable to the Way of the Law of the Land: First, those that are condemned by me at a Distance, there is some of this Faith that hath heard them speak wicked Speeches against me, and the Doctrine declared by this Commission of the Spirit, and have given me Intelligence of it; and so, upon their witnessing the same, I have sent the Sentence unto them; so that if the Witnesses that informed me did not witness Truth,

then that Sentence which I have passed upon them shall be of no Value; which is better Judgment in some Kind than the Judges of the Land doth give; for if Witnesses be false, and swear falsely, the Judges of the Land do many Times condemn the Innocent meerly through false Witness; therefore in that Regard my Judgment and Sentence is more certain than the Judges of the civil Law is, in regard I never condemn the Innocent thorow false Witness, for I seldom or never do send the Sentence to any, though their wicked Speeches be witnessed unto me by one that is not in this Faith, though they may speak Truth in that Thing as well as others that are of the same Faith with me.

2. I never do pass Sentence on any at a Distance, except I have some Writing from their own Hands, as I have had from you *Quakers*, and your Hand-writing is as good a Jury and Witness to me, as the Judges of the Land can have; for what Jury or Witness can be required more than a Man's own Hand-writing? Others again have blasphemed against the Holy Spirit that sent me in my Hearing, so that there doth need no Jury, nor Witnesses, nor Accusers, but their own Words, for by them shall they be condemned or justified: For you see that Men are put to Death for speaking Treason against the King, as well as for acting Treason, so is it with God; for Words of Blasphemy against the Holy Ghost, is a Sin that God will never forgive, neither in this World nor in the World to come; yet we read in Scripture that all Manner of other Sins shall be forgiven unto Men, but not that Sin; and this I say, there is more *Quakers* guilty of that Sin than any other Sect whatsoever, and for that very Sin have I passed the Sentence of eternal Death upon so many of them: For God hath given me a discerning to know when a Man doth commit that Sin, I being one of the Witnesses of the Spirit, and so Judge of them that I know doth commit it, I do give Judgment and Sentence of eternal Damnation upon them; so that I am neither Accuser nor Witness in those that are condemned at a distance, but their own Writings or their own Words shall be a Witness and an Accuser against them; for I do accuse no Man of Sin, but give Judgment upon them for their Sin: And if you call the Sentence that I pass upon them to be an Accusation and a Witness against them, then indeed in that Sense I am both Judge, Accuser, and Witness myself;

but

but these Things afore-mentioned being considered, will prove that I do go by as certain a Rule, when I pass Sentence of eternal Damnation upon the Bodies and Souls of Men and Women, as the Judges of the Land do, when they give Judgement according to Law. And as the Charters and Liberties of *England* are worthy to be written in Letters of Gold, as Judge *Cook* doth say, because of the Excellency and Justness of them, I say so too; for I always loved legal Justice among Men: So I say likewise, that those Letters which I have sent to you Quakers, are worthy to be written in Letters of Gold also, that they might indure in the Memory of Men and Women to the World's End; for I am certain they will endure in your Memory to Eternity.

Yet in all this I do neither own myself a King, nor God, nor Christ, nor the Holy Ghost, nor any of those Titles do I take upon me; but this I do own myself to be, one of the two last Prophets and Witnesses of the Spirit, or Messenger, Minister, or Ambassador of Christ, this I do own myself to be, and by the Authority of the Commission I received from Christ, I am made chief Judge in spiritual Matters, in all those that doth either receive my Doctrine, or despise it: But as for others, that doth neither receive it, nor despise it, nor hear of it, I judge them not, but leave them as God shall find them at the last Day.

And whereas *R. F.* doth say, that God hath reserved a pardoning Power in the eternal Godhead, and a punishing Power, to correct and punish me, and such as I am: Also he saith, wouldst thou make the eternal Power and Godhead inferior to the Kings of the Earth? Doth not, saith he, the Kings of the Earth reserve a pardoning and punishing Power in themselves, besides what they give to their Judges by their Commission? So, in his Conclusion of that Matter, he doth affirm that there is a punishing Power reserved in the eternal Godhead, and doth therewith remain, to punish the Rebellious, and Obstinate, and Presumptuous, such, saith he, as I am, or, as may be read *Heb. x. 26.* with many more Places of Scriptures, which would be tedious to cite.

*L. M. Reply.* That there is reserved a pardoning Power and a punishing Power in the eternal Godhead, that I do own and believe,

believe, but the pardoning Power in the Godhead doth not extend to those that are condemned by those which God hath made Judges. Why? Because those Judges that God doth make in spiritual and eternal Things, they go by a certain Rule; those Judges doth either discern Men and Women to be the absolute Seed of the Serpent, or else that they have sinned against the Holy Ghost: These two Things are intallible Rules for God's Judges to go by; for will any one think that when *Peter* retained any Man's Sins, that God would forgive that Man his Sins afterwards? Surely no: So say I, you Quakers and others, that are condemned by us the Witnesses of the Spirit, you will not be pardoned of God, because most of you have sinned against the Holy Ghost, especially you that have written to me in calling the Doctrine and Declaration of us the Witnesses of the Spirit, whom God hath chosen, anointed and sealed, to reveal the whole Council of God, in that he became Flesh, which is the greatest Mystery, in that we the Witnesses of the Spirit are so far honoured of God as to be the Finishers of it, as *John Revelation*, the x, doth speak of: I say you Quakers have despised it more than all other Men, by calling this Doctrine Blasphemy, Error, Lies, and Deceit, with many other wicked Speeches, which could not have been spoken but by the Seed of the Serpent; therefore I am no Ways deceived in saying that those People called Quakers, that the most Part of them are of the Seed of the Serpent, and not the Beloved of God, as you say; so that they and others that I have passed the Sentence upon, will not escape; though there be a pardoning Power in the Godhead, yet none of those which I have pronounced Sentence upon, shall partake of it, for those Reasons afore said: For though there be a Power in the Godhead to do what he will, yet, when he hath given his Word, he will not go back from it, because he cannot lie: So that it is not your repeating what Power the Prophets and Apostles of old had, nor the Multitude of Scriptures which you have rehearsed, that will stand you in any Stead, nor deliver you from that Sentence which I have passed upon you; yet in all this I do not make the eternal Godhead inferior to the Kings of the Earth. I do also acknowledge that the Kings of the Earth reserve a pardoning Power in themselves, besides

besides what they give to their Judges ; but this I must say to you, that it is very seldom known that an earthly King hath any pardoning Power in himself, for such Traitors that act Treason against the King's Person; this I suppose all Men's Experience will witness, so that there is some Crimes that earthly Kings have no pardoning Power for in themselves; so is it with you Quakers, you have committed such a Sin even against the Holy Ghost, so that there is no Pardon in God himself not for you, no more than there is for *Cain* that slew *Abel*, nor *Judas* that betrayed Christ: If these be saved, then you shall, and remember you were told so by the last true Prophet. But if earthly Kings do pardon any Traitor, it is because some other Persons in great Power doth petition or intercede to the King for him, and so perhaps the King, for some Ends best known to himself, may save Life, but keep him in Prison all Days of his Life; so that this cannot properly be called a pardoning Power, except he freely forgive him, and raise him up to the same Honour which he had before: But you Quakers have no such Friend to intercede for you to the King of Heaven, now you are condemned by his Messenger; for Christ will not intercede for you, for you have denied him before Men, in that you deny that Flesh and Bone which he suffered Death in, and rose again in the same Flesh and Bone, and ascended up into Heaven, and doth now remain there in that same Body, only it is a spiritualized and glorified Body, yet a Body: This I say, you Quakers doth deny, whatsoever you may prattle and talk of a Christ, yet you own no Christ but what is within you; this I know to be true, else I should not be so jealous against those People more than others; but for this very Thing, that Christ will never intercede for Pardon for you Quakers that are condemned by me; yet this I shall say, if it will please you, that if I be a false Prophet and Witness, as you say I am, then I say, that Curse which I have passed upon you and many others, I say, let it be all upon me, and you shall all go free: But if I be true, as I know I am, there is no Possibility for you nor others to escape. I can say no more in this Thing, but shall leave it to Christ, the Judge of the Quick and the Dead, to give me my Reward, according as I have been faithful in the Commission which he hath put upon me.

Again,

Again, it is not with earthly Kings as it is with the King of Heaven, for many Times earthly Kings have their pardoning Power, and their condemning Power, which they have in themselves, taken away from them, and so doth stand in Need of Pardon themselves, and so all those Judges which had their Commissions from the King is worth Nothing, because another Power hath overcome him, and hath took it by the Power of the Sword; so that earthly Kings doth sometimes stand in Need of Pardon and Mercy themselves: For an earthly Power doth stand no longer than till a stronger than he doth overcome him, as may be read concerning the Kings of *Israel*, and others which fought against them, as *Saul* against King *Agag*, and *Jebu* against the House of *Abab*, and divers others which might be named; and so in *Germany*, and many Places of *Christendom*, and here in *England*, hath not the pardoning and condemning Power been rent out of the King's Hands? And so all those Judges, which had their Commissions from him, are put out of their Places of Power, and so their Commissions is made void, and of none Effect. This Experience in these our Days hath shewed the Truth of it; but that Commission which is given of God, the King of Heaven, cannot be made void, neither can that Man which God hath made Judge of spiritual and eternal Matters, I say, that Man's Commission cannot be taken away by any but by God himself: And seeing that no Power can conquer or overcome God, the King of Heaven, to dis-throne him, because he is from everlasting to everlasting; and look what those Judges that God hath chosen, anointed, and sealed for that Purpose, their Sentence is for everlasting, and to Eternity, as God himself is. For as an earthly King's Power doth last no longer than his Life, and not always so long, so God being for ever to Eternity, so will those his commissioned Judges, their Sentence be everlasting, and eternal also; so that those Judges, which God hath commissioned, even we the Witnesses of the Spirit, do go by a more certain Rule than the Judges of the Land do, when they give Judgment according to Law; neither can that Sentence which I have passed upon you Quakers and others be revoked, not as the Judges of the Land's Sentence may, through many Tricks and

Quibbles

Quibbles in the Law ; but no Trick nor Quibble in the Repeating of Scripture-texts, as you have done, shall deliver you, because I know the Law of the Scriptures, as well as the Judges of the Land do the Civil Law ; and though they may, through Juries and false Witnesses, give wrong Sentence sometimes, it is not so with me, for I do walk by a more infallible Rule than they do, when I pass Sentence upon Men and Women ; for it is not Juries nor false Witnesses that can turn, or make me give Judgment contrary to Truth, because I received my Power and Authority from the God of Truth ; and let Men rage, revile, persecute, and do what they can, they will not be delivered from that Judgment that I have passed upon them ; and if their Persecution should extend unto Death, it will but make the Fire of Hell to burn the more hotter in their Souls to Eternity.

In the latter Part of your Pamphlet you spake something concerning the two Witnesses ; for, say you, if *John Reeve* and thyself were Joint-Commissioners, and had your pretended Commission not severally asunder, but joint together, hath not, say you, the Death of *John Reeve* made void thy pretended Commission, to all Intents, Constructions, and Purposes whatsoever ? Or if *John Reeve* and thyself did pretend to be the two Witnesses spoken of *Rev. xi. 3.* and to have Power given to them, hath not, saith he, the Death of *John Reeve* made it evident against you to be none of them ; and so he goeth on, repeating most Part of the eleventh Chapter of the *Revelation*, as if it were to be fulfilled legally as it is set down in the Letter.

*L. M. Reply.* That the Death of *John Reeve* doth not make void my Commission, no more than the Death of *Aaron* did make void *Moses's* Commission of the Law, neither was the Commission of the Law made void when *Moses* himself was dead, or taken out of this World, but stood in Full force and Vertue after that many hundred Years, and was never made void until *John* the Baptist and Christ did enter into the Ministry of the Gospel ; for *John* the Baptist was the last Prophet of the Law, and in his Death the Commission of the Law of *Moses* was made void, and of none

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Effect,



Effect, to those that did believe in Jesus Christ, which brought in a better Covenant, or a better Commission than that of the Law: So likewise the Worship of the Gospel of Jesus, which was set up by his Apostles, which was according to the Faith which they had in Jesus Christ, his being the only begotten Son of God, and Saviour of them that believed; but this Commission of the Apostles did stand in full Force and Vertue but a Matter of three hundred Years, yet the Apostles, which were the Commissioners, did not live themselves above forty Years after their Lord Christ was put to Death; must that Commission therefore be made void, because the Commissioners were all dead? Surely no. And this I further do affirm, that never since that three hundred Years there hath not a Man been commissioned from God, to be a Messenger, Minister, or Ambassador of Christ, to preach the everlasting Gospel of Life and Salvation, until that God spake to *John Reeve* in the Year 1651; for all Men that have exercised the Office of a Minister, Messenger, or Ambassador of Christ, since that three hundred Years to the Year 1651, have run before they were sent; for God sent none of them by Voice of Words, but they have preached only from the Letter of the Scriptures, or else from the Light within, as the Quakers do, but have had no Commission from Christ without them, though much Good hath been done by their Preaching, and a great deal of Hurt; but let that pass, because I have spoken of that more at large in *the Interpretation of Rev. Chap. xi.*

So I say, though *John Reeve* be dead, and I were dead also, yet will not this Commission of the Spirit be made void; for this I say, as long as there is Faith and Believers of this Commission, it will not be void and lose its Vertue, which I know will be to the End of the World, though perhaps I myself may be either put to Death, or die naturally within few Years, yet the Faith in this Doctrine, which we the Witnesses of the Spirit have declared concerning the true God, his Form and Nature before he became Flesh, and what he is now, and the Form and Nature of the right Devil before he became Flesh, and what he is now, with the Place and Nature of Hell, and of Heaven, the Person and Nature of Angels, and the Mortality

tality of the Soul ; these six Points of Doctrine, with many more heavenly Secrets, which hath been declared by us, I say, that there will be Faith in some Men and Women, to believe and understand these Things which we have written, even to the World's End ; so that my Commission will not be void, reversed, and undone, though I were dead. Also I being the last true Prophet and Witness that ever shall come, which is more than any Apostle or Prophet could say ; therefore, whoever shall truly believe these Things, may be the more comforted and revived, that Redemption is so near at Hand, when as all Tears shall be wiped away from your Eyes ; and not only so, but you shall enter into the Joy of our good God and Saviour, in whom ye have believed, even the Man Christ Jesus, who is both God and Man, cloathed with Flesh and Bone, who poured out his Soul unto Death, whose Blood was no less than the Blood of God ; and this is that Blood, that whoever can believe it, it will sprinkle their Souls here, and make them pure and clean, so that nothing shall offend, or cause any Fear of eternal Death, but this natural Death shall be but as a Door of Entrance into those eternal Joys, where we shall see our God Face to Face. And if you *Richard Farnsworth*, had but read that Book of mine of *the Interpretation of Rev. Chap. xi.* you would never have repeated so much of it in your Pamphlet as you have, to prove me a false Witness ; for there is every particular Verse in that Chapter open and expounded, besides many other Places in the *Revelation* opened, more than all the learned Men in the World hath, or could do ; but it is a vain Thing to talk of any heavenly Secrets to Quakers, for they will not bestow a Penny in any Writings but their own, let them cost ever so much Pains the Writing, and Charge the Printing ; but if they can see them for nothing, perhaps they will view it a little slightly over, but as to buy, I hardly know any Quaker that doth ; surely they are afraid they should lose their Believers, if they should see my Works : Now I am very free that any Believer of this Commission should see their Writings, not fearing they will draw them away. God hath sent a Commission into the World, to

knock them down into that Bottomless-Pit, where shall be weeping, and gnashing of Teeth for evermore ; and do you rage, and rail, and slight, and do what you can, you shall not be delivered from that Sentence and Curse which I have pronounced upon you ; neither is the Doctrine of this Commission any Deceit, neither is it Pride and Presumption in me, in what I have said concerning you, but as true Judgement as ever was past upon any Man, by any Prophet or Apostle, or by any true Judge of the Land, without Envy or Malice, but in true discerning and Knowledge of the spiritual Law of the Scriptures, have I given Judgment upon you and others, whereunto I shall set my Hand and Seal, and if the Law can do it, seal it with my Blood.

LODOWICK MUGGLETON.

# L E T T E R

S E N T T O

*Thomas Taylor, Quaker,*

In the Year 1664,

In Answer to many blasphemous Sayings of his in several Pieces of Paper, and in the Margin of a Book.

Amongst many of his wicked ignorant Sayings, I have given an Answer to some of the chief and main Things of Concernment for the Reader to know: The particular Heads are Seven.

- I. *That Christ could not make all Things of Nothing.*
- II. *That Earth and Waters were eternal, and out of that Matter God created all living Creatures.*
- III. *That there was a Place of Residence for God to be in, when he created this World..*
- IV. *How all Children are saved, though the Seed of the Serpent, if they die in their Childhood.*
- V. *Of the Difference between the Fruit of the Womb, and the Fruits of the Flesh; and how they are two several Trees, and two several Fruits.*
- VI. *How the Seed of Faith, the elect Seed, did all fall in Adam, and therefore made alive in Christ; and how the reprobate Seed did not fall in Adam, so not made alive in Christ; and what it is that purifies the Quakers Hearts.*
- VII. *How Adam and Eve were not capable of any Kind of Death before their Fall: And how their Fall did procure but a temporal Death to all the Seed of Adam; but the Fall of the Serpent did procure an eternal Death to all his Seed, who live to Men and Womens Estate, and more especially to those that doth deny the Person and Body of Christ to be now living in Heaven, above the Stars, without a Man, as all the Speakers of the Quakers do.*

By LODOWICK MUGGLETON.

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Re-printed in the Year M.DCC.LVI.

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A

L E T T E R

SENT TO

THOMAS TAYLOR, Quaker.

*Thomas Taylor,*

I Understand that *Thomas Barnet*, and others that are Well-wishers to this Commission of the Spirit, have lent you a Book of our Writings, who are the chosen Witnesses of the Spirit, namely, *John Reeve*, and *Lodowick Muggleton*. I suppose you have had it some Time to peruse, else you would not have scribbled and defaced the Book so much as you have, besides your Papers within the Book; yet nevertheless, I could have wished those Friends had lent you *The Quakers Neck broken*, rather than that, it being the most fittest Book for Quakers to look into; the other being too heavenly and divine for Quakers to look into. But in *The Quakers Neck broken*, I have met with such Antichristian Spirits as you are, who have railed and blasphemed against the Doctrine of the true God, and the right Devil, and the Commission of the Spirit, as you have done; neither have I let them go unrewarded for their Pains, as you may see in that Book: Neither shall you go unrewarded for your wicked and hard Speeches, Railings, and Blasphemies against the Doctrine contained in that Book: For your Wickedness is so much, and your Blasphemies and Revilings so many, that it would be too tedious to relate; yet, for the Satisfaction of others that shall come to see this Writing, I shall relate some of them, and speak a little to a few of the main Things of most Concernment.

You say, *Thy Christ, that could not make all Things of Nothing, is a false Christ.*

1. Here you have blasphemed against the true Christ ; for *John Reeve* doth own no other God, or Christ, but that Christ that was put to Death by the Jews, and judged by *Pilate* to be crucified. By him the Worlds were made, but not of Nothing ; for God never did say, neither doth the Scriptures affirm any such Thing, that God made the Earth and Waters of Nothing ; so that you shew yourself a blaspheming Devil.

2. We do know and affirm, that Earth and Waters were eternal, and that Darknes was over the Face of the Deep, and in the Creation, the Spirit of God moved upon the Waters ; so that Waters were before the Creation, else how could God's Spirit move upon the Face of the Deep, had there been no deep Waters before ? And so likewise, if the Earth were not eternal, why is it said by *Moses*, *That the Earth was without Form and Void, and Darknes was over the Face of the Deep ?* The Meaning is this, that the Earth was in being before God did create it, and Darknes was upon the Face of the Deep ; so that there was deep Waters before God's Spirit did move upon them. And as for the Earth being without Form and Void, the Meaning is this, the Substance, Being, and Matter of the Earth, it was eternally so ; but it was void of all Form and Beauty, not fit for any of God's Creatures to live in it, until God in the Beginning created it : For when God's Spirit moved upon the Waters, the Meaning is this, he commanded the Waters to be gathered into one Place, and the dry Land did appear. So likewise God made two great Lights, *The one to rule the Day, and the other to rule the Night* : That is, the Sun should rule and govern the Earth, and give Life to the Herbs, and Trees, and Fruits of the Earth, and the Moon should give Life to the Waters, and rule them : And in this Manner God created the Earth, and the Waters ; but all this while God had Matter to make these Things of, for Earth and Waters were before.

1. He did not make the Sun, Moon, and Stars, and the Host of Heaven of Nothing ; for of Nothing comes Nothing, though you say, *It is an heathenish Saying* : Let it be the Saying of a heathen Man, it is a true Saying, a Saying that

no Prophet, nor Apostle doth deny ; none but such Antichristian Devils as you Quakers are, that will have God to make all Things of Nothing, else you will call him a Devil, as you have done in your Writings.

2. Furthermore, where do you blind Quakers think this vast Earth and Waters were before God created them, which, according to *Moses's* Relation, is not six thousand Years ? And we can know Nothing of the Creation of the World, but it must be grounded upon *Moses* his Words : I say, where do you think these great Substances of Earth and Waters were before ? Certainly you Quakers do believe that they came out of God's Belly ; for your God is so big a God, that he can fill Heaven and Earth, and all Places, and be in every Quaker's Body, and make all Things of Nothing besides.

So that the Quakers God is so big, that he cannot be comprehended, yet they get him within them, and when they die, then he gets them into him again.

So the Quakers God and their Souls gets one into another, so that no body else can tell where to find either of them both. But my God, the Man Christ Jesus, who is a distinct Person in Form of a Man, by whom the Worlds were framed, he will find you out when your Souls are rotted in the Dust of the Earth, think of yourself what you will, it will be as I have said.

Furthermore, if Earth and Waters were made of Nothing, then I say they shall turn to Nothing again ; and if your God did speak them out of his own Bulk or Belly, as afore-said, then I say, he will speak them into his Belly again, so that no Man need to fear Damnation ; for all that came out of God shall go into him again, and if they were made of Nothing, they shall turn to Nothing again. I speak these Things, that whosoever shall read this Writing, may see the Vanity of the Quakers Doctrine, and be ashamed of it.

3. *John Reeve* doth say, *That God must have some Place of Residence, when he created this World.*

In your Answer to this, you flap your Hand in the Mouth, and say, *God abides in himself, and is what he is.* And fur-

ther you say, *To create is most properly to bring something out of Nothing by the powerful Word of God.*

*Answer.* I marvel what Satisfaction any Man can have in his Mind in believing in a Quaker's God, to tell a Man that God abides in himself, and is what he is, but never tells what he is, nor whether he be any glorious Substance, or Form, or whether he have any Nature; which to know God in his Form and Nature, is Life eternal.

But to say a Thing abides in itself, and is of itself, and not to tell what that is that abides in itself, it is Riddle me, Riddle me, what is this! But it is like all the rest of the Quakers Points of Doctrine; for they are mistaken in every true Point of Doctrine, which are but Six.

1. Of the Form and Nature of the true God. 2. The Form and Nature of the right Devil. 3. The Place and Nature of Heaven. 4. The Place and Nature of Hell. 5. The Mortality of the Soul. 6. The Persons and Natures of Angels. These six Principles are the Ground of all true Knowledge, in Relation to eternal Life; but the Quakers Doctrine is ignorant of every one of them.

First, they are grossly mistaken in their God, both in his Form and Nature; for they say he is so big that no Place, neither Heaven, nor Earth, can contain him: When as the Scriptures saith, *He made Man in his own Image and Likeness*; and he calls himself a Man. For when the Man said to Christ, when on Earth, *Good Master, what shall I do to inherit eternal Life?* Christ answered and said, *Why callest thou me good? There is no Man good but one, even God*; so that Christ did acknowledge God to be a Man, for he was God himself.

2. The Quakers are as much mistaken in the right Devil; for they know not how the Devil came to be, nor what will become of him hereafter, though many of them, their own Souls is the Devil.

3. 4. And so Heaven, and of Hell, they are ignorant of any Places where they are; for they know no other Places of Glory nor Pain, but what is within them.

5. They have got no mortal Souls that can die.

6. And



6. And as for Persons and Natures of Angels, they know not what I mean by it ; so that God and Devil, Hell and Heaven, immortal Souls and Angels, are all within them, and when they die, they deliver up all this within them, it goes into God again, and so are no more sensible of Joy, nor Sorrow, than they were before they had a Being

For I perceive by this *Thomas Taylor*, that the Speakers of the Quakers go all in one Strain, only some of them are more subtle than others, to hide themselves with the Words of the Scriptures, carrying the Sense of the Scriptures in an Allegory, and so gets Christ within them, and so keeps his Body from going up to Heaven above the Stars, but that Christ in a Body above the Stars, hath given me Power, that am but a mortal Man, over that Christ within you, and that you shall know to your eternal Pain and Shame.

Furthermore you say, *To create is most properly to bring something out of Nothing, by the powerful Word of God.*

*Answer.* 1. In this you shew yourself to be one of the Serpent's Seed indeed ; for that was the Serpent-Angel his Sin in Heaven above the Stars, which you so much slight : I say, it was his Sin before he was thrown down from Heaven ; for he thought in himself, if he had been God, he would have made all Things of Nothing, he would have created all living Creatures without Substance or Matter, that is to say, of Nothing : This was the Serpents's Sin and Nature, when he was in the State of Immortality and Glory.

And you being of his Seed, you shall speak and act the same Sin in the State of Mortality and Shame ; which is a clear Testimony to me, that you are of the Serpent's Seed ; for you will have God to do that which he cannot do, to make Earth and Waters, and all other Things of Nothing, else you call him a Devil, or a false God. For I must tell you, that God never said so himself that he would, or could, make living or dead Substances of Nothing ; neither did any Prophet, or Apostle, or Saint, believe any such Thing ; but it was always the Devil's Nature to look upon God's Power to be greater than it is, or else to be less than it is ; for the Devil is always mistaken in God's Infiniteness ; but the Seed of Faith knoweth by Faith what God's Power is, so far as to

the Saving of the Soul, to wit, that God did make living Creatures of dead senseless Matter, and living Forms of formless Substance, and that God could, and did die, and that he he can, and will raise the Seed of *Adam*, to eternal Happiness, and the Seed of the Serpent, you being one, to endless Misery, though both Seeds be asleep in the Dust of the Earth, until the Day appointed.

This is true Faith in God's Power, and that which *Moses*, the Prophets, and Apostles, and us the Witnessees of the Spirit did, and doth witness unto, against all the Seed of the Serpent whatsoever; for though by Faith we understand the World was made, yet by Faith we understand, and so did the Apostles, that the World was not made of Nothing, but by the Word of God's Power it was made of Something, to Wit, of Earth, and Waters, which were eternal.

4. You call these wicked Sayings, because we say, *No Children damned, though they be the Seed of the Serpent, if they die in their Childhood.*

To this you say, *That the Serpent was cursed from the Beginning; for, say you, certainly all his Seed, young and old be so; for, say you, as is the Tree, so are its Fruits.*

*Answer.* Here you that have any Light of Faith in you, may see the gross Darknes of this Man; for he cannot abide such a God that hath not Power to make Things of Nothing, and now he is angry because God doth not damn Children, if they be of the Seed of the Serpent; for he is angry with *John Reeve* for saying all Children will find Mercy, as aforesaid; for, saith he, *all, Young and Old, must be damned of the Serpent's Seed:* And this is his Ground, *As is the Tree, so are its Fruits.* This Man would have God to do that which he cannot do, as I said before; so he would have God to be more cruel than he is, to condemn Children who have done neither Good nor Evil, which the Scriptures do no ways justify: For though God doth say, *He will have Mercy on whom he will have Mercy; Jacob have I loved, but Esau have I hated, before they had done Good or Evil:* And that Saying, *The Seed of the Woman shall break the Serpent's Head:* And of that Saying, *The Election of God stands sure.* All these Places of Scriptures doth not reach  
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that Children should be damned, although they are of the Seed of the Serpent.

For this is to be minded, that the Scriptures were spoken to Men and Women capable of Understanding; for God did not say to Children, *I will have Mercy on whom I will have Mercy*, it was to Men that understood what *Moses* said: Likewise the Apostles spake to Men and Women, and not to Children, else why should the Apostles exhort the People to *make their Calling and Election sure*? It would have been a vain Thing to give Exhortation to Children. And as for *the Seed of the Woman bruising the Head of the Serpent*, it is in Relation to Men and Women: For doth not Men and Women that are the Seed of the Woman, who have Faith in their Hearts, by their patient Sufferings, break or bruise the Head of the Serpentine Men and Women, who are the Seed of the Serpent, who doth rage, and rail, and persecute the Innocent? So that Children have Nothing to do in this Matter.

And as for that Saying of *Jacob* and *Esau*, *the one being loved of God, and the other hated, when they were both in the Womb*: To that I say, though *Jacob* was in God's Decree beloved, and *Esau* in God's Decree hated, or reprobated; yet this I say, they were decreed and appointed to live to Man's Estate, so that they might both be capable of Election, and Reprobation, and not to die in their Childhood. And this I say further, that if you *T. T.* had died in your Childhood, you should have been saved, though I know you are of the Seed of the Serpent; but you being appointed to be damned to Eternity, you were appointed to live to despise the Living God, and blaspheme against the Doctrine of the true God, declared by those Messengers whom he hath sent.

And as for that Saying of yours, *As the Tree is, so is the Fruit*; your Meaning is, if the Serpent be damned, the Children that are his Seed must be damned also: Here you shew your gross Darkness and Ignorance in the Scriptures, because the Scripture saith, *A good Tree bringeth forth good Fruit, and an evil Tree bringeth forth evil Fruit*, therefore you conclude that Children are Fruits of the Serpent, he being that evil Tree.

5. To this I answer: That the meaning of the Scriptures in those Words aforesaid, is not meant that Children that are be-

gotten and born, I say, they are not counted the Fruits of the Serpent : For we see by Experience, and by the Scriptures, that sometimes reprobate Men and Women, who are both of the Seed of the Serpent, yet the Child that is begotten by them, is of the Elect : This I know by Experience, since I came to know the Scriptures, and could distinguish between the two Seeds.

Likewise it is clear by Scripture, that a faithful Man and Woman, they being both of them the Seed of Faith, that is, the Seed of the Woman ; for there is but two Seeds spoken of in Scripture, that hath begotten Reprobates, as that of *Isaac* and *Rebecca*, they being both of the elect Seed, yet they begot *Esau*, which the Scriptures brands for a Reprobate : So that sometimes two Reprobates may get an elect Child, one or more ; and two of the faithful Seed may beget one or more Reprobates : So that Children are not called in the Scriptures Fruits of the Serpent tree ; for Children are Trees themselves, if they live to Maturity of Age.

3. But those Motions and Actions which these Trees bring forth in their Lives and Conversations, are called in Scripture Fruits of the Tree ; if good Motions and Actions, then called a good Tree ; if evil and sinful Motions, then called an evil or corrupt Tree : For the good Tree bringeth forth good Fruit, even the Fruits of the Spirit, which is Patience, Meekness, Love, and Faith in God, and such like Fruits, which good Trees, which are Men and Women, do bring forth. So likewise the evil Tree is Men and Women also, and they bring forth evil Fruits, even the Fruits of the Flesh, which is Envy, Unbelief, Persecution, Blasphemy against the true God ; these such like Fruits proceed from the evil Tree of the Reason in Man, and the good Fruits proceed from the good Tree, which is the Faith in Man : For there is but two Trees spoken of in Scriptures, to wit, the Tree of Life, signifying the Tree of Faith ; and the Tree of Knowledge of Good and Evil, signifying the Tree of Reason : So that all Men, good and bad, are ranked under these two Trees ; and those Men that bring forth Fruits of Faith, as aforesaid, may be said to bring forth good Fruit ; and those Men that bring forth Fruits of Reason,

Reason, as aforesaid, may be said to bring forth evil Fruit, as you have done : So that what Fruits Man or Woman bringeth forth in their Life, being come to Age, is counted by the Scriptures good or evil Fruit, and so said to proceed from a good Tree, or an evil Tree, and not with any Relation to the Fruit of the Womb that is generated and begotten as Children. Therefore, when *John Baptist* said, *The Ax is laid to the Root of the Tree*, he meant wise and prudent Men, who were wicked Persecutors ; he did not mean that their young Children should be hewn down, and cast into the Fire.

So likewise when the Apostle speaks of the Fruits of the Spirit, and the Fruits of the Flesh, he tells what they both are ; so that Children are not called the Fruits of the Serpent-tree, though they be of the same Seed : For Seed is one Thing, and Fruit is another ; so you err, not knowing the Scriptures, nor the Power of God ; for I never knew any Quaker give any Interpretation of Scripture, but speaks the Words as they lie, which is the Cause of their gross Mistake of the Meaning of the Scriptures, and run into those and such like Errors that God fills Heaven and Earth ; from these Words they believe God is so big as to fill Heaven and Earth. And of that Saying, *Know you not that Christ is in you, except you be Reprobates ?* From these Words they ground their Faith that Christ is within them, and so will admit of no Body, or Person of Christ without them, nor in Heaven above the Stars ; and so of other Sayings in Scripture : As that, *that Christ enlightneth every Man that cometh into the World* ; but will admit of no Interpretation themselves, because they cannot ; but are angry with others that can : For the Scriptures being truly interpreted, discovereth the Quakers Principles to be the greatest Cheat and Deceit, and more Antichristian than the Pope, or any other Sect whatsoever, in Matter of Religion.

6. You do upbraid *John Reeve* and myself, because we are in the fallen State of *Adam* ; but you Quakers do not acknowledge yourselves in that fallen State : You are not willing to be found in that State, for you look upon yourselves so purified by the Light of Christ within you, that you are become perfect in your own Conceit ; but you know not what that Perfection is the Scriptures speak of ? For I am sure your Hearts

are not purified by Faith: How can your Hearts be purified by Faith, when as your Faith hath never an Object? For your God nor Christ hath never a Body, nor Person of his own, but he must be beholden to every Quaker's Body to reside in, and he is every where besides; therefore, what Faith can you have to purify your Hearts, when as no God can be found, but what is within you? But I shall shew what it is that purifies your Hearts, and what Sins you are cleansed from. That which purifies your Hearts, is the Law written in your Seed and Nature, even the same as was written in the Angel-Serpent's Nature, before his Fall, which is no other but the Nature of Reason; so the Angel's Nature being in you, and the moral Law written in it, it hath the same Workings in you, as the Heathens had, the Apostle speaks of, to wit, your Thoughts accusing and excusing, and the Motions of this Law arising in your Minds, you call *the Light of Christ*, when indeed it is nothing but the Light of the Law; for if it were the Light of Christ, it would make you to own the Person and Body of Christ without you, as well as to own Christ within you; and if you Quakers should do so, your Principles would quickly fall. And as for these Sins your Hearts are cleansed from, they are no other but such like as these; that is to say, to keep the Hat on the Head before a Magistrate, and to find Fault with Gold Lace, and a Piece of Ribbon, a Bandstring, and a Gold Button, and to rend and tear Gold Lace, and other Lace off their Clothes, and burn it, and to use the Language of *thee* and *thou*: He or she that gets *thee* and *thou* perfectly, is a very good Quaker; they are gotten half Way to the Quakers Heaven. These, and such like Righteousness, is the Quakers Perfection, and all the Cleansing of Heart they have. This I know to be true; for I know they have no Faith to purify their Hearts, neither can they be justified by Faith, and have Peace with God; for how can they have Peace with God, when as they own no other God in a Body, but what is within them? But they will find that God within them to be the greatest tormenting Devil of all.

Again, I marvel how you Quakers came to make it such a great Sin, for a Man to put off his Hat to a Magistrate! I do

do not remember any Place of Scripture, that it was the Practice of Prophets, Apostles, or Saints. Surely your Teachers might have given their Disciples a little more Liberty than they have ; for you Quakers do not read that the Prophets, when they went with Messages from God to the Kings and Rulers of *Israel*, I say, we do not read they went before the chief Magistrates, with their Hats on their Heads. Likewise the Apostles, when they were brought before the Rulers of the Jews, we do not read they went with their Hats on their Heads. Are you Quakers certain that *Paul* had his Hat on his Head, when he spake for himself before King *Agrippa* and noble *Festus*, sitting in the Judgment-seat ? Neither did *Paul* use the Word *thee* and *thou* altogether to them ; but gave them civil Respect, Titles of Honour, one *Noble Festus*, and the other *Ob King Agrippa*, according to the Places of Honour they had in this World : So that the Apostles did not tie the Believers of them to the Hat on, and to *thee* and *thou* to Magistrates, as you Speakers of the Quakers do : Besides, if it could be proved that the Prophets and Apostles did keep the Hat on, and *thee* and *thou* to Magistrates, yet would it be no Ground for you Quakers to do so ; for God never chose, nor sent you, as he did them ; God never bestowed so much Honour upon any of you, to make you Messengers to Kings or Magistrates ; for you are but private Men, not chosen of God, as all true Prophets, Apostles, and we, the Witnesses of the Spirit, were ; yet you, by the Light within you, will imitate those that are chosen by Voice of Words from a God without us ; nay, you are more impudent in your Way, than ever any Prophet or Apostle was, who were chosen of God, and made equal with Kings in Power from on High, yet have given civil Respect unto Kings and Magistrates, they being as Gods on this Earth, as the Scripture saith. But seeing the Hat put off to a Magistrate, is such a great Sin to a Quaker, I shall let him alone in his Righteousness, and let him see if that Righteousness will deliver him in the Day of Trouble.

I have spoken something more of the Hat than I thought to do, only to inform those that shall see it, that the Scriptures doth no ways justify such a Practice, but it is one of the Quakers main Points of Doctrine they hold forth, and if that and

such like Things will not save them, they must be damned ; for their Righteousness is as much in the Hat, as in the Heart : For I am sure they have no true Faith in their Hearts, nor in the true personal God, the Man Christ Jesus in Glory, in Heaven above the Stars.

And as for us being in the fallen State of *Adam*, I do acknowledge and confess it ; therefore we are redeemed by Christ's Death ; for all that are in the fallen State of *Adam*, are made alive by Christ, and all that are not found in the fallen State of *Adam*, will certainly be damned to Eternity ; for they that did not fall in *Adam*, did fall in the lost Angel, and so have no Benefit in Christ's Death ; because that Christ took not on him the Nature of Angels, but the Seed of *Abraham* ; and *Abraham* was the Seed of *Adam* in the fallen State, and Christ redeemed him by his Death, and all his Seed ; I mean by his Death without me, and not of his Death within me, as the Quakers do vainly imagine ; for they own no other Death of Christ, but what is within them, whatever they pretend, by using the Words of the Scripture, because they so frequently speak of Christ's Death ; but they own no other Death of Christ, nor Benefit by it, but what they have within them ; Resurrection is all within them.

I marvel why you Quakers should talk of Christ loving his Church, and that by one suffering Christ hath perfected for ever them that are sanctified, when as you own no Body of Christ without you ; but it is because you read such Words in the Scriptures, which were others Mens Words, and Faith : Alas, what Benefit will that be to you to assume to yourself that which did belong to others ! For what is that to you what the Apostles said to those Believers at that Time ? They understood what the Apostles meant by those Sayings ; for the Scriptures were not spoken to Quakers, nor given to them, neither do you understand them : The Scriptures were given to *John Reeve* and myself, neither doth any Man understand them, or can truly interpret them, but us two only, we being the chosen Witnesses of the Spirit : For we only can unfold what the Fountain is which is open for Sin, and for Uncleaness ; for every commissioned Prophet hath the Key of *David* given unto him, to open the hidden Mysteries, even the Fountain of living Water,



to wit, the Knowledge of the true God, and the right Devil, with many other heavenly Secrets hinted at in the Scriptures ; which to know is as a Fountain of Water of Life, to those that understand them.

7. We do confess that *Adam* and *Eve* were not capable of any Kind of Death, until they were both defiled with the sinful Nature of the angelical Serpent.

To which, this *T. T.* saith, *To the Glory of Truth, that seeing Christ came to restore us that which Adam and Eve lost, with Advantage, it must needs follow that the true Believers, who are become, even now, whilst upon the Earth, freed from all Kind of Death, and so are not capable of any Death in their Souls, no more than Adam and Eve was in their Innocency ; because the Scripture saith, that he that believes in Christ is passed from Death unto Life, and such as abides in that Faith shall never die, but the Spirit of Life is in him.*

*Ans.* Here this Man shews his gross Darknes and Ignorance of the spiritual Meaning of the Scriptures ; for observe what is said before, that *Adam* and *Eve* had no Kind of Death in them before their Fall, yet this let the Reader mind, that the Death they did procure by their Fall, it was but a temporal Death, and that Death God threatned them with, it was but temporal, though the Fear of eternal Death might be in them by Reason of the Fall ; but the Death itself which God threatned upon them, was but a natural Death, neither did God take off, or free them from it : For *Adam* and *Eve* did die, yet they had the Promise of Christ made sure to them more than any Quaker ever had : And yet this Promise of Christ, *to bruise the Serpent's Head*, it did not free *Adam* and *Eve* from this first Death, but it freed them from the Fear of the second Death, and from the second Death itself, even that eternal Death. But as for a natural Death, *Adam* and *Eve*, *Abraham*, *Iaac*, and *Jacob*, the Prophets, Apostles, and Christ himself tasted Death : For this first Death enters upon all, both Man and Beast ; but the second Death, which is eternal, it enters upon none but upon the Serpent and his Seed : And this eternal Death is that which

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they, *Adam* and *Eve*, and their Seed, are delivered from, by believing in Christ.

And thus we that are found in the fallen State of *Adam*, are restored by Christ, that is, we are restored to a better and a more glorious State and Condition than that of *Adam* in the State of Innocency. But you Quakers do expect no higher Salvation than that of *Adam*, but you will not pass thorow Death to it, but you will attain it a more easy Way: For you say, *It must needs follow that the true Believers who are become even now, whilst upon the Earth, freed from all Kind of Death, and so are not capable of any Death in their Souls.*

To this I say, that Christ never said that he would free Mankind from a natural Death, nor restore Man to the State that *Adam* was in, but he came to save Mankind from eternal Death; therefore he saith, *He that believeth in me shall never die.* And of that Saying, *He is passed from Death to Life*, that is, he shall never die a spiritual and eternal Death; for he is passed from the Fear of this first Death, to the Assurance of eternal Life: For Assurance in Scripture is many Times taken for the Thing itself; but Christ never freed his Disciples from a temporal Death, notwithstanding they had eternal Life abiding in them. And that Apostle who said, *We are passed from Death to Life*, did die a natural Death himself, and so did the Prophets of Old, as in the *Acts* it is said by *Peter* to the *Jews*, *Which of the Prophets have not your Fathers persecuted, and have slain, which shewed of the Coming of the Just One?* And was not *Stephen* stoned to Death, a Man full of the Holy Ghost? Yet his Soul was put to Death, and *Peter* himself, and the rest of the Apostles, and those that believed their Doctrine, did not they die, or else were put to Death? Yet these were all passed from Death to Life, yet they all died a natural Death, or was put to Death: For it cannot properly be said to die, if the Soul slips out of the Body, and leaves the Body behind, as you Quakers and many others do vainly imagine: So that your Ignorance in the spiritual Meaning of the Scriptures is bewrayed; for you Quakers are the darkest Pieces to interpret Scripture, of any other Opinions in the World; for you will name Places of Scripture, but never interpret any; that makes all the Quakers so dark; for ask them a

Question

Question in Scripture, they will give you no Answer, but perhaps, bid them mind the Light within them; or else say, it is the Flesh that asks, or such like Sayings: So they baffle and trouble ignorant People, which knoweth not their Principles, nor the Meaning of the Scriptures.

I thought good to answer these few Particulars, they being of some Concernment for those to know, who are not well grounded in the Doctrine contained in those Books you so much vilify and speak Evil of; for I would have others to see this Writing as well as yourself; for you Speakers of the Quakers seldom let any of your Believers see my Writings, lest you should lose them by it, or your Antichristian Spirit be discovered by them: For none can discover the Quakers Cheat and Deceit, but us the chosen Witnesses of the Spirit; for your Doctrine is altogether Antichristian, which doth deny both the Father and the Son to be in the Form, or Person of a Man in Heaven above the Stars, distinct of himself from Angels and Man, and any other Creature. And if you look but into *The Neck of the Quakers broken*, you may see what you are, for that is the fittest Book for Quakers to look into; there I have had to do with such like Spirits as you are, who have gone in the same Steps of despising and blaspheming against the Doctrine of the true God, declared by us the Witnesses of the Spirit, as you have; for you have most wickedly spoken Evil of as pure Truths as ever was spoken or revealed by Prophet or Apostle; for God hath chosen us by Voice of Words, as he did them, and hath given us the Spirit of Revelation and Interpretation, as he did them; and whoever despiseth the Doctrine of us the Witnesses of the Spirit, despiseth him that sent us, even Jesus Christ the living God, who hath chosen us to pull down, and cut in sunder such Antichristian Devils as you are, who owneth no other God but what is within you, which hath caused you to blaspheme against the Person of God without you, even the Man Christ Jesus in Glory; for those Books of *John Reeve's* Writing do own no other God but the Man Christ Jesus in Glory, who spake to him three Mornings together to the Hearing of the Ear:

First, you have called that Voice, *A Dream*; you have called that God or Christ, that could not make all Things of Nothing, *A false Christ, a Devil*: You have called the Doctrine of the true God, *A Lie, a Deceit, Error, Darknejs, Blasphemy*, with many other wicked blasphemous Speeches in the Margin of the Book, too tedious to relate; therefore, for these your wicked Blasphemies against the holy Spirit of Christ that sent, and revealed those Doctrines unto us, I do pronounce *Thomas Taylor, Quaker*, cursed and damned, both in Soul and Body, from the Presence of God, elect Men and Angels, to Eternity: Neither shall the Light within you, nor infinite Spirit, which you call God, without you, deliver you from that Curse I have pronounced upon you; but you shall know that God, the Man Christ Jesus, hath given Power unto his Messengers and Witnesses to curse you to Eternity. Deliver yourself from it if you can. And if you do but read *The Quakers Neck broken*, you may see others of your Brethren, who have walked in the same Steps of Blasphemy as you have, and will have the same Reward with you. That Book would have been as a Looking-Glass for you, to see what your Principles are in the Root, and what will be the Fruit of them.

*Written by Lodowick Muggleton, one of the two last Prophets and Witnesses unto the High and Mighty God, the Man Christ Jesus in Glory, in Heaven above the Stars.*

F I N I S.