

*Mrs E. A. Crundall*  
*1909*

A  
GENERAL EPISTLE  
TO  
MINISTERS,

WITH EXTRACTS FROM "SACRED REMAINS;"

COMPRISING

A GENERAL TREATISE ON THE THREE RECORDS,

WHAT WAS FROM ETERNITY,

THE ONE PERSONAL UNCREATED GLORY,

AND

A CLOUD OF UNERRING WITNESSES,

BY JOHN REEVE AND LODOWICK MUGGLETON,

THE TWO LAST SPIRITUAL WITNESSES, AND ALONE TRUE PROPHETS OF THE HOLY SPIRIT, BY COMMISSION FROM THE TRUE GOD, THAT EVER SHALL WRITE OR SPEAK UNTO UNBELIEVING MAGISTRATES, MINISTERS, AND PEOPLE, UNTIL THE ONLY LORD OF LIFE AND GLORY, THE MAN JESUS, PERSONALLY APPEARETH, IN THE AIR, WITH HIS MIGHTY ANGELS, TO BEAR WITNESS TO THIS TESTIMONY: EVEN SO, COME, LORD JESUS.

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FIRST PRINTED FOR THE AUTHORS IN THE YEAR OF OUR LORD 1653,  
THEN RESIDING IN LONDON.

FOURTH EDITION.

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LONDON:  
PRINTED FOR JOSEPH FROST, 17, HALF MOON STREET, BISHOPSGATE STREET,  
BY LUKE JAMES HANSARD, 5, PEMBERTON ROW, COUGH SQUARE, FLEET STREET:

1854.

A GENERAL TREATISE  
OF THE  
**THREE RECORDS**  
OR  
DISPENSATIONS FROM HEAVEN.

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WRITTEN IN THE YEAR OF MY COMMISSION, RECEIVED BY VOICE OF THE LORD JESUS FROM HEAVEN, 1651, AND IN THE 27<sup>TH</sup> OF JULY, 1652, BY REVELATION FROM THE MAN JESUS, MY GOD ALONE; UNTO ALL THE ELECT THAT LOOK FOR THE APPEARING OF THE ONE ONLY, IMMORTAL, INVISIBLE, WISE GOD, AND ALONE ETERNAL FATHER, THE LORD JESUS CHRIST; GOD, BLESSED FOR EVER OF ALL THE ELECT, MEN AND ANGELS. BY JOHN REEVE, AND THE HOLY SPIRIT'S TRUE MINISTER OF THE THIRD AND LAST DISPENSATION OF THE LORD JESUS, UNTO ALL THE ELECT WORLD.

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### CHAPTER I.

1. *Three Dispensations of the Lord unto the elect World: (1.) Of Moses and the Prophets; (2.) Of Jesus and the Apostles; and (3.) Of the Two Witnesses, Rev. xi.*
2. *The Dispensation of Moses, moral and ceremonial, belonged to the Jews only.*
3. *The Manner of Divine Worship under the second Dispensation was not revealed to Moses.*
4. *Every true Commissioner had charge of the several Manners of Divine Worship.*
5. *Thus Moses and the Prophets were faithful until the end of their Commission, all suffering persecution, and some death, for their message' sake.*
6. *The Jews, by violence, got into Moses' chair, and sat as Scripture Interpreters; and then,*
7. *Slew the Prophets.*

**T**HERE are three dispensations, or commissions of the Lord, unto the elect world, and but three. The first, of Moses and the prophets. The second, of Jesus and the apostles. The third and last are the two witnesses in the eleventh of the *Revelations*; who are the true ministers of the Holy Spirit, revealing or declaring the mind of God, the man Jesus, unto all the elect world; who are the seed of the woman, the children of faith, which is the divine nature of God.

2. Again, I declare, by revelation from the Lord Jesus, that all the Lord's commissioners have power given them to bless or to curse, and it is so: therefore it had been good for them that are left to despise them that they had never been born.

3. Again, the three commissioners, and they only, are Christ's witnesses, because they

have the gift of the Holy Ghost, or spirit of revelation, to interpret the scriptures : therefore all that are saved shall bow unto the revelations of God in them.

4. Again, I declare, from the Lord Jesus, that all the prophets and priests that were in the time of Moses were liars, except they that were called of the Lord, as Moses and Aaron were, or were called by succession from them : therefore it is a most dangerous thing for a man to take upon him the place of a prophet, a priest, or Levite, or minister, without a commission from the Lord.

5. What do they, but offer strange fire unto the Lord, as Corah, Dathan, and Abiram did, before they were called to the office by God's commissioners, and bring a curse upon their souls ?

6. Remember Jezebel's prophets. Were they not cut in pieces for drawing the princes' hearts from the true worship of the living God ?

7. And this their ignorance of God was, because they went before they were sent.

8. Therefore lying prophets, for silver, are in a perishing condition, with all the scripture-merchants in the world.

9. Again, I declare, from the Lord, that Moses was the first prophet that wrote scriptures by commission from the Lord.

*Note.*—By inspiration from the spirit of revelation, God wit-

nessing from heaven, by signs and wonders, that his commission was from the Lord.

10. Now the commission of Moses was full of ceremonies, ordinances, and shadows, concerning things to come, very tedious unto the people.

11. So long as the commission of Moses and the prophets continued, there was no nation under heaven had anything of the true worship of God, but the Jews only, and those that joined with the Jews, because the oracles of God were committed to the Jews only. "Salvation is of the Jews," as it is written.

12. Again, I declare, from the Lord Jesus, that the law of Moses, both moral and ceremonial, with all the Jewish observances, or worship whatsoever, did belong to the Jews only ; and this their worship continued until Christ, and no longer, who was the giver of the law, and the fulfiller of that law only, and the putting down that worship, and observing of the law of Moses for ever.

13. Therefore accursed be that man that sets up the worship which God pulls down, or pulls down that worship which God sets up, until God remands it himself ; for that is adding or diminishing of the word of God in the book of scriptures.

14. Again, I declare, from the Lord, that the sword of steel did belong in Moses' commission to the nation of the Jews, and was never to be used in the two

commissions following by any that professed the faith of Jesus, being utterly unlawful by the command of God, the man Jesus, in his second commission.

15. Again, I declare from the Lord, that God never revealed to Moses, nor any of his prophets, in what manner his worship should be in the second dispensation, by Jesus and the apostles, because he will have all the honour; therefore, by his own wisdom his counsels are unsearchable, and his ways past finding out.

16. Again, I declare from the Lord, that every true commissioner hath the several manners of the worship of God committed unto his charge, to declare unto men; and that when the second commissioner declares his message of worship from the Lord, then the worship of the first messenger is ended, never to be more.

17. So, likewise, when the third and last commissioner declares his message of the manner of worship of God, then is the second commission ended likewise for evermore.

18. Thus every commissioner is to mind his own charge only, and to be faithful in his trust, having nothing to do with one another's commission, concerning the worship of God, but to be faithful unto God, in all things committed to their charge, that they may give up the account of their stewardship with joy, receiving that reward, or crown

of glory, with the Lord Jesus, in his everlasting kingdom.

19. Thus Moses was faithful in all his house with the prophets, in the time of the law, unto the end of their commission, all of them suffering persecution for their message's sake, and some of them death itself.

20. Again, I declare, from the Lord, that the Jews, long before the commission of Jesus appeared, persecuted and put to death the true commissioners and interpreters of the law of Moses; and, when they had so done, they got up into Moses' chair, not being sent, but by violence, and so they became the scripture-interpreters, which was given to Moses and the prophets only;

21. And, finding that being the lords of the letter of scripture, and skilfully merchandizing them, great honour and wealth came thereby, making them equal with the princes; they took counsel together, and made a decree, that none but the learned only should meddle with the interpretation of scripture.

22. Thus the Jews put the true prophets to death who declared the message of God freely; and then their children painted the sepulchres of the prophets, and set up their writings by a law, because of the glory that came thereby.

23. Thus these scripture-usurpers sat like kings in Moses' chair, uncontrollable, as if they were the Lord's commissioners,

until the coming of Jesus and the apostles.

24. Again, I declare, from the Lord, if the Jews that sat in Moses' chair had been interpreters of the law by commission from the Lord, then would they have known the law-giver, the Lord Jesus, and have yielded obedience to him, as John the Baptist did, he being the true messenger of the Lord: but quite contrary, devil-like, being of their father, the devil Cain, who slew the first Abel;

25. So the children of Cain—the learned scribes and pharisees—slew the Lord of life and glory, the heir of all truth, that the inheritance of the interpretation of the letter of the scripture might remain in the possession and power of the learned for ever.

26. But Jesus, whom they slew, did often confound them, out of the mouths of unlearned babes and sucklings, by the power of his Spirit.

27. As it is very hard for a rich man to enter into life, and that very few of the rich will be saved, because riches blind the eyes of the understanding; so will it be as hard for a learned man to be saved, because learning draws forth the pride of the spirit of man, making it incapable of the voice of God's Spirit, charm it never so wisely.

28. Woe unto all learned men, especially if they be rich! for learning and riches are the snares of God, to draw men into eternal perdition.

## CHAPTER II.

1. *When the second Dispensation was given by Jesus, the first was abrogated for ever.*
2. *The Jewish Sabbath was a ceremonial Observance.*
3. *Every day is a Sabbath to the true Christian; but,*
4. *The Sabbath of the Reprobate is a visible day.*
5. *The second Dispensation terminated with the Ten Persecutions, which continued about three centuries after the death of Christ; since which period there has been no true Interpreter of the Scriptures, but,*
6. *The ministry has been grounded on Magistracy, and is not of the Lord.*

**A** GAIN, I declare, from the Lord Jesus, the man of glory, and my alone God and eternal Father, that, when this Jesus gave the *second* commission of the preaching of the gospel, then all observances of the law of Moses were of no use for ever; whether circumcision, or the Jewish sabbath, or new-moons, or tythes, or any sacrifices under the law whatsoever;

2. Because all worship of the law of Moses were but types and shadows of the worship in the gospel of Jesus, therefore all that are gone back to the law of Moses are under the curse; as it is written, "Cursed be every one that continueth not in the law to do it perfectly."

3. Again, in the commission of the gospel of Jesus, given

unto the apostles of Jesus, there were ordinances also for baptism, breaking of bread, preaching the gospel in season and out of season, meeting together the first day of the week, not observing it as a moral sabbath, but as wisdom directed them for convenience, once a week, for the consolation of one another.

4. They met upon the first day of the week, which is called the Lord's-day, because God upon that day rose from the dead.

5. Not but every day is a sabbath, or Lord's-day, unto true Christians; for he that is entered into faith is entered into his sabbath, having rested from the works of the law, from all ceremonial observing of a sabbath-day, or any other ceremony of the law of Moses whatsoever.

6. As God entered into his eternal sabbath's rest on the seventh day (as it is written), when he had finished the six days' work of creation, by the power of his word-speaking;

7. So that faith is the true sabbath of all the elect, who walk not after the fleshly worship of men, in observing a sabbath-day, or the like, but are led by the Spirit of God, the man Jesus, to offer a spiritual sabbath of faith and love to God all the days of their life, which is a full testimony to their souls of their keeping a spiritual sabbath with their God, the man Jesus, eternally in the heavens.

8. But the sabbath of the re-

probate hypocrite is a visible day—as Sunday or the like—sometimes doubting whether Sunday is the right, or Saturday.

9. Thus they are to seek of the sabbath concerning the day, and so of their God; for they that are ignorant of the true sabbath must needs be ignorant of the true God.

10. Thus all the worship of the several formal hypocrites is all outwardly, to the vain-glorious fleshly eye, and in bondage to sin, therefore under the curse and wrath of God for ever; because God hath not revealed unto them that spiritual sabbath of faith, to purify their hearts from all unrighteousness, making them to understand that obedience is the sabbath that God requires, and not sacrifice.

11. God's sabbath is obedience, and the visible sabbath is sacrifice. Woe unto all that despise this truth! It had been better they had never been born.

12. Again, I declare, by revelation from the Lord Jesus Christ, that his second dispensation or commission of God given to the apostles, with all the ordinances contained in that dispensation, continued no longer than the putting to death and banishing of the commissioners in the ten persecutions, which continued about 300 years.

13. Since that time, it being about 1350 years, I declare, from the Lord Jesus, there hath not been one true interpreter of the

mind of God in the scriptures, to preach the everlasting gospel of Jesus Christ, by commission from heaven unto the seed of his own body, the elect ; but they have all climbed up the wrong way ; idle shepherds, that the Lord never sent, therefore few of them will be saved in the day of the Lord.

14. What are they but spiritual witches, blind leaders of the blind ? therefore both must needs fall into the ditch ; children of Cain, and merchants of the word of life, almost all of them despisers of the spirit of revelation, which is the only testimony of a true messenger of the Lord.

15. Woe unto them that have gone the way of Balaam, loving the wages of iniquity ! for any man to preach or prophesy, without a commission from the Lord, is but a work of iniquity.

16. For how can he preach unless he be sent ; for the Lord is one with those that he sends, giving them power to bless all those that receive their message, and to curse all those that shall despise it.

17. This is the power of every true commissioner or messenger of the Lord Jesus Christ ; and whosoever hath not this power in his commission was never sent of the Lord. No earthly king giveth a commission to his servants, but this commission is powerful to all them it concerns.

18. Again, the apostles' commission and ordinances being finished in the ten persecutions,

then the children of those that put them to death took possession of the apostles' chair, as the children of the Jews took possession of Moses' chair, when their fathers had put the prophets to death ; and, when the apostles were put to death, their children that put them to death painted their sepulchres, setting up their writings by a law, that none but the learned only should be the scripture interpreters ;

19. And so it hath continued, wherever the scripture came, almost to this day ; the magistrates and ministers joining together to maintain the power of the scriptures in the hands of the minister by a law from the magistrate, which minister is to the magistrate a false prophet.

20. When these scripture-merchants had purchased to become the scripture-interpreters, by the blood of the apostles, then did they piece the old cloth to the new, and so made the rent worse.

21. They have so mixed the writings of Moses and the apostles together, both in books, chapters, lines, and words, throughout the two Testaments, that no man can find the truth, but by the same Spirit that spake them, by the mouths of the prophets and the apostles.

22. Again, I declare, that all the ministry that was or is grounded upon magistracy, since the coming of Christ Jesus in the flesh, and since the commission of Jesus to the apostles,

is not of the Lord: the Lord sent them not, it was the magistrate, their lord, sent them; therefore their reward is from him, which is the penny of this world only.

23. Again, I declare from the Lord, that no magistrate did ever own any of the ministers or prophets of the Lord, as to establish their ministry in their dominions, but those commissioner-magistrates under the law, in the time of Moses.

24. Therefore, the magistrates, in the time of the apostles, not being commissioner-magistrates of the Lord's, instead of owning the true apostles of the Lord, they persecuted them to the death; like unto those Gentile, heathen, non-commissionate-magistrates, in the time of the law, as Pharaoh, and such as he was.

25. Neither did the apostles own the magistrates for the defence of their ministry, knowing that the Lord had not sent them, nor appointed them to receive it, but had left them to persecute it, to their own destruction, for ever.

26. Neither will any magistrate own any ministry, so long as the world endureth, but a ministry of his own setting up; for the Lord hath left them in darkness, lest they should be converted, and he should heal them; as it is written, "Which of the rulers have believed on him?"

27. Again, "The kings and the rulers take counsel toge-

ther against the Lord and his anointed;" and the apostle Paul saith, "The princes of the world have nought in him."

28. The apostle speaks as though there would hardly one prince or ruler be saved (since the coming of Jesus) in the day of the Lord, because, instead of yielding unto Christ's cross, that he may reign over them, they themselves reign like gods and kings over their poor brethren.

29. Therefore, in that day my God, the man Jesus, will say, "And those mine enemies, whether great or small, that would not that I should reign over them, bring them and slay them before my face."

### CHAPTER III.

1. *The third or last Dispensation is that of the Two Witnesses, Rev. xi.* 2. *This Dispensation is all spiritual; therefore,* 3. *All visible Forms of Worship are inventions of Man's imagination from the letter of the Scriptures.* 4. *The visible Worship now in the world is the chief occasion of Wars, and many other wickednesses.* 5. *False Shepherds are over the flock of Christ.* 6. *True Worship is to hear and obey the Holy Spirit.* 7. *The Elect have power to show Mercy to their Enemies, and,* 8. *To love one another.* 9. *They only have the spirit of Revelation.*



**A** GAIN, I declare by revelation from the Lord Jesus, that the two witnesses spoken of in the eleventh chapter of the *Revelations*, is the third or last dispensation, or commission of God, unto the elect world; and that JOHN REEVE, and LODOWICK MUGGLETON are those two witnesses or ministers of the last commission of the Holy Spirit, unto the end of the world.

2. Again, I declare from the Lord, that this dispensation of the Holy Spirit hath no ordinances or observances annexed unto it, but is all spiritual; neither are there any visible natural signs tied unto it, nor wonders to satisfy devils that this commission is from the Lord; this commission being only spiritual, as it is written, "And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies."

3. For God hath put the two-edged sword of his Spirit into their mouths, that, upon their pronouncing God's curse upon their enemies, the fire of God's wrath seizeth upon their spirits to all eternity; because they that despise them have sinned against the Holy Ghost; because we only are the ministers of the Holy Spirit, to declare unto man what is the worship indeed that God requires of his elect, until the coming of Jesus Christ.

4. Again, God hath honoured them with the spirit of discern-

ing his elect, that, upon their pronouncing them blessed, they increase in understanding of the scriptures from the Holy Spirit, and are blessed to all eternity.

5. Again, I declare from the Lord Jesus, that all visible forms of worship that are now extant in the world, are not by command from the Lord, but are the invention of man's imagination, from the letter of the Scripture; therefore as acceptable unto God as the cutting off of a dog's neck.

6. I declare again, from the Lord, that the visible worship now in the world, set up by magistrates and ministers, whether public or private, is so far from being by commission from the Lord, that it is the chief occasion of all wars, and many other secret wickednesses, committed under heaven.

7. Thus all that are not quite blind, through the long custom of the false prophets or priests, set up or countenanced by the magistrate, may clearly see that none of them are by commission from the Lord, but false shepherds, that went before they were sent; therefore, but few of them will escape the vengeance of eternal fire in the day of the Lord.

8. Again, I declare from the Lord Jesus Christ, God alone, blessed for ever, that the worship that now is, and shall be to the end of the world,—*Note*,—it is to hearken what the Holy

Spirit saith unto the soul, and to yield unto it; and in so doing thou shalt never want peace.

9. Thou shalt hear a voice behind thee, saying, "This is the way, walk in it;" hearken unto that voice and yield obedience unto it; and thou shalt see eternal life abiding in thee.

10. This is the voice of God from heaven, called the Spirit of faith or revelation, filling the soul with pure spiritual love, patience, meekness, and all other virtues of the Holy Spirit; which Holy Spirit is the only minister or teacher of all the elect, unto life eternal, even to the end of the world.

11. They that are led by this Spirit, they are kept from the committing of sin: I do not say they have no temptations or motions of sin from their own spirits; but I say the Spirit of faith purifies their hearts, giving them power against those motions or temptations of the flesh; and so, their bodies and spirits, being kept pure, are fit temples for the in-dwelling of the Holy Spirit.

12. For all that are born of God know the voice of his Spirit, and have this power over sin, as I have declared; for the Spirit of Jesus is one and the same in all his elect, only in a greater measure of understanding the word of God in the scriptures to some than to others, especially to the commissioners, who are sent to declare his mind unto the elect;

as it is written of Peter, "When thou art converted, strengthen the brethren."

13. Thus God's commissioners have a greater measure of his Spirit than private Christians, because they are made public, and appointed to greater sufferings than those that are private believers.

14. Again, it is written: "My sheep hear my voice, and they follow me:" that is, the new-born elect know the voice of God's Spirit, and so are made obedient to his voice; and "a stranger they will not follow."

15. The stranger is the voice of reason, which is the voice of the devil, that would draw the soul from the voice of faith, which is the voice of the Spirit of God, in all the sheep of Christ.

16. Again, this blessed Spirit gives power unto the elect to show mercy unto their greatest enemies; yea, and to forgive them, although they should kill them; and gives a man power to leave all vengeance unto God, unto whom only it doth belong.

17. Again, I declare, from the Lord, all that are of this faith are of one spirit, and have power given them to love one another as their own soul; yea, they have all of them power given them to lay down their lives for this their faith, because it is the faith of the holy prophets and apostles, the true faith of Jesus, the power of God unto salvation.

18. This is that faith that

keeps the soul spotless, from lying unto his neighbour, and from all other unrighteousness whatsoever; the which no other churches nor opinions in the world do, but will lie unto one another for gain, but this church of Christ.

19. Once again, from the Lord, I declare that this church of Christ only being the elect, they only have the Spirit of revelation of the mind of God, always increasing in the Spirit of the scriptures, and are God's only lights in this world, and those that are appointed of God as his judges over all their enemies, both great and small, in the world; that despise the Spirit of revelation.

20. *Note.*—Again, I declare, from the Lord, that none can understand what God is, nor what the devil is, nor what is after death, nor whether ever their bodies ever appear any more, nor any invisible thing, but by the Spirit of revelation, which is the voice of God, leading his own elect sheep and lambs into all spiritual pastures; whilst unbelieving lions,—*Note*,—that despise this Spirit, are hunger-bit; yea, and sent away empty of all spiritual consolations.

21. Again, I declare, from the Lord, that all that have this Spirit of revelation or faith in the man Jesus, they know that there is no other God but the man Jesus, that in his person only the eternal Father always

lived, and that there was never any other God, or eternal Spirit, or Father, but this Jesus only, that man of glory, whose goings out have been from everlasting;

22. And that all the names or titles in the letter of the scriptures, of "Father," or "Jehovah," or "Melchizedek," or "I am," or "Eternal God," or "Eternal Father," or "Wonderful Counsellor," or "Prince of Peace," or "Alpha and Omega;" yea, and all other names or titles spoken of in the law and gospel by the prophets and the apostles and the two witnesses in the Revelation, they are all attributed unto this Jesus, the eternal God, and man of glory, who is a distinct God, in the person of a man, from all creatures in heaven and on earth, from all eternity to all eternity.

23. Therefore, they that have this Spirit of faith, cannot take the sword of steel to slay their brother, because they know that man is the image of God; neither can they go to law with their neighbour, whatever loss may come thereby; neither can they take upon them any place of honour from the lords of this world, because their kingdom is no more of this world than it was to the Lord Jesus, who came on purpose to show unto his elect himself of his spiritual kingdom of glory.

24. And when they had tasted a little of the spiritual kingdom, from that moment,

instead of yielding to the customs of nations, to make them honourable, they were made willing to deny themselves, and to suffer reproach with the Lord Jesus Christ, because they know there is no way to the crown of glory with their God, but to drink the same cup of persecution and afflictions as their Lord did before them.

25. "The servant is not greater than his Lord." And this only is the way of all the elect, until the coming of our Lord Jesus Christ, the man of glory, God alone, blessed for evermore.

#### CHAPTER IV.

1. *The Three that bear record in Heaven.* 2. *The Three that bear record on Earth.* 3. *The Spiritual Person of God converted itself into a natural Body.*

**A** GAIN, it is written, "there are three that bear record in heaven, the Father, the Word, and the Spirit, and these three are one."

2. *Note further.*—There are three that bear witness on earth, "water," "blood," and "spirit," and these three agree in one.

3. Now these three witnesses on earth, "water," "blood," and "spirit," are the three commissions or dispensations of the Lord aforesaid, which the Spirit of God hath written unto you that are his elect, for

your information and eternal consolation.

4. The water, that is Moses' commission; the blood, that is the commission of Jesus; the spirit, that is the commission of the two witnesses, spoken of in *Revelations* chap. xi., whose commission, or message from the Lord, is all spiritual.

5. Again, as for the three that bear record in heaven, the mind of God in that saying is this; that God, in the name of "Father," "Word," and "Spirit," did in or from heaven, his throne of glory, three times bear witness unto those commissions on earth aforesaid, by signs and wonders, that these three only were the Lord's commissioners.

6. According unto their several dispensations did the Lord witness from heaven, in the hearts of his elect only, that they were indeed the prophets of the Lord. As for the reprobate, because the Lord reveals it not to him inwardly by his blessed Spirit, therefore he always tempts his God, devil-like as he is, for an outward visible sign, to make him believe an invisible God.

7. But the elect believer is kept from tempting his God, being always made to wait for an invisible sign or testimony from the Spirit of God, whether the commissioner or prophet be from the Lord or no.

8. He that believes makes

not haste, he is made to wait: he only knows that, by entertaining of some strangers, he has received angels; unto him only it is revealed what that blessing is, unto those that are made to receive a prophet or disciple of the Lord, in the name of a prophet or disciple of the Lord, Jesus Christ.

9. Unto him alone it is revealed, that he, with the prophets, shall inherit together a crown of glory in those persons they now enjoy, being made like unto their God, the man Jesus, at his visible appearing in the clouds, in his everlasting kingdom of glory.

10. Again, unto him only it is revealed what that curse is that shall be upon the souls and bodies of all the despisers of the message of the prophets of the Lord to all eternity.

11. Again, I declare from the Lord, that it is revealed unto us only, that have received this faith of Jesus, what things shall be after death; we only are capable to know, that God, the man Jesus, was in the person of a man before he became flesh and bone, from all eternity.

12. *Note.*—Unto us it is known, that there never was any spirit without a body or person, because the body or person is the form of the invisible spirit, that can never be seen or known, but through a visible body or person, which is the house or tabernacle of

every invisible spirit, in heaven and on earth.

13. So that a spirit is an invisible substance, yet nothing at all without its form of body or person; neither is the body or person anything at all without the invisible spirit, which is the God, spirit, or life of the created or uncreated formable body or person.

14. As the soul and body of man is both one person, and that one is nothing without the other, being both of one nature, begot together, and so living together, neither of them living one without the other; and so dying or falling asleep together (being both one creature) until the resurrection of their death of sleep from their dust; and so being raised, as they lived together before death, being both one creature, so shall they now after death remain together in glory or in shame, to all eternity.

15. So I declare, from the Lord, that the eternal spiritual God the Father—*Note*,—always liveth in a spiritual form of body or person; the which body, or spiritual person, was the eternal Son of the eternal Father; the which eternal Son is the holy city, or tabernacle of glory, wherein the Father, which is the eternal Spirit, hath his glorious delight, from eternity to eternity.

16. Again, I declare, from the Lord Jesus, that this spiritual person, or body of God, that

was from all eternity, did convert itself into a natural body of flesh, blood, and bone, and so became subject unto death; and when it became a natural body, the Father, which is the Spirit eternal, and Godhead of the body, which was the eternal Son, lived only in that person.

17. "For in him lived the fulness of the Godhead bodily;" that is, in his body lived the eternal Spirit, God the Father, bodily; because this natural body was the eternal son of God, which formerly was the eternal spiritual body of God, *Note*,—the eternal spirit from all eternity; therefore it is written, "the word became flesh," God became flesh, "and dwelt amongst us."

18. The word was the eternal spiritual body, or person, or Son of God, the eternal Father or Spirit, which, by its own power, became flesh, or a pure natural body, wherein the eternal Father only lived.

19. And there was no other eternal Father in heaven, or on earth, but only in the body of the man Jesus; that died, and rose again by his own power, God blessed for evermore.

20. This is that God, the man of glory, who descended by his own power, from his throne of glory, into a pure natural body; and after he had died, and rose again alone by his own power, then did he ascend up in that pure spiritual body, which was

natural before he died, but now spiritual, by his rising from the dead; and did glorify himself, with that same glory that he formerly possessed with his Father, the eternal Spirit, to all eternity.

## CHAPTER V.

1. *The Glory that the Elect shall enjoy to all eternity.*

2. *The Sorrows that the Reprobate shall endure to all eternity.*

**A** GAIN, I declare, from the Lord, what the Spirit hath revealed unto us, concerning the glory that the elect shall enjoy to all eternity, and the sorrows of the reprobate to all eternity.

2. As to the elect, the very same bodies, or persons, with their memory, and senses of flesh and bone, wherein they lived or died, in that truth of faith (of the Lord Jesus, to be the only God), I say from the Lord, those very bodies of theirs shall be made spiritual, and glorious; brighter than the sun, like unto the person of their glorious God, the man Jesus.

3. And with their eyes shall they see their God, face to face, and body to body, for ever; yea, we shall see him, and know him, as far as we possibly can be made capable of his spiritual glory, as we see and know one another in this mortality.

4. Then shall their thoughts,

words, and deeds, be Godlike for ever. And as the person of God is an overflowing fountain continually, of new infinite pleasures, of glorious delights, of unspeakable joy, to all his elect; so shall the souls and bodies of the elect, as a fountain, overflow with variety of new songs and praises everlasting, world withoutend, unto the glorious and alone God, the man Jesus, blessed to all eternity.

5. Again, it is written, "there shall be a new heaven, and a new earth, wherein dwelleth righteousness;" that is, the glorious person of God, with the persons of elect men and angels made glorious.

6. This new heaven, and new earth, are both spiritual, suitable to the persons of God, angels, and men, that are therein.

7. Again, it is called a new heaven and a new earth, because the bodies of the elect, that ascended into that glory at the last day, were never there before.

8. Again, the natural bodies and souls of the elect are become a new heaven and a new earth, because their persons are glorious, both within and without, like unto the glorious person of God, whose blessed presence maketh all persons or places, things or beings, to become new and glorious, like unto himself, to all eternity.

9. Again, it is called a new heaven and a new earth, be-

cause all things in this world wax older and older as a garment, unto an eternal dissolution.

10. So that the persons of God, elect men, and angels, in that new heaven and new earth, become newer and newer, younger and younger, in all unspeakable, new, and glorious heavenly delights, for evermore.

11. Again, I declare, from the Lord, that as a natural body is never in its proper centre, but when it is fixed upon the earth; and if the earth or place give way, the natural or earthly body sinketh down also, let it fall never so deep: so the spiritual body, when it is glorified in its own nature, is its own centre.

12. And the nature of man is to stand upon nothing, and to be as swift as thought, and to ascend higher and higher, be it never so high.

13. Also the nature of it is to see and know one another perfectly, if we be never so far asunder, as if we were near at hand.

14. Again, the glorious life and liberty of a spiritual person is this, that the spirit is not shut up, nor barred within the body, from motioning forth, which motioning is the life of it; and is at perfect liberty, to all eternity, to motion forth upon the persons of God, elect men, and angels, for its variety of new and glorious pleasures everlastingly.

15. Again, from the Lord, I declare what the condition of the reprobate is, and where it is.

16. Thus it shall be to all eternity: this whole creation—as, namely, the visible heavens, above the firmament, with the sun, moon, and stars—shall vanish, and be put out as the snuff of a candle, never giving light more, because the decreed time of their being is finished, they only being appointed for lights of this creation, or mortal world.

17. The earth also shall be burnt up: that is, all the nature or sap, which is the heart of the earth, shall be burnt up, with all natural food remaining upon the earth, and in the sea, and in the air;

18. The sea, and all rivers and water-springs, being dried up for ever, because their decreed time is fully ended.

19. Then this world, or whole creation, will become as a barren wilderness, that is burnt up with heat, and a chaos of everlasting confusion, of utter darkness, for ever: yea, as dark as the darkness of Egypt, both for spiritual darkness and natural darkness; not three days and three nights, but even to all eternity.

20. Then shall all reprobates, men and women, appear in the same natures, souls and bodies, that they lived and died in, or fell asleep; and they shall have the same senses and reason they had before.

21. And they shall perfectly remember all their former glory, with all their former cruelty; and, according to their deeds, they shall receive their everlasting punishment, in the same bodies they delighted in sin.

22. Their own bodies must be their prison of hell, and their own unclean spirit of reason, the devil, that shall be barred close prisoner within their bodies, that they cannot have one motion, or thought, of any spiritual or natural comfort, because they are both departed for evermore.

23. Then shall the spirit of man be a more terrible fire than any natural fire or brimstone whatsoever; the body being all on fire, the which flesh and bone is the fuel of hell; the spirit which is the devil, now an eternal prisoner within the body, causing unspeakable lamentations, and gnashings of teeth.

24. And the chief ground of their sorrows is this, because their body, which was formerly their only heaven, is now become their only hell; and their proud spirit, which formerly was their only God, is now become their only devil; being both prisoners together in hellish darkness, being barred from the presence of God, elect men, and angels, to all eternity.

25. Again, I declare, from the Lord, that in the same place where the bodies of men and women do appear at the resur-



rection, there shall they remain, naked as they were born, never stirring from that place; either standing, sitting, or lying along; hearing one another's lamentations, but never seeing one another's faces, to all eternity.

26. And, instead of singing new songs and praises unto God, they shall, because of their unspeakable misery, blaspheme the name of God continually with new curses, because their miseries are everlastingly increasing anew, according as the songs of the elect are newly increasing, causing new songs of joy to all eternity.

#### CHAPTER VI.

1. *God the Creator was, from all eternity, an immortal distinct Person, of Spirit and Body, even as Man.* 2. *Earth and Water were eternally in the Presence of this Personal God;* 3. *Who, from them, created all things that were made;* and, 4. *First, the angels;* 5. *Then, all variety of creatures.* 6. *Further remarks upon the Creation.*

**A** GAIN, I declare, from the Lord, by revelation from the Holy Spirit of the Lord Jesus Christ, that God the Creator, from all eternity, was an immortal distinct person, of spirit and body, even as man, who is the image of God, is a distinct mortal person, of soul and body.

2. Again, I declare, from the Holy Spirit of the Lord Jesus,

that in the world above, or beyond the stars, where the person of God is resident, from all eternity, there was in the presence of this eternal God, whose eternal Spirit was the Father, and whose eternal spiritual body was the Son, being but one distinct personal God; I say, from all eternity there was earth and water with him.

3. So that there is nothing that this personal God hath created in the upper world, or heaven, or in the lower world, or earth beneath, but that he had matter or substance, whereof he created all things that were made.

4. So that when this personal God saw good, for the setting forth of his glory, he spake the word to the eternal earth, and immediately there came forth of this earth an innumerable company of spiritual persons, like unto the person of God, which were named holy angels.

5. Now, the natures or spirits of these personal angels are pure reason; but the nature of the personal God is faith, which is all power, dwelling in his own person, or overflowing from itself only; or increasing within itself, in power, wisdom, joy, and glory, continually like an overflowing fountain, from all eternity.

6. Now, the nature of pure reason is very unlike unto God; therefore it desires to know the person or Spirit of God that made it.

7. Wherefore, to keep the holy angels' nature pure from disobedience in his presence, the Lord reveals some of the overflowings of his glorious nature, or Spirit of faith, unto them: so that all the wisdom, joy, glory, and power, that is in the persons of the holy angels, doth not proceed from their own natures or spirits, which are pure reason, but from the glorious nature or Spirit of the person of God, which is pure faith, distinct from the nature of pure reason, that God alone may have all the glory, both in heaven, and on earth.

8. Again, the Lord spake the word unto the earth, out of which the angels were made, and from the same eternal earth presently appeared all variety of creatures, for a further manifestation of his glory, to remain in the world, to all eternity; as there is all variety of mortal creatures, made out of this mortal earth, by the word of this personal God, to endure for a season, for the glory of his name.

9. Again, I declare, from this personal God, that he spoke the word into those eternal waters, and all variety of creatures appeared in those waters, for a further manifestation of his glory, there to remain to all eternity: even as he created, out of these lower waters, all variety of creatures by a word-speaking, to endure for a sea-

son, for the manifestation of his glory.

10. Now you must understand, that the creation that is to all eternity, in the presence of God, that their natures and they are all pure, not desiring generation; but all of them have, in the room thereof, a more transcendent joy, in their several natures or spirits; all of them, according to their kind, giving praise and glory to a spiritual personal God, their Creator, to all eternity.

11. That is, the kingdom where the lion and the lamb lie down together in peace, world without end; in this upper world, of eternal heavens, eternal earth, and eternal waters; wherein the first creature of the eternal personal God first appeared, visible in his presence.

12. Again, I declare, from the Lord Jesus, that in that kingdom of glory only, the whole creation is visible, and of perfect love, and pure peace, unto all eternity.

13. Again, I declare, from the Lord Jesus, that this lower world or mortal creation, from the stars unto the depths of the earth, or waters, were all made out of the creation in the presence of the Lord Jesus, which only is to endure to eternity; where the elect are to remain and enjoy it personally, not only invisibly, but visibly also, to all eternity.

14. Now, that you may un-

derstand something of this mortal creation, I declare, by revelation from the Holy Spirit of the Lord Jesus, that the waters that are in this creation were divided from those eternal waters that are in the world above, or beyond the stars: and, further, the earth that is here beneath was created or made out of that eternal earth, which is above or beyond the stars.

15. I declare further, from the Lord, that the firmament, or lower visible heaven, the Lord hath created, is made of the water, or substance of water; and that this firmament of the lower heaven, being made of the water, it was but a dark body of water, until light was created, to make this darkness a body of light.

16. Therefore the Lord speaks unto this dark body of water, saying, "Let there be light;" and it was so.

17. Now, the light that the Lord made, and set in the firmament of the heavens,—as, namely, the sun, moon, and stars,—he made them of the water, or substance of water, and fixed them in the firmament of heaven, to give light above in the firmament of heaven, which was a dark body before, but now a heaven, because the Lord hath set or fixed lights in it, not only to make the dark firmament a heaven above, but to give light unto the dark waters and dark earth beneath.

18. For your further inform-

ation, I declare, from the Lord Jesus, that the bodies of the sun, moon, and stars, which the Lord hath created of water, and hath set or fixed in the firmament of heaven, he hath made of waters also, which are the chief natural lights of this mortal creation, or lower world, to continue for a season.

19. I say again, from the Lord, that they are not much bigger in their bulk or bodies, than they appear to be in the firmament of heaven, where they are until time shall be no more.

20. Wherefore, concerning that old lying imagination of wise men (so accounted), concerning the great bulk or bodies of the sun, moon, and stars; I declare, from the Lord Jesus, the ground or cause of this gross darkness in them, concerning the knowledge of creation of creatures, is this; because they are utterly ignorant of the knowledge of the Creator, who revealeth himself, and this creation of the two worlds, unto him whom he hath chosen for a witness, against all despisers in this last age, even to all eternity.

21. Now, to you that have faith, I declare, from the Lord, this is the infinite power of an infinite personal God, for his glorious person to be only resident in one place at once.

22. Yet, by the power of his word-speaking, both men and angels are filled with his glorious wisdom; and the two worlds, standing by his decree

alone, the one unto all eternity, for the glory of his immortal person in the heavens above; and the other for a season, for the glory of his person also, when he had laid down his immortal glory in the heavens above, and brought forth himself a pure natural person on the earth beneath.

23. And then, by the power of his word or decree, all creatures in this lower world bring forth according to their kind: and yet this glorious infinite personal God preserveth his person and nature distinct from all creatures, both in heaven and on earth; except men and angels, unto whom he imparts or reveals a little of the overflowings of his divine nature, or Spirit, to keep them in obedience.

24. And (as I said before) I declare, from the Lord Jesus, that the bodies of the sun, moon, and stars, are but a very little bigger than they appear to be; whereby the infinite power and glory of an infinite personal God, doth much more appear; that through such little bodies there should shine forth so great a light, through the whole creation; for the things of my God are but little or small, yea, of little value or of no account unto the wisdom of reason; through which his infinite power, wisdom, or glory, is seen only to elect men and angels; as it is written, "With God all things are possible."

25. So I declare, by revelation from the Holy Spirit of the Lord Jesus, that the Lord made the man, Adam, of the dust of the ground, or earth, of this lower creation.

26. Now this word of this personal God, spoken unto the dust, immediately brought forth a living soul; that is, a personal man, of a pure nature, or divine Spirit; the which divine Spirit, or pure nature, was the Spirit of faith, which was the very nature of the Spirit of God, by one voice only speaking in him all obedience unto his Creator, from whom did flow continually nothing but joy and peace, unspeakable and glorious.

27. Now, you must understand, the body, or outward form, was the image of God; because the pure image of the invisible Spirit of the person of God, angels, or men, cannot truly be known or described by the tongue of men or angels.

28. Therefore Christ said unto the Jews, when they tempted him, "Whose image or superscription is this?" The answer was, "Cæsar's." Then it is clear that the image of God, men, or angels, is the outward form only, and not the inward spirit, whose form cannot be described.

29. One thing more I declare from the Lord: that neither the holy angels, spirits, nor any other creature's spirits, in heaven or in earth, were of the nature of the Spirit of the per-

sonal God, but man only; but they are all several distinct spirits or natures, differing from the spirit or nature of God their Creator; that his infinite wis-

dom, power, and glory might manifest itself through all his creatures in heaven and on earth, according to the pleasure of his good will.

## WHAT WAS FROM ETERNITY.

AN EPISTLE CONCERNING THE ONLY TRUE GOD, OF HIS GLORIOUS THRONE, AND THE PURE CREATION, FROM THAT WHICH IS FALSE.

### CHAPTER I.

1. *Introductory Remarks.* 2. *Of the Sun.* 3. *Analogy between that Luminary and the Son of God.* 4. *Summary of the Contents of this Epistle.* 5. *There is another Created World besides this, a place of Glory, where God, Elect Men, and Angels, shall be to all Eternity.* 6. *This World of Glory is of immeasurable vastness.*

**M**Y spiritual friends, and beloved brethren, in things of eternity, being inspired in some small measure with the original of all divine delight, it being my principal work, designed from the Most High; what I receive from the Lord Jesus Christ, who is the eternal Being, that I freely declare unto you.

2. Now, I know you that are spiritual indeed cannot possibly despise the letter called the book of the scriptures, or visible records of invisible eternities.

3. Why? Because you know that without words it is impossible to demonstrate things to one another: therefore I shall nominate the letter before I speak the mind of the Spirit.

4. This epistle is to you, who are made capable to comprehend all opinions or high notions that are or shall appear to be, because your spirits are made virtually one with eternity itself; but not essentially one, for then there would be no distinction between the Former and the formed.

5. For this I would have you to understand, that the creature, sun, in the firmament, is a distinct body or circumference, about the bigness of a square chamber, whatsoever lying sophisters, by their imaginations, tell you to the contrary: from the Lord I know it to be truth.

6. Now, you know that the body or essence of the sun always hath its abode where it is fixed, ever running its course

round the firmament called heaven, where it remains in its essence till time is no more. Also you know that virtually it giveth forth its light, heat, and strength, into natural things that seem to be absolutely dead, which natural virtue occasioneth life and joy, from the essential body of the sun to all sensible or rational living creatures.

7. So, likewise, it is with the invisible Son of God, the eternal Creator; for he is a distinct glorious being, by virtue of his word, fixed, as it were, in respect of his bodily or personal presence, in the invisible heavenly glory, where elect angels remain until time be swallowed up in eternity.

8. And, virtually, motionally, or spiritually, from his glorious body shineth all glorious light and heavenly life into the spirits of elect men and angels, ever retaining his essential infinite glory in himself to himself, that the uncreated Being of beings may remain in his distinct decreed form or centre to eternity; that uncreated glory may glory in its own eternal glory, and the created glory may glory, not in itself, or any light or life within itself, but in the glory of its Creator, who is the fountain of all light, life, and glory, visible and invisible.

9. That which is to be treated upon in this epistle is, What there was from Eternity; Whether there is any other World, or created Being, or Place, be-

sides this; also, What the true Creation of God is, from the lying imagination, which is the devil, in man.

10. In *Hebrews* xi. 3, it is thus written: "Through faith we understand that the worlds were ordained by the word of God, so that things which are seen are not made of things which did appear."

11. And in the 13th, 14th, 15th, and 16th verses of the same chapter are these words: "And they confessed that they were strangers and pilgrims on the earth; for they that say such things declare plainly that they seek a country; and, if they had been mindful of the country from whence they came out, they had leisure to have returned; but now they desire a better, that is, a heavenly one: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

12. Compare these sayings with *John* xiv., 1st, 2nd, and 3rd verses, and there you may see, that have the single eye of the heavenly glory within you, who this God is that hath prepared that heavenly city, place, or kingdom of eternal glory, chiefly for you which own no other God, nor Father, nor eternal Spirit, nor Creator, nor Being of beings, but the Lord Jesus Christ alone;

13. That man of all immortal crowns, of eternal glory, infinitely transcending all heavens, angels, and men, who, in the

days of his creaturely condition, said unto his chosen ones, "Let not your hearts be troubled: ye believe in God; believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you: I will come again, and receive you to myself, that where I am, there ye may be also."

14. And in the last chapter of the prophet *Isaiah*, the first verse, "Thus saith the Lord, the heaven is my throne, and the earth is my foot-stool."

15. And in the first of the *Acts*, and the 11th verse, it is thus written: "Ye men of Galilee, why stand ye gazing into heaven? This Jesus which is taken up from you into heaven, shall come as ye have seen him go into heaven."

16. And in *St. Matthew* xxiii. 22, "He that sweareth by heaven sweareth by the throne of God, and him that sitteth thereon."

17. I might mention many other records in scripture to this purpose, but I have spoken too many already to those dark lights which disown any God, or scripture, or glory to come, or immortality, after the dissolving of this mortality; but glory of an immortality of eternity, which is in them already; and yet after death they are utterly ignorant whether they shall have any being at all, mortal or immortal, but blindly suppose an eternal swallowing

up into an unknown glorious being, or else an eternal ceasing to be.

18. I know unto you that have received the spiritual oil of divine faith, in the truth of holy writ, which is quoted from the visible record of scriptures, it is sufficient to prove that there is another created world, or residential place of glory, besides this, where the glorious persons of God, elect men, and angels, shall solace themselves together, to all eternity.

19. Again, you may understand the throne of God's residence in immortality is no ways like this foot-stool of his Majesty; for we know that this global world is enclosed all with a firmament, as with a brazen wall.

20. And why think you is it so? Truly and chiefly to keep within its own kingdom the dark imagination of angelical serpents, that they may only pry into the secrets of all things within this orb.

21. But as for the new heaven and new earth, above the stars, it is a place of glory, suitable to a God of glory: I mean, in respect of its height, length, breadth, or compass, it is of an infinite unmeasurable vastness.

22. For it must needs be so. Why? Because in the place of the eternal Being's glory there is no sun, moon, nor stars, nor firmament; and where there is no firmament there is no bounds: for you acknowledge the Creator to be boundless, and so is the

kingdom of glory, where the residence of his immortal Person is eternal.

23. In *Revelations* xxi. 23, it is thus written : "And their city hath no need of the light of the sun, neither of the moon, to shine in it ; for the glory of God did lighten it, and the Lamb is the light of it."

24. And in the last chapter, and the 5th verse, "And there shall be no night there, and they need no candle, neither the light of the sun ; for the Lord giveth them light, and they shall reign for evermore."

25. And this by the way : there is not anything can reign eternally, but that which is a distinct glory in itself ; and there is no glory or excellency whatsoever, whether mortal or immortal, can possibly have any sensible being, without a distinct form, to possess its glory in.

26. Moreover, the residence of glory of necessity must be a throne of infinite circumference.

27. Why? Because, if it were enclosed as this world is, then, instead of spiritual liberty, it would be a place of bondage, like unto this.

28. Because the glorious persons of God, elect men, and angels, which of motion are swifter than thought, would be prevented from ascending or descending in it, for variety of spiritual glories, according to their divine natures.

29. For you know that, if our bodies, within this lower

world, were as swift of motion as our thoughts, our spirits would then be in more bondage than now they are, for want of room to pass to and fro, according to their spiritual motions ; because, if the world were ten thousand millions of miles in height, length, breadth, or compass, and no more, you know that a spiritual body would ascend as swift as thought, as if it were but one mile or furlong only.

30. So that now you cannot be ignorant, but that a glorified body must have a kingdom and throne of glory, of an infinite vastness, according to its nature, to display its glory in, or upon, for its unutterable satisfaction.

31. Again, you know that it is the nature of the spirit of reason in mortal men to desire to know the height, breadth, length, or compass of the world it resideth in ; and, because it cannot attain to its desire, therefore it is unsatisfied.

32. So, likewise, you may understand, on the contrary, that it is all spiritual satisfaction to the nature of divine faith, or truth, in the spiritual bodies of men, in the world to come, not only because they have no desire in them to know the infinite vastness of that kingdom of glory they eternally are to remain in, but also because it is incomprehensibly beyond all desire in the creature of the knowledge of it.



## CHAPTER II.

1. *The Substance of Earth and Water was from Eternity.*
2. *The uncreated Essence of God was alone, until His creative Power manifested itself.*
3. *The Divine Form was an immortal bright Glory, like unto a Man.*
4. *An error corrected.*
5. *The Creator formed all things out of some eternal Substance.*

**A** GAIN, some may say, if there be such a place of infinite glory, for the persons of God, elect men, and angels, eternally to inhabit in (the which cannot be denied, according to your scripture-arguments), our desire (if known unto you) is to know, Whether the infinite place of heavenly glory was in that condition it is now in from eternity; or, whether the Creator, by the almighty power of his word-speaking, formed it of nothing, or made it from or by a word-speaking only?

2. To this great query, from the gift of the infallible Spirit of divine glory, I answer: In respect of the infinite vastness of the place of glory itself, it was eternally so; but, in respect of its created form, it had a beginning to itself.

3. My meaning is plain and easy unto you, which are strong in the true divine faith of the true God.

4. The substance of earth and water, or a place and being for its residence, must needs be from

eternity, in the presence of the eternal God; so that I would have you clearly to understand that it cannot possibly be otherwise, but that that infinite place, which is the throne of God, and this finite being or place, which is the foot-stool of his Majesty, was from eternity, in respect of their substances and residences, only they were in themselves matter both dark and senseless, and so without form, and void:

5. But, on the contrary, you may understand, that the uncreated or glorious power, or essence, of God was alone, in respect of any creature's visible living to themselves in his presence, for his heavenly society; for the manifestation of his infinite wisdom, power, and glory, for those angelical creatures that should be formed by him, of that dark substance, or senseless earth, aforesaid.

6. Again, but you may also understand, that the divine form, or person of the Creator, in its own nature, was of an immortal, bright, burning glory, both within and without; and in respect of his divine virtues, the Holy Spirit of fiery faith, and burning love, and all other spiritual excellences, did essentially reign in his heavenly form, infinitely over-flowing like unto a crystal clear fountain, with all variety of new heavenly wisdom, and transcendent glorious delights, to solace himself withal.

7. I hope in time that all the chosen ones of the Most High shall clearly understand that it is impossible for God, man, or angels, to possess any joy or glory at all, unless they have a form or body of their own distinct from all other forms, sensibly to enjoy that glory unto themselves.

8. I do not deny, but through union of spirits, also, there is unutterable joy and glory in one another; but I utterly deny that any spirits are essentially one, or that there are any sensible living spirits without forms, to display their life in, or ever shall be, whether mortal or immortal, visible or invisible.

9. Thus, ye blessed ones of the Most High, by the single eye of your most holy faith, you are made to see that your God, from eternity, was a glorious distinct form or person, in form like unto a man, before he became a man, or took on him the form of a servant, or a man:

10. As it is written in the second of the *Philippians*, "Who being in the form of God, thought it no robbery to be equal with God, but he made himself of no reputation, and took on him the form of a servant, and was found in the shape of a man."

11. Thus you may see that the only wise God, the Lord Jesus Christ, was an immortal form, before he became a mortal form of flesh, blood, and bone:

and although the immortality of his divine God-head, with the brightness of his glorious form, was wholly transmuted or mortalized into the condition of a spotless man, or creature; yet the visible form of his former invisible form, with the purity of his divine nature, was never changed, nor possibly could be.

12. But to go forwards to the point. Wherefore this serves for the reproof and condemnation of that grand error, naturally flowing from that lying imagination of men, which is as old as the evil imaginary angel himself, concerning creation: that is to say, that to create a form or thing is to make it by a word-speaking, without any matter or substance at all.

13. Further, and if they were convinced to acknowledge, according to the truth or scripture records, that God formed men and angels, and all other creatures that he had made, of material earth and water, or anything else; yet they suppose that those substances of earth and water were not in the eternal presence of God; but they say, that God, by the power of his word-speaking, made them of nothing.

14. Behold, this is contrary to faith, yea, and reason itself.

15. Why? Because then this will follow, that earth and water must needs be the Creator or divine Being itself; and so, by the sequel, there is no God at

all, but nature; and so all things that appear to be were from eternity, and will so remain to eternity. There is no avoiding these absurdities.

16. Again, if men were ashamed of this their error, and shall confess, that from eternity there was a Creator of a spiritual substance, then, without all contradiction, from eternity, there must of necessity be a residential place or being for the God of glory to display his essential life or glory in or upon.

17. Therefore earth and water, and its place of residence, must of necessity, from eternity, be in the presence of God, they being distinct in their substances, from his glorious essence or divine person.

18. So that now, by the divine speakings of God in you, according to holy records, you may easily understand, that the Creator formed all things or creatures, in both worlds, of some matter or substance; and that without materials of earth and water he created nothing that is made, neither possibly could.

19. Again, you may understand, also, that it is the very nature of that unclean spirit, the devil in man, to imagine a Creator and a creation, quite contrary to the truth of divine records, utterly abhorring that God and his creations in the least measure can be made manifest to his creature.

20. But the imaginary devil

in man loves to hear and speak of a Creator, and of a creation, and of a heavenly glory, and of a hellish misery, that no man can possibly be capable of in this mortality to comprehend the truth of any such things; or at least, if anything to this effect may be known, they affirm it only makes a man happy in this life, but whether there is any certain knowledge of anything that shall be after death, this they utterly deny.

21. Why? Because as yet the true divine light of the true God hath not shined into their understandings, as to the assurance of eternal life; for I assure you, from the ever-living God, that in what soul soever the eternal Being shineth in life unto life eternal, in some measure the things of eternity that shall be after death, or when time is no more, are manifested unto that soul.

22. But, indeed, for the most part, the cause why men remain dark in this great secret of things of eternity is, because they are under the power of some secret lust or other, which they love as their lives, not heeding that the wages of sin is death eternal, and the fruit of righteousness is life eternal, both manifesting their effects in due time.

23. I could speak more of the folly of this error in men, of their imagining of God's creating the two worlds of nothing; but it being so ridicu-

lous, it is not worth the while, and I know a few words are sufficient to the wise.

24. Again, You which have received the divine faith and pure love of the glorious Spirit of the Lord Jesus Christ, unto life eternal, may know that this is the true meaning or mind of the Spirit of the eternal Being, in the word "creating."

25. That is to say, that the glorious God, by the power of his word only, speaking into or unto those senseless substances of earth and water, immediately from thence to produce what several natures he thinks fit, and forms suitable to their spirits or natures, and yet to retain his own divine nature and form to himself, distinct from all those natures and forms that he hath made; and yet all those created spirits are pure also in their kinds, though they are of variety of natures to each other.

### CHAPTER III.

1. *The Powers of Creation or Transmutation consist in either new creating, or changing the condition of things already created.*
2. *The wonders of Creation that will be manifest at the last day.*
3. *The Creation of some for eternal Glory, of others for everlasting Darkness.*
4. *The presumption of human Conceit.*

**A** GAIN, the power of creation, or transmutation, lieth

in the new creating, or changing the condition of things already created.

2. As for example, God,—for his prerogative, will, or pleasure, to manifest the glory of his infinite power, either by eternal condemnation, or salvation,—to transmute the most glorious angel in heaven, to become the chiefest devil in hell, or in flesh; and to convert one of the greatest devils by nature on earth, to become one of the most glorious saints in heaven. Cain and Mary Magdalen shall bear witness to what I have written, in due time, of this particular.

3. Again, if you understand the infinite power of a Creator making all things new, by the power of his word or decree, and his turning the bodies and souls of mankind into dust again, from whence they were taken, is it not a wonderful new creation, in the last day or end of time, for the Creator, by the mighty power of his decreed word-speaking only, though there be ten hundred times ten hundred thousand several spirits mixed together in the dust of the earth, yet to make every seed or spirit to bring forth its own body or form, that he lived and died in?

4. That is to say, he that had the divine seed of God remaining in him, shall appear with a glorious body, like unto his God, to eternity; and he that hath the unclean seed of

cursed imagination remaining in him, shall appear with a body of nothing but spiritual darkness, of unspeakable misery, for everlasting. "As the tree falleth, so it lieth."

5. Again, is it not a wonderful thing, for the God of glory, of the same lump, to create one man, to be of his own divine nature and form, and in due time to make him eternally glorious like unto himself; and to create and form another man, to be of a contrary nature, nothing but darkness of shame, and confusion of face or spirit, for everlasting?

6. So much concerning the true creation of God.

7. Again, notwithstanding the dark imaginary spirit of man, by taking thought never so long, cannot possibly make one hair either white or black, to cover his head if it were bald; yet he can teach his Creator a creation beyond the wisdom of God himself, a creation which cannot possibly be.

8. For he is so wise in his own conceit, that he imagines, if he had been the Creator, he could have made materials of earth and water of nothing at all, even by the power of his own word-speaking only, as well as have formed what he pleased of those materials afterwards; or that he could have formed it only by his word-speaking, without any material substance at all.

9. Thus, being shut up in utter darkness, he calls his very

reason the divine nature of God, when God knows he nor no mortal man else hath any pure reason at all; but his understanding is all confusion in respect of knowing anything of the matter or manner of the true creation of God, or any eternal spiritual things, which as yet are invisible to mortals, but visible only to Moses, Elijah, Enoch, and the elect angels, in the personal presence of the Lord Jesus Christ, God-Man or Man-God, blessed for ever and ever.

10. Again, for want of the true discerning of the divine voice of the Holy Spirit of the true faith to distinguish between the voice of God's Spirit, and the voice of their own unclean spirit, the devil in them, they call God the devil, and the devil God; and so they, being left, willingly are ignorant of any other world, or God, or angels, or glory to come, but what is within this world only.

11. The which orb is but the foot-stool of our God, it being but as a mole-hill to a mighty mountain in comparison of that eternal kingdom of glory which is above the stars, without the glory of this perishing world.

12. Wherefore, because they are reserved under the guards of eternal darkness, from this their utter darkness, they judge themselves only in the eternal light, and blasphemously call themselves, who are mortal dust, "Eternity," "Everlasting love," or "I am," and "There is none

besides me," or "One pure being," with the "Creator," wholly taking all the glorious titles of the eternal Majesty upon them, who by no means will give his glory to men or angels, either of his nature or his names.

13. Again, if a man talks with these high-flown atheistical notionists, concerning knowledge of any God at all, or of a life to come, they abhor it, because it is hid from them.

14. But they love to speak or hear of an unknown God, which they call an infinite, invisible, incomprehensible Spirit, which (as they say) is essential in

all places and all things at once ; and seeth all things, heareth all things, and understandeth all things, particularly ; and yet hath no eyes to see, nor ears to hear, nor spirit to understand anything at all, through any distinct form or person of his own.

15. This is the blind reprobates' worldly or imaginary God, only of bare words, who are left under eternal perishing darkness.

16. And so much concerning what was from eternity, with a true spiritual distinction between the true creation and the false, and the true God and the false God.

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OF THE

ONE PERSONAL UNCREATED GLORY.

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CHAPTER I.

1. *The Man, Jesus Christ, and his Father, were from eternity only one personal Majesty in both worlds.*
2. *The Creator could not appear in the condition of a creature without first leaving the representative spiritual office, of God the Father, in the glorified Persons of Moses and Elijah.*
3. *The Creator appeared in the condition of a Man, (1.) To manifest his eternal Love for his redeemed ones; and, (2.) To enhance his own*

*Glory. 4. By virtue of their Divine Commission, Moses and Elijah filled the Lord Jesus with inspirations of his former Glory when on the Throne of the Father ; and, 5. Testified from Heaven that he was the only true God. 6. Further remarks on their Divine Office.*

IF it should be granted that the man Christ Jesus, and his Father, were from eternity, in time, and to eternity, only one distinct personal Majesty in both worlds ; yet because of

those literal sayings, "My Father is greater than I;" "My God, my God, why hast thou forsaken me?" "Father, into thy hands I commend my spirit;" "I ascend to my Father, and to your Father; to my God, and to your God;" with many such like throughout the New Testament:

2. Therefore many elect ones, whose souls have been filled with glorious experiences, not being clear in these scriptures, they may say unto me, What was that God and Father that Christ prayed or cried unto, in his greatest extremity upon the earth?

3. This query being of high concernment, before I make answer thereunto, give me leave to cite a scripture or two.

4. In *Psalm* xci. 11, 12, and *St. Matthew* iv., it is thus written: "For he shall give his angels charge over thee, to keep thee in all thy ways: they shall bear thee in their hands; they shall lift thee up, lest at any time thou shouldest dash thy foot against a stone."

5. Thus you that are spiritually quick in discerning hidden secrets may clearly see, in the very letter of the scriptures, that, when Christ Jesus was in the glory of the Father, he gave a wonderful commission to his angels, in reference to the protection of his own person, in that time of his creaturely condition.

6. Why? Because you may

know, when uncreated infiniteness was wholly transmuted into a creature-like finiteness, it must needs be disenabled of its former glorious power to protect itself, under all temptations and unutterable sufferings, unto death itself, it was to bear at the hands of unbelieving reprobates.

7. Thus you may see it was utterly impossible for the Creator to become or appear in the condition of a spotless creature, without first leaving the representative spiritual office of God, the everlasting Father, in the glorified persons of Moses and Elijah: for they were those angelical men that were entrusted with that glorious power afore-said.

8. But you may say, if the Creator did appear in the condition of a perfect man, and commit the representative power of his eternal God-head to his angelical creatures, to what end did he thus abase himself?

9. To this I answer, You may know that his unsearchable wisdom moved him unto it for two respects: first, in reference to the manifestation of his eternal love to his redeemed ones; secondly, in relation to his own personal glory:

10. For, as he knew no other way to restore the fallen estate of his elect Israelites, so, likewise, he foresaw that in the lowest abasing himself lay secretly hid a twofold infinite glory that would redound to himself in his exaltation; because from hence

originally arise, in elect men and angels, all those glorious new songs or ravishing admirations of the Creator's wisdom, love, and humility, to eternity, the which would not possibly be attained by the Creator, if he had not thus humbled himself.

11. Again, this angelical charge in Moses and Elijah of spiritual protectorship, in reference to God, elect men, and angels, may be thus understood: that is to say, by virtue of this their commission, even as a spiritual God and Father, they filled the Lord Jesus with inspirations of his former glory, which he possessed when he was on the throne of the Father.

12. For you that have received Jesus Christ alone to be your God, may know, when he was in a creature-like condition, he neither was, nor possibly could be, capable to comprehend all that infinite glory which he enjoyed when he was in the condition of a Creator.

13. Wherefore, as aforesaid, for the protection of his blessed body, they were not only set apart, to fill him with a perfect assurance of possessing a more transcendent glory, through sufferings, than he formerly enjoyed in his heavenly kingdom; but they were appointed also to bear record from heaven, in the sight of elect men and angels, unto Jesus Christ, upon this earth, to be the only very true God, everlasting Father, and

alone Creator of both worlds, angels, and men, and all other creatures, as they did unto Peter, James, and John, at the transfiguration of Christ, the Lord of all light and life.

14. Moreover, their spiritual charge was to supply the saints with an inspiring light, as a guide to direct them to that fountain of all infinite glory; God manifested in a body of flesh, as they did to Joseph, and John the Baptist.

15. Furthermore, their divine office was also to uphold the holy angels, with their appointed food of new revelations, concerning that wonderful salvation-mystery, that God was bringing forth in the man Christ Jesus, for his elect's sake.

16. That the angels, which were in great power and glory, might be kept in obedience to their God, then appearing in weakness and shame, until that his body of flesh and bone was ascended into the throne of the Father; that from his own personal majesty he might fill elect men and angels with glorious inspirations, concerning a new thing, that he alone had done upon the earth.

17. Again, if it should be granted, that the Creator did thus humble himself in a body of flesh, because when his glory moves to a thing, what can hinder it? "Is anything hard or impossible to God," in such a case as this is or was?

18. Yet, there being such an



innumerable company of angels, that never were defiled, it may be thought strange by some that he should pass them all by, and exalt two men to so high a dignity, who had been sinners.

19. To this I answer, You may know therein did appear a nearer union between God and elect men than between God and elect angels.

20. For God himself, in the body of his flesh, became a little lower than angels, in respect of death, that as before-said, through sufferings, with more infinite advantage, he might exalt himself on his throne again, above men or angels.

21. So, likewise, you know it is written: "If we suffer with him" (or for him), "we shall also reign with him."

22. Moses and Elijah wanted no sufferings for Christ's sake, when he was in the condition of the Father. Wherefore, they being kept faithful to their trust on this earth, in due time their persons were rewarded with God-like glorification in the high heavens, that they might be fit representatives of an infinite Majesty, and so with God himself be exalted in dignity, above the holy angels.

23. It is written, "He took not on him the nature of angels, but the seed of Abraham."

24. Thus in the Creator's abasement, he was clothed with the seed wherein his own divine

nature, of spiritual faith, was capable of suffering, and entering into his glory again; and not with that angelical nature of pure reason, that is no way capable of any kind of suffering in the least, but if it were not continually preserved with the incomes of divine faith, it would trample such God-like humility under foot, as foolishness itself.

25. Wherefore, the bodies of angels being spiritual, and their natures only rational, and so unfit to suffer for their God, as Abraham's children are, or were; therefore they were incapable to represent the person of God, the everlasting Father, or to sit upon thrones of God-like glory, with the apostles, spiritually to judge the twelve tribes of Israel.

26. But of the contrary, the nature of the glorified bodies of Moses and Elijah, being all inspiration of heavenly new wisdom, and like unto the Creator himself; though formerly they were inferior to angels, in reference to natural pain, and soul-mortality; yet, being possessed with that nature by which angels were created, they only, and not angels, were fit representatives of an everlasting Father unto Christ Jesus, their Creator, and glorious redeemer, in the days of his humiliation.

27. Moreover, though Moses and Elijah for a season, by divine wisdom, were so highly exalted; yet you may know this God-like power or charge possessed

by them was in measure only ; because none was capable of Spirit above measure but God only, which is Christ Jesus our Lord.

28. Furthermore, when the Creator was wholly transmuted into a creature-like state, though the nature of his Spirit was all divine satisfaction in itself, yet, because that divine soul was one divine essence with the body, subject to man's infirmities, of hunger, thirst, sleep, and such like ; was it not therefore of absolute necessity, that Elijah, or some other, should not only be in a God or Father-like condition, as a glorious object for Christ Jesus to fix his faith upon, but also to protect him both sleeping and waking, in all conditions, that he might become a perfect pattern of child-like obedience in all things unto death, to his redeemed ones ?

29. That from thence they might learn to know unto whom all spiritual obedience was meritoriously due, when that ever blessed body of Christ's flesh and bone was risen from the dead, and ascended into the glory of the Father again, from whence he descended.

## CHAPTER II.

1. *The Scriptures mention a visible as well as invisible manifestation of God the Father to Moses and Abraham ; but,*

*record of any such manifestation to Christ Jesus. 3. The glory of Christ's transfiguration was from the appearance of Moses and Elijah in glory. 4. Of the Divine Power in Christ's Resurrection.*

**A** GAIN, the scriptures clearly make mention of a visible, as well as invisible, appearance of God the Father unto Moses and Abraham, and familiarly talking with them, as a man talks with his friend.

2. But of the contrary, though the scripture makes mention of a voice that came from heaven, saying, "This is my well-beloved Son, in whom I am well pleased ;" yet you have no other record to prove, that ever any other God and Father appeared, either visible or invisible, unto Christ Jesus, familiarly talking with him, but Moses and Elijah, two men in white raiment, angels, or such like.

3. Now I humbly beseech you, if there had been any other God, or Father of our Lord Jesus Christ, in the invisible high heavens, but those glorious representatives before-said, can you possibly believe, imagine, or think, that that everlasting Father would, in such a loving manner, have appeared to his sinful servants, and neglect his only Son and Heir of heavens, earth, angels, and men, and all things else, unto

whom alone all divine honour, and praise, or glory, is ascribed from all capable creatures, for everlasting?

4. Which you know will not be accepted of by saints or angels, in scripture records, but alone by the everlasting Jesus, that everlasting Father, who always accepted of divine honour, from them that he knew to have faith in his person, unto life eternal; but seemed to reject it from those that knew him not.

5. Also you know it is written, "God will not give his glory to another." Therefore, it is impossible that there should be any other God, Father, or Creator, but the glorified person of Christ Jesus our Lord; because, as beforesaid, no man can prove throughout the scriptures, nor any other ways, that there was ever any other personal Majesty, but him only.

6. Moreover, as the skin of Moses' face, through the appearance of God talking with him upon the mount, shone so bright, that the Israelites were compelled to face him through a veil: so likewise you know, when Christ was transfigured upon the mount, his face shone like the sun, to the great amazement of his apostles; it was only through the appearance of Moses and Elijah in glory talking with him.

7. Behold a spiritual wonder! Christ Jesus the eternal Creator, having transmuted his in-

finite glory into flesh, was fain to seek, or wait for, the appearance of a glimpse of that glory again, from his angelical creatures.

8. Thus you in whom is rooted the light and life of One Personal Glory, may see somewhat clearer into the hidden mystery, of God manifesting himself in the Man Christ Jesus our Lord; and of a more spiritual oneness between him and elect mankind, than between those holy angels which visibly see him face to face.

9. Here you may know also, that the man Cain, and his angelical generation, of merciless gilded-tongued hypocrites, are designed for eternal sufferings, of a sensible dying life or living death; because, as aforesaid, the Lord Jesus took not on him the nature of angels, but the seed of Abraham.

10. Much more might be spoken upon this account, but I suppose I have written sufficient for the satisfaction of that soul, that is really redeemed from the bewitching love of things that perish, through the divine appearance of glorious things which have no end.

11. In *St. John*, vi. and x., it is thus written: "The words that I speak unto you are spirit and life." "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and power to take it again."

12. Some tender-hearted soul, being well satisfied of the soul and body's essential oneness, and so of their wholly dying as well as living together, may say unto me, If the soul of Christ died in or with his body, what was that which raised it from death to life again?

13. From a divine gift, to this I answer, That spiritual power of Christ's totally dying, and living again, consisted only in the wonderful virtue or truth of his word speaking.

14. Why? Because you may know, that the nature of Christ's soul did consist only of one divine voice, or echo of all variety of glorious truth, through which he could not possibly err in his sayings. Wherefore, as aforesaid, whatever he spake in that very word, was all power to effect the thing spoken of.

15. Moreover, you may know, that word proceeding through Christ's mouth, was the very voice of the divine God-head itself, reconciling the elect lost Israelites, in the Man Christ Jesus, to himself through death.

16. Furthermore, when Lazarus, according to Christ's words, was dead and buried, four days in the grave (as it is written), if his soul was alive, in paradisaical or heavenly places of divine glory, surely that glory was in the grave; and from thence was Lazarus raised from death to life. "My words," saith the Lord Jesus Christ, "are spirit and life." And

he was "the resurrection and the life," as he said unto Martha.

17. Wherefore, you may know, that man's body and soul, being but one living substance, they are essentially one in death also: and it was that everlasting virtue of Christ's word only, which was that God that raised the soul and body of Lazarus out of the grave or sleep of death unto life again.

18. "The words that I speak unto you," saith Christ, "are spirit and life." That is as if he should have said, My words alone are all spiritual life, love, peace, with variety of glorious new joys, beyond all comprehension, in the spirits of men and angels; or, as if he should have said, My words principally tend to the satisfying of the soul, with all divine excellencies, which are eternal.

19. "I have power," saith Christ, "to lay down my life, and have power to take it again." That is as if he should have said, I only have all the God-head power, in my own person, to die, and to command life out of death itself.

20. Again, moreover, if there be but only one personal Majesty, or glorious power, over heavens, earth, angels, and men, who then besides the Lord Jesus could speak these words? For, alas! you may know, it is impossible for any creature, whether men or angels, to have power in themselves in the least, either to live or die.

21. Furthermore, the Lord Jesus, being the only God over all life and death, did verily believe, or undoubtedly know, that whatever he said should come to pass ; that rather than he would or could be prevented in his words, not only heaven and earth, but all things else, may sooner pass away, and be no more seen.

22. That moved him to say, "Heaven and earth shall pass away, but my words shall not pass away." And to say, "But after that I am risen, I will go into Galilee before you."

23. Hence you may understand, if the God-man Christ Jesus be your living life, that, as aforesaid, it was his faith, in the ever-living virtue of his word-speaking, which empowered him to lay down his divine soul, or God-head life, in the hell of the grave, for a moment, with his blessed body ; and from thence, as the most pure grain, even naturally to quicken and revive that life again out of death itself, that it might live, in a new and glorious manner, in immortality to eternity, even in that body that died, and no other.

24. For now I may boldly say, with unshaken confidence, that the variety of all unutterable joy or ravishing glory, that God himself eternally possesses, naturally floweth in him, only from the virtue of his manifold deaths, of deadly sufferings, formerly endured in that very body of flesh and bone now glorified.

### CHAPTER III.

1. *Christ Jesus, by his Death and Resurrection, became Lord of the Living and the Dead.*
2. *He, who out of Chaos created both Worlds, also twice changed the condition of his own glorious Person.*
3. *His Death not only proved Divine Truth, but confounded Carnal Reason.*
4. *Unless the Divinity of Christ had died with his Humanity, God could not have experimentally known the condition of the Dead.*
5. *The Godhead's Suffering gave him prerogative power over all conditions.*
6. *Conclusion.*

**A** GAIN, Christ Jesus being the only God, the everlasting virtue of his word-speaking gave him all power over life and death, by his most precious life poured forth in his blood unto death, that he alone might purchase from his divine self, in a new way, to become the only Lord both of the dead and quick.

2. It is not the natural life, or half-dying, of a God or of his Son, if they were distinct ; but it must be the blood or whole life of an infinite power itself, that can cleanse the conscience from dead works, to enable a man spiritually to obey the ever-living God ;

3. According to that in *Acts* xx., where it is thus written : "For I have kept nothing back, but have showed you all the counsel of God." And in the

twenty-eighth verse are these words: "To feed the church of God, which he hath purchased with his own blood."

4. With astonishing admiration, behold a divine wonder! God himself was absolutely dead and buried out of the sight of all men and angels, and yet was virtually living everywhere at one and the same time, but was not sensible of it in his own person until he was risen from the grave: but this spiritual food is for strong men in Christ, and not for babes.

5. Moreover, by virtue of his word of truth's speaking only, he created, out of a confused chaos, both worlds, and all in them which were created, whether for a time or for eternity: who, by the same power also, twice changed the condition of his own glorious person.

6. Furthermore, his divine soul died in the flesh, and quickened in the spirit, not only to prove the infinite power of truth, speaking through his spiritual mouth, but also for the confounding that carnal reason in man, which upon all occasions contends against his divine wisdom, and all other his unsearchable counsels.

7. It being a common saying among men, that it is blasphemy for any man to say that God could possibly die, notwithstanding the scripture says, "Is anything too hard for God?" and "With God," said Christ, "nothing shall be impossible."

8. And why, think you, do men say, the Godhead neither did nor possibly could die? Truly, because they by no means can imagine which way the Creator should live again, if once dead.

9. Thus they measure the Almighty power of an infinite Majesty by the narrow compass of blind reason, proceeding out of the bottomless pit of their own lying imagination, which neither doth nor possibly can understand anything of the spiritual power of truth's speaking.

10. And because the Lord Jesus Christ's wonderful power, divine faith, or truth, is hid from them, therefore they are at enmity with him and his elect, unto whom alone his secrets are revealed; and so they always call the divine Majesty a liar to his face, both in his person and people.

11. And, because they see no power in themselves to live or die, from this their no spiritual power at all, impudently or ignorantly they take upon them to judge the God of all divine power over life and death, who is blessed for ever.

12. And, because he could not possibly lie, therefore by the word of his power he did die, and live again; or else what mean the scripture-sayings, "Because he poured forth his soul unto death." "For Christ therefore rose again and revived, that he might be Lord both of the dead and of the quick."

13. "I am that first and that last, and I am alive, but was dead; and behold, I am alive for evermore." "These things saith he which is first and last, that was dead, and is alive."

14. "Thou wilt not leave my soul in the grave, neither wilt thou suffer thy Holy One to see corruption." "He, knowing that, before spake of the resurrection of Christ, that his soul should not be left in the grave, nor should his flesh see corruption."

15. More scriptures might be mentioned to this purpose; but if this saving truth, concerning the whole Godhead and manhood dying, and living together again, by its own quickening power, be not sufficiently cleared from the true record itself, I would it were.

16. Sure I am, those that shall vilify this glorious truth, after the perusal of this epistle (according as it is written), "they have eyes and see not, ears and hear not, hearts and understand not;" and account the scriptures but mere fancies, and human natural wisdom, whatsoever they shall pretend to the contrary.

17. Again, unless the divinity had died with the humanity, how could the glorious God experimentally, in his own person, have known what condition the dead are in, whether they be the elect or reprobate?

18. How could he, being in a creaturely condition, be capable of entering into the glory of

the Creatorship again any other way but through death, that from thence he might live again, and, in the room of a crown of thorns, wear upon his head a double crown of immortal and eternal glory, in the visible sight of elect men and angels, which could not possibly be attained unto any other way but through death?

19. Is it therefore anything else but the devil in man, that wars against this divine secret? If it be not so, when *Peter* said, "Master, spare thyself," why did Christ so sharply reprove him, saying, "Get thee behind me, Satan; thou savourest not the things that be of God, but the things that be of men?"

20. Moreover, that elect men and angels might more admire the Creator's wisdom, power, and glory, in raising such transcendent eternal excellencies out of death itself, than all other things!

21. Furthermore, you may know it was the Godhead's suffering, under all conditions, which gave him his prerogative power over all conditions, and from thence the Lord did experimentally know what crowns of immortal glory were most suitable for all suffering conditions, that his chosen ones are to undergo in this vale of tears, for truth's sake;

22. Also, what measure of eternal death, in utter darkness, was most meet for cursed Cain, and his generation of angelical

merciless men and women, whose serpentine wisdom is that wicked one that is no way able to endure these salvation-mysteries, because they discover their hypocritical gloryings in gilded words only, that perish, instead of glorious things, which are eternal.

23. This will be that gnawing worm of conscience that never dies, and fiery curse of the law that will never be quenched in men's souls, when the Lord

Jesus Christ shall appear with his saints and angels to eternal judgment.

24. And so much at present concerning the spirituality of words speaking through the heavenly mouth of the only and ever-living God-man, Christ Jesus our Lord, who sits in the midst of the throne of crowns, of all varieties of immortal glory and majesty, in the highest heavens, and lowest hearts, even to all eternity.

Yours, in all Spiritual

And Natural Righteousness,

JOHN REEVE.

## A CLOUD OF UNERRING WITNESSES,

PLAINLY PROVING THAT THERE NEITHER IS, NOR EVER WAS, ANY OTHER GOD BUT JESUS CHRIST THE LORD.

### CHAPTER I.

1. *Subject of this Epistle.* 2. *The Creator, though styled in Scripture by the three-fold Name of Father, Son, and Holy Ghost, is but one Essence, even as Man is but one Person, though spoken of in Scripture by the three-fold Name of Body, Soul, and Spirit.*

A CATALOGUE of scripture records, of undeniable truths, bearing testimony unto the only wise God, immortal, invisible, yet visible, distinct

personal God; Creator, Redeemer, and alone Everlasting Father.

2. The righteous spiritual God-man from eternity, who came down from his glorious throne, and, in fulness of time, became of the seed of the Virgin a child of unspotted flesh, blood, and bone, in the appearance of mortal man; yea, and in due time became an absolute man, in all things like unto us (sinful reason or lying imagination, only excepted); that he might make himself capable, both soul and body, of entering into death;



3. And by virtue of his everlasting spiritual word, or almighty decree, in or through death, to quicken and revive that same pure spirit and body again, into a far more transcendent spiritual condition, than it was in before it died, or capable of before he became a body of flesh; that he alone might be Lord of quick and dead, and in the same body of flesh and bone he died in, and no other, as fire naturally ascended, even visibly, into his immortal throne, of his eternal glory, from whence he came, the invisible heaven and earth, above or beyond the stars:

4. Which place of blessedness is an infinite habitation, throne, or kingdom of unutterable glories; suitable to an infinite Majesty, and spiritual glorious bodies, which are there to remain world without end; and essentially distinct from this global, perishing world, when all time is past, trampling it under foot, as an habitation or hell for all reprobates, there to remain in utter darkness.

5. Thus, by the single eye of your most holy faith, you may see the eternal uncreated divinity, or Godhead fulness, now united with flesh and bone, God and man, being but one personal essence, or glorified substance, even essentially distinct from heaven, earth, angels, and men, from eternity to eternity; and from this glorious city made without hands, much

like unto the little body of the sun in the firmament, virtually he displayeth the splendour of his heavenly light, life, and glory, into the spirits and bodies of elect men and angels; eternally retaining his infinite bright burning glory within his own divine person:

6. Because no created beings, whether they be angels or men, are capable of the essential indwelling of the eternal Spirit of God, but that man Jesus only; who was from eternity essentially one with it.

7. Wherefore (whatever men may imagine), it is as impossible for any man, from scripture records, or any way else, to prove the only Creator to be two or three distinct essences, because of his three-fold name of Father, Son, and Holy Ghost, or Lord Jesus Christ; as it is to prove a man's body may live without a soul, or that a man is two or three distinct essences, because he is styled in scripture records by a three-fold name, of body, soul, and spirit.

8. When our Lord was personally upon this earth, it was written that he said, "No man can serve two masters:" wherefore he that hath received in his understanding the records of holy writ, which were spoken by the Holy Spirit of Jehovah, or Jesus, through the mouths of his true prophets and apostles, to be the very truth of God; when, with his most serious consideration, he hath

meekly perused this writing, the desire of my soul is this :

9. If the scriptures in the exact letter of them be the rule of all truth, unto his Spirit, that from those testimonies he would show me any God, Creator, or Father, out of Christ at all, or essentially distinct from Christ, when he was upon this earth, or before the man-child Jesus ;

10. Whether it be a spiritual personal God to his comprehension or apprehension, or an incomprehensible infinite eternal Spirit, without a distinct bodily form (as most men blindly imagine), or whatever he understands him to be, I will submit to the scripture records.

11. But if plainly from them he cannot prove any other God at all, but what was in Christ essentially from eternity, in time, and to eternity : then, in the name of the Lord Jesus, I require him to submit to the truth of the scriptures.

12. Also, that he would, for time to come, dispute no more of any God at all, but of Christ only, if by Christ he expects the eternal salvation of his person, in his second last visible appearance in the clouds or air,

with his mighty angels, to make an everlasting separation between those that would have none to reign over them but him only, by his blessed Spirit, and them that walk even contrary to true faith, scriptures, or sober reason itself, and have another God besides Christ, above Christ, or before Christ.

13. Take special notice of this saying of our Lord Jesus, you that own the true scriptures of the Old Testament, as well as the New: "And he said unto them, These are the words which I spake unto you while I was yet with you, that all must be fulfilled which are written of me in the law of Moses, and in the Prophets, and in the Psalms," *Luke xxiv. 44.*

14. But I never read or heard that Job, or Solomon, were any prophets of the Lord at all, though they spake many excellent truths: yet neither by Christ, the only God of all true scriptures, nor by the holy apostles, are they mentioned to be penmen of holy writ.

15. I do not thus write, to undervalue them in the least; but the truth is the truth, though all men should speak against it.

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SCRIPTURES PROVING THAT CHRIST JESUS IS THE ONLY GOD.

"FOR unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor,

the Mighty God, the everlasting Father, the Prince of Peace."—*Isaiah ix. 6.*

"Behold a Virgin shall be with child, and shall bear a

Son, and they shall call his name IMMANUEL; which is, by interpretation, God with us."—*Matt. i. 23.*

"But whilst he thought on these things, behold the angel of the Lord appeared to him in a dream, saying, Joseph, the son of David, fear not to take Mary thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins."—*Matt. i. 20, 21.*

"Then said Mary to the angel, How shall this be, seeing I know not man? And the angel said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore, also, that holy thing which shall be born of thee, shall be called the Son of God."—*Luke i. 34, 35.*

"And she cried with a loud voice, and said, Blessed art thou among women, because the fruit of thy womb is blessed. And whence cometh this to me, that the Mother of my Lord should come to me? And thou, babe, shalt be called the prophet of the Most High: for thou shalt go before the face of the Lord, to prepare his ways."—*Luke i. 42, 43, and 76.*

"In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God. All things were

made by him; and without him was nothing made that was made. He was in the world, and the world was made by him, and the world knew him not. And the word was made flesh, and dwelt among us (and we saw the glory thereof, as the glory of the only-begotten Son of the Father), full of grace and truth."—*John i. 1, 2, 3, 10, and 14.*

"Let the same mind be in you that was even in Christ Jesus, who, being in the form of God, thought it no robbery to be equal with God; but he made himself of no reputation, and took on him the form of a servant, and was made like unto man, and was found in shape as a man."—*Phil. ii. 5, 6, 7.*

"In whom we have redemption through his blood; that is, the forgiveness of sins, who is the image of the invisible God, the first-begotten of every creature. For by him were all things created which are in heaven, and which are on earth, things visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him, and he is before all things, and in him all things consist."—*Coloss. i. 14-17.*

"For it pleased the Father that in him should all fulness dwell."—*Verse 19.*

"In whom are hid all the treasures of wisdom and knowledge."—*Coloss. ii. 3.*

"For in him dwelleth all the fulness of the Godhead bodily."

—*Coloss. ii. 9.*

"And of his fulness have we all received grace for grace."

—*John i. 16.*

"All things are given to me of the Father, and no man knoweth the Son but the Father; neither knoweth any man the Father but the Son, and he to whom the Son will reveal him."

—*Matt. xi. 27.*

"No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him."—*John i. 18.*

"Not that any man hath seen the Father, save he which is of God, he hath seen the Father. This is that bread which came down from heaven, that he which eateth of it should not die. I am that living bread which came down from heaven; if any man eat of this bread he shall live for ever. What, then, if ye shall see the Son of Man ascend up where he was before?"

—*John vi. 46, 50, 51, 58, 62.*

"And whither I go ye know, and the way ye know. Thomas said unto him, Lord, we know not whither thou goest; how can we know the way? Jesus said unto him, I am the way, the truth, and the life; no man cometh to the Father but by me. If ye had known me, ye should have known the Father also: and from henceforth ye know him, and have seen him. Philip said unto him, Lord,

show us the Father, and it sufficeth us. Jesus said unto him, I have been so long time with you, and hast thou not known me, Philip? He that hath seen me hath seen my Father: how then sayest thou, show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but my Father, that dwelleth in me, he doth the work. Believe me, that I am in the Father, and the Father in me; at least, believe me for the work's sake."—*John xiv. 4-11.*

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came; the other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger in the print of the nails, and put my hand into his side, I will not believe. And eight days after, again his disciples were within, and Thomas was with them: then came Jesus, when the doors were shut, and stood in the midst, and said, Peace be unto you. After said he to Thomas, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side; and be not faithless, but faithful. Then Thomas answered, and said unto him, Thou art my Lord and my God."—*John xx. 24-28.*

"And he that seeth me seeth him that sent me."—*John xii. 45.*

"As the Father knoweth me, so know I the Father. I and my Father are one."—*John* x. 15-30.

"And if I also judge, my judgment is true; for he that sent me is with me. The Father hath not left me alone, because I do always those things that please him. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father. If ye had known me, ye should have known my Father also."—*John* viii. 16, 19.

"He must increase, but I must decrease. He that is come from on high is above all. He that is of the earth is of the earth, and speaketh of the earth; he that is come from heaven is above all; for no man ascendeth up to heaven but he that hath descended from heaven, the Son of Man, which is in heaven."—*John* iii. 13, 30, 31.

"The first man is of the earth, earthly; the second man is the Lord from heaven."—*1 Cor.* xv. 47.

"And all things are of God, which hath reconciled us unto himself by Jesus Christ; for God was in Christ, and reconciled the world to himself."—*2 Cor.* v., part of the 18th and 19th verses.

"And when he had spoken these things, while they beheld he was taken up, for a cloud took him out of their sight; and while they looked stedfastly towards heaven, as he went, be-

hold, two men stood by them, in white apparel, which also said, Ye men of Galilee, why stand ye gazing into heaven? This Jesus, which is taken up from you into heaven, shall so come, as ye have seen him go into heaven."—*Acts* i. 9, 10, 11.

"What concord hath Christ with Belial? Or what part hath the believer with the infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell among them, and walk there; and I will be their God, and they shall be my people; and I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty."—*2 Cor.* vi., the latter end.

"There is one Lord, one faith, one baptism, one God and Father of all, which is above all, and through all, and in you all; but to every one of us is given grace, according to the measure of the gift of Christ. Wherefore he said, When he ascended on high, he led captivity captive, and gave gifts unto men. Now in that he ascended, what is it, but that he had also descended first into the lowest parts of the earth? He that descended is even the same that ascended far above all heavens, that he might fill all things."—*Ephes.* iv. 5-9.

"Of whom are the fathers, and of whom concerning the flesh Christ came, who is God

over all, blessed for ever. Amen."—*Rom. ix. 5.*

"Kiss the son, lest he be angry, and ye perish from the right way. When his wrath is kindled but a little, blessed are all they that put their trust in him."—*Psalm ii.*, the last verse.

"The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool."—*Psalm cx. 1.*

"And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks."—*Acts ix. 4, 5.*

"Now the same Jesus Christ, our Lord and our God, even the Father, which hath loved us, and hath given us everlasting salvation, and good hope through grace, stablish you in every good work."—*2 Thess. ii.*, the two last verses.

"And did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ. Neither let us tempt Christ, as some of them tempted him, and were destroyed of serpents."—*1 Cor. x. 3, 4, 9.*

"We know that an idol is nothing in the world, and that there is no other God but one; for though there be that are

called Gods, whether in heaven or in earth, as there be many Gods and many Lords, yet unto us there is but one God, which is the Father, of whom are all things, and we in him, and one Lord Jesus Christ, and we by him."—*1 Cor. viii. 4, 5, 6.*

"For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake; for God, that commanded the light to shine out of darkness, is he which hath shined into our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."—*2 Cor. iv. 5, 6, 7.*

"For ye know the grace of our Lord Jesus Christ, that he, being rich, for your sakes became poor; that ye, through his poverty, might be made rich."—*2 Cor. viii. 9.*

"But our conversation is in heaven, from whence also we look for the Saviour, even the Lord Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—*Phil. iii.*, the two last verses.

"For ye are dead, and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory."—*Coloss. iii. 3, 4.*

"I would not (brethren) have you ignorant concerning them

which are asleep, that you sorrow not, even as others, that have no hope; for if we believe that Jesus is dead, and is risen, even so you which sleep in Jesus will God bring with him; for this say we unto you, by the word of the Lord, that we which live, and are remaining at the coming of the Lord, shall not prevent them which sleep; for the Lord shall descend from heaven with a shout, and with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first; then shall we which live, and remain, be caught up with them also in the clouds, and so shall we be ever with the Lord. Therefore comfort yourselves one another with these words."—1 *Thess.* iv., the last verse.

"Now the very God of peace sanctify you throughout, and I pray God that your whole spirit, and soul, and body, may be kept blameless, unto the coming of our Lord Jesus Christ. The grace of our Lord Jesus Christ be with you. Amen."—1 *Thess.* v. 23, 28.

"For it is a righteous thing with God to recompense tribulation to them that trouble you, and to you which are troubled, rest with us; when the Lord Jesus shall show himself from heaven with his mighty angels, in flaming fire, rendering vengeance unto them which do not know God, and which obey not unto the gospel of our Lord

Jesus Christ, which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power."—2 *Thess.* i. 6-9.

"I have fought a good fight, and have finished my course; I have kept the faith; from henceforth is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."—2 *Tim.* iv. 7, 8.

"And if there be any other thing that is not contrary to wholesome doctrine, which is according to the glorious gospel of the blessed God, which is committed unto me. Therefore I thank him, which hath made me strong; that is, Christ Jesus our Lord; for he counted me faithful, and put me in his service. Nevertheless, for this cause was I received to mercy, that Christ should first shew me all long suffering, unto the example of them which should in time to come believe him, unto eternal life. Now unto the King everlasting, immortal, invisible, to God only wise, be honour and glory, for ever and ever. Amen."—1 *Tim.* i., part of verses 10, 11, 12, 16, and 17.

"For bodily exercise profiteth little, but godliness is profitable unto all things, which hath the promise of the life present, and of that which is to come. This is a true saying, and by all means worthy to be

received; for therefore we labour, and are rebuked, because we trust in the living God, which is the Saviour of all men, especially of those that believe."—1 *Tim.* iv. 8, 9, 10.

"And without controversy, great is the mystery of godliness, which is God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—2 *Tim.* iii., the last verse.

"At sundry times, and in divers manners, God spake in the old time unto our fathers by the prophets. In these last days he hath spoken unto us by his Son, whom he hath made heir of all things; by whom also he made the world; who, being the brightness of his glory, and the engraven form of his person, and bearing up all things by his mighty word, hath by himself purged our sins, and sitteth at the right-hand of the Majesty on high, in the highest places; and is made so much the more excellent than the angels, inasmuch as he hath obtained a more excellent name than they. For unto which of the angels said he, at any time, Thou art my Son, this day begot I thee? And again, I will be his Father, and he shall be my Son. Again, When he bringeth in his first-begotten Son into the world, he saith, Let all the angels of God worship him. And of the angels

he saith, He makes the spirits his messengers, and his ministers a flame of fire; but unto the Son he saith, O God, thy throne is for ever and ever; the sceptre of thy kingdom is a sceptre of righteousness; thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning, hast established the earth, and the heavens are the works of thy hands."—*Hebrews* i. 1-10.

"But we see Jesus crowned with glory and honour, which was made a little inferior to the angels, through the sufferings of death, that, by God's grace, he might taste death for all men. It became him, for whom are all things, and by whom are all things, seeing that he brought many children unto glory, that he should consecrate the Prince of their salvation through afflictions."—*Heb.* ii. 9, 10.

"And he shall divide the spoil with the strong, because he hath poured out his soul unto death."—*Isaiah* liii., part of the 12th verse.

"For whether we live, we live unto the Lord; or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's: for Christ therefore died, and rose again, that he might be Lord both of the dead and quick."—*Rom.* xiv. 8, 9.

"And all flesh shall know,



that I, the Lord, am thy Saviour and thy Redeemer, the mighty one of Jacob."—*Isaiah* xlix., the last verse.

"Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despised the shame, and is set at the right hand of the throne of God."—*Heb.* xii. 2.

"Wherefore, seeing we receive a kingdom which cannot be shaken, let us have grace, whereby we may so serve God, that we may please him with reverence and fear; for our God is a consuming fire, and a jealous God."—*Heb.* xii. 28, 29.

"And we know that the Son of God is come, and hath given us a mind to know him who is true, and we are in him which is true; that is, in that his Son Jesus Christ, the same is the very God, and eternal life."—1 *John* v. 20.

"Now unto him that is able to keep you, that you fall not, and to present you faultless, before the presence of his glory, with joy; that is, to God only wise, our Saviour, be glory and majesty, and dominion and power, both now and for ever. Amen."—*Jude*, the last verse.

"Lift up your heads, O ye gates! be ye lift up, ye everlasting doors! and the King of Glory shall come in. Who is this King of Glory? It is the Lord, strong in battle; even the Lord, mighty in battle. Lift up your heads, O ye gates! and

be ye lift up yourselves, ye everlasting doors! and the King of Glory shall come in. Who is the King of Glory? Even the Lord of Hosts, he is the King of Glory."—*Psalms* xxiv. 7, 8, 9.

"I beheld till the thrones were set up, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like pure wool; his throne was like fiery flame, and his wheels as burning fire; a stream issued, and came forth from before him; thousand thousands ministered unto him, and ten thousand thousands stood before him. The judgment was set, and the books were opened: I beheld, and the same horn made battle against the saints, yea, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time approached that the saints possessed the kingdom."—*Daniel* vii. 9, 10, 21, 22.

"Behold he cometh with clouds, and every eye shall see him, even they which pierced him through; and all kindreds of the earth shall wail before him: even so. Amen. I am ALPHA and OMEGA, the beginning and the ending, saith the Lord; which is, and which was, and which is to come, even the Almighty. And I was even ravished in spirit on the Lord's day, and heard behind me a great voice, as it had been of a

trumpet, saying, I am Alpha and Omega, the first and the last. Then I turned back to see the voice that spake with me; and when I was turned I saw seven golden candlesticks, one like unto the Son of Man, clothed with a garment down to the feet, and girded about the paps with a golden girdle; his head and hair were as white wool, and as snow, and his eyes were as a flame of fire; his feet like unto fine brass, burning in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword; and his faceshine as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. Then he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; and I am alive, I was dead; and, behold I am alive for evermore. Amen. And I have the keys of hell and death.”—*Rev. i.*, last part.

“And they were full of eyes within; and they ceased not, day nor night, saying, HOLY! HOLY! HOLY! Lord God Almighty, which was, and which is, and which is to come. And when those beasts gave glory, and honour, and thanks, to him that sat on the throne, which liveth for ever and ever, the twenty-four elders sat down before him that sat on the throne, and worshipped him that liveth for evermore; and cast their

crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy will’s sake they are and have been created.”—*Rev. viii.* 9, 10, 11.

“Then I beheld, and heard the voice of many angels round about the throne, and about the beast, and the elders, saying, Worthy is the Lamb that was killed to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise; and all creatures which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I, saying, Praise, and honour, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb, for evermore. And the four beasts said, Amen. And the twenty-four elders fell down, and worshipped him that liveth for evermore.” *Rev. v.* 11-14.

“After these things I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with long white robes, and palms in their hands; and they cried with a loud voice, saying, Salvation cometh of our God, that sitteth upon the throne, and of the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts; and they fell before the throne on their

faces, and worshipped God, saying, Amen; praise, and glory, and wisdom, and thanks, and honour, and power, and might, be unto our God, for evermore, Amen. And one of the elders spake, saying unto me, What are these which are arrayed in long white robes? And whence came they? And I said unto him, Lord, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their long robes white, in the blood of the Lamb; therefore are they in the presence of the throne of God, and serve him day and night in his temple. And he that sitteth upon the throne will dwell among them, they shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb, which is in the middle of the throne, shall govern them, and shall lead them unto the lively fountains of water; and God shall wipe away all tears from their eyes."—*Rev. vii.*, from the 9th to the last verse.

"And the seventh angel blew the trumpet, and there were great voices in heaven, saying, The kingdoms of the world are our Lord's, and his Christ's, and he shall reign for evermore. Then the twenty-four elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, Lord God

Almighty," (mark with a single eye,) "which art, and which wast, and which art to come; for thou hast received thy great might, and hast obtained thy kingdom. And the Gentiles were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and to them that fear thy name, to small and great; and shouldest destroy them which destroy the earth."—*Rev. xi.* 15-18.

"And I saw heaven opened, and behold a white horse, and he that sat upon him was called FAITHFUL AND TRUE; and he judgeth and fighteth righteously. And his eyes were as a flame of fire, and on his head were many crowns. And he had a name written that no man knew but himself, and he was clothed with a garment dipped in blood, and his name was called THE WORD OF GOD; and out of his mouth went a sharp sword, that with it he should smite the heathen; for he shall rule them with a rod of iron; for he it is that treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath upon his garments, and upon his thigh, a name written, THE KING OF KINGS, AND LORD OF LORDS."—*Rev. xvi.* 11-16.

"And I saw a great white throne, and one that sat upon

it, from whose face flew away both the earth and heavens, and their place was no more found."—*Rev. xx. 11.*

"And he that sat upon the throne said, I make all things new. And he said unto me, Write, for these things are faithful and true. And he said unto me, It is done: I am Alpha and Omega, the beginning and the ending; he that overcomes shall inherit all things, and I

will be his God, and he shall be my Son."—*Rev. xxi. 5, 6, 7.*

"I am Alpha and Omega, the beginning and the end, the first and the last. I, Jesus, have sent my angel, to testify these things in the churches. I am the root, and the generation of David, and the bright morning star. He which testifieth these things saith surely, I come quickly. Amen. Even so, come: Lord Jesus."—*Rev. xxii. 13, 16, 20.*

## CHAPTER II.

1. *On the Divine Names, (1.) In the Time of the Law; (2.) After Christ Jesus became Flesh; and, (3.) After his Ascension to Glory. 2. Conclusion.*

**I**N the spiritual bowels of the Lord Jesus Christ, I humbly beseech those that shall take the pains to peruse this writing, that, with an upright conscience, as in the presence of God, they would compare scripture with scripture; and then they may clearly see that the same Jehovah, in the time of the law, was the very same Jesus in the time of the gospel.

2. And that which made the seeming difference between the Father, and the Son, and the Holy Ghost or Spirit, as though they were two or three distinct essences or persons, it is nothing else but the appearance of the only High and Mighty God, in a twofold or threefold manner or

condition, unto the sons of men, at two or three several times; and so altering his names or titles, according to his several appearances;

3. As, namely, under the law, before his spiritual body became flesh, you know he went under these and such like titles: "Jehovah," the "High and Lofty One of Israel," the "Lord of Hosts," the "Most High God," the "Mighty God of Jacob;" but, when the glorious Jehovah or "I am" became Jesus in the flesh, then you may know, according to the transmuting of his condition for his elect's sake, so, likewise, he changed his names or titles, as to call himself the "Only-Begotten Son of God," or "Son of Man," or "Mediator," or "Brother," or "Servant," or "Redeemer of his People."

4. Thus, when the High and Mighty God had abased himself in the form of a servant, in the lowest manner, you see he al-

tered his titles or names according to his condition.

5. Again, in the third place, when the most glorious God, alone in flesh, had wrought our redemption by the shedding his most precious blood, and pouring out his soul unto death, and being ascended upon the throne of his eternal, immortal personal glory again:

6. Now, at the last, since he alone is become the Teacher of his people, by the inspiration of his most blessed Spirit, he is pleased to title himself by the name of Holy Ghost, or Spirit, or such like; so that, by the single eye of your most holy faith, you may see and know

that Christ, and the Father, and the Spirit, were and are and can be no other but one undivided glorious essence, or spiritual personal substance, from all eternity; and now are become a Person of flesh and bone, glorified to all eternity.

7. The Lord, from his glorious throne, and infinite free grace, open your understandings, that are his tender-hearted chosen ones, that you may know and love that personal, only-wise God, our Saviour, the Lord Jesus Christ, above your lives, who is the everlasting Father, unto your eternal glory: even so. Amen, Amen, Amen. So be it. Amen.

The Servant of the

Most High and Mighty Jehovah or Jesus,

And True Messenger of his Eternal Spirit,

JOHN REEVE.

THE END.