

A  
**PROSPECTIVE-GLASS**  
FOR  
**SAINTS & SINNERS :**

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*Whereby may appear and be seen,*

1. The Author's Life expressed in the first Epistle.
2. That there is no true Peace of mind in those that account themselves Believers, so long as they lead a corrupt life.
3. What great Enemies the Riches of this World, and Poverty are to Truth.
4. What that truth and true knowledge is, which giveth satisfaction to the mind of Man in this life.

And several other things necessary to salvation.

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**BY JOHN SADDINGTON,**

A true Believer of the Witnesses of the Spirit, sent forth  
by the immediate voice of God Almighty,  
in the Year, 1651.

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AN

## EPISTLE IN GENERAL

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*Courteous Reader,*

**I**T is to be hoped upon thy perusal of this little Book, called a *Prospective-Glass*, thou wilt see and discern therein a rule to walk by.

2. It directeth to no other work but to keep that peace which every true believer maketh with God, whenever he or she doth receive truth in the love thereof, and to keep themselves unspotted in this world.

3. To use moderation in all things, to the glory of God, and peace of their own minds; whereby others will be encouraged by their peaceable spirits, to come to the knowledge of the truth.

4. It was neither the lives nor conversation of the saints that are now called believers; nor the fewness or small number of them that believed; nor the multitude of despisers that caused me to believe.

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5. But

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5. But as soon as the declaration of the witnesses of the spirit sounded in my ears, the scales fell from my eyes, and immediately I did see that it was truth.

6. And blessed be the most high God, by believing of his last messengers, I have had the assurance of my salvation these seventeen years and upwards.

7. By experience do I write what manner of lives the saints ought to live. And because I assuredly know thereby, that there can be no true peace in any believer so long as there is any manner of evil acted by him, therefore have I prepared this *Glass*, wherein he may see his own folly, and learn to resist every thing that is known to break the peace of the mind.

8. Every thing that breaketh the peace of the mind is an enemy to truth, and every one that is a despiser of truth is an enemy to God, and to their own souls. And there is no spiritual truth, or true knowledge of the true God Christ Jesus, but what is declared by the witnesses of the spirit, as will appear in my following discourse.

9. Did I not know myself armed with moderation, and that I had overcome those enemies that formerly were disturbing my peace, I durst not have published this to the world.

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10. By publishing hereof I shall become a mark for every one to shoot at: Blessed be God, there is none that can fling dirt in my face for any evil actions practised by me formerly.

11. Now some will shoot their arrows at me in love, others in hatred, but blessed be my God, I am able to withstand them, and there is no envious arrow able to hurt me.

12. Though this small treatise of mine is not beautified with the excellency of man's speech (which is gained by human learning, and therefore called *Man's Wisdom, which is at enmity with God*) but it is declared in plainness of speech, and in sincerity and truth by that faith in me, which is at peace with God.

13. Yet I know I shall be judged by those that the world calleth godly, wise and learned, to be incapable to know the mind of God in the scriptures, because I have not been brought up and educated in human learning.

14. But though I am not so strongly furnished with man's strength, which is the several languages taught by men: Yet blessed be my Redeemer, I am so well taught by that ancient school-master, the nature of faith in me, whereby I am able to declare the truth.



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15. Therefore let none be so conceited of learned men, as if the word of God came only to them, and from them; for we know that most part of the holy scriptures were written by such men as were not educated in human learning.

16. The Pharisaical Jews and Sadduces who were most learned, could not find out the time when Christ should come, by all their learning; And so still, all those who by the world are accounted weak and foolish, are made wise and valiant in the service of Christ.

17. If a man could read all the languages in the world, he could not by that find out, know, or believe what the true God is in his form and nature. Yet to him that knoweth what the true God is, human learning is a good help and hand-maid to enable him to illustrate and set forth the glorious things of eternity, whereby the seed of reason might the more admire them.

18. For my part, when I was but a child, I delighted so much in learning, that I was never well contented but when I was at school learning to read and write; and I did take more delight in reading the bible and other good books (as the *Practice of Piety*, *Prayer Books*, and the like) than could be expected  
from

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from one of my age, this was the first degree of knowledge I had.

19. And I am confident had my parents then been able and willing to have kept me at school, I should have attained to as much human learning as could have been taught me by man.

20. The next thing that I took delight in, was learning such *Catechisms* as were set out by learned men, and hearing of sermons, keeping close to the church. The Presbyterians being then in power, and very powerful they were in their way.

21. Then according to my knowledge, I thought that was the true church, and that the ministers thereof were the only ministers of God. This was the second degree of knowledge I had, and there I staid, thinking that all those who opposed them were those false teachers that should come in sheep's cloathing, and daub with untempered mortar.

22. Whilst I thought myself secure there, being still but young; for, about the year 1652, I was not above 18 years of age, I saw a book intituled, *A sword doubled, or The Terror of Tythes*, written by a Minister; that all those that were ministers of the gospel (or otherwise called themselves so), he himself being one of them.

23. I say,

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23. I say, he proved all of them that took tythes to be murderers, oppressors of the poor, and robbers of God, for which he said he was so tormented in his mind, that he was forced to rise out of his bed in the night, and to go into a secret place to repent of that wickedness.

24. And to that purpose did he write several sheets of paper. When I had viewed that book, then was I lost in myself, because those ministers in whom then I put my trust, were such as took tythes.

25. Then I knew not which way to go to find out truth, yet still I went to hear the Presbyterians, and sometimes the Independents and Baptists. And I was very zealous in praying and repeating of sermons. I could have sat from morning to evening to have heard those that were counted able men preach.

26. I could never find any difference in the foundation between the Presbyterians, Independents and the Baptists; for though they differ something in point of worship, yet they all own one God, and one Devil.

27. They all hold forth that the soul of man is immortal, and such like. They all teach pleasing things to the ear, yet I could find no more satisfaction by hearing one than

*I did*

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I did by hearing the other in point of salvation. None of them could give me any assurance of that; and the assurance of my salvation was all that I looked after.

28. Had the *Quakers* come forth plentifully a little sooner they would have caught me with their snares; for when that trumpet first sounded in mine ears, they came forth with such a seeming pure language and life, which I from my childhold was a lover of.

29. But blessed be my God, I was settled in the knowledge of truth before I came to be acquainted with that Antichristian spirit in the *Quakers*, who deny, or will not acknowledge the resurrection of the body of Christ.

30. About the latter end of the year 1654, I heard of *The witnesses of the Spirit*, which I had heard of in 1653, by the name of two prophets, then prisoners in old *Bridewell, London*, for declaring their commission which they had received from the Throne of Glory, which gave them power to be the chief judges of all spiritual matters in this world.

31. But when I heard of them by a fellow-prentice of mine, that was in *Bridewell* at the same time, and in the same room with them; he telling me there was two prophets there. I having read that many false prophets should come in the last times, I thought they might  
be

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be two of them. Also the second time I heard of them, I was not satisfied.

32. Again, I was informed of them by a friend of mine, of whom I borrowed a book of theirs, intituled *A Transcendent Spiritual Treatise*; upon the reading whereof I found such excellent truths declared, that I was not able to resist or oppose any thing that was written therein, but immediately became obedient unto it.

33. As soon the voice of the true shepherd had sounded in mine ears, the light of truth shined so bright into my soul, that I could see my salvation purchased with the blood of Christ, the only and alone true God.

34. Though there is no outward miracles done by the *Witnesses of the Spirit*, yet that glorious language and heavenly matter which is written by them, (which is the work of the spirit) maketh it appear that they are what they declare themselves to be.

35. Prophesying serveth for believers, and signs and wonders are to convince unbelievers, but not to convert them.

There is enough written by the *Witnesses of the Spirit* to convince the whole world, if they would take the pains to read it.

36. Therefore I desire all that read this little book, and desire to be further satisfied  
of

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of the matters therein contained, that they will have recourse to the writings of the witnesses themselves.

37. There, they ~~who~~ have discerning eyes, being of the seed of the woman, or faith, will be fully satisfied concerning all things of eternity.

**JOHN SADDINGTON.**



AN  
**EPISTLE**

WRITTEN

TO THE BELIEVERS OF THE WITNESSES OF  
THE SPIRIT.

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**M**Y dearly beloved Spiritual Friends in *London*, the several Counties of *Middlesex*, *Leicester*, *Nottingham*, *Stafford*, *Derby*, *Cambridge*, *Essex*, *Kent*, and all other places in *England*; I salute you in the spirit of truth.

2. Not forgetting those in *Ireland*, *Spain*, the *Indies*, or in any other remote place in the world, who are all my beloved Friends and brethren in the knowledge of truth.

3. If there be any among you that is given to lasciviousness, drunkenness, idleness, passion, breaking of promises, or any other vice whatsoever, let it all be forsaken for the truth's sake.

4. Every

## AN EPISTLE TO THE BELIVERS OF

4. Every evil *action* that is committed by a believer doth disturb the well-spring of faith in him; whereby it cannot run so clear as his doth in him that is cleansed from evil, as in this *Glass* you may see.

5. I was moved by the seed of faith in me, long ago, to write a book to the same purpose that I have written this, but when I well considered what I was to undertake, I had several stops put to it.

6. Sometimes I thought there was no occasion for me to write, so long as there was a prophet alive. Also I thought myself insufficient to write that which should be printed, because I was not a latin scholar.

7. But the chief thing that kept me from writing a book of, or for the life and conversation of the saints was, because I could not do it without reflecting upon myself.

8. So I did forbear publishing any thing, until such time as that I had cast the *beam* out of mine own *eye* first, that I might see clearly to cast the *mote* out of my brother's eye.

9. Therefore I desire you all, not to think that I have written this book to charge any of you with sin; but to be the means of restraining you from running wilfully into that which is evil, and a *dishonor to truth*.

10. I



## THE WITNESSES OF THE SPIRIT.

10. I have been for several years together moved by that seed of faith in me, to write against those things, which by experience I know breaketh the peace of the mind; and that *well-spring of faith* which sprung up so plentifully in me, and caused me to write this small treatise; I hope it will, and do heartily wish, and desire it may prove beneficial to other *believers*, as it hath done to me, and cause them to cease from all manner of evil, and wholly follow after that which is righteous in the sight of God and men, as I now do, blessed be my God for it; and for no other end have I published this to the world.

11. Thus desiring that the said *well-spring of faith* in every one of you may run so clear, that every one who heareth of it, may desire to have some of the same to refresh their spirits, and to allay their thirsts, which is best done by the increasing in purity, piety, and practice: and so I conclude this Epistle.

**JOHN SADDINGTON.**



## CHAP I.

*What manner of lives the Saints ought to live in this World.*

**I**T was the saying of the Prophet *Isaiah*, chap. viii. ver. 20. *To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them.*

2. Though I am no prophet, nor the son of a prophet, yet by that light of faith in me, which I have received by believing the report of the Lord's last prophets do I bear witness, that the whole law and testimony of the scriptures are true.

3. There are three testimonies, laws, or records which agree in one on this earth, as it is written. The first, *Moses* and the other prophets, signified the water. The second, was Christ and his apostles, which signified the blood. The third, the last messengers, or prophets herein mentioned, which signifieth the spirit; and all these agree in one.

4. They

4. They that bear not witness to the testimonies of these three; it is, because there is no light in them. And let the testimony of a good conscience also bear witness in all true believers.

5. They who are true believers of the third and last testament of God, sent forth and declared to the world in this last age, are also true believers of the two former, and do walk in the true light.

6. Let all those that have received, or shall receive the true light, so walk, that their temporal actions may not dim the light of their spiritual knowledge.

7. Let those take as much delight in walking uprightly before God, and in the sight of men, as they do in declaring that knowledge which they have of God unto men.

8. Then their light will shew itself to be that true and gracious light, by which all true believers may see their way to eternal life.

9. Let no saint break his own peace by any unseemly action; but let them walk in all respects as becometh saints; for the fruits of the spirit of life is all goodness, righteousness, and truth.

10. They that are believers of the witnesses of the spirit, and walk contrary to the spirit of truth, do not only break their own peace,  
but

but they do also lay a stumbling stone for others to fall at, which causeth *truth* to be evil spoken of.

11. It hath pleased our God to send his last messengers into the world in these our days, to declare unto us, secret and sacred things, that were hid from all former ages and generations of men.

12. We do assuredly know what, and where our God is; that his eternal spirit is clothed with that blessed body of Christ Jesus glorified, our blessed Redeemer, whom the heaven of glory will retain until the end of time.

13. At his next coming time will be swallowed up into eternity.

14. Christ will come no more to reign upon this earth with his saints, as it is imagined by many, but they are not taught by the spirit of truth.

15. Let not us who have the true knowledge of God and our own nature, walk as if we were ignorant of what we profess to know.

16. But let us make use of our spiritual wisdom in such sort, as that the world may stand in admiration, and may have cause to say of us, *verily, and of a truth, the nature of God is in them, they are the chosen people of God.*

14. Our light ought to shine clear in this  
c world.

world. It is written, *A candle is not lighted to be put under a bushel, but on a candlestick.* So every one that hath his knowledge enlightened in the truth, with the light of life eternal, he must let that light shine in the world.

18. He that hath true faith (the nature whereof is to purify both heart and life), if he walk otherwise, contrary to what knowledge he professeth he hath received, (especially before the faces of unbelievers) it doth darken his faith so much, that the light of it cannot be seen no more than the light of a candle that is under a bushel.

19. Therefore let not us that have a pure and clear light, walk as if we were in darkness, or were men of no understanding.

20. It is a shame for one that is a true believer, and a saint of God, to carry himself so disorderly as to be checked by devils for his disorderly carriage.

21. I desire, and exhort every one that is a true believer of the Lord's last messengers, to walk circumspectly in their lives and conversation.

22. And as the apostle exhorted in his time, *Let no evil communication come out of your mouths*, but rather that which is edifying unto others, lest we grieve the holy spirit

spirit of God in us, and make ourselves a reproach.

23. The world is ignorant of what we are made to know, even the way to salvation.

24. None in the world can have assurance of their salvation in this life, but those that are believers of the spiritual commission given by the Lord to his last messengers, as aforesaid.

25. I do not plead for righteous acting, thinking thereby to merit heaven, for we have gained the assurance of that by believing the report of the Lord's true ministers, which are the *Witnesses of the Spirit*.

26. Our blessed Saviour himself said, *John*, vi. 29. the whole work of the Lord was *to believe in him whom he had sent*; therefore it is by faith, and not by any other works that we are saved.

27. Yet where there is true faith, let not the righteousness of the law be wanting.— Righteous actions are very good ornaments for to set forth and illustrate faith.

28. He that breaketh the law, or worketh any manner of evil, breaketh his own peace; and if a man be not at peace in himself, how can he be at peace with God. You know it is written, *If our consciences accuse us, God is greater than our consciences*.

29. Therefore, this I would have all believers

lievers do, to walk uprightly before God, and to keep themselves blameless and unspotted in this world, and to walk with a pure language and life, as becometh saints.

30. I do not desire that a greater burthen should be laid upon the saints than they are able to bear; for I have learned to forgive my brother, if he sinneth against me or against his own soul.

31. Nevertheless, I would not have any saint to abuse himself in any thing that is accounted evil, for, as *St. Paul* saith, *Those things that are lawful for us to do, are not convenient to be done.*

32. Let us follow after those things which bringeth peace to ourselves and edifieth others, as meekness, love, and chastity, with all righteousness which is acceptable with our God Christ Jesus glorified, and approved of by men, whereby the truth may not be evil spoken of.

33. Neither let us give occasion to devils, (devilish men and women) by our bad walking to speak evil of those glorious truths, which they are not worthy to know.

34. But let us walk humbly before our God, that our innocent lives may be a pattern to the world, that have no other hopes of glory but by their moral righteousness, which is of no value in comparison to true faith.

35. Though moral righteousness is a very good and decent ornament to set forth faith, yet he that is ever so moral, or endued with the righteousness of the law, if he be a despiser of truth, by not having faith to believe the messengers of God, and their declarations, all his righteousness will stand him in no stead in the day of the Lord's account.

36. As for us, who have true faith to believe the report of the Lord's last true prophets and *Witnesses of the Spirit*. *Let us be clothed with righteousness as with a garment.*

37. Because we are found worthy to be of the family of God, and none in the world but the believers above-mentioned, are chosen to be of his household; therefore, there is no garment but that of righteousness suitable for a saint to wear in this world.

38. Wherefore, we must be sure to walk sincerely in all things, that we may honor our Father, our King, our Lord and Master, even the Lord Jesus Christ.

39. He alone is Lord both of heaven and earth, and he hath clothed us with rich and costly robes, the garment of salvation, and by this we know he love thus, because these robes which he hath freely given us, cost him so dear a rate as his Godhead life, and his most precious blood.

40. When



40. What care therefore ought we to take, least at any time we should defile these garments, which could not have been bought with any other price, but with the blood of the eternal God, which was shed by the unbelieving Jews, according to his eternal decree.

41. That he might raise all, both Jew and Gentile, that do truly believe and own him to be their God and Saviour to a glorious and everliving life, in that Kingdom of Glory where they shall behold the fiery glorious face of God to all eternity.

42. And he will likewise raise all unbelieving Jews and Gentiles, to a shameful and painful ever-dying death.

43. When they are in possession of that misery which they were foretold of, then will they cry and howl, but all in vain; and the knowledge of their abiding in that torment to eternity, will make them blaspheme the name of our God continually.

44. And the remembrance of their despising of the Declaration and Messengers of that glorious God Christ, when they were in mortality, will be as fresh fuel laid upon a fire, for it will make their tormented souls and bodies burn more fiercely,

45. The Creator hath decreed that punishment for all unbelievers, that their souls shall  
bring

bring forth spiritual dark bodies at the resurrection, which souls and bodies will burn together hotter than natural fire and brimstone.

46. So on the contrary, when they that are the elect of God, shall be in possession of that kingdom of glory, where that blessed body of God is, and where *Moses, Elias*, and the holy angels are resident.

47. Then shall we be full of joy unspeakable, where we shall sing hallelujahs and praises unto our God, our king, and our redeemer, the Lord Jesus Christ.

48. And the remembrance of those good actions which we acted for Christ in the time of our mortality will cause new joys to arise in us. And then shall we sing aloud unto our God, which sitteth upon the throne of glory to eternity.

49. Now we knowing how that the remembrance of good things acted by us in this life, will advance our glory in the life to come; let us be sure, therefore, to do all things that will be to the glory of God, and honor to his commission given forth in these our days, of which we are partakers in that we have faith to believe the report of his last prophets.

50. Again, it is good for us, to leave off frothy discourse and simple actions, for such things when afterwards considered, do often disturb the peace of a saint.

51. Because when such things are acted by believers, they make words of truth seem as idle stories to the people of the world, who understand not the power and liberty of believers in the time of a commission.

52. But nevertheless, I would have all believers learn to be wise, sober, and moderate in all things; because when words of truth are spoken by a sober, wise man, whose life and conversation is suitable to what he doth declare, his words make a great impression upon the hearts of them that hear him.

53. They who love moral righteousness, though they are ignorant of truth, yet they are very zealous in worshipping of their unknown God, and allow not of any wickedness.

54. I say when these sort of ignorant men hear truth spoken, and declared by those that they look upon to be as righteous as themselves in all things, (except worshipping of God in outward ordinances as they do) then are they smitten to the heart.

55. When they hear those that know truth, and what the true God is, declare that the worshipping of God in outward ordinances, to be seen of men is of no value, and that all the righteousness of the law is of no effect, to those that despise the *Witnesses of the Spirit*, and the doctrine declared by them.

56. Then

56. Then do those, and such like words take possession of the mind of those righteous men, which hear them spoken by wise sober men, and they cannot dispossess them any more.

57. When words of truth have once taken place in the mind of man, either that faith in him doth feed so plentifully on them, that the nourishment it receiveth from them, causeth it to grow up to the assurance of eternal life.

58. Or else the reason in man is enraged, because it cannot remove those words of truth which have taken possession in the mind.

59. So that truth doth torment the minds of those in this life who cannot receive it to the saving of their Souls.

60. These things hundreds can witness the truth of by Experience, some to their eternal joy, and others to their everlasting sorrow.

61. Thus do we see what power and strength the ministry of the spirit hath upon all persons to whom it hath been clearly demonstrated.

62. The righteousness of the law (as I have said) is a good ornament to set forth that truth declared by the *Witnesses of the Spirit*.

63. Wherefore my earnest desire is that all true believers may be dressed therewith, that the unbelievers may have no just cause to speak evil of those men that have faith in the true God.

## CHAP II.

*How hard a matter it is to please the Devil;  
and what those are to believe that expect  
comfort by believing; and what saints are  
to strive about.*

**I** KNOW there are a sort of people that will find fault with the soberest men living. For if a man be of a melancholy disposition, and not of a cheerful spirit, when such a man declareth truth, then its probable it will be said his melancholy spirit hath made him mad, and they will not mind his words; because they think those things declared by him, are but some whimseys which arise out of his melancholy mind.

2. Secondly, if a man be of a merry disposition and given to civil jesting, then those that are ignorant of truth, will be ready to say, this man cannot have that knowledge he professeth to have of God, for if he had, he would not be so merry.

3. For say they, truth is solid and civil; and though they see no incivility in their mirth, yet they will be finding fault with it, so that it is a very hard matter to please the  
devil;

devil; I mean the devilish natures of men and women.

4. There are many who are of the seed of the serpent, that are more zealous in the way of their worshipping the unknown God, and more precise in their words, than many saints are.

5. Therefore, it is no marvel to us to hear and know, that the devil or his ministers are transformed as into angels of light; for we know who the devil is, and who are his ministers.

6. We also know, that their Pharisaical way of ceremonial worshipping of their unknown God, seemeth far more pure to the eye of reason, than the saints more plain way of worshipping of that glorified man Christ Jesus in spirit and truth.

7. Him they are, or ought to know to be the only and alone true God; and truly to know Jesus Christ to be the only true God, is life eternal.

8. Therefore, by our knowing and true believing that Christ was not only the son of God, and saviour of the world; but that he alone was the eternal Father and Creator of both worlds, angels and men, we have eternal life abiding in us.

9. And by our knowing the decree of God  
from

from the creation of the world, in his disposing of the two seeds, the seed of the woman and the seed of the serpent; and knowing the natures of them, and what they are, is the substance whereby we know the assurance of our salvation in this life.

10. Again, I know many will ask me, *How they shall come to that knowledge, whereby they may be assured of their salvation?*

11. To this I answer. There is no other way for any man to be assured of his salvation in this life, but by believing that Christ, the true God, did speak to *John Reeve*, to the hearing of the ear, and that he did give *John Reeve* and *Lodowick Muggleton*, commission to declare his mind unto this bloody and unbelieving world, as is declared by them, and it is sufficient to believe their doctrine only.

12. For some will say, they believe there is no God but Christ; others will say, they believe the soul dieth with the body; and some will say, there is no devil but men and women.

13. But I say, that only to believe these things is of no value; for except a man can believe the doctors to be true, there can be no benefit by their doctrines declared by them.

14. Therefore, whosoever expects peace and satisfaction of mind by the doctrine declared by the *Witnesses of the Spirit*; they must first  
set

set to their seals, that they were truly sent forth by the true God, to make his mind known in this our age.

15. What man can find any peace or comfort by reading the Scriptures, and believing that *Moses* did punish the Egyptians with several plagues.

16 And to believe that the apostles did cure many diseases, and suffer many punishments to be inflicted upon them for Christ's sake.

17. Or to believe that Christ did cast out many devils, and raise the dead; I say to believe these things, and many more that are spoken of in scripture, and yet cannot believe that *Moses* was a true Prophet, and that *Peter* and *Paul* and the rest were true Apostles, or that Jesus was a true Christ?

18. I say, they that cannot believe these things can have no true peace or comfort, nor any benefit by believing any part of the Scriptures.

19. Nay, if it were possible for a man to believe all that is declared by the prophets of old, and the apostles, and by Christ himself, and yet cannot believe that these men that declared such things were true ministers; then all their faith is vain, and will stand them in no stead in the day of the Lord.

20. So



20. So on the contrary, though there may be many temporal failings among the saints; yet by their true believing in God and his messengers, all their sins will be forgiven them, and their faith will make them whole.

21. But I would not have any true believer take hold of these words of mine, whereby to live in sin, or to lead a corrupt life; for that evil committed by the saints can no ways be justified, but their sins will be pardoned, because it was for the sins of believers for which Christ died, and his death was so effectual, that none that truly believe in him shall perish, though their sins be ever so great.

22. But if there be any believers that do lead a corrupt life, they can have no peace in their minds, because the corruptness of their natures doth drown that peace, which would flow from their faith.

23. But all these believers that lead a just and holy life, have the fountain of peace in them, which is past the knowledge of man to express the comfort of.

24. Now let every believer strive to excel each other in virtue, that their faith may pour forth like rivers of living water, that every one which heareth of the truth may desire to receive it.

## CHAP. III.

*What an enemy the riches of this world is to truth. And how all things are possible for God to do, which his glory moveth him to do. And how the world's riches is of the nature of a loadstone.*

**AGAIN**, all those that are willing to yield obedience to faith, whereby they may live in perfect peace in this life; they must be sure to withstand the grand enemies of truth, which are riches and poverty. Therefore, doth *St. Paul* desire, that he may be fed with food convenient for him, neither with riches, lest he should boast, nor with poverty, lest he should steal.

2. First, let no saint strive for honor in this world, for that is a cord which draweth many to destruction, both in this life and that which is to come.

3. We see how hard a thing it is for any man to join with truth, that is rich and in honor in this world; because he knoweth that he cannot keep his honor among the great ones of this world, if he worship God only in spirit and truth.

4. Therefore

4. Therefore it is in vain for any that have received the truth in the love thereof, for to think to keep his spiritual peace in this life, and yet strive to climb up to the top of mountains in worldly honor; no, that cannot possibly be, for before he getteth half way to that estate he aimeth at, he will pluck such stones upon his own head that will break his peace, and make him wish that he had been content to walk upon plain ground, where he might have been in safety with peace in his mind.

5. Whereas now he findeth nothing but distraction and trouble, with all those incumbrances wherewith he hath entangled himself to gain the honor and riches in this world, which is not to be regarded by a spiritual wise man.

6. Because they break the peace of the mind and vex the pure peaceable spirit of truth, that envieth no man, nor coveteth after riches, but having wherewith to supply its wants, is therewith content.

7. Therefore let no man that is a believer, make himself a servant to iniquity, which is vanity, when he is the Lord's freeman, and may live in purity.

8. Secondly, he that setteth his mind so much on this world, that he cannot see himself happy without riches and honor in this world;

world; though he knows there is a crown of glory prepared for him hereafter in another world, its a wonder if he be not taken prisoner by those snares which his reason hath lead him into.

9. And if he be once taken captive by the riches and honor of this world, which belongeth chiefly to the seed of the serpent; then it will stop that current of faith, and break his peace with God, so great enemies are the riches and honor of this world to the spirit of truth.

10. And I do believe there are very few but can witness this to be true, that so long as a man is pressing forward to get riches in this world, or so long as he delighteth to be in worldly honor; his mind cannot be at such perfect liberty to mind the things of eternity, as those are, who desire no more than as much as will keep them from want, and from being a burthen to others.

11. By experience we have seen and known multitudes of sorrows have fallen upon many that have striven to be great in the world.

12. And daily may see the many outward afflictions that fall upon them, because it appeareth public to us; but what inward grief and trouble there is for the loss of their honor or riches, when they are taken from them, we know not.

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13. Therefore

13. Therefore let every believer strive to keep his peace with God, for to keep his peace with God, is the greatest riches and honor that a saint can have.

14. And to lose that peace which is of more value than a thousand worlds, how shall he be able to purchase that peace again, when the breaking of it hath wounded his spirit, and a wounded spirit who can bear.

15. Thirdly, do we not see by experience, that most of those that are rich and live in honor in this world, that they are in a miserable state in this world upon a spiritual account; for they are kept in so much slavery by their riches and honor, that they must yield obedience thereunto.

16. Therefore when truth is declared to them, and they are convinced in themselves, that it is truth, yet they will not embrace it in love, for fear they should be converted by it, and so lose their honor in this world.

17. So that we may clearly see what great power, the riches and honor of this world have over them, that have tasted so much sweetness by them.

18. The riches of this world are so sweet, and the perishing honor which belongeth to it so delightful, to enjoy it longer, they will refuse that spiritual wisdom, which will lead  
all

all those that enjoy it, to everlasting life and glory undeclarable.

19. When all those who despise truth shall have their reward, which is an ever-dying-death, which will never have an end.

20. Because, then the fire of God's wrath will be kindled in them, which will burn more fierce than any fire and brimstone in this world, for it will never be cooled or quenched to eternity.

21. But if they did but know the worth of true wisdom in this life, they would not despise it; and there is no true spiritual wisdom now in this world, but what is declared by the *Witnesses of the Spirit*.

22. Therefore all of the seed of faith, or of the woman, are hereby exhorted, and desired to keep their own peace, because they are acquainted with as pure truths as ever was declared by, and unto men; and many have sucked therefrom so much sweetness, as hath given them assurance of their salvation.

23. Let us all far more esteem of that glory and honor, which we shall enjoy with our God, his prophets and apostles, the holy angels, and our fellow saints in the heaven of glory to eternity; (having thus in our eye, the recompence of reward) than to any dignity or honor that can be presented to us in this world.

24. And let us slight the preferment of this world, because we know if we do enjoy it; it will endanger (for the reasons aforesaid) or break the peace we have with God, which is of far more value than a thousand worlds.

25. Again, shall the seed of the serpent be willing to lose all the enjoyment of the glory to come on the other side of death, to enjoy their pleasure, or their good things (as they are called) in this life? because they are not certain, or believe not any resurrection.

26. And shall not we be willing to be without the pleasures of this world, (which for the most part, are but the pleasures of sin for a season), because we are fully satisfied, that there are crowns of glory prepared for us, to wear in the kingdom of glory.

27. Where we shall be in the presence of our glorious God Christ Jesus, who purchased those crowns of glory for us, with the death of his most precious soul; as it is written, *He poured out his soul unto death.*

28. Again, it is written, *The second Adam was a quickening spirit*; and therein did Christ make it plainly appear, that he was that quickening spirit; because he did quicken his most precious soul out of death to life again, by his own power, as he had often said, *That he had power to lay down his life, and power to take it up again.*

29. And as sure as his words were spirit and life, so sure did he rise again by his own power, without any additional power from any other God; for there was no God besides himself.

30. But I know these will be counted hard sayings to the seed of reason, who are the seed of the serpent.

31. Although they will professingly say, all things are possible with God, yet they cannot believe that it was possible for God to die; but it was possible for God to die; because it was for his glory, and there is nothing impossible with God that his glorious wisdom moveth him to do.

32. I am sure they whose God could not die, they will never be redeemed from sin; for there was nothing but the blood of God himself, that could wash away the sins of his elect.

33. Therefore, they only that do feed on Christ, by their true believing that he did lay down his Godhead life for them, will be saved, when he cometh to judge the world.

34. And for a man to know in this life, that his sins are forgiven, and that he shall dwell with Christ to eternity, is riches indeed.

35. But for the riches of this world, we see by experience, that they are not only vanity, but they are also the greatest ensnarements that are to deprive men of eternal happiness.



36. And they have so much, as it were, of the nature of the loadstone in them; that if the heart of man be but once touched affectionately with them, it is drawn away with them, and by the strength of them, it is held so fast that it seldom parteth with them, until death by force taketh it away.

37. Therefore let none that knows the nature and danger hereof, suffer themselves to be taken prisoners by those powers from which seldom any are released. And you all know that Christ himself said, *It was easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.*

38. Again, I know that as people in Christ's time said, *But which of the rulers have believed in him;* so do people now cry, what noble or learned men do believe in the *Witnesses of the Spirit*; when they themselves are not ignorant of what is written, *That few of those that are called wise, noble, or learned are chosen.*

39. But if any of the rulers of this city of *London*, or any one that is in any other place of great authority, should have a desire to be acquainted with the *Witnesses of the Spirit*, or with some of the believers of them, it must be done secretly.

40. Or

40. Or else they must come by night as *Nicodemus* did to Christ. For those that are in power and authority, dare not be seen to have any love for that doctrine which is not allowed by the supreme power of the three nations, for fear they should be brought in question for their faith, and so should be put out of their places of honor in this world.

41. I doubt there are many that are rulers in these kingdoms, that knows no more what the true God is, than *Nicodemus* did know how he should be born again, though he was a master in Israel.

42. And it is now, as it was in former ages; if the truth be not declared to be truth by the rulers and chief magistrates; then the generality of the people will not suffer it to be spoken before them, without calling it blasphemy, heresy, delusion, or a lie, or such like expressions, wherewith they corrupt themselves; *Because they speak evil of those things which they know not*, as it is written by *St. Jude*.

## CHAP. IV.

*How careful people ought to be, in preserving that which they labour for, because poverty is a great enemy to truth, and breaketh the peace of the mind.*

**THOUGH** we are not to suffer ourselves to be taken captive by the riches of this world, yet we must provide against the other enemy, which is poverty. Poverty will be creeping in, to take possession, if it be not resisted. And though poverty be of such a contrary nature to riches, whereby no man loveth it, because it is not delightful, yet where it takes possession, it is not easily flung out again.

2. Therefore, let no believer give himself too much liberty, lest poverty fall upon him, but when he hath him under him, let him keep him down.

3. And poverty is easily kept down by industry, by him who is willing to labour, and mindful to preserve that which he hath taken great pains for.

4. Again, it is not the earning of a great deal of money in a day, or in a week, that causeth a man and his family to live comfortably,

fortably, but the well managing what he getteth, this I know by experience.

5. I have known several men, though not believers, that could by their trades earn, 20, 30, or 40 shillings a week, and some more money, yet by their immoderate living, being given to extreme wastefulness;

6. Or else being given to idleness, trusting to what they could earn in a day or two in a week, so that their families have lacked both food and raiment, which was convenient for them.

7. When those who could not earn half so much, have by their carefulness lived comfortably, and lacked for nothing that was necessary.

8. Therefore, let every man observe that old Proverb, *To cut his Coat according to his Cloth*, that is, that he spendeth or layeth out no more than what is agreeable to his comings in, and then there will be no want.

9. Again, I know several whose earnings are but small, which will not amount to above six, eight, or ten shillings a week at the most, if they work all the week; and yet these will spend so much of their time idly; and so much of their little earnings wastefully, that they can hardly spare their families

money to buy them bread, in time of health and strength.

10. But what will become of them in the time of sickness, lameness, or old age? Surely nothing but sorrow and calamity.

11. Poverty doth make people run into many dangers; many will rather venture their lives by breaking the law, than to want those things that are necessary in this life.

12. Most commonly this want is procured, either by men's extravagance in spending their yearly revenue, or what they have hard laboured for, or else by mispending their time in idleness.

13. I am sure, whosoever is guilty of any of these things, cannot be at peace in his mind upon a spiritual account, and therefore poverty and wastefulness is an enemy to truth.

14. Furthermore, will not the words of a child cut more sharp than a two-edged sword, when he shall ask for bread, and his father or mother hath none to give him, nor money to buy food to satisfy their hungry babes with; this must lie very heavy upon those who have brought themselves into such a condition by their own wilful extravagance or idleness.

15. But it may be, some will say, they have no children, the cry of a child cannot trouble them; but if it be the cry of a wife, or of his own

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poor soul, being through sickness, lameness, or old age, brought to want food or raiment, and all for want of a providential care in the time of his health, to keep something to help him at such a time when comfort is required; these things must needs break the peace of his mind; therefore poverty is an enemy to truth.

16. Though we are commanded to love our enemies, yet we are not to love such enemies as will break our peace with God, which these enemies before-mentioned will do, if we make a league with them; and it is written, *He that provideth not for himself and his family, is worse than an infidel.*

17. I hope no believer will be guilty of that sin; neither are we to take hold of those words, *Take no care for to-morrow*, but let the day bring forth for itself; for those words were chiefly spoken to the apostles, and those whom they ordained to be fellow-labourers with them in the gospel of Christ.

18. They, indeed, were not to take scrip, nor staff, nor two coats a-piece; signifying that they were not to take care in this life for any thing, but to feed the church with the gospel of truth, and temporal necessities should be added; as it is written, *They that preach the Gospel, shall live by the Gospel.*

19. Nevertheless, *St. Paul* saith, that his hands ministered to his necessities, rather than he would be a burthen to the church.

20. Therefore let all believers take such care, that by their labour or lawful industry, they may be able to minister to their own necessities, without being a burthen to the church; which are the household of faithful people. And that they may have something to spare, because it is a greater blessing to give than to receive.

21. I write these things to encourage believers, and all other civil people to be careful and industrious in the time of their health and strength; and when they have store of employment, to lay by something to help them when either their health, strength, or employment faileth them.

22. Then is the time of their necessity, and in time of necessity and want of bread, the peace of a man's mind is broken; and he hath no more liberty and freedom in his mind, to mind the glorious things of eternity; than he hath whose mind is entangled with the riches and honor of this world; therefore poverty is an enemy to truth.

23. When poverty is come, then doth the thriftless man begin to employ his mind, altogether on worldly things and matters, how  
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he shall escape that great danger he hath brought himself into.

24. To steal he is afraid, to beg he is ashamed, his credit is so bad no body will trust him, and in this condition there can be no peace.

25. Neither can the effects thereof prove good, for he must be forced either to beg, or to take some evil course at last, except some friend or friends take pity on him, and relieve him.

26. Then, if he be brought by that means to see all his former folly, and to repent of it, then the taste of want hath proved good to him.

27. But for my part, I cannot understand what pleasure or delight any man can take in spending and consuming that money in waste which they labour for; when they are sensible what a sad condition many people have brought themselves into, by the like extravagances.

28. Let these things therefore be an example to all believers, lest they should be taken in the same snares with the wicked, and so should undergo that punishment due to them; which is to want all temporal comforts; besides that horror which will be upon the mind for the dishonoring that truth, of which they are partakers.



29. Though it is written, *Those that are poor in this world, and rich in faith, are heirs of the kingdom of heaven*; yet that was not written to encourage any believer to live in idleness, or to spend his money or time wastefully, whereby to keep himself poor; for poverty (as aforesaid) is an enemy to truth, and to the peace of the mind.

30. Also, he that is rich in faith, hath those riches of temporal wisdom in him, to use the uttermost of his endeavours to keep himself and family, from wanting temporal comforts in this life.

31. If there be any believer that hath been industrious in his calling, and careful to maintain himself and family to the uttermost of his power, not wasteing his time or money idly; I say, if such a one should be brought very low and poor; by either losses, sickness, greatness of charge, having many children, old age, persecution, or such like causes; I have not written any thing here to hinder those from being relieved.

32. It doth make my soul to mourn, when I hear of a believer who want food or raiment which is convenient for them; and I have always been willing to help such poor believers, and ever shall be, if I have it to give.

33. And I would have all believers, according

ing to their ability, to be willing to help such poor believers, whose poverty comes not by their own wilful extravagance.

## CHAP. V.

- How people ought to be moderate in all things.  
The comfort of moderation, and the discomfort of immoderation, excess, and extravagance.*

**MOREOVER**, I would have all believers learn to be moderate and temperate in all things; for immoderation and intemperateness destroyeth many a man, both body and estate.

2. For we see by experience, that those who are extremely given to drinking, that it doth not only waste their estate, but it doth also destroy their health, and disorder their bodies so much; that no wise man will become a slave unto it.

3. All sorts of strong drink doth disturb the head, the stomach, and the minds of men, if they drink to excess. Wherefore then should any man take delight in it? Especially those that know truth? They should abhor the vanity of that vice, which maketh men incapable to know themselves.

4. Secondly,

4. Secondly, it is not good for any man to do greater work than his strength is able to bear; for though at the present not felt, yet after the prime of his years are past; then he begins to feel the want of that natural strength which he had destroyed.

5. And care herein is to be had not to over-lift; or carry over-heavy burthens, or to over-heat ourselves in any manner of labour whatsoever, in the time of health and strength whereby to earn extraordinary wages.

6. Then when sickness or lameness cometh by this over-hard working, that money is quickly spent; and besides that, if he recover, he is hardly able to work at all, when he groweth a little more in years.

7. We may observe, that moderation in all things is good in work, as well as in other things; for he that worketh moderately, and worketh six days in a week, shall bring home more money to his family, and keep his health and strength better than he that worketh extremely hard for three or four days in a week, and then playeth the rest, and spendeth what he hath hard laboured for in idle company.

8. Therefore, I desire every believer to take good observation of all these things, and consider well of them; and then that which he findeth to be most to the glory of God, and the peace of his own mind, let him so practice.

9. Again, let all believers strive to be moderate and temperate in their spirits, not suffering passion to oversway them; for many times oaths are apt to break out of the mouths of men in their passion.

10. However, if not oaths, unseemly words are spoken at such a time, and it is that *which cometh out of the mouth that defileth the man*: And what is that which cometh out of the mouth to defile a man? Nothing but vain words and blaspheming.

11. And I would not have any saint to be guilty of blasphemy, or vain words to defile himself.

12. Not but that I know every true believer hath so much faith as will keep him from blaspheming against God; but there may be some that may be apt to speak evil of men, undeservedly or unadvisedly.

13. And whosoever doth speak evil of a man blasphemeth against him, by bringing a reproach upon his name; and whoever doth evil to any man sinneth against him.

14. Such are those sins and blasphemies against man which will be forgiven, but they will defile the mind abundantly, and break its peace exceedingly, therefore let no such corruption dwell with believers.

15. Thirdly, let all believers take special

care that they do not give themselves to lasciviousness; fornication and adultery are trying sins; there is no temporal sin can lie heavier upon the conscience; except murder; therefore let all believers be sure to keep themselves from all actual sins.

16. Again, let all believers be sure to keep their word of promise upon a temporal account; for, it is the credit and reputation of a man in this life, to keep his word and promise.

17. For when once a man's word will not be taken, because it is usual with him to break his promise; then his reputation sinketh, and no man will trust him with any thing of value.

18. Lastly, above all things, let all believers be sure that they keep close to the truth, so that they do not go a whoring after strange Gods, nor suffer themselves to be defiled with worshipping of idols.

19. The sin of idolatry is as bad as the sin of witchcraft, and the committing of fornication with idols, is worse than any temporal fornication or whoredom, for the one defileth the body, and the other defileth the spirit.

20. No man can say his heart is perfect to the Lord God; when he cannot refrain from going to worship among those that know not God, and bowing himself to idols.

CHAP.

## CHAP. VI.

*Every true believer is heir to the kingdom of heaven, because he is free-born, and free by redemption.*

**W**HOEVER they are that are believers, yet by that corrupted reason in them, have been overcome to commit evil in any sort whatsoever, they can witness the torment belonging to it in themselves, and thereby they learn to do righteously ever after, having by experience found the difference between doing good and evil.

2. In the apostles time there were some believers, that through the occasion of sin, had such operations in them, knowing by experience the difference between doing good and evil, that they were able to declare unto other believers, what afflictions they had undergone within themselves, for doing those things that were contrary to the spirit of truth.

3. They having by faith overcome those operations, were made the more able to withstand them afterwards; yet nevertheless, lest any believers should through temptation fall wilfully into sin, thinking thereby to be made stronger

stronger in faith, *St. Paul* said, *Shall we sin that Grace may abound? God forbid.*

4. Therefore it is a greater comfort for all men, especially believers, to live innocently all the days of their lives; than for them to fall once into sin; though, by the forgiveness thereof, they are made more able to withstand temptations afterwards.

5. It is the best for all believers to learn to be temperate and wise, and well to consider the effects that will follow their actions; whereby there may be no cause of repentance afterwards, then shall we keep our peace with God and man.

6. If we do not keep our peace, then are we in bondage, and why should we suffer ourselves to be carried into bondage by iniquity, when our faith and knowledge leadeth us to live in purity.

7. We who are believers are both free-born, and free by redemption.

First, We are free-born, because we are of the seed of faith, called the seed of God's own body, which seed is heir to the kingdom of heaven by birth.

8. Secondly, We are free by redemption, because our God paid a great ransom for us to redeem us from sin and iniquity.

9. Our sins, that is the sins of the elect,  
were

were so great, that no other price could satisfy that debt; but the death of the Godhead only.

10. That God who created the world, so loved the world, that is the world of the elect; or the elect in the world, that for their sakes alone did he lay down his Godhead-life for a moment in shame.

11. That is, he suffered that shameful death upon the cross, between two thieves, whereby *he was numbered among transgressors*, and all that was, that he might gain to himself power to raise all those to eternal life and glory with himself, that had had faith to believe.

12. That according to his promise he would send his son, or become a child himself in mortality, and all those that had faith to believe that he was the Messiah and Saviour of the world when he was come.

13. And all those that now can truly believe, that he is Father, Son, and Holy Spirit, in one single person glorified, he laid down his Godhead-life for.

14. And also by laying down his life, and rising again, he purchased for himself a double crown of glory and honor.

15. Before eternity became time, and time became eternity again, that is, before God became a pure mortal man, and afterwards  
immortalized



immortalized himself again, which is a riddle too hard for the seed of the serpent to understand.

16. I say, before that blessed time, God had the glory and honor of a creator only; but by his death and rising again, he hath now the glory and honor of the redeemer and saviour of the world; therefore, according to his own promise, as it is written in *Isaiah*, *His glory is not given to another.*

17. And as he purchased a double glory to himself, so likewise hath he purchased eternal life and glory for us, who do truly believe him to be, the only and alone wise God.

18. And also by his death and resurrection he hath purchased for the unbelieving reprobates, everlasting torments that will never end.

19. What manner of lives therefore ought we to live, because we are sensible for what end and purpose the creator of heaven and earth laid down his life.

20. Therefore let us strive always to do those things which we know to be well pleasing to our God; because we only, are the true believers of the *Witnesses of the Spirit*, which is the Lord's third and last commission or testament; and so are a peculiar people in this generation; knowing more of the mind of God, than any believers did in times past.

21. Wherefore let us not darken this great and marvellous light by any unseemly carriage; but let us abstain from all manner of evil that may any way break our peace, or beget a civil war within us.

22. Which war will not be ended until we lay down those weapons, wherewith we fight against that truth, by which we have received the assurance of our salvation.

23. And by repentance make our peace again, and cease from all manner of evil, then by well doing we shall not only keep our peace with God; but we shall also put to silence all those that shall speak evil of truth.

24. They being ignorant of the power of faith which we have, by believing commissioned men; that had their commission and power given them from Christ himself.

## CHAP. VII.

*When any evil is committed by a believer, it stoppeth the current of his faith; yet it is the heart that God mindeth, and not the outward appearance. That every believer should weed his own garden.*

**W**E, who are believers of the commission and testament before expressed; knowing that

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we have our hearts purified by obeying the truth, and having unfeigned love to the prophets of the Lord for the truth's sake: Let us love all purity, for that belongeth to truth. *Blessed are the pure in heart, for they shall see God.*

2. This also may every believer witness by experience, that whenever he committeth any manner of evil, that evil committed by him as it hath, so it will hinder and stop the current of the well-spring of faith in him, and make it seem as if it were dried up, until it beginneth to spring forth again by repentance.

3. I witness this by experience in myself, and I know there are very few believers (if any at all) but they will witness the same; having had at one time other a taste of it, or will do it, whenever they take a particular account of their folly.

4. Therefore, I would have all believers to muster up all their follies, and the forces of them together, and disband them; and have no more service for those soldiers of vanity who fight against truth.

5. Yet for all this, I know it is the heart God mindeth, and not the outward appearance: for by the outward appearance men are apt to judge either good or evil; but it is only  
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they who see by the eye of faith, and that know the nature of the two seeds (of the serpent, and of the woman) that can give true judgment upon the eternal condition of men.

6. Let men's outward appearances be what they will, by their words they shall be either justified or condemned: for as there are many that make a great profession of righteousness, and in all their dealings are very just, so that none can accuse them for any evil; yet, by their despising of truth; we know them to be reprobates.

7. So on the contrary, there may be some of the seed of faith, that by their lives and conversation, are not by the world discerned to have any thing of true knowledge in them, by the outward appearance, because they are full of folly, as being given to jesting, fuddling, breaking their promises, or such like.

8. Which things are not at all justified, and in being, and doing so, they break their own peace, as aforesaid; and to the zealous sort of the seed of reason, it is so ridiculous, that they think there can be no true faith, where there is not a pharisaical holiness to be seen of men.

9. Yet these believers, which by the world are accounted sinners, shall at the day of the Lord appear all glorious, and be crowned  
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with honor, because they had true faith, and did truly believe that Christ was the only and alone wise God, and that his messengers were true prophets, and that the doctrine declared by them, was true also; therefore it is by faith, and not by outward appearance that men are justified by, in the sight of God.

10. Now even here upon, let all true believers learn to be wise and moderate in all things, upon a temporal account, that they give not offence to others.

11. Neither let believers who walk in the light, lay stumbling-blocks for others to fall at, who walk in darkness; but rather labour to remove all stumbling-stones out of the way, by a pure and holy life.

12. That we, by our upright living, may be the means to draw others from their corrupt lives, to a pure and holy conversation.

13. And sure I am, that there is none of the seed of faith, who have in any sort led a corrupt life; but they are made sensible of their folly, by those afflictions which have fallen upon their minds, by not keeping themselves unspotted to the world.

14. That inward punishment is so uneasy, nay sharp to bear, that it will cause all who have true faith, to weed their gardens so clean from all manner of evil weeds, that the pure flower of faith may spread itself forth.

15. Then will the truth gloriously shine forth in all those believers, who have dispersed the clouds of vanity, and cast out the weeds of folly.

## CHAP. VIII.

*He is not accounted a wise man that will wilfully wound himself. How we may know when our sins are forgiving*

**NONE** will account that man wise, who will take a sword or knife in his hand and wound himself wilfully, when he knoweth it will put him to a great deal of pain as soon as it is done; besides the lamentable misery he must endure in the curing of it again.

2. Every time his wound is dressed or touched, it pains him more than the making of the wound, which he made in his hasty humour; also, there will be a blemish in the skin a great while after, if ever it do grow up at all.

3. And so it is upon a spiritual account: None will take that man to be a spiritual wise man, that will wilfully break and wound his own peace, by breaking the law, or walking any way disorderly, contrary to the law of faith.

4. He

4. He that is faithful knoweth, that he shall endure greater affliction upon his mind, after he hath committed evil; then at the time he had the pleasure in the committing of it.

5. As a wound that is deep in the flesh, is more grievous and terrible to the patient, than it was pleasant at the time of wounding; so likewise is every sin or evil in the guilt of it, more terrible to a man that hath true faith; when afterwards he considereth what he hath done; than the delight he had in the time of the acting thereof; though he may say, *It was but indeed the pleasure of sin for a season.*

6. Every time the remembrance of it cometh into his mind, it striketh him to the heart, and woundeth his spirit; and a wounded spirit, who is able to bear.

7. The reflection of evil upon a man's mind, is much like the dressing of a deep wound in the flesh. And as a wound in the flesh, must be often drest; so must he that is faithful, and yet committeth evil expect to hear often of it. Therefore let all believers learn to be wise, and keep themselves unspotted to the world.

8. Again, the blemish and reproach that will be upon a believer's name, for being accounted a sinner, will remain a long time before it be forgotten, if ever it wears out of memory.

9. Therefore

9. Therefore let us that know the truth, be an example to others in all things that are just and honest; both in our words, and in the purity of our lives and conversations; that all those who are in the truth, and they who shall come to the knowledge of the truth after us, may rejoice in the publishing of our names, and not to be ashamed to make mention of us.

10. To him that knoweth how to do well, and doeth it not, to him it is sin. Therefore let all true believers learn to do that which is justifiable, both before God and man.

11. There are but two things which a saint hath to mind, that is to keep peace with God, and himself unspotted in the world, and then he may appear with boldness before the throne of grace.

12. Therefore let all believers be sure to wash their hearts clean, with the spirit of truth; for, if there be any evil hid in the heart, that the world knoweth not of, whereby, to accuse them; yet that watchman which God hath set in the hearts of all men, to watch their actions, will accuse them; if there be any evil lodged in the heart ever so secretly.

13. And this watchman is the law written in our nature; if that can accuse us, then may we be assured to appear before the judge of  
heaven



heaven and earth, because we have broken that peace which we had with him.

14. But if we have broken that peace, then we must be sure to make our peace again by repentance, and hereby, we may know whether our peace be made with God again, or no.

15. First, if we do acknowledge in ourselves that we have broken his law, or done contrary to the light of faith, which is God's divine nature, which as the apostle speaks, the saints or believers are partakers of.

Secondly, if we do find in ourselves a hearty sorrowfulness, whereby we do truly repent that we have offended our God, in sinning against so great a light.

16. Also thirdly, if after this repentance we do forsake all those evil ways which broke our peace, and keep close to the truth in well doing.

17. Then may we be assured that all our transgressions are forgiven; and with boldness appear before the throne of grace, because our sins are blotted out, and will no more be brought into remembrance.

## CHAP. IX.

*How eternity became time; and the Eternal  
Father became a Son, born of a Virgin.  
Now is the prophecy of Isaiah fulfilled.*

**L**ET us set our affections wholly on things above, which we know giveth the most, and only satisfaction to the soul and mind of man; so that we may appear to be the elect of God, to whom God hath by his last true prophets revealed, and made known the riches of his glory.

2. Whereby we know how, that it was the pleasure of the glorious God in heaven above, the stars for a time to leave his glorious throne, and to descend into the lower parts of the earth.

3. That earth which God descended into, was the virgins womb, therefore it is written, *He descended into the lower parts of the earth*; and I am assured that it cannot be proved by faith, reason, or scriptures, that God did otherwise descend into any other part of the earth on which we tread.

4 And the most high and holy God; the  
wise

wise creator of all things, was pleased to descend from his immortal throne of glory, into the womb of a virgin, who was but an earthly creature; because she was generated from the first *Adam*, who was made of the dust of the earth.

5. Yet she was a virgin, and her seed was pure and undefiled; and in her womb did the immortal God, mortalize and dissolve himself into seed; and then did eternity become time; and there did the wise creator cloath his god-head-spirit with flesh and bone, as with a garment.

6. The virgin-wife *Mary* brought forth her first-born, the son of God, and the eternal father and creator himself. Therefore, it is written, *He was in the world, and the world was made by him, but the world knew him not, when he was manifested in the flesh.* Also it is written, *In him, (that is, in Christ) dwelleth all the fulness of the Godhead bodily.*

7. Again, it is written, *Isaiah 43, 3, I am the Lord thy God, the Holy One of Israel, thy Saviour.* Ver. 11, *I, even I, am the Lord, and besides me there is no Saviour.* Chap. 44. ver. 6. *I am the first, and I am the last, and besides me there is no God.* Chap. 42. ver 8. *I am the Lord, that is my name, and my glory I will not give to another.* And in  
the

the 9th Chap. ver. 6. *For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulders, and his name shall be called, the wonderful counsellor; the mighty God; the everlasting Father; the prince of peace.* These things were spoken by the prophets long before Christ was born; whereby the eye of faith can clearly see, that there is no other God but that Christ, which was God manifested *in the flesh; seen of angels; preached unto the gentiles; believed on in the world, received up into glory.*

8. And therefore, time is become eternity again, and mortality is immortalized; and that God Christ is glorified with the same glory, that he had before he became a child.

9. And since he was glorified he hath said, *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* And again, saith he, *I am the first and the last, I am he that was dead, and am alive, and behold, I live for evermore.*

10. Thus, it is plain to all that have true faith, that immortality became mortal, and that mortality is become immortal again: for, had not God become mortal, he could not have suffered that death upon the cross; and

were not mortality raised up to immortality, he could not live for evermore.

11. Thus doth faith see how eternity became time, and how time is become eternity again, and that Christ was the creator as well as the redeemer. Many more places of scripture there are to prove the same, which I shall not name here.

12. I am sure it is life eternal to know the true God, and there is no other true God but Christ; and for this our faith do we suffer reproach; because we do trust in the living God, who is a God of a glorious form and substance.

13. But blessed and happy are all those that suffer reproach only, for having faith to believe in the true God. Now, is that prophecy of *Isaiah* fulfilled, in that he said, *That child and son who was born, and given to us, should be called the mighty God, the everlasting Father, the Prince of Peace.*

14. For now have the *Witnesses of the Spirit* declared, that Christ is both Father, Son, and Holy Spirit, in one single person glorified, and there is no salvation to be had without believing their report.

15. From hence, I desire, and earnestly exhort all the seed of faith, who are already come, or shall hereafter come to the knowledge

ledge of this blessed truth, to be very careful and sure to keep their peace with God; by keeping close to the truth, and keeping themselves unspotted to the world.

16. Because it hath been the good will and pleasure of our God, to reveal unto us by the mouth and pen of his last true prophets, many things which were not revealed to any age before; therefore, we may justly say, we do know more of the mind of God, than any believers did in any age before us.

17. We know what was declared by the true prophets of old, and the believers in their time could know no more than what was then declared to them; and truly to believe what was declared, was sufficient for them.

18. And the believers in the apostles time knew what was declared by the prophets, and what was declared by the apostles also; so that they had a twofold knowledge whereby they knew more of the mind of God, than those believers did who live in the former prophets time.

19. The apostles doctrine was not the same, that the prophets before them was, yet it agreed with the same; for as the prophets had declared that the Messiah, or Son of God, and Saviour of the world, should be born of a virgin; and that he should have those titles  
due

due to him, which was to be called, *The Mighty God, and the Everlasting Father.*

20. So likewise did the apostles declare that he was come, and that Jesus, the supposed son of *Joseph*, was the son of God and saviour of the world; and that the Jews had put to death the Lord of life; and that that was the blood of God which was shed upon the cross; thus the apostles doctrine did agree with the doctrine, which the prophets of old had declared,

## CHAP. X.

*How the believers of the Witnesses of the Spirit have a threefold knowledge; and the Witnesses of the Spirit, are the third and last witnesses that God will send on this earth, to declare his mind unto the world.*

**AND** we who are believers of the *Witnesses of the Spirit*, know what was declared by the holy prophets of old; and also what was declared by apostles, and we do firmly believe that their declarations were true.

2. And we do also know, and believe, what is declared by the *Witnesses of the Spirit* to be true;

true; whereby we have a threefold knowledge; though the declaration or doctrine of the *Witnesses of the Spirit* is not the same as the prophets and apostles were, yet it doth agree with them.

3. For as the true prophets of old did declare that the God of *Israel* was the true God, and that besides him there was no Saviour, and that God would not give his glory to another,

4. And as the apostles do declare, *That the word was God, and that word was made flesh, and dwelt among them, and that he was manifested in the flesh, and that in him was all fulness, and that the fulness of the Godhead dwelt bodily in Christ.*

5. So likewise in confirmation of the true prophets prophecy, and of the apostles declaration, do the *Witnesses of the Spirit* positively affirm, and declare against men and angels that shall deny it; that there is no other God but that *Jehovah*, who is called *the mighty God of Jacob*, and *holy one of Israel*; who afterwards, according to the report of the prophet *Isaiah*, was born of a virgin; and that there was no other God but that *Jesus*, which was crucified by the unbelieving Jews, and he was the true God, *whom to know is life eternal*; but the world knew him not, because



because they had not faith to believe his words, for had they known him, they would not have put to death the Lord of Life.

6. The everlasting father and creator of all things was in the world, as is testified by *St. John*, chap. 1. ver. 10. *He was in the world, and the world was made by him, and the world knew him not.* ver. 14. the apostles themselves beheld his glory, but as the glory of the only begotten of the Father, full of grace and truth, because he was then in mortality.

7. After his death and resurrection, *Thomas* put his fingers into his side, and called him *his Lord, and his God.* And he was all the apostles God; and therefore, they call him the *only wise God, their Saviour, the Lord of Lords, and King of Kings.*

8. Because there was none above him, therefore he did rise from the dead by his own power, and after his resurrection he did ascend into heaven, as is declared by the apostles; and he is now in heaven glorified with the same glory, he had before he became flesh; therefore his glory is not given to another.

9. The glorified man Christ Jesus, was all the former true prophets God before he became flesh; and he was all the apostles God after he became flesh; so likewise he is the witnesses of the Spirit's God, now he is flesh  
and

and bone in heaven glorified; thus it may be clearly discerned by the seed of faith, as they clearly prove him to be father, son, and holy spirit in one single person glorified; and as all honor, praise, and glory doth belong to Christ now he is a spiritual body of flesh and bone in heaven; the *witnesses of the Spirit* do give no honor, praise, or glory to any other God but to Christ.

He was creator of this world as he was the father; the redeemer of his elect in the world as he was the son; and sanctifier of all his people as he is the holy spirit; and here is the trinity in unity, and the unity in the trinity, yet but one person.

10. Thus it is, and will appear plain to all the seed of faith, that the *Witnesses of the Spirit* are the third and last prophets or witnesses, that ever God will send on this earth, to declare his mind unto the world.

11. It is written in the first epistle of *St. John*, chap. 5, ver. 7, 8. *There are three that bear record in heaven, the Father, the Son, and the Holy Ghost*, (from these words do most people conclude that they are three distinct persons, and yet two of them have neither form or substance) and these three are one. So that it is plain to the seed of faith, (by that text) they are all one in essence, in form,

form, and in substance; which is that glorious bodily substance of Christ:

12 *For in him dwelleth the fulness of the Godhead bodily.*

13. It is written also, *And there are three that bear witness on earth, the spirit, the water, and the blood, and these three agree in one*; that is, in their doctrine or declaration they do agree in one, whereby we see the difference between three being one, and three agreeing in one.

14. Though these three which bear witness on earth, agree in their declarations, yet they are several dispensations, and appeared on the earth in several ages.

15. The first witness on earth was *Moses*, and the rest of the true prophets, which signified the water in the ceremonies of the law; and they did all witness that God would either send a saviour, or become a child in mortality himself, *to redeem his people from their sins*, as *Isaiah* prophesied.

16. The second witness was Christ and his apostles, and Christ did witness that he was come to suffer all those things, that the prophets had declared concerning him; so that Christ himself was that witness of the blood; his blood was shed to wash away the sins of the elect; and the apostles did declare, *That they*

*they were eye-witnesses both of his death, resurrection, and ascension.*

17. So that the second witness, which was Christ and his apostles, did agree with the first witness, which was *Moses* and the other prophets. For as the first declared how a saviour should be born; so, the second declared that he was born; and what he was to suffer, and did suffer, with his death and resurrection, as aforesaid.

18. And the third and last witness appeared on the earth in the year 1651, who are the *Witnesses of the Spirit*; and they do positively affirm and declare against men and angels, that shall oppose or deny it; *That there neither is, was, or ever shall be any other God or Saviour, but that God-man Christ Jesus, who laid down his life for the sins of his people, without the gates of Jerusalem; and the third day did rise again, and with the same body that he died and rose again in, was he seen to ascend up into glory in, when the heavens opened to receive him, according as is testified in the scriptures.*

19. Therefore, it is plain to all that are not quite blind with ignorance, (even those, of whom it said, *They have eyes and see not, ears and hear not, nor hearts to understand*) that Father, Son, and Holy Ghost

make but one complete person; even the said Lord Jesus Christ, that God man blessed for ever.

20. And therefore is all glory that belongeth to the Father, Son, and Holy Ghost given to Christ by all his chosen people, both prophets, apostles, and saints, as is declared by the *Witnesses of the Spirit*.

21. Whereby it obligeth all who have faith to believe Christ is God, to believe that *John Reeve* and *Lodowick Muggleton* were sent forth by an express command from God, as is testified and declared by them, to declare the mind of God, to a bloody and unbelieving world; because they do unanimously agree with the two former witnesses; namely, the water and the blood, who did declare Christ to be the only wise God and creator of all things.

22. The first is become last, and the last first; the commission of the spirit is last declared unto the world; yet the spirit was before all things, and the two former witnesses, both the prophets and apostles received their commission from that spirit, which was a glorious body in form like a man from all eternity.

## CHAP. XI.

*Where truth and true knowledge, peace, and satisfaction is to be had. And how it keepeth us from going a whoring after strange Gods.*

**T**RUTH, and true knowledge are the things which only can, and do give satisfaction to the mind of man. Truth doth always satisfy those that receive it in the love thereof.

2. There is no truth, nor true faith or knowledge in the world, but what is in the commission of the spirit; therefore no true peace or satisfaction to be had for those who despise it. We, who are believers thereof, do know and understand all the things before said.

3. Let it not seem strange to the world, when they shall hear any of us (who are true believers of the Lord's last messengers) say, that we know more of the mind of God concerning glorious things of eternity, than all the people of the world besides. There are none that know the true God, the right devil, the nature and form of angels, that the soul and body of man dieth together, and that they shall be raised again, and what heaven and hell is,  
and

and where they are; but only they who are believers of the commission or *Witnesses of the Spirit*.

4. Therefore let no believer be ashamed of his faith, but declare it with boldness, if it be required of him in love; and at all times when there is a convenient season, among civil and moderate men, but not among those whom we know to be blasphemers.

5. Christ forbiddeth to give that which is holy unto dogs, and they who despise truth, are those dogs Christ speaks of, and that which is not to be given them is the bread of life, which is holy; therefore, we are not to declare the eternal truth unto them, because we are children, lest they should bite us.

6. Neither are we to cast these precious pearls of truth before swine, lest they trample them under foot, and turn again and rend us. These swine are such persecuting devils, as will not only despise the truth (as dung) when they hear of it; but they will also seek to destroy him that declareth it, for the truth's sake.

7. But truth doth fully satisfy all those that do receive it with joy, and continue steadfast in it, and it doth become both bread and water of life in them. Truth is the bread of life, because all those that do feed thereon,  
will

will hunger no more after the forgiveness of their sins; and their faith will be made so strong, by feeding all their days here on truth, which is Christ, that they will be able hereafter to live with him in glory to eternity.

8. And this glorious truth is also the water of life, in believers of this commission; because it hath purged and cleansed their hearts from all manner of idolatrous worship, or worshipping of idols, or unknown Gods; and it keepeth them from going a whoring after strange Gods; because they are well acquainted with that truth which declareth unto them, the true God Christ Jesus, who only, they worship in spirit and truth.

9. And we, who are believers of this last and spiritual commission, are to declare this truth plentifully to all those we find weary, and heavy laden with ignorance; who are yet hungering and thirsting after true knowledge; whereby they might have the assurance of their salvation perfected in this life. To such we are to declare our faith, with soundness of speech that cannot be denied, that those who are against it may be ashamed.



## CHAP. XII.

*How all sober men are to labour to know what they believe, that they may lay hold on the good word of prophesy; and not be fed up with fancies to believe in that, which no man can describe what it is, or where it is.*

**FURTHERMORE**, let all sober people labour and strive to know what they do believe; that they may be able to give a substantial answer to all wise men, that shall enquire of them what their faith is; for, it is not sufficient to say as the ignorant do, I believe in God, or I believe that Christ died for all sinners, and I hope to have the same benefit by his death, as others have.

2. Such like words a child may be taught before he knoweth either good or evil, and most religious people's children are educated up in such language; yet their parents know not what, nor where that God is, they teach their children to say they believe in.

3. For all those that are not come to the knowledge of that truth, which will teach them to know what the true God is, though  
they

they are accounted wise and prudent by the world; yet they know not what the object of their faith is, because that infinite spirit, as they call it, which they say they believe in; hath neither body, form, or substance, and therefore, neither to be seen, felt, nor understood.

4. These things are accounted wisdom by the world, but to us that know the true God, it is foolishness. And there are none that can come to know what the true God is, and what that true worship is that doth belong to him; but those that have faith to believe, and lay hold of the good word prophesy; and this cannot be learned by children, until they grow up to maturity of years, for they must have good understanding, before they are capable to know what the good word of prophesy meaneth, which is the glad tidings of salvation.

5. There can be no true comfort in uncertain things. What benefit or satisfaction can any man have, by hearing that he hath an estate of great value in another country, but it is neither to be seen nor felt; neither can any man describe what substance it doth contain, nor where it is.

6. Yet hundreds will be justifying that there is such an estate that doth belong to him;

him; but I do say again, what benefit can a man expect from such an estate, if it be valued at 10,000 *lib.* a year, because it is a shadow, and not a substance.

7. Who would not account him a mad man, or a fool, that would be fed up with such fancies of men, to believe that at one time or other, he should enjoy great happiness and comfort by that estate, which folks talk so much of; though the wisest of them that talk so much in the praise of it, are not able to declare unto him the substance of it, nor in what country it is situated in.

8. Thus it is with such men, that do believe the report of those men who call themselves ministers of the gospel of Christ, when they declare unto the people, and speak much of the glory of God, and of that glory which they shall enjoy with him that walk uprightly before him; and yet they tell the people, that their God hath neither body, form, nor substance; now, if he be a spiritual substance, then he must have a body and form suitable to it.

9. Neither can, or do they tell their ignorant disciples or believers, where that God is, with whom they enjoy their glory; for they say he is every where, and if he be every where, then there is no more glory to be received with God, then we already enjoy.

10. Then it is in vain for saints to believe and expect glory with their God in another world, if God be in all things and places, as most people are taught to believe.

11. Let all wise, sober wise men consider with themselves, what little satisfaction they have found in believing in that unknown God. And what satisfaction can any man have in believing that his body shall be raised again like unto the glorious body of God, and yet believe that God hath no body to enjoy his own glory in again; What satisfaction or felicity, joy, or comfort can any man expect to enjoy in, or with that God in another world, who hath neither body nor form for them to behold.

12. Again, why are the eyes of the people so darkened? or why are they so ignorant to think or believe that God hath neither body nor form? Why? Because it is now, as it was in the former true prophets time, in the days of *Isaiah*. *Isaiah ix. 16. The Teachers cause the people to err, and they that are taught by them are destroyed.*

13. And do not all that are now leaders of the people, or teachers of congregations teach the people to believe that God is every where, at one and the same time, without either body or form; as I heard *Dr. Jacomb*, when he

taught (at that place, called *St. Martin's Ludgate*) his congregation, that they should not think nor believe that God had either head, face, arms or shoulders as a man hath.

14. And the same time his text was, *God made man in his own Image*; but said he, God created man in righteousness and holiness, like unto himself; so that *Mr. Jacomb* would have holiness and righteousness to be quite out of form, neither hath his God ever a body for his holiness and righteousness to dwell in, but what he is beholden to his creatures for, because he wanteth a spiritual body of his own.

15. Oh! it is a most gross error, to teach the people to believe that the glorious creator of heaven and earth, hath neither head nor face. Those people so taught, and so believing, by that means despise the true God, who hath a spiritual body, with all parts like a man in heaven glorified.

16. I say, these people will be destroyed to eternity; for he that teacheth the people to believe that God hath neither head nor face, had as good teach them to believe that God hath neither eyes to see, nor ears to hear, nor a mouth to speak, and teach them to believe that God is blind, deaf and dumb, and so bid them fall to the idolatrous worshipping of stocks

stocks and stones again, as people did in former times before the gospel was preached.

17. But where the gospel is preached, and the truth spread abroad, and where the true God is made known, the worshipping and believing in such a God, that hath neither body nor form, is worse, and more idolatrous than their worshipping of graven images was in former times, before the true God was declared and made known unto us. But now he is declared unto all who have eyes to see, and ears to hear, and none but those that have true faith to believe in him shall be saved.

### CHAP. XIII.

*In Christ is comprehended the whole Trinity;  
no man on this earth can prove three Persons in the Trinity,*

**T**HAT God who will save all them that believe in him, is the Lord Jesus Christ (before-mentioned) who is both Father, Son, and Holy Ghost in one single person glorified: And that personal God is, a spiritual body in form like a man, and in that blessed body of Christ is comprehended the whole trinity.

2. The

2. The life of that blessed body is the eternal Father and mighty God, who clothed himself with flesh and bone in the womb of the virgin, and that flesh and bone is the Son of God. And those powerful words which were spirit and life, that proceeded from the Father within, through the mouth of the Son, was the Holy Ghost. So it is plain there is but one person, though three titles in the trinity; and I am sure there is not a man in the world who is able to prove that the Father, the Son, and the Holy Ghost are three distinct persons.

3. All that teach the people to believe in three persons, may say as *Mr. Watton*, who was minister of *Naptot*, in *Leicestershire*, said unto me in *Shasby*, *If I could not believe that there were three persons and but one God, he could not prove it*; and in that he told me the truth.

4. All people that understand what a person is, knoweth that that word person doth signify a body, and all bodies, both spiritual bodies and temporal bodies, are distinct one from another, except they be monsters. Therefore, if Father, Son, and Holy Ghost be three distinct persons, and every one of them have the title of a God, then there are three Gods.

5. Again,

5. Again, how can any man go about to prove three persons in the trinity, when all those that declare that doctrine deny the Father to be a spiritual body; for say they, *God* is an Incomprehensible spirit in all things, and in all places at one and the same time.

6. Secondly, they deny the *Holy Ghost* to be a body; but say they, the *Holy Ghost* is a sanctifying spirit which proceedeth both from Father and Son; so there they lose the third person.

7. But when they come to the Son, then they say, Christ was born of the Virgin with flesh and bone; so that all religious persons, but the Quakers, will own Christ to have a body now in heaven glorified.

8. And the wisest man living cannot find any other person of *God* but Christ. *For in him dwells all the fulness of the God-head bodily; and he is the first and the last, and it is he that was dead and is alive, and behold he liveth for evermore.*

9. Again, it is plain by scripture that *God* is but in one place at once; for, *he came into the garden in the cool of the day to look for Adam; so that God was not in that garden before the cool of the day; for it is said, then he came into the garden, and said, Where art thou, Adam?* and *Adam* could not have had



a thought to hide himself from *God*, but that he had seen *God* with his eyes, and knew he was a spiritual body in form like himself, and that he could be but in one place at once; for *Adam* did see *God* face to face when he was in his innocency.

10. Furthermore, had *God* been a spirit without a body, as people ignorantly imagine him to be, and in every place at one and the same time, then he would have been with *Adam* at all times, and in all places; so that there would have been no occasion for *God* to have said, *Where art thou, Adam?* nor for *Adam* to have said, *I heard thy voice in the garden, and I hid myself.*

11. Which words do imply, that *God* was not always in the garden with *Adam*; yet sometimes he was there, but when he was there, he was not all over the garden at once, much less then, is he in all places, and in all things in the world at all times.

12. Secondly, it is written, *God* put *Moses* into a cleft of the rock, whilst he passed by; therefore, if he *God* had been in all places, he would have been in the cleft of the rock; also then, he could not have passed by that place, if he had been in it, neither can he be said to pass by that place, which he is never out of, neither was he in that place at that time he passed by it.

13. Again, when *God* appeared to *Moses* in the bush, then was *God* in no other place in this world at that time, for had he been in all things, all things would have burned as the bush did, and where ever *God* is, he purifieth that place, and maketh it holy; therefore, the ground on which *Moses* stood was made holy ground, and *Moses* was not suffered to keep his shoes on his feet.

14. Always where *God* is, that place is holy; surely, no man dare say to the contrary, and then, without all controversy; if *God* be every where, and in all things in this world, then all things and all places must be holy, or else the immortal *God* dwelleth with uncleanness.

15. Furthermore, as sure as *God* is all life and light, so where that glorious *God* is resident, there is neither death nor darkness. And seeing both death and darkness reigneth in this world, why should people be so ignorant to believe that *God* is always in this world, when by that, it is evident that he is not here at all.

16. *Object.* But then some may say unto me, *You declare that Christ was the eternal Father and mighty God, as well as the Son; why then was there any darkness or death in this world, when Christ was upon the earth?*

18. *Ans.*

17. *Answ.* To that I answer. Though the Creator and eternal Father was in this world, yet his glory could not be seen, because he had clothed himself with pure mortality, wherewith his glory was clouded, which was the cause darkness took its course. And because the immortal God was at that time become pure mortality himself, and eternity become time; therefore did he suffer death, to seize on all as formerly.

18. There would have been no need of any created light, if God had decreed to have lived in this world in his glory. But as the glorious wisdom of God moved him to create this world; so likewise did his wisdom move him to create such glorious bodies, as sun, moon, and stars, to give light to such creatures as afterwards should be created by him.

19. God did decree within himself to live in that spiritual kingdom of uncreated glory, above or beyond the stars, which place of spiritual glory is only fit for such a spiritual glorious Majesty to live in. Again, when Moses was in the mount, then God was there, and no where else, therefore the mount smoked like a furnace and quaked, because the presence of the Almighty God was descended upon it. And all, both man and beast that did go within the bounds that Moses had set to  
to

to touch the mount, or to gaze upon it, whilst the presence of God was there, was to be put to death.

20. And Moses was to sanctify the people, and they were to wash their clothes, and not to come at their wives, but to be ready in all holiness when God was to come down upon the mount. And the priests who were to come near the Lord, were to sanctify themselves, yet not to touch the mount whereon God was descended.

21. But now-a-days, they who have gathered congregations, and are teachers of them, they teach the people to believe that God dwelleth always with them, though they are filthy and unclean, and so they make God the author of all wickedness, because they believe God is always present with them.

22. I know what is written in the 139th Psalm, *Whither shall I go from thy spirit, or whither shall I fly from thy presence; if I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, there shall thy hands lead me.* This is one of the chiefest places, people have to uphold them in that belief, that God is every where at once; but that text hath no such signification in it.

23. Those words of *David* doth set forth to all the seed of faith, that God by his power can find us out wheresoever we are, and he hath set his watchman to watch us where ever we go; and *God's* watchman is the law written in our hearts and natures which will accuse us wherever we go to hide ourselves from *God*.

24. For if we go down into the deep waters, or be buried in the bottom of the Earth, the power of *God* is there, *God* can command the Sea, Hell, or the Grave to give up those they keep prisoners there: And in that respect God is in all places by his power, because he hath power to command all places to deliver up man unto him. There is no resisting of the power of God, for by him all things were created, when his glory will move him to give forth the word of command to destroy all things.

25. Then this fair fabric of the world will become desolate of all its beauty, and become a chaos of confusion, and then if God were in all things, he would destroy part of himself.

26. So that it is plain to the seed of faith, that he is no spiritual wise man who believeth, or teacheth others to believe, that God is in all things, and in all places, and hath not a spiritual body of his own to enjoy his glory in.

27. Again,

27. Again, when God wrestled with Jacob, he was in the stature and form of a man.— Here, I know some will say, that it was an angel, and not God that wrestled with Jacob; if it be so granted that it was an angel, then it must be granted that angels have bodies like men.

28. The body of the Almighty God is a spiritual body, in form like the holy angels; and as God is called a spirit, so are the angels called ministering spirits; but neither God nor the holy angels are bodiless spirits; for both God and the holy angels have spiritual bodies to ascend or descend in at their pleasure.

29. And as sure as those two angels that came to Lot had bodies, so sure have all the angels in heaven bodies; they do not assume to themselves bodies at certain times, as some people vainly imagine, for they were created with spiritual bodies of their own.

30. *And God created man in his own image and form*, and indeed, it is to be acknowledged, *he was created in holiness and righteousness*; yet, it is undeniably known, that holiness and righteousness signifies nothing, without bodies to act them in.

31. Ever since the creation of the world, God hath been declared to be in the form of man by all his prophets and apostles. In all appearances

appearances hath God appeared unto man in the form of man. And God when he was manifested in flesh, and dwelt among men, said, *he was like unto man in all things, sin excepted.*

32. It is written, *Gen. xxxii. 24. That Jacob was left alone, and there wrestled a man with him until break of the day. ver. 30, And he said, I have seen God face to face, and my life is preserved.* Now how could Jacob have seen the face of God, if God had not a face to be seen, (as *Mr. Jacomb* taught his congregation he had not.)

33. Also it is written, *God spake to Moses, mouth to mouth, as a man speaketh to his friend.* Could God have a mouth without head or face? Surely no, only blind and unclean reason doth imagine that God is a formless spirit.

34. True it is, that reason's God is without form, for that God which hath neither head nor face, nor any other parts, is a formless thing indeed. But our God is a God in form, he was a spiritual person in the form of a man from all eternity.

35. After he became a child of flesh, blood, and bone, in the womb of the virgin-wife, *Mary*, and was born and brought forth into this world, he grew up in stature to be a pure man

man in mortality; then could both saints and devils behold his blessed face and live, because he was then in the state of mortality, yet without sin.

36. But when God was upon this earth, that all might see him and his wonderful works; yet we read in the scripture how few believed in him; none but the seed of faith; the seed of God in the generation of Adam; there were none else that could believe that Jesus was the Son of God.

37. The seed of reason, that is, the seed of the serpent in the generation of cursed Cain, did despise him, and call him blasphemous, and at last they put him to death.

38. Therefore, let us not wonder there are so few that can believe, that that Jesus is now both Father, Son, and Holy Ghost, in one single Person in heaven glorified.

39. Again, when the three children were preserved in the fiery furnace, *one like the Son of Man was seen to walk there*. So, John the divine, in a vision, *saw one like the Son of Man to lay his hand on him*. So it is clear to all the seed of faith, that God and his angels always appeared like men, whether it was in vision, dream, revelation, or to the sight of the natural eye,

40. Therefore, why should men be so ignorant



ignorant to think or believe that God hath no parts at all. But the reason why all people cannot believe the truth is, because there is two seeds and generations from the beginning of the world; that is, *the seed of the woman, and the seed of the serpent.*

41. These two seeds have brought forth two generations; the seed of the woman is the generation of Adam, of which, was the blessed *Seth, who called upon the name of the Lord*; and Seth was given to Adam in the room of righteous Abel, whom Cain slew; and the offspring or generation of Seth are they that believe, understand, know, and see by the eye of faith in this world, that the glorious body of God is in the form of man in heaven, where they will behold him face to face in glory, after they have passed from death to eternal life.

42. And the seed of the serpent are the generation of cursed Cain; for the serpent was that unclean angel who was cast out of heaven, and it was he that was the *Tree of Knowledge of Good and Evil*; and it was of that tree which Eve did eat, and her eating was believing his godlike words, wherewith he persuaded her, that they should be as *Gods, knowing good and evil*, if she would but adhere to him, and yield to his desire, which she did.

43. Thus came sin into the world, and death by sin (which the apostle hints at), Eve yielding unto the temptations of the said fallen angel, for none knew *good or evil* but he; she not knowing what the issue of it would be, immediately he pierced into, or through her secret parts into her womb, dissolved himself into seed and nature, which seed quickened again into mortal life in the womb of Eve.

44. So the devil clothed himself in the womb of Eve, and she brought forth her first-born son of the devil, though she said, *She had gotten him from the Lord*; and he was the very devil himself, and his name was called Cain, according to his nature, *cursed*. And this Cain begat sons and daughters, of whose generation are the greatest part of the people in the world.

45. And as their father, the devil, (*who was a deceiver, liar, and a murderer from the beginning*) did lose his glory by rebelling against his creator, when he was in heaven; so likewise he lost the knowledge of himself by dissolving himself into seed in the womb of Eve, as aforesaid.

46. After he was born into this world, he could never attain to the knowledge of God or himself any more; nor is there any of his  
seed

seed that shall ever come to the knowledge of the true God, or their own natures, only they may call, *Lord, Lord*, and say as the generations of the same seed before them have done, *Have not we Abraham to our Father, &c.*

47 This seed and generation of men will never behold the face of that glorious God, who they have denied to have a face of his own; neither (as I said before) can they attain to the knowledge to know what themselves are, so long as they live in this world.

48. But as for the children who are of the serpent's seed, and yet die in their infancy, they will be raised up to the same state of glory, as that *Serpent-Tree of Knowledge of Good and Evil* was in, before his fall, for God is just, and he will not punish any child with everlasting punishment for the sins of the parents.

49. All those that are appointed to everlasting destruction, are likewise appointed to live to the years of maturity in this life, that they may fight against God, by opposing his truth declared by his messengers; that they may be damned for their own wickedness and unbelief.

50. Though it is written, *Jacob have I loved, and Esau have I hated, before they had done*

*done either good or evil ; yet we are to mind that they were appointed to live to the years of maturity to fulfil the decree of God ; and they could not die in their infancy, because God had likewise said, in Rebecca's womb were two nations ; therefore, they were to live to be men, that there might come two great nations out of their loins, to fulfil God's decree in those words.*

## CHAP. XIV.

*God is not in this world at all ; but at such times as his glory moveth him to come down for a time ; neither doth God dwell in this world any other way, but in the hearts of his saints by faith. There is no salvation for those that refuse Christ to be their God.*

**I**T is written, *Gen. c. 35, v. 1, Jacob was commanded to make an altar unto that God who appeared to him, when he parted from his Brother Esau, ver. 9. God appeared to Jacob again, ver. 11. God told Jacob plainly, that he was God Almighty, and bid him be fruitful and multiply. ver 13, God went from the place where he talked with him. So that it*  
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plainly

plainly appears by scripture, that it was God that appeared to *Jacob*, and God was then in a body, and distinct from all things.

2. After this, God went up into glory again, his wisdom having moved him to leave that place for a time, until he was pleased to come down again to talk with *Jacob*, as he did to several other men, whom he loved.

3. That *Melchisedech*, king of *Salem*, who met *Abram* in the way, and brought bread and wine unto him, was God himself, and then he was in the person of a man.

4. Again, *God* talked with *Abram* in the *ninetieth* year of his age, and said to him, (as he did to *Jacob*) *I am God Almighty*; then *Abram* fell on his face before God; and then God changed *Abram's* name to *Abraham*, as you may read. Gen. 17.

5. Also it is said, there came three angels unto *Abraham*, and *Abraham* caused them to come to him under a tree, and washed their feet, and gave them meat; one of them was God, and that was he whom *Abraham* treated so much with for *Sodom*; and the two angels went to *Sodom*, and they were in the forms of men, and taken for men.

6. In several other places in Holy Writ, *God* is said to come down from heaven; and in some places, *God* is said to look down  
from

*from heaven*; so that all who have any faith in the scriptures, or are not blind with ignorance, may know that God is not in the world at all, but at such time as his glorious wisdom moveth him to leave his throne for a moment, or small space of time, to come down and talk with his creatures.

7. As he did to *Abraham, Jacob, Moses*, and such like men, and then to ascend to his throne of glory again; therefore, how can any wise sober man imagine or think, that God is always in this world, and in all things, when by the holy scriptures, it is proved to the contrary.

8. *Object.* But I know many people will object, and say, *How can this be true, that so many men have seen the face of God, when it is written, that no man can see the face of God, and live.*

9. *Answ.* When the glorious wisdom of God moved him to leave his heavenly throne, and come down into this world, and speak to his creatures on this earth; then God did leave his bright burning glory behind him, or else cover it with a veil, whereby man might be able to behold his face and live.

10. *When God said, no man could see his face and live*, then was he in his kingdom of glory; and true it is, that no man in mortality,

talities, can behold the bright burning glorious face of God in his glory, and live; for, if the eye of man be not able to look upon the created sun, when it shineth in its strength; much less is he able to look upon the Creator, when he sitteth on the throne of heaven, where his face shineth ten times brighter than the created sun in its strength; and this, I think, that there is no man who doth own there is a God, dareth to deny.

11. Then how can they believe that God is at all times in this world, seeing that when the created sun is gone down, there is present darkness all over this part of the world; but where the Creator is, there is no need of the created sun to give light.

12. The light of that sun is no more to the light of God himself, than the light of a candle is to the sun; therefore, it is plain, God dwelleth in this world, no otherwise than in the hearts of his saints by faith.

13. Furthermore, I would not have any of the seed of faith to be so ignorant, as to think or believe, that God is so large in person, as to sit upon his throne in heaven, and at the same time to touch this earth with his foot, though it is written, *Heaven is my throne, and the earth is my footstool.*

14. For there is spiritual earth in the kingdom  
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dom of glory, for our blessed God to set his divine feet upon; yet this earth is counted with God to be as his footstool in this respect; because the kingdom in heaven above, doth so much exceed this world in glory, that this earth or world, with all its beauty, wherein there is so many thrones for kings and emperors to sit on, yet all their thrones, and the glory belonging to them, are but as a footstool, in comparison to that glorious throne whereon our blessed God Christ Jesus sitteth in another world, above or beyond the stars.

15. But I know, when these sayings of mine are spread abroad in the world, most people will be filled with envy against them, and contradict them with blasphemy, as the Jews did the preaching of *St. Paul* and *Barnabas*, Acts, 13, 45.

16. For now-a-days, the generality of people can no more endure to hear Christ declared to be, the *Almighty God, and Everlasting Father*, according to the prophecy of *Isaiah*, ix. 6, than the Jews could endure to hear Jesus to be declared to be the Son of God and Saviour of the world.

17. Therefore, as sure as there was no salvation for those that did despise Jesus, and refuse him to be their God and Saviour, when he was upon this earth, according as he was declared



declared to be by his apostle; so sure it is now, there is no salvation for them, that do despise the blessed body of Christ Jesus in heaven glorified, refusing him to be their God, who hath a spiritual body, to enjoy his glory in, or chuse themselves a bodiless God without form or substance to rule over them, contrary to the declaration of the last true prophets or messengers of God.

18. Therefore, there is none who hath either heard their declaration, or read their writings that can plead ignorance, and say, they never heard plainly what the true God was, or is; but there are many thousands who may plead that they wanted faith to believe in that God, which is but in one place at once, and I am sure, all those that want faith to believe in that God in this world, will want glory in heaven hereafter.

## CHAP. XV.

*The soul of man is generated with its body  
therefore it liveth and dieth with the body,  
and is never parted from it.*

**I**T is generally believed, that the cause of a man's dying is, because the soul departeth from

from the body, but that is only imagination, for the soul of man can live no longer without his body, than the body can without the soul.

2. For the soul of a man cometh out of the loins of a man as well as the body, as is it written—*out of Jacob's loins, came threescore and sixteen souls*; and the soul doth lie secretly hid in the seed, like a spark of invisible fire, and that is the life of the seed.

3. God hath placed seed in man to cause it to spring forth of his loins, therefore did he bid them, *Adam and Eve, increase and multiply*, which was *to replenish the earth*; ever since, hath every seed brought forth its own body, according as God had decreed they should, without any immediate help from him.

4. For God did decree before he made a woman, that that the seed of man being sown in the womb of a woman, should there die, and quicken again, by the power of his creative word, when he bid them increase and multiply.

5. As God said, *Let there be light, and let there be a firmament, and it was so; and let the waters be gathered into one place, and they were so*; and do so continue by the power of that word, which commanded them so to appear.

6. So doth every seed bring forth its own body.

body, whether it be man or beast, according to the time of life which God appointed at the first, without any more additional help from him.

7. Let it not be thought by any, that God doth infuse a soul into a child, after the man hath given his seed to the woman; (this would make him a partaker with the adulterers) but the soul, which is the life of the seed, (as aforesaid) dieth in the womb, and quickeneth again in the womb of the woman, as the wheat-corn or other grain dieth, and quickeneth in the womb of the earth.

8. At the first, when God created Adam, he did breath into his nostrils, *the breath of life*; and that breath of life *became a living soul in Adam*; and that living soul brought forth seed, and that seed, according to the prerogative power of God, hath brought forth its own likeness ever since.

9. And as the soul is granted by most people to be the life of the body, when it is born into this world; so, of necessity, it must be the life of the seed, or else the seed of man could not bring forth a body, for want of life; any more then the wheat-corn can bring forth a body, if the flower, which is the soul or life of the corn be taken out, and the husk only flung into the earth.

10. Therefore,

10. Therefore, it is plain, that the soul is the life of the seed, and that it is conceived in the womb by generation with the body, and it is born into the world with the body, so it lives and dies with it, and must lie in the earth with the body, and both rise together.

11. Then shall they enter either into everlasting joy or torment, for as the body and soul had their beginning together in time, and lived together and sinned together, so shall they begin their eternal joy or torment together, *these have God joined together, and will never put them asunder*; it is impossible for the soul and body to part, because God hath decreed it to the contrary.

12. The believers of the said commissioners of the spirit, their declaration or testimony, they being the afore-mentioned messengers or witnesses of the most high God, the Lord Jesus Christ, concerning the eternal condition of all men; they do yield to the death of their souls with their bodies, and do believe with the full assurance of faith, that they shall both be raised again together at the last day, and in the mean time their lives are hid with Christ in God.

## CHAP. XVI.

*There are several degrees of knowledge, but no degree able to give true rest to the mind, until a man can believe the true messengers of God.*

**IT** is generally seen and known, that there are several degrees of knowledge in temporal things, as in all arts and sciences, they that are ingenious do well mind those that are accounted good workmen, or cunning artificers, whereby they grow up from one degree of knowledge to another, until such time that they have attained to that degree of knowledge which they aimed at, and which they had so long laboured to finish, and then they are at rest.

2. But if they can never find out, or attain to that mystery, they did so long seek after; then are they always dissatisfied, and die in ignorance of what they desired to know.

3. And as there are several degrees of knowledge in temporal things, so are there several degrees of knowledge in spiritual things; therefore do all men that are naturally given  
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to seek after God, especially those of the Jewish nature, they take great notice of the preaching of men, which way they teach men to worship God.

4. Then they enter into church-fellowship with some of them, and stay there awhile, and see nothing but vanity there, then they enter into another, where they see a little more light, and there they stay awhile.

5. As their knowledge increaseth, so still they get out of one church-fellowship into another, and so from one degree of knowledge to another, and still into the greater light, thinking to find peace and comfort there, but can find none.

6. Thus have many run through all, or most of the church-fellowships in *England*, and at last could find no true peace; because in all this, their travel, they could not attain to the thing they aimed at, which is the assurance of their salvation.

7. The reason why, in all this, their seeking and travelling up and down from one church to another, they could not attain to the assurance of their salvation is, because there is no assurance to be had in any spiritual appearance, where the minister thereof, is not sent of God, therefore it is written, *That many shall say, Lord, Lord, have we not prayed and*

*and preached in thy name, and cast out devils in thy name,* and such like; yet God will charge it upon them as a work of iniquity.

8. There is not now a minister in the world, that dare to own himself to be immediately sent of God, to declare his mind unto the world; but the *Witnesses of the Spirit* only.

9. All they who can truly own them and their doctrine to be true, will quickly see and be satisfied with the assurance of their salvation perfected; then they will be at rest when they know what, and where their God is; and there is no other way to come to the knowledge of God, but by believing the report of the Lord's last witnesses or prophets, which are his only ministers now in this world.

10. Therefore, as soon as a man can set to his seal, that the *Witnesses of the Spirit* were truly sent forth of God, and that their doctrine is true also, then can he clearly see that his whole work of looking after God, is finished.

11. Then will he say, that he hath found that God to his comfort, who in, and by believing his true prophets hath given him peace of mind, and the full assurance of faith, that after death he will raise him up to everlasting life, where he shall never lose him more.

12. This

12. This I can witness in myself, and so can many more besides me, blessed for ever be the name of Christ Jesus, the only and alone wise God for revealing himself, and his mind so clearly unto us, by his last messengers.

## CHAP. XVII.

*Truth is a pearl of great price, therefore a man must part with all to purchase it. And those only that hold out in their faith to their lives end, shall be saved; but for those that fall back, and withdraw their love from it, for them there is no redemption.*

**T**HE doctrine or declaration of the *Witnesses of the Spirit*, is a pearl of such great price, (this by experience I also know) that no man can purchase it without he parteth with all he hath, that is, without he parteth with all his former righteousness wherewith he used to worship his unknown God in outward ordinances; lifting up his eyes and his hands in long prayers, Pharisee-like, to be seen of men.

2. I say, all these (which were complained of in the times both of the prophets and apostles.



apostles, and by Christ himself) were beggarly elements, and must be parted from, though they are esteemed of great value by the world.

3. They that will embrace truth must be stripped, and left naked and bare; for God will not accept of any man so long as he clotheth himself with ceremonies, which are as filthy rags in the sight of God, for so doth the world ignorantly worship their unknown bodiless God.

4. They who are willing to worship the true God, who was, and ever will be a spiritual body in heaven glorified, they are to worship him in spirit and truth.

5. The Lord now, is not to be seen with mortal eyes; all men must now venture their eternal happiness, or else they will never be at peace, because there is no other way to please God, but wholly to rely upon the words of his said prophets.

6. Therefore, woe unto all those that have already, or hereafter, shall taste of the good word of God delivered by them, and afterwards fall back from it.

7. It is now, as it was when Christ was upon the earth; then, said he, *Except you can believe that I am he, you shall die in your sins*, John viii. 24, in which words he told them,

them, that he was the Saviour of the world, but they understood him not.

8. The generality of people did rather chuse, (which was a most sad choice) to die in their sins, than to believe that Jesus, the supposed son of *Joseph*, was the Son of God; although they saw him and heard his words, and of such wonderful works and miracles as he did and wrought amongst them; whereby it appears plainly, that signs and wonders are for unbelievers.

9. Notwithstanding what was said by our blessed Saviour when he was on earth, *That a wicked and adulterous Generation looketh after signs*; yet, in these our days, people cry out for signs and miracles; but as Christ said to them, John, xv. 22, *If he had not come and spoken to them, they had not had sin, but now they have no cloak for their sin.*

10. So likewise now, in this our age, the *Witnesses of the Spirit* have appeared, of whom, one of them is living in this present year, 1673; and they have plainly told the people, that they were sent forth by the command of God, to declare his mind unto the world, whereby they might believe in the true God, and be saved, therefore they are left without excuse.

11. Yet the generality of people (as the generations

generations before them) do rather chuse to die in their sins, than believe that *John Reeve* and *Lodowick Muggleton* should be the teachers of the whole world. Here it is to be minded, that they who never heard of them nor their doctrine, are free from rebellion.

12. But all they who have talked with them, or have read their writings, or have discoursed with any of the believers of them, about the truths by them delivered, they have no cloak for their sin; if they do rebel against that truth declared by and from them.

13. Therefore let every one who hath tasted the sweetness, comfort, and satisfaction of mind in the receiving and believing of these precious truths, take heed unto themselves, that they slide not back; for they only who keep their confidence in obedience to the truth, and hold out to the end of their lives, shall be saved.

14. For all those that sin wilfully after they have received the truth, in the knowledge and love thereof, there remaineth no more sacrifice for that sin, *Heb. x. 26*. You may read at large, in that chapter, what manner of sin that was, for which there was to be no sacrifice.

15. It will be found to be the sin of falling away from that truth, which they once received

ceived and rejoiced in, for saith the apostle, *If they who despised Moses's law were to die without mercy, how much more or sorer punishment, suppose ye, shall be thought worthy for those that account the blood of the covenant, wherewith they were sanctified, an unholy thing.*

16. It is the same thing now in the time of the commission of the spirit, (how lightly soever people make of it) whoever they be, that do enter themselves as believers, and doth rejoice therein for a time, and confesseth that he seeth his salvation perfected by believing the said prophet's report, and yet for all this, fall back, and withdraw their love from it, as some lately have done, great will be their punishment.

17. And the days we now live in, may be compared to the days wherein *David* lived, for hath not the Lord shewed us strange things, and made us drink the wine of astonishment.

18. In that God hath been pleased to declare himself unto us, by the mouths of his last true messengers, and some who received their message and declarations with much seeming comfort and satisfaction; and thereby procured great acquaintance with the prophet now alive, and had words (as *David*

expresseth it), *as smooth as butter, and softer than oil, yet have they magnified themselves with reproaches for his love in declaring the mind of God to them.*

19. Had he known that there had been war in their hearts, he would have hid it from them; notwithstanding the discovery they have made of their own natures, it is in vain for them to fight with him who is too powerful for them. If they shall continue to shoot their arrows (bitter words) against him, they will return to their own destruction.

20. And again, by the prophets affirming some assertions to be true, wherein were some sayings hard to be borne from pride and passion, he hath been called by some, a devil to his face, and disowning him to be any longer their teacher.

21. Thus have they exalted themselves above him, imagining in themselves that they were wiser and knew more then he did, from whom they had received all their knowledge; and thus did their aspiring thoughts exalt themselves above their teacher, just as the serpent-angel, of whose seed they are, did exalt himself above his Creator.

22. And as the creator of all things that were created flung that Angel down from heaven for his pride and presumption, and  
took

took his power from him, so that he can never ascend up again.

23. So likewise hath the Lord's messengers flung those men out of heaven, and taken away their power, that is, he hath flung them out of all heavenly peace. He that is at peace with God in this life, may be said to be in heaven, though upon earth.

24. Besides, he hath taken the power from them, for now they have no power to bring any one into the knowledge of the truth, nor to defend their own faith.

25. Whatsoever believers do upon this account, they must do it by virtue of that power which they believe the commissioner hath; but one of them said, that he valued the prophets power no more than a child's of a day old; in so saying, they condemn their own faith, by rebelling against their own knowledge and belief.

26. Because formerly, they did declare to believe that he had received his commission from God, and that he was a true prophet, messenger, or minister of God, and that he had power given him in his commission to set life and death before men.

27. Which is no other, but to pronounce men blessed or cursed to eternity; according as they do either believe or despise them, and their declarations.

28. So long as they did continue stedfast in that belief, they were in perfect peace; because they were sanctified by his ministry; but now they have changed their belief, from believing him to a true prophet, or minister of God, and instead thereof, call him a devil, and disown his power.

29. Herein do they judge themselves unworthy to have any benefit by the commission of the spirit, for as at first they did look upon him to have such power, as to give them a blessing, and therefore did crave it of him.

30. So long as they continued subject to him, they found the benefit of it, by that peace and comfort they received by it; but since they have resisted his power and rebelled against him, they have lost the benefit of his blessing.

31. So that saying is made good, *The dog is returned to his vomit, and the sow that was washed, into her wallowing in the mire.*

32. Now they despise the power of God in his messenger, and account his revelation an unholy thing, chusing rather to perish, than submit themselves unto him, whom they once owned to be a true prophet and messenger of God.

33. Therefore hath the only minister of God  
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in this world, withdrawn his love from them, by which means they will become filthy and unclean; because they are fallen back from the truth, so far *that they cannot be renewed by repentance.*

34. Because the falling back from the truth after they have received it, is that sin unto death, for which there is no repentance nor sacrifice.

35. Therefore hath the prophet's wrath taken place in them, because they will never be settled in true peace more.

36. Let these things therefore be an example to all that have faith in the commission of the spirit, that they may hold fast the truth unto the end of their lives, and not rebel against the prophet of the Lord, lest they come to be cast out of the favour of God, as those men are, to their eternal sorrow.

37. Two things I have to add, before I conclude this chapter, first, to exhort all not to startle or be troubled, much less to scoff or upbraid that the breaches are thus come; for it is no otherwise then hath fallen out, and is expressed in holy writ in the two former commissions.

38. Secondly, although there did arise dissension, discord, and rebellion before-mentioned; yet even thereby, there hath been  
opened



by the true prophets and apostles of old ; but now made manifest by the mouth and pen of his last messengers, which giveth to all that can truly believe them, peace of mind (in this life), and the assurance of everlasting life in the world to come.

7. Even so, come Lord Jesus, come quickly, and put an end to all time, that we who are thine elect, may be crowned with that glory which thou hast prepared for us, and all those that love thee, to wear in the presence of thy most glorious Majesty, with the true prophets, and apostles, to all eternity. *Amen, Amen.*

