

A
PRACTICAL
DISCOURSE,
UPON
The Epistle,

BY JUDE.

Originally Written
BY
THOMAS TOMKINSON, GENT.

—»«««—
BEING A COPY OF A MANUSCRIPT LEFT WITH
THOMAS TOMKINSON, JUN.
HIS GRANDSON.

DEAL:
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THE EPISTLE DEDICATORY.

TO all true believers of this third and last Spiritual Commission in Derbyshire and Staffordshire, my own native country, present I this Epistle, wishing all your healths and happiness with increase of grace and love, wisdom and understanding in the doctrine and faith of this Commission of the Spirit you are under.

For faith under every Commission of God is of a growing nature, and the witness of the spirit as well as the witnesses of water and blood have said, that Revelation will grow and increase so long as the world doth last.

Now in that, one of you have wrote to me, to give you my faith and experience upon the Epistle by Jude, and his letter was thus

“ SIR,

“ I have with very much care perused the Epistle of the Apostle Jude, and

EPISTLE DEDICATORY.

find in it many profound mysteries, and hard to be understood in general from the 4th verse to the end; and since the death of the two last witnesses of the spirit, I know no man that hath so great understanding to unfold those hidden mysteries and obscure places of scriptures, comparatively to yourself.

“I therefore desire you would for my satisfaction, and for the understanding of future ages, make known the meaning of Jude in his Epistle, and in so doing you will very much oblige me, who am, and will be ready to serve you in what I can.

“WILLIAM HALL.”

Now from hence I have answered my friends request according to my ability, and this let me say to you; that in regard I have been educated in the Commission of the Spirit above these forty years, besides the many letters which I have received from the Witnesses of the Spirit myself. As also the various disputes between one of them and others, with the variety of queries proposed to him by myself and others, and have been answered by them, likewise having seen many of their letters to others that are not in Print.

By all which I have been edified and made capable to answer the request. And now have I done it according to my abilities for

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the satisfaction of them and several others, that desire it also, and may be beneficial to others that are inquiring after truth.

And whereas the doctrine of the Commissioned Messengers of God is ever made the ground of true faith, and therefore it is, that the Apostles do many times allude to the writings of Moses and the Prophets for confirmation of their doctrine; because some of those mysteries were fore-propheesied of, by them. But they were not instructed in those things by virtue of their prophetic letter; but by the inspiration of, and from the Holy Spirit.

Now it hath been the practice of most men to quote the scriptures of the Old and New Testament for the confirmation of their doctrine, though few rightly understand the spiritual meaning thereof. They have only two Records to prove by. But in this treatise I have produced the doctrine of three Records, for confirmation of what I write. As in the margin I have alluded to the former Commissions for confirmation of the third.

And in many places in Jude, have brought the third Record to interpret the other two, or to confirm them. As upon verse 12th and 20th, where I made use of the Prophet's words which he wrote to me, which I have found for an interpretation of those two material points

EPISTLE DEDICATORY.

of doctrine, and so in other verses I have cited their writings for proof of the doctrine. And so in other places I have also cited the books and the writings of the National Ministry, in order to their connection.

Now in that I have not only alluded to the two former commissions, for proof of the doctrine, but living in the time that the third commission was on the stage to finish the mystery of God, have thereupon touched upon it, as upon a third string or instrument of music; which sounds harmoniously, and sweetly in the ears of every spiritual Christian. That Father, Son, and Spirit in the Lord Jesus Christ, one personal God for ever blessed. To whom, saith Jude, "Be all glory, honour, majesty, wisdom and power for ever. *Amen and Amen.*"

In which faith I salute you,

THOMAS TOMKINSON.

THE
C O N T E N T S
OF THE
GENERAL EPISTLE,
BY JUDE.

1st Verse to the 4th, he exhorteth them to be constant in the profession of their faith.

4th Verse to the 20th, False teachers are crept in, to seduce them, for whose damnable doctrine and manners, horrible punishments are prepared.

20th Verse. Whereas the Godly by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, keep themselves, and recover others, out of the snares of those Deceivers.

THE

GENERAL EPISTLE BY JUDE.

1. Jude, the servant of Jesus Christ, and Brother to them that are sanctified by God the Father, and preserved in Christ Jesus, and called

2. Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

3. Mercy and peace unto you and love be multiplied.

4. For there are certain men crept in unawares who were before of old ordained for this condemnation. Ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6. And the angels which kept not their first estate, but left their own habitations, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

7. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example; suffering the vengeance of eternal fire.

8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

9. Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.

10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts

of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.

13. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord, cometh with ten thousand of his saints.

15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

16. These are murmurers, complainers, walking after their own lusts; and their mouths speaketh great swelling words, having men's persons in admiration, because of advantage.

17. But beloved, remember ye the words which were spoken before, of the Apostles of our Lord Jesus Christ.

18. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19. These be they who separate themselves, sensual, having not the spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22. And of some have compassion, making a difference.

23. And others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh.

24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

25. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.—
Amen.

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A

PRACTICAL DISCOURSE,

UPON

THE EPISTLE BY JUDE.



CHAP. I.

Jude, the Servant of Jesus Christ, and Brother of James, to them which are sanctified and preserved in Jesus Christ, and called.—ver. 1.

FIRST, Jude calls himself the servant of Jesus Christ, as by commission from heaven; and this his commission with the rest of his fellow-apostles, was from no other but Jesus Christ their God and Saviour.

And when he was in mortal state he chose ^{Mat.xxiii. 10.} them to be his disciples, witnesses and messengersto declare hismind, concerning eternal lifeand death, through the whole world. And that they should call no man master but himself. And promised them the assurance of ^{John xv. 26.} eternal life, and the assistance of his holy

B

Acts i. 4.

John xx.

23.

Peter i. 1.

II. Cor. ii.

26.

A

B

C

Divine
Looking
Glas.

spirit, to empower them to set life and death before men, and that after his death, resurrection, and ascension; he would send them down from heaven the Holy Ghost. And that they were to stay at Jerusalem, to wait there for a promise of the same, which he did; and it was made good upon them, as may be read, Acts 2nd, and then were they endued with power, by that gift of the Holy Ghost, to preach the everlasting gospel to every creature, as a stumbling block, and a saver of death unto death, to one seed or people, and a precious stone, and saver of life unto life to another seed or people. And yet all people may be said to be the servants of God, but none are the servants of God as to eternal life but by redemption. Others are, as by creation. For the word creation or creature shews a creator, and a command of obedience to be due to him, for no nature could acknowledge any obedience to be due unto God, unless he were guided thereto by a light or law from him which formed him. And from thence it was, that Cain had as much wisdom to offer sacrifice to God as Abel, but not so acceptable, because it was not offered in faith, but in reason, which is the Angel's fallen nature. For those that are spiritual may undoubtedly know, that it was impossible for men or angels to be void of all law in their creation.

creation. (Because this last Witness saith),
 the Creator himself became subject to his own
 law, when his divine Godhead was transmuted
 into pure Manhood. 'Tis truth, the uncreated D
 eternal God was above all law, and so inca-
 pable of any kind of law, before he descended
 from his infinite glory, into the womb of a
 woman; but that he might be capable of a
 condescension of a servant for the manifesta-
 tion of his infinite wisdom, power, and glory
 in a body of flesh, unto elect men and angels. Heb. v. 8,
9.

Therefore he did transmute his unchangeable
 Godhead into the likeness of sinful mortals,
 for a season, that he might become the hea-
 venly pattern of perfect obedience to his own
 law, in the visible sight of elect men and
 angels. For Christ is God manifest in the
 flesh. This being so, then it is certain, that
 the uncreated Godhead itself is unto created
 Beings of men or angels, either a law of per- E
 fect faith and pure burning love in them,
 towards God and man unto life eternal, or
 else the fiery law of unbelieving, burning
 envy in them against God, elect men and
 angels unto death eternal.

Thus, therefore, let men examine them- F
 selves of which law they are under, and whose
 servants they are, and of their obedience, and
 more especially those men who pretend to
 be the ministers and messengers of God to
 preach his name.

G

Let such prove their commission from heaven by voice of words, or from him that was so chosen, otherwise they may reckon themselves to be of the number of those preachers, who pleaded their ministry with Christ, and were answered with an, I know you not, depart from me ye workers of iniquity.

Mat. vii.
23.

Again, Jude calls himself the brother of James to distinguish him as (conceived) from Judas Iscariot, who betrayed his Lord and Master. This Jude and James are called the sons of Joseph by a former wife, and were brought up in husbandry and tilling of the land; but whether so or not, it is not material, for a human testimony, serves for a human testimony. But what we have recorded in scripture is of divine authority, as is infallibly true, and so may resolve our faith in the spiritual sense of the words, which if a true and commissioned Prophet or Apostle of God hath interpreted, then it becomes a foundation for faith to build upon; but to proceed. Jude directs his Epistle to the elect of God, who had received the faith of Jesus Christ by their ministry, naming them to be such as are, first, sanctified by God the Father, and secondly, preserved in Jesus Christ, and called. Here we see their sanctification is attributed to God the Father, and preservation and vocation to Jesus Christ, as two distinct

H

distinct persons, which cannot be, for then, there must be two Gods; but as preservation and vocation are here attributed to Jesus Christ, even so is sanctification in several scriptures attributed to Christ Jesus only, and to the spirit of divine faith, and faith in his blood, for it is Christ Jesus that sanctifies his church that is subject to him, believing in his name and in the virtue of his blood as beforesaid; all which doth produce eternal life, which is the only sanctification. Then, whither else shall we go, as the Apostle said, when there is no eternal life to be had but by faith in him only; and it is he that is the author and giver of our faith, which faith is the only righteousness and holiness of his church, and where faith is wrought, sin is never imputed, for *that* righteousness justifies and gives power. Now, to believe that Christ sanctifies his own church with his own blood that was offered up by the eternal spirit, and that the eternal spirit passed through death, this is true faith so to believe.

That the body of Christ was the body of God, this I say is perfect faith to believe, and to believe that the blood of Christ was the blood of God, is perfect charity, and this faith and love makes a true christian; having the true baptism of the spirit, now, under the commission of the spirit, which whosoever denies

Heb. xiii.

12.

Eph. v. 24.

26.

Acts xx.

28.

Cor. xii.

30.

Acts xxvi.

18.

Rom. xv.

16.

Rom. v. 8,

9, 17.

I

John vi.

53.

J

II. Thes.

v. 13.

Mat. iii. 11

K

Eph. iv. 4,

5, 6.

denies, he rejects christianity as the scriptures verify.

Rom. x.
14, 15.

Again, the elect seed or sanctified people of God, are said to be preserved in Jesus Christ, and called; some translations render it thus preserved or reserved from heretics, which is a good preservation; and in that translation the words (are called) are left out, which occasions no doubt in me, because the first words include it; being called to preach the gospel, all the saints are called in that call to believe their report, for how can they hear without a preacher, or how can they preach unless they be sent; neither could those divine qualifications of mercy, love, and peace be known or begot, but by that ministry which follows in the next verse.

CHAP. II.

Mercy unto you, and peace and love be multiplied.—ver. 2.

Divine
Looking
Glass.

WHAT are those graces but a seal of life begot by a true ministry. First, mercy as it is new born, is tender of compassion to all men, according to the doctrine of the two first records of the law and the Prophets; Christ and his Apostles, and the third record gives evidence to the same, saying, that a merciful man instead of taking advantage of the

the civil law, for the imprisoning or cutting off the most wicked man, if it be possible, he will overcome him with love. Secondly, the grace of the law is the same nature under every commission. For saith the third commission, love is such a divine balsam that it cureth a wounded spirit, and rejoiceth a broken heart, reviveth a dying soul, relieveth wounds made by envy's weapon; it clothed the naked, feedeth the hungry, and visiteth the sick. And thirdly, (as to the other grace) of peace, it is of that extent as is said by an Apostle, Phil. iv. 7. it passeth all understanding of reason, but is ever comprehended by the wisdom of faith, because it is a fruit of it, and flows from it as from a river. Dives, the rich man in the parable wanted this peace, and desired but one drop of it, but could not have it. Now, if one drop is so desirable, in order to cool the heat of sin in an accusing conscience, (which may be called hell) what then is a river worth, that is continually flowing in the hearts of the saints, which is the garden of God, and city of Sion. M

Oh! how sweet was the promise of God by the Prophet Isaiah to this city, saying, I will extend peace unto her like a river, and the glory of the Gentiles like flowing streams. And Jude, the Apostle, was one of the conduit pipes in this doctrine of free grace.—

Wherefore

Mat. iii.
16, 17.

Eph. iv. 3.

Isa. xxxii.
17.

Mat. xii,
19.

Wherefore, then it follows, that where *this* mercy, love, and peace is, that *there* is the true church of God, and *no where* else; as the graces are invisible, so is the church invisible, but it sees itself, and its God sees it likewise. Now, in this church there is no discord, but a perfect quietness of mind, for, it is the borders of Jerusalem, and there is the peaceable kingdom, where neither strife nor war is found, being a peaceable habitation.

Neh. iv.
17.

Rev. ii. 29.

For the gospel or second record witnesseth, and this of the spirit with it, that love must lie down at envy's feet, and kill envy by its patience and suffering. When the Jews were building their second Jerusalem Temple, to worship in, they held the sword of steel in one hand, and wrought with the other; but the wall and that worship was to be pulled down, and that sword sheathed, and never to be drawn again; but were ordered, that if they were drawn, they should be for no other use, but to be made into plough-shares; and the gospel worshippers in the spirit of mercy, love, and peace should never learn war any more with any sword, but that of the spirit, which kills envy by its patience; and these spiritual words of truth reacheth the consciences of gain-saying and blaspheming devils, with the seal of the second death; and this power belongs to all

all living, loving saints, for love and mercy I. Cor. vi.
 extends not so far as to the eternal salvation ^{7.} N
 of that seed, that shall ever blaspheme Psa. cxlix.
 against the Holy Ghost, and are despisers of John v. 26.
 prophecy.

By what is said concerning these three daughters of faith, all such as are under the teachings of the spirit, may rejoice in their operations in virtue and goodness, but much ver. 3.
 more, when they consider that they are of a growing nature, and so are said to be multiplied. Now, we may know thus much, that Joh. iii. 34.
 as these heavenly graces are in God, they are Rom. xii. 3.
 infinite and beyond measure; but as they are Mat. xiii. 23.
 in his saints, though they are beams from the same sun, yet they are but finite, and in measure, but being rightly rooted, and well watered, it brings forth in some thirty, many sixty, and in others, a hundred-fold. For grace is of a growing nature. You shall grow up, said the Prophet, like calves in the stall; and what are those things they grow up in? but in the revelation of the mind of God in the scriptures, which revelation is always increasing, especially in the time of a commission, when a true Prophet or Minister, Mal. iv. 2.
 or Apostle, is to be spoken with, or their II. Peter iii. 18.
 writings to repair to, and the Apostles exhorted the saints to grow in the knowledge and grace of our Lord Jesus Christ. And Thes. i. 3.
 the Isa. xxix. 19.
 Col. iii. 11.

Mat. xiii.
52.

the third witness saith, that the saints are God's lights in this world, being such as are for his judges over all his enemies that despise Revelation.

CHAP. III.

Rom. xi.
7, 16, 18.

Col. iii. 12

II. Thes.
2. 13.

Rev. xx.9.

Rom. viii.
35, 39.

Eph. xiii.
14, 15.

AGAIN, the Apostle Jude in his 3rd verse, salutes the saints in a most loving manner, calling them his beloved, because they are beloved of God. And Paul and Peter, and the rest of the Apostles have done the like, and it can be no other in a true ministry; for such never lord it over God's heritage, to whom they are sent, but are examples to the flock, and seek their salvation, in giving them the seal and assurance thereof; where they find faith is, and what they do require of them for it, nothing but the return of that love to Jesus Christ, which their ministry begot in them, even the love of Jesus Christ, for his redeeming love, (as in verse 21st) and to establish and build up themselves in that holy faith preached unto them; that by this faith and love, they may be able to withstand all gainsayers. And three times upon this, he calls them his beloved. So Jude sought not for their wealth, but welfare. For as every commissioned Prophet or Apostle of Christ, hath

hath Christ for his altar, there to feed with revelation, and revelation doth feed the saints with that spiritual food, which none can eat of who serve an outward tabernacle, and feed at an outward carnal altar, as all the national Priests do, crying to their hearers, pay your tythes, and bring in your offerings. But more of that hereafter. Secondly, the Apostle exhorts the saints, that they earnestly contend for the faith, which he calls the common salvation. Now, the doctrine of Christ's death, resurrection, and ascension, may be called the common salvation, because there is no way to salvation, but by faith in Christ Jesus as Lord and Saviour only, and that he is to judge both the quick and the dead. And Paul called Titus his own son, according to the common faith in Christ, and makes all the saints to be called one common wealth of Israel. And the Apostles were made Governors unto this commonwealth, and gave forth their Master's law unto it, and as there is a spiritual commonwealth, so there is a temporal commonwealth in all nations and kingdoms, being governed by the wisdom of reason, as the other is by faith. And hence it was, that in my remembrance we had as great a change in government in this nation; insomuch that our monies were coined with this inscription on the one side, "The Commonwealth

Heb. xiii.
10.

John vi.
69.
Acts x. 42
Titus i. 4.
Eph. ii. 12.

Rom. xiii.
7.

Isa. viii. 9.
10.
Which is
now fulfil-
led in the
blessed
Immanua-
our God:
or God
with us

“commonwealth of England,” and on the other side, “God with us,” and truly God was with us then in a spiritual manner; for not
 Mat. i. 21. only the persecuting Bishops were expelled out of all Government, both as to Church and State, being first voted out of Parliament House.

Then the Witnesses of the Spirit came forth who had time to spread truth into the world, which hath enlightened thousands, being a still and quiet people, and obedient to all civil law.

Thirdly, as there is one commonwealth or law as to the state of government in nations, so there is one common faith preached in it; which is not the apostles salvation faith, but it is a traditional faith, which is not a saving
 Ezexl. 19. faith. We read that when the sacrifices and
 P ordinances were in force at Jerusalem, then was the inward Temple and outward Court joined to the Temple, which Court was a
 ch. xlii. common place for all people to meet in; but
 14. 20. none were to enter the inner Temple but the high Priest in the time of their worship, and those that were confessors of the true God, and approved of by the teachers of the law. Now the Apostle John in Revelations saith, that this outward court was not to be measured, but was to be cast out, which outward court did signify the visible scriptures, as
 c xliv. 17. saith
 I. Kings. xiv 3.

saith the last witnesses, and was given unto the Gentiles, and this court or scriptures, which is made common to all men, and that which is unmeasured and cast out, did signify all the outward unbelieving Jews and Gentiles, and the inner Temple of the spirit of the scriptures, did signify all the elect Jews that believed, and Gentiles also in that glorious altar, being the body or tabernacle of the eternal spirit, unto which altar or godhead person, the true worshippers virtually unite.

Divine
Book p. 98

f Rev. xxi.
3.

Now, the court of the Temple was an outward ornament or witness unto the glory or beauty within the Temple; so likewise, the court of the visible scriptures is an ornament or testimony unto that eternal spirit of all truth within, and the temple, body, or tabernacle of the everliving God; and virtually, in a great measure, living in the temples or bodies of his elect; that enables them to give a true distinction between the things of eternal life, and eternal death. Now those Roman Gentiles through the conquest of the Jews, did possess the literal records of the two commissions, and not only worship it instead of the eternal spirit, but also by cruel persecutions (for 1300 years) were to tyrannize over the City of the spiritual gentiles, that could not bow down to their inventions. And

P

those

those Gentiles are they which the apostles foresaw, as also did Peter and John see their approach, and power, and practice; and therefore exhorts the Elect, that with all earnestness, they should contend for the Faith; and as John said, to hold it fast, and let none take their Crown.

And though all true Prophets, Apostles, and Saints are the most peaceful men in the world, yet cannot abide strife and contention in this case.

This, a Prophet of old cried out saying,
Jer. xv. 10 18. 19 “Woe is me, my Mother, that thou hast born
 “me a man of strife,” and Christ and his
Isa. xlii. 15. 16. apostles have foretold and shewed the cause
 of it, and that it was necessary, that Heresy
 should be, for to prove the righteousness, and
 make them keep faster hold upon Jesus Christ
 their Lord to whom their are virtually united,
I. Cor. xi 7 and their faith pitched upon; and in order
 hereunto they are to put the Armour of proof,
 and having done all to stand.

q But before I treat of this Heresy, it will be
 requisite to declare, according to my understanding.
 First, what the nature of faith is in God. Secondly,
 what it is in his saints. Thirdly, when and how it was
 first given. These are glorious things to know, if I can
 unfold them, or rather being unfolded unto me,
 by this last witness, take what I have
 learned

learned in the blessing thereof, for each others consolation. First, this faith as it is in God, is a sacred and invisible life; for as men consists of form and nature, so God that made all things, hath form and nature also, and not an infinite spirit without form, as blind reason imagines; but our God is a glorious body of uncompounded purity, full of power from his Godhead spirit and divine nature, ^{Jer. xxxii. 27.} which is all faith, being light, heat, and motion, and is omnipotent in all righteous actings, according to his Royal Will; being full satisfaction in itself, having no desire in him, for desire is a want, and want is a dissatisfaction, which cannot be inherent in God. Now all this power of light and life is from one fiery spark, according as Christ said to his Apostles, that if they had but as much faith as a grain of mustard seed, they might say to that mountain, be thou removed into the sea, and it should obey them; but none are capable of such a quantity of faith, but the person of the everliving God only, as saith the ^{Divine} last witness.

Secondly, now this faith must be believed by faith in all the elect seed of God, created ^{Luke. vi. 36} in his own image both in form and nature; for after his body was formed, he breathed into his nostrils the breath of life, which life, ^{Mat. v. 48.} as St. Peter saith, was of divine nature; so that

I. Pet. i.
15.

Heb i. 9.

James ii.

R

Genesis.

s

that faith in the elect is in the same nature as it is in God, only differing in measure, and so in all divine properties; otherways, it had not been proper to have required the saints to be merciful, perfect, and holy, as God is holy, perfect, and merciful, meaning in its nature, but not in measure; for in God it is infinitely infinite beyond measure, as hath been said before. But then, on the contrary, there is a faith in the fallen angel's seed, but it is without power, for no man can live in the world without either a true faith or a false faith, and the devils are said to have faith, and do believe and tremble, which devils are wicked men and women, and not spirits without bodies as men do vainly imagine, for spirits without bodies cannot tremble. Reason, which is sober, doth ever own there is a God, and why? because the moral law is written in reason's nature, and so motions forth the obedience due to God, and that it will be hanged or damned, if it obey it not. And this is the flaming sword, that keeps the way of the tree of life, and so deters that seed from much wickedness, otherways the elect of God could not live. Again, the world's faith is grounded or founded upon tradition, as aforesaid, and on custom also; For be they Jews, Turks, or literal professors, each people live according to their accustomed

tomed religion, and will all draw swords for their commonwealth. One fighting for the alcoran, the other for the letter of the bible, one for a God of three persons, and another for a God of no person, but a spirit; and this spirit God subscribed to no place, but to all places at one and the same time, and all their worship is false worship, and their faith is a false faith, and lies in wickedness, as John declares. Again, as God created Adam and Eve, male and female, so he gave faith but once, and ever since men have generated this faith, by which man became a living soul; which did not all die in Adam, but left its seed in generation till it came to behold that personal faith, from whence it first had its being. So that there is no new faith given, but the old one awakened or renewed; and so acts forth from the same principles of light and life; and from that power under a commission, it attains to that satisfaction, as to have the assurance of eternal life. This is that faith which the saints are to contend for.

John. 1. 5.
Gen. i. 15.
Rom. ix 29

T

CHAP. IV.

For there are certain men crept in unawares, who were before ordained unto this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.

THE Apostle Peter, speaking of the same men, saith, that they came in privily, being then unknown to the saints, for it is a true ministry that maketh saints; yet they came as if they had been true ministers, and so of power to head the church, and to rule the same by ecclesiastical laws.

But these certain men were crept in, though not called to the ministry by true ordained or apostolical men, as Timothy and Titus were, but went of themselves, and ordained themselves, and one another; so entered in, but not by the door, because neither Christ, his Apostles, or true ministers chosen by them, owned them, and that because they were never in God's commission book; their names never being written there, and therefore, though they may be owned by man, yet Christ calls them but thieves and robbers, and deceivers of the people, like priests, like people, that both

Pet. ii. 2.

Mat. xxiv.
24.

John. x. 1.
Mat. vii.
23.
Rev. xx.
15.

V
See what
book they
are recor-
ded in, in
the Pro-
phets let-
ter to G.
Fox.

both may fall into the ditch. For what is it Joh. xxi. 9 that provokes them to seek pre-eminence in church and state, but silver and honour amongst princes; for it is evident, that whosoever preaches by commission of earthly powers, preaches for gain; which gain is their godliness, and their belly, (as St. Paul said) Isa. lvi. 11 is their God. For all such as mind earthly I. Tim. vi. 5. things have the title of ungodly men, so that Phil. ii. 21 & iii. 10. as the ministers of God are godly men, so the ministers of satan which are ministers of men, and made by men, are ungodly men; so there is a strife betwixt men and men; Godlike men and ungodlike men. Those like God are saints, but those unlike God are v. 5. devils; not only like devils, but are devils II. Pet. ii. 1. incarnate, bringing in damnable heresies, and from hence are said to be ordained to condemnation.

Here now is judgment given against reprobate preachers, being not commissioned of God by the testimony of the Apostles (to wit) Jude and Peter. From these two words, old and ordained; the word old hath relation to the time of the fate of the reprobate angel, as in verse sixth will shew; the word ordained stands upon God's decree, and his decree as to mankind stands upon God's great attributes of justice and mercy; for, if God had not made a people for his wrath, his attri-
butes

Rom. ix.
22.
W

182. XXX.
33.

L. M. on
the xi. of
Revelati-
on Page
105.
Matt 21.
25.

butes of justice and mercy could never have been known, and also had he not made a people for his mercy, his other good attributes of mercy could not have been known, and then, how could the saints and elect angels ever have praised his mercy, had they not known of his justice. The Prophet Isaiah saith, that Tophet is ordained of old, and the spirit of reason (which is the king) is that which must abide in Tophet, it being both king and governor of this world. It is reason that hath a law given to it, and it is reason, the king, that doth break laws; for it was reason that slew Abel, the Prophets, and Christ himself. Again, this fire is the motion of sin, which proceedeth from the seed of reason; and the action of sin is that pile of wood, which is acted forth by the wisdom of reason; and as for the breath of the Lord, it is meant the law of Moses, or moral law; for the law may be called the breath of the Lord, because the law is as a pair of bellows, which doth blow up motions and actions of sin to a flame; where the worm never dies, nor the fire never goes out. Thus the prerogative power of God over his creatures, both of faith and reason, which are two distinct seeds, sons, or generations of mankind, which is plainly seen and known to the one seed, but is blinded from the other, insomuch that the prerogative

tive power of God in election reprobation, or
 rejection, is opposed by almost all sects and
 opinions in the world, as well Heathens as
 Literal Accutants, who use all their serpen-
 tine reason to evade that doctrine. One of
 the new light of the age, amongst others of
 his brethren, says, in one of his books against
 this commission most blasphemely, (to wit) that
 the principles of election and rejection, is not
 only inconsistent to reason; (which he makes
 his God) but that it is accursed by scripture;
 and further saith, that if God should do so,
 he would be worse and more cruel, than either
 men or devils. Oh! monstrum horrendum.

W. Pen
 the Qua-
 ker c. v. of
 his Book.

Wherefore, then, this principle of election
 and rejection stand good as my faith assures
 me, and as the scriptures affirm. (see Margin)
 Which way then will that seed that oppose
 it be able to deliver themselves, or reverse
 that decree or make it void; let them try
 their power, or try their will by which they
 teach: that all men may be saved if they
 will. If thine heart rebel, says he, use vio-
 lence with it, by rational persuasion out of
 the law; if it be too weak, call for the spirit
 of God to enforce thy reason, that thy reason
 may enforce thy will. Let thy reason say
 unto God, Lord thou hast given me reason
 to command my thoughts, and my soul to
 love and worship thee. Why then, seeing
 freewill

L. M. an-
 swer to W.
 Pen. c. 5.
 Isa. xlii. 1.
 Mat. xxiv.
 21. 24.
 Mark. xlii
 10.
 Luke xviii
 7.
 Rom. ix.
 to v. 16
 See Bax-
 ter's saints
 for his opi-
 nion of
 free will

freewill and choice are the means appointed by God to the attainment of faith, shall not I use the means, for now it is thy own power and choice whether thou wilt be saved or not. These words were thundered from a Pulpit. But this doctrine is contrary to Jude or his doctrine, as also to all the Prophets and Apostles; for by this doctrine, man is his own saviour, and reason the serpent-angel's nature is that man, that would be saved by his own strength. For though the angel's nature is pure reason, yet this we must know, that reason fallen is impure; neither could the purity of the angel's nature continue, if it were not continually supplied by revelation from the person of their Creator, into their desiring natures, and that their nature's are desire, is clear, by that of Peter, the first Epistle verse the 12th. Now, if so, that the angels are of a desiring nature after the wisdom of the Creator, in his wonderful work of redemption; then that inflowing wisdom in their desiring natures, becomes that spiritual manna or heavenly food by which they live.

This then being so, how shall reason fallen from its purity in the downfall of that serpent-angel in all impurity, and so reprobated to eternity in its seed, that live so long as to be capable of the breach of the law. I say, how can it ever attain to heaven from whence it

it was cast out; seeing God did not take upon him the nature of angels, but the seed of Abraham, which was the seed of Adam, which was his own seed. Now must this damned reason command faith to help and serve it, and tell God he *shall* do for them, and *ought* to do for them, insomuch, that if he will not mind their wills, and will not save them, to tell him he is worse than either men or devils. But are not these devils charging God with unrighteousness, for their devilish belief will have no other effect, but to harbour fear and trembling where their reason is so presumptuous and censorious. Thus we see that the doctrine of universal and sufficient grace and freewill, is grounded upon reason or rational wisdom, power, and glory; and this is that which constituted the first Anti-church of Europe, by the name of universal or Catholic faith; and as the father began the children followed, so every succeeding church or sect of people count themselves as universal, and as Catholic as their father's or grandfather's were; but the foundation of their building lies all upon reason, which will prove a sandy foundation.

Hab. ii. 16
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I

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I. Cor. ii.

4.

From hence it is, that the scriptures must be interpreted by them, by the rule of that wisdom or reason, and yet know nothing of heavenly things, but earthly things only; nevertheless,

nevertheless, nothing is to be approved of but the dictates of reason, and yet knows nothing of heavenly but earthly things only, the dictates of reason and its private will and desire. And it is that which the Apostle calls the will of man, when as on the contrary he saith, true prophecy is by the moving of the Holy Ghost or spirit of divine faith, being the seed and nature of God, and so not from the will of man. The private spirit of impure reason, it may be called private, because iniquity is a mystery, and hath deceit in it, being the devil transformed into an angel of light. But to come now to their further devilish doctrine.

II. Pet. i.
21.

Gal. ii. 4.

II. Cor. xi.
14.

L. M. au-
swer to
Pens book

But wherefore is it, that such presumptuous words are spoken, and why election and rejection is so much abhorred. Is it not saith the last Witnesses, because they do not know themselves elected, nor their own salvation, for if they did, they would never have abhorred their own election. For reason in man is subject to abhor or scorn, that another should be made better than itself, or in a better condition.

CHAP. V.

Turning the grace of God into lasciviousness.
ver. 4.

NOW, let us inquire who these persons are who preach this damnable doctrine, as Peter calls it; and well it may be called so, Tit. ii. 11. 12. seeing that the grace of God which had appeared and taught them to deny all ungodliness and worldly lusts; not that they were established in the Apostle's time, but since, by these established teachers, who have turned them into all ungodliness and worldly lusts, as Jude, John, Peter, and Paul foresaw by the spirit of prophecy, and some of them attempted it in their days, for saith John, they John. i. are all gone out from us, because they were not of us. And I find it written in Church History, that some crept privately into the seven churches of Asia, and did teach that fornication was no sin, and John speaks of it likewise, by which said one (Clement), the gate of righteousness was shut up, which gate, he called Christ.

Now from hence it come to pass, that according to the prophecy of John, the candle-Rev. ii. 5. stick, which had the true light in it was removed; what with these teachers and false
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L
preachers,

preachers, and what with persecution, that in process of time, error got a head, and preaching carnal things to carnal ears, came to be established by false Priestcraft and worldly authority. Since which time to this, the studies of the devil has been turned into religion and will-worship, and so no true faith, but a traditional one as beforesaid. Since which time the elect of God have been

M kept in darkness and ignorance, many of them believing that the learned Men and Priests of this world had power successively to set up gospel ordinances, or visible worship to please God. And thus have the Gentiles, the Roman Catholics, the Papists, trod the holy city underfoot, since the unmeasured court was cast out; and the same fell into their hands, of which they have made great merchandize of, it has made them rich, and puffed them up with such pride, that they stile themselves by the name of Holy Mother, the Church. But to consider their doctrine and practice, the fruits of which will prove it a most unholy church, with a witness, as by this their turning the grace of God into lasciviousness and wantonness.

N
 II. Cor. xii. 21.
 Gal. v. 19
 I. Cor. vi. 10.

Now what this lasciviousness was, may be understood by Paul's words, who in one place joins lasciviousness and fornication together, and in the second place he joins both with

S with

with adultery, and in a third place saith, that Rom i. 31. cii. 21. 22 they who do such things, cannot inherit the kingdom of Heaven or God; and it is so much more notoriously wicked, when it is countenanced by a teacher. Again, this National Romish and Monarchial Church has maintained this doctrine, and their ministry doth both by law and custom ratify it; notwithstanding the spirit being got into the church of Ephesus, yet both Christ and his saints Rev. ii. 6. utterly abhorred it. But the head of this Anti-church of Rome, (the Bishop) is called Papa, Pope, or Father, calling himself Apostolical, and Peter's successor; but Peter condemned it, and called it a devilish doctrine; II. Pet. ii. 1. neither can it be proved that Peter ever was at Rome, unless we take their lying legends for proof, for the scripture proves it not; but Tim. iv, 1. if we seriously consider Paul's Epistles written from Rome, as in the Galatians, Philippians, Ephesians, Colosians, and the second of Timothy, with his rehearsals and salutations of friends, from thence we may be satisfied that Peter never was there; although their history saith, they were both martyred in Rome in one year. Their history differs about the succession after Peter. But to the matter aforesaid. The Pope doth not only allow himself a concubine, but gives liberty to his Bishops and Priests to do the same, R those

those that are in holy orders as they call it; but their committing adultery, theft, or murder, whether in Priest or People, they can have pardon over and over again for money. Whereas the true Apostolical Church granted one repentance for one sin after conversion, and no more. But their church granteth
 S hundreds, and have their confessions and absolutions accordingly, so makes sin and sanctity rule by turns, as a saint to-day and a devil to-morrow; then confession and absolution follows, and so a saint again the next
 T day, and the day following a devil again. As one Phillips, a preacher, in his prayer said, " Lord, we sin, then we pray, and then " to our sins again, as if we should ask thee " leave to offend," so they go their rounds
 Num. xix. 11, 12. like a horse in a mill. Here may be brought in that saying of Moses, namely, " that he
 Eccle. xxxiv. 25. " washed himself after touching a dead body," but if he toucheth it again, what availeth his washing. But to the matter aforesaid, keeping concubines is by that church reckoned no sin, and for others that are not under the
 V Pope also, yet if the ministers of them have occasion to act in that nature, having no wife, become Popes also in this case, and if they think it is a sin, yet can they as Pope's absolve themselves.

Now, the Priests of the Romish Church
 are

are forbid marriage under the pretence of purity, saying, they are married to Christ, and so cannot give themselves to another.—

U
Fox's
Book of
Martyrs.

In the first Council of Nice, they would have established that law, (against Priest's marriage) had not one man withstood them with reasons which overpowered them. One argument against it might be quoted from the Apostle Paul's words, how that to forbid marriage was the doctrine of the devil. But this devilish doctrine took place afterwards, and their great doctors allowed of concubines as much as their great St. Augustin, as they called him, who lived in the 4th century, and kept his concubine. Pope John the 12th, he was accused of downright adultery, and Pope

Sang.'s
History of
the Ro-
man Em-
perors.

John the 23rd, was deposed by the Council of Constantine, it being proved against him. First, that he had hired a person to destroy Alexander, his predecessor; secondly, that he was a heretic and held with the mortality of the soul; and thirdly, that he was an adulterer and sodomite. There was at this Council, 346 Archbishops, 564 Abbots, and 450 Common Whores. Pope John the 14th, in the year 965, was killed by an Italian, who found him in bed with his wife. And Pope Sextus gave liberty to the Cardinal of Luey, to use sodomy. Likewise, it is said, that Pope Alexander the 6th, knew his own daughter,

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X
Y

Dr. Sherlock,
Dean
of Saint
Paul's.
Z

daughter, and Valence did the like. I might mentioned many more, but shall conclude with mentioning one more of this bastard church, which I know will be thought incredible; but having it from an eminent Author of the Church of England, I shall here relate the same. In the year of our Lord 335, a Council was held at Tyre, with a command that Athanasius should appear, and he appearing, was forced to plead. He was accused by the Arian Bishops with many great crimes, as first, he was accused of having ravished a woman, and one who had before vowed virginity. Secondly, he was accused of cruelty and murder. Thirdly, of profanation and impiety, though this was contradicted by the Catholic Bishops, yet their evidence was disproved. But another Council was held, when the Emperor drew his sword, and accused Athanasius himself, saying, his testimony was sufficient, and thereupon the Catholic Bishops as well as the Arians, condemned him. There were 300 Bishops in that Synod.

This is that Athanasius who drew up the Nicean Creed so exalted by Papists and Episcopal Father and Son, whether the testimony against him was true or not, still the trial was a matter of fact; for, if Athanasius was innocent of the charge laid against him, then all those Catholic Bishops were wicked, with

a witness, who had before acquitted him, but now for fear of their Lord and Emperor, whose creatures they were, turned cat in pan, and condemned Athanasius. Oh! horrid wickedness, who sees it not.

CHAP. VI.

And denying the only Lord God, and our Lord Jesus Christ.—ver. 4.

THIS is not to be understood partly of God the Father, and partly of Jesus Christ, but altogether of Jesus Christ; because it runs parallel with Peter of denying the Lord that bought them. So that by Peter's words it doth appear, that they had acknowledged Christ so far, as that he had bought and purchased their salvation with his blood. But then, they became so very licentious as to teach that frailties of nature, were not inconsistent with christianity. For Christ having fulfilled the law for us, by his death and resurrection; which was sufficient for our salvation. From hence, then it is evident that they owned Christ for their Saviour, but not their Lord; and so would have him to save them in their sins, but not from their sins, which was the end of his coming.—
And

II. Pet. ii.

1.

B

C

Mat. i. 21.

And it is written, thou shalt call his name Jesus, who shall save his people from their sins. But these men must have liberty and sin, and yet so as not to stand off; but come to confession and absolution as aforesaid, twice or thrice a year, and so quit with God for Christ's sake, that they might begin to sin again upon a new score. Neither could they believe or own that Godhead and Manhood made one Person in Christ, and so one only and alone Lord God.

^D But Jesus Christ must either be inferior to the only Lord God, (as the Arians held) or if he be God, yet must be a second Person, and so distinct from the only Lord God the Father, as the Catholics teach, which was contrary to the Apostles doctrine of Christ, calling him the only Lord God, the true God, and the only wise God, as in the last verse of Jude; ascribing to him all glory, majesty, dominion and power for ever.

Now these titles of only Lord God, &c. excludes all copartnership, it is not that particle (and) which makes Persons, but shews the union of natures, divine and human, which is God and Man in one single Person, and is most proper if it be read thus: denying the only Lord God our Lord Jesus Christ, its but the same in that other scripture, where John calls Christ the true God and eternal life; all other God's are but idols.

John. xi. 3

John. v 20

These are all positive scriptures, and as God commands all other scriptures to bow to them, so that there is enough said to satisfy the seed of faith, but the seed of reason will never be satisfied, so I wrote not this for their satisfaction, but conviction, knowing they are not appointed to believe unto salvation; but on the contrary were of old ordained to condemnation, as aforesaid, and as hereafter follows.

E

CHAP. VII.

I will therefore put you in remembrance, though ye once knew this; that the Lord having saved his People out of the Land of Egypt, destroyed them that believed not.

Num. xi.
Num. xvi.
13, 78.
Num xxxi
14.

HERE, the Apostle Jude brings in an example of vengeance against the infidelity, and the unbelief of those carnal murmuring Jews which came out of Egypt by the Red Sea, by the conduct of Moses and Joshua. And though they were the children of Abraham, Isaac, and Jacob, and might boast themselves of that descent and parentage, yet though they passed through their loins,

F

yet

yet were they the very seed of the serpent; and all those miracles which they saw wrought
 F availed them nothing. Though the elect might read of their distinction in the Record of Moses, yet by this of Jude, they might further know that their destruction was not only temporal, but an eternal death lay in it. These being the same Jews that Christ spake of, that did eat Manna in the Wilderness, and were dead; and those unbelieving Jews which then opposed Christ, were of the same seed as those that rebelled against God in the Wilderness.

Now we are given to understand, that the manna which Moses fed the children of Israel with, was only a type or shadow of the heavenly bread which was the body of Christ;
 G but the seed of reason in those murmuring Jews, could see nothing of a spiritual nature in it, and therefore the people spake against Moses, saying, "why have you brought us out of Egypt to die in the Wilderness, for we have nothing to eat but this manna, neither have we any thing to drink but this water which cometh out of the rock;" the manna was only to signify the true bread of life, which was the flesh of Christ, and the
 G water did signify his blood, which was poured out of his blessed Body, which was the Rock. Therefore the meaning of Christ to those of
 the

the Jews in the 6th Chapter of John, (as now saith the last Witnesses) is this; Your Fathers did eat Manna in the Wilderness and are dead, which meaning is, that those Fathers of yours, who tempted God, in that they tempted Moses, they were overthrown by natural Plagues in the Wilderness, that is, they were damned to Eternity; for all those that fell in the Wilderness through unbelief, and murmured against God, were all damned to Eternity. Else would it have been to no purpose for Christ to say, your Fathers did eat Manna in the Wilderness and are dead, but whosoever shall eat of this bread which I shall give him, shall live for ever.

Now there were a great many of the seed of faith in that nation of the Jews, which did see the substance of those types and shadows, which the manna and the water did signify; as also divers of other things; yet they all died a natural death, and those that did eat of the true bread when it was come, as the Apostles and Believers in Christ's time, they all died a natural death, as well as those that died in the Wilderness, or was overthrown there and slain through unbelief; but the words of Christ hath this meaning; that whosoever believes that my flesh is the flesh of God, (which is that bread of life) and that my blood is the blood of God, or the
water

water of life, which that manna and water Moses gave you did signify, shall never die; that is, he that believes this, hath passed from death to life; that is, he is passed from the fear of eternal death, to have the assurance of eternal life, which doth abide in him; so that he who believes shall not see death, but falleth asleep in the full assurance of eternal life, and faith which God hath promised; who hath power and is able to perform, and give them the end of their faith, which is life eternal.

But on the contrary, those that did eat manna and were dead, it was spoken in reference to eternal death or the second death abiding in them; which fear and seal in spiritual things, is many times taken for the things themselves; so that by what is here said, it may be clear to all such as have faith in the scriptures, being in its true spiritual sense, that the destruction of those unbelieving Israelites in the wilderness was not only a temporal, but an eternal death lay in their unbelief, whatever can or shall be said against it by the Trencher Chaplains, and Silver-souled Merchants of this perishing world. For this I shall say, that although the first commission of Moses and the Prophets speaks little of eternal death, but as only a penetrating down into the grave, and there leaves them, because God was not then come in the
flesh,

flesh, nor suffered, nor risen, nor ascended, with his triumph over death, hell, the devil, and the grave, but by these two last commissions, eternal life and death is made manifest, and immortality brought to light. K

Yet in the first commission, when Ezekiel summoned all the great Potentates of the earth to the grave, where they should lay their swords under their heads; yet he tells them their iniquity should lay upon their bones, which shewed or rather hinted of the resurrection of those bones, as well as the bones of all Israel, c. 37. Daniel also, and the other Prophets, yea Enoch taught it, as appears by Jude in the 14th and 15th verses, which will hereafter bespoken of. But the great men of the earth being made lords thereof; have, and do make it their only heaven, not expecting any iniquity could lay upon their bones; neither can I expect how literal Professors can expect any thing upon their bones, whilst they expect and believe that their souls can go to heaven without their bodies. L

CHAP. VIII.

And the angels which kept not their first estate, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example; suffering the vengeance of eternal fire.

THIS scripture by Jude and Peter, puzzles all the learned men in the world, they know not what to make of it. But the common opinion established by the National Church or Ministry is, that there was a rebellion broke out in Heaven, and a war ensued, angel against angel, in which war, God the Creator sided with one part, and threw the other down upon this earth, being millions of them, who all became devils which are said to be in chains, but what those chains are, they know not; and yet they say these devils can go to and fro and tempt men to sin, and all the evil that is done, is by the instigation of these spirit or bags being all without bodies, and these bodiless devils bear all

all the blame, and so would have them bear all the punishment too.

That there ever was a war in Heaven, we do utterly deny. We do know that a war was said to be in Heaven between Michael and his Angels, and the Dragon and his Angels, but it was upon this earth. For as there was one angel and but one angel, that was puffed up with pride, after God had withheld from him the overflowing of divine revelation, into his desiring nature of reason; upon which the Creator dethroned him, and threw him down upon this earth; where his desired kingdom of godlike glory was prepared for him in a lineal way; and therefore, it is said by John, Revelations 12th chapter, Woe to the inhabitants of the earth, for the devil, (not devils) is come down amongst you, and this is that serpent angel which tempted Eve, called the tree of knowledge of good and evil; and Cain was that devil transmuted into flesh, being the first born of Eve, so the first born child of the devil; and so he became (and none but he alone) the first born child of the devil or Belzebub that Prince of Devils, and the only father of all those angels of darkness (spoken of here by the Apostle Jude) that are kept or reserved under chains of darkness of unbelief, unto the great day of judgment. The war that is said to be in Heaven is on this earth; so that

Michael

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Commis-
sion Book

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Divine
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Michael is the spirit of the Lord Jesus in his angelical believers; whose weapons are faith, love, and patience; and the Dragon is the spirit of cursed Cain in his persecuting believers, whose weapons are swords, guns, and so forth; and this Dragon and his angels are the spirit of Cain, who was the spirit of the serpent angel aforesaid.

Again, that great Red Dragon and his men of war, that is said to stand before the woman (the Virgin Mary) to devour the child Jesus. This Dragon was Herod, and the earth that helped the woman, was those children that Herod slew, which was that earth that swallowed up that flood of persecution.

Yet this Herod and his sons who were called beasts, are said to have their original from Heaven; because they were the seed of the serpent angel that was cast down from Heaven; but it came lineally from Cain; so that all those angels or no other men, and such as have a share of the wisdom of reason, (the fallen angel's nature) are fit to be Governors, and may, and are called Princes, Angels, yea Gods; and are said to be from Heaven or Paradise, as a state of glory; and at last centres his principality in the cherub or one of the cherubims. For there are several orders of angels in Heaven, as cherubims seraphims, &c. as chief. As for that order of ministering

ministering spirits, I am persuaded in my mind, they were created to be serviceable to the elect seed of Adam, who by commission from Heaven, have often appeared to some of the Prophets, Apostles, or chosen ones, for their consolation, or with certain messages. And that angel which the Lord cast out or down from Heaven, for his pride, I am persuaded, was also one of those Cherubims. It is also wonderful to consider of that mighty wisdom and prerogative power in the most High and Glorious Creator, that one of the most glorious Angels in Heaven, should become one of the greatest Devils in the flesh, and that one of the greatest devils in nature, should become one of the most glorious saints in Heaven. Cain and Mary Magdalen in due time may clear this, as saith the last Witness. Again, these angels that kept not their first estate, must needs be men, because the sodomites and they, acted both alike; the sodomites are said to be cast down, as well as the Angels, and were part of those runagate angels, therefore it is said in like manner that they were cast down to hell, which could not be said in like manner, if they were not men and women. But saith the apostle, even in like manner Sodom and Gomorrah, giving themselves over to fornication and defilement of the flesh, are the angels spoken of, who if they were spirit

J. Reeve's
Epistles.

X

Y

G

devils

Z devils without bodies, they could not commit fornication with women; so that these two apostles Jude and Peter, together with John, makes a third witness; this being a threefold cord will not be easily broken.

A Again, it is further said, that those angels are kept in chains unto the judgment of the great day. From hence, then it is plain, that there is no punishment for the devil and his angels until that judgment day. Whereas Jude saith, that Sodom suffered vengeance of eternal fire; it was no other but that eternal fire is included in their temporal overthrow as hath been before shown by those who fell in the wilderness. For there is no time to the dead, but the next thing after, is judgment and execution. The soul dies with the body in all mankind, both in saints and serpents, only these three, Enoch, Moses, and Elias; yea, Christ himself made his bed with the wicked for three days, and if Christ's soul did die ours must; for as the soul and body receives life together, lives together, and dies together, so they must both rise together.

Gen. xvii.
14.

B For all sober reason doth hold, that the soul is extraduce as they call it from the Father to the Son for several reasons; as first, they say if the soul was not by tradition, none could be guilty of original sin. This argument

was

was then Bishop of Hyppo), that he was forced to own it, or he could not tell how to deal with the Plageans who denied original sin. Secondly, from that place, Exodus c. i. v. 5, and Gen. c. xvi. v. 26, 27. Thirdly, then they say, that man were worse than a beast, that gets both matter and form.—Fourthly, that every like begets its like.—Fifthly, God's command would be useless to increase and multiply. Sixthly, if not so, God would infuse a soul to be punished both here and hereafter for another's sin. Seventhly, God would seem to connive at fornication and adultery. Eighthly, if the soul be infused what is begotten? nothing. For a body cannot generate without a soul.

CHAP. IX.

Likewise also those filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.—ver. 8.

NOW, the apostle returns from his setting forth those examples of God's wrath and vengeance against those angels and sodomites, charging the like transgressions upon those false teachers, calling them filthy dreamers, showing their practice to be like those of the angels

angels and sodomites, being all from one root; for the wickedness of these satanical angels are ranked into three heads, or three wicked spirits or principles; as first, they defile the flesh; secondly, they despise dominion; thirdly, they speak evil of dignities; fourthly, they speak evil (as in the second verse) of things they know not. I shall treat of each of these in order; but first of their being called dreamers.

First, these men are not only called dreamers, but filthy dreamers, now they must be filthy because they defile the flesh: now in the time of the law dreaming of marvellous things, that were of great concernment, not only because the Lord himself did often appear in dreams and visions of the night; but likewise, because some of his servants had the gift of true interpretation of them in their time; but dreams now are of no value to us, because we know that instead of dreams,—God himself is the alone teacher of his elect, by the immediate inspiration of his most holy spirit. Secondly, but these men are called dreamers because of their wisdom as to spiritual matters, which proceedeth from no other foundation but from the imagination of impure reason; so that all visions are but imaginary dreams. For whatever flows not from the revelation of faith, must of necessity arise

arise from the imagination of reason, and the
 false priests and national preachers of the
 law, vaunting themselves of their dreams,
 using the words of the prophets, but pervert-
 ing the sense, not knowing the meaning
 thereof; therefore all are visions and imagi-
 nary notions, and so four hundred of Baal's
 Priests were but the deceit of their own hearts.
 For this we may know, that there are waking
 dreams as well as sleeping dreams. For ima-
 gination is a familiar spirit, and is begot out
 of the womb of reason, which is the mother,
 and the imagination of the heart is the father
 that begets this familiar spirit, and this fami-
 liar spirit is the son of imagination, which is
 reason's wisdom, and this son begets a God
 without a body, and a devil that flies in the
 air without a body, and cries I have seen, I
 have seen, but what can be seen? an invisible
 nothing, nothing but a perishing dream and
 a nonsensical fancy, for any one to imagine
 the devil to be in hell-fire, and out of the fire,
 in chains, and yet at liberty to tempt man,
 and all at the same time. These are the fruits
 of these filthy dreamers, and the next is the
 devil in the flesh. The sodomites and the
 angels are charged with fornication and going
 after strange flesh, and verse 10th they are
 said to corrupt themselves; verse 18th, these
 are said to walk after their own lusts; verse
 19th,

Jer. xxiii
 25. c. xxvi
 28. 32.
 c. xxix. 8.
 9.

Last Wit-
 ness upon
 the Witch
 of Endor.

19th, sensuality, and verse 25th, are said to be spotted by the flesh. Now I am of this mind, that all these sayings bear but one sense, viz. that sin and the devil are man's own seed proceeding from men's lusts, or in other places called the lust of the flesh. Reason is called the flesh as faith is called the spirit, for the scriptures take no notice of the outward bodily flesh; but as the two seeds operate in them, either to the purifying of the mind or the defilement of it, which purity and defilement doth arise from the two seeds. So that which is born of the flesh is flesh, and that which is born of the spirit is spirit, and it is these seeds which bring forth two motions and two voices, as speaking in man as also in two wisdoms, and so each seed brings forth its own body. For as faith was but once given as aforesaid, so reason and sense was but once given likewise, and it continues its kind by generation. But reason fallen is impure, so from that impurity comes pollution and defilement, for who can bring a clean thing out of an unclean. Again, we are to understand thus much, that by the place of conception of sin is in the heart, and if conception do not die before it quickens into life; that is into action, then it brings forth death which is the punishment due for such sins that are alive in men's actions, for whether it be murder, adultery,

or

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F
Last Witness upon
the 11 c.
of Revelation.

11. 12.
John. iii.
5. 6.
Gal. iv. 28
v. 17. 19.

Jam iii 15

G

Mat. xxv.
35.
xv. 19.

or theft as it is committed, it is first conceived in the heart by the motions of the flesh.

In Exodus it is written, thou shalt, saith the law of Moses, “take all the fat that covereth the inwards, and the caul that covereth the liver, and the two kidneys, and the fat that is upon them, and burn them upon the altar.” First, this was an offering under the law to atone for sin, signifying the conception that covers man’s heart; such as carnal reason, unbelief, evil thoughts, and wicked imaginations; and these must be mortified, for though your piercing wisdom of reason be ever so high and lofty, you must submit or die. Secondly, the kidneys and reins which are the instruments of generation, in the scripture sense are meant the inmost affections and desires, and are joined to the heart, which must also be mortified, for this desire and affection of lust and pleasure is inherent in the fallen nature of reason, so that it is man’s own seed that sins, and for this comes the wrath of God; but upon whom! why, upon men and women who are called the children of disobedience.

Thirdly, moreover it is the kidneys that are the seats of lust and not the brains, for that is the seat of reason and argument; though the motions of the mind pass through the whole soul, and if they be evil, then they are the only tempters of man.

Exo. xxix.
13.

Rom. viii.
13.
Col. iii. 5.
1. Cor. ii.
5. 6. 7.

Epe. ii. 2.

Jam. i. 14

Exo. xx. 14.
Deu. vi. 16
Fourthly, therefore let not any man lay his
brats at other men's doors, but let every man
charge his own soul with the evil he com-
mits. For this is to be minded, that there is
Jam. i. 17. no creature that sinneth but man, who had
a law given him to walk by, which law saith,
"thou man, thou shalt not tempt the Lord
thy God to commit murder, adultery, or
steal," &c. &c.

Fifthly, the scriptures were given forth to
men and women, to saint and serpent, and
the law was given to man devil, and the gos-
pel to man saint, and each hath his law
written in his own heart.

Gen. i. 25.
Sixthly, there is no kind of living creature
that is defiled while it is alive, but man only,
no, nor any tree or herb but what was good
in its creation.

Gen. xvi. 17.
H
Gen. iii. 14.
What tree was that in the garden of Eden,
called the Tree of Knowledge of Good and
Evil, of which Adam and Eve were not to
eat of? Was it of this creation? or was that
serpent a natural beast? It is a beastly ima-
gination to think so, and much more are they
in chains of darkness who so imagines it, or
so teaches it, and in the snares of the devil
that defile the flesh, which devil is their own
lust, as aforesaid.

CHAP. X.

The next charge to these filthy dreamers is, that they despise dominion.

DOMINION has a twofold meaning, one a temporal and the other spiritual; the temporal lies in kings and magistrates of kingdoms, both of which will be further treated of hereafter.

For all men, without respect of persons, do owe obedience to the king or supreme power Rom. xiii. 1. which they are under; for God hath placed Jer. xxix. 7. them in that power to rule and judge the people. And whether a magistrate be just Mat. xvii 22. or unjust, yet they are obliged to obey him, c. xxii. 21. and he must be obeyed in all things relating to the civil law; for a magistrate represents the person of God, who can do nothing but equal justice to all men; if magistrates should act any unjust thing in their places, yet it is no less than rebellion to resist them in their places, but men are obliged to suffer patiently leaving all things to God; for God who sets up Governors, (and sometimes in his wrath too), can pull them down when he pleases as he did Nebuchadnezzar, and at his pleasure suffer one wicked man to destroy another,

H

according

The whole
Book of
Revelati-
on.
Jer. xxix.
7.

according to the Apostle John, who saith, that the ten horns of the beast should hate the whore, and make her desolate. Now these ten horns were several kings or princes under the beast or emperor, who were to execute his will in persecuting the saints; but after that it is said, they had power given them to hate the whore and make her desolate.

I Now, it was not the beast nor the emperor which gave them this power, but it was God himself; for said John, God put it in the hearts of wicked men to hate the whore that must be made desolate; and the last whore, was the *first* that succeeded the ten persecutions, and she hath sat almost upon all nations; and these kings, princes, and people that God hath made the instruments thereof, are wicked men; for all that fight with swords and guns or any other carnal weapons are wicked men, and though the kings and princes have of late fought against the whore, yet notwithstanding this whore despised their dominion. Now it may seem strange that the national priests should ever despise that dominion, which upheld them in the church authority, so far as to be judges in all spiritual matters. Yet, when they had attained to this authority, (so far as to be judges) they were not satisfied, but through pride and ambition they have at several times exalted themselves,

themselves, so as they would not only be judges in spiritual matters but in temporal also; and so from their angelical pride would not allow any temporal judges to meddle with matters of the clergy; but would be concerned in both courts and both laws themselves, and so would be lords not only over all inferior people, but also over kings and princes too. As Bishop Certius of Alexandria, challenged himself the government of, and over all temporal matters, and Pope Boniface the VIIIth declared himself lord of all the world, and that emperors, kings, and princes owed obedience to him.

K
Who lived
in the 4th
Century.

The history of England saith, that Theobald, Archbishop of Canterbury, troubled all England (his power was so great) with the sword and bloody wars; and Becket that succeeded him was not much better, being both a soldier and a courtier, and it was told the King by the Lord Chief Justice, that the clergy had committed above a hundred murders since his reign, and the cause of it was that the Commons had ordained that such priests as were found guilty of grievous crimes should be degraded, and there was thousands of such in the land. This is that temporal power and dominion which these National Priests depise, when they cannot have their own ends, which is to be above all; likewise
their

their father the fallen angel, who would not only have been over all the other angels, but above God himself.

Again, these men spoken of by Jude do not only despise the temporal dominion aforesaid, but they also despise the evangelical and spiritual dominion. For these whores and harlots would never have Christ reign over them, and yet none babble more of a Christ and a crucifix than they who will reign over his seed by penal laws of their own making. But now we are speaking of dominion aforesaid, if it should be asked whether a believer of this Commission of the Spirit may take upon him any temporal office, such as Justice of the Peace, Constable, and the like; my answer is, they ought not, neither can he do it if he minds the peace of his own conscience more than money or worldly honors, because Christ's kingdom is not of this world; and besides there are no offices without imposing oaths, which are snares, and are to be avoided. Now of oaths, there are two sorts, an assertory and a promissary oath, which promissary oath is, when one or more affix God's name that they will do so or not do what they promise, this oath is unlawful. It is well said of one, who being required to swear or take such and such an oath, answered, "how shall I swear to defend such a man

Luk. xxii.

25.

Joh. xviii.

36.

N

man when I cannot defend myself; for man is but a creature, and has not so much power over himself as even to think a good thought, and much more to do a good thing. But an assertory oath is, what a man knows to be certainly true, and what the immediate sense of seeing and hearing assures him, and this to inform a judge or jury to the end, that justice may be administered or determined by it, and this is the oath that Paul makes the end of all strife. Yet Michael, the Archangel, contending with the devil about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee. All the anti-churches in Europe are at a loss in this scripture, and know not what to make of it, or who this Michael the archangel should be; but the spirit of God in this Commission have traced the paths, and hath found out that this Michael here spoken of by Jude the apostle, was John the high Priest in the type, and Jesus Christ in the anti-type, who is the high and heavenly priest of our salvation. And the Prophet Zachariah saw in a vision, the redemption of the seed of faith by Christ, under the type of Joshua the high Priest, standing before the Lord at his right hand to resist him. This high priest, saith the last witness was Christ clothed with filthy garments when he became flesh, being so mean

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O
Zac. vi. 12

Isa. i. ii.

Exo. xxix
5. 30.

in his apparel that he was not like the High Priest's in former times, as not having a breast plate and ephod, with a bell and pomegranates all of pure gold, with all sorts of precious stones; as also purple, scarlet, and fine linen, as may be read in the law of Moses. This was an external glory which prefigured the internal, and reason was wonderfully pleased with it. Yet this high priest Jesus, though so plain in his apparel, called himself the Son of God, and this Satan that stood at the right hand, was the spirit of unclean reason in that scribe or pharisee that tempted Christ, from his subtle reason of that pinnacle of the temple, his own head, and not the pinnacle of a material steeple, for that devil could not carry Christ in the air as airy spirits believe. But this satan or devil being man, spoke on the height and head of his reason, saying, cast thyself down, for it is written, he shall give his angels charge over thee, that thou dash not thy foot against a stone, that is, (saith this witness) submit yourself to us, and be our king and governor; then shall we overcome all nations and all people in the world; for thy angels will keep thee, and thou shalt not be overcome by any attempt whatsoever. Now the Prophet saith, this dispute was about the body of Moses, and after the dispute was over; it is said, the angels came and

Psal. xlv.
2. 3.

P
Mat. iv. 5.

Psal. xci.
xi. 6.

and administered unto him, which angels were Moses and Elias; but whether there was any dispute about the body of Moses by Joshua and the devil, the scriptures are silent as to that. Yet without doubt, this satan or devil denied that Moses had any body, or took any with him to heaven, but in all likelihood disputed against it; or, that it was buried, and might bring a scripture proof for it too. For that seed not understanding translating, may call it a burial, but reason cannot understand that God translated him as he did Enoch, by having those elements of earth and water taken from him, by that mortal fire, which mortal fire became immortal by the power of God. But this doctrine is too sublime to be comprehended by natural reason, for that nature cannot believe that there are any bodies in heaven, though the scriptures mention that Moses and Elias appeared to Jesus from that blessed place, which is attested by Peter, James, and John who all saw them, and knew them, and named them. But for all the opposition this devil made against Christ, yet Christ did not bring against him any railing accusation, for that is the devil's seed and nature, and not God's; therefore Christ having learned obedience in his mortal state, did not so much as bring an accusation against him that sought his life, but

Deut.
xxxiv.5,6,
Heb. xi.5.

R

s

Mar. ix.
4, 5.

I. Tim. vi.
6, 4.
T

- John v. 45. but said, I accuse you not to the Father, but there is one who accuseth you, even Moses in whom ye trust. For his messengers do never accuse any man of sin, but gives judgment upon them for their sin, and that follows in these words of Christ, saying, the Lord rebuke thee.
- Mat. xvii. 18.
- Mat. iv. 11. Now Christ was that Lord himself, and this rebuke took place in his conscience, and he being conquered went away according as Christ said, the prince of this world cometh and hath nothing in me.
- John xiv. 30.

CHAP. XI.

But these speak evil of those things which they know not ; but what they know naturally, as brute beasts, in those things they corrupt themselves.—ver. 10.

THOSE things, these non-commissioned preachers and their hearers speak evil of, are the principles and doctrines of faith, which always surmount their reason when it is at the best, but much more when it is besotted with sensuality and is drowned in voluptuousness, and so becomes brutish. But let their reason be what it will, if it once rise

so high as to become so censorious as to judge
 of things that are of a spiritual nature which
 they know not, it becomes an infallible mark
 of a reprobate, and bring such a plague with
 it as hath in it the certain seal of damnation. v
I. Cor. i.

It is said by Paul, the Apostle, that the carnal
 man knows not the things that are of God;
 and why so? because they are to be spiritually
 discerned; now if he knows them not, yet
 doth not despise them, he is to be pitied,
 and may hereafter come to believe to the
 saving of his soul; but if he once takes upon
 him to judge of divine things which he knows
 nothing of, and being convinced he knows
 them not; he then becomes his own judge
 and condemns himself, and so hath the plague
 of a tormenting conscience.

Now divine revelation is one of the chief
 things in which many unlearned men in the
 spirit of faith, and most of the learned men
 in reason are forbid to judge and despise;
 because they have it not in themselves, but
 what they know naturally of themselves as
 brute beasts, or as Peter saith, but those as
 natural brute beasts made to be taken and
 destroyed; they speak evil of things they
 know not, and shall utterly perish in their
 own corruption. In some translations it is
 rendered thus, as brute beast without reason,
 that is, they know nothing but what they
 know

Jer. xviii.
18.

I. Kings
xxii. 24.

v

II. Pet. ii.

know by the very guidance of nature, as only having the senses of seeing, touching, and tasting, but want the use of sober reason, of angels and men.

W
Rom vii.
22.
I. Cor. ii.
11, 19.
Ephe. iv.
22, 24.
II. Thes. ii.
3.
I. Pet. iii.
4.
Mat. iv.
Gen.

There is another seed and nature, called faith, and that makes a man which is called a new man; the other is the old man or elder brother; because Cain was before either Abel or Seth and had this world given him, and reason is the governor thereof, and fit to govern; for it is reason that learns all arts, sciences, and trades, raises cities and kingdoms, and makes laws as well as breaks them.

X

Now this reason is wisdom, for it discerns between good and evil, though it hath not power to chuse good or refuse evil; yet it comprehends all words or languages, whether they are spoken proper or improper, and to be mighty in disputes (from a strong memory) about the glorious things of eternity, having read much of the eternal records of the Prophets or Apostles; but for the real understanding of them, whether there is any such eternal things or not, it hath no certain knowledge at all of that, but of thoughts only, as that it may be true or not, and all for want of an infallibility, which is the testimony of the spirit of faith, which is truth itself; but as aforesaid, all great wisdom is in the eternal visible things of this world, and so is only a judge of things felt, heard, or seen within

its own orb. But although it is a wisdom fit for the government of this world, yet the greatest thing is to know how it is to be governed, for it is but a creature and must have a rule to govern and be governed by. Now this rule which it is to be governed by is the moral law, and this moral law hath God written in reason's nature, which is to keep reason in obedience, being in its own nature rash and violent, yea earthly, sensual, and devilish. This moral law being not only a candle to enlighten it in its paths, but to curb it when it is unruly, so becomes serviceable and makes it sober; but more especially when faith is by this sober reason submitted to, so far as to be handmaid to her mistress of divine faith; for if Hagar shall wait on her mistress Sarah, she may become serviceable so far as to make use of arguments to illustrate truth in the balance of its own reason, for the confounding of the serpentine subtilty of rash and disobedient reason; but when Hagar will not be serviceable and become submissive, then turn her out of doors; if Ishmael mock the son of the free woman, then turn him out also, with his mother-in-law.

Gen. xxi.
Gal. iv. 30.

Again, seeing reason hath the lordship of this world, it is to exercise himself in piercing reason in order thereunto, and therefore, he that hath the greatest share of this perishing reason

y

z

reason or angelical wisdom, should have the greatest share of government, and to such the scriptures exhorts, saying, **Be ye wise, O kings, and be you learned, Oh! ye judges of the earth;** but then it follows, **Kiss the son, lest he be angry.** Now what are they to be instructed or learned in, is it in any other books but the moral and civil law. This then were excellent, and it hath a double excellency if they have but so much faith as to kiss the son, that is, to submit to the son; so far as not to usurp a spiritual authority or prerogative power over the scripture, faith, or conscience, but to keep themselves to their own throne, and let God rule his throne; then they may become nursing fathers and queens, nursing mothers to the harmless saints, this is a good kingly government. But these false priests and people here spoken of, are not under such government, but they have their reason stupified and drowned in voluptuousness and sensuality in their gormandizing feasts, and so overcharge nature with surfeiting lusts and wantonness, much more than brute beasts. But as this verse sets forth their earthly pleasures and sensualities to the corrupting of themselves, so the next verse sets forth their descent and devilish practices, to be their utter overthrow. But before I treat of that, a few words of Peter's, where he saith,

saith, that they were made to be taken and destroyed; here is the doctrine of reprobation, which is inculcated by the apostle. Can this seed deliver itself? when as it is said to be made on purpose for destruction, and this destruction will prove an eternal one, as in the 4th, 5th, 6th, and 7th verses of Jude doth witness, and Peter witnesseth it likewise, and so doth Jude again, verses the 11th and 12th, besides an abundant more places in scripture. But all these false prophets, I mean priests of Baal, do hope and teach otherwise, and some of them teach that none will be damned for a temporal sin.

One Doctor Dodwell, a learned Doctor in Cambridge, preached a very pleasing doctrine, and saith, that those scriptures that speak of God's stirring up, having for an example, and making the wicked for the day of wrath, saith, it is all but temporal punishments, and he further says, that the New Testament represents these punishments as not to be prepared for man, but for the devil and his angels, and he cites the following scriptures, Ephesians, v. 6,—Collosions, iii. 6.—Romans ix. 22. This punishment, says he, can be no other but the wrath designed for the devils, which men are no ways entitled to, and then he adds, saying, that Presbytery and others that refuse to be governed by Bishops are

B

are to be treated in no other way than as enemies and fellow-rebels with the devil; and upon the 19th of Jude, he saith, the Catholics did believe that the soul of man was mortal. Again, he saith, there was no breach of the law till Moses who made the first law, and that all that died between Adam and Moses will lay in the dust eternally, and so have no immortality; and would seem to prove it from Romans c. iv. 15.; when the law was given, it was not so absolute regal, (saith he) because it was in the power of each freewill to exempt itself from the power of the law; and also he makes Sodom and Gomorrah's punishment a temporal one, and so are never to rise again.

B What wicked man is there that will not like this doctrine. But I'll pass him by as a man of great learning in Greek, but none in grace.

CHAP. XII.

Woe unto them ! for they are gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

HERE is a sad judgment pronounced against ecclesiastics, which is a national church ministry; if that church which they govern be like their teachers, then its like church

church like people, being both blind, they must fall into the ditch. But few of those will be saved unless they lay down their ministry before they die, yet several of their hearers may, as will appear in the next verse.

C

But these being no other than Baal's priests, having their commission from man, being descended from their grandfather Cain, and go in his way, but run, and that greedily after their father Balaam; so much the more, and by how much the more they apprehend great advantage by it, such as riches, honour, and pleasure; this is their delight and the wages they run for. For even the church lands and livings which Balak gives, as well as lordships, they will not lose one penny of it, because it is sacred; so the church rights being in zeal to the good old causes, yet it is said to be in the way of Cain.

Now the way of Cain is no other than murder and lies, for Cain murdered his brother Abel that he might have the lordship of the world in his hands, and when God asked Cain where his brother was, he answered the Lord with a lie, saying he knew not, and in a taunting imperious manner said, Am I my brother's keeper.

D

Now are there any people in the world that have been more guilty of lies and murder, than these Baalists and National Priests, especially

E

3rdly, And in the fifth century, Austin, their English Apostle and Bishop of Canterbury, was of the same stamp; he having preferred a bill against them in Parliament, and this Austin not having the fear of God before his eyes, did maliciously and feloniously plot and contrive the death of 1200 monks of Bangor, and four substantial witnesses made oath that he moved the Papan King to do it.

And now Rome having got itself the mother church, and the Pope supreme head of it; then the clergy in all countries took this oath.

The Oath.
 K “I, such a one, sware to be true to Saint Peter and the Holy Father of Rome, and to the Pope the Holy Father, and to defend it against all men, and all heretics and schismatics to our Holy Father, I will persecute to the utmost of my power. So help me God, and the Holy Evangelists;” which is as much as to say; if I do not so, let me be damned. Oh! horrible wickedness!

But to proceed a little farther, in process of time it came to pass, that two Popes were chosen at one time by several parties; namely, Pope Clement and Pope Urbin; the violence and fury of these two holy Popes against each other occasioned a desperate war between them, and damnable curses against each other, wherein many thousands were killed.

And

And in the days of King Henry the IVth, there were two other Popes in their church at that time, whereof King Henry wrote to Pope Gregory, and tells him of 200,000 that were slain upon the account of him; and to the other Anti-Pope fighting in camp for the title of the Bishopric, telling him he ought to be grieved for the same, and desiring him rather to decline the honour of the Apostolic See, than suffer such horrible bloodshed.

M

But one story more brings us down to the time of God's putting it into the hearts of Princes to hate this scarlet whore, whose bloodshed and cruelties were so great in the year 1500.

Pope Leo the Xth, and his Cardinal fell out, which occasioned another bloody war between them, when the Pope raised 40,000 men, most of them under his own pay, and these Priests, Bishops, and Clergy heading that army, they joined in battle, and there has not been seen in all Italy a battle more furious and dreadful; for it is said, that on both sides were slain 25,000 souls. This battle made mightily for the second anti-church, the Protestant one of Europe; the angels thereof then sounding the trumpets of their ministry, as Luther, Swinglers, and others of great power.

N

CHAP. XIII.

The Rise of the Protestant Church.

THIS Episcopal or Protestant Church, so called from their protesting against the Popish Superstition, as to the substance of their religion, they are all one and the same; so that if one is true, the other is true, and if one is false, the other is false likewise; for the essentials of their faith are one and the same, so that most of the differences between them lay in circumstances and ceremonies.

Now these new priests to establish themselves against the old priests their fathers, would gratify the magistrates for assisting them with that glorious title of making them the supreme head of the church, instead of their father, the Pope; thinking themselves fitter to rule than he, he being as they thought blind with age.

Now the younger brethren or children making the magistrate the supreme head of the church, the prince upon this, having been so priest-ridden, before they could shake him off, was resolved to make the younger brother the better man, and Martin must now be preferred

preferred before Peter, and will install himself in Peter's place; so their bishops shall be as great as the Popish bishops, and appoint them the same consecration and ordination. For here, in England, all the Bishops are subject to the Archbishop of Canterbury, he being the Pope of England, and all other Bishops take the oath of canonical obedience to him, and he is as his father the Papist was, made the first Peer of the Realm, next to the Royal Family; and he, with York, hath the title of Grace, and as the other Bishops are stiled the Right Reverend, the Archbishops are stiled the Most Reverend, and the inferior Clergy Reverend.

Again, after a Protestant Bishop is consecrated, he is brought into the King's or Queen's presence to do homage for his temporality or barony, and he compounds for his first year's profit or wages for his ministry; and though this is the very same wages as the Papists, yet the Papists call them the Bishops of another world; and are very angry with them, and there is some reason for it too. That the Protestant who is the younger son, should be so vicious and unjust, as not only to usurp authority over their father's estate, but to depose their elder brother and seize his estate, both house and land; and yet be so impudent as to say, God hath given it them.

Did

Did not that brother run greedily to get that estate, and is not this brother as greedy in striving to get it again. Is not this robbing Peter to pay Paul, or clothe Martin, one brother, and rob another; being both of them brethren in iniquity, and no iniquity is like the clergy's, and no craft is like priestcraft. Be angry with me on both sides if you can, for all the world have reason to be any with you, who have robbed them and cheated them of a great part of their estates, as will be shewn hereafter.

But behold the actions of this new church, in order to the raising of itself.

CHAP. XIV.

IT hath been first shown, that the foundation of the Romish Church was laid in blood, and if we mind the actions of the Protestant Church, we shall find that it was founded in blood likewise; for when this church extricated itself from Rome, and shook off its ceremonies, it did not shake off the sword of steel, but took that sword with them that had been bathed in the blood of many, but having sheathed it for a while; but when they saw that they had got power, then they put on their armour and drew these swords,
and

and would sheath them in the blood of their brethren that opposed them.

Now we are to mind, that that religion which puts on armour and fights with the sword of steel, never acknowledges God by his testament or titles, nor knows nothing of angelical divine love, or gospel patience.

But this carnal or Protestant Church in Germany, having got the King of Bohemia, on their side, and some other Princes, took up arms as aforesaid, and the time being come to fulfil the scriptures, of God's putting it in their hearts to do his will, in hating the whore and making her desolate, the time of her wickedness being at the full. These Princes raised an army which was commanded by one Zisco, and having obtained certain churches of kings, wherein they might freely preach, they told the people that the Pope was an anti-christ, and that John Huss and Jeremiah Prague were the two last witnesses. This doctrine so exasperated the people as to fight valiantly, and suppressed many monasteries, and drew away the Popish priests and monks out of them.

And Zisco having got a great number of men of war took several garrisons, and the Emperor, by the Pope's persuasions, sent an army against them of 15,000; but the Protestants overcame them, and took the city of
Campton

Campton by force, and burnt all the Popish Priests there.

And Zisco fought a third battle and got the victory, and slew 9000 Papists. He again fought a fourth a battle, and slew 3000, and put the rest to flight.

R In fine, he fought nine battles, and overcame in all; then Zisco died, and they chosed another General; then the Pope and the Emperor came with a second supply of 80,000 men; but the Protestants overcame them also, after which they came to a treaty of peace; but the Turks coming against the Emperor, besieged Vienna with an army of 200,000, the Protestants joining with the Papists they obtained a great victory, where 80,000 of the Turks was slain. Then the Protestants in a few years after came to have their worship established by kings and queens; and the magistrates and ministers joined together in that church, to be judges of heresy as the papists did; as Bishop Jewel, in Queen Elizabeth's reign said, we do persecute all heretics as our forefathers did in former times; 27 papists were taken in a meeting and imprisoned, and bore to the faggots at Paul's Cross.

S At another time one man and ten women were condemned and eight banished, and command was given out for their burning in Smithfield. In the 23rd year of her reign,

it

it was enacted treason to draw any one from the faith and worship then established.

But, it is not proper to bring this history of their cruelty lower down or too near the present time, least following truth too near the heels, a man may have his teeth knocked out, as saith Sir Walter Raleigh, in his epistle to the History of the World.

CHAP. XV.

Run, and that greedily, after the error of Balaam for reward.

THERE are many great errors in a false ministry, but these are counted neither errors nor novelty, for every man loves gain, and gain is accounted godliness, and the national ministry were never more godly than gainful; for there is but a wish and a would upon godliness; as Balaam for a righteous death, and all the Baalists are the same. But there is a *must* upon riches by that generation, as I would be godly, but I must be rich; I must be honorable, I must take my pleasure, I must and I will if I can be a companion for princes, and will honour them, and sew pillows under their elbows; I will give them

them ease and respect, and will have their persons in admiration because of advantage. I must and will have my dues, the church hath given it me, it is my right, and I must and I will have that right and maintain it; that my successor is not wronged; not that I care so much for my successor, but it is my own interest which I principally aim at.

Here lies the spirit, the life, the religion of Baal's priests, and honour is the high price of the call of man unto this ministry.

v These are the men that the prophets and apostles and witnesses of the spirit call greedy dogs, that can never have enough. These snarle at a man that will stand in his way, (when he is upon his run) to hinder him from a large living, for his minny nonnies.

w But these preachers are rarely provided for, whether they are Romish, Episcopal, or Presbytery, for these three are the only countenanced churches in Europe.

w But of these three, the Papists have the most plentiful endowments and rewards, where they have power of government, inso-much that the History of England mentions, that the Friars, Abbots, and Monks had got in their hands, in the reign of King Henry the VIIIth, a third part of their lands.

The Pope's church in Italy is now of that extent, that it reaches from sea to sea, being
one

one hundred miles in breadth, and three hundred miles long. There are reckoned to be of Monks and Friars in Italy, France, Germany, and Spain, no less than 1,000,000, all of which depends upon the Pope's authority. Every convent or monastery being a garrison to defend the Pope, which is so rich and of such power, as that he is able to raise twenty thousand foot, and two thousand horse in less than a month.

Dr. Heylin's book of Cosmography p. 114.

x

These are the waters that the whore sits on, and as to the other clergy, their tythes and references are reckoned in France, to be twelve hundred thousand pounds, and that they possess seven parts in twelve, besides all their standing rents, of offerings, burials, and dirges. There being in that kingdom alone, 13 Archbishops, 104 Bishops, 1450 Abbots, 550 Archpriors, 567 Nunneries, 700 Convents of Friars, and the Popish Priests are 130,000 taking in all inferior orders, and though the parishes are but 27,400, yet there are reckoned 15,000,000 of people in France, whereof the clergy do make 3,000,000, which is a fifth part of the whole.

y

In Spain, are eleven Archbishops and 52 Bishops. Dr. Burnet, bishop of Salisbury saith, that the Hospitals of Naples amounts to one hundred thousand pounds, and that the plate of the churches in Naples amounts

y

to

to two millions of pounds, and that there are several pieces of plate said to be worth two thousand five hundred pounds, which is all dead and useless, saith the Doctor.

^z Now all these riches, honour, and glory, hath been got by this race of running, and there will never want race-men so long as the wages will be given.

Now these three churches of Papists, Episcopal, and Presbytery, must share it amongst them, unless the magistracy will cast off all their ministry and make use of it themselves, which can hardly be done because the magistracy will have one ministry or other, as long as the world doth last; and there is a necessity there should be a public ministry, as well as a public magistracy.

CHAP. XVI.

And perish in the gainsaying of Core.

THIS Core and Moses were brother's children, Core was of the tribe of Levi, who of course were to officiate in the Priest's office, for which they had the tenth of the people's goods allowed them.

^A Now his employment was not to come near the altar, for that did belong to the high Priest, but

but they were to attend in the sanctuary, in praying and offering sacrifice. These called in Dathan and Abiram to oppose Moses, and would have supplanted him in his Priesthood, and have assumed to themselves both civil and ecclesiastic government, which was peculiar to Moses and Aaron; just like the Presbytery by the Episcopacy, hating to be inferior to them. For pride and ambition runs in a line, and acts according as Core did, and so falls with them, for presuming to take upon them the office of a minister of the gospel without a commission from heaven; so through pride would be the companions of princes, and men of consequence and renown, as Corah, Dathan, and Abiram were, being men renowned for wealth and wisdom, and men of great presence. Core, being a Levite, and so apt to teach, the other two were statesmen, which made the conspiracy greater; therefore, said one, Woe to the wicked, (meaning Coran), and Woe to his neighbours, as Dathan and Abiram; these came to spiritual wickedness together; and would be offering strange fire to the Lord: such are all national ministry's, whether public or private. What is all their worship and offerings but strange fire, for not one of them are of God, but all are fighters against the true ministry, and against such as cannot fall down

down and worship in their vain-glorious synagogues, all these are included with Corah, Dathan, and Abiram, as they committed spiritual wickedness together.

CHAP. XVII.

These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, verse 12. Raging waves of the sea, foaming out their shame; wandering stars, to whom is reserved the blackness of darkness for ever.—verse 13.

THOSE who run so greedily after the error of Balaam for reward, are the persons that are here called spots in their feasts of charity. They are the ministers and teachers of the people, though spotted and spurious, yet they are not spotted alone, but the people walking in the same ungodly way, are included with their teachers. The spots and corruptions of these teachers are such, as by their actions and fruit may be easily discerned by

by a judicious eye, that they are not the ministers of God, but quite contrary. For in their first exercise of sacred things, they are said to be fed without fear, even at such a time as they are feasting with the elect of God.

Secondly, they are called empty clouds, and have no refreshing drops of water to com-
fort God's elect, who are starved under them.

Thirdly, they are not only called trees, which are not only dead, but twice dead and plucked up by the roots.

Fourthly, they are not as troubled waters only casting up mire and dirt; but as raging waves of the sea, foaming out their own hatred, envy, and malice, when crost, which is their shame.

Fifthly, they are not only stars, but wandering stars from place to place, from duty to duty; but they give so dark a light that neither themselves nor others can see which way to walk. But of each of these in their place and order.

Sixthly, they are reserved to punishment.

First, the Apostle Jude intimates very plainly to us, that the elect seed were to be captivated under a false ministry; for the administrators and the administrations were to cease together, when they had finished their testimony, and done what was appointed them;

them; having the outward court of the scriptures, and the external worship given them by stealth, took possession of them, and the elect of God were elected to be captivated under them, and to submit to their worship, believing that the learned men of the world, (the Priests) have power successively to set up gospel ordinances or visible ordinances to please God. But for such whose consciences were very tender and could not submit, being (by the grace of God) more enlightened, such were to be trodden under foot, persecuted, and put to death. But for the others who were kept in blindness and darkness, so as to believe that these men had the power of wisdom to interpret scriptures, and to teach them how to worship God; also these Priests told them, that God had a visible church and ever would have, which was a national ministry, set up in imitation of the Apostles doctrine and practice.

I. Cor. xi.
21
Phil. iii.
19.

E

Ezek. c.
xxxiv.

For these feasts of charity was a formal worship, and was annexed to the Lord's Supper, and these established ministers practised it, and liked such love feasts for voluptuousness sake, being as Paul said, "belly Gods." But these Priests instead of feeding their sheep, they were fed by *them*, under the law spoken of by Ezekiel, saying, Woe to the shepherds who feed themselves instead of their

their sheep, and clothe themselves with their wool; and the sheep became meat to all the beasts of the field, and were scattered because there was no shepherd; it became a dark day, and my sheep must eat that which my shepherds have fouled and spoiled with their feet, but I will judge between cattle and cattle, and between the sheep and the goats.

Thus, it was by these Priests, and under them in the time of the law, there not being Prophets under every age to instruct the elect; and it was so after the Apostles time, after the false Priests had got in the chair.—Then the sheep or lambs of Christ were forced to eat that which they had trampled with their feet, and took their own imaginations for revelations; yet these innocent lambs being charitable, were free to believe them who little deserved it; in that they fed so greedily, as the carnal Israelites did on the manna; never fearing the wrath of God, from the consequences of their rioting, though they were to be taken and destroyed, flattering themselves that God would not damn man for momentary pleasures which they could not avoid. But some may say here, Are the elect taught who are under a false ministry? and of what use is that ministry to them?

F *Answer.* God teaches the elect by the inspiration of his most holy spirit, where his commissioned messengers are not, by which they are preserved from the breach of the law, and preserved in innocency of life; though
G they may know no other but that Jesus Christ is the son of God. But love, charity, and obedience, (so far as they know by the invisible motions of the spirit), are sufficient for their salvation, without a necessity of submission to an external worship.

H But then, if it be queried, saying, must we have no public ministry? if so, are we not worse than the Turks or Heathens?

H To this I answer. That we are better than Turks or Heathens in a non-commissioned ministry of God, why? Because they hold forth to the people, the letter of the scriptures, and the necessity of obedience to the moral and civil laws; and this is of great use and necessity to the seed of reason.

J.R. to Mr.
Sedgwick,
a Minister

Secondly. It is also of great use to the elect of God who are congregated amongst them, and becomes a means sometimes to be delivered from them; as when the elect vessel hearing a national preacher read and recite the scriptures, he is convinced of the truth of them. Now what doth he is such a case? Why truly, he justifies the ministry of the Prophets and Apostles, (as saith the last witness)

ness) and sits down in peace of his own mind, and he becomes wiser than his teacher, by seeing him dark in spiritual things, so hears him no more, but pityeth him. Such is the condition of all that are taught by the spirit.

Again, it may be doubted by some, whether all the elect living in these days, are appointed to believe in this commission of the spirit; or shall not their innocency of life save them now, as well as when there was no true ministry. Answer,—there is none of the seed of faith now living, if they hear the report of the doctrine of this last commission of the spirit, but they will believe the same; although the other seed, which is the seed of reason cannot believe it. But for such as have not heard of it, but die in the innocency thereof, their innocency of life will save them; but they cannot be so happy; because, they want the assurance of life eternal, which a true commission gives them.

CHAP. XVIII.

Secondly, these Preachers are called clouds without waters, being carried about with winds.

CLOUDS without water are they, which are without the water of life running in the

Dated
July 29th,
1679.

K

the veins of faith, the cloud being a confused cloud, a bare opinion, empty of all spiritual refreshment. Peter calls them wells without water; yet these wells or clouds have waters in them, but not the waters of life; as the last witness in a letter to me writes, saying thus, that the reprobate seed in the fallen-angel, hath a well of water in them, and this well of water is dug in them by false teachers or preachers, and out of this well doth waters arise, which are the waters of death, which is unbelief, a troubled mind, a wounded conscience, and the fear of eternal death.

L

But on the contrary, there is a well of living water in every true believer, and God's messengers did dig this well. In that faith comes by hearing the word of God preached, but how can he preach except he is sent. This water is always springing up with revelation of heavenly wisdom, peace of conscience, and joy in the Holy Ghost, with the assurance of eternal life. It is a great benefit and blessing living under a true ministry chosen and sent of God. Thirdly, Jude calls them false teachers without fruit, that is, without good fruit. The tree of knowledge since it brought forth evil, it has lost good and remains evil continually. For a corrupt tree will bring forth corrupt fruit, though it may flourish outwardly, and appear beautifully green, and adorned

M

adorned with leaves, yet bears no fruit, as the fig tree which was cursed by our blessed saviour, and these trees spoken of by Jude and Peter were cursed likewise, and their leaves of goodly words, and fruits of legal righteousness were withered and decayed; not being like the leaves of the tree of life.

For those were medicinal and healed nations, being the doctrine of faith and love in a form of sound words, having spirit and life in them, delivered by the twelve apostles, who were those twelve manner of fruits, proceeding from the tree of life.

L. M. on
Rev. c. xi.
page 51.

But the doctrine of these false teachers did yield no fruit of godliness. But the curse having taken hold of them, they withered and died; and were not only dead, but twice dead; plucked up by the roots. They were first dead in trespasses and sins, though afterwards they pretended redemption from those sins, by Christ shedding of his blood for them; but their turning the grace of God into lasciviousness and denying the Lord Jesus Christ to be the only Lord God, they brought upon themselves another death sealed up in it; and it could be no otherwise, in that the ground of their hearts brought no other fruit, but pricking thorns and briars; so were to be plucked up by the roots as fuel for eternal burning, under a second death or dying life, always dying but never dead.

N

CHAP. XIX.

FOURTHLY, they are not only as troubled waters casting up mire and dirt, but as raging waves of the seas, foaming out their shame of hatred, malice, and envy; having own no bounds to their passions; so that a man may as soon stop the raging waves of the seas, as to divert their wrath when it is once kindled, this I know by experience; but I shall pass it by, and treat of their denomination, called, wandering stars.

Exo. xiv.

13.

I. Cor. xvi

13.

Now these ministers are called stars, being not fixed in that heavenly orb of divine faith, which should stand still in the mind, and behold the salvation of God in themselves, from whence revelation doth arise and flow.

But the ministers of all the seven churches of Asia, what are they? but wandering stars and false vapours, (like will-with-a-wisp) or a going fire, leading men out of the way of all true knowledge, and so they wander from duty to duty, from scripture to scripture, from father to fathers, as Eusebius, Socrates, Athanasius, Augustin, St. Jerome, St. Hierom, and St. Chrysostom, with abundance of more made saints; from all these they seek straw and

and stubble to make full tale of bricks to build with. Likewise the Heathen Philosophers must put in their helping hands, and no right ministers or light stars, without they have read Aristotle, Plato, Tully, Homer, Plutarch, Pliny, Pythagoras, and Senica, with many more. Then from all these their work is framed, and a text from scripture is taken and divided into several parts or heads, and several doctrines raised with reasons and uses, so many, as that every made saint, philosopher or heathen writer must contribute to the building or making up of this babble; and the greatest scholars that have Aristotle, Cicero, and Plato in their heads are *very* sots; and a church that must be conducted by such shall always be learning, but *never* come to the knowledge of the truth. So that all these wandering stars are no less than spiritual vagabonds, adjuring by Jesus whom Paul preached; as if they were Paul and Peter themselves, yet understood not what the apostles Jesus is or was, no more than those vagabond sons of Scava did, who were the chief Priests.

These seven sons of Scava are a type of the stars or angels of the seven churches of Europe, and that prophecy of Isaiah, chapter xi. verse 15th, of destroying the tongue of the Egyptian sea in all its seven streams, as

my

my faith hath extended itself to those times, called the second time, (verse 11th) which hand that recovers the remnant of his people is no other but Israel's Redeemer, even Christ Jesus, who was in chapter 9th and 6th verse, called the everlasting Father, and Almighty God, (that is) he should be so called by this
 P third and last commission of the spirit, which will destroy the tongue of the Egyptian sea; as my faith is in these words.

Sixthly, these wandering stars are said to
 P be reserved to the blackness of darkness for ever. This will be the state of these wandering stars and to all their adherents, when this black day comes they will wander no more, which will be at the end of the world, when God doth raise the dead, and the elect are ascended; then will a flood of fire be poured down to burn up all the glory and beauty of this world to ashes and sand; but will not be so favorable as to burn the wicked reprobate; when all is burned, *then* will the sun, moon, and stars, which are the natural lights of heaven, go out like the snuff of a candle, never to give their lights any more.

Reeves's
 Joyful
 news from
 Heaven.

Then as the commission of the spirit says, will their bodies which they so pampered, and made their kingdom of heaven, then become their kingdom of hell, and those proud spirits their devil shut up close prisoners,
 souls

souls and bodies without motioning the least
 comfort, to give them any ease at all in this
 place of darkness, of which, the three days
 and three nights darkness in Egypt was a
 type; in which darkness they shall hear one
 another's doleful cries, and cursed blasphemies,
 but shall never see one another's dreadful
 faces; neither can they stir from the place
 of their resurrection; having bodies as heavy
 as lead and as black as pitch. But no more
 of this here, for the world cannot bear to hear
 the report of it, although they must bear the
 punishment. For this is the testimony of
 all the three commissions.

Q
 Exo. xi.
 22.
 Rev. xv.
 20.
 Joel ii. 6.
 Rev. xvi.
 21.

CHAP. XX.

And Enoch also the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.—ver. 14 and 15.

THESE are murmurers and complainers, verse 16.
 walking after their own lusts; and their
 mouths speaketh great swelling words, hav-

ing men's persons in admiration, because of advantage.

1st Obser-
vation
R

Mind here, and observe, how the Apostle brings in Enoch as a witness to this; and of the judgment and condemnation of the reprobate seed, of which, these wandering stars are part of; the whole of which prophecies of Enoch gave to our forefathers of Adam's seed and nature, some knowledge of a day of judgment and condemnation of ungodly men, and that delivered down traditionally from Enoch to Noah, and from thence to Abraham, Isaac, and Jacob, and so down to Moses. So that God hath not left himself without a witness, of the sin and judgment of that seed, which at the end of the world, will be inflicted upon them, as also to encourage the elect with faith and patience to wait their time of their own deliverance.

5
2d Obser-
vation.

But part of this reprobate unbelieving seed are angry, and greatly displeased at this epistle by Jude, and say, it was never written by him, but count it Apocrypha, saying, we have no scripture of Enoch's writing, neither say they, have we any account of that dispute between Michael and the devil about the body of Moses, which Jude here speaks of.

And why are they so much against this Epistle by Jude? why because God's prerogative power in his condemnation of the reprobate

probate seed; and that Christ Jesus is that God, and the only and alone saviour of all that shall be saved; and that there should be two seeds, the one elected to eternal life, the other reprobated to eternal death.

Again, mind and observe thus much, that though we have not Enoch's prophecies on record, yet it is certain that there were such prophecies on record, but whether they were in books or in parchments it is not certain; but they might be brought down traditionally from father to son. For Enoch being the seventh from Adam, all the heads of these six families were alive in the days of his prophecies; for Enoch was born about the 622nd year of the world, and Adam living 930 years, so that Adam lived till the 308th year of Enoch's life; so that Adam received great benefit and comfort, (so did all the spiritual seed) by Enoch's prophecies, as being the priest of God; and all were taught by him. For all the generations following Enoch, they taught it to their children traditionally, and this was as effectual as if they had been in books. For Methusalem was Enoch's son, and he lived through many generations, even within one year of the flood, which came down successively to Noah, which was 1600 years from thence to Abraham, Isaac, and Jacob, and so until Moses; then came forth

T
3rd Obser-
vation.

a written law, and Moses wrote of Enoch; otherwise, how could he have known that Enoch walked with God, and how God took him up to heaven, the residence of his glory.

In a word, Methusalem, Enoch's son, lived many hundred years with Adam and Shem, and Noah's son lived long with Methusalem, and Isaac lived fifty years with Shem; so that those three men, from the beginning of the world until Moses's fiftieth year, was longer than the birth of Christ to these our days.

v Moreover, the prophecies of Enoch concerning the coming of God in the flesh for the salvation of the elect seed of Adam, and the day of judgment and condemnation of the seed of the serpent, called the sons and daughters of Belial; were very well known to the twelve Patriarchs, who were the sons of Jacob, as doth appear in their last Will and Testament to their children, which prophecies were from Enoch; as was said by them in several places, and of several of their testimonies, I shall only recite these following.

w First, God shall himself raise unto you my children, the light of the righteous, saith Zebulon; he shall redeem the seed of Adam from bondage of Belial, and you shall see God in the shape of man.

Second, Simeon, God shall take a body upon

upon him, eating and drinking with man, shall save man.

Third, God hath chosen Judah to be a king of all people; therefore worship you his seed said Reuben, for he shall die for you, and reign with you, world without end.

Fourth, I saw, that out of Judah was born a virgin, having a white silken robe, and out of her came forth the Immaculate Lamb, in him joined the angels and men, said Joseph to his children.

Fifth, the Holy One of Israel shall reign over you my children, (said Dan) in holiness and poverty, and he that believeth in him, shall certainly reign with him in heaven.

Sixth, by faith shall help and welfare spring up unto Israel, (said Nephthalim) and in him shall Jacob be blessed.

Seventh, God shall appear amongst men upon the earth to save the flock of Israel, said Isachar.

Eighth, you my children (said Asher) shall be dispersed and despised by reason of your sin, until the Highest doth visit the earth, eating and drinking as man with man, and breaking the serpent's head in pieces, without noise; he shall save Israel by water, being God hidden in man, shall the Saviour come.

Ninth, my son, understand that the Lord shall execute judgment upon the children of
men

men because of their unbelief; even when the stones shall cleave asunder; the sun shall be darkened; and all creatures troubled at the invisible spirit and spoiling of hell, in the passion of the Highest, said Levi.

Tenth, the Lord shall take the kingdom upon him, and as many as believe in him at the latter time, shall rise again to glory, and the others to shame.

CHAP. XXI.

THESE are the testimonies of Jacob's sons, and so it was with Jacob their father, and so down to Enoch, and so to Adam, and so all the father's and their children from Enoch, were educated in the faith of God, and his becoming flesh, and of a resurrection, and of a day of judgment to the two seeds, the one sown, the other executed. Now as to their execution, I need not treat of it here, having spoken of the nature and punishment of the reprobate's torments in the last chapter.

Now, in the 15th verse, the Apostle pointing his discourse and doctrine of this false ministry, making further discovery of their wicked actions; as first, calling them murmurers and complainers; secondly, walking after

after their own lusts; thirdly, they speak great swelling words; fourthly, they are full of hypocrisy and dissimulation, gaining to themselves honor and riches.

First, as to their murmuring and complaining, it is against such as stand in the way of their preferment, or to such as reprove them for their lustful practices; to which their nature's are prone.

Secondly, their great swelling words of blasphemy and reproach against any that they think hinders them in any way from promotion, or shall gainsay their doctrine, calling them heretics, and their words and principles of the devil; then comes their great swelling words of hatred, wrath, malice, and envy; so that these four spirits of envy, wrath, hatred, and malice, are the spawn of the devil.

These are the same spirits which John calls evil birds, caged up in the own bellies, and there sealed to eternal torments. For their worms will never die, and the fire which is blown up by the law, will never go out in a blasphemer of the Holy Ghost.

Thirdly, their own lusts are their own heavens; this is the third time that the Apostle hath charged all sin and evil upon man's own lust. What is that then, but the devil? therefore, if a man will but resist lust, he then

Jam. i. 11.
Hos. xiii.
9.
Joh. ii. 15.
Psa. lxxxi
13.
Rom. i. 24
Eze. iii. 21

Acts. xiv.
10.
Epe. xxiii.

then doth resist the devil; as one of Jacob's sons said, Kill the devil by your good works, and by your shunning of evil. Again, their wrath and malice is against all that oppose their doctrine, or that otherways make a stand against their honour and preferment. So on the other hand, by their subtilty they insinuate themselves into the company of great men; such as rule and govern the church and state, in order to get promotion; and therefore, says Jude, they have men's persons in admiration, because of advantage.

z No beast is so subtile as the serpent. No man so cunning and deceitful as the devil. And no devil, since the prince of devils became flesh, shall, or can out do priestcraft.

Remark. The old translation renders it thus, having them in reverence; who are more revered than the rich and honorable, especially such as sit in the stern of government.

A So this is a national ministry, and the chief governors of the church and state is their own devotee. And what is all this for? is it not for honor and riches, and to be the companions of princes, to sit at their tables, to swell and to tell old fables. Now to these they crouch and cringe, they bow and bend as if they were God Almighty; giving them flattering titles, as patrons of piety, with a God bless his worship, his honor, or his lordship, &c. &c.

Remark.

The divines, said Burton, in his book of melancholy, who reckoned himself a divine also, if he is a rich man he is only a devotee, and if he is rich no matter how he got it. Oh ! he is an honest man. Oh ! his child is a golden child, let him be ever so ordinary.

And if at a feast he drinks healths, says, I have not drank up my cup, yea, says this Priest, you have drank like a Prince, as if Princes were the only drinkers ; but it is flattery and priestcraft which poisons most great men of this world. Now how false and contrary are these false Apostles, compared to the true and blessed Apostles ; for Paul said to the saints, that they never used flattering words as a cloak of covetousness, neither did they seek glory from man. B
Thes. ii. 5.

But these time serving men will be angry at such as take Paul's side against them ; so I will pass on, to make observations on the next three verses, and then I have done with them, and so hath the Apostle Jude likewise.

CHAP. XXII.

Beloved, remember ye the words which were before spoken of the Apostles of our Lord Jesus Christ ; How that they told you, that there should be mockers in the last times, who should walk after their own ungodly lusts.—These be they who separate themselves, sensual, not having the spirit.—ver. 17, 18, and 19.

THE Apostle being now come to a conclusion in his large description of this false ministry, turns his discourse to the elect, the beloved of God, exhorting them to call to mind the doctrine of his fellow-apostles, as well as his; as Peter, Paul, and John who had also foretold the coming of these false priests in the latter times, whom they call mockers and makers of sects, as the old translation hath it; and now these last times reacheth up to these days, and the elect of God in these days are part of that beloved seed, that are now to mind the words of the Apostles of our Lord Jesus Christ, it being written for your understandings; on whom the ends of the world is coming, and the spirit

is

is coming with it, as John, Jude, Peter, and Paul hath declared, which doth discover and make appear who these mockers and makers of sects or churches are.

For we know that there hath been mockers in all ages and times, who were ever ready to
D
ridicule the godly, as Ishmael mocked his brother Isaac, it is probable, he called him 'the son of promise, in scorn, as the Scribes and Pharisees mocked our blessed Saviour, in scorn of his word and doctrine.

But this mocking that was to be in the last days was higher; for though they did not only pretend to be christians, but teachers of christians as ministers of Christ, and yet did mock at christianity itself in its prophecied innocency, and not only so, but the ungodly lusts of some of these sects, led them to believe that there would be no resurrection or day of judgment. But more of this hereafter.

The Apostle saith, that they separate themselves; it is true, the elect were required to separate themselves from idolatry and false worship; but not from their company, for then they must have gone out of the world, for they were every where.

But these sects or separates here spoken of,
E
do make a division amongst themselves; for though they have all one God, yet they worship him several ways, according to their imaginary sensual spirit, they not having the

spirit of truth, through which they divide themselves into several churches, and cry, Lo! here is Christ, and there is Christ.

But the elect are forewarned of them, for they are found to be but anti-churches, though in imitation of the seven true churches of Asia, and these anti-angels were foreseen of John, when he said, that in the days of the voice of the seventh angel, when he should begin to sound, the mystery of God should be finished; but the seven true angels of the churches of Asia, sounded forth the trumpet of their ministry 1300 years before, and the mystery of God was not then finished.

And these seven anti-angels of Europe have all sounded, and are now sounding the seventh and last anti-angel, for the commission of the spirit is come forth, and the mystery of God is finished; and the mystery of iniquity is discovered.

The seven anti-angels of Europe are as follows: 1st, Papist; 2nd, Episcopal; 3rd, Presbytery; 4th, The Independent; 5th, The Baptist; 6th, The Ranter, and 7th, The Quaker, which is the last.

The two first anti-churches of Papist and Episcopal have been spoken of already, and the Presbytery in part, but I shall say something more of the Presbytery, in shewing the difference from the other two, as well as the difference of the other four anti-churches.

The third anti-church is of Presbytery, H
 this church is fathered upon John Calvin,
 and differs little from Episcopal doctrine, for
 they are Episcopally diluted, that is, they
 make no difference between a Bishop and a
 Presbyter ; saying, there are but two orders
 in the church, vix. Presbyter and Deacon,
 and that the Apostles were to have no succes-
 sors. So that, though the Presbyterians dis-
 own Bishops, yet they make themselves as
 much and as great as they ; appropriating to
 themselves as much power in their parishes,
 as they, the Bishops have in their Diocess ; I
 so that they are Pope's in their parishes, as
 well as Bishop's are in their great Cathedral's
 and Diocess.

And Calvin who heads this people, is as K
 dark in his doctrine, as either Popery or Epis-
 copacy ; for, though he holds with Predes-
 tination, yet upon very weak grounds ; for,
 says he, the ground and cause of man's elec-
 tion sprung through the election of Christ ;
 for, says he, God chose Christ and gave him
 honour, that afterwards he might make some
 other's partakers of his gifts. Now, says he,
 in the whole seed of Adam, God saw nothing
 worthy of election ; therefore, he turned his
 eyes to Christ, to choose as it were, members
 out of his body.

Here, I appeal to sober reason, whether
 this

L this doctrine flows from an angel of light or an angel of darkness; for, it is certain that God took upon the seed of Adam, and Adam's seed was faith, and that seed of faith was the seed of God. So God took upon himself his own seed of the light of life eternal. Then surely there must be something worthy of love in Adam's seed, or God would never have taken it upon him.

Moreover, doth not the trumpeter ground his election of man on two Gods; God must look upon Christ, and Christ must look upon the one part of the seed of Adam, taking and
M chusing one, and rejecting the other; and yet children of the one and the same father. So that this angelical preacher understands no more than one scripture seed, and that the seed of Adam; then it must follow that that seed will be either all saved or all damned.

^N
I. Cor. xv. 22. O But the scripture is clear to us, that all that die in Adam, will be made alive by Christ.

^{Luke xix. 9 and 10.} But there is another seed that never died in Adam, but in the serpent angel, so will never be made alive by Christ, but must surely perish eternally, as hath been before-mentioned.

P Therefore, you Presbytery examine yourselves, whether you are of the seed of the serpent or the seed of Adam, and though you
are

are a great people, and mightily multiplied in a few years, yet look about you and trust not to your Gods, for they will deceive you.

The next church is the Independent, so called, because it seems to have no dependence on outward ordinances and ceremonies, and yet these use baptism, but baptize no children except those of believing parents.

And as to their doctrine or articles of faith, it is the same as the Presbytery, only more moderate in judgment, and are safer from persecution; only they differ from them in the point of their ministry; for the lay people chuse their own ministers out of themselves, and divests them again at their own will and pleasure, and so are but ministers of men.

These four churches have their commissions from men, and are chosen by the magistrates power and authority, therefore the magistrates appoints them a maintenance.

The Baptists are the next church, and sets up their ministry from the letter of scripture; so they act from the dead letter, having no commission from God or man; they baptize no children, but what profess faith and repentance before they are baptized; and so have their name from that; yet, with the repetition of the letter of the scripture. Their doctrine of free-will, and of Christ dying for all men; they thunder in a pulpit of their
unknown

unknown God; in their Trinity of Persons; reaching no higher in this, than the other four churches before them, and the fifth monarchy men are only a branch of them, as the Antinomian is of the Independent.

R The next church or sect is the **Ranter** who broke out in this last age, in the time of the civil wars in England; from these came forth all manner of wickedness, which gave them the name of **Ranter**; but before they fell into that high Rant, their first principle was this, (to wit) that God was a spirit and lived and reigned and ruled in all things; so that all things were God, or came out of God, and would turn into God again.

Isaac Pen-
nington,
Esq.

For they held one Almighty Power, and that power was God, and how that God, heaven, and hell were all one in the root; and therefore, writes of them, saying, Who knows but as God who is an infinite spirit, was in unity with itself from eternity; so all those things which appear now in a contrariety of names and titles, of God, Devil, Heaven, and Hell; may hereafter come to agree in one sweet harmony and union together; as all waters run into one sea, and yet no fuller, even so saith he, will all things run into God, who will be all in all. But this Man afterwards turns **Quaker**, but still holds to his former doctrine of God being a spirit without a body.

From such principled men as these are, II. Pet. iii. came those mockers and scoffers, which Paul, ^{3.} Jude, and Peter prophesied of, who scoff at a day of judgment; saying, where is the promise of such a day? do not all things continue alike as they were from the beginning? So their doctrine was the most tempting principle to sin of any that ever appeared,

From these came forth all new invented blasphemy, bitter imprecations, and horrid oaths. s

But God blessed for evermore) hath sent a commission into the world, to seal up such persons to the wrath to come, and all such as desire the same, and mock at true prophecy, and the true believers thereof, and at a day of judgment of ungodly men. T

The 7th and last anti-church of Europe is the Quakers, many of whom proceed from the Ranters; who being smitten in conscience for their wickedness, thought to heal themselves of their deadly wounds of soul condemning thoughts, by a more precise life of seeming purity. They are called Quakers from their witchcraft fits of foaming at the mouth, when they were moved to speak in a trembling condition. One John Robbins was the head of this sect, called Quakers, as John Tanee was the head of the Ranters or mystery Babylon. Theo. ii. So Robbins was the head of all false

Prophets, and false Christ's, being the last great anti-christ prophecied of in the second of Thessalonians. When his wickedness was at the full, the Lord sent his messenger to denounce his judgment upon the prince of this prince of devils, and the heads of several of this last church, for robbing Christ of his glory, for they have got their God and Christ all within them; but their witchcraft fits are now gone. Observe, how they deny the

W

Romans

William Penn's address to the Protestants.

Therefore, said one of them, let us but soberly consider what Christ is, and we shall the better know, whether moral men are to be reckoned christians; for what is Christ but meekness, justice, and mercy; can we then deny a meek man to be a christian.

Fox's Mystery page 20. 246.

Thus meekness and justice is their Christ; yet their Christ hath no body; but their bodies must be his body, and that legal or natural light, must be their light and Christ.

Hogwell's Book p. 29 90. & 222

They also believe that Christ is not distinct from the saints; and that the soul say they, is not a creature, but infinite in itself, and

X

without

without beginning or ending; another of them says, that they have the spirit of God, and are equal with God.

These, their principles, are taken from the Ranters. They are all God's in their own esteem, and they make no more of the blood of Christ, than the blood of another man.

White-
head's na-
ture of
Christia-
nity.

Doth thou look for Christ at he was the son of Mary to appear outwardly in a bodily shape to save thee, (said George Whitehead, the Quaker) thou mayest look until thine eyes drop out, before thou wilt see such an appearance.

Y

Now such men as own no other spiritual God, but what is within them, are in the deepest darkness of all mankind, concerning God and his worship, or they who worship the literal word light, instead of Jesus Christ the eternal word, as saith this last witness.

And so much as to the seven churches of Europe, who are guided by the spirit of anti-christ; and ever since Cain, anti-christ hath been in this world, but Christ came into this world when Abel was born. So that anti-christ was before Christ. So that for these sects, there is no pleading antiquity, for the proof of a true church.

Z

CHAP. XXIII.

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference. And others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh.—ver. 20, 21, 22, and 23.

FIRST, here is nothing of difficulty in these exhortations, but may be well understood by such as have true faith in the doctrine of the true commissioned messengers of God.

As it is faith that builds the house, so the house stands by faith, if a holy faith, then a holy house, for the church of God is God's House, and the faith which the Apostles preached was that rock on which the church was built.

A
Letter to
E. S.
Dated
July,
14, 1744.

For when Peter had made a confession of his faith unto his Lord, he made answer saying, that upon that rock he would build his church, that is as this last witness interprets it, upon this faith thou art of Peter, will I build
my

my church; so that the gates of hell shall not prevail against it; and so it is by every commissioned prophet, for his faith and commission is the rock for all the seed of faith to build upon.

Again, the last witness hath further said, that every commission, whether of Moses and the Prophets, or of Christ and his Apostles, or of the Witnesses of the Spirit, is a rock for all the seed of faith to build upon; neither will the gates of hell prevail against the faith, which is built upon this Commission of the Spirit, no more than it did in Peter and the other Apostles, but it shall be as a rock in this last age.

And when a commission doth smite the rock, that is, by giving a true interpretation of the scriptures, there will waters of life flow from thence; for there is no balm of Gilead to be had, but in one personal God, even Christ Jesus only.

This faith keeps this church in the love of God, which is no other as Jude saith in the next verse, but Jesus Christ, and on him alone they wait for his mercy, and his coming, to give them the reward of their faith, which is eternal life, and to crown his own gifts of faith and prayer. As thus, saith Jude, praying in the Holy Ghost; from which we may observe, that no prayer is acceptable to God, but

B

C
In a Letter
to T. T.
March 14,
1744.

D

but what flows from the Holy Ghost, that is, from the spirit of divine faith.

E Now, in this we may know, that this faith must be first given to a saint before it can be asked, and therefore it must be quickened in the seed, before it can cry Abba Father; for no sacrifice is acceptable with God, but what is offered up in faith. For without faith it is impossible to please God, as saith the scriptures; so that it is not from books of other
F men's work or form. And though our Lord gives a pattern of Prayer to his disciples before they had their commission, yet we do not find that they ever made use of that form of words, but only in virtue and spirit of them.

G For a vain-glorious worshipper or a literalist, when he prays in these words of, forgiving his trespasses, as he forgives such as trespass against him; if he has not mercy in his soul to his brethren, he curseth himself.

Again, all such as pray to be seen of men, the scripture brands as hypocrites.

I But as this third and last commission of the spirit saith, that where the light is spiritual, they that hear of immortal glory, sounds a trumpet no more in their prayers, than their alms; and that the excellency of mercy is above all sacrifice; and also it is that true prayer consists not in words, but in the inward speaking of the spirit in all stillness
of

of soul, which is the only prayer of all those that are under the teachings of the spirit.

But glittering words, flowing from natural parts only, in merciless men, are an abomination to God.

CHAP. XIV.

Jude exhorteth the saints to keep themselves in the love of God, and to wait for the mercy of Jesus Christ.

ALL that is acted and done by faith in building up that spiritual house, (as hath been shewed in verse 22), he lets them understand that some of the elect seed were deluded by them so far, as to take a liberty in voluptuousness and the works of the flesh.

Now, in the 22nd verse, the Apostle exhorts them to a purity of life, giving them to understand, that if grace is not prevalent, sin will be committed, having its several stains and spots; and advises them to beware, and to have that wisdom as to distinguish between offender and offenders, and therefore, saith he, of some have compassion making a difference.

Now in this word compassion doth consist
the

the tender love of the saints in the time of a commission or true ministry, each one according to his light, endeavouring to reclaim such as are brought into error, either as to judgment or practice; and there is a difference to be put between offender and offenders, because some offend through ignorance, and some in obstinacy, causing division, as also of evil conversation.

I. These under the Apostle's commission were cut off by church censure, as the man who committed fornication, whom Paul ordered to be excommunicated, which was done by the church, to let him see that he was left to satan, which was his own fleshly lusts, whereby he might know how that in that state he could not be saved: yet this man proved an elect vessel; and he was three days under this excommunication, suffering for his sin, in all which time he was under the terror of the law, and an accusing conscience which were his judges, and this made that little spark of faith cry out for mercy, which when Paul did write his 2nd Epistle to Corinth, he hearing by Titus of his repentance, exhorted the believers to forgive him, and comfort him, telling him that his repentance was sufficient, and a repentance not to be repented of.

Thus Paul became to the saints, as well as Jude, examples of pity and compassion, and

and exhorting the believers that in meekness they should instruct those that oppose themselves; if God, with a peradventure, would give them a repentance.

Verse 23rd, others save with fear.

Now to save them with fear according to my faith is, to let them know the danger of their condition, that if such and such sins be not repented of before they die, they cannot be saved, as it was by the man aforesaid.

This was the fire they were plucked out of, and the whole purgatory, for the motion of sin is a fire, and the moral law being written in that sinning nature, keeps it burning and in torment to all such as are not saved by this fear, or delivered from this spotted garment; being the old man and the seed of the fallen-angel, which must be mortified by a law of perfect faith; then is sin cast out and the law which blew up that flame, is quiet in that soul.

The elect of God though they may fall, yet not totally; but if they do fall, so as to break the moral law in act and deed, it is in the time of a true ministry, which hath that quickening power of giving faith and pardon of sin.

But the elect of God that live between a commission, or in such a time as there is no true ministry; the elective love of God pre-

serves them from committing sin by act as aforesaid, which is plain by the Apostle Jude in his last verse, saying thus;

o Now unto him that is able to keep you from falling, before the presence of his glory with exceeding joy, to the only wise God our Saviour be glory, majesty, dominion and power, both now and for ever. Amen.

P Now here doth the Apostle bring his Epistle to a conclusion, and leaves the saints to the safe keeping of the same Lord, which he commanded them to for preservation and vocation, which was no other than the Lord Jesus Christ, as in verse 1st saying, preserved in Jesus Christ, and tells them that he is able to keep them from falling, and to preserve them from heresies.

Phil. iii.
21.

q And Paul tells the Phillippians that Christ is able to subdue all things unto himself. And in another place, that he is able to succour them that are tempted. So that nothing is too hard for Christ to do, when his Godhead spirit moves him to it; he had power of himself to lay down his life, and he had power of himself to take it up again; and how could this be, if he were not God; neither could he be judge of the quick and the dead, if he were not God.

Neither could the Saints with all the Prophets and Apostles be raised from death, and brought

brought into the presence of his glory, with bodies like unto his own glorious body, (which occasions that great and exceeding joy of theirs) if he was not the only Lord and Saviour; neither would the Apostles have offered up that praise and glory to him, had there been any other God distinct from him; neither would they have ascribed to him all glory, majesty, dominion and power, if he was not the very Alpha and Omega.

Therefore, without all controversy, according to the doctrine of this Apostle, Christ is the only and alone true God; so shall I conclude this Epistle, with the doctrine of this last Commission, who finishes this last Mystery of God, saying, there is none but Christ; there is none but Christ; and no other God, but the man Jesus Christ, though men or angels should gainsay it. And blessed are all those that are not offended with this great Truth.—Amen.

R

