

JOYFUL NEWS FROM HEAVEN:

OR,

THE LAST INTELLIGENCE

FROM

OUR GLORIFIED JESUS ABOVE THE STARS,

WHEREIN IS INFALLIBLY RECORDED

HOW THAT THE SOUL BIRTH IN THE BODY;

ALSO IS DISCOVERED,

I. WHAT THAT IS WHICH SLEEPS IN THE DUST.
II. THE NATURE OF ITS REST.
III. THE MANNER OF ITS WAKING.

IV. THE MYSTERY OF THE DISPUTE BETWEEN
CHRIST AND THE WOMAN OF SAMARIA, AS
TOUCHING THE TRUE POINT OF WORSHIP,
CLEARLY OPENED.

WHEREIN YOU HAVE, DRAWN UP,

A DIVINE CHARGE AGAINST THE TEACHERS OF THE BAPTISTS;

WITH ALL OTHER TEACHERS, PUBLIC AND PRIVATE, FOR COUNTER-
FEITING THE COMMISSION OF

THE MAN JESUS,

BEING THEREIN CONVICTED OF SPIRITUAL HIGH TREASON AGAINST CHRIST, THE GREAT
COMMISSIONER OF HEAVEN AND EARTH.

WITH A TRUE DESCRIPTION OF THE KINGDOM OF GLORY, PREPARED ONLY FOR
THE SEED OF ADAM, THAT BLESSED SEED OF FAITH;

AND TRUE RELATION OF THE KINGDOM OF DARKNESS, PREPARED FOR THE CURSED SEED OF CAIN,
WORLD WITHOUT END.

WRITTEN BY JOHN REEVE AND LODOWICK MUGGLETON.

THE LAST COMMISSIONATED WITNESSES AND PROPHETS OF THAT ONLY HIGH,
IMMORTAL, GLORIOUS GOD, CHRIST JESUS.

FIRST PRINTED FOR THE AUTHOR, IN THE YEAR OF OUR LORD, 1658,
THEN RESIDING IN LONDON.

THIRD EDITION.

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1854.

TO THE READER.

17, Half Moon Street, Bishopsgate Street,
London.

BELoved BRETHREN,—

IN reprinting and putting this excellent treatise on the “SOUL’S MORTALITY” into chapter and verse, great care has been taken to give a correct copy of the original, printed for the Author in the year, 1658.

The printer of this edition having been very careful, there appears no occasion for an errata.

It may be worth observing, that this treatise on the “SOUL’S MORTALITY” appears to agree with our forefathers from the beginning of the world.

As may be seen by the book of Enoch, taken from the Ethiopic bible (the eunuch whom Philip addressed in the chariot was a man of Ethiopia, *Acts* viii. 26, so that there was true faith in Ethiopia enough to preserve the sacred writings), and translated by Richard Lawrence, Archbishop of Cashel (which is sold by J. H. Parker, Oxford, and J. G. Rivington, London). Although this is called an Apocryphal production, yet it does not exactly follow that it is not a true copy of the book of Enoch, the son of Adam. I believe those who understand Hebrew may trace the roots of the language back to the Hebrew, which was the first language spoken, according to that scripture, *Genesis* xi. 5: “And the whole earth was of one language and of one speech,” till the Lord confounded their language at the building of the tower of Babel, verse 9. All the covenants of God were made with the Hebrews, and would naturally be written in that language. It is written, “Salvation is of the Jews;” God himself was a Jew, and came in the tribes of Levi and Judah. The visions and prophecies of Enoch appear to be in accordance with the teaching and writings of the prophets and apostles, being directed to the righteous and unrighteous, and pointing to the mortality of the soul, and the resurrection at the last day. Enoch wrote of things from the beginning and prophecies of things to the end of the world;—that is, of Adam and Eve, the Tree of Life, the Tree of Knowledge of Good and Evil, the Garden of Paradise, of Cain and Abel, and of many others whose names are handed down, and with whom he appears to have been very conversant. He also prophecies of the Incarna-

tion of God, who will go forth from his habitation, the Holy and Mighty One, chapter i. 3, and so on to chapter xlvii., where he declares that this Mighty One, the Ancient of Days, the Lord of Spirits, will take on him a body of flesh, whom he calls the Son of Man, because the Lord of Spirits had chosen him, in which body of flesh the Father would do many wonderful things (as may be seen in those parables of Enoch), whom afterwards he calls the Son of Woman, before whom all shall appear at the last day, and in whom the Father dwells; who will give judgment, both to the righteous and unrighteous, through the mouth of his chosen Son. Visions and prophecies cannot be understood now any more than they could be then, but only seen darkly as in a glass, without direct revelations from God, or those persons chosen by him to reveal them; as may be seen by the revelator or angel who taught Enoch, the prophets, apostles, and ministers of the Spirit, through whom we have received the mysteries, revelations, and interpretations, or golden oil, spoken of by Enoch and the rest of the prophets, as *Zechariah* iv. 12, which, through the golden pipes, or prophets, empty the golden oil out of themselves into the vessels of gold, or believers. You may see, after the apostles had received their commission from God, that on whom they laid their hands, they received the Holy Ghost. Also you may see that this grace or golden oil is not to be bought, *Acts* viii. 18, where Simon offered money for that power: but Peter said, "Thy money perish with thee; the gifts of God may not be purchased with money." Also in the parable of the five foolish virgins, *Matthew* xxv., who were shut out, with the servant who had but one talent of reason, without any oil, or faith in the bridegroom or master. It will appear that the book of Enoch was written before the flood or drowning of the old world, because Enoch prophesies of the Deluge, and of Noah and his family being chosen as a foundation for a new world. Enoch wrote books for his son Methuselah, and for those who should come after in the latter days, page 164, which were given to Noah, and Noah handed them to his family, and so on to Abraham, Isaac, Jacob, and the twelve patriarchs.

As may be seen by the book of the Testaments of the Twelve Patriarchs, sons of Jacob, translated out of Greek into Latin by Robert Grotthead, Bishop of Lincoln, Englished and printed for the Company of Stationers, London, in the year 1693; since reprinted by James Frost, Brick-lane, Whitechapel, London, of which I have a few copies; so that any desirous may have one for 1s. 6d. The book of Enoch, and Testaments of the Twelve Patriarchs, not being generally known, is the reason I have given the address where they may be had; but I have none of the books of Enoch for sale. From the book of the Twelve Patriarchs it appears that the book of Enoch was well known to them; for seven out of them say that they have read, in the book of Enoch, of things that should come upon

their children in the latter days: the seven are Simeon, Levi, Judah, Zabulon, Dan, Nephtalim, and Benjamin. These testaments bear witness, with Enoch, that the same God will appear on earth in a body of flesh in the tribes of Levi and Judah; in Levi as prince of priests, and in Judah as king of kings, being God and man in one person. They also treat of the soul's mortality, and of its death and resurrection at the last day, saying that God would come eating and drinking with man as man, and be put to death for the redemption of Israel.

I have quoted a few sayings from the seven (which are as follow), to inform or enlighten the reader.

SIMEON.—Page 26: "And now, my children, let your hearts be meek before the Lord, and walk right before man; so shall ye find favour both with God and man; and beware that ye fall not into whoredom." Page 27: "For I have seen in Enoch's writings that you and your children shall be corrupted with whoredom, and do Levi wrong by the sword; but they shall not prevail against Levi, because he shall fight the Lord's battles, and take also your tents, and very few shall be divided in Levi and Judah." Page 28: "Then shall Sem be glorified, when the great Lord God of Israel appeareth upon earth as a man; for the Lord will set up of Levi the prince of priests, and of Judah king of kings, God and man."

LEVI.—Page 34: "Chosen a minister till God visits all nations in the bowels of the mercy of his Son for ever; nevertheless thy sons shall lay their hands upon him to crucify him." Page 40: "I am clear from all the wickedness and sin which you shall commit to the end of the world." Page 41: "Ye shall work wickedness against the Saviour of the world, so that Jerusalem shall not continue by reason of your naughtiness; nevertheless the house which the Lord shall choose shall be called Jerusalem, as the book of Enoch the righteous containeth." Page 44: "And truly, my children, I know by the writings of Enoch that in the end ye shall do wickedly, laying hands most spitefully upon the Lord; howbeit our father Israel is clear from the wickedness of the high priest, which shall lay hands upon the Saviour of the world. Furthermore, I know by the book of Enoch that ye shall go astray, and defile the priesthood, stain the sacrifices, destroy the law, despise the sayings of the prophets, and in the end ye shall kill Him out of hand, as ye think, not knowing that he shall rise again." Page 49: "And stay the threatening sword against Adam, and feed the lambs with the fruit of life."

JUDAH.—Page 66: "And Abraham, the father of my fathers, blessed me to fight for Israel, and so did Isaac bless me likewise; and I know that the kingdom shall stand by me: but I have read in the book of Enoch the righteous that ye shall work wickedness in the latter days." Page 70: "And my kingdom shall be knit up in strangers till the Saviour of Israel

come, and he shall maintain my kingdom in peace for ever." Page 72: "This is the offspring of the most high God, and the well-spring of life to all flesh: they that are buried in sorrow shall rise in joy."

ZABULON.—Pages 84 and 85: "Of Joseph being sold to the Ishmaelites for money, with which they bought shoes for themselves, their wives, and their children, saying, Let us not eat it, because it is the price of our brother's blood, but let us tread and trample it under our feet, because he said he should reign over us, and we shall see what his dreams will come unto. Therefore in the sceptre of Enoch's law it is written of him that would not raise up seed to his brother, I have loosed Joseph's shoe; for when we came out of Egypt the young men unbuckled Joseph's shoes at the gate; and so we worshipped Joseph as if it had been Pharaoh." Page 90: "I know by the writings of my fathers that in the last days ye shall depart from the Lord, and be divided in Israel, following two kings." Page 91: "Working all abominations, and worshipping all manner of idols; after this shall God himself rise up unto you, the light of righteousness, and ye shall see God in the shape of man."

DAN.—Page 98: "For I am sure that in the latter days ye shall depart from the Lord, and walk in naughtiness, working the abominations of the Gentiles, and haunting wicked woman in all lewdness, by the working of deceitful spirits in you; for I have read in Enoch that Satan is your prince, and that all the spirits of fornication and pride shall ply themselves in laying snares for the children of Dan; but the Lord's saving health shall spring up unto you out of the tribes of Judah and Levi." Page 92: "He shall deliver the imprisoned souls of the saints from Belial, and turn your unbelieving hearts to the Lord, and give everlasting peace to such as call upon Him. The saints shall rest in Him, and the righteous shall rejoice in the New Jerusalem which shall glorify God for ever. The Holy One of Israel shall reign over you in lowliness and poverty; and he that believeth in Him, shall certainly reign in heaven."

NEPHTALIM.—Page 106: "Neither break you God's law in the order of your doing: the Gentiles, by going astray, and by forsaking the Lord, have changed their order, and followed stocks and stones and spirits of error, but do ye not so, my children: know ye not that your only one God is the Lord of all creatures, for He is the Maker of them; they whom God cursed in the flood, making the earth desolate and fruitless for their sakes." Page 107: "My children, I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom, till in the mercy of the Lord come a Man that poureth out mercy and righteousness upon all men both far and near. Be helpful to Levi and Judah, for by Judah's sceptre shall God appear, and dwell among men upon earth, to save the flock of Israel."

BENJAMIN.—Page 151: “My children, love the God of heaven, and obey his commandments: follow that good and holy man Joseph, for in Joseph shall the prophecy of heaven be resembled to the full concerning the Lamb of God and Saviour of the world, that the unspotted shall be delivered from the wicked doers, and he that is without sin shall die for sinners in the blood of his testament, to the salvation both of the Gentiles and Israel.” Page 155: “A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with,” &c. Page 156: “But all the works of Belial are double, and utterly void of simplicity.” Page 158: “I perceive by the sayings of the righteous Enoch, that there shall be evil deeds among you; for you shall defile yourselves with the fornication of Sodom. Nevertheless the Lord’s temple shall be made in our portion, for the Lord himself shall take the kingdom upon him, and the twelve tribes shall be gathered together there. He shall enter into the first temple, and there the Lord shall suffer wrong and be despised, and be lifted up unto a piece of timber.” Page 159: “And the vail of the temple shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles poured out like fire; and rising up from the grave, he shall ascend from earth to heaven. He shall remember how basely he hath been treated on earth, and how glorious he is in heaven. Keep the Lord’s commandments, till he reveal his saving health unto all nations.” Page 160: “Then shall ye see Enoch, Noah, Shem, Abraham, Isaac and Jacob, sitting at his right hand with joyfulness. Then shall we rise also, every of us to his own sceptre, worshipping the King of heaven. Then shall He judge all nations, as many as believed not in him, when he appeared on earth.”

All the twelve patriarchs, with Enoch, are of one faith and one mind in reference to the one personal God. Although I have only quoted from the seven which mention the book of Enoch, yet they all bear one and the same evidence with the prophets and apostles, which the reader may see and compare with the Bible and Testament, and witnesses of the Spirit.

Moses declares, by commission from God, that God created man in His own image and likeness, in the image of God he created him, male and female created he them, and breathed into them the breath of life, and they became living souls; and he gave them a law, and commanded them not to eat of the tree of knowledge of good and evil, saying, “Thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die.” (It is written the soul that sins shall die—it is not written the body, but the soul.) That tree was the tree of eternal death, which through their disobedience they became united with, and so were taken captive by death. The tree of knowledge, being transmuted into flesh, appeared in Cain, he being the destroyer who killed his brother Abel. Therefore it is written, “Death

reigned over all life from Adam," *Rom.* vi. 14. The tree of life, to fulfil his promise to Adam of breaking the serpent's head, being transmuted into flesh, appeared in Christ, to redeem all life lost through Adam's fall. Adam, being only a created nature, could not stand against that which is an eternal nature, for nothing less than eternal life could conquer eternal death. Therefore it is written, "O death, I will be thy death. O grave, I will be thy victory." This God in Christ was Melchizedek, king of Salem, priest of the Most High God, who brought forth bread and wine, and blessed Abraham, *Gen.* xiv. 18, and *Paul's Epistle to the Hebrews*, chapter vii., and when the Jews said to Christ, "Art thou greater than our Father Abraham?" Jesus said "Verily, verily, I say unto you, before Abraham was I am," *St. John*, chapter viii. He was the same "I am" that sent Moses to Pharaoh. Moses, prophesying, says, "From among your brethren God shall raise up a prophet like unto me, him shall you hear." See Moses in his prayer and supplications, and breaking bread with his hands, and with his eyes looking up to heaven. It is not to be supposed that he was noticing the bread then in his hand, which was but a type or shadow of the true bread; but that he was looking for God coming down to take a body of flesh, and to die for the redemption of the house of Israel, as may be seen, *St. John*, chapter vi. 51: "I am that living bread which came down from heaven," which *Isaiah* speaks of, chapter xlv. 6: "The Redeemer, I am the first and the last; besides me there is no God." Answerable to those commandments in *Exodus*, chapter xx. "Thou shalt have no other gods but me." "Thou shalt not make any graven image or likeness, nor bow down thyself to them nor serve them." "Thou shalt not commit spiritual whoredom or adultery, in worshipping of false gods which are images or idols, vain thoughts or idle imaginations; but Him only shalt thou serve." So *Isaiah*, chapter ix. 6, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace."

In the New Testament the apostles declare that God, who is called Christ, was then come in flesh (which was foretold by Enoch, the twelve patriarchs, Moses and the prophets), and was born of the Virgin Mary in Bethlehem of Judea, who was also called Jesus the Son of God, in respect of his spiritual body being changed into a body of flesh: but his eternal spirit was never less than God. He was transmuted into a body of flesh, but his spirit was not changed as his body was. Therefore it is written, "God was made manifest in the flesh, which is Emmanuel, God with us," in which body He wrought all those wonderful works, when, by speaking a word only, he cured all diseases; cast out devils; caused the lame to walk, the blind to see, the deaf to hear, the dumb to speak; healed the sick and lunatics; walked on the sea and rebuked the wind; raised the dead,

and performed many other miracles and wonderful things, more than can be named, of which the apostles were witnesses, as may be seen more abundantly in their writings, miracles which no mortal can do, without first receiving power from Him. Also he was a Counsellor, in preaching the everlasting gospel of peace himself, and through his prophets and apostles to all nations; he being Melchizedek, king of peace and prince of priests. The Mighty God, in that he took on him a body of flesh, and suffered death on the cross, and rose again by his own power, which no created nature could do. The everlasting Father, in that he will raise all those who had faith in him. The Prince of Peace, in that they shall ascend with him into his everlasting kingdom, where he will reign over them in perpetual peace and great glory, world without end. That Son Isaiah prophesies of, is the same God that John bears witness of, *John* i.: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." Verse 14: "The word was made flesh, and dwelt amongst us, as the only-begotten Son of the Father, full of grace and truth," *Colossians* ii. 9: "For in Him dwelleth all the fulness of the Godhead bodily." See the genealogy of Christ, *Luke* iii.: who called himself the Son of David according to the flesh. But in spirit he was David's Lord, who was the son of Jacob, son of Isaac, son of Abraham, son of Noah, son of Enoch, son of Adam, son of God (seeing the book of Enoch and the book of the twelve patriarchs have been discovered, why they have not been joined and bound with the Bible and Testament I cannot tell, seeing that they appear to have more evidence in their favour, than either the books of the Apocrypha, or the writings of Solomon); "for I, Jesus, say unto you, that many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven;" *Matthew* viii. 11: who said, "I am not come to destroy, but to fulfil the law and the prophets." Thus the Creator, the Father of Spirits, the great I am, who said, "Heaven and earth shall pass away, but my word shall not pass away," is the Redeemer, "the first and the last, he that was dead and is alive, and behold, he lives for ever. Amen."

In the third and last Testament of our Lord and Saviour Jesus Christ, by JOHN REEVE and LODOWICK MUGGLETON (spoken of in the eleventh chapter of the *Revelations of Saint John the Divine*), who were to appear in the latter days, it is declared that God spake to them by voice of words to the hearing of the ear in the same manner as he spake to Moses, the prophets, and the apostles; and that he gave them a commission to interpret the Scriptures, and to make known his prerogative power, will, and pleasure, before he appears at the great day of judgment. They also de-

clare that the words spoken to them became revelation, which was the spirit of life from God which entered into the dead bodies of the prophets and apostles, giving the true interpretation of all the chief mysterious sayings, visions, revelations, and prophecies. It made the scriptures to stand upon their feet, to the amazement of many, and fear fell upon them, and the remnant gave glory to the God of heaven. Again they declare that, as John the Baptist was the forerunner of the birth of Christ, in like manner they are the forerunners of Christ appearing in glory with His ten thousands of saints and angels at the last day of judgment, to separate between the righteous and unrighteous, who will give every one a reward according to his works; and that they are the conclusion and true interpreters of all the inspirations of the holy prophets that shall ever appear by commission from God to the end of the world. They also speak of the book of Enoch and the book of the twelve Patriarchs, as may be seen in the answer to William Penn, chapter 9, page 32. So that it may be seen that there is a spiritual line of truth drawn from the true God, through the righteous fathers, down to the present day; and that the prophets are all joined hand in hand, making but one chain of evidence from the beginning, which is Adam, Enoch, Noah, Abraham, Isaac, Jacob, the twelve Patriarchs, Moses and the Prophets, Christ and the Apostles, and Reeve and Muggleton, with those in the genealogy of Christ not here named; they all uniting in the faith of a one personal God. I have printed a list of REEVE and MUGGLETON'S books, which will give the reader more information of these heavenly secrets than I can; knowing that secrets belong to God, but when revealed they belong to man, and are set before all nations, without persecution, with reference to His Divine justice, so that they may choose or refuse: because the people of all nations must appear before him at the last day. These, I think, should not be kept back, they being directed or sent in general to the whole world.

Thus, I have endeavoured to point out the strait and narrow path which must be kept, by faith in the true prophets, while in our pilgrimage we pass through the dark wilderness of many opinions towards the new Jerusalem, which was four-square when Christ was nailed to the cross (his divine hands, when spread abroad, being made equal with his glorious head and feet), who receiveth no worship through idols or images, but only through the spirit of true faith in his person.

Yours in the faith

Of a one Personal God,

JOSEPH FROST.

February, 1864.

THE FOLLOWING IS A LIST OF REEVE AND MUGGLETON'S BOOKS.

I find some of the reprints without the original dates: these I think it would be well to keep, and to add the editions as they are reprinted, which may be referred to in their book, entitled, "The Acts of the Witnesses," in five parts, as follow:—

	First Printed	Chap- ters	Parts
A Transcendent Spiritual Treatise	1652	4	2
A General Epistle to all Ministers, and the Three Records, &c., taken from The Sacred Remains	1653	4	2
A Remonstrance from the Eternal God unto the Parliament and Common- wealth of England	1653	4	3
A Divine Looking-Glass; or, the Third and Last Testament of our Lord Jesus Christ	1656	4	3
Joyful News from Heaven; or, Mortality of the Soul	1658	5	3
The Divine Looking-Glass, revised by, and printed for, Lodowick Muggleton [There was a Divine Looking-Glass printed in the year 1760, which is disowned by the true Muggletonians, it not being a true copy of the revised edition, as above printed, in 1661.]	1661	7	3
A True Interpretation of the Eleventh Chapter of the Revelations, with other Texts	1662	7	3
The Neck of the Quakers Broken, or Cut in Sunder, by the Sword of the Spirit	1663	7	3
A True Interpretation of all the Chief Texts and Mysterious Sayings and Visions in the whole book of the Revelation of Saint John	1665	13	3
A Looking-Glass for George Fox and others, showing the Blindness of the Quakers' Doctrine of Christ being within them	1668	2	4
Answer to Isaac Pennington, Esq., showing the Anti-Christian Spirit of False Teachers	1669	7	4
A True Interpretation of the Witch of Endor, first book of Samuel, showing there are no Spirits without Bodies	1669	7	4
Answer to William Penn, showing his Ignorance of the Scriptures and Things of Eternity	1673		
[This book does not appear in the Acts: Tompkinson accounts for it in his preface to the Acts, by saying that a part was left out: this date is in that part left out.—See the fourth and fifth part, pages 106 and 153.]			
The Acts of the Witnesses. By Muggleton. Preface by Tompkinson	1699		
A Stream from the Tree of Life. Preface by John Peat. (Being copies of Letters by Reeve and Muggleton)	1743		
A Book of Letters, containing 168, written by Reeve and Muggleton, col- lected by Alexander Delamain. The Preface by Lodowick Muggleton [Sacred Remains is without date or preface, from which I have taken—The Three Records—What was from Eternity—The One Personal Uncreated Glory—A Cloud of Unerring Witnesses, with the Scriptures Proving Christ is the Only God. These being General Treatises, I have added them to the General Epistle, they being near the same date, 1652; and left the Letters addressed to private persons, to be joined to the Letter Book.]	1755		
A Supplement to the Book of Letters, printed by subscription, being the Conclusion of all the Writings the Church is in possession of	1831		

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THE SOUL'S MORTALITY

PROVED AGAINST ALL GAINSAYERS.

(WHAT THAT IS WHICH SLEEPS IN THE DUST.)

CHAPTER I.

1. *The divine Power of our Lord, (1.) To enter into Death, and (2.) To quicken Life out of Death.* 2. *Christ raised the Soul and Body of Lazarus.* 3. *The Soul of David is not ascended into Heaven.* 4. *God able to destroy Body and Soul.*

YOU have a spiritual epistle full of divine consolation and information of judgment, unto those only which in any measure are enabled truly to comprehend it.

2. In *John* the 10th, there saith Christ, "I lay down my life that I might take it again. No man taketh it from me, I lay it down of myself. I have power to lay it down, and power to take it again."

3. My beloved brethren, in

the latter words of this text is comprehended all the wisdom, power, and glory of Infiniteness itself.

4. First of all, here our Lord doth as it were present unto your spiritual view a two-fold comprehension of his God-head power: First, a divine power to enter into death; Secondly, being dead, a power to quicken life out of death, or silent darkness itself.

5. Moreover, because many of the blessed ones are not fully satisfied concerning Christ's soul dying with his body, therefore I shall write somewhat from his own words, spoken upon that account.

6. In *John* the 12th, it is thus written, "Except the wheat corn fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit,

7. Dear friends, oh, what a fit resemblance is there between the spiritual Prince of Glory, and the natural prince of grain, if it be rightly understood!

8. Furthermore, you know that, except the wheat corn wholly dies, in the heart of the earth, instead of an increase of thirty, sixty, or an hundred fold, for want of dying it appears no more in the least: so, likewise, had not Christ's divine life been wholly dead and buried, in the heart of the grave, with the body of his flesh, what spiritual advantage of a glorious increase to himself, through the spirits of elect men and angels, could have been attained to in the least?

9. Again, you know that the flower is the life of the wheat corn, and that, yea, that life hath its being throughout the whole grain, making but only one bodily living and dying life, that it may be capable to produce a multitude of living bodies into its own likeness; so likewise you may also know, that the soul was the pure life of Christ's flesh; and that, yea, that divine life had its being throughout the whole man, making but one only living and dying essence, that it might be capable to produce many bodies in his own spiritual likeness, out of the sleep of death, by the glorious power of his word speaking only, when with his saints and angels He shall visibly appear unto eternal judgment.

10. Moreover, doth not the spirit of the wheat corn naturally die, and in the same body it died in, even through death itself, quicken into variety of life again, by virtue of a creative word only, without any additional power from the Creator in the least; so that it enjoys its appointed refreshings in the season thereof?

11. It is written, "The last Adam was made a quickening spirit (the second man is the Lord from heaven)." Why then should it seem hard or strange unto a spiritual christian, that the soul of Christ should naturally die within his body, and through death itself produce all variety of divine life again, without any additional power in the least (seeing He alone became that all-quickening spiritual God-man), from whence, as from an everlasting fountain, floweth all spiritual and natural light, even through heavens, earth, waters, men, angels, and all creatures possessing virtue in them.

12. Furthermore, though all the life of the wheat corn by degrees wholly dieth from its present life, yet no mortal man can possibly know, in how short a time it is quickened into life again; so likewise it was with the life of Christ Jesus the Lord; for although his divine soul wholly died with his natural body, yet, because its divine nature was of an all-quickening infinite virtue, and of motion swifter than thought, therefore

there can be no expression of time between dying and living again: observing of time belongs only unto that life which is sensible of its own dying; but as for that eternal life which was in Christ Jesus, which passed through death swifter than thought, and those souls that are senseless of all motion, light, or life, in the dust of the earth, what time is there to them in the least?

13. Again, in the next place, for a further insight into this supernatural mystery of Christ's God-head passing through death into a new and glorious life, even naturally, as the most purest grain, I shall write something as concerning Lazarus, and something in relation to David.

14. In the 11th chapter of *Saint John*, it is thus written: "Then said Jesus unto them plainly, Lazarus is dead; then when Jesus came, He found that he had lain in the grave four days already."

15. Now, if it should be still imagined, by some that are of a weak faith, that the soul of Lazarus died not at all, but was living in a paradisaical estate elsewhere, whilst his body remained in the grave; then I would gladly know, if known, where that paradise was, or is?

16. Moreover, if, for want of the knowledge of any such place, thou reply and say, his soul for that season was ascended into the highest heavens; then I would also know, whether it be

not contrary to all sober sense or reason in man, that a soul once immortalized should descend into a condition of mortality again?

17. Furthermore, seeing, according to truth and sobriety of spirit, there was no paradise nor heaven to be found for the soul of Lazarus, whilst his body remained in the grave, where then should his soul enter, but with his body only?

18. Christ said that his words were spirit and life, and that He was the resurrection and the life. Since the soul of man was therefore polluted, through carnal generation, thou mayest know that man's spirit and body is but only one undivided living and dying essence; and the infinite virtue of Christ's word only, was that God which revived the soul and body of Lazarus out of the grave of death into this natural life again, for the manifestation of the glory of his God-head power in the spirits of his redeemed ones; that they, in some measure, may know, to the praise of his unsearchable wisdom and power, who it is that quickeneth souls out of the death of sin into the life of grace, and out of the grave of death into the life of glory at the last day.

19. Again, in the 2nd chapter of the *Acts of the Apostles*, it is thus written: "Men and brethren, I may boldly speak unto you of the patriarch David, that he is both dead and buried, and his

sepulchre remaineth with us unto this day; for David is not ascended into heaven." What thinkest thou, is not the soul of man the ascending part, light, or life of the body? What then was that which died, and was buried, and ascended not into heaven? Was it not David's whole man, both soul and body, that saw corruption?

20. If as yet thou art not clearly convinced of the soul's mortality, when the body of David had neither motion, life, light, nor breath in it, I would fain know where his soul was, seeing the apostle said, "For David is not ascended into heaven."

21. Moreover, when David's not ascending into heaven was mentioned by the apostle, if his soul had been capable of a sensible heaven or paradise, until the end of the world, without his body, would not the prophets, or the apostles, have declared it one time or another, it being a thing of so great concernment? Is there any more than one true peace, or soul-paradise to be enjoyed in this life? And canst thou imagine, or think, that there should be two distinct heavens, or paradisaical conditions, to be enjoyed in the life to come?

22. Furthermore, is the body of man capable of any good or evil in the least, unless it be moved thereunto by its soul? And is it not the spirit or soul only which comprehends all spi-

ritual or natural things whatsoever? What, then, was that which, instead of ascending into life, heaven, or glory, descended into death or dust, but the very soul of David, as well as his body?

23. Thus you which are of a spiritual comprehension may clearly see, that, wheresoever the Scriptures make mention of ascending, descending, living, or dying of man, they always point at the soul of the man, though the body sometimes be first mentioned.

24. Again, it is written: "And fear ye not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell."

25. Almost all men are at a great loss, through the variety and seeming contrariety of Scripture-sayings. Now, you know that the Scriptures bear but a two-fold sense in them, and no more; that is to say, history and mystery, natural or spiritual. No man, therefore, is capable truly to comprehend Scripture mysteries or secrets, unless he possesseth the invisible life or power of them in his own soul.

26. Moreover, unless a man be endued with a divine gift in some spiritual depths above all other men, did the Lord of glory, think you, commission that man to interpret heavenly mysteries to his brethren? I trow not. For I certainly know

that those that are sent of God by an immediate call or voice from on high, are endued with an infallible knowledge of God's secret counsels above all other men in this world.

27. You that are swift in spiritual comprehensions, consider what I shall here write, and the Lord give you understanding of the truth of it.

28. There is a two-fold life and death in all mankind, either a natural, or a spiritual. A man may be in perfect health upon a natural account, and sick unto death upon a spiritual account, at one and the same time ; so likewise of the contrary, a man may be mortally wounded upon a natural account, and spiritually healed upon an immortal account, at one and the same time also.

29. When all the spiritual light or life in the elect enters into silent death with the mortal soul, in the twinkling of an eye it quickens again into everlasting glory ; so likewise of the contrary, when all the spiritual darkness that dwells in the reprobate shall enter into a natural death with their mortal souls, it shall quicken again in a moment into an eternal spiritual death, or shame.

30. Hence you may know, that the mind of Christ in those words was this, Fear ye not them which, by divine sufferance, may kill both soul and body by a natural death ; but rather fear Him that hath an

absolute power in himself, to slay both soul and body with an eternal death, by raising men's souls and bodies again out of the dust of the earth, into an undying glorious life, or shameful everliving death ; in the name of the Lord, I say, fear Him.

CHAPTER II.

1. *The Soul must be capable of a temporal Death before it can be made capable of an eternal Death.*
2. *Sin is a Defect of Nature, the Effect of which is Death.*
3. *The Wisdom of Solomon was carnal, not spiritual.*

A GAIN, if the soul of man be not capable of a temporal death, as most men vainly imagine, how then can it be made capable of an eternal death ? Surely, if it be not capable of the lesser, it cannot possibly be made capable of the greater.

2. I say, therefore, that those men which know not the temporal and eternal dying of the souls of reprobate men, cannot understand the spiritual and eternal living of the souls of just men made perfect.

3. Moreover, is not sin or evil a defect or weakness of nature ? And is the effect of this defect anything else but death itself ? Yea, all kind of death for a moment, even to all mankind.

4. 'Tis confessed, that if the spirit or soul of the first man,

Adam, had been so powerfully pure in its creation, that it could not have been defiled by sin or evil, no kind of death then could have had any power over him in the least; but when once sin entered into his undefiled soul, with it nothing else but all kinds of death unavoidably entered also.

5. It is not written that the body, but the soul, that sins shall die, be put to death, or cut off from the land of the living; wherefore, if any man's soul be so perfect, that it cannot be touched with the least motion of sin or evil against God and man, it is impossible then of any capacity of dying in the least; so likewise, if there be no such man living, as I am very certain there is not, it is as impossible also for any sinful soul to escape all kind of dying in the least, as aforesaid.

6. Furthermore, is there any more than one spirit or soul in a man? And do not all rational men, that are sober, confess a change of this present life? And is not that life to come on the other side of death?

7. How, then, can any living soul enter into that life to come, or be changed from what it is already in the least, but by passing through the black jaws of death's kingdom?

8. Not that I look upon death to be dreadful alike unto all men; for I am confident, that a full assurance of an en-

joyment of the glory to come, destroys the sting of sin, which occasioneth the fear of eternal death where it prevaieth, by making the natural dying of the soul as falling into a sweet sleep, unto that spirit possessed with such an enjoyment.

9. Again, there is a saying of Solomon, that is taken for as pure a truth as any in holy writ, that is a mere stumbling-block to most men, through which their understandings are so blinded, that they have no patience to hear anything that is contradictory to the ancient opinion of learned men in those words; which is this: "Then shall the dust return to the earth as it was, and the spirit to God that gave it."

10. Though Solomon was endued with natural wisdom, from whence he uttered many divine sentences, to the excelling of all worldly princes that ever should come after him; yet I dare boldly affirm, against all men in this world, that those words of his proceeded, not from the spiritual knowledge of God in him, but from his own carnal reason.

11. Why? Because that in another chapter of the same book he saith: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; they have all one breath; so that a man hath no pre-eminence above a beast."

12. Now, if a man at his death hath no pre-eminence above a beast, why should not the spirit of the beast return to God that gave it, as well as the spirit of the man? But if man's spirit dieth not with its body, but ascendeth into heaven, and the spirit of the beast, with its body, descendeth into the earth, and perisheth; then, as aforesaid, surely a man at his death hath a pre-eminence far above a beast.

13. Moreover, concerning the spirit of man and beast being alike in death upon a natural account, is unto my understanding as pure a truth as can be uttered; yet I know that, many times, worldly Solomons understand not the true sense of their own sayings. Many men there are which are mighty in natural wisdom of words, but concerning a real comprehension of spiritual things, they are even as weakness itself; so likewise of the contrary, many men there are which appear weak in natural expressions, but are very powerful in spiritual comprehensions: for the wisdom which is from on high consists not in glittering words, but in a right understanding of glorious things only.

14. Furthermore, since man's nature was polluted with sin or evil, there is no distinction or pre-eminence in death between the man and the beast; for man is become natural as the beast, and, wanting natural food, continueth no more than the beast; and so being subject to natural

infirmities or wants, as the beast is, he entereth, both spirit and body, into the dust of the earth with the beast, until the Lord of all life and glory, according to man's faith in his infinite power, doth grant those men a pre-eminence above the beast, by quickening their spirits and bodies again, out of the grave of death into everlasting life, when the beast remains in the dust for ever, for want of the knowledge of spiritual things.

15. This pre-eminence of man's natural dying and spiritual living again above the beast, which the ever-living God hath revealed in me, I do not remember is mentioned in any of the writings of Solomon. True wisdom is holy, or pure innocency; this is the light or life of heavenly glory in man.

16. Now for this, Solomon himself wanted true wisdom, even in his old age, according to that in the *First of Kings*; for it came to pass, when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father.

17. Again, in the *Second Epistle of Saint Peter*, it is thus written: "Knowing this first, that no prophecy of the Scripture is of any private interpretation: for the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Spirit."

18. And in the last Chapter of *Saint Luke*, Christ spake thus: "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me."

19. You know the glory of the sun discovereth the smallest mote; so, likewise, when truth appears in its spiritual brightness, it discovers every motion of carnal darkness in man.

20. Solomon, indeed, was a very wise man, but I never read that he was a holy or prophetic man; therefore, it doth not appear to me, that he was a penman of holy writ.

21. Moreover, when Christ, the only God, repeated the fore-said Scriptures unto his Apostles, which he came in flesh to fulfil, he waveth the writings of Solomon. When Christ also said, "A greater than Solomon is here;" he spake it in reference to Solomon's wisdom, so adored by vain-glorious worldly men. 'Tis as if Christ should have said, A wisdom of a more eminent and glorious concernment presents itself to your view; but, because it appears not decked with Solomon's natural jewels, therefore rejected by you.

22. Furthermore, if the wisdom of Solomon, and the wisdom of Christ, had been of one nature, would the kings of the

earth, think you, have embraced the one, and despised the other? Also, if Solomon's wisdom had been spiritual, or prophetic, in relation to his God becoming a body of flesh, I verily believe that both Christ and his Apostles would have alluded to his writings above all other men.

23. Furthermore, why did Christ say that the Queen of Sheba should rise up in judgment against that generation, and condemn it? Because she went from the utmost parts of the earth to hear the wisdom of Solomon, which was but natural; and behold they despised to go over the door-threshold to hear the wisdom of God in Him, which was spiritual.

24. Again, you may know that the wisdom of Solomon was but natural. Why? Because the greatest despisers in this world of the Lord Jesus, and his heavenly wisdom, do embrace the wisdom of Solomon, even as eternal life itself.

25. For, although Solomon was endued with such a large measure of wisdom, as to find out any difficult cause, and to give righteous judgment concerning it, and to speak a language above all other princes, and to find out the secrets of nature above all other men, yet you may know his wisdom was but earthly.

26. Why? Because his spirit was overcome by heathenish women, to forget the living God, and to worship the dead idols of

men's imagination, who were made to own the wisdom of Solomon far above their own, until he was deceived by the carnal beauties of his natural wives.

27. Moreover, you may know that heavenly wisdom shows a man the vanity of all things, though he be always temperate in all things : wherefore, if the wisdom of Solomon had been spiritual, he might also have known the vanity of all things, without an excess, union, or communion with them ; for though a man (through old age) become never so weak in his body, yet whilst his natural sense or reason remaineth, if his wisdom be spiritual, it will appear more stronger in him to withstand all carnal temptations, than in his youth ; not only because youth lusteth after carnal pleasures, but also because divine wisdom is of an eternal growing nature, according to that in the last of *Malachi*, where it is thus written : " But unto you that fear my name, shall the Son of Righteousness arise with healing in his wings ; and ye shall go forth, and grow up as calves of the stall."

28. Wherefore, if the wisdom of Solomon had been of that spiritual perfection or sincerity of soul towards the Creator, as his father David's was, then he would have been more spiritual, obedient to the God of all spiritual and temporal gifts, than ever David was.

29. Why ? Because the Lord

bid Solomon ask what he should give him, and granted him his desire, and more than he desired ; the which thing was never offered unto David, but the contrary altogether, as in that by choosing which punishment the Lord should lay upon him in his eternal estate in the least : but I only distinguish between the Creator's natural gifts and his spiritual gifts, to show the transcendent excellence of the one above the other, and to discover the vanity and atheistical madness of men's spirits in all ages, in exalting the natural wisdom of a sinful Solomon above the spiritual wisdom of a glorious God, or Christ, from whence alone all good and perfect gifts proceed.

CHAPTER III.

1. *The Soul is not separated from the Body in Death.* 2. *The living Body hath life in every part, and in Death all parts die.* 3. *The Soul must die before it can enjoy Immortality.* 4. *The Soul is incapable of Life apart from the Body.* 5. *Two Sparks or Seed in Man.*

A GAIN, in the next place, I shall return to the point in hand. When the body of man dieth, and returns to its dust, most men do vainly imagine that the cause of it is by the departing of the breathing soul out of the body.

2. Now there is as great a mistake among wise men about the

soul's separating itself or being separated from its body in death, as in any one thing in this world: wherefore, if those that shall view this writing are preserved from despising the wisdom of God in a vessel of no account among the sons of Solomon, they may come to understand such secrets as are utterly hid from them.

3. Give me leave to write somewhat of the natural living of the soul in the body of man, for our better understanding of its natural dying in or with the body.

4. So long as man's mortal spirit hath egress and regress, freely, to motion and breath through its body, it liveth; but when the soul comes to die, it is shut close prisoner in its body from all kind of motion or breathing to and fro, as formerly.

5. Moreover, though the motional part of the soul swiftly sends forth its thoughts, to wander into the heights and depths of all things, that it might comprehend all that may be known, yet I would have you know that the sensible life of it centres only in its own body: so that, though the nature of the soul be all kind of living motion, yet it is so essentially one with its body, being both produced together by natural generation, that it is utterly incapable of any kind of life without it.

6. Thus the soul is fixed to the body, as the sun is fixed to

the firmament; and as the sun is swift of course, and naturally motioneth through the whole heavens and the earth, yet continueth in its firmamental body, so, likewise, the soul also, being swift in its course, and in peace, naturally motioneth into the heavens above, or into the earth beneath, solacing itself with several contemplations; yet it continueth in its own elementary body only so long as it hath any living being.

7. Some men, being more nice than wise, would fain have a man present a soul into their hand, like unto a bird, that they may comprehend it by visible sight; but men endued with true wisdom, make no such foolish queries.

8. Why? Because they know it is contrary to the very nature of a spirit or soul to be visible, but invisible only; and they also know that the outward eye seeth nò more than the hand or the foot, were it not for its invisible life or soul that looketh through the bale of the eye.

9. Thus you that are spiritual may see, that there is no kind of visible light or sight in the least, but the original of it is always invisible.

10. Furthermore, there are many thousands of people do vainly imagine, that there is such an essential oneness between the Spirit of God, and their own spirit, that, instead of knowing themselves to be but mortal creatures, and must die,

they grossly flatter themselves with a foolish conceit, that they are in an immortal state already, and cannot see death.

11. Hence it is, that many of these men are wholly given up to live beneath the very brute beasts, oftentimes destroying their own bodies by unnatural actions; and not only so, but from hence also, they act all manner of cruelty one towards another; for what do these men commonly say of the body of man? Oh! say they, it is but a natural form, or case of clay, that returns to its earthly centre for ever, from whence it came; but, say they, there is a pure spirit in it, which is the life of God, that cannot die, but returns into the spiritual centre of eternity from whence it came.

12. Again, though the princely part of the soul remain in the head and heart of the man, yet, you know, if the body be perfect, it hath life in every part of it.

13. Now, if the body be under some extreme pain, is not all the light or life in man sensible of it? Yea, doth it not participate of that very misery, by being restless throughout, until the extremity of its pains be over?

14. If it be so, as I am certain it is, what then is there in man that can possibly escape death, when the body returns to its dust?

15. For if men were rightly informed, or were made willing to understand the truth when

they hear it, they would know then, that there is no spiritual light, life, or divine nature abiding in them, that is capable of eternal life or glory in the least, but by an entering first into a natural death.

16. Why? Because, as before-said, there is no kind of light or life within, that is or can be sensible of the knowledge of God, men, angels, themselves, or any else, but within their own bodies only.

17. Moreover, though the Creator influentially liveth in all the spirits of his redeemed ones, yet you may know, that neither men nor angels are capable of retaining his Godhead spirit, but that ever-blessed body of our Lord Jesus Christ; and because it is infinite, therefore you shall find it written in the *Philippian* thus: "For in him dwelleth all the fulness of the Godhead bodily."

18. Wherefore, seeing Creator-fulness, or divine infiniteness, centres itself only in the man Christ Jesus glorified, why should sinful souls dream of enjoying of an eternal immortality with the Lord of Glory in his heavenly kingdom, before they have tasted of mortal death, as He did?

19. Oh, how fain would helpless souls enter into the Creator's throne before the season thereof, or in a new-found way of their own imagining, which the divine Majesty knew not of! For had He known any other way

to glorify himself in the salvation of his elect, but by dying, he would gladly have embraced the Apostle Peter's counsel, when he said unto him, Master, spare thyself.

20. Furthermore, though it be said, that the heavens, nor the heaven of heavens, cannot contain the Lord, yet you may know, that those words were not spoken in relation to his divine quantity, but in reference to his glorious quality only ; for it being the nature of his spirit eternally to increase in all manner of spiritual excellencies, the virtue, power, or glory of them, naturally spreadeth itself through all heavens, angels, and men, as it pleaseth Him.

21. Here, you that have eyes may see, that there is a vast difference between men's understandings, concerning the ever-living infinite Creator, and ever-dying finite creatures: hence you may know also, that as the soul and body of man is but one distinct living, or rather dying, form, till the all-quicken power of life raise him from the grave of dead dust, into a personal life of everlasting glory again ; so likewise the spiritual soul and body of the man Christ Jesus, now sitting upon the throne of his glory, is that one distinct ever-living God-man, even blessed unto all eternity.

22. Again, though many men imagine they have two spirits in them, distinct from one another, because of a two-fold contradic-

tion in man, yet you may know, they are so united in man's body, that they make but one absolute spirit, soul, or life, and no more.

23. What are these two distinct spirits in the body of man so much spoken of? Are they any thing else, but as it were two sparks of fire, talking unto each other in a still or low voice, so that no creature can truly know what they talk of in the least, but the Creator only?—Now, when these fiery sparks are moved, to declare themselves by voice of words, to the hearing of others, are they not compelled to do it, through one fleshly tongue only?

24. Moreover, though these fiery sparks are of two distinct natures, the one rational, and the other spiritual, yet you here see that, without a tongue of flesh, neither of them can vocally utter words, no more than the stones in the street.

25. Moreover, seeing that divine spark in man, which is as an ascending, glorious property, hath no other way to utter words, but through a tongue of flesh, no more than the natural spark, and is also glad when it can receive more heavenly light into its natural body, to solace itself withal: what sober man living therefore can imagine, or think, where this divine spark can be capable to enjoy any light or life, sensible voice, or speech, but in its own body only it then possesseth, until with its natural body it enters into death, and

quickens again into a spiritual body of everlasting life and glory, like unto God himself, seated on a throne of eternal infiniteness.

26. Furthermore, is this divine light in man's mortal soul any thing else but a mere witness of things, to be enjoyed in another life, that a man is incapable of, to enjoy in this body in the least? Now, when thou enjoyest this witness of God within thee, is there not an eternal infinite witness at the same time, living in its own glorious centre without thee?

27. Now, if there be an eternal spiritual witness living without thee that is infinite, as without all controversy there is; then, though that witness which is within thee, be of the very same nature, it must needs enter into death, unless thou canst prove that witness which is within thee to be as infinite as that which is without thee; the which I am very certain thou canst not.

28. Why? Because in the midst of thy natural or spiritual life, sudden death may seize upon thee throughout, and thou not know from whence it came, what thou wast, nor where thou art, even in a moment, no more than the dust under thy feet.

CHAPTER IV.

1. *The Soul cannot enter Heaven without its Body.* 2. *Man came from, and must return to, dust.* 3. *The Souls and Bodies of Mankind are generated from one another.* 4. *Man has no power to prevent bodily Sorrows or relieve natural Afflictions.* 5. *Scripture Perfections consist in those of (1.) Grace, attainable in this life; and (2.) Glory, attainable in the Life to come.*

A GAIN, if thou didst fore-know, that thy spirit or soul is incapable of dying, why then wilt thou suffer thyself to be overtaken with sudden death? Or, why art thou so foolish to suffer thyself to be overtopped by death, or any kind of misery in the least? Nay, how is it possible for an infinite Majesty itself to compel a creature to suffer any kind of death at all, if that person is possessed with an ever-living spirit?

2. Moreover, seeing it is as clear as the purest light, that no man living would suffer any kind of pain in the least, if he could possibly avoid it; and yet many innocent souls do exceedingly suffer, both upon a natural and spiritual account also: why then should men that are zealous for a God, exalt themselves into his eternal throne, knowing themselves at best to be but perishing vanities, whilst they remain in these bodies of clay?

3. Furthermore, if men were truly acquainted with the spirit of the scriptures, they would know then, that it is contrary to all sober sense or reason whatsoever, that the spirit, soul, or life of mankind, should be capable to enter into a living paradise, heaven, or glory, without its body.

4. Why? Because, according to the truth of holy writ, neither the prophet Elijah, no, nor the Lord of Glory himself, ascended into the kingdom of everlasting glory, without their bodies.

5. Again, what is the ground of men's ignorance of the mortality of their souls? Is it not for want of a knowledge of their non-being, or beginning?

6. For if men knew their sinful souls and bodies had their beginning together from man's nature, which is but dust; then would they also know, they must wholly return into their dust again, and so have an end until the last day.

7. Moreover, you know, that before a creature appears into a bodily form, it is incapable of any sensible light or life in the least, either to itself, or to any other man; so likewise you may know it is impossible, that that creature should be sensible of any light or life, when its body returns to its earth, no more than it was before it became a living form, as before said.

8. Furthermore, though in the beginning, out of an eternal

chaos of confused matter, God created all things that were made into life and form by virtue of his word speaking only; yet you may know that, since the nature or soul of man was polluted with sin or evil, not only beasts, fowls, fishes, and all created things, produce one another into a formable life only by natural generation, but the sinful souls and bodies of mankind also are generated one from another.

9. Hence you may understand this much; that is to say, that the soul of man, in its conception, proceeds not by infusion from the spirit of God, no more than the spirit of the beast, whatsoever men vainly have imagined to the contrary.

10. In the law of Moses, you may find it thus written: "All the souls that came with Jacob into Egypt, which came out of his loins, were three-score and six," according to the truth of holy writ.

11. Whence is it, then, that natural wise men, contrary to all sober sense or reason, should imagine or think that mortal bodies should be possessed with immortal spirits or souls, which cannot die: nay, is it not for want of a real understanding of the immortal Creator, that men are so ignorant of their own mortality?

12. Again: if the spirit of the Creator, and the spirit of the creature, should be so essentially united that they are become but one ever-living life, as many

atheistical men in this age do vainly imagine, what difference would there be then between the glorious Creator and the vanishing creatures?

13. Nay, what effects hath this cursed opinion brought forth among thousands of men and women, within these twenty years, but a glorying in carnal community or unnatural filthiness one towards another, in an utter defiance of any other God but perishing nature only.

14. Hence also it is, that these men and women, or rather devils incarnate, say unto one another, that there is no other God but their own invisible spirits, which never dies, but passeth out of one form into another, from one generation to another, even to all eternity.

15. Moreover, if you would gladly be preserved from the error of wicked men, know then that, as the soul and body of man is but one living person, distinct from all other creatures, so likewise the spirit and body of our Lord Jesus Christ is both God and man, in one majestical person, distinct from men or angels, as beforesaid.

16. Furthermore, if the blessed Creator be a glorified person, in form like a man, distinct from all things and places, as 'tis clear He is, how is it possible, then, for the spirit of the Creator, and the soul of the creature, to be but one essential life, seeing they are two distinct persons?

17. For if the soul of man,

and the spirit of God, are but one living life, whence is it, then, that the souls of some men, yea, oftentimes of men of rare natural parts, not only in their life-time, through spiritual or rational agonies, do curse and blaspheme the Creator, but in their death, also, oftentimes cry out, they are eternally damned, not enduring to hear the name of the most holy God made mention of in the least?

18. Finally, if men's spirits or souls be so divine that they are not capable of dying, or of being put to death, I wonder that they make no use of their immortal power, either by preventing of natural pain, diseases, or death to their persons, seeing no man hates his own flesh, but loves it and cherisheth it; or else by resisting whatsoever is not pleasant to them.

19. Again: if men have no power in them to prevent bodily sorrows, or to relieve their natural afflictions, when they stand in most need of help, why then should any sober man imagine, or think, that such helpless souls as we are should be immortal and cannot die?

20. But some men may say unto me, if the souls or spirits of mankind in general be in a mortal or imperfect condition, and must die, what perfection is that spoken of by Christ and his apostles in holy writ, "Be ye perfect, as your heavenly Father is perfect," and such-like, from a divine gift given me to reveal secrets?

21. To this I answer, there is a two-fold spiritual perfection belonging to the redeemed of the Lord; as, namely, there is a perfection of grace attainable unto in this life, and there is a perfection of glory, which is only attainable in the life to come.

22. Moreover, though the natural body of an elect vessel may be capable to enjoy never so much divine light, life, or perfection in him for consolation and satisfaction to its own soul, and for a further confirmation unto those that shall possess the same light in them; yet you may know it is a glorified body only that is capable of a full enjoyment of divine glories, which are eternal in the life to come.

23. I would have no man therefore imagine, or think, that I dream of enjoying of such a perfection in this body, as to the rooting out of all sin or evil in man whatsoever, as many men would vainly imagine; but the perfection I treat of is this; that is to say, when a soul is possessed with such a measure of the light of life eternal in him, that it is thereby enabled to stand still, and to see the salvation of God in its own soul, flowing from a fountain of personal glories without him, and not from a formless Christ, or God, within men only, as many men, in these our days, both ignorantly and impudently affirm.

24. Furthermore, you may know, that a principal degree of

the perfection here treated of is this; that is to say, when the glory of eternal life, and the shame of everlasting death, are in their proper natures so really made known to a soul, that in relation to profit or pleasure, inward temptations, or outward persecutions for conscience-sake, it is unmoveable like unto God himself.

25. Again, a man may be said to be perfect in a measure, according to the scripture, when he shall knowingly glory in his God, that accounts him worthy to wear a crown of thorns in this life, as a heavenly pledge of a crown of glory in the life to come, as proceeding from the eternity of his free love.

26. Another scripture-perfection in this life is this: when a soul enjoys such a heavenly wisdom in him, as not to give judgment upon any spiritual thing that is spoken, until the thing spoken of be so clear in his understanding, that he has no occasion of after-repentance in himself for ever.

27. Another degree of scripture-perfection is this, when a soul possesseth such a measure of divine love both to God and man, that the hope of eternal glory destroyeth all fear of everlasting vengeance in him; it may be said to enjoy perfection in it, according to the Scriptures.

28. Moreover, when a man certainly knows that he hath received an immediate commis-

sion from the living God, to declare divine secrets, and also knoweth that the principal end of all his speakings or writings proceeds only from a spirit of pure love in him to his elect brethren; such a soul as this hath attained to scripture-perfection, as aforesaid.

29. Furthermore, that soul which from infallible grounds is enabled truly to distinguish between the knowledge of the state of grace in this life, and the state of glory in that life to come, from the light of life eternal; I pronounce such a man as this perfect, according to the sayings of holy writ.

30. But if a man shall pretend to comprehend a spiritual perfection in this life and a glorious perfection in that life to come, from no other God, nor Christ, but what is within him only; I say, that such a man as this, through gross ignorance, doth in effect say, there is no other God besides himself, or perishing nature only, whatsoever he shall pretend to the contrary, by glittering words or actions.

CHAPTER V.

1. *Scripture Perfections are advantageous in Life, Death, and the Life to come.* 2. *Men who are ignorant of the Soul's Mortality, cannot discern spiritual Truth.* 3. *The natural Body is one of dying Corruption; the spiritual Body, one of incorruptible*

Glory. 4. *The Sleep of Mankind is two-fold: (1.) of Life, (2.) of Death.* 5. *On the Soul of Samuel conversing with the Lord by a Vision in Sleep.*

A GAIN, if man's soul be mortal, and must die with its body, and so become silent dust till the end of all time, the query may be by some, Of what concernment is this scripture-perfection to any man in this life?

2. To this I answer, To that man which enjoys it, it will be very advantageous, both in life and in death, and in that life to come: in this life, because by it the man is strengthened, patiently and peaceably to endure all kind of afflictions and persecutions for righteousness' sake whatsoever: in death, because it makes the soul willing to die, from a perfect assurance of being raised again out of its dead dust, into a never-dying glorious life at the last day, by the all-powerful word of an ever-living Jesus, that most high and mighty God now sat down in the midst of his eternal throne:

3. In the life to come, because, the more perfect we are in the understanding of divine mysteries in this life, the more God-like glorious shall we be in the life to come for everlasting; for according to the measure of grace and knowledge of God attained to in this mortal body, so shall the measure of glory be in our immortal bodies,

which we shall enjoy in the life to come.

4. Moreover, this scripture-perfection is of great concernment for a spiritual confirmation to all those that shall enjoy the same light, unto life eternal.

5. Besides all this, it is of concernment also, because it will be a dreadful witness in the souls and bodies of all those which were left to despise this excellent truth of the soul's mortality, when it presented itself unto them with such an open face as is here inserted.

6. Again, whilst men remain ignorant of the soul's mortality, how can they know the principal ground of any spiritual truth?

7. When a wise and skilful husbandman soweth his seed in the earth, whether it be that of wheat or any other grain, doth he not first look for a dissolution of its present life, before he expects it capable to quicken itself into a more profitable living being?

8. Moreover, seeing Christ and his apostles make use of the wheat-corn principally or only for the setting forth of the soul's mortality, as you may find it written in the 12th of *Saint John*, and in the 15th chapter of the *First Epistle to the Corinthians*.

9. What is it, then, but the depths of carnal ignorance, that most men lie under, foolishly to conceive their souls to be immortal in mortal bodies? For if men (in the least) did understand the nature of the immortal spirit,

they would then easily know the mortality of their own spirits.

10. What is the nature of an immortal spirit? The nature of it is a fiery spiritual glory; in-somuch that, in what body so-ever it inhabiteth, it immediately consumes it to ashes, or rather makes it to shine more glorious than the sun in his strength. "And his face shone like the sun in his strength."—*Rev. i.* "And when Christ, which is our life, shall appear, then shall we also appear with him in glory."

11. Furthermore, you know the scriptures make mention of two distinct bodies, and of their several habitations; as, namely, an earthly and a heavenly, a natural and a spiritual, or a mortal and an immortal. As for the natural body, is it not of this side of death; and is not the spiritual or glorified body on the other side of death?

12. Finally, as a spiritual body suits only with an immortal spirit, so likewise a natural body suits only with a mortal soul. Unless thy body, therefore, were immortal, why shouldst thou imagine thy soul immortal? What is the reason that any kind of bodies should be incapable of mortality? Is it not through the immortality of its spirit? So likewise what is the cause of man's body being mortal, but the mortality of its spirit?

13. Again: is a natural body anything else but a lump of dying corruption, though it be never so complete in form and

perfect health? So likewise of the contrary is a spiritual body anything else but a perfect lump of incorruptible glory?

14. It is granted that, if the soul of man were so spiritual that it could preserve its body in perfect life and health without natural food, there would need no more dispute concerning this point; but, seeing not only the body, but the soul also, is in a languishing condition, when no natural food is to be had, why then should any wise man count me a fool, for a sober reasoning forth the mortality of the soul, seeing, according to the truth of holy writ, it is both natural and sinful?

15. Moreover, though the scriptures make mention of a natural and of a spiritual body, yet I never read of any essential oneness between them in the least, neither in relation to their natures nor places; but, of the contrary, according to spiritual truth, I find a vast disproportion between them; for, as man's natural body is utterly incapable to enter into the kingdom of eternal glory but only through death, so likewise no spiritual body, in the throne of eternity, is capable to live in a natural way, unless it be changed or it change itself by a kind of dying from its eternal spirituality.

16. It is written: "Behold, I shew you a secret thing; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye."

17. My beloved spiritual brethren, how suitable is this secret thing spoken of by the apostle Paul, to the mystery in hand, if the Lord Jesus will be pleased to clear it up to your understandings!

18. Again: in the next place I shall treat of the word "sleeping." There is a two-fold sleep in all mankind; there is a sleep of life, and a sleep of death.

19. First, I shall write of the sleep of life, for our better understanding of the sleep of death. I speak to sober men.

20. When a poor creature is almost weary of his life for want of rest, what is that in him that desireth after sleep for relief to the whole man? Is it his body or his soul?

21. If it be his soul, as none can deny that are spiritually wise, it is not the body, then, but the soul only that is capable of desiring after sleep.

22. You know the soul is the sensible life of the body; and, whilst that life sensibly operateth in the body, no man can possibly sleep in the least; but, of the contrary, when a man falls into a sweet and silent sleep, it is through the departing of the sensible life out of his memory for that season; so that, though the body of man cannot subsist unless it enjoys some rest through sleep, yet you may know that the original cause of waking or sleeping proceeds only from the sensibleness or insensibleness of the soul.

23. Moreover, if it be the soul only that desires after sleep, some men may say unto me, When the soul of Samuel conversed with the Lord by a vision in his sleep, was it not sensible of what it received from the Lord, seeing he delivered his sayings so exactly to old Ely? How then can it be properly said, that the soul of Samuel was asleep at that time, when it talked with the Lord?

24. To this suitable query, take this following answer:—A man's soul may be in a deep sleep upon a natural account, and yet may be perfectly awake upon a spiritual account, at one and the same time.

25. Give me leave to write a little of mine own experience, which I have received from the Lord.

26. It is impossible for any man, by his sense or reason, to be capable at the first hand to comprehend anything that is spiritual: nay, it is that deadly enemy that is ever warring against the pure truth, in all the elect of God: yet millions of souls there are which, through deep darkness, do adore this hellhound as their only God, to their eternal condemnation, through the secret decree of an infinite wisdom.

27. Furthermore, if there were never so little of the divine light in all mankind, as some men vainly imagine there is, I say from the Lord, it was impossible then for any man to

perish upon a spiritual account in this life, or in that to come.

28. Hence you that are spiritual may comprehend this secret, that is to say, though all mankind, through mixture of seeds, are generated by carnal copulation, yet there is a certain number of them that are only capable of receiving of the light and life of the glory to come; wherefore, though a man outwardly appear never so pure in expressions, and just in his actions, yet if he shall own no other God, Christ, or glory to come, but what is within him only, or what he is capable to enjoy in this present body, all the light that this man as yet possesseth is nothing else but the depth of carnal darkness. "If the light that is in thee be darkness, how great is that darkness," saith Christ.

29. Again, in answer to this of Samuel, I shall endeavour all plainness of speech; yet I am doubtful it will remain as a paradox, to almost all men that shall see it.

30. When the vision appeared unto Samuel, all that was in him was fast asleep; now that which awoke in Samuel, to enjoy communion with the Lord, was not his natural sense or reason in the least, but it was a spiritual light in him, which formerly he received from that visional glory then appearing to him, or in him; hence the saints may come to understand this secret, that all heavenly visions and revela-

tions belong only to the Lord's redeemed ones.

31. Moreover, though a man be perfectly awake, yet, if he be unsensible of his own thoughts for that season, he may be looked upon as fast asleep; so likewise it is when a spiritual vision appears to a man: for, whether the man's soul be asleep or awake, the glory of the vision converts all the natural senses into a kind of senselessness for a season, that it may communicate its divine pleasure to that which is only capable to comprehend it, as beforesaid.

32. Furthermore, I am so far

from denying a sober use of reason in its proper place, that I acknowledge it an admirable instrument for illustrating the things of God to rational men, so that it be truly seasoned with the heavenly visions of everlasting life.

33. But of the contrary, from an unerring spirit, I confidently affirm, that the things of God are not capable to be comprehended by the most purest reason in the angels themselves, but by a light of a more transcendent excellency, secretly flowing into their rational spirits from an incomprehensible glory.

THE VANITY OF DREAMS.

(THE NATURE OF THE SOUL'S REST.)

CHAPTER I.

1. *In the time of the Law the Lord often appeared in Dreams and Visions to his Prophets; but,* 2. *Dreams are of no value to us.* 3. *Though the Body is strengthened by Sleep, the Soul only is capable of Sleep.*

A GAIN, in the next place, I shall write a little of dreams in sleep: I shall not speak much of it, because the occasions of dreaming may be as numerous as the dreams themselves.

2. Some there are that put such confidence in their dreams,

because sometimes, or often, they partly prove true, that, through a fantastical opinion of the truth of their dreams, they vainly adore them as a divine oracle.

3. Indeed, in the time of the law, dreaming of marvellous things was of great concernment, not only because the Lord himself did often appear in dreams and visions of the night to his prophets, but also because some of his servants had the gift of a true interpretation of them in their times, concerning things to come; as namely, Joseph, Daniel, and others; but it is not so now: therefore dreams are of no value

unto us, as to put the least confidence in them.

4. Why? Because we know that, instead of dreams or visions in the night, or prelatical charms, God himself is the alone teacher of his elect only, by the immediate inspirations of his most Holy Spirit.

5. Moreover, what dreams soever appears to men in sleep, occasions no marvel to me in the least.

6. Why? Because I know that the spirit of man (both sleeping and waking) is nothing else but all kind of imaginary lying dreams, and carnal wonders, unless it be truly sensible of what it saith and doth.

7. If the soul of man be but as a perishing dream, unless it be established with a right understanding, in some measure, of glorious things which are eternal, how then can any man truly

say that his soul, and all that is in him, is not fast asleep, when a dream, whether true or false, shall so take away the use of his senses ;

8. So that, while the dream is in force, another man that is awake may wound him, or kill him, and he know nothing of it, for want of the use of his senses ?

9. Thus, you that are spiritual may clearly see that, though the body of man is in part strengthened through natural sleep, and without it cannot continue, yet it is the soul only that is capable of sleep, or desire after it, for the comfort of the whole man.

10. But, passing by natural sleeping or dreaming in this body of flesh, I shall come to the true intent of the apostle's saying, "We shall not all sleep," &c.

OF THE SOUL'S SLEEPING IN THE DUST.

(THE MANNER OF THE SOUL'S WAKING.)

CHAPTER I.

1. *The Sleep spoken of by St. Paul, as quoted, is that of the Soul.* 2. *If the Soul does not sleep with the Body, there can be no Resurrection.*

A GAIN, what was this sleep that all must not taste of, spoken of by Paul ?

2. Truly it was nothing else but the sleep of the soul under death's power in the grave, or a silent sleeping of the soul and body together, in the dust of the earth, till the end of all time, according to that in the last chapter of *Daniel*, where you may find it thus written : "And many of them that sleep in the

dust of the earth shall awake, some to everlasting life, and some to shame and perpetual contempt."

3. In the 4th chapter of the first epistle to the *Thessalonians*, it is thus written: "I would not, brethren, have you ignorant concerning them which are asleep; for if we believe that Jesus is dead, and is risen, even so them which sleep in Jesus will God bring with him."

4. "For this say we unto you by the word of the Lord, that we, which live and are remaining in the coming of the Lord, shall not prevent them which sleep; and the dead in Christ shall rise first."

5. You know there is a saying, "Them that were dead in sins and trespasses hath he quickened." Was it their bodies, or was it their souls, that was under the deadly power of sin or evil, when Christ, by his spirit, quickened it from the death of sin to the life of righteousness?

6. So likewise, if men's souls be not dead asleep with their bodies in the dust of the earth, there is nothing capable to be raised at the last day, by the all-quickening word of an ever-living God.

7. If the soul did not sleep in the grave with its body, there could be no resurrection of any kind of body at all.

8. Why? Because as the soul in its life-time was only capable in its own body to hear the voice of the Son of God and live,

so likewise it is the soul, under death, that is only capable to hear the voice of an infinite Majesty, saying unto the souls of the elect that sleep in their graves, Come forth with bodies all glorious, like unto myself, and enter, with me and my mighty angels, into my everlasting kingdom.

9. Then shall his voice also command the souls of the reprobate to come forth with bodies suitable to their wicked spirits; black and dark bodies; yea, bodies of nothing but shame and confusion of face; bodies of burning envy, wrath, and fury against themselves, because of their everlasting separation from all spiritual and temporal consolations whatsoever.

CHAPTER II.

1. *The Soul is not capable of sensible waking, without its body.*
2. *The Soul must sleep in the earth before it can become immortal.*

A GAIN, you that are spiritual know, that the body of man is no way capable of rest or sleep without its soul, no more than the soul is capable of sensible waking without its body; so likewise it is with a man at his death: it is not his body but his soul only, that is capable of the sleep of death; for if men could for ever enjoy their natural life in this body, without any pain or sorrow, no man living would or could desire to change his present condition.

2. Hence you may know, that as pain or sorrow, upon a spiritual account, is death to the peace of the mind, so likewise the extremity of natural grief or pain is that which is the death of the soul.

3. Moreover, if men could understand by what means their natural life was preserved, the natural dying of the soul, in or with the body, would no longer seem strange unto them; for man's life is continually preserved by the death of all that he eats and drinks; wherefore, when the natural life is almost spent for want of rest, the soul is glad to enter into a dead sleep, for the prolonging or the reviving of a new life: so likewise it is with man's soul and body in death, in reference to the glory to come; for, except the soul of man be capable to enter into a natural death with its body, it is impossible it should ever be capable to be quickened into a life that is eternal.

4. Thus you that have divine eyes may see, that there is as absolute a necessity that the soul of man should sleep with its body in the dust of the earth, that it might be in a capacity of becoming an ever-living glorious body, as it is for a mortal soul to enter into a dead sleep with its body, for the prolonging or renewing its natural life again, as aforesaid.

5. Furthermore, when the soul and body of a man is so fast asleep, that it is insensible of it-

self, and of all things else, what is it for that season to itself, or any thing else, but a mere lump of dead earth?

6. So that, whether a man sleeps or wakes, lives or dies, his soul and body is so essentially one through natural procreation, that it is as impossible to divide them in death, as to separate them in life; but as they had a beginning together in a creaturely way, so likewise, being but a creature, they must end together in death, for the manifestation of the glorious power of an infinite Majesty, when He shall re-create out of dead dust many millions of souls and bodies, some for eternal blessedness, and other some for everlasting cursedness, by the virtue of a word speaking through his mouth, as before-said.

CHAPTER III.

1. *The Seed of Man dies in Generation.* 2. *The Soul is not already immortal.* 3. *Neither natural nor spiritual Life can be possessed, but through Death.*

A GAIN, all men that understand generation through carnal copulation do or may understand this following secret; that is to say, though the life or soul of a man lieth secretly hid in their seeds, and, being united together, they become but one life, yet, in the time of conception, the living seed is

compelled to die before it can be capable to conceive a babe into life.

2. Both male and female have tasted inwardly of this death and life that I here treat of, in conceiving of their children, only the mystery of the thing is hid from them.

3. Moreover, if all spiritual life in man is begotten through the death of sin, and all mortal life is begotten through the death of nature, how then can any sober man be so weak as to imagine, or think, that his sinful soul is already immortal, and cannot die?

4. Nay, I dare boldly say, that there is nothing that a man eats or drinks for his comfort, that is capable to nourish his natural life, till the life or virtue of that which he hath eaten or drunken first die within him, and so quicken again into living nourishment.

5. Wherefore, if a man, through an incurable disease, is in a languishing condition, then know the true cause why those things ministered to him, though they be suitable to his grief, and never so excellent, take none effect; it is because the pollution of his blood prevents the dying of those living virtues ministered to him.

6. Furthermore, to conclude this point; when a mortal creature is near unto death, you know that which is given to him for his consolation, for want of dying in him, is either vomited up again, or passeth through him, doing no good nor hurt in the least.

7. Thus you that have eyes may see there is no possibility of possessing any natural or spiritual life, but through death.

TRUE WORSHIP DISCOVERED.

(THE MYSTERY OF THE DISPUTE BETWEEN CHRIST AND THE WOMAN OF SAMARIA AS TOUCHING THE TRUE POINT OF WORSHIP, CLEARLY OPENED.)

CHAPTER I.

1. *The Soul of Christ was God abiding in His Person.* 2. *The Worship of the Saints is an inward Stillness, by which their Souls are made willing to hearken to the Voice or Motions of the Holy*

Spirit. 3. *None can worship God, until they are enlightened by the Spirit of God.*

A GAIN, in the next place, I shall treat a little of the worship of God from Christ's own words to the woman of Samaria, in the fourth chapter

by *St. John* ; where he saith, "Ye worship that which ye know not, we worship that which we know ; for salvation is of the Jews : but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth ; for the Father requireth such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth."

2. In these words Christ did inform the woman of Samaria, that his invisible soul was that God or spirit abiding only in his person, by the which spiritual union sometimes the true believer is filled with joy unspeakable, and full of glory.

3. Moreover, when Christ and the Samaritan woman talked together, if you take notice of the chief ground of their discourse, you shall find it was about the true worship of the true God, from these words : "Our fathers worshipped in this mountain, and ye say in Jerusalem men ought to worship."

4. Therefore, when Christ said, "God is a spirit, and they that worship him must worship him in spirit and truth," he gave the Samaritan woman to understand, that all visible worship from men's tongues, eyes, and hands, was to be done away, that the invisible worship of the invisible God may take place in the hearts of his people for ever.

5. Furthermore, Christ gave her to understand also, that the worship required by him from

his saints was an inward stillness, by which their souls were made willing to hearken to the voice or motions of his most Holy Spirit, speaking in them variety of heavenly pleasures, concerning the glory of eternity ; so that, as fire purifieth the dross in the gold, Christ, by the virtue of his Godhead spirit, purifieth the whole man from all filthiness of flesh and spirit, flowing from man's unclean reason and evil imagination, which is the Prince of the Air, always ruling in the children of disobedience.

6. Again, this spiritual worshipping of God in Christ is so powerful in some, both in their language and practice, that it makes their very faces dreadful to all glittering tongue-hypocrites whatsoever that know them ; even such honour belongs to all living, loving saints.

7. This spiritual communion with God in Christ doth also give a man power to slight the deceitful riches and frothy honor of this perishing world, as dung, in comparison of that most excellent glory that it hath tasted of.

8. Moreover, Christ gave the Samaritan woman to understand, that none can spiritually worship him till the light or virtue of his Spirit first enters into them ; therefore he saith, "He was found of them that sought him not."

9. And when they were in their blood, and no eye pitied them, he said unto them, Live ; and be-

hold, they lived in his sight ; so that, when an elect vessel hath wearied himself out with long seeking after his God, in the visible worships of men, and so is lost in all his worship, then, and not till then, the glory of Christ's freelove moves his God-head spirit to pity that helpless soul, by revealing himself unto him, and writing the spiritual law of his eternal love in his heart, whereby he finds his soul changed from carnal envy into an entire love of all things that are most excellent, with a readiness of mind to suffer all kind of wrong, and render good for evil, for Christ's sake ; in obedience to his holy commands, who was a perfect pattern of all manner of righteous obedience to the death, as a forerunner for his renewed ones, to walk in the same steps by his power all their days.

CHAPTER II.

1. *The worship of God is not an external act, but an internal devotion.* 2. *Christ's Body, after his Resurrection, was a spiritual Body of Flesh and Bones.*

A GAIN, this spiritual worshipping of the true God fills a soul with divine longings after a visible, as well as an invisible, sight of that glorious person, even face to face ; from whence all their heavenly enjoyments, and real assurance of more transcendent excellencies, proceed.

2. Thus it is clear to the heirs of glorious crowns, that are of a discerning spirit, that that worship at Jerusalem, and elsewhere, treated of by Christ to the Samaritan woman, was to be done away, that a more spiritual might take place ; so that all-visible worshipping of an invisible spiritual God, is now but as a golden calf of men's own imaginations, and no more accepted of by Christ than the cutting off of a dog's neck.

3. Thus, from an unerring light in some measure, I have remonstrated to the elect what is the very true God, and his spiritual worship accepted of him.

4. It is not outward praying, preaching, fasting, or thanksgiving, to be seen of men ; but it is an inward, spiritual, silent praying and praising, fasting and feasting upon the glorious things of eternity, which are only seen by divine eyes.

5. God is a spirit, or rather a spiritual person ; and they that worship him must worship him in spirit and in truth.

6. Again, in the sixth chapter by *St. Mark*, it is thus written : " And when they saw him walking upon the sea, they supposed it had been a spirit, and cried out ; for they all saw him, and were sore afraid.

7. " But anon he talked with them, and said unto them, Be ye of good comfort. It is I ; be not afraid."

8. And in the last chapter by *St. Luke* are these sayings : " And

as they spake these things, Jesus himself stood in the midst of them, and said unto them, Peace be unto you; but they were abashed and afraid, supposing that they had seen a spirit. Then said he unto them, Why are ye troubled? and wherefore do doubts arise in your hearts? Behold mine hands and my feet; for it is I myself: handle me, and see: for a spirit hath not flesh and bones, as ye see me have."

9. My spiritual brethren, these sayings of Christ seem to contradict the truth of all that I have written, concerning God being a spiritual body or person, in form like a man.

10. And many men, for want of the spirit of the scriptures, do imagine that Christ's Father is an infinite Spirit distinct from him, and that it is utterly incapable to make its abode in so narrow a compass as the person of Christ, if he be in the form of a man; but they imagine him to be of so vast a quantity, that he encloseth or covereth all things and places, through his spiritual bulk or bigness: this is blind reason's imaginary god, that is no God.

11. Wherefore, by divine assistance, I shall endeavour to remove this stumbling-block of long continuance by a clear and full demonstration, why Christ, in answer to his apostles, said, "A spirit hath not flesh and bones, as ye see me have."

12. You know, when Christ walked upon the sea, they supposed they saw a spirit, and cried out for fear: so likewise when Christ was risen from the grave, and was in the midst of them, the doors being shut, the same supposition rose in them again; so that you know they were afraid, supposing they had seen a spirit.

13. Wherefore, to convince them of their carnal suppositions, the Lord Jesus bids them handle his hands and his feet, and see, that they might know that now he was become a spiritual body of flesh and bones; and that now he was quickened into a divine estate, both soul and body, as he had foretold them before he died in the flesh, and quickened himself again in the spirit.

NO SPIRIT WITHOUT A BODY.

CHAPTER I.

1. *All Bodies, natural and spiritual, are visible; all Spirits, invisible.* 2. *The Apostles, through fear, supposed that a Spirit could be visible.*

A GAIN, the apostles themselves, as well as others, were dark in many things till Christ was glorified; and that was the cause of their supposing that spirits might live without bodies, and be seen by natural eyes.

2. The doors being shut, as aforesaid, and Christ being in the midst of them, they not knowing which way he should come in, that was one cause of their sudden fear of supposing they had seen a spirit; wherefore, for removing of their groundless suppositions, and settling their fearful spirits upon a right understanding of flesh and spirit, the Lord Jesus said unto them, "For a spirit hath not flesh and bones, as ye see me have."

3. Moreover, Christ did not say, that a spirit could live without its body, no more than a body can live without its soul: he gave them to understand also, that as all bodies, both natural and spiritual, are visible, so likewise all spirits, whether of God, men, or angels, are always invisible, and not to be seen by out-

ward sight, neither possibly can be.

4. Therefore, Christ would not have them to suppose things that are not, but to understand things that are; and that would for time to come prevent all carnal fears in them, arising from vain suppositions.

5. Again, seeing Christ both times appeared in a body of flesh and bone, what ground had the apostles to suppose him to be a formless spirit?

6. If it should be imagined by some, that a spirit may live without a body, and take upon it what shape it will, to fright ignorant men withal;

7. To this I answer, If Christ had either time appeared before them in a ghostly form or shape, they had then just cause to be affrighted: but, seeing he appeared both times in that body, with whom they had been so long conversant withal, what ground in the least had they therefore to suppose they had seen a spirit?

8. It is truth, his walking upon the sea might much amaze them, through the unusualness of such a sight: but to see Him die, and buried out of sight, and in a moment to appear again in the midst of his friends, when the doors were made fast; this must needs cause an astonishment to those that had never

seen or known any such thing before.

9. Therefore the apostles, through fear, did suppose things that are not, nor possibly can be, by imagining a spirit might be seen by eyes of flesh. "Feel me, and handle me," saith Christ; "for a spirit hath not flesh and bones, as ye see me have."

CHAPTER II.

1. *Spirits are not merely invisible to, but they are incomprehensible by, mortal men.* 2. *But the Soul is capable of hearing and understanding the Voice and Motions of the Holy Spirit.*

A GAIN, Christ did inform his apostles, that a spirit could not possibly be seen by visible eyes.

2. Why? Because the nature of it is always to be invisible, and can be no otherways; but also, because there is no visible light or sight in the persons of God, men, or angels, but what proceeds from their invisible spirits.

3. Christ did also inform them, that that invisible spirit, in the body of his flesh and bone, was that God-head power or glory by virtue of which, to fulfil his own will, he could with that body pierce through doors, ascend, or descend, swifter than thought, into the height and depth of all things and places.

4. Moreover, he did also inform them, that a spirit was not

only invisible, and not to be seen with visible eyes of flesh; but also, that in reference to its inward quantity or form, it was incomprehensible, therefore, it was utterly incapable visibly to be seen or handled; for the invisible spirit is that only which sees, handles, or comprehends all visible things, whether they be natural or spiritual.

5. Thus you which are not stone-blind may know, that it is not only impossible for mortal men to see a spirit with natural eyes; but it is also as impossible for any kind of spirit, whether it be of God himself, men, or angels, to be capable of any light or life without distinct bodies of their own to manifest it in, no more than a body is capable of any light or life, without a living spirit to manifest itself in.

6. Again, Christ did inform his apostles, that the invisible eye in the soul, though a man have no natural sight or hearing, is as capable of hearing and understanding the voice or motions of his Holy Spirit, as those that enjoy their natural sight and hearing; yea, and oftentimes better also.

7. Why? Because the outward seeing and hearing is rather a hindrance than a furtherance to the inward whisperings of Christ's spirit in man's soul, concerning the glorious things of eternity.

8. Moreover, you that are skilful in natural music, whether it be instrument or voice, do

know, that the lower the sound is, the more sweet is its harmony to the natural ear : so likewise you that are most skilful in divine music do know, that the still or silent motions of Christ's spirit make the most glorious harmony in your invisible souls.

9. But on the contrary, though a man possess his bodily sight and hearing never so perfect, yet if his invisible spirit be incapable to distinguish between the true sound of natural or spiritual music, he is like unto a deaf adder that cannot hear,

though the natural or spiritual charmer charms never so wisely.

10. For, alas ! what music is it to tell a carnal heart of possessing the glory of an immortal crown, full of eternal excellencies ? It is all one, as if the most rarest natural music should be sounded in the ears of a man that is so foolish, that he is void of all sense or reason, like the brute beast, or deaf adder, as before said.

11. "Feel me and handle me," saith Christ to his apostles, "for a spirit hath not flesh and bone, as ye see me have."

THE BAPTIST'S MISSION COUNTERFEITED.

(A DIVINE CHARGE AGAINST THE TEACHERS OF THE BAPTISTS.)

CHAPTER I.

- 1 *The Worship of the Baptists is founded on the letter of the Scriptures and their own lying Reason.*
- 2 *All true Christians are now under the Ministry of the Holy Spirit.*
- 3 *No Man, since the Apostles, has been commissioned to administer Divine Ordinances.*
- 4 *The Scriptures were written by Men who were moved by the Spirit of God.*
- 5 *The Baptists have no Divine Authority for their Mission.*

A GAIN, in the next place (by divine assistance) I shall demonstrate the vanity of the ministry of the Baptists, for want of a commission from the Lord for what they ignorantly do.

2. I need not tell you the

foundation upon which they build their worship, because it is upon the letter of the scripture, and their own lying reason, which is the devil in them.

3. If all visible worshipping of an invisible spiritual God is now become vain and of none effect, the Baptists may say unto me, What is the meaning of those scripture-sayings, that enjoin men to worship God in his holy ordinances to the end of the world ?

4. To this I answer, All true Christians are now under the ministry of the Holy Spirit, and therefore are no more bound in conscience to apostolical worship than the saints were bound in conscience to Mosaical worship, when they were under the doctrines of Christ.

5. If you think it strange, I shall give infallible grounds for the proof of it to all spiritual discerning men.

6. My first ground is this : Since the apostles' worship ceased, which was in or at the end of the ten persecutions, not a man hath been commissioned by the Spirit of God to administer divine ordinances to his people.

7. From an unerring light, I say again, That above these thousand years there hath not been a man sent forth to prophesy or preach the gospel of the kingdom, by a spiritual commission from Christ, or any one appointed for that end by Christ.

8. But it may be, thou that lovest the pre-eminence among the people, as to be looked upon as an apostle, or minister of the gospel, wilt endeavour to prove thy commission by the scriptures.

9. Now thou canst not deny but the scriptures were men's writings, which the Holy Spirit immediately moved them to speak, as an outward witness of things past, present, and to come, to all generations, in relation to spiritual things, which are eternal.

10. How then canst thou possibly become a minister of divine ordinances, by authority from another man's words or writings, unless, without their letter, thou wert immediately moved to speak by the gift of the Holy Spirit as they were?

11. Moreover, though the Scriptures in themselves are true and just to all those that

spiritually discern them, having the life and power of them in their own souls, yet there is nothing but death in them to a carnal spirit.

12. "The letter killeth, but the spirit giveth life : " and can a dead or killing letter give thee power to become a spiritual minister of Christ's ordinances to his elect people ? I trow not.

13. Oh, deceive not thine own soul with thy counterfeit, if it be possible !

14. Again, if thou shalt still imagine thyself fit to minister gospel ordinances to the people, because thy natural parts have blinded them to make choice of thee for such an end ; then I would fain know of thee whether thou art endued with a ministerial power ?

15. Doth Christ immediately pour forth the gift of his Spirit upon them thou baptizest ? Or cure the sick when thou prayest over them ?

16. Or doth He own thee in casting out of devils, devilish diseases, or distempers incident to man's nature, by thy word, praying, preaching, or any gospel ordinance so called by thee ?

17. Or doth He own thee, by raising the dead, curing the lame, or in anything appertaining to a minister of the Spirit ?

18. Moreover, in holy writ I find thirteen apostles, and no more ; and these were chosen, by Christ's spiritual power, for a great and glorious work among the saints. But who made thee an apostle, or minister of the

gospel, to gather the people together into church-fellowship, and minister apostolic ordinances to them, and gave thee no power naturally nor spiritually belonging to a messenger of Christ?

19. Furthermore, because you have usurped the place of a minister of the Spirit from another man's letter, what effects doth it bring forth when you are in the place of authority, persecuting of men for their faith in their God by sword, imprisonment, confiscating of estates, banishment, and death itself?

20. These, and such-like, are the effects that proceed from your ministry, in whom is included all ministrations which confess Christ.

21. Again, if thou wouldst gladly escape the vengeance to come prepared for gospel-counterfeits, suffer me to demonstrate a true minister from one that is false; which I shall do by way of comparison.

22. Suppose a king, or head magistrate, makes choice of a man to be his ambassador to a foreign prince; you know he gives that man a commission of express words in writing, sealed up with his own signet.

23. But of the contrary, if any of his subjects should pretend ambassadorship, without the aforesaid commission, you know then that he is judged as guilty of high treason against the king's person and laws, and so is put to death as a traitor.

24. So likewise it is when the King of Glory makes use of a man as his spiritual ambassador to a prince, or to his innocent people: either He speaks to that man from his own glorious mouth, or by the mouth of a messenger chosen for that end or purpose.

25. Wherefore, if any man shall go forth as a minister of the gospel ordinances to the people, without the aforesaid commission, the Holy Scriptures themselves, in such a case, judge that man guilty of spiritual high treason against Christ.

26. I say again from that God that sent me, 'whoever thou art that ministerest apostolical ordinances in the name of Christ, without a commission from his Holy Spirit, though some good may redound to some of the hearers; yet in the great day Christ will charge it upon thee as a work of iniquity: or else why doth Christ say that he will say, "Depart from me, ye that work iniquity, I know ye not;" to those that shall say, "Lord, have we not prayed in thy name, and cast out devils in thy name, and in thy name done many wondrous works?"'

CHAPTER II.

1. *There is no evidence in the New Testament to authorize the Mission of the Baptists.*

2. *The Characteristics of Love and Envy contrasted.*

A GAIN, if a man was so fitted through natural parts, of

memory, eloquence, courage, graceful speech, faithfulness, or any natural excellency that can be named, to become an ambassador to a king or protector; yet you know all this is of no value in the least, as to give him an interest of ambassadorship, without an approbation from the prince or protector himself; so likewise it is upon a spiritual account.

2. Suppose thou wast endued with the greatest measure of true light that can be enjoyed by a creature, through which thou shouldest become mighty in the spirit of the scriptures, and excellent in all divine qualifications; all this is of no value in the least to empower thee to become a minister of the gospel, without an approbation from the King of Glory himself, as before said.

3. Moreover, if thou art possessed with natural wisdom, riches, and honour, there is not one title in the New Testament to prove thee a minister of Christ, since God became flesh.

4. Wherefore, in the name of the Lord Jesus, I pronounce Wo! Wo! unto all ministerial counterfeits! But most dreadful woes against those men who know the Lord Jesus sent them not to minister apostolical ordinances to his people, yet go on in their deceit, against the checks of their own consciences, for silver and honour, which perish.

5. Again, the true apostles,

or ministers of the gospel, did not premeditate before-hand what they should say to the people; but they declared the mysteries of the kingdom, by an immediate moving of the Holy Spirit, without any real contradiction in their sayings in the least.

6. But of the contrary, either thou studieth, upon their letter, what thou shalt say to the people, that thou mayest please their itching ears with a form of glittering words only;

7. Or else, if thou speakest an hour or two without premeditation, oh, how full of contradiction and confusion it would be found, if it were examined by a discerning spirit!

8. Moreover, to uphold thy borrowed ministry, it may be thou wilt reply and say, that thou art no hireling, but livest upon thine own labour, and that thou speakest thine own experience freely to the people.

9. I shall answer thee in the words of *Samuel* to *Saul*: "What meaneth, then, the bleating of the sheep, and the lowing of the oxen in mine ears?"

10. I mean your sacramental gatherings thirty, forty, or fifty times in a year; besides your members' monthly or quarterly liberalities?

11. It may be thou wilt reply, and say, it is all free offerings to the Lord, for the relieving of poor church members, and for a stock to help young beginners in their callings. I

say, if you be impartially charitable to one another, it is well; I am sure you have very little or no compassion at all to any other people, though they be more righteous and just than yourselves.

12. Furthermore, is it not your Popish bulls, rather than spiritual truth, that squeezes most of the people's gratuities out of them? I mean by frightening their souls with fear of eternal damnation, if they be not obedient to your gospel ordinances, or rather imaginary formalities of your own inventions.

13. Again, how can you have the face of a minister of the gospel, and can kill and slay mankind with a sword of steel?

14. In the true ministry of Christ I find the contrary altogether: "Our weapons are not carnal, but spiritual," saith *Paul*; and Christ, who is the only God, teaches his to slay not but with love.

15. These are the effects of the gospel of his kingdom, which is not of this world; for then the princes would embrace it, who now are at variance with it, because it maketh war against their natural wisdom and earthly glory.

16. Moreover, I shall write a little between faith and reason's kingdoms, or between spiritual love and carnal envy.

17. "Love your enemies," saith Christ; "and if he smite thee on the one cheek, give him the other." And when one of

his disciples asked Him whether he must forgive his brother seven times, "Yea," saith Christ, "if he acknowledge his fault, forgive him seventy-seven times." What is that but even always?

18. Love lieth down at envy's feet to be killed of him, and slayeth envy by its patience and meekness.

19. Love doth all things in a beautiful and comely manner: love is of so pure and holy a nature that it cannot possibly do any impure or unholy thing; but, if it be moved to manifest itself according to its divine property, it naturally produceth all heavenly excellencies in elect men and angels.

20. Love is generous and pitiful; but envy is covetous and cruel. Love delights to be servant to all; but envy loves to be lord over all.

21. Love is not violent, but leaves all men to their own conscience in point of divine worship; but envy, desiring the pre-eminence in church and state, is always lying in wait to ensnare innocent love, because it cannot bow down to its carnal commands; and, because it cannot take away its spiritual peace, it will avenge itself upon its natural peace.

22. But, instead of rending men's persons or estates, love is that divine balsam which cureth all diseases that envy makes.

23. It cures a wounded spirit, and rejoiceth a broken heart, and reviveth a dying soul: it

relieveth natural wounds made by envy's weapons.

24. Love clotheth the naked, feedeth the hungry, visiteth the sick, in prison and out of prison.

25. Love enjoys itself no longer than it is doing good to others. God-man, Christ Jesus glorified, is the fountain of all divine love, peace, joy, or any glorious excellency that can be named.

CHAPTER III.

1. *The difference between the Call of the Apostles and the assumed Mission of the Baptists.*
2. *The Baptists are not commissioned by the Spirit of Christ.*
3. *The Case of John Chandler instanced.*
4. *The Commission of the Apostles was authenticated by apostolical Gifts.*

A GAIN, love doth not move men to desire after the office of a minister, or to be a parliament man, because of the great weight attending such places, to discharge a good conscience in them to God and man.

2. If the Lord Jesus should say to a man, I have chosen thee for a greater work, love in such a case makes a man to consider his inability and unworthiness of such an office, and to desire the Lord to pass him by and choose another, because of the exceeding unbelief and perverseness of men's spirits, especially if a man shall say, the Lord hath spoken to him.

3. I can bear witness to the truth of this thing with Moses and Paul, though men or angels should gainsay it.

4. Moreover, I do not say all men have such strugglings in them, when Christ makes choice of them for apostles or ministers of the gospel.

5. For Matthew, Mark, Luke, Peter, and the rest of the apostles, seemed easily to be entreated to leave all, and follow Christ; yet no man knows what inward strivings they had, to forsake their parents, and all that was near and dear unto them, to follow a persecuted Christ, or man of sorrows.

6. Furthermore, sometimes, when God makes choice of a man to be his messenger to the sons of men, his voice in such a case is so powerful in him who is chosen, that it swallows up all reasoning in him; and then, indeed, there remains no cause of striving in the least.

7. The apostles being many, and encouraged with Christ's personal presence, that was ready and willing to die for them, must needs be willing to follow Him in the same steps.

8. But, of the contrary, when a man is chosen alone, having only but one companion given unto him, and is compelled to declare the strangest and most terrible message against despisers of their message ever declared as I and my fellow-witness were in this age; in such a case, reason may play its part, before it

be made willing to lie down to the pleasure of the Most High.

9. Again, envy which floweth from reason is that which doth not only strongly desire the pre-eminence in Church and State, but, if it cannot attain to its desires in a legal way, then, Simon Magus like, it will give large gifts to attain them.

10. Suppose you, who are the chief ministers of the people called Baptists, do exactly imitate the apostles' worship, according to the letter of the scripture; yet, if you are not stone blind, you must needs know that you have no commission from the Spirit of Christ to administer apostolical ordinances to this generation or any other (if there should be another), whilst the world endures.

11. Why? Because you do certainly know that you did never hear the glorious voice of Christ say unto you these following words: "Go, preach the gospel to all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, until the end of the world."—*Matt. xxviii.*

12. You do certainly know, also, that God did neither send angel, prophet, apostle, nor saint, to commissionate you to minister gospel-ordinances to his people, as before said.

13. Is it not a wonderful thing, therefore, that you should go on

with such a high hand, in meddling with holy things, which concern you not?

14. Remember John Chandler, who I heard confess with his own mouth that he was eternally damned, for baptizing people without authority from God; that was one of his sins that lay upon his conscience.

15. Furthermore, if you that are the ministers of the Baptists do imagine or think that the scripture, in *Matt. xxviii.*, makes much for you; if you be sober, I shall show you, from the spirit of Christ, the contrary altogether. Christ, himself, in those words, spake to his chosen apostles, saying, "Go preach to all nations."

16. And to fulfil his promise unto them, He gave them power to work miracles, and tongues to speak unto every man, in his own language, the wonderful things of God; as you may see in the second of the *Acts of the Apostles*.

17. Wherefore, unless you be endued from on high with such apostolical gifts, how can you be their successors in the least? "Teaching them to observe all things whatsoever I have commanded you."

18. How can you apply this saying to maintain your way, knowing in your consciences that Christ never spake unto you, nor commanded you to teach men to observe any of his commands at all? I say again, from an unerring light, that you never saw his face, nor have heard his glorious voice.

19. How, then, can you truly teach his spiritual commands to his redeemed ones? or convince gainsayers? "And lo, I am with you alway to the end of the world."

20. What do these words of Christ concern you in the least, seeing they were not spoke unto you? I confess, as many of you, and all other opinions, as shall enjoy the spiritual power of these words, in their lives and conversations, are concerned in this matter.

21. Thus, Christ may be said to own the ministry of his apostles to the end of the world.

22. But, of the contrary, the Lord Jesus had not the least thought in him, fifteen hundred years after the decease of his apostles, to commissionate opinionated men, to officiate their ministry over again, as blind Baptists would have it.

23. If I am rude in speech, bear with my weakness: "ye suffer fools gladly."

CHAPTER IV.

1. *Men dare not receive any in the place of the Apostles unless by the concurrent testimony of the Holy Spirit.* 2. *Christ is present with his Apostles—that is, with those who worship him in spirit with the Apostles—to the end of the world.* 3. *This presence of Christ is spiritual.*

A GAIN, what was the mind of Christ in saying, "Lo,

I am with you alway, to the end of the world"?

2. From those words, we may understand thus much: As Christ failed not to own Moses in his legal worship, upon the spirits of the Jewish nation, whilst that ministration remained; so, likewise, whilst his apostolical worship was to remain, He would not fail to own it, by his spiritual presence in the hearts of his elect that were under those visible ordinances.

3. But you may reply and say, that Christ in these words did intend that his saints should enjoy the ministry of gospel-ordinances to the end of the world.

4. From the Lord, to this I answer: Unless the people that make choice of you for their ministers have an infallible spirit to know you are commissioned by Christ to supply the apostles' room, the which they dare not say they have; the pope, and you and all other ministers, are Peter's successors alike.

5. Moreover, there is a two-fold end of the world—a particular and a general. When a man dieth, it may be properly said that he and this world are at an end to each other.

6. Why? Because his time is past for ever living in this world again: so, likewise, it was with legal and gospel administrations.

7. Whilst the chosen ministers remained, there was power and life in them over men's

spirits: but when they died, and were put to death, for bearing witness to the truth of their ordinances, this world and their worship might truly be said to be at an end to each other for ever.

8. Why? Because the true administrators and administrations ceased both together, when they had fulfilled all that was appointed for them to do by the Lord.

9. Again, though all visible worship is now become of no value in the eyes of the Lord; yet it may be truly and properly said, that Christ is with his apostles alway to the end of the world, in all those that worship him in spirit and truth.

10. I do not mean those that spend their time in Baptistical ceremonies, seeing neither circumcision nor uncircumcision availeth anything, but a new creature; but, as before said, I mean those sober silent saints, whose language and practice speaketh forth the spirit and power of the scriptures in them, in the sight of God and man all their days.

11. Finally, these silent saints I speak of are possessed with such a pure love to Christ in them, that, according to their talents, their hearts and hands are continually open to all that is good, and locked up and barred against all known evil whatsoever.

12. These are those that love the very dust of the true pro-

phets and apostles, because they certainly know the day will come, when Christ will personally appear again to raise or new create out of dead dust those prophets and apostles, with themselves, into transcendent personal glories, like unto his own glorious body, even to all eternity. "Behold, saith he that was dead, and is alive for evermore, I create all things new."

13. Again, this promise of Christ's being with his apostles alway to the end of the world, was spoken principally upon a spiritual account.

14. Wherefore, when Christ, in any age, manifests his glorious presence in the spirits of the saints, through their believing in the scriptures, then He may be said to own his apostles, because they were the penmen thereof.

15. Moreover, these words of Christ had relation also to his two last witnesses which he hath sent in this blind age, by voice of words from his own glorious mouth, to declare unto his elect, spiritual secrets of his eternal kingdom, that were hid from all mortals in this world, as the true forerunners of his sudden, glorious, and dreadful appearing with his saints and angels, to eternal judgment.

16. Moreover, the records of the two Testaments is God's commission-book, wherein those intended by him to minister holy things have their names

written, and Christ their king's name abundantly also, who sealed their commissions often from his own holy mouth, after he had sealed it with his own precious blood.

17. But those whose names are not to be found in the commission-book before said, though they may be approved of by men, yet Christ and his apostles account them but thieves and liars, and deceivers of the people, like priest, like people; if the blind lead the blind, they must needs both fall into the ditch of eternal condemnation.

18. Furthermore, what though Christ said to his chosen ones, "Go preach and baptize all nations;" what is that to you Baptists, when he spake to his apostles? Did he speak to you or to them?

19. Seeing the case is so plain, I would not have you to deceive your own souls with blank commissions, but deal plainly with yourselves and your hearers, by telling them that you are not ministers of the spirit, but of the letter only.

20. Finally, you shall or may know, that neither the scriptures themselves, nor natural nor spiritual gifts, nor the saints, are any way in the least a sufficient ground to empower men to become ministrators of gospel-ordinances, without a spiritual commission from Christ, as abundantly before said.

CHAPTER V.

1. *The Scriptures account those Men but Vagabonds, and Workers of Iniquity, who presume to minister in Divine things without a Commission from Christ.* 2. *The Sons of Sceva were not in the Scripture called Vagabonds and Exorcists, until they assumed the Authority of an Apostle.* 3. *There are two sorts of Vagabonds: (1.) Natural, i.e., those who resist the Civil Power; and (2.) Spiritual, i.e., those who, without authority, aspire to the Gospel Ministry.*

A GAIN, suppose a Presbyterian, Independent, Separate, Episcopacy, Ranter, Quaker, or Baptist, or any opinionated man whatsoever, should have heard Christ say unto Peter, "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; whatsoever thou shalt loose on earth, shall be loosed in heaven," *Matt. xvi.*; or should have heard Christ say to his apostles, "Go, preach the gospel to all nations:"

2. I say, if it were possible for such a man to perform the office of an apostle exactly, yet the Lord Jesus would have utterly disowned him upon that account, because He spake not to him, nor gave him a commission to preach and baptize in his name.

3. But, of the contrary, that man, for going without a commission from Christ, might rather justly expect to drink of the same cup of those apostolical counterfeits, in the sixth of the *Acts of the Apostles*.

4. The words are these: "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, in the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so: and the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was leapt on them, and overcame them, and prevailed against them, so that they fled out of the house naked and wounded."

5. Moreover, what was it, think you, but vagabondism and exorcism, for those seven sons of Sceva to take upon them the power of an apostle, without a commission from Christ, as Paul had?

6. Surely those men were not looked upon as vagabonds by the people, being sons of the chief priests; but rather, I suppose, were in honour among the people, as their father was, till they were discovered, by taking on them Paul's commission.

7. Thus you may see that the scriptures account men but

vagabonds, and workers of iniquity, that take upon them to be ministers of divine things without a commission from Christ.

8. Again, I do not find, in scripture, that the sons of Sceva were called vagabonds, and exorcists, till they took on them the authority of an apostle, and were made naked and wounded for their impudence.

9. Indeed, if they had forsok their father's house, and got their livings in astrological way, or magic way, or any such like vagabondism art, when they might have lived at home in honour like the sons of a lord bishop, then they would have discovered themselves to the people as men of a vagabond mind, before they were discovered by the Lord.

10. Moreover, if a sophisticated priest, astrological star-gazer, or any other unlawful artist, should enjoy a stately house and land of his own, though his conscience tells him he gained it by flattering, lying, and dissembling; yet, instead of such a man being counted a vagabond, it is more probable men would choose him for a country justice of peace, oftentimes to punish innocent men, instead of a vagabond, if they are not able to get them houses to live in through deceit, as they have done.

11. Furthermore, there are two sorts of vagabonds, a natural, and a spiritual.

12. The natural vagabond

against the civil power, is that man that enjoys his health, strength, limbs, and liberty, but cannot endure any kind of lawful labour, and so through idleness hath no certain dwelling to put his head in; but, in a beggarly or thieving way, goes from place to place to get his living, having no conscience in him who suffers, so that he can but get it to maintain his way of idleness: so, likewise, it is with a spiritual vagabond, according to holy writ.

13. That man that hath a good calling, enjoying his health, limbs, and liberty, and sufficiency of food and raiment, and is not therewith content, but, being of a loose and idle mind, through covetousness or secret pride aspireth to be a gospel-minister, and in a beggarly or thieving way runneth from scripture to scripture, adjuring by Jesus whom Paul preached, as if he were Paul, notwithstanding he understands not truly what Paul's Jesus is, no more than those vagabond sons of Sceva, the chief priest, as before said.

14. Again, if a temporal vagabond escapes the lash of the law, he grows impudently confident in his way; so, likewise, it is with a spiritual vagabond: because the lash of divine justice falleth not upon him immediately in his ministry, he groweth impudently confident, that God is well pleased with what he doth.

15. But it may be thou that art a minister to the Baptists may still reply and say, that thou preachest the word of God, and ministereth his gospel-ordinances, according to the truth of holy writ, and art blameless in thy life and conversation; and therefore thou mayest think the comparison of the seven sons of Sceva belongs not to thee in the least.

16. To this I answer, were not Corah, Dathan, and Abiram, sons of Levi, who in their places did minister to the people as well as Moses?

17. But their rebellion against God consisted in their lusting after the priesthood of Moses, as the sons of Sceva did after the ministry of Paul.

18. Wherefore, though thou shouldest be as fit to minister legal and evangelical ordinances as Moses and Paul, yet it was as lawful for Corah, Dathan, and Abiram to minister them, as for thee; yea, and more lawful also, because the sons of Levi in course were to officiate the priestly office, for the which they had the tenths of the people's goods allowed by the Lord.

19. The fire of the Lord consumed Aaron's two sons, for offering up to the Lord strange fire in their censers.

20. And what is all thy Baptistical worship, but the offering up of strange fire of thine own carnal reason, and lying imagination, which the Lord Jesus

neither commanded thee to officiate, nor required at thy hands?

21. Wherefore, though many of you in temporals flourish all your days, as sure as the Lord Jesus liveth, who, with his own life and grace, hath redeemed my lost soul from the power of sin, and fear of eternal death, though you escape a temporal vengeance, yet few or none of you will escape the eternal fiery vengeance in the dreadful day of our Lord Jesus Christ.

CHAPTER VI.

1. *Christ endued His Apostles with Spiritual Power.*
2. *The Ministry of the Baptists is not accompanied by any manifestations of such Divine Power.*
3. *The Baptists preach by commission from an Earthly Power.*

A GAIN, what were those heavenly keys of Christ committed to Peter, and ministry of reconciliation committed to Paul?

2. Those keys and ministry bear but one and the same sense only, though they differ in terms; and the true sense of those sayings is this: that is to say, that Christ, by virtue of his word-speaking only, did endue the apostles with such a spiritual power, that their ministry did unlock and break open the prison-doors of darkness, in the elect lost Israelites, "that the King of Glory may enter in,"

and seal them up with his free love unto everlasting life.

3. But, of the contrary, there was a power in their ministry, also, to lock up and bar the persecuting spirits of merciless reprobates, with the seals of eternal wrath and death, till the judgment of the great day.

4. This is that "binding and loosing of men's souls on earth and in heaven; and binding of kings in chains of darkness, and nobles in fetters of death; and that sweet savour unto God of life unto life in them that are saved, and of death unto death in them that perish," according to the words of *Paul*.

5. Moreover, is there any of this power in thy ministry, that "what thou bindest or loosest on earth, is bound or loosed in heaven"?

6. Or doth thy ministry "bind kings in chains of darkness, and nobles in fetters of death"? Or darest thou say, that thy ministry "is a sweet savour unto God of life unto life in them that are saved, or of death unto death in them that perish?"

7. Nay, thy ministry is of so weak a discerning, that thou darest not positively say, that any one of thy hearers shall be saved or damned: how it should be any otherwise, let wise men judge, seeing thou knowest not what shall become of thyself in the day of judgment.

8. It is written: "Faith comes by hearing, and hearing by the

word of God preached;" and how can he preach, unless he be sent?

9. Because there is not a man of you sent to preach, it is impossible for you truly to demonstrate the true God, or right devil, heaven or hell, the true faith, or anything concerning the life to come, to the people, seeing it is as clear as the light that ye are none of Christ's ministers.

10. What is it that provokes you, and those that are gone before you, upon the same account to seek the pre-eminence in church and state, but silver and honour among princes or princes' companions, ease, and such like?

11. For when ye become honourable, though ye speak oftentimes like children or fools, your words are taken as gospel by the simple, or winked at by the wise, for your greatness' sake. Many of you, by your gospel-ministry, have become great, but never any of you have become good.

12. Again, by this you may know you are none of Christ's ministers, because you preach by commission of the earthly powers. Wherefore, if they silence you, your honour is lost, and you become dumb, like unto Cordwell.

13. As the false priests, by the powers, were exalted into Moses' chair; so, likewise, by the same power, you have exalted yourselves into the apostolical chair.

14. They sit in Moses' chair, saith Christ; do as they say, but not as they do; for they say, and do not. Oh! is it not so among you all?

15. Many of you can pretend fairly, and speak goodly words, which your memories have borrowed from the scriptures, which belong not unto you, because you have not the spiritual interpretation of them in the least; no, nor the life and power of them in your conversations and daily practice between man and man.

16. Moreover, instead of having the spirit of an apostle in you, are you not rather like unto rebellious Corah, Dathan, and Abiram, or rather the seven sons of Sceva, the chief priest, as abundantly beforesaid, who cried out, "all the Lord's people were holy," when they were in the height of their wickedness, and joined together as one man, to supplant Moses of the priesthood.

17. So, likewise, when, by rebellion against the spirit of Christ, you are become counterfeit ministers of the gospel, do not many of you in effect say, All men may be holy if they will, when you say, Christ died for all, and all men may be saved if they will; or else you justify none to be truly holy or spiritual men, but those that are in church-fellowship with yourselves.

18. To conclude, what shall I say unto you to persuade you

from belying the Lord any longer to the people, by being willing to be accounted ministers of the Spirit, when you do or may know you are but ministers of the letter, and by the wills of men only?

19. But it may be you that are rivetted in your way, and confident in the truth of your worship, will both hate me, and laugh me to scorn, when I am in my grave, for counseling you to forsake your ministerial function, by which some of you have attained to be com-

panions with the great men of the earth, as beforesaid.

20. You may all have time enough to repent it when it is too late, when a flood of fire and brimstone from the Lord shall burn up all your spiritual confidences into a sea of everlasting vengeance upon or within your souls and bodies, as it did unto Sodom and Gomorrah, and the inhabitants thereof.

21. So much concerning the fallacy of the ministry of the Baptists.

A TRUE DESCRIPTION OF HEAVEN AND HELL.

CHAPTER I.

1. *The Kingdom of Glory is not in a global condition, as this world is, but boundless;*
2. *Full of all variety of Soul-Delights; and,*
3. *Full of Glory, suitable for the glorified Bodies of Christ and the Elect.*
4. *There are two sorts of Spiritual Bodies appointed for eternal burnings: (1.) The one hath a Spirit of Love; (2.) The other, a Spirit of Envy.*
5. *Difference between the Pleasures of the Carnal, and the Joys of the Spiritual Body.*
6. *The Glory of the Spiritual Body described.*

spiritual glory of that world which is to come.

2. You know the scriptures have many eminent titles for the setting forth of this kingdom, as namely, "Heaven is my throne." "Nevertheless, we look for new heavens, and a new earth, wherein dwelleth righteousness." "In my father's kingdom are many mansions," and such like.

3. Moreover, you must not imagine the kingdom of glory to be in a global condition, as this world is; no, it is no such matter.

4. But, of the contrary, it is a kingdom of an infinite vastness, in height, length, or breadth, suitable to an infinite glorious Majesty. Furthermore, the world to come is a boundless

A GAIN, in the next place, I shall treat a little of the

kingdom, that lieth all open, that the persons of our God, elect men and angels, may, as we use to say, have free egress and regress for divine pleasure, to ascend or descend as high or as low as they think good, to all eternity.

5. Again, as this world, and the things thereof, are all natural; so, likewise, that world, and the things therein, are all spiritual.

6. Now as Pilate said unto Christ, "What is truth?" so likewise almost all men may say unto me, what is this spiritual world you treat of? Or what man living is capable of the knowledge of it in the least, seeing he was never in it to see it?

7. From an unerring spirit, to this I answer, Though the most excellent glory thereof, in reference to the eternity of it, be incomprehensible, it doth not therefore follow, that no man is capable to comprehend it at all.

8. If it were so, how then could such a simple man as I was, speak or write more distinctly concerning God, the glory and misery to come, than all the ministerial Gamaliels of this present world?

9. Moreover, though no man with mortal eyes is capable visibly to behold the invisible throne I here treat of, yet, from an infallible light which I have received from the Divine Majesty residing therein, give me leave to write something of it, for the provoking of your spirits to

a deep affection towards it, far above this world, and the vanishing glory thereof.

10. This world I treat of is full of all variety of new soul-delights, or spiritual ravishing glories, which are eternal.

11. Furthermore, it is a kingdom brighter than the sun, clearer than crystal, purer than gold, softer than down, sweeter than roses: it is a kingdom full of divine music, and crowns of glory decked with immortality.

12. It is a kingdom of divine songs, which none can learn but those that are redeemed from the love of this perishing world.

13. Again, the scriptures liken the Creator to the "Sun in his strength," "a consuming fire," and "everlasting burnings." Truly, the comparison is very suitable to the person of Christ glorified, resident in this kingdom I here treat of.

14. It is a body of such a bright, burning, spiritual glory, that, at his next appearing, the sun, moon, stars, and all natural and artificial lights in this world, will enter into eternal night, through the glory of his infinite brightness: so, likewise, is the kingdom I here write of, suitable unto Him.

15. For the heavens and the earth therein are like unto a flame of glorious fire; and the seas that are therein, being embodied with such an earth as this is, are so pure and clear, like unto crystal, burning glass, or any thing that is purified by fire.

16. The bodies also of the elect are all of a fiery, glorious nature, suitable unto their glorious God, and this his kingdom of fiery, glorious delights, as abundantly beforesaid.

17. Again, there are two sorts of spiritual bodies appointed for eternal burnings: the one hath a spirit of all love and such like in it, from whence proceeds nothing but light and life, with variety of fiery, glorious pleasures, which are eternal; but the other body hath a spirit full of all envy and such like, out of which proceedeth nothing but darkness and death, with much fiery shame and pain.

18. Moreover, this God-like spirit of love I here treat of, it is a glorious love-fire, which is more pleasant than can be uttered by the tongues of men or angels.

19. It is a pure, clear, bright, gentle, soft, sweet, and joyful fire. It is a spiritual love-fire, as beforesaid; therefore it must needs be brighter than the sun, clearer than crystal, purer than refined gold, softer than down, sweeter than roses; yea, and more pleasanter to the whole man, than honey is to the natural taste; yea, it is a lovely fire, full of glorious joys, and godly majesty, which once I had a short taste of in my soul.

20. Moreover, though a man enjoys his perfect health and liberty, yet worldly men do not count him happy, unless he be

a wise man, that liveth in honour among the wise and honourable of this world, and except he possesseth all manner of delicacies for the belly and the back; plenty of jewels of gold, silver, and precious stones, to delight the eye; all sorts of harmonious melodies to please the ear; with fragrant smells to please the nose, and a virtuous and comely woman to take delight in, and such like natural contents.

21. Wherefore it may be queried by some, whether there be any other delights besides what I have already declared, in that glorious kingdom aforesaid?

22. To this I answer, There is no excellency in this world for the rejoicing of the natural body, but there is the same excellency in that world to come for the rejoicing of the spiritual body.

23. Now, there is a vast difference between the joys of the natural body, and the delights of the spiritual body.

24. For the joys of this natural life proceed principally from things which are without the body; but the joys of that spiritual life flow principally from things which are within the body.

25. Furthermore, I would have you to understand that, in the resurrection of the body, there is neither marrying of wives, nor giving in marriage; but, as Christ said, "They shall be as the angels of God in heaven:"

so, likewise, as a spiritual body hath no desire after anything belonging to nature's kingdom, neither hath a natural body any desire after the things appertaining to this heavenly kingdom.

26. Finally, though glorified bodies are incapable of any satisfaction from natural food and raiment, yet, without spiritual food and raiment, they cannot subsist: for their blessed bodies, as a robe of divine righteousness, is that heavenly garment wherewith their innocent spirits are arrayed; and the food, wherewith their souls are eternally nourished, is a never-failing fountain, arising out of their own spirit.

27. Again, suppose a natural body were all over covered with the glittering jewels of this world, yet the glory of it would appear but as the light of a candle to the sun, in comparison of the glorious garment wherewith the spiritual body is covered.

28. Moreover, for our better understanding, give me leave to name some particular fuel, from whence this spiritual fire in a glorified body is continually kindled: it either feeds upon the righteousness and sufferings of Christ for it in the days of his flesh, or else it is nourished with the remembrance of the grace and persecutions which for Christ, and his truth's sake, it suffered in its natural body when it lived upon this earth.

29. Furthermore, every spiritual motion, thought, desire,

word, or deed, which the saints enjoyed in their natural bodies, shall, by the infinite power of our Lord Jesus, be made one with their spiritual bodies in the highest heavens: then, as beforesaid, they shall perfectly remember all their former heavenly motions, desires, thoughts, words, and deeds, which the faith and love of Christ operated in them in the days of their flesh; and from thence shall their divine souls be sensibly fed with God-like new joys, wisdom, power, and glory, even to all eternity.

20. Finally, the remembrance of the saints' heavenly communion with each other in their natural bodies, will also occasion glorious food in their spiritual bodies; for if the heirs of this heavenly kingdom, through the translation of their bodies, shall be enabled to behold their glorious God face to face, and in their measures as perfectly know him as they are known of him, as I am certain they shall, then you that most mind eternal excellencies may be as confident of the knowledge of each other's persons and qualifications, upon a spiritual account, in this glorious kingdom, as abundantly beforesaid.

31. To conclude, they shall cast their crowns of everlasting praises and new songs at the blessed feet of Christ Jesus, their only God; because, according to his divine justice, answerable to all the cruelties of the mighty men of the earth, done to him-

self and his saints, his vengeance has seized upon their souls and bodies for everlasting.

32. So much concerning the glory which is to come, which Christ and his redeemed ones are to enjoy together in his eternal throne or kingdom, according to his own word.

CHAPTER II.

1. *On the Kingdom of Darkness, wherein wicked Men shall be tormented, (1.) By the memory of the Crimes they have committed, and of the good things they have enjoyed; (2.) By the remembrance that they have despised the glorious Truths of Eternity; and, (3.) By the Divine Wrath in their souls re-kindling envy towards God and his redeemed ones.*
2. *The Scene of their former Pleasures shall be the place of their Torment.*
3. *Conclusion.*

A GAIN, in the last place, I shall treat a little of spiritual dark bodies, and the kingdom of darkness appertaining to them.

2. This world wherein we live shall be eternally in as dark a condition as the land of Egypt was for three days and three nights, insomuch as the Egyptians saw not one another's faces, nor stirred from the place they were in; for that time the darkness was upon them they gnawed their tongues for pain, as you may find it in the *Revelation by St. John*.

3. So, likewise, shall these spiritual dark bodies I here write of gnaw their tongues for pain, because they cannot see one another's dreadful faces, nor stir hand nor foot from the place they are in for everlasting: their own spirits shall be their devil, and their own bodies shall be their hell, wherein they shall be tormented for evermore, with the angelical devils of this present world.

4. Moreover, all their wicked thoughts, desires, words, and actions, shall perfectly be brought into their memories, and that shall be the fuel that shall kindle the fire of the Lord's vengeance in them, insomuch that they shall be tormented with new sorrows, pain, and shame, continually: the remembrance of the good things they formerly enjoyed shall add to their torment also.

5. This is not all; but there is a thing worse than all this, which is this: their despising the glorious truths of eternity, delivered by the tongue and pen of the Lord's two last witnesses: this shall burn in their souls and bodies more fiery hot than all the rest of their wickedness whatsoever; I mean in those that knew them or their writings.

6. Furthermore, the remembrance of their envy towards God, and his redeemed ones, shall kindle the wrath of God in them afresh; and so it shall burn in them like unto fire and

brimstone, hotter and hotter for evermore. This will cause that weeping, and wailing, and gnashing of teeth, spoken of by Christ in the 24th chapter of *St. Matthew*.

7. Again, where the reprobates enjoyed all their pleasures and honour, there shall be the place of their torment and shame; for our God is a God of order, and not of confusion.

8. Moreover, the remembrance of their communion together in fleshly wickedness, or any other carnal delights, shall add also

to their torment and shame; but this will be that which will revive their sorrows continually:

9. Oh, the eternity, the eternity, of the condition they are in!

10. This will come to pass, as sure as there is a God, upon all men that live in unrighteousness, at the next appearing of our Lord Jesus Christ, with his mighty angels.

11. So much concerning the kingdom of darkness, and the devils that are eternally to be tormented therein, with the conclusion of this book, by

JOHN REEVE

AND

LODOWICK MUGGLETON.

THE END.