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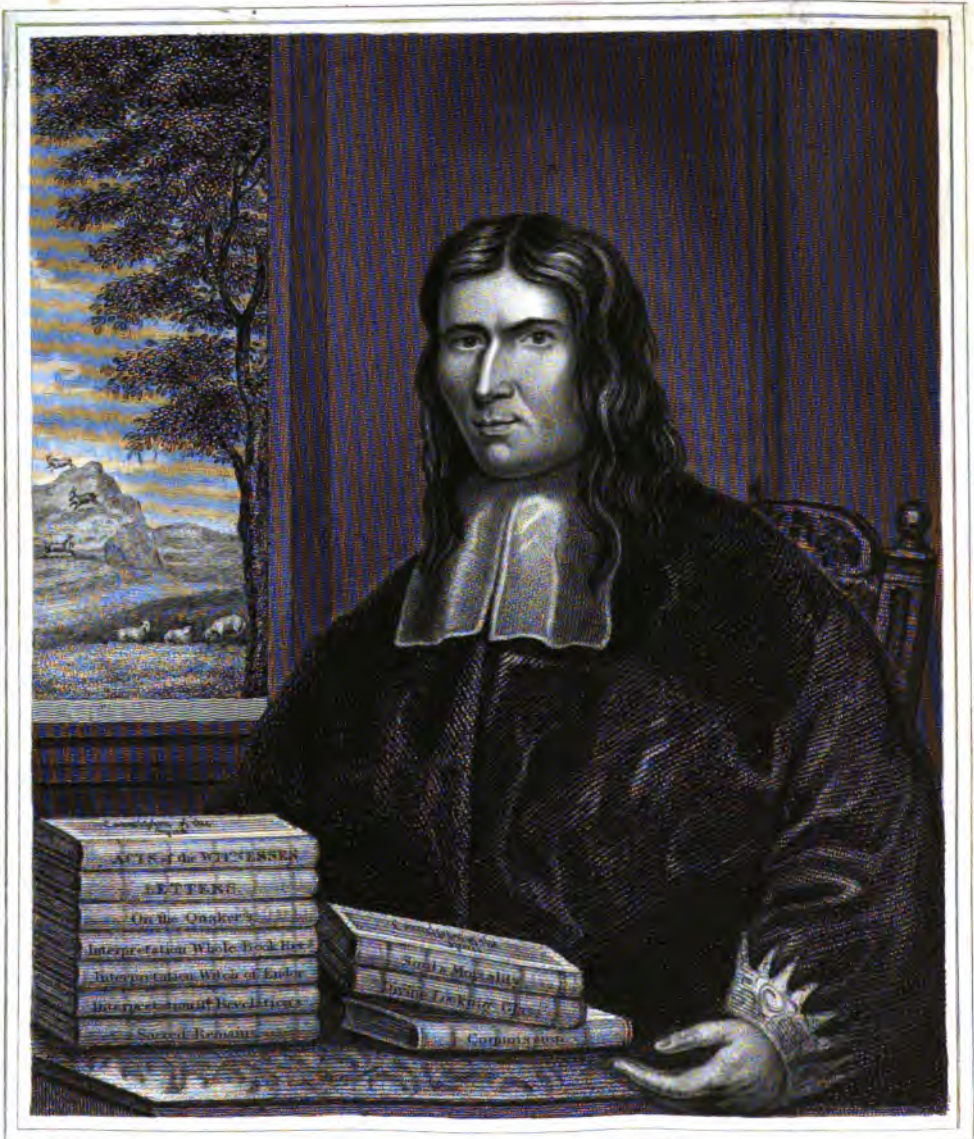
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LODOWICKE MUGGLETON.

THE LORD'S LAST HIGH PRIEST UNDER JOHN REEVE, IN THE
COMMISSION OF THE SPIRIT;

Died 14th March 1697 Aged 88 Years, 7 Months Printed by D. Eltz, 14, by D. Eltz.

The above taken from the original. Painted from Life, by his Friend, William Wood, Brantree, Essex:
The former Plate was taken from his bust after Death Joseph & Isaac Frost 1829

THE
WORKS
OF
JOHN REEVE AND LODOWICKE MUGGLETON,

THE TWO LAST PROPHETS

OF THE

Only true God, our Lord Jesus Christ.



IN THREE VOLUMES.

VOL. II.

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GENERAL INDEX

TO

JOHN REEVE & LODOWICKE MUGGLETON'S WORKS.

INTENDED FOR THREE VOLUMES.



BELoved BRETHREN,

The following Books may be considered the whole of the Writings of the Lord's last Prophets, JOHN REEVE and LODOWICKE MUGGLETON as far as the Church is in possession of.

We have given the contents of each Book to render reference more easy to those that would willingly be instructed in the knowledge of the true God and their own eternal salvation.

JOSEPH and ISAAC FROST.

SAINT JOHN'S SQUARE.
London, A.D. 1831.

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Upon several heavenly doctrines from the Holy Spirit
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JOYFUL NEWS FROM HEAVEN;

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A TRUE INTERPRETATION of the WITCH OF ENDOR, spoken of in the First Book of Samuel, xxviii. chap. beginning at the 11th verse.

SHEWING,

- I. How she and all other Witches do beget or produce that familiar Spirit they deal with, and what a familiar Spirit is, and how those voices are procured, and shapes appear unto them, whereby the ignorant and unbelieving people are deceived by them.
 2. It is clearly made appear in this Treatise, that no spirit can be raised without its body, neither can any spirit assume any body after death; for if the spirit doth walk, the body must walk also.
 3. An interpretation of all those Scriptures, that doth seem as if Spirits might go out of men's bodies when they die, and subsist in some place or other without bodies.
- Lastly, Several other things needful for the mind of man to know, which whoever doth understand, it will be great satisfaction.

THE NECK OF THE QUAKERS BROKEN, or cut in sunder by the two-edged sword of the Spirit which is put into my mouth.

LODOWICKE MUGGLETON.

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A LETTER sent to THOMAS TAYLOR, Quaker, in the year 1664, in Answer to many blasphemous sayings of his in several pieces of paper, and in the margin of a Book. Amongst many of his wicked ignorant sayings, I have given an answer to some of the chief and main things of concernment for the reader to know : The particular heads are seven.

- I. That Christ could not make all things of nothing.
- II. That earth and Waters were eternal, and out of that matter God created all living creatures.
- III. That there was a place of residence for God to be in, when he created this world.
- IV. How all children are saved, though the seed of the serpent, if they die in their childhood.
- V. Of the difference between the fruit of the womb, and the fruits of the flesh ; and how they are two several trees, and two several fruits.
- VI. How the seed of faith, the elect seed, did all fall in Adam, and therefore made alive in Christ ; and how the reprobate seed did not fall in Adam, so not made alive in Christ ; and what it is that purifies the Quaker's hearts.
- VII. How Adam and Eve were not capable of any kind of death before their fall : and how their fall did procure but a temporal death to all the seed of Adam ; but the fall of the serpent did procure an eternal death to all his seed, who live to men and women's estates, and more especially to those that doth deny the person and body of Christ to be now living in heaven, above the stars, without a man, as all the speakers of the Quakers do.

A LOOKING-GLASS for GEORGE FOX the Quaker, and other Quakers ; wherein they may see themselves to be right Devils. In answer to GEORGE FOX, his Book, called *Something in Answer to Lodowicke Muggleton's Book*, which he calls, *The Qua-*

ker's Neck Broken. Wherein is set forth the ignorance and blindness of the Quaker's doctrine of Christ within them ; and that they cannot, nor doth not know the true meaning of the Scriptures, neither have they the gift of interpretation of Scripture, as will appear in those several heads set down in the next page following.

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THE ANSWER to WILLIAM PENN, Quaker, his Book, entitled, “*The New Witnesses proved old Hereticks.*” Wherein he is proved to be an ignorant spatter-brained Quaker, who knows no more what the true God is, nor his secret Decrees, than one of his coach-horses doth, nor so much ; *for the Ox knoweth his owner & the Ass his master’s crib*, but Penn doth not know his Maker, as is manifest by the scriptures, which may inform the reader, if he mind the interpretation of scripture in the Discourse following.

- I. That God was in the form, image and likeness of man’s bodily shape, as well as his soul, from eternity.
- II. That the substance of earth and matter was an eternal, dark, senseless chaos, and that earth and matter was eternal in the original.
- III. That the soul of man is generated and begot by man and woman with the body, and are inseparable.
- IV. That the soul and body of man are both mortal, and doth die and go to dust until the resurrection.
- V. That to fulfil the prophecy of Esaias, God descended from heaven into the virgin’s womb, and transmuted his spiritual body into a pure natural body, and become a man child, even the child Jesus, Emanuel, God with us.
- VI. That God by his prerogative power, hath elected the seed of Adam to be saved, and hath pre-ordained the seed of the serpent, such as Penn the Quaker is, to be damned, without any other inducement, but his own prerogative will and pleasure.

VII. A reply to the discourse between Penn and me.

VIII. What is meant by the armour of God, the wilderness, and the wild beasts I fought with in the wilderness.

AN ANSWER to ISAAC PENNINGTON, Esq. his Book entitled, ' Observations on some passages of Lodowicke Muggleton's Interpretation of the 11th chapter of the Revelation'; also some passages of that Book of his, entitled, ' The Neck of the Quakers Broken;' and in his Letter to Thomas Taylor.— Whereby it might appear what spirit the said Lodowicke Muggleton is of, and from what God his commission is; as by what authority his spirit is moved to write against the people called Quakers. Written to inform those that do not know the antichristian spirit of false teachers, in these our days.

BY **LODOWICKE MUGGLETON.**

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SUPPLEMENT TO THE BOOK OF LETTERS ;
 being the copies of twenty-three Letters, written by
JOHN REEVE AND LODOWICKE MUGGLETON.

THE ACTS OF THE WITNESSES OF THE SPIRIT, in five Parts; by Lodowicke Muggleton, one of the two Witnesses, and true Prophets of the only high, immortal glorious God, Christ Jesus; left by him to be published after his death.

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A True Account of the Trial and Sufferings of Lodowicke Muggleton, one of the two last Prophets and Witnesses of the Spirit, left by our friend POWEL, who witnessed his trial and all his sufferings, therefore he gives a more full and particular account of the whole proceedings than the Prophet has left on record. [*See the end of Vol. III.*]

FINIS.

**A TRUE
INTERPRETATION
OF ALL THE
CHIEF TEXTS,
AND
MYSTERIOUS SAYINGS AND VISIONS OPENED,
OF THE
WHOLE BOOK
OF THE
REVELATION OF ST. JOHN;**

Whereby is unfolded and plainly declared,
**THOSE WONDERFUL DEEP MYSTERIES AND VISIONS INTERPRETED,
CONCERNING
THE TRUE GOD,
THE ALPHA AND OMEGA,
WITH VARIETY OF
Other heavenly Secrets which have never been opened nor revealed to any Man,
since the Creation of the World to this Day, until now.**

**BY
LODOWICK MUGGLETON,**

*One of the Two last commissioned Witnesses and Prophets of the only
high, immortal, glorious GOD, CHRIST JESUS.*

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TO MY WORTHY FRIEND,
MR. LODOWICK MUGGLETON,
 UPON HIS INTERPRETATION OF
THE BOOK OF THE REVELATIONS.

Much Honoured,

IT was my great good happiness to see
 Part of this your unveiled mystery,
 Ere to the censures of the world it went,
 Or open lay upon the continent:
 And in that part, methought I did deary
 A heav'nly language, and discerning eye.
 I saw those mysteries, which hidden were
 Since their foundation, plainly now appear,
 Alter'd in dress; for now they are no more
 Kept for succeeding ages as a store;
 But have for us been stor'd, and now shall we
 Enjoy the sweet reveals eternally:
 For they to us are truly now made known
 To let the world see who calls us his own.
 And when, at first, this part came to my view,
 Like a perspective glass, it gently drew
 The object near, and caus'd me for to see
 Th' serceness of this long hid mystery.
 And though the object distant from the glass
 May be a mile, yet that's too small, alas!
 To hinder the attraction of the sight,
 Or not to draw the object to't aright.
 So was th' foundation of this piece too sure,
 To hinder, or a little doubt procure
 Of what proceeds; for the foundation try'd
 There is no fear but th' building will abide.
 And that which follow'd drew so near my sight,
 By what preceded, that I know 'tis right,
 And will abide the storms of envy's blast,
 Or censures of the world, or slanders cast
 Either on it, or those who do believe,
 God did to you this heav'nly wisdom give.
 M-thinks they have been like a tender plant,
 Who yields none of its precious fruit, for want
 Of the assistance of the gardner's hand,
 And he yet waits for an express command,
 Ere he transplant a thing which is so rare,
 (On which his lord hath an indulgent care,
 And in't takes pleasure) so the gardner will
 Not meddle with it to remove it, till
 His lord gave or ler; which done, he then bestows
 It in a place where pleasantly it grows;
 And by the help of his industrious hand,
 Proves to be the mirror of all plants i'th' land,
 And bears much fruit, and that proves cordial
 too,
 And cures such griefs, as nothing else could do.
 Like such a plant as this, these things have lain,
 Till you transplanted them, and made it plain.

You are the gard'ner, and your work's the plant,
 The fruit's the experience of each precious saint,
 Which is an antidote for to expel
 The pois'nous and temptations snares of hell;
 And hath such peerless virtue, that it can
 In flame some souls, and quench some others then;
 For as the one tastes in a strong desire,
 To blow the coals, and not to quench the fire:
 So, on the contrary, the other who
 Doth taste but only for to make a shew
 That he hath try'd such things, and finds indeed,
 They are but husks on which we seem to feed.
 Then secretly this liquid fruit it will
 Put out the warmth, and an ice congeal
 In that presumptuous soul who dares to say,
 T'his is not the right path, or heavenly way,
 If we for parallels would seek, we may
 Look o'er the Bible, and no other way;
 For there's explain'd by the Apostles these
 Such things as are not to be found elsewhere,
 Till you in your great works did so excel,
 That only to themselves they're parallel;
 But if reflection back on them we make,
 'Twill not a tittle of the glory take
 From this your work, but it will rather add
 A lustre, in confirming what you've said.
 I've heard there is a fountain, and some say
 'Tis in the confines of Armenia,
 Which hath such strength in that close element,
 That whose'er's by angry fortune sent
 Into this fountain, or falls within its brink,
 It bears them up, and will not let them sink
 Even such is your commizian; for whose'er
 Falls upon it, he shall not need to fear
 That seeming danger, which at first may show
 A threat'ning face, or knit an angry brow:
 And this clear fountain, if consider'd well,
 Would represent more than my pen can talk
 But our all-seeing God is he on whom
 You daily wait for revelation.
 And your inspired soul is so divine,
 That 'tis a theme fit for wits more stiblime
 Than my weak genius, therefore I'll give way
 To those who more refined wits do sway,
 And mine shall only be a foil to clear,
 Or make another's verse more fair appear;
 And so I wish you many succeeding days,
 That you may write again to God's great praise,
 And the saints benefit.

THE
EPISTLE to the READER.

I HAD thoughts when I writ the Interpretation of the eleventh of the Revelation, to have written no more books, thinking in myself that there were sufficient mysteries written to have satisfied the spirit of any man, as well as myself, who came to understand the mysteries of the true God, and the right devil, as I myself did.

And because those heavenly things there treated upon were so strange, neither did I ever find, or read such a kind of language, not in all the ancient fathers writings, and all who have undertaken to interpret the scriptures, and especially this book of the Revelation of St. John.

In all my zeal in religion, which was very great, I found no satisfaction neither in their writings nor in their preaching; which was an evident sign to me, that those preachers and writers were not sent of God.

For certainly if they had, I should have found rest there, and so would many more; but I see all our preachers and teachers of all opinions in religion, they did and do come short of the glory of God, in that none of them hath, or can declare unto the people neither by writing, nor speaking, what the true God is in his form and nature, nor the right devil his form and nature, not with all their wisdom of reason, and great learning, and study of the scriptures.

When as to know God, is life eternal, so that I know now by experience, that there is a great deal of difference between knowledge, and thinking I know; for true knowledge it gives satisfaction to the spirit of man, and whoever knoweth the true God, must needs know the right devil: And can a man be more satisfied in his mind than he that knows the true God, and the right devil? for by this knowledge the spirit of man hath peace with God.

Also he knowing the devil, where he is, and what he is, he is not afraid of him, for the great trouble that lieth almost upon all men and women's spirits, is, they know not God, therefore they do not love God, but fear his anger they do not know.

And as for the devil, they fear him to be some spirit flying in the air, even a fiction of their own brain: the imagination of reason through its ignorance hath created such a devil to itself, that the fear of it hath caused many men and women to loose their wits. When as indeed, and in truth, there is no devil but men and women, neither doth any devil commit fornication, neither temporal nor spiritual with idols, but men and women; neither doth any devil persecute and kill the saints or others, but men and women; so that there is no other devil to be damned to eternity but men and women.

So that this is to be minded, that all the scriptures as they were spoken by the holy prophets and apostles, they were spoken to men and women; that is to say, saint and devil; for the scriptures were spoken to none but to these two. And these two are men, both saint and devil, and yet all the interpreters of scriptures cannot find what the devil is, nor where he is. And if they were well examined they would hardly find where, and who are saints.

And all this ignorance that lieth upon the spirits of men and women, that produceth the trouble of mind, or that non-satisfaction, it is because the teachers of the people are ignorant, and blind themselves in the knowledge of the true God, and the right devil, and of the true interpretation of the scriptures.

So the mysteries of the kingdom of eternal glory is hid from their eyes, so that they have not satisfaction in themselves, nor the people that hear them; so that whilst they preach to others, they themselves are cast-aways, or as Christ saith, *The blind leads the blind, and both fall into the ditch of eternal perdition.*

Yet I confess they cannot help it, for it is the instinct of nature for the spirit of reason in man, to go to preach before

fore he be sent; and it is the instinct and nature of the spirit of faith not to be willing to go on God's messages, when he is sent of God.

This I can experience to be truth in myself, for I was the unwillingest man in the world to be public, either in temporal things, or in spiritual matters, so that I was forced by a curse from the Lord if I would not go.

But now I see the same curse did God lay upon all prophets and messengers whom he had chose, if they should not obey to go where God would send them: witness Moses, Jeremiah, and divers other prophets, and us the Witnesses of the Spirit.

So that I would have the reader to understand thus much, that where a true minister is, he is sent of God and the doctrine he doth bring, it giveth satisfaction unto himself, and to all those that do truly receive it.

So on the contrary, that minister that is not sent of God, his doctrine doth neither satisfy himself, nor him that receives him; this most people's experience can witness unto. Else, as Samuel said to Saul, *What meaneth the lowing of the oxen, and bleating of the sheep in mine ears?*

So in like manner, if men were true messengers of Christ, what meaneth the horror and torment of conscience, and the fear of eternal damnation in the souls both of minister and people? this many a minister and hearer of them, can witness unto. And all is because they were not sent of God, for it is counted as great a sin to run before a man is sent of God, as it is not to go when he is sent, which sin is called rebellion, which is as bad as the sin of witchcraft.

I speak this only that the reader, the seed of faith, may see the difference between those messengers that are not sent of God, and their doctrine, from those that are sent of God, and their doctrine, and see which will satisfy the spirit best for I know some have tasted of both, therefore they can tell best.

For this is to be minded, that every true prophet, or messenger of Christ, can trace the footsteps of God in the scrip-

scriptures, for the scriptures are the paths for God's spirit to walk in, and the paths of God are but three paths, to wit, the three records in earth, water, blood, and spirit.

That is to say, the commission of Moses ; the commission of Jesus and the apostles ; and the commission of the Spirit ; these are the three paths which God doth walk through, which every commissioned prophet could find out God in that path he walked in : Thus when God's spirit walked through the law of Moses, that being the path for God's spirit to walk in, the prophets afterwards did find him out in that worship of the law.

So likewise when God's spirit did walk in the path of the gospel, the apostles did find him out in the gospel, and could trace his steps in the paths of the law : So that the apostles found God out in those two paths, aforesaid.

Thirdly, the witnesses of the spirit have found God out in all his three paths, as thus : 1. The prophets kept close to the worship of the law of Moses, and therein they found God. 2. The apostles kept close to the worship of the gospel, and therein they found God. 3. The witnesses of the spirit keep close to the worship of God in spirit and truth ; these three records on earth, are the three paths for God to walk in, and whoever doth walk in them shall find him. Only I would have the seed of faith to mind, what advantage one commission hath over another ; the commission of the gospel had great advantage of those in the law ; in that the apostles knew the path of the law, and the path of the gospel also, so that they had proofs from Moses, and the prophets, that they were chosen to bear witness unto Jesus, and that worship set up by them when as Moses had no books to prove he was chosen of God, but he had the power of miracles to prove he was sent of God, and the prophets after him had his writings, to prove that God had appeared to Moses : so that the prophets could go no farther than Moses, and he that could trace the steps of God until he came to Moses, he was sure to find God there ; but if any man went any farther he could never find God at all.

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So that the apostles advantage was great in that they had two paths to walk in, when as the prophets had but one: for the prophets in their time did see that God would become flesh, and the apostles did see that God is become flesh so that their advantage was great. *Thirdly*, the commission of the spirit hath advantage above them both in this respect, in that the worship of the spirit is spiritual, without any outward ordinances, so that the spirit of faith, or revelation, can walk through the path of the law, and can find that God was there, but he is not there now. *Secondly*, this commission of the spirit can walk through the worship of the apostles, and do find that God was there, but he is not there now. *Thirdly*, so that God is walking now in the third path, or third record on earth, even the commission of the spirit, and there is no assurance for any man to find God but there; for there is the knowledge of the true God, and the true interpretation of the scriptures, so that this commission of the spirit it hath a great advantage of the other two aforesaid, in that the knowledge of the spirit is a higher knowledge than that of the prophets and apostles, and the interpretation of scripture, more abundant than either prophet or apostle, and more especially the interpretation of heavenly visions.

For this the seed of faith may mind, that heavenly visions are hard to utter by those men that see them, but it is more hard for a man to interpret that which he never saw; for any man's reason would tell him, that it was more easy for Pharaoh and Belteshaazzar to tell their dreams and visions on their heads, than it was for Joseph and Daniel to interpret their dreams. Yet this gift was given them of God so to do. So likewise God hath given us, the chosen Witnesses of the Spirit, more knowledge in the scriptures, than all the men in the world at this day; and not only so, but God hath given me the gift of revelation and interpretation of many visions and revelations in the scriptures of truth, and more especially in this book of the Revelation of St. John. Which book doth consist of little else but heavenly revelation, and spiritual visions; which if the seed of faith do but mind they

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will find in this treatise all the most considerable revelations and visions, and mystical sayings in the book of John's Revelation opened and interpreted.

So that whoever doth truly understand the interpretation of them may receive much satisfaction, as to discourse in the scripture language with any learned man in the world, that speaks the English tongue. And not only so, but much satisfaction will arise from the true understanding of it, to their eternal peace, joy and glory hereafter.

And though I had thoughts, as aforesaid, to write no more books after the Interpretation of the eleventh of the Revelation, yet I have written two since; one the Quakers did extort out of me by their writing unto me; but this the revelation in opening many places of this book of the Revelation of John, it came so powerfully upon me, that I thought it was better to break covenant with myself, than to bury those heavenly mysteries, and divine secrets with myself.

And being importuned by some to let it be publick, I did apply myself the more serious unto it; so that I am now glad I did perfect the thing, for now others will have it as well as myself, so that I make no question but many will receive benefit by it; which shall last to the end of their lives; and not only so, but the knowledge and benefit of this book of the Interpretation of all the chief mysterious sayings, and visions in the book of John's Revelation, it shall remain in some to the end of the world, and happy will those be in whom it doth remain, and miserable will those be who despise and reject it, though I be laid in the dust, so I shall leave the issue to my God, my King, and my Redeemer, the Lord Jesus Christ, God and Man, in one singular person, who is distinct of himself from angels, and men, and conclude this epistle.

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



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THE CHIEF HEADS
OF THE
MOST DIVINE MYSTERIES,
Plainly opened in the several Chapters of this Book.

CH A P. I.

THE first chapter of the Revelation of John doth speak of things which must shortly come to pass.

John calls it *The Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants things which must shortly come to pass.*

John might well say that God did give it unto him, because Jesus Christ is God, as he doth make it appear in his following discourse in this chapter.

Also those servants which he was to declare this Revelation of Jesus Christ unto, I declare it was unto the ministers of those seven churches in Asia, and from them to the churches themselves.

Also John doth speak much of this book of the Revelation by way of vision, as well as revelation; and that doth make this book of the Revelation to

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be the more difficult, and hard to be understood, or to be interpreted.

Therefore many wise and learned men have gone about to interpret some places of it, but have left the greatest part of it as a sealed book, which cannot be opened, and have left that which they have writ upon, as dark to the reader as it was at first.

And the cause is, they do not know what revelation, which doth arise from the seed of faith, is ; neither can they distinguish between revelation and vision ; many other reasons might be given why, but I shall let that pass now.

But to the matter in hand : it is said that the knowledge of those great mysteries should be signified by his angel unto his servant John.

Now what this angel was, I shall speak something of it hereafter.

But John was to bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw ; and this record which John bear, it was to the seven churches in Asia.

Therefore he directed his Revelation to them, and his Revelation was this, *Grace be unto you, and peace from him, which is, and which was, and which is to come, and from the seven spirits which are before his throne.*

First, what is meant by *him which is, and which was, and which is to come.*

This *he*, I declare was no other but the Lord Jesus Christ, this is *he that is*, because he is now become flesh, therefore he is called the word of God, that is the word became flesh, according to John's saying,
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In the beginning was the word, and the word was with God, and the word was God.

And this word became flesh, and dwelt amongst us, and this was Christ, which is that word of God, which is God, and is in heaven in that very same flesh, which the eternal spiritual body became, and suffer'd death in.

And in this regard John did say, grace and peace unto the seven churches, from him *that is*, because he is now become flesh, and is now in heaven in that same body, as aforesaid.

Secondly, it is said, *and which was*; this Jesus Christ is he *that was* also, as you may see *Exodus* iii. 14.

A little before, in that chapter, God doth send Moses to Pharaoh; Moses desiring in whose name he must go, God giveth him this answer, *God said unto Moses, I am that I am: and thus shalt thou say to the Children of Israel, I am, hath sent me unto you.*

This *I am*, I declare, by revelation, is no other but Jesus Christ, and this is he *which was*; that is, he was without a body of flesh at that time when he spake to Moses and the prophets, yet he had a body when he spake to Moses, in the form and likeness of a man.

Else man could not have been the image and likeness of God; but God's body, though it was like a man, yet it was a spiritual substance clear as chrysal, and as I may say, swifter than thought, brighter than the sun.

Therefore Moses could not see his face and live, for a mortal eye-sight cannot see an heavenly and spiritual glory; therefore there is no seeing nor know-

ing of God before he became flesh, nor now he is ascended up into the same glory, where he was before, but by faith only.

For no man can see the face of Jesus now he is in glory, and live, no more than Moses could see his face and live, before he became flesh.

And this Jesus was that *I am* that spake to Moses, and that Jehovah, and that God *which was* ; that is, he was from eternity, and revealed to mankind from the beginning.

Thirdly, This Jesus is he *which is to come*, that is, he is to come to put an-end to all time, that there might nothing but eternity remain ; for as there was a beginning of time, so likewise there shall be an end of time; and as eternity had no beginning, so shall it have no ending.

But here lyeth the great mystery, that eternity became time, and time became eternity again.

The meaning is this, God became flesh, and flesh was in time. and Christ, he being that flesh of God, therefore called by the Revelation of John, *he which was*, before he became flesh, he was God then under the title of God the Father.

And after he did become flesh, the Revelation of John doth say *he is*, that he is God now under the title of God the Son, and as *he is to come*, he is God under the title of God the Holy Spirit, yet these three are but one Personal glory.

They are all call'd by the Revelation of John, but *he that is, which was, and which is to come*.

And as Moses and the Prophets did see by the eye
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eye of faith; that God was a spiritual body in the form of a man, and that this God would become flesh, this I say they did see by the eye of faith, and so were very well satisfied: the truth of this may be understood by the eye of faith, from that saying of Moses unto the Children of Israel, where he sayeth *God will raise you up a prophet like unto me, him shall you hear.*

That is, God will become flesh himself, so that he may be capable to be a prophet, that you may be the more capable to hear him; so likewise that place, the ninth of Isaiah, he prophesieth of God becoming flesh, in that he sayeth, *To us a child is born, unto us a son is given; and the government shall be upon his shoulder, and he shall be called the mighty God, the everlasting Father, the prince of peace.*

This Isaiah did see by the eye of faith, that God should become a little child. Great is this mystery of God, but few that understand it!

For this Jesus is the only wise God, *which is, which was, and which is to come*, which hath washed every true believer's soul in his own blood; neither can any thing cleanse and purge the conscience of man from the guilt of sin, and fear of eternal death, but the blood of a God.

But I shall speak more of that hereafter. What should be the meaning of those seven spirits, which are before his throne? I declare, by revelation, that those seven spirits, which were before the throne of God, they were those gifts and blessings of grace, which Christ gave unto the ministry of the seven churches

churches after his ascension, as may plainly be read in the second chapter of John's Revelation.

Where he beginneth to write to the seven churches, and the angel of every several church; which angel was the minister; I say they had every one of them a several reproof, and a several gift and blessing; therefore I shall let the reproof alone, because it would be too large to interpret.

Only I shall name the several blessings, because the seed of faith may the better understand the interpretation of them, therefore I shall set them down in order.

1. The first gift and blessing is sent unto the angel of the church of Ephesus, which is as followeth, *To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.*

2. The blessing of the church of Smirna. *Him that overcometh shall not be hurt of the second death.*

3. The blessing of the church of Pergamos. *To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.*

4. The blessing of the church of Thyatira. *And him that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, as I received of my father, and I will give him the morning star.*

5. The blessing of the church of Sardis. *Him that overcometh, the same shall be clothed in white raiment,*

raiment, and I will not blot out his name out of the book of life, but will confess his name before my father, and before his angels.

6. *The blessing of the church of Philade'phia. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name.*

7. *The blessing of the church of Loadicea. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my father in his throne. He that hath an ear, let him hear what the spirit of Revelation in John hath said unto all the seven churches of Asia.*

CHAP. II.

The Interpretation of the several Blessings.

THIS *Tree of life, in the midst of the paradise of God*: the tree of life is no other but the person of Christ, and the eating of it is believing in him to be the only God, this is, to eat the flesh, and drink his blood.

2. *He that overcometh shall not be hurt of the second death.* This second death is an eternal death, that is, a living death, and a dying life, that is always dying, yet never dead; this is called by the spirit the second death, which all true believers shall be freed from, so that they shall not be hurt of the second death.

3. *He*

3. *He that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.*

This hidden manna is that peace and satisfaction every true believer hath in his mind, in believing in the true God, so that the mind or spirit doth feed upon those sweet refreshments that floweth from their faith in the true God.

For those motions of faith that doth arise in the mind, it feedeth upon the assurance of everlasting life, for eternal life is that hidden manna, which every true believer doth eat of.

So that the spirits of true believers doth eat of this hidden manna of eternal life, even as the Jews did eat of that manna that Moses gave them in the wilderness ; which manna is call'd angel's food.

That manna Moses gave them to eat it did signify the law by which the holy angels did live by, and by that holy law the angels do live, that law being written in their natures of pure reason.

And by their feeding upon that law, that is, by their perfect obedience to God their creator, they do live in his presence for ever.

So that the manna that came down from heaven, it was but a type or figure of the angel's law written in their natures, by which they live in the presence of God to eternity.

So likewise there is a law written in the nature and seed of faith, that is to say, in every true believer, and by this law written in his heart, he cometh to perfect obedience of faith, and so liveth by the faith of the son of God, as Paul saith.

But I say true believers now they live by the faith of God himself, and so it may be called the faith of God's elect.

So that every true believer doth eat of the hidden manna, that is, they eat the flesh of Christ, for he is that bread that came down from heaven, that whosoever doth eat thereof shall never dye.

So that to speak properly, the flesh of Christ is that hidden manna, and those refreshments and assurances of eternal life, as I said before, are but types and figures, as the other manna was to the Jews.

So that every one that doth truly believe in the true God, he doth eat of the hidden manna: it may well be call'd hidden manna, for indeed it is hid from the greatest part of the world, and very few there are that do eat of it at all.

For none do eat of it but those to whom it is given, but the angel's manna is eaten of by every man and woman in the world. And as for this white stone, this white stone signifies clean hearts; as thus, whereas the heart before it was a heart of stone, or a stony heart, and not only so, but it was a black stony heart, defiled with ignorance, blindness, darkness and unbelief.

So that the heart was compassed about, and covered with the fear of hell, and torment of soul, and now this black or red stony heart, it is purified by faith in the blood of the lamb.

It having a new law written in it, that is the law
B of

of faith, and so causeth men to walk in God's statutes; which statutes of God is to believe those whom he sends, and that faith will purify the heart of that ignorance, darkness, and unbelief.

So that in spiritual matters the heart of man will become a white stone; it is called a white stone, because it is cleansed from those things aforesaid, and made white by faith in the blood of the lamb.

So that this white stone is no other but a new heart, or the old heart made new by the power of faith.

And as for the new name that is written in this white stone; this new name is a secret knowledge and assurance, that he is one of the redeemed of God.

So that he hath the name of the second Adam written in his heart, even as all men have the name of the first Adam written in thier hearts; because all men are in the fallen state, by nature, children of wrath.

And so every man can read his name, in that he can read it in his own heart, they all being under the name of the first Adam.

But the name of this second Adam, which is called *A new name, which none knoweth saving he that receiveth it*, this experience will witness that no man can know that secret knowledge and assurance of his own redemption by the second Adam, but he that hath it written in him by the finger of faith.

So that all that do receive this white stone, they have this new name written in it, which they themselves

selves can read to their eternal joy and glory, though others cannot, who have it not.

4. He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a Potter shall they be broken to shivers, even as I received of my father; and I will give him the morning star.

Here those that are strong in faith, who holdeth out to the end in keeping Christ's works, that is, whoever holdeth out to the end of his life, in suffering for the faith of Jesus.

He will give him that doth so, *power over the nations, and he shall rule them with a rod of iron.*

That is, he by his faith and sufferings shall have power over the nations, because his sufferings for truth shall lye so heavy upon the consciences of those nations that persecute upon that account, that shall be ruled as it were with a rod of iron; for there are rods of iron upon the spirits of men, as there are upon the bodies of men.

For this rod of iron which breaketh mens spirits to pieces, even like a potter's vessel, by wounding their consciences with the guilt of innocent blood; so that the iron rod of God's wrath will make them afraid of hell, and torment will seize upon them, and the fear of God's eternal vengeance upon them, for this sin of innocent blood.

So that all their peace, joy and comfort they had in this world. is broken in pieces by this iron rod of suffering

suffering for truth. For was not that nation of the Jews, who put the Lord of Life to death, broken to pieces in the comfort of their souls, by that iron rod of Christ's suffering death?

And not only so, but the temporal iron rod did break that nation to pieces also in a few years after. Did not many of those nations that persecuted the apostles and saints in the primitive times, had not they a rod of iron upon their hearts?

And not only so, but a temporal rod of iron which broke them to pieces, as to the peace of their minds, and to their temporal peace also, as histories doth mention; so that suffering for truth it is as strong an iron rod to break persecuting spirits to pieces, even *as a rod of iron doth break a potter's vessel.*

For this is to be minded, that he that had the greatest faith, never made use of any sword or steel, nor any temporal rod of iron, but as the sword of the spirit doth cut mens souls both ways.

So this rod of iron it is used in a spiritual sence; for as words of truth doth cut men to the heart, as the Jews were at Peter's words, so suffering for truth, it doth bang the hearts of persecuting men, even as a rod of iron, and breaketh all their peace and hope to pieces, even as a potter's vessel.

So that he that hath power to suffer for his faith, he shall break his enemies to shivers, both spiritual and temporal, even as Christ did by his sufferings.

And as Christ did conquer by his sufferings over death, sin, and hell; and not only so, but over those
persecuting

persecuting spirits which caused him to be put to death.

I say he brake all his spiritual and temporal enemies to pieces, even as a potter's vessel is broken to pieces with an iron rod.

Even so it will be with every true believer whose faith doth hold out to the end, he shall conquer both sin, death and hell in himself; and not only so, but he shall rule his enemies without him, as with a rod of iron, by keeping them under the fear of eternal death, who persecute for truth's sake.

So that the peace and hopes of their minds, by the patient sufferings of the saints, will be broken in shivers, even as a potter's vessel.

And Christ will give him the morning star. This morning star is that day star that doth arise in the heart, as the apostle speaks.

This morning, or day-star is that light of truth, or light of the true God, that that doth arise in the heart of every true believer, and doth guide him in the right way; so that the soul is guided by the light of this star in the way of truth here, even to the assurance of eternal life.

And so the light of this morning star doth lead every true believer into that eternal glory which God hath promised to all those that do overcome those spiritual enemies within, and all persecuting spirits without, by his faith and patience, &c.

CHAP.

CHAP. III.

5. *He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, &c.*

AS for this *white raiment*, I shall shew what is meant by it in several places of this treatise, and as for Christ's not *blotting his name out of the book of life*.

And as for the book of life, and how mens names are written therein, the reader shall find in the following discourse.

And as for *his name not blotted out of the book of life*, the meaning is this, That he that overcometh, as aforesaid, shall not lose the sensibleness of his name being written in the book of life, but shall have a certain assurance of it in himself.

For when a man doth not know by faith that his name is written in the book of life, that is, he having no assurance that he is of that seed that shall be saved, he cannot truly say any otherwise but that his name is blotted out of the book of life.

For though a man's name, as he is an elect vessel, is written in the book of life, yet he not knowing, it is to him as if it were blotted out of the book of life.

So on the contrary, if any man shall vainly imagine that his name is written in the book of life, as most people in the world do, and he being of the contrary
seed,

seed, his name is not written in the book of life; neither is he certain that it is not so.

So that neither of these two, they being both uncertain of the thing in themselves, their names may be said to be blotted out of the book of life.

For the seed of faith, his name is written in the book of life, but he knows it not: and the seed of reason, his name is not written in the book of life, yet he thinks it is, but doth not certainly know that it is not.

So that to the apprehension of them both, their names are blotted out of the book of life.

For this I say, that except a man hath some witness in himself by voice from God, or some secret revelation, or by a stedfast faith in those messengers whom God doth send, he cannot know that his name is written in the book of life, but rather fear that his name is blotted out of it.

So that the assurance that a man's name is not blotted out of the book of life, is when a man hath the witness in himself, that he knoweth the true God, and doth suffer perseeution for the truth, and not for a lye, as all the world doth.

And so he that overcometh by faith and patient sufferings for truth, he cometh to have the witness in himself that his name is written in the book of life, and that his name shall not be blotted out, no not by God himself.

6. *Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will*

will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name.

This *pillar in the temple of God*, it signifies the great strength of faith and patience that was in the church of Philadelphia.

So that their great faith should enable them to suffer with such patience, that they should become a *pillar in the temple of God*, that is, their faith should be as a pillar to encourage, and strengthen, and bear up those that were more weak in faith, and more fearful to suffer.

But he that overcometh shall be as a pillar to bear up the weak, even as a pillar of a church of stone doth bear up the building that standeth upon it.

For the *temple of God* is no other but true believers; they are called by the spirit *the temple of God*; and he that is strong in faith, and doth overcome all persecution by patient suffering for his faith in God, he shall be made a pillar to help bear up the church of God.

And he shall go no more out. That is, he shall go no more out from being a pillar, but he shall be esteemed of God a standing pillar in his temple, to all eternity.

So that God will write upon him his own name, and the name of the city of God: the name of God is to be a king, priest and prophet.

So that he that overcometh, as aforesaid, shall have this name written upon his heart, king, priest, and prophet unto God. And

And as for the name of the city of God, *New Jerusalem, which cometh down out of heaven from God*; which New Jerusalem I have opened what it is, in the *Interpretation of the eleventh of the Revelation.*

And as for the *new name God will write upon him*, I have shewed what it is before.

7. *To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am sat down with my father in his throne.*

Here the reader may see what the spirit doth mean by *overcometh*. That is, he *overcometh* sin, death, and hell within himself; these being principalities and powers within a man.

Also he *overcometh* all persecution, and the malice of the devil, the spirit of reason without a man.

These things, I say, are *overcome* by the power of faith, in suffering patiently for truth, as aforesaid.

For this was the way that Christ did *overcome* all his enemies, and when he had *overcome* by his death, sin, in that he died unto sin.

And he *overcame* death, in that he was death's death.

Also he *overcame* hell, in that the grave was not able to hold him under.

Therefore it is said by the spirit, *Oh death, I will be thy death, oh grave, I will be thy victory.*

Also he *overcame* by his sufferings the spirit of reason, the devil, who always persecuted the prophets and saints; I say he *overcometh* by his death this spirit of reason, the devil, in that he hath procured by his death an eternal damnation to all persecuting spirits.

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So that he hath *overcome* them, and will kill them with a second death, where will be weeping and gnashing of teeth for evermore.

And he *overcometh* these enemies aforesaid, he is sate down in the throne of the Father.

That is, he is sate down in the same glory, as he had when he was the creator, or the same glory which he had before the world was.

Even so in like manner shall every prophet, apostle, and saint that *overcometh* those enemies aforesaid, by the power of his faith, and his patient sufferings for truth.

To him will Christ grant to sit with him in his throne; that is, he shall sit with Christ, or be with Christ in the kingdom of eternal glory.

Even as he himself after his sufferings, is sat down in the kingdom which he had before the world was.

Which is called by the spirit *the throne of the Father*, in relation to that twofold condition in God, as I have shewed in this treatise following.

Thus, in short, I have given the interpretation, what is meant by those seven several blessings, given by the spirit, to the seven churches of Asia, and how they all differ one from another, and yet all have relation to one and the same thing, even to eternal happiness, joy and glory in the presence of almighty God, their God, their king and redeemer.

CHAP. IV.

I Would have the seed of faith also to understand, that Christ the only God is he which did send forth

forth these seven spirits unto the seven churches. Therefore called by the Revelation of John, the seven spirits which are before his throne. The seven spirits, I declare by Revelation, that they are but one spirit, even the spirit of Jesus Christ, the only wise God, blessed for ever and ever.

Only this I would have the seed of faith to understand, that this one spirit of Christ it hath seven several operations or workings in the seven churches.

Therefore called by the Revelation of John, seven spirits before the throne.

Therefore you may read that John in his writing to the seven churches of Asia, giveth seven several blessings, as aforesaid.

So likewise he cometh with his message to the seven churches, with seven several titles, and yet all from one God and one spirit.

As thus : First, he writeth to the church of Ephesus with this title, *Saith he, that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.*

These golden candlesticks are the seven churches. Is there any spirit that can walk in the midst of the hearts of the seven churches, but the spirit of Christ, which is God ? Surely no.

Secondly, John writeth to the church of Smirna, *These things saith the First and the Last, which was dead and is alive.*

Is not Jesus Christ the First and the Last ? Was not he dead and rose again, and so is alive ? Surely it is. This was the faith of John, and the rest of the apostles, and it is my faith also.

Thirdly, John writeth these things unto the church in Pergamos, *Saith he who hath the sharp sword with two edges.* This sword with two edges, it cometh out of Christ's mouth. I suppose all men that profess the scriptures will confess it.

Fourthly, Unto the church in Thyatira he writeth, *These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.*

Here the spirit of Christ gives himself forth under the title of his Son-ship, but to the former Churches he gives himself forth under the title of the Fatherhood.

Yet under the title of the Son-ship, he is exceeding glorious, seemingly more glorious and terrible, than under the title of God the Father.

For here *his eyes are like unto a flame of fire, and his feet like fine brass*; yet all this while it is he, the same he which is the First, and the last, that is cloathed with flesh and bone, yet a glorified body in the heavens above the stars.

Fifthly, Unto the angel of the church in Sardis write, *These things saith he that hath the seven spirits of God, and the seven stars.* This he is Christ, the First and the Last, he that was dead and is alive, this is he that hath the seven spirits of God, and the seven stars.

Who can have the seven spirits of God, but he that is God? And who can rule and govern the seven stars, which are the seven churches, but God only?

Sixthly, To the Angel of the church in Philadelphia write, *These things saith he that is holy, he that*

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is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth.

I suppose that all men who profess the scriptures will acknowledge that this must needs be God ; he which is holy, he that is true, he that hath the key of David, who can shut up the mind of men in ignorance and darkness, as he doth the wise and prudent men of this world ; and no man can open their understandings,

Also he can open the understandings of the seed of faith, and let the light of life shine into their hearts, and no man can shut up their hearts.

And he that can do this, is God : I suppose it will be confest by all, but not believed but by few, yet it is plain in John's Revelation, that this God is no other but Jesus Christ.

Seventhly, To the angel of the church of the Laodiceans write, *These things, saith the Amen, the faithful and true witness, the beginning of the creation of God.*

Jesus Christ is the Amen, the true and faithful witness, he is also the beginning of the creation of God, because he is, and was that God that created the world, and all things therein in the beginning.

According to that saying in scripture, speaking of Christ, *By him the world was made, and without him was nothing made which was made.*

Intimating that there was, nor is any thing created or made by any other God or infinite spirit whatsoever, but by the Lord Jesus Christ only.

Here the seed of faith may see that the Revelation of John, hath set forth Jesus Christ to be *he that is,*
and

and *which was*, and *which is to come* ; and that these seven spirits before his throne, proceeded from Jesus Christ the only wise God, blessed for ever ; yet I declare that it was all but one spirit of God, going forth into the seven churches of Asia, in giving them seven several reproofs, and seven several blessings, as aforesaid, as I have here set down.

Also the Revelation of John hath given, answerable to the seven blessings, seven several titles to this God, according to their several operations and blessings in the seven churches of Asia.

Therefore called *the seven spirits which are before his throne*.

Therefore I have set them down in order as before written.

And because the seed of faith may understand and know that these seven spirits spoken of by John, are no other but that one spirit of Jesus Christ, the only wise God, *he that is*, and *he that was*, and *he which is to come*.

I say, from this Jesus proceeded those seven spirits, and those seven titles are attributed to him *which is*, *which was*, and *which is to come*,

That is, this Jesus is he that by his spirit or grace holdeth,

1. *The seven stars in his right hand, who walketh in the midst of the seven golden candlesticks*. The seven stars, in his right hand is the ministry of the seven churches, and the golden candlesticks are the churches themselves, as aforesaid.

2. This Jesus is he that is the First, and the Last, which was dead, and is alive.

3. Christ is he that hath the sharp sword with two edges, in that he his the judge of the quick and the dead.

4. This Christ Jesus is he whose eyes are like unto a flame of fire, and his feet are like fine brass.

5. This Jesus is he that hath the seven spirits of God, because he is God, and hath the seven stars.

6. This Jesus is he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth.

7. This Jesus is the Amen, the faithful and true witness, the beginning of the creation of God.

CHAP. V.

THUS in some measure I have opened what is meant by *him which is, which was, and which is to come*, and what is meant by the seven spirits before his throne.

It will be necessary to open something what is meant by his throne.

The throne of Christ I declare is where he is, as it is with an earthly king; where the king is, there is his throne, especially where the king doth sit in judgment upon any matters of life and death.

But if he be not there in his own person, yet his arms is set over every place of judicatory, and the judge of that place doth sit under the king's arms, representing the person of the king.

And so the judge sits in the king's throne.

Yet it may be said thah the king's throne is there also, for the king's throne is all over his dominions
and

and kingdoms, though he himself be but in one particular place, where his honour, and glory, and greatness may be most manifest.

And that place where his glory is most seen, and where he doth usually sit in judgment, I say that place may properly be called the king's throne.

For if the king were not a person, and had a kingdom, how could he set up a throne in it?

And if there be a throne set up in a kingdom, there must of necessity be a king to sit upon it.

And this king must be the person of a man, else why should we call him a king?

So likewise the Lord Jesus Christ, he being God and man in one single person, he hath a kingdom above and beyond the stars, and he being king of heaven, he hath a throne to sit upon himself.

And many other thrones in his kingdom above the stars for all his prophets, apostles, and messengers which he hath sent in this world.

Even as a king hath many judges and messengers in his earthly kingdom, and the king hath given them many thrones to sit upon which are visibly seen by the eye of sense and reason ;

So likewise the eye of faith doth as perfectly see God their king sitting upon his throne in the kingdom of glory above the stars, and all those prophets, and apostles, messengers, and ambassadors which he hath sent, to sit upon thrones of glory also.

So that there are thrones of glory in heaven, as there are here on earth ; and there is a king of heaven to sit upon that throne of glory, as there are

are

are many kings here in earth, which do sit upon thrones of glory here.

Because this world is in many kings hands, therefore divided into many kingdoms; and that is the very cause that earthly kings fight, and kill one the other.

But the kingdom above the stars is but one kingdom, and hath but one king over it, and this king is no other but God himself, which sitteth upon the throne of Glory.

But I shall have occasion to speak something more of thrones hereafter, therefore I shall say no more of it here, only this will give you a little light into it.

CHAP. VI.

AND because men might be thoroughly convinced that Jesus Christ is the only God, I would have them to consider these places of scriptures, and the interpretation.

And see if they will bear any other sense; and being well grounded upon that, they will understand the whole matter the better.

Therefore I shall pass by some verses in this chapter, I not conceiving them to be of so great concernment as this is.

The 8th verse of this chapter, John meaning Christ, where he saith, *I am alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty.*

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Here

Here you that have faith to believe, may understand that Jesus Christ is the Beginning and the End, the Lord Almighty.

And as John being in the Isle of Patmos, as he saith in the 9th verse, *for the word of God, and for the testimony of Jesus Christ*; here John seemeth as if he did suffer persecution for two, that is to say, for God, and for Jesus Christ; yet in the 10th and 11th verses, he concludes them both in one, saying, *That he was in the spirit on the Lord's-day, and heard behind me, as he saith, a great voice as of a trumpet.*

I would have the reader to observe that the seventh day sabbath which was given to the Jews, was called the Lord's day.

Because it was given by the Lord Almighty to Moses, and by him given to the people of Israel, and so called the Lord's-day.

So likewise the resurrection of Christ, it being the first day of the week, is call'd the Lord's-day also.

Now here being two Lord's days, and yet but one Lord of them both, how shall this matter be reconciled?

Thus, the Lord's-day, which was made by the power of his creation, is one thing, and the Lord's-day that is made by the power of his redemption is another.

Because the Lord Almighty was in two several states; as thus, when he created the world, and made man in his own image and likeness, he himself was a spiritual substance, a body in form like a man, but no flesh, blood, or bone.

This God was when he created man, and all things else;

else ; but when God became flesh, he was in another condition, he now having flesh, blood and bone, that he might work a redemption to the seed of Adam, to a more excellent condition than that was wherein he was created, and a more miserable condition to the seed of the serpent, than he was created in.

And this I would have the seed of faith to understand, that the same God which created man, I say, the same God redeemed man ; which thing is two proper and distinct works for one and the same God to do.

Therefore distinguished by two several denominations, of Father and Son.

Neither was it proper for God, after he became flesh, to create any thing.

Neither could God have redeemed mankind to an eternal happiness, but by his becoming flesh,

Neither could any serpent or devil have put God to death, if God had not took upon him the nature of a man.

For the nature of a man cloathes itself with flesh, blood and bone, and so is made capable to be put to death by the seed and nature of reason ; which is the serpent, or devil.

But I shall speak more of God's death hereafter, only this I would have the seed of faith to mind that two-fold condition of God, as aforesaid.

And then you will not stumble at John's saying, *that he did suffer for the word of God, and for the testimony of Jesus Christ.*

As if they had been two distinct things, and so he

doth in some other places in this book of the Revelation, as in chap. i. verse 5, he saying, *and from Jesus Christ, who is the faithful witness, &c.*

Which doth intimate to the seed of reason, as if there were two Gods.

But I declare it is spoken with relation to God's two-fold condition, that is to say, the proper power and work of God, as he was the Father, it was to create.

And the proper power and work of God, as he is the Son, it is to die, and to redeem.

And yet all but one God, but in two conditions, or in two states, therefore set forth by the Revelations in the scriptures under nomination of Father and Son.

Therefore I would willingly have the seed of faith to understand the two-fold condition of God.

And then the scriptures, which doth seem to contradict one the other, will be reconciled in one, and so there will be a great deal of peace arise from the right understanding of the scriptures.

And the cause why there is so much dissatisfaction in reading the scriptures, by the professors now a-days, it is because they understand them not; this I know by experience.

But as I said before, as there was a two-fold state in one God.

So likewise there was two Lord's-days as aforesaid, yet but one God.

But the meaning of John, when he saith, *he was in the spirit on the Lord's day.* I declare his meaning was the day of Christ's resurrection.

And

And this he calls the Lord's day, that is, it was the day of God's rising from death to life, in that death was not able to keep him under; for death doth keep every creature under it; neither could any creature, nor Son of God, overcome death, but God himself.

Therefore Christ must needs be the God the Father of all life, in that he gave life to all creatures in his creation

And nothing could procure, by his death, a resurrection of a new life, and an eternal redemption, but the blood and death of God himself.

Therefore let the seed of faith lay as much trust upon the blood of Christ, believing it to be the blood of God, as they can.

The more weight they lay upon it, the more peace and satisfaction they shall find.

So on the contrary, those that deny and call it blasphemy for a man to say that God did die, I say there is no salvation for such a man, neither will he find any benefit by the blood of Christ, because he looks upon it to be but the blood of the human nature, or the blood of a man, notwithstanding the scriptures are so full to prove that Christ is God, and Christ he died, therefore God did die.

And this Revelation of John is more clear that God did die, than any other scripture, as you may see in ver. 11, of this chapter; in ver. 10, he was in the spirit on the Lord's day; what day that was I have shewn before.

And John heard behind him a great voice, as of a trumpet, in ver. 11, saying, *I am Alpha and Omega,*

Omega, the First and the Last, and what thou seest write in a book, and send it unto the seven churches, &c.

And in ver. 12, *John turned to see the voice that spake to him, and being turned, he saw seven golden candlesticks.* These seven golden candlesticks were the seven churches of Asia, as aforesaid.

And in ver. 13. *And in the midst of the seven golden candlesticks, one like unto the Son of Man, cloathed with a garment down to the foot, and girt about the waste with a golden girdle.*

This great voice which John heard, it being as the sound of a trumpet, came from no other but from Jesus Christ the only God, he being that Alpha and Omega, the First and the last, which bade John write in a book what he had seen.

And in ver. 12. John turned to see the voice, and instead of seeing the voice, he saw him that spake the voice.

And he was *like unto the Son of Man, clothed with a garment down to the foot.*

Now what this garment is, I shall unfold hereafter. There are many other glorious expressions in this chapter, to set forth this Son of Man in his glory, but I shall pass by them, only this I would have the seed of faith to mind, that this Son of Man which John saw in the midst of the seven golden candlesticks, who was cloathed with a garment down to the foot.

I declare it was the same Alpha and Omega, which spake that great voice, and John turning to see this Alpha and Omega, he saw him like unto the Son of Man.

Therefore

Therefore I would have the seed of faith to observe, that there is no seeing of God, the Alpha and Omega, neither by vision nor by faith, but in the form of a man.

Therefore called the Son of Man, so that though Christ be called the Son of Man, yet he is nevertheless God.

For he is the Alpha and Omega, the First and the Last, as you plainly see in verse 17 of this chapter, where he saith, *And when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, fear not, I am the First and the Last. I am he that liveth, and was dead, and behold I am alive for evermore, Amen, and have the keys of hell and of death.*

Here you that have faith in the true God, may clearly understand that this Jesus Christ, which is called the Son of Man, is the Alpha and Omega, the First and the Last.

Also it may be as clearly understood by the seed of faith, that God did die.

For if God be Alpha and Omega, the First and the Last, as I think all men will confess, then I say the same Alpha and Omega, and the same First and Last, is he which was dead, and is alive for evermore.

And was there any God that suffer'd death and rose again, but Christ?

Hath any God the keys of hell and of death in his hands, but Christ only?

And that you may see the truth of this, that Christ is Alpha and Omega, the First and the last, though become a son, having flesh, blood and bone, that he

he might be capable to suffer the pains of death, as aforesaid.

Yet he is looked upon by the eye of faith, to be the First and the Last, the Lord Almighty, he being the same as the prophets prophesied of, as you may see Isaiah xli. 4. *Who hath wrought and done it, calling the generations from the beginning? I the Lord the First, and with the Last, I am he.*

So likewise in Isaiah xliv. 6. *Thus saith the Lord, the king of Israel, and his redeemer, the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God.*

I would have the seed of faith to understand that this Lord and this God, which is the First and the Last that Isaiah speaketh of, is the same that John speaketh of in the Revelation, only the prophet speaketh of him as he was in the condition of the Father, and was to redeem his people from their sin; but John speaks of him as he is a Son, and that he hath suffered death, and redeemed his people.

And so John calls him the First and the Last, for as he was a son, and suffered death, but is now alive for evermore, Amen.

Yet all but one God, even the man Christ Jesus, who is that Alpha and Omega, the Beginning and the End, the First and the Last, he who was dead, and is alive, and behold he is alive for evermore.

And no other God hath the keys of hell and of death, but Christ only, which he hath purchased by his own blood; his blood being no less than the blood of God, the Alpha and Omega, the First and the Last, as aforesaid.

CHAP.

CHAP. VII.

IN verse 19 of this chapter, John is commanded *to write the things which he had seen, and the things which are, and the things which shall be hereafter.*

To whom he was to write, it was to the seven churches of Asia, and in verse 20, which is the last verse of this chapter, he interprets what the seven stars, which he saw in Christ's right hand is, and what the seven golden candlesticks are, therefore I shall say no more of it here.

And as for what John did write to the seven churches of Asia, it is set down in the two chapters following; those two chapters treating only upon the seven churches of Asia, and the chief things in those two chapters I have interpreted already, and the chief things which are of most concernment in the first chapter I have also interpreted; therefore I shall go to the fourth chapter; but I suppose it will be necessary to the reader for me to shew what a resemblance and likeness there is between the seven churches now in Europe, in these our days, and the seven churches of Asia.

And how the angels of the seven churches, which are the ministers or speakers, do agree with the seven angels of the seven churches of Asia. I have spoken something of them in the interpretation of the Eleventh of the Revelation, but I shall speak a little more of them here, because it is something necessary to inform the reader.

Therefore mind the distinction between the one and the other.

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We read that the seven churches of Asia had seven several names, as may be read, and according to their good practice, or their bad, they were either reprov'd or commended, as I have shew'd before.

So likewise the ministers of the seven churches of Europe, may be called seven angels, for the ministry of every church, let it be one or more, it is called but one angel.

And every one of these seven churches hath a several ministry, therefore distinguished by these several names, as followeth :

1. Papist. 2. Episcopacy. 3. Presbytery. 4. Independent. 5. Baptist. 6. Ranter. 7. Quaker. Now the ministry of these seven churches of Europe, though they be angels, yet they are but anti-angels, in opposition to the seven true angels.

Neither are the seven churches themselves true churches, but anti-churches, in opposition to the seven true churches in Asia.

And the reason why these churches are not true churches, is, because they have no true ministry ; and the cause why they have no true ministry, is, they have no commission from God to preach the everlasting gospel, as the angels of the seven churches of Asia had.

For there can be no true church without a true minister ; for a true minister having a commission from God, maketh a true church.

But those that receive their commission from man, which is not sent of God, is no true minister, neither is his church any true church.

And

And as for those who take upon them to be ministers of the gospel, without a commission either from God, or from man; when I say man, I mean from the king, or head magistrate, who gives commissions to men to be preachers.

I say that these men who take upon them the ministry by reading the letter of the scriptures, or by any natural learning, wit, or light within, or gift whatsoever, without a commission from God.

I say, they are worse than those who have their commission from the magistrate, as the Baptist, Ranter, and Quaker; these three have no commission to preach the everlasting gospel, neither from God nor from man.

Yet they are ministers of those three churches, and so called angels; so that there are seven angels of the seven churches of Europe, as there were of Asia.

That is to say, the angel of the church of the Papist, the angel of the church of Episcopacy, the angel of the church of Presbytery, the angel of the church of Independents, the angel of the church of Baptists, the angel of the church of Ranters, and the angel of the church of Quakers. These seven churches having all of them a ministry differing one from the other in point of practice and discipline; but in point of doctrine they all agree.

For as to that, they are all ignorant of the true God, therefore cannot preach true doctrine, they having no commission from God, as aforesaid.

Likewise the angels of the seven churches of Asia, they did all of them differ one from the other in point of practice and discipline, but did all agree in point of doctrine.

They having the knowledge of the true God. And why did they know the true God? Because they had a true ministry to preach unto them. And why was their ministry true any more than these now a-days?

Because the angels or ministers of the seven churches of Asia, received their authority and commission to preach from heaven, which was from Christ himself, after he was ascended, as you may read in the Acts, and as I have largely opened in the Interpretation of the Eleventh chapter of the Revelation.

But the seven angels or ministry of the seven churches of Europe, take up their ministry by tradition, imitating the true ministry as aforesaid.

Therefore but anti-angels, seeming to be true, but are not; neither will that ministry which taketh it up by tradition, having no commission from God, receive that blessed reward as the angels of the seven churches of Asia shall, but altogether to the contrary.

For when they shall say, *Lord, we have preached in thy name, and prayed in thy name, and cast out devils, and have done many wondrous things in thy name;* Christ will say, *Depart from me ye workers of iniquity, I know you not;* for Christ will not know those which he doth not send.

For it is a dangerous thing for a man to take upon him to be a minister of Christ, when as he sent him not; but this hath been the practice and custom of men so to do these thirteen hundred and fifty years.

And this traditional ministry of the seven churches of Europe, are the seven anti-angels which were to sound

sound after the ten persecutions, whereof six of them have sounded already, and the seventh doth now sound ; the Quakers ministry being the seventh and last anti-angel that will sound till time be no more.

Their ministry seeming to carry the most pure shew of righteousness of life, but the worst and most cursed of all the seven churches in Europe, in point of doctrine.

For their ministry doth deny both the Father and the Son to be a person in the form of a man without them ; for they have got God and Christ all within them, so that they mind no person of Christ without them.

As I have opened more large in the Interpretation of the eleventh chapter of the Revelation, and in the Quakers neck broken, where I have shewn that they are led and guided by the spirit of Anti-christ more in point of doctrine, than any other of the six churches aforesaid

And the Quakers ministry being the seventh and last anti-angel that will sound in opposition, or by way of imitating the seven angels of Asia ; for there must be seven anti-angels, as well as seven true.

That is, there was a ministry that had a commission from Christ, to preach unto the seven churches of Asia, and that was a true ministry ; there is also a ministry of the seven churches of Europe, which have no commission from Christ to preach, therefore not true.

Yet called seven angels, by the Revelation of John, in chap. x. ver 7, where he saith, *But in the days of the voice of the seventh angel, when he shall begin*

begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

I would have the reader to understand, that John did not mean when the seventh angel of the church of Asia sounded, that then the mystery of God should be finished; for the seven angels of Asia sounded many hundred years ago, and yet the mystery of God was not finished then.

But his meaning was when the seven anti-angels sounded, who have no commission to preach, then the mystery of God should be finished, as he had declared by his prophets.

Now I would have the reader to understand, that preaching is called, by the Revelation of John, a sounding: And doth not the ministry of the seven churches of Europe lift up their voices, as with a trumpet?

As if they were true ministers of Christ, when as they do but imitate the true angels sounding; for the ministry of all the seven churches of Europe are false, because they have no commission from Christ to be preachers, as aforesaid.

Yet the ministry of every church is called an angel, but they are but anti-angels, as aforesaid.

But some may say unto me, if the ministers and speakers of the seven churches of Europe be all false for want of a commission from God, What will become of all the people who are congregated and joined to their several ministries?

To this I answer; That there is a remnant of the elect seed in every one of these seven churches of Europe that will be saved, because the election of
 God

God standeth sure ; but this I must tell you, that there is no man or woman that is congregated or joined to any of these seven churches, that can have the assurance of eternal life abiding in them, while they live in this world.

For how is it possible that the sheep should know their eternal happiness, when as the shepherds do not know their own salvation, no not one of them ?

Therefore according to my revelation and faith, I cannot see by the rule of scriptures, that any of the ministers or speakers of the seven churches of Europe now a-days, that can be saved, though some of their members may.

This may, and will be thought an hard saying of me, but I cannot help it ; neither do I speak it out of any ill will to ministers or speakers, but could rather be found a liar in this point.

But I being commissioned of God, and finding the prophets and apostles of old to speak so much against those, who take upon them to be messengers, ministers, ambassadors, and preachers of the everlasting gospel, without a commission from Christ, they are more guilty of spiritual high treason than any other men ; so according to the faith of the prophets and apostles, and my faith, I cannot see how any counterfeit ministers of what church soever, should be saved in the day of account.

For if it be such a dangerous thing to be a false prophet, or a false Christ, why should it not be as dangerous a thing to be a false minister, to go before he is sent ?

And let ministers take this by the way, and
though

though the civil power doth uphold and maintain them, yet when they die, God will not uphold them in it. Neither will their consciences justify them in it ; but you must lay down your lives under the fear of eternal death, because you went to preach the gospel, and was not sent of Christ.

Likewise you see that false Christs, and false prophets have been punished in all ages, by the civil magistrates and the priests together.

And so they served the true Christ, and the true prophets ; all of them were persecuted as false.

But it is seldom known that a minister was persecuted as he is a minister, not by the magistate, but for some other misdemeanor, or for speaking evil of the civil power, but not for his preaching without a commission from God.

Therefore his punishment will be no less than eternal damnation.

I speak this not only to the ministry of the nation, but to the ministry of all the seven churches now in Europe ; for they do all of them preach without a commission from God, and run into the ministry before they were sent, which will be counted by the Lord Jesus but a work of iniquity.

And what will be the wages of such a work but eternal damnation ? I know I shall offend the ministers and speakers of all the seven churches afore-said, but seeing they be all false, they may bear the better with me, and with one another ; for they will have wages all alike.

For as I said before, according to the faith of the prophets and apostles, recorded in the scriptures,

and according to the faith which I have in the scriptures, there will be no salvation found for none of the ministers and speakers of the seven churches aforesaid; except any of them be persuaded in their own minds to lay it down before they die, and so come to the knowlèdge of the true God.

For this I do affirm, that no man so long as he doth exercise the office of a minister without a commission from God, he cannot be in the state of salvation; then of necessity he must be in the state of condemnation. And this will be the condition of all the ministers and speakers of the seven churches aforesaid.

And the Quakers ministry being the seventh and last anti-angel that will sound, until the end of the world.

And when the voice of this angel did begin to sound, the mystery of God is finished, as he hath declared by his servants the prophets.

That is, the declaration of the mystery of God is, and will be finished in the days of the seventh angel.

Which voice is the ministers of the Quakers, as I have opened in the Interpretation of the eleventh of the Revelation, therefore I shall say no more of those seven churches now; that being the purest angel of all the seven in respect of righteousness of life, though the worst of all in point of doctrine.

And the Quakers ministry doth deceive more than any of the other six; for they are so angel and God-like, that if it were possible would deceive the very elect.

For every one that hath but one eye, that is the
F eye

eye of reason, may see that all the other churches hath such a deal of corruption, superstition, unjustice, idolatry, and many other wickednesses, which reason itself doth judge cannot be the way of God. And that is the very cause that when people have been unsatisfied in the way of worship in the other churches, they have declined from them, and have turned Quakers, they being more pure in life; for pureness of life giveth more peace to the mind of man than wickedness doth.

For every action hath a reward in itself, whether it be good or bad; for he that doth suffer persecution for his conscience, is more to be justified than he which persecuted for conscience sake.

Yet nevertheless the reward of eternal life, it belongeth only unto the act of faith in the true God, which the Quakers ministry doth not teach, notwithstanding their purity of life; &c

CHAP. VIII.

NOW I have opened something what is meant by the seven churches; and the angels sounding; in the next place I shall come to open or interpret some chief sayings in the fourth chapter of John's Revelation.

In the first verse of this chapter, *John looked, and behold a door was opened in heaven, and the first voice which he heard, was as it were of a trumpet talking with him, which said, Come up hither, and I will shew thee the things which must be hereafter.*

I would have the seed of faith to mind the interpretation

pretation of this chapter, and they will better understand the meaning of the fifth and sixth chapters.

First it is to be understood that John saw these great and glorious things by way of vision.

Now I would have the reader to understand, that visions are hard to be interpreted by one that never saw them.

Yet as far as the revelation of faith can open them, I shall do it ; which I know is more than any man in the world can do at this day, or shall hereafter, to the world's end.

Therefore if the reader doth but understand the spiritual substance, and meaning of John's visions, though not every particular circumstance, I say, it will give full satisfaction to the mind of man as to the scriptures, and to their eternal salvation.

The first thing that John saw in his vision, it was a door opened in heaven : Now I would have the seed of faith to understand that there is a door belonging to heaven, and a door belonging to hell.

Therefore called in scripture the gates of heaven and of hell, as Christ said unto Peter, *I have given thee the keys of heaven and of hell.*

So likewise when the five foolish virgins came to the door where the bridegroom was, but the door was shut upon them, so that they could not come into that eternal marriage.

So that there is a door belongs to heaven, also there must be somebody to open this door.

It is much like unto a king's palace, where no inferior person can see into it, except the door-keeper do open the door

There is no earthly king's palace but hath a door to it, neither can any man see into it, except the door be opened.

Now as there is a door of earthly substance which may be seen and felt, belonging to every earthly king's palace, the palace being earthly also, though decked and set forth very gloriously to the eye of sense and reason, because it belongeth to reason's kingdom;

So likewise there is as real an heavenly palace above, and beyond the stars, where Christ the king of heaven doth sit upon his throne.

Also there is a door belonging to it of a spiritual and heavenly substance, which may be seen, felt, and understood by the eye of faith, as the other is by the eye of reason.

Therefore it is said in scripture by the apostles, *we speak the things which we have seen, which we have heard, which we have tasted, which we have handled, of the word of life.*

So that there is as real a spiritual substance to be seen, tasted, and handled by the seed of faith in the mind, as there are temporal things by the seed of reason.

Likewise Christ is called a door himself, and he hath the key of David, who openeth and no man shutteth.

And this is he that opened the door of John's understanding, and let him see in a vision the glory of heaven, and him that sate on the throne, as you may see in verse 2. For as soon as ever John had heard the voice, that is, as soon as ever the door of his understanding

Understanding was opened, the door of heaven was opened also.

And the door of heaven being opened, there was presented, in a vision, to his sight, few things that must be hereafter.

Now what those things which must be hereafter are, they are signified in the vision, in the chapters following ;

For the voice which talked with John in the vision, bid him come up hither, and I will shew the things which must be hereafter.

And immediately John was in the spirit, that is, he was so ravished and wrapt up in his spirit, with the sight of heaven, and the glory thereof in the vision, the door of heaven being opened, that he was as Paul was, whether in the body, or out of the body, he could not tell.

For John did see things unutterable, for indeed the things of God's becoming flesh, and suffering death, and the glorious effects thereof, they are unutterable ; that is, the tongue of man cannot explain it, not as it is in itself.

But men that have written the Scriptures, and have had visions and revelations of these heavenly things, they have expressed them to the capacity of man, as they could by words.

So that men might believe the things of God, which are spiritual and eternal, by words of mortal men like themselves,

As men do understand one another in the things of this world.

And the gift of interpretation of scriptures, which was

was written by revelation and vision, I say it is more profitable to man than the scriptures themselves.

For what profit is it to a man to read another man's revelation or vision, and know nothing of it himself? Therefore interpretation of scriptures is the best, and most profitable gift unto the seed of faith now a-days, to lead them unto their eternal rest.

Therefore to unfold something more of John's vision in verse 2. *And immediately he was in the spirit, and behold a throne was set in heaven, and one sate on the throne.*

And in verse 3, he tells what he was like that sate on the throne; and in verse 4, he saith, *And round about the throne were four and twenty seats, and upon the seats John saw four and twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold.*

And in verse 5. *There were seven lamps of fire burning before the throne, which are the seven spirits of God.*

And in verse 6. *And before the throne there was a sea of glass like unto chrystal, and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.*

And in verse 7. *And the first beast was like a lion, and the second beast like a calf, and third beast had a face like a man, and the fourth beast was like a flying eagle.*

Verse 8. *And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

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Verse 9. *And when those beasts gave glory, and honour, and thanks to him that sate on the throne, who liveth for ever and ever.*

I shall give a short interpretation of these things afore-mentioned. In verse 2. John saw a throne in heaven, and him that sat thereon.

You may remember how I have shewed before, that there are thrones in heaven, as there are here in earth, and there is a throne in special for the king of heaven, as there is for a king here on earth.

And he which John saw to sit upon the throne in heaven, it was no other but the Lord Jesus Christ, as aforesaid.

Though John doth set him forth in verse 3. *That he was to look upon like a jasper, and a sardine stone,* with other glorious expressions ; which is only to set forth the glory of him that sat upon the throne.

And in verse 4. *Round about the throne were four and twenty seats, and upon the seats were four and twenty elders sitting, cloathed in white raiment, and they had on their heads crowns of gold.*

It is much like unto the throne of an earthly king ; for an earthly king hath many seats for his nobility to sit on round about the throne, where he seats himself.

And the nobility do sit in those seats, according to their degree and place.

Likewise the nobility have crowns of gold upon their heads, though not so absolute crowns of gold, as the king himself.

Yet they have a resemblance and likeness of crowns, signifying that they are of the blood royal,

So

So is it in heaven, the four and twenty elders being of the blood royal, coheirs unto the kingdom of heaven, they have seats to sit upon round about the king's throne.

And as for the four and twenty elders what they are, I have opened at large in the Interpretation of the eleventh of Revelation.

Therefore I shall not speak of them here: but as for their being cloathed in white raiment; the meaning of that is this:

They were cloathed in their minds, while they lived in this world, with the righteousness of faith, which purifies the heart; and not by the righteousness of the law; for by the deeds of the law shall no flesh be justified; but by the righteousness of faith is every true believer justified.

And these four and twenty elders being justified by faith, in the blood of the Lamb, they may be said to be cloathed in white raiment.

That is, they are pure and white in their souls, by being washed in the blood of the Lamb, by faith, as aforesaid.

They have no guilt of sin upon them at all, &c.

And in verse 5, it is said, *That there were seven lamps of fire burning before the throne, which are the seven spirits of God.*

The meaning of those seven lamps which burned before the throne, I declare they were the seven churches of Asia.

That is, the souls of the true believers, which were of the seven churches of Asia, were those seven lamps which burned before the throne.

And

And the seven spirits of God are those several gifts of grace, which he gave to the seven churches of Asia, as aforesaid.

And that grace of faith and love, which God gave to the seven churches of Asia, it burneth in the lamps of their souls, before the throne of God to eternity.

For every soul is a lamp for the fire of God's love to burn in, if there be but oyl in your lamp, that is, if there be but faith in the heart.

It will be a glorious place for the candle of the Lord, which is the spirit of God, to burn in, and happy will that man be that hath his lamp burning before the throne of God, as these seven churches of Asia shall.

For this I would have the seed of faith to understand, that John speaketh of things to come as if they were in present being.

For visions and revelations speaketh of things at a distance, as if they were in present sight.

Because God and faith knows that time will be swallowed up into eternity.

Therefore it is that John doth say in his vision, that he saw such and such things already, when as the things which he speaketh that he saw, were not accomplished at that time, nor many of them not as yet.

But however they will be accomplished, because God is truth, and will not frustrate the faith of his prophets, apostles, and saints

But according to their faith it shall be unto them.

So much concerning the seven lamps and the seven spirits

spirits of God, I suppose the seed of faith may understand the true meaning of it:

CHAP. IX.

IN verse 6, John saith, *And before the throne there was a sea, of glass like unto chrystal, and in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind.*

Here you that have faith, may see that there is in heaven, above the stars, a chrystal sea like unto glass, or a sea of glass like unto chrystal; that is, the glorious water or sea above the stars is set forth by those things which are most pure, and most esteemed of by the reason of man here in the kingdom of this world, but as certain as there is a sea and waters in this world, else the creatures therein could not live.

So likewise there is a sea and waters above the stars, though of another nature, differing from this here below, yet they are real substances as these are.

But because mortal men cannot declare, nor make known the nature and substance of them, neither can mortal man understand it, if it could be declared.

Therefore the Revelation of John calls it a sea of glass like unto chrystal, because chrystal is highly esteemed of by the reason of man.

But however, it is for certain that there is a sea and waters above the stars, let it be like what it will.

For this I would have the reader to understand, that the things which are, were not made of things which do appear, according to Paul's words, then
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of necessity they must be made of things that do not appear, that is, of things above the stars, from whence the original of all life came.

But in what condition things were, and are in their heaven, no man can tell, but by faith.

Therefore if the revelation of the spirit of faith will call the waters above the stars *A sea of glass like unto crystal*, who shall gain say it?

Neither is it to be looked upon as an allegory, as many do vainly imagine, but a real spiritual substance.

For this must be understood by the reader, that God created or made all creatures of something; he had matter and substance to make every creature of.

He did not make living substances of an allegory, that is, as if we should say God made all things of nothing;

For an allegory is nothing, and of nothing comes nothing.

Yet the vain imagination of wise and learned men have not been ashamed to say, that God made this world of nothing; but I shall let that pass.

Again, what should be the meaning of the *four beasts full of eyes before and behind*?

These four beasts which John saw in his vision in the midst of the throne, and round about the throne, I declare they were four good beasts;

That is, they were four good kings; and if there were four thousand good kings, yet they are all reckoned but into four; all good kings are included in these four.

These four beasts do signify the four monarchies,
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that is, all the good kings that acted well, and had faith in the true God, under the four monarchies, are called by the Revelation of John, the *four beasts full of eyes before and behind.*

Now what particular persons these four beasts were, the Revelation of John gives no light into :

But this I say, that king David was one of these four beasts, he being the first beast, that was like a lion, he being of the tribe of Judah, from whence the sceptre should not depart until Shiloh come.

This Shiloh being Christ, the root of David, he is called *The lion of the Tribe of Judah*, as may be read in Revelations, v. 5. And David being of the tribe of Judah, and he being chosen king by the Lord Jesus the Almighty God, as he was the Creator.

Who afterwards became a child, as Isaiah saith, and so called *The Son of David, of the tribe of Judah.*

When as indeed he was David's lord; he was David's lord as he was the creator :

But as he took upon him the seed of the woman, which is the nature of man, he became a little child, and so God became flesh ;

And he being of the tribe and lineage of David, as he is a Redeemer, he may be, and is called *the son of David.*

And what ever David did in point of war, it was justified by Jesus Christ, as he was his Lord ;

For it is said in scripture, *That David walked with a perfect heart before the Lord in all things, only in the matter of Uriah.*

And David being the first king that wrought righteousness before the Lord in all his war, and he being
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of the tribe of Judah, he is called by the Revelation of John the first beast that was like a lion ;

For he acted as in the person of Christ, who is the lion himself of the tribe of Judah, as Jacob did prophesy when he blessed his sons.

Now I would have the reader to understand, that all these four beasts spoken of here, they were men, though they be called by the Revelation of John, beasts.

Also he doth distinguish them into four several forms ; *the first like a lion, the second like a calf, the third beast had a face like a man, and the fourth beast was like a flying eagle.*

These four beasts, as I said before, were all men, and not only so, but good men ; only this I would have the reader to mind that they are called beasts, in relation to the work that they were to do.

And so they acted after that manner as such beasts use to do.

As the nature of a lion is to destroy and tear in pieces.

And the nature of a calf is to act simply and foolishly, and yet innocent also.

Now the third beast had a face like a man, that is, he acted as a rational man by wisdom and policy.

And the fourth beast was like a flying eagle, that is, he acted in swiftness and strength, and according to other properties that are in an eagle.

And so according to the natures and properties of these four beasts, did men act, and do act in this world ; therefore called four beasts, when as they were no other but men.

But

But I shall leave the distinction of the persons of the other three to those that are better read in histories than I am.

Neither is it revealed unto me who the persons were ; therefore I shall speak no more than is revealed unto me ; but the reader may understand what the four beasts are, by what is afore-written, therefore I shall say no more of it, but go unto verse 8.

CHAP. X.

IN verse 8, it is said, *That the four beasts had each of them six wings about them, and they were full of eyes within, and they rest not day and night, saying Holy, holy holy Lord God Almighty, which was, and which is, and which is to come.*

The chief things in this verse to be known, are what is meant by those six wings which the four beasts had, which were full of eyes within.

The meaning is this, that each of these four beasts had six wings, that is they had six wings apiece.

And these six wings apiece, it was the spirit of revelation which gave them wisdom, to order and manage the affairs of their battles.

And these six wings were employed thus ;

Two of them were to be employed before, in the fore-front of the battle.

And two of them were to be employed in the rear, or hinder part of the army, lest the enemy should come upon the back of them.

And the other two wings were to be employed in the middle, that in case their enemy should put them

to

to the worst both before and behind, that they might fly away with those two wings in the midst.

And this was very good revelation and wisdom, and called by the Revelation of John, *six wings* ;

For the scriptures doth call revelation and good counsel, *wings* ; as that saying, *Revel. xiii. 14*, it is said, *There was given unto the woman two wings of a great eagle, that she might flee into the wilderness.*

Which wings were no other but Revelation, as I have opened in the Interpretation of the Eleventh of the Revelation.

And where we find in the scriptures that God hath commanded his prophets and apostles to fly from one place to another, in case of persecution, it is not meant that God would give them wings to fly.

But he will give them wisdom and revelation to get from it.

And in this sense they may be said to have wings to fly away ;

And in this sense the four beasts aforesaid, may be said to have each of them six wings.

And as for *their being full of eyes within*, that is, they had a spirit of discerning both of spiritual and of temporal things.

Therefore it is said, *that these four beasts full of eyes before and behind*, that is, they had the eye of faith before, and the eye of reason behind.

That is, they did discern by the eye of faith before, the things of God, and how he became flesh, and shed his blood, as afterwards is expressed by these four beasts.

And

And the eye of reason being behind, it did discern and see how the matters went in this world.

For tho' it be said they were full of eyes, yet they had but two eyes apiece, that is, the eye of faith, and the eye of reason. But neither of these two eyes did offend them, as it doth many thousands now a-days.

And because the seed of faith may not stumble at this interpretation, because I say there were but two eyes, when as John saith *they were full of eyes*.

You may remember that I have written before concerning the seven spirits of God, and yet but one spirit.

Only that one spirit had seven several workings in the seven churches of Asia.

So likewise these beasts having but two eyes, yet they were full of discerning both of spiritual and temporal matters.

For the eye of faith did see up into heaven, and the glory thereof; and the eye of reason did see the utmost parts of this world here below.

For these two eyes did see as much as could be seen; if they had had forty eyes, they could have seen no more.

But in regard they did see so much, they are said by the revelation of the spirit, *that they were full of eyes before and behind, &c.*

Again it is said, *That these four beasts rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.*

That is, they cease not to give glory, honour, and thanks to him that sate on the throne, who liveth for ever and ever.

I would

I would have the seed of faith to observe, that these four beasts give glory and honour unto Christ here, as he was God the Father.

As Isaiah vi. 3, where it is said, *And one cryed one to another, and said, holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory.*

Likewise the four and twenty elders fall down before him that sate on the throne, and worship him that liveth for ever and ever, 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 pleasure they are and were created,* Revelations iv. 10. 11.

Here you may see that the four beasts and the four and twenty elders give glory unto Christ the only God, as he was the Creator, and in the condition of the Father.

He being the Lord Almighty, the Lord of Hosts, the Alpha and Omega, the First and the Last; he that liveth for ever and ever, in that death could not keep him under, as aforesaid.

But in chap. v. the four and twenty elders give glory unto this Christ, the only God, as he is a Son, and hath redeemed them, and so doth the four beasts also.

And as for the four and twenty elders, I shall say nothing of them here, because I have spoken of them in the Interpretation of the eleventh Chapter of the Revelation.

So I have given the interpretation of the chief things in chap. iv. of John's Revelation, I shall go unto chapter v. and give the interpretation of the chief things in that also.

CHAP. XI.

IN chap. v. verse 1, *John saw in the right hand of him that sate on the throne, a book written within, and on the back side sealed with seven seals.* -

Why doth John say he saw in the right hand of him that sate upon the throne a book written within, and sealed on the back side with seven seals, when as he that sate on the throne was no other but God, the Creator of all things?

And Jesus Christ is he that created the world, and all things therein, as aforesaid.

And yet he that had the book in his right hand, was not to open the book, nor to loose the seals thereof.

The meaning is this, that Christ Jesus as he was God the Father, and Creator of all things, it was not his proper place and work to open the book with seven seals;

For it doth belong to him, as he is God the Redeemer.

For, as I said before, God did, and doth act according to the two-fold state and condition he was in.

So that he had the book of life in his right hand, as he was God the Creator; but as he is God the Redeemer, he must take the book out of his own right hand, and open it, and loose the seals thereof.

For John in his vision did see Christ to sit upon the

the throne, as he was God the Father, and the Creator.

Also in his vision he saw Christ sit upon the throne, as he was God the Son, and as he suffered death, and so redeemed mankind.

And in like manner he and the elders give thanks and praise unto him, as he is the Creator.

And sometimes they give thanks unto him all together, as he is the Redeemer.

Yet all but one God, however it doth seem by John's vision, as if there were two, when as it is spoken with relation to a two-fold state and condition in God.

But who can understand but the seed of faith?

Therefore I would not have the seed of faith to stumble at these sayings of John, which doth here and there speak as if there were two Gods.

But consider, he speaks it but by way of vision, and all visions can never be understood so clear and plain as interpretation is.

For I am certain that John did believe in no other God but one, even Jesus Christ the only wise God, blessed for ever and ever, though spoken of with relation to a two-fold condition, as I have shewed before.

This book which was in Christ's right hand, as he was God the Father, I declare it was the book of life, wherein was written the names of all the elect seed of all the seven churches of Asia, and of all the elect seed of the seven churches of Europe.

I say, the elect seed are all written in that book of life which is in Christ's right hand, and the seven

seals on the back side of this book, they were the seven visible churches of Asia.

That is, they were sealed up by the doctrine and faith of the gospel; they received the holy spirit of promise, whereby they were sealed in their souls with the holy spirit of promise, that they were redeemed unto eternal happiness, by the blood of the Lamb.

And this I say, that the witness of the spirit of faith, in the conscience here in mortality, it is but a sealing up to the day of glory.

Therefore what assurance, witness, or sealing so ever a man hath in his soul; in this life, it is called by the Revelation of John, *but a seal on the back side of the book of life.*

For those seven churches of Asia were sealed with the holy spirit of promise, in that they believed the doctrine of Christ's death and resurrection, and so they were sealed in their hearts with the assurance of eternal life, their names being written within the book of life.

And because there were seven churches of Asia, which did truly believe, and were sealed in their souls with the assurance of everlasting life,

They are called *seven seals on the back side of the book of life.*

For all sealing of this side of death, it is called but sealing on the back side of the book of life.

For it is much like unto a book or letter, the matter and substance is within the letter or book, but the seal is without, or on the back side:

But he that breaketh open the seal of the letter or book, he seeth what is within.

So

So is it with Christ, he having the Book of life in his right hand, wherein the elect seed are written, and the assurance of faith which is the elect seed of the seven churches of Asia had, and as others have, are called *the seven seals on the back side of the book of life.*

Which no man in heaven nor in earth could open the book, nor loose the seals thereof, but Christ as he is God and Redeemer.

You that have faith may see what is meant by the book, and by the seven seals on the back side. &c.

CHAP. XII.

IN verse 2. *John saw a strong angel, proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?*

And in verse 3. *And no man in heaven, nor in earth; neither under the earth, was able to open the book, neither to look thereon.*

I shall pass by these two verses, there being but little matter of concernment in them, but I shall go to verse 4.

And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

Here John was at a hard set in his vision, when he saw God have a book in his right hand, and no man in heaven, nor in earth could open it, nor read it.

There was cause enough for John to weep, because that book was the book of life, and many thousands and millions of souls were written in that book.

As he afterwards maketh mention of, and many that

that had suffered persecution unto the death, which were slain under the altar, who suffered for the testimony of Jesus, whose names were written in the book of life.

And if this book should not have been opened, the condition of the saints would have been sad, which suffered all those things for the name of Jesus, who loved not their lives unto death, who had their names recorded in the book of life.

That at the general day of God's account, when he shall make up his jewels, their names being written in the book of life.

They may have that blessed reward which God did promise, and they did faithfully believe, and expect:

But if none could have opened the book, neither in heaven nor in earth, what benefit would they have had for all their faith and sufferings?

This was enough to make John and all the other prophets and believers to weep also, if there should be none found neither in heaven nor in earth, that could open the book of life.

But in verse 5, one of the elders said unto John in the vision, *Weep not, behold the lion of the tribe of Judah, the root of David hath prevailed to open the book, and to loose the seven seals thereof.*

One of the elders puts John in good comfort again; for there is one found now that can open the book, and read it also.

This is that lion, as *Jacob* prophesied of, *Gen. lix. 9*, as I have spoken of before.

This lion hath prevailed to open the book.

He openeth the book as he is God the Son,

And

And as he became a Son, he is called the *lion of the tribe of Judah*; and as he is God the Son, he is called a Lamb.

And as he was God the Son, he suffered death to redeem his people.

And as he is a Redeemer, he hath prevailed to open the book, and to loose the seven seals thereof.

That is, as he is the Redeemer, he hath power to raise every one of them again that are written in the book of life.

That is, all the seed of faith which are elected in the secret decree and council of God, as he was the Creator.

And as he is the Redeemer, he hath power to give life everlasting to every one of the seed of faith, who were written in the book of life.

And when John saw there was one found in heaven that could open the book, he gave over weeping.

For one of the elders had shewed him in the vision one that could open the book, and loose the seven seals thereof.

For in verse 6. *John beheld, and lo in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth.*

This Lamb which John saw in the vision in the midst of the four beasts and the elders, it was Christ.

This I suppose all men that profess the scriptures will confess it.

Now observe that this Lamb which stood as it had been slain, it was no other than God himself;

For

For this Lamb had seven horns and seven eyes ; now these seven horns which the Lamb had, it was the faith and patience which the seven churches of Asia had, which did enable them to go through their sufferings with cheerfulness,

For when a man doth suffer for his faith in God patiently, and willingly, he destroyeth his enemy more in submitting unto suffering, or death itself, than if he should resist his enemy.

And this doth become a horn to push the persecutor's soul.

Thus it was with the seven churches of Asia, they were by their faith and patience made able to suffer persecution and death itself.

Which became as seven horns to push and gall the souls of their persecutors.

For though the horns of a Lamb doth but little harm to the outward flesh, yet when they get within the flesh they will gall very much.

That is, when the horn of suffering for righteousness gets into the mind and soul of the persecutor, it doth gall his soul exceedingly with the fear of eternal damnation.

This I think experience will shew the truth of it.

For the Quakers and others who suffer for a lie, yet they think they suffer for truth ; and the persecutors know no other but that they do suffer for truth.

Therefore the sufferings of the Quakers cannot choose but push and gall the persecutors consciences ;

The Quakers being so stedfast and confident in their way, who do not fear their lives unto the death.

This

This suffering of theirs doth trouble and molest the minds of the civil powers ; which doth shew that suffering in innocency, though for a lie, it will be a horn to push and gall the souls of the persecutors.

Then how much more would they push and gall if they suffered for truth ?

That is, if their ministry which provoke them to meet contrary to the parliament's order were true, as the ministry of the seven churches of Asia were.

But it is not ; therefore they suffer for a lie, yet the persecutor not knowing it, he is, and will be pushed and galled in his soul with the fear of eternal death, for doing it.

CHAP. XIII.

NOW it is to be observed, that *this Lamb that was slain had the seven horns, and the seven eyes.*

Now these seven horns, as I said before, which the Lamb had, they were the sufferings of the seven churches of Asia, in the ten persecutions.

According to that saying of John's Revelation, ii. 10. he giving an exhortation to the church in Smirna, that they should fear none of those things which they should suffer.

Behold the devil shall cast some of you into prison, that ye may be tryed, and ye shall have tribulation ten days.

Now this devil that shall cast some of them in prison, I shall shew what he is hereafter.

But as for the ten days tribulation which the
I saints

saints should suffer, it was spoken with relation to the ten persecutions.

And they are called by the revelation of the spirit but ten days, when as it was at times a matter of three hundred years that their tribulation did last, which were the ten persecutions, yet called by the spirit, but *ten days tribulation*.

And the faith and patience which these seven churches of Asia had, being made able to suffer with chearfulness those ten days tribulation, it being the ten persecutions aforesaid, they are called the seven horns which the Lamb had ;

For they by their sufferings, did push and gall the souls of the persecutors, as the Lamb himself did when he did suffer death :

For he did procure no less than eternal damnation to his persecutors, by his suffering of death, and being slain by them.

And these seven churches having their power and strength to suffer from Christ, the Lamb slain, they walked in his steps in the way of suffering ; therefore called the *seven horns of the Lamb*, or the Lamb's seven horns.

And as for the seven eyes which the Lamb had, they are called the *seven spirits of God sent forth into all the earth*.

You may remember that I have shewed before what the seven spirits before the throne is. And these seven spirits which the Lamb hath, are the very same ; that is, they are all but one spirit of Christ, only this one spirit doth operate and work seven several ways, to wit, in the seven churches of Asia.

Therefore

Therefore said to be sent forth into all the earth, because the sound of these seven churches of Asia, of their gifts and sufferings, went through all the earth.

Therefore called the seven spirits of God; yet I would have the reader to understand thus much, that the Lamb that had power to open the book, the same Lamb had the seven horns, and the seven eyes.

Now if these seven eyes were the seven spirits of God, then the Lamb must needs be God; for the Lamb had the seven spirits in him, and he sent them forth unto the seven churches of Asia.

Only this I would have the Reader to understand, that here he is called God, as he is a Lamb slain; or as he was in the condition of a Son and a Redeemer.

So that what power, honour, or glory soever be attributed to God, by the redeemed ones, it is with relation to the Son-ship of God.

He being a Son he is called a Lion, and called a Lamb, which titles belong only to the Son-ship of Christ, he being the only God, though in a two fold state and condition, as aforesaid. And in verse 7, it is said, *And he came and took the book out of the right hand of him that sate upon the throne.*

This he that took the book out of his right hand that sate upon the throne, it was the Lamb, and this Lamb is Christ, and Christ is God, and Christ is called the *Lamb of God that taketh away the sins of the world.* He may well be called the Lamb of God;

I 2

because

because he is God. For who can take away the sins of the world, but God?

But God must become a little child of flesh, blood and bone; and grow up to a man, that he may be capable to suffer the pains of death, in that he shed his most precious blood, before he could take away the sins of the world.

And this Lamb which was slain, here spoken of by John, was no other but God himself.

But he being now in the condition of a Son, in that he had been slain, and was now risen again, and had accomplished the work of redemption, he was able to sit down in the midst of the throne, and to take the book out of his own right hand, as he was the Father and Creator of all things.

And as he was the Son, or Lamb, which shed his precious blood, to redeem his people from their sins, it was his proper work and place to take the book out of his own right hand, as he was the Creator, and to open the book and loose the seven seals thereof; for in his opening the book of life, he found the names of all the elect seed written therein, which were washed and redeemed with his precious blood.

Therefore it is said, *That no man in heaven, nor in earth, nor under the earth could open the book, but the Lamb only.*

So that this Lamb must needs be God the Father, as well as God the Son; for who can open the book of life but God himself? But he must open it as he was God the Son, therefore said to take it out of the right hand of him that sat upon the Throne, &c.

CHAP.

CHAP. XIV.

AND in verse, 8. *The four beasts, and the four and twenty elders, fell down before the Lamb.*

And in verse 9. *They sung a new song, saying, Thou art worthy to take the book and open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, &c.*

I would have the reader to mind these words, why the four beasts, and the elders did sing a new song.

Observe, it is called, a new song, in opposition to the old song, as the gospel of Jesus is called the New Testament, and the law of Moses is called the Old Testament; so likewise there is the song of Moses, and of the Lamb; that is, the song of the Lamb.

Now the song of Moses may be called the old song, or the first song, because Moses, the prophets, elders of Israel, and saints under that Testament, I say, they gave praise, honour, and glory unto Christ, as he was God the Father and Creator. And as he was the Creator, he blessed them with temporal blessings, and temporal deliverances.

So that Moses and the people of Israel sing praise unto God for his wonderful works, which he had wrought by the hand of Moses; as you may read in the scriptures, in the song of Moses, how wonderfully he doth praise, honour, and magnify the God of Israel, who had gotten himself a great and terrible name among the Heathen.

And this is called the song of Moses, or the old, or first song, because it was the first manifestation
of

of God, as he is the Creator ; for Moses was the first Man that gave us to know any difference of the God of Israel, from the God of the Heathen. And this manifestation as Moses gives us, is that we might know God, as he was the Creator, and did deliver his people in a more wonderful manner than any other Heathen Gods could do.

And in this regard Moses and the elders of Israel gave praise, honour, and glory, unto the God of Jacob, he delivering them out of so many temporal dangers ; and not only so, but blessing them with many temporal blessings, which caused this song of Moses to be sung by the children of Israel.

And in this regard the song of Moses may be said to be old, or the first song, he being the first commissioned man to write that which we call the old Testament. Therefore the song of Moses may be called an old song, because the song of the Lamb is more new ; for redemption was after creation, therefore called a new song. It is called a new song in relation to a new condition ; as the song of Moses was with relation to temporal blessings, as aforesaid. But this new song of the Lamb is with relation to spiritual and eternal blessings. So that John in his vision was sensible upon what account this new song was sung.

And he seeing in the vision *the four beasts, and the four and twenty elders fall down before the Lamb, having every one of them harps and golden vials, full of odours, which are the prayers of saints.*

Now these golden vials are meant the hearts and souls of the four beasts, and four and twenty elders.

And

And the odours, is that grace and supplications which were offered up unto the Lamb through those golden vials; which vials are the hearts and souls, as aforesaid. And those harps are the tongues of the beasts, and elders, and saints, which are as harps to sound forth the praise of the Lamb.

For this I must tell you, that the tongue of every saint shall be as a harp, to praise the Lamb for his great and unspeakable work of redemption, which is more to be magnified by the seed of faith, than the work of creation; so that the beasts, the elders, and saints may very well sing that new song, in verse 9, saying, *Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation.*

That is, thou hast redeemed us to thyself by thy own blood, for though thou art called a Lamb, thou art no other but God. And thy blood is no other but the blood of God, though called the blood of the Lamb; because of that two-fold state and condition thou wert in.

And as the work of redemption is of greater value to the redeemed ones, than their creation was, therefore it is that those who are washed in the blood of the Lamb, have harps given them to sound, or sing this new song of praise and thanksgiving unto him that hath washed them in his own blood.

And the new song which the beasts, and elders, and saints doth sing, is set down in verse 12, *Saying with a loud voice, Worthy is the Lamb that was slain, to receive*

receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And so to the end of the chapter, giving praise unto the Lamb, for their redemption.

And this is that new song which the beasts, and elders, and saints, shall sing to eternity.

It is called a new song, because it is the song of the Lamb; for there are but two songs in all, to wit, the song of Moses, and the song of the Lamb; and blessed and happy are all those that can truly sing the song of the Lamb, to know they are redeemed and washed in his blood.

CHAP. XV.

NOW I have given the interpretation of the things that are of most concernment in chap. v. I shall proceed to open the chief things contained in chap. vi.

In verse 1. of this chapter, John saw in his vision the Lamb opening the seals, and at the Lamb's opening of the first seal, John heard as it were the noise of thunder.

And in the vision one of the four beasts said unto John, *Come and see.*

As for the four beasts you may remember I have shewed what they are before, and now these four beasts doth present to John's understanding, in the vision, four other beasts, as in a figure to be four horses; namely, a white horse, a red horse, a black horse, and a pale horse.

I would

I would have the reader to mind the interpretation of these four horses, and their riders ; for there is one called, he that sate on every one of these four horses. Also there was some great and wonderful work done by every one of these that sate on these horses. Therefore called the opening of the seals.

And at the opening of the first seal, John heard as it were, in the vision, the noise of thunder, and after that there was presented unto his view, in the vision, a white horse. And he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer.

Now this white horse which John saw in the vision, it is the righteousness of the saints. And the righteousness of saints is the righteousness of faith ; for it is faith that makes the soul pure and white in the blood of the Lamb.

According to that saying, *Revel. vii. 13. One of the elders answered, saying unto me, What are these who are arrayed in white robes ?* and in verse 14. *And he said to me, these are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

So in chap. vi. 11. where it is said, *and white robes were given to every one of them,* meaning those who were slain under the altar, that is, they were slain for the testimony of Jesus. Therefore said to be under the altar, because Christ is the altar itself.

Many more places of scriptures might be named for this purpose, to prove that the righteousness of faith is those white robes which the saints souls are cloathed with ; their hearts being purified by faith in the blood of the Lamb.

For faith doth dip its soul in his blood, so that all original and actual sin is washed away, as clean as if there had never been any sin at all. So that the saints, or seed of faith, are cloathed with the white robes of righteousness of faith, it being the righteousness of Christ, he being the author of it, by washing their souls in his own blood, so that they become as white as snow ; and this righteousness of the saints, is that white horse, and the first horse that John saw in the vision.

For I would have the reader to understand, that the righteousness of faith is a real spiritual substance, as the righteousness of the law is ; yet none of them both can be seen by the visible eye of sense, not as they be in their essence or seed, but by the effects or fruits they are known ; for effects or fruits doth proceed from an invisible spiritual root or substance, which roots and substances are faith and reason. And there is a righteousness that doth arise from each of these, which hath their several effects, or several fruits ; so that the tree may be known by the fruit ; that is, the righteousness of the law may be known and distinguished from the righteousness of faith.

Yet the life and spirit of these two trees, are so secret and invisible, that they cannot be seen by the eye of sense, as I said before.

Yet they be two real spiritual substances that do bring forth a righteousness according to their natures. That is, the righteousness of the law, and the righteousness of faith.

But it is those souls that are cloathed with the white robe of Christ's righteousness of faith, that have been washed

washed in his blood, and this is that white horse John speaketh of. For this I would have the seed of faith to mind; that the spirit of Revelation in John, doth compare the righteousness of the saints to a white horse.

Also this I would have you to mind, though the saints that are cloathed in white, be thousands, and millions, and innumerable, yet they are called by the revelation of the spirit, but one white horse.

Now whether John did see in the vision the form of a white horse, it is not much material; for if the spirit will call the righteousness of saints a white horse, who shall gainsay it?

But however the white robes of the saints who are washed in the blood of the Lamb, are as a white horse, for God their king to ride upon. So that if you understand the interpretation of this white horse, you may the more easily know the meaning of the other three horses.

Also it is necessary to know who doth ride or sit upon this white horse; I declare by revelation from the holy spirit, that he which John saw sit on the white horse, it was no other but Christ himself. It was he that had a bow, and a crown was given unto him: it may be said the crown was given unto him, as he was the Redeemer. For this crown of glory that was given unto him, it was as he was the Redeemer, and not as he was the Creator. And as he was the Redeemer, he sate or rode upon the white horse.

And he went forth conquering, and to conquer. That is, he being the author of the righteousness of faith, as he was the Redeemer, that he made the

saints so pure and white, that they became a white horse for him to sit upon. So that they were able by their faith, in the blood of the Lamb, to suffer tribulation, and death itself.

So that they became more than conquerers; for he that suffereth persecution for the name of Jesus, he doth conquer more than he that doth persecute and put to death.

So likewise Christ that sate upon this white horse, as he was the Redeemer, he went forth conquering and to conquer. That is, he went forth in the power of faith, by which he created all things; he went forth to redeem the seed of Adam that was fallen under death, and the fear of eternal damnation.

So that death and hell got power over Adam and his seed, so that Christ riding upon the white horse of innocency, or the righteousness of faith, he went forth conquering and to conquer. That is, he went forth to die, to shed his most precious blood, and by his giving himself up unto death, he conquered over sin, death, and hell.

Therefore it is said in scripture, *Oh death, I will be thy death, oh grave I will be thy victory!* That is, he will get victory over the grave, as he did over death; for he destroyed death; in that death could not keep him under it for ever, in that he passed through it. He got victory over the grave, in that the grave could not keep him inclosed in the earth.

So that he went forth conquering and to conquer, never leaving off until he had conquered all his enemies. That is to say, sin, death, devil, hell, the grave; these all were his enemies, and he hath conquered

quered over them all, by his becoming flesh, and by his suffering of death upon the cross, as he was a Redeemer, or as he was God the Son; and these enemies did Christ which sate upon the white horse, go forth conquering, and to conquer, to redeem the seed of Adam.

And this is the true meaning what is meant by the white horse, and by him that sate thereon, and by his conquering and to conquer.

And the bow which he had, it signified the power he had to shoot and kill those spiritual enemies, which is sin, death, hell, and devil; which could no ways have been killed, but by giving his life up unto death, and by his passing through death, and quickening into life again, he killed death, sin, hell and the devil; with this dart of offering up his soul unto death, it being shot through sin, death, and hell, by the strength, or bow of the power of faith in God.

And as for the crown that was given him, it is spoken with relation to the Son-ship of God, as he is a Redeemer. So that the crown of Glory that he hath given him, it is attributed unto him, as he is a Redeemer. For the work of redemption is counted by the redeemed ones, more worthy of a crown of glory, than the work of creation.

So that this crown of glory that is given to Christ that sate upon the white horse, it is in relation to his work of redemption, in that he conquered over all those spiritual enemies as aforesaid. So much for the first and second verses.

CHAP.

CHAP. XVI.

IN verse 3. it is said, *And when he had opened the second seal I heard the second beast say, come and see.* And in verse 4. *There went out another horse, that was red, and power was given to him that sate thereon, to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.*

These four beasts which John saw in the vision, did signify unto him those wonderful transactions which were, and should be acted here on earth in the state of mortality, in the time of the four monarchies, and signified unto John in the way of vision, by four horses.

Now the second horse that did appear to John in the vision, was a red horse, *and power was given to him that sate thereon to take peace from the earth, and that they should kill one another.*

This monarchical government went forth upon a red horse, that is, shedding of blood should be the greatest work he that sate thereon should do.

It was called a red horse, because of the much shedding of blood; so that the blood of man is called a red horse, even as the righteousness of faith is called a white horse.

And as the souls of the saints were made white with the blood of the Lamb, so are these souls made red with shedding of one another's blood.

So that every man's soul became a red horse, and he that sate upon this red horse had power given him

him to take peace from the earth, and for that purpose there was given unto him a great sword.

Now this great sword it was to kill and in killing one another, peace must needs be taken from the earth.

So that this kingly power, though they were many kings, yet they are called but *him that sate upon the red horse.*

So likewise, though there were many thousands slain, and had their blood shed, yet they are all called but a red horse; so that there is but the horse and his rider; for king's and magistrates do ride upon the people, in that they command the people to kill one another.

So that people which go to fight to shed one another's blood, may well be called a red horse, for they make their souls as red as scarlet with bloodshed.

And the power of the magistrate doth ride and sit upon this red horse, for he hath a great sword given unto him to command persecutors to kill one another, and they must obey and become a red horse, or else they must be killed themselves.

Thus in short I have given you the signification of the red horse, and of him that sits thereon; for the sword, famine, or pestilence, doth always take peace from the earth: and he that sate upon this red horse was such a power or government, that did kill many men with the sword.

And it is called a great sword, in regard it should prevail and do much execution in that kind, therefore said to go forth upon a red horse; to signify that he should ride upon bloody minded men that
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should spare neither man, woman, or child, therefore called a red horse.

CHAP. XVII.

AND in verse 5. *And when he had opened the third seal, John heard the third beast say, Come and see, and he beheld, and lo, a black horse, and he that sate on him had a pair of balances in his hand.*

This black horse which John saw in the vision, it was the spiritual blindness and darkness upon the minds of men, which makes them to worship false gods, or idols ; they being not so much as enlightned in the law of reason. That is, their minds and understandings had the most ignorant and lowest degree of reason, which made them to become extream idolatrous ; their minds being so dark, they fall to worship any thing instead of God ; even the sun, moon, stars and planets ; now these people that do this, are exceeding dark in their minds.

But let us come to those that are more enlightned, as the people of Israel were by the law of Moses, and those we call Christians, being educated under the discipline of the Old and New Testaments, which are called the Scriptures.

Yet men being in their state of nature, they are very dark in their minds concerning the knowledge of the true God, and the true spiritual worship, which God requires ; for the not knowing of God, is the cause of all false worship, which darkness hath, and doth lye almost upon the whole creation.

For was not that a great darkness upon the minds
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of the people of Israel, that would worship a calf for a God?

And hath not the same darkness descended upon the minds of them that profess themselves to be Christians, besides that pitchy and black darkness that lieth upon the heathen?

Are not the Pope and Roman Catholicks full of superstition and idolatry, because they know not the true God? Hath not the Episcopacy some superstition and idolatry in it, though not so much as the Roman Catholicks? So the Presbytery and Independent, Baptist, Ranter, and Quaker, they be all superstitious and idolatrous their worship.

Nay the Quaker that seemeth to have the least idolatry in their worship of any, yet they are idolatrous also, for they meet, preach, and pray to an unknown God, as well as the others afore mentioned. For they have no other God but the light of Christ, as they call it, and this light of theirs seemeth to be the greatest and purest spiritual light of all, but it is the greatest spiritual darkness of all. For they are more wilfully ignorant of the true God, than any of the rest afore mentioned.

So that spiritual darkness hath overspread the minds of all professors of religion, as it hath done the Heathen; for none of them know the true God, nor the true spiritual worship which God requireth, as aforesaid.

So that this spiritual blindness and darkness that lieth upon the generality of mens minds, their not knowing the true God, nor his true worship, is that black horse which John saw in the vision.

Also he that sat upon this black horse had a pair of balances in his hand.

He that sat on this black horse was an ignorant power, king or kings, or magistrates, power that was extream ignorant of any true spiritual knowledge, either of God, or of his worship; but mighty full of superstition and idolatry; but had great power to command the dark-minded people to worship what he pleased. So that he rode, or sat upon their dark minds, as upon a black horse; for he had such power that he brought them all into uniformity of worship.

So that things were mighty plentiful, as you may read verse 6. *A measure of wheat for a penny, and three measures of barley for a penny.* Only to signify the plenty of earthly things; when ignorance being in power, it rides or sits upon the black horse of idolatry. This I think by experience will prove the truth of it as well as scriptures.

Was not that a plentiful time when they baked cakes to the queen of heaven?

Was there not great plenty when the Roman Catholicks did put Christ into worship? When they had brought all people to a uniformity of religion, all things were plenty.

Then men grew exceeding rich, so that particular men had such vast estates, that they could build a church at their own charge, or an hospital, or alms houses, so there was great plenty, there being but one religion, and a uniform government in matter of worship; all peoples minds being dark as to any true spiritual knowledge, so that they became as a black

black horse for those ignorant popish kings to ride or sit upon : and he that sate upon the black horse, had a pair of balances in his hand, only to signify that equal dealing in temporal matters, seeing there was a uniformity in worship, there should be an equal and just dealing in the temporal ; and for that purpose there was a pair of balances in the hand of him that sate upon the black horse ; for ignorant reason doth many times deal more justly. than that reason that is more subtle and cunning doth. For in former times, when there was no religion durst appear but the Papist religion and worship, which was, and is still exceeding full of superstition and idolatry, there was a great deal more just dealing between man and man in temporal things, and men were more free to trust one another than they are now ; so that, things were exceeding plentiful and cheap ; for a general uniformity in idolatry must needs cause love one to another.

For differing in worship maketh the greatest breach of all, even between the nearest relations, as father and son, mother and daughter, they will all part upon the point of worship, sooner than upon any natural offence whatsoever.

This may be proved by Christ's words, *that a man must forsake father and mother, house and lands, for his sake, else he is not worthy of him* : this also experience will prove it, that some people will willingly suffer more for their worship, tho' it be a lie, than for any natural loss whatsoever.

And as for the oyl and the wine, which he that sate

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upon the black horse, must not hurt ; the oyl and the wine signifies that little small remnant of the seed of faith, which did not worship God in that idolatry no way as the generality of people did, their appearance being so small, that they were not worth the persecuting or compelling to worship as the generality of people did, much like unto those seven thousand that did not bowe their knce to Baal.

Those seven thousand were never miss'd by Israel, nor by the prophet Elijah. For the worshipers of Baal were so numerous, that Elijah thought there were none but himself that did worship the God of Jacob.

But there were seven thousand that had not bowed their knee to Baal. And these were the oyl, and the wine that should not be hurt, by compelling of them to hurt their consciences by worshiping a false God, as the generality of the people did through the darkness of their minds. They being the black horse, for the ignorant dark power of the head magistrate to ride or sit upon. For as the horse is black, so is the rider, with ignorance and darkness in spiritual worship. Only he that sits upon the black horse, is the dark power of reason.

Therefore the apostles call it the power of darkness, for it is the dark reason of man that doth act deeds of darkness, therefore called the power of darkness ; And the deeds of spiritual darkness in point of worship, is called by the Revelation of John, he that sits upon the black horse ; because he commandeth all people to worship his imaginary God ; and the people through the darkness of their understand-

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ings, they do obey, and so they become in point of spiritual worship, a black horse, for the dark power of reason to sit, or ride upon, &c.

CHAP. XVIII.

AND in verse 7, it is said, *And when he had opened the fourth seal, I heard the fourth beast say, Come and see.* And in verse 8. *John looked, and behold a pale horse, and his name that sat on him was death, and hell followed with him; and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

I would have the reader to mind the interpretation of this pale-horse, because every one of us must be a pale horse, for death to sit upon, except we be swallowed up of life, as Moses and Elijah were; which I, nor no man else at this day doth know, he shall; so that death must ride upon all sinful flesh.

Now to give you the meaning what this pale horse is, it is no other but the sinful soul of man and woman. Therefore as the scriptures saith, *When sin entered into the world, then death entered in upon it.*

So that as soon as ever the souls of Adam and Eve had let sin enter into their souls, then death entered; for death did ride upon sin, and sin did ride upon the soul of our first parents; according to that saying of God, *in the day that thou eatest thereof, meaning the forbidden fruit, thou shalt die the death.* So that as soon as sin entered into their souls, death entered also. So that the souls of Adam and Eve became

became as a pale horse, for death to ride upon. For there was not only the fear of this first death, but the fear of eternal death also, which made the soul of Adam to fear, therefore he went to hide himself. For the fear of death will make the soul to look pale, so that it will become a pale horse for death to ride upon. For by sin entering into the world, death got power over all life ; so that death sits upon all life, both upon man and beasts. For the beasts are made subject to death, by reason of the fall of man ; only I would have the reader to understand this secret, that the creatures, the beasts, were created of God, on purpose to be killed for the nourishment of man.

But if sin had never been committed by man, death would never have entered upon the life of man or beast. That is, no beast would have died naturally, as they do now ; but what were killed on purpose for some use, so that no man would have had such losses as some men now have. Some are undone by the dying of horses, others by cows, and others by sheep, and this is death that hath entered into the world upon the beasts.

For the sin of Adam brought death upon all his posterity, and upon the beasts also, as aforesaid. So that the life of man and beasts is become a pale horse for death to sit upon, and the fear of death in Adam, did make his soul to look pale, and so it doth in all mankind ; this fear of death it makes the stoutest heart to look pale ; especially when the fear of eternal death is not taken away, as very few men in the world have the fear of the second death taken

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from them ; so that their souls look pale indeed ; so that the generality of men and women have the fear of eternal death, that sits upon their souls, so that they are that pale horse that death rideth upon ; and hell follows immediately after the first death ; the second death and hell go both together hand in hand.

These things I say, will make any soul to look pale. This I can experience both by myself and others, before I came to know the true way of redemption.

And because you the seed of faith may know, that the soul of man is that pale horse that death sits upon, which sin did cause to enter upon all life.

I say, this death it entered upon the life of God himself ; so that God died unto sin, that is to satisfy sin, that sin, which brought death with it, might enter upon the life of God, and kill that life in God for a moment. But the life of God being more strong than death, it pierced through the body of death, and quickened a new life again. So that he overcame death, in that death could not keep him under it, as it doth the first Adam, and his posterity. It is much like unto a valiant soldier, who by his valour and strength, passeth through a body of men well armed ; and by his getting through that body of men, he comes to rout and scatter them, and gets the victory over them.

So was it with Christ the only God, he laying down his God-head life. It being in the manhood unto death, he passed through death, and killed that which did kill him, to wit, sin, death, and hell.

These being mighty strong enemies, too strong for any created soul, or life to encounter with, none could

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do it but the life of the eternal God himself; for sin lyeth heavy upon the soul of man, and death is the king of fears, it maketh kings to fear and tremble at the sight of it. And hell is worse than death itself; yet these strong enemies are overcome by the blood of the Lamb; and in all those that have faith in it, and do truly understand it.

So that you that have faith may see, what this pale horse is John speaketh of, and what death is that sits upon the pale horse, and what power they have given unto them, over the four parts of the earth; even to kill with the sword, and with hunger, and with death, and with the beasts of the earth.

The pale horse and death have power given them over all life, in the four parts of the earth; so that some being so affrighted at death, they shall kill with the sword; and others again shall be so fearful of death, that they shall starve themselves for hunger; others again shall come under death by natural diseases, even as the beasts of the earth dieth.

So that death that rideth upon the pale horse, hath power given as long as this world doth last, over all flesh that hath life. For it is life that must die, and death must take it into his custody, and swallow up life into the belly of death; else he cannot be called death; except death doth utterly annihilate life, it cannot properly be called death; for while life is in being, death is utterly annihilated in life. So that there is no being for death at all, not in that man's body. But when death entereth into that man's blood, who was so full of life before, then death

death groweth more and more in the blood, and eateth up the life quite into death ; so that there is nothing to be seen in all that life, but a dead body ; for death hath got the life of that body in the body ; for the body was life before, as well as the soul ; but death having overcome them both, they are both swallowed up of death, so that you may see death as he is ; as you did see life as he was before. And not that the life goes out of the body, as men do vainly imagine ; so that death is he that rideth upon the pale horse, as I shewed before.

And these four horses, as John speaketh of in his vision, are the same horses as Zechariah speaketh of in his vision, Zechariah vi. 23, the prophet saw in his vision, four chariots, and horses, *the first chariot had red horses, and the second had black horses, and the third had white horses, and the fourth had grizled and bay horses.*

Now the prophet expresseth in his vision the horses in the plural number, to be more horses than one of a sort. But John declares them in his vision in the singular number ; therefore tho' there be more express by the prophet, yet the matter and substance is all one ; for all horses are comprized under those four ; so that there needeth no further opening of the horses, than there hath been ; for there is enough said concerning those four horses, and their riders, to satisfy the seed of faith ; but if one should speak ever so much, the seed of reason will not be satisfied. Only this I would have the reader not to scruple, because the prophet calls the fourth horse grizled and bay, when as John calls it a pale horse.

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For grized doth signify death sitting upon the life, as paleness doth; so that the thing is all one, though differing something in words.

So that there needeth be no further interpretation upon those four horses, therefore I shall pass by them, and come to the next thing of concernment.

CHAP. XIX.

IN verse 9. of this chapter. *At the opening of the fifth seal, John saw in the vision the souls of them that were slain under the altar for the word of God, and for the testimony which they held.*

Now I would have the reader to consider, that visions doth many times present, to him that seeth it, things that are at a distance and far off, as at present, or near at hand, as if the thing were in present being; this hath been the usual custom of those that write those visions in the scriptures, they being presented to the chosen prophets and messengers of the most high God.

Those visions so presented, were to signify either some extraordinary happiness and deliverance to a particular person, or people, or nation; or else some great judgment, and destruction to a person, people, or nation, in the temporal as aforesaid; or else visions are presented to the understanding of man, to signify spiritual and eternal blessings to a number of people; or else to signify spiritual and eternal miseries unto a number of people.

So that what visions be declared by chosen men
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of God, though the thing be not immediately at hand, whether the vision doth signify temporal or spiritual things; yet the seed of faith doth look upon it, as if it were in present being, because they believe the truth of the thing; as those prophets of old did prophesye of Christ's coming in the flesh, as Isaiah saith in chap. ix. *To us a child is born, and to us a son is given*, meaning Christ, &c.

Now the prophet saith, he is born, when as he was not born, many hundred years after that; and so others of the prophets looked upon the birth of Christ the Redeemer, as in present being. For, as I have said in my other writings, that faith doth look at things afar off, and at a distance, as near at hand, and in present being. But because the seed of reason cannot do so, therefore they do not prevent neither the temporal nor the eternal judgment that will come upon them. But you the seed of faith may know, that John did see in the vision, by the eye of faith, the souls of them that were slain under the altar; and he heard the cry of them, when the fifth seal was opened, that God their Redeemer would avenge their blood on them that dwell on the earth, that is, upon the persecutors that dwell on the earth.

Now I would have you the seed of faith to understand, how these that were slain under the altar could cry for vengeance, seeing they were dead under the altar, and yet is said, to cry aloud for vengeance, on them that persecuted and put them to death.

The meaning is this, that the blood of those that

were slain for the testimony of Jesus, it did cry virtually and efficaciously unto God, that he would avenge it according to his will and promise.

And so God doth hear the cry of their blood, that were slain under the altar. I say, God doth hear their cry, as he did the cry of the blood of Abel, it came up unto God, as in Gen. iv. 10. *And God said unto Cain, What hast thou done? the voice of thy brother's blood cryeth unto me from the ground.*

So that the blood of Abel did cry from the ground, unto the Lord for vengeance: and who must the righteous judge be avenged of, but he that shed his brother's blood?

And in this manner did the souls of them that were slain under the altar for the word of God, and the testimony they held, cry for vengeance upon those that persecuted, and put them to death.

So that you the seed of reason may see, that there is power in blood that is shed for conscience sake in point of worship, to cry unto the Lord for vengeance upon those that do murder, and kill upon that account.

And no persecutor of that nature will escape vengeance to come, no more than Cain did escape that slew his brother; for the blood of those that are slain in such a case, as aforesaid, will speak no better things than the blood of Abel; but the very same thing will cry aloud for vengeance, as the blood of Abel, and as their blood did that were slain under the altar, as John saw in his vision.

Therefore the blood of Christ is said to speak better

better things than the blood of Abel: But this I must tell you, it speaketh better things to those that have faith in his death, and so are washed by faith in his blood. To those it speaketh peace, joy, life, and salvation to the soul, and these are better things than the blood of Abel, or the blood of the saints; which speaketh to the soul, fear, horror, death, and eternal damnation. These be the things that the blood of Abel, and all innocent blood doth speak, and the blood of Christ will speak the same things, as Abel's blood doth, to those that persecuted and put him to death at that time.

So that according to the Serpent's desire his blood will be upon them and their children; for the Serpent's children are those that walk in the steps of their fathers, and as they that put him to death, were the seed of Cain their father, as Christ said, to those Jews that sought his life he said unto them, *You are of your father the devil, and his works you do, for he was a murderer, and a liar from the beginning.*

And who was he that did the first murder? Was it not Cain? and they were his children, and all persecuting men since have been their children. And in persecuting the innocent saints, they justifie the deeds of their fathers that persecuted Christ, and their persecuting of Christ, in so doing they justified the deeds of the devil their father, that slew the prophets, and Cain that slew Abel, the grandfather of all persecuting devils, for worshipping of God contrary to the tradition of their fathers.

So that the blood of righteous Abel, the blood of Christ, and the blood of the saints, will be upon the consciences

consciences of the persecuting seed of the Serpent, and upon their children, who walk in the steps of their grandfather Cain. And this hath, and will be fulfilled upon all the children of those persecuting Jews, who put Christ to death.

So that his blood will be upon them and their children ; for these are their children. and may be called so who are the seed of the serpent, who walk in the way of their fathers, who did kill the Lord of Life. And so his blood will be upon them and their children, as they did desire. So that his blood doth cry, as the blood of Abel did, for eternal vengeance. For none will shed blood upon that account, but the serpent or devil, and those that are his children.

So that you whose understandings are enlightned, may see that there is a virtue and power in the blood of prophets, apostles, and righteous men who are saints, who suffer for the true declaration and worship of God, to cry unto the Lord for vengeance, upon those that shed their blood, and the Lord will hear the cry of blood, more than he will the cry of the saints before his blood was shed. For the very deed of murder for religion sake, hath the reward of vengeance in it.

So that God, the righteous judge, must needs do right to reward every one according to his works ; so that the suffering of persecution and death for truth's sake, as these saints did, as John speaketh of, shall have a blessed reward, as is said in verse 11. *Those that were slain under the altar for the word of God, and the testimony they held, they had white robes given*

given unto every one of them ; and it was said to them ; Rest yet for a little season, until their fellow servants also and their bretheren that should be killed as they were, should be fulfilled,

So that you the seed of faith may know that these souls that were slain under the altar, were not yet in heaven, neither are those white robes yet put upon them, notwithstanding it is said, *there were white robes given them.* For surely if those souls had been in the heaven of glory with their white robes of the righteousness of faith upon them, God would never have bid them rest a little season until their fellow servants, and brethren were killed, as they were.

So that it may be clear to you that have faith in the death of the soul, and of a resurrection, that there are no souls go to heaven without bodies. So that souls cannot go to heaven, and put on white robes to stand in the presence of God, without bodies.

So that these souls which cried for vengeance must lie still in the earth and rest a season, until the rest of the seed of faith hath passed from death, as you have. So that God may raise you all together, and cloath you all with white robes of righteousness and immortality, and glory, at the resurrection at the end of the world. So that you may all be rewarded and cloathed with white robes together and not some served this year, and other some the next, but you shall all be happy together.

So that you must rest yet a little season, until all things are accomplished and then I will bless you with an everlasting crown of life, because you suffered death for my name, in witnessing to me, and
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I will avenge your blood upon mine and your enemies, that persecuted and put me and you to death.

They shall have their reward also ; which reward of their deeds will amount to no less than to eternal damnation, where the black and dark fire of hell shall burn in their souls to eternity ; which shall cause them to cry, Oh the eternity, the eternity, with sorrow, pain and shame.

And when you saints shall receive your eternal joys, then shall your enemies receive their eternal sorrows ; which is not yet, neither will it be until all things be fulfilled which the scriptures have foretold of, which cannot be long, as men do vainly imagine, because the true witness of the spirit is now extant in the world, who hath declared and made manifest the mystery of the true God becoming flesh, and what the right devil is, with many other heavenly mysteries.

So that you that have faith in this commission of the spirit, shall at the end of the world receive, with the rest of the saints, white robes with them, and you will not think it long ; for faith doth look upon eternity as real, as if it were in present being. So that John might say by his revelation in his vision, *that he saw under the altar the souls of them that were slain for the word of God, &c. and the white robes that were given unto them.* Because he by faith knew that God will give those that are cloathed with the white robes of the righteousness of faith, a crown of everlasting joy and glory, at the end of the world, which is as sure as if it were in present being. Therefore by faith he may say he saw the saints that suffered
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for the testimony of Jesus, to have white robes given them, as if the thing were already done ; for when things are certain to be done, and nothing can prevent it, a man may say it is done.

So it is with faith, it knowing that nothing can prevent God's design and purpose, in that he hath determined to save and bless those the seed of Adam, and to destroy and curse those the seed of the Serpent, to eternity.

So that eternity is looked upon by the seed of faith to be in present being. And this was John's revelation in the vision which he saw in the opening of the fifth seal.

CHAP. XX.

NOW in verse 12. John saw when he opened the sixth seal, *He beheld, and lo there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.*

I have opened the meaning of the earthquake, and of the sun being as black as sackcloth of hair, and the moon like blood : these things I have opened already in the Interpretation of the eleventh chapter of the Revelation, so that I shall say no more of it here.

And as for the latter part of this chapter, it is only a prophecy of the end of the world. Only this, I shall give you a word or two, to shew what is meant by the heavens being departed as a scroll when it is rolled together, as it is said in verse 14, and *Isaiah xxxiv. 4.*

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The meaning is this, that the clouds of heaven, and the air, and the influence of the stars of heaven, shall be rolled up as a scroll; for the clouds and air have spread themselves over the face of the sky, so they may be called the heavens; for were it not for the clouds to scatter the rain on the earth, and the air to blow upon the creatures here on earth, all creatures would die. So that man and beasts, and all creatures do possess a heaven in themselves, even from the influence of the clouds and the air. So that the clouds and the air is that heaven that God will at the end of the world roll up like a scroll.

Also God will take away the sun, moon, and stars, so that they shall not penetrate their light and heat through the air and clouds of heaven, not to give any refreshment to the seed of the serpent, who shall be left here in this earth in utter darkness. For this earth shall be the place of hell for the reprobate seed to be in to eternity; so that they shall cry unto the mountains and rocks to fall upon them, to hide them from the wrath of the Lamb. That is, they could wish that the mountains and rocks would crush them to pieces, so that they might be hid as to have no being at all; seeing the clouds and the air which overspread the heaven which did refresh our lives, which made our lives to live in heaven also; but now this is rolled up like a scroll, there is nothing but black darkness, without air or wind, which makes us burn like fire and brimstone, we having no refreshings from the heavens; so that it would be happy for us if the mountains and rocks would fall upon

upon us, that we might be hid, or have no sensible being for ever.

And this will be the state of the reprobate seed at the end of the world: and this is the true meaning of the heaven being rolled up like a scroll, and not the fixed element; for the fixed element hath an earth standing upon it, which shall stand to eternity. Only this, the sun, moon and stars, that gave light on this side the sky, shall be taken from the heaven, so that nothing but darkness shall remain for ever and ever.

But the element which we called heaven, shall stand to eternity; but that heaven as must be rolled up like a scroll, it is the air and clouds of heaven, as aforesaid. So much concerning the interpretation of the chief things in chap. vi.

CHAP. XXI.

IN chap. vii. 1, it is said, *And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*

These four angels that John saw in the vision, which had power to hold the four winds, that the wind might not blow, they were four angels of pure reason, who had a commission from God to hold the four winds, that they should not blow upon the earth, nor upon the sea, nor upon any tree; For if God should but take away the four winds from blowing

ing upon the earth, sea, and trees, all creatures would immediately perish and die. So that these four angels which John saw in the vision, who had such power over the four winds, it was only to signify what shall be at the end of the world. Then shall these four angels execute their office, so that the four winds shall not blow.

But there is something else to be done in the interim, for though the four angels have their commission from God to do that work, yet they must stay till such time as another work must be done ; as you may see in verse 2. *And John saw another angel ascending from the east, having the seal of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea.*

Now this angel that ascended from the east, it was Christ himself, he having the seal of the living God : he must needs have the seal of the living God, he being the living God himself. He gave order to the other four angels, that they should not put their commission in execution until he had sealed the servants of God in their foreheads. For it is Christ that sealed every servant of his in their foreheads, in that they do receive the holy spirit of promise, whereby they are sealed up unto the day of redemption. And when the soul is sealed, and can witness in his spirit the assurance of his salvation, he may be said to be sealed in his forehead.

And as for John's saying, this angel that had the seal of the living God, he ascended from the east, it

it is spoken with relation of Christ's coming out of the east at his birth, to work the redemption for those that he now doth seal, with the seal of the living God. That is, with his own holy spirit, witnessing to their spirits the assurance of eternal life by his death; which they by faith do set to their seal, so that they by faith do seal to the truth of the thing, and he doth seal the assurance of everlasting life unto their consciences; and this is the seal of the living God in their foreheads.

And in verse 4. *John heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.*

Now it is not to be understood that John did mean exactly such a number and no more, that were sealed. But if the spirit of revelation will call a hundred hundred thousand, but a hundred and forty four thousand, who shall gainsay it? But in regard there is an equal number spoken of by John of every tribe, it is, according to reason's account, no more than one hundred and forty and four thousand, that were sealed of the twelve tribes of Israel. Therefore whether they were more or less sealed with the seal of the living God, I shall not dispute the thing; neither is it much material to know; so that I shall pass by the rehearsing of the tribes, and come to verse 9, where it is said, *After this I beheld, and lo a great multitude which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands.*

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This great multitude which no man could number, they were the Gentiles that were brought to the faith of the gospel in the time of the apostles commission, which did last a matter of three hundred years, then were all tongues, nations, kindred, and people brought to the faith of Jesus. And these were that great multitude which John saw in the vision, which no man could number. These were those that John saw stand before the throne, and before the Lamb; these were those he saw clothed in white robes.

Now what these white robes are I have shewed before; not but that there hath, and will be many thousands of the Gentiles, tongues, and nations, since that time, that will be saved. But these that John saw in the vision, it was chiefly those saints in the apostles commission, and it was them that he saw, in verse 10, to cry with a loud voice, saying, *Salvation to our God which sitteth upon the throne, and unto the Lamb.* And in verse 11. *All the angels stood round about the throne, and about the elders, and the four beasts, so that all the holy angels, and the elders, and the four beasts, fell on their faces and worshiped God.*

So that the angels, and the elders, and the four beasts had faces, else they could not fall on their faces to worship God. For God hath a face of his own, and those that worship him must have faces also; else they cannot worship God: also they must have a tongue to say, *Blessing, and Glory, and wisdom, thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen.* So that angels, elders, and those four beasts had tongues to praise the living God. Now

Now John being in great amaze in the vision to see such innumerable multitudes which no man could number, to stand before the throne of God, all in white robes, he, in verse 14, asketh one of the elders what these be that are arrayed in white robes? And he said unto John, *These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

Now what is meant by the white robes, and being washed in the blood of the Lamb, I have shewed before, and what is meant by the throne; so that to the end of chap. vii. it is only to signify the glory of the redeemed ones, who were and are washed in their souls here in this life in the blood of Christ. They shall serve him day and night in his temple in heaven, and stand before his throne of glory where he is. Neither shall there be any more hunger, nor thirst, neither shall the heat of persecution light any more upon them; nor the natural sun to offend offend them any more by its extreme heat; for in this kingdom of heaven where the Lamb is, in the midst of the throne, he shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes. This is that glorious and happy condition that all the saints shall have, who have got those white robes of the righteousness of faith, being washed in the blood of the Lamb. And this will be at the end of time, yet faith doth look upon this condition immediately after the end of this natural life. Therefore said by John, as if the thing was already done and accomplished to him; and to every one that is gone out

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of this world it is so, but to us that are alive, it is not yet accomplished. So much for the interpretation of chap. vii.

CHAP. XXII.

IN chap. viii. 1, it is said, *And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.* -

Now I would have the reader to understand, that these seven seals which were opened in heaven, they were those seven seals that were on the back side of the book of life, as I shewed before ; which were the seven churches of Asia. Likewise it is Christ that doth open the seven seals ; and at the opening of every seal John saw some extraordinary sight in heaven, either destruction upon the wicked, and persecution upon the saints, or blessings upon the saints. So that the opening of every seal produced something new to John in his vision. But in the opening of the seventh seal, there was silence in heaven about the space of half an hour. That is, there was a little space of time between the opening of the other six seals, before this seventh seal was opened. So that John had some little space of time before the opening of the seventh seal was shewed unto him. And this is that he calls *silence in heaven about the space of half an hour.* It might be forty hours for ought we know ; but if he saith half an hour, who shall gainsay it ? But sure I am, it was a little space of time between the opening of the other six seals, before the seventh seal was opened unto his understanding

standing, for he made no stop in opening the six seals before. And as there was something did follow upon the opening of every one of the six seals, so there doth follow something upon the opening of the seventh seal. For in verse 2, *John saw the seven angels which stood before God, and to them were given seven trumpets.*

These seven angels which John saw in the vision, I declare they were the ministry of the seven churches of Asia. These being those seven angels which John did write unto, as I said before; for these seven angels which John did write unto in chap. ii. it was to signify those great tribulations and sufferings that the ministry and the churches themselves should undergo.

But in chap. viii. John saw these seven angels, which were the ministers of the seven churches of Asia, in another condition; he saw them now as if they were in a state of glory. And now instead of tribulation for ten days, which ten days were the ten persecutions, which did last a matter of three hundred years as aforesaid. I say, now he saw these *seven angels stand before God, and to them were given seven trumpets*; that is, each of them had trumpets given unto them; so that every one of them might sound forth some plague, and judgment or other upon the earth, where wicked men do dwell, who persecuted the innocent to the death.

And in verse 3, it is said, *Another angel came and stood at the altar, having a golden censer, and there was given unto him much incense that he should offer it, with*
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the prayers of all saints, upon the golden altar which was before the throne.

This angel I declare was Moses, who was to officiate the office of offering up the prayers of all the saints, with the incense upon the golden altar, which was before the throne in the vision, as he did in his commission of the law, when he was here upon earth ; so that he is called by John's Revelation, *Another angel that came and stood at the altar, &c.*

And in verse 4. *The smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand.* And in verse 5. *And the angel took the censer, and filled it with fire of the altar, and cast it into the earth, and there were voices, and thunders and lightnings, and an earthquake.*

This is spoken with relation to those offerings, which Moses the angel of the covenant of works, did practice in the time of the law. And as he was the angel that gave forth the law, and so appointed and ordained censers, altars, and offerings to be offered up unto the Lord in that tabernacle, which was but a pattern of the true ; so Moses is that angel that is said by John in his vision, to offer up the prayers of all saints upon the golden altar, which was before the throne.

It is called a golden altar, because it is spiritual and heavenly, and the sacrifice, which is the prayers of saints, is spiritual also, in opposition to that altar and sacrifices Moses had in the time of the law. So that when the angel had offered up the prayers of all the saints and the smok of the incense, and the
saints

saints prayers together, they ascended up before God out of the angel's hand. And when this was accomplished, the angel took the censer, and filled it with fire, and cast it into the earth.

Only to signify some extraordinary plagues and judgments that should follow upon the sounding of every one of the seven angels trumpets.

Now I would have you the seed of faith to consider, that as there was a real, visible, and temporal altar, sacrifice, incense, censer, used in the visible worship in the time of the law, the very same things are expressed by John in a spiritual sense, both by way of vision and revelation. So that what Moses did as he was the angel of the covenant of works, and visible worship, John doth express it in a spiritual and an heavenly sense. So that there is a true reality in the spiritual sense though invisible, which cannot be seen but by the eye of faith, as the temporal was seen and known by the eye of reason. So that those judgments and plagues that were acted in Moses's commission, they are rehearsed by John over again in a spiritual sense. So that the things that three of these seven angels did, the plagues that doth appear upon the earth at the sounding of their trumpets, they were fulfilled in the commission of Moses, which was of the law. Therefore it is worth the minding, to know what plagues did follow upon the sounding of every one of these seven angels who had seven trumpets prepared themselves to sound.

For observe, that when the angel aforesaid had took the censer, and filled it with fire of the altar,

and cast it into the earth, it produced immediately, *there were voices, and thunderings, and lightnings, and an earthquake*: So likewise upon the sounding of the seven trumpets which the seven angels had which prepared themselves to sound. *The first angel sounded, and there followed hail, and fire mingled with blood; and they were cast upon the earth, and the third part of trees were burnt up, and all green grass was burnt up.*

The plague that followed upon the first angel's sounding, was upon Pharoah and his people, when Moses was sent of God to him to let the children of Israel go into the wilderness to worship. I need not to relate the particular plagues, because they may be read in the scriptures. But at the first angel's sounding, Pharoah and his people had that hail, and fire mingled with blood amongst them; so that other great plagues were upon man and beast in Egypt; as you may read concerning those seven plagues which Moses brought upon it, because Pharoah would not let the people of Israel go: and these were the fruits of the first angel sounding his trumpet.

And in verse 8. *And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood.* And in verse 9. *The third part of creatures which were in the sea, and had life, died, and the third part of ships were destroyed.*

This great mountain burning with fire which was cast into the sea, when the second angel did sound, was Pharoah and all his host; for Pharoah was a great mountain, that is a king of great power. And he

he burned with the fire of envy and madness, that the people of Israel should be carried out of his kingdom, and enrich themselves with the Egyptians jewels, and other things which they had borrowed. It was enough to make this great mountain to burn with the fire of madness and revenge; so that he and all his host would follow to the sea side, that his wrath might burn as a fire of revenge upon the people of Israel, and bring them back again.

But in the conclusion, this great mountain that burned with the fire of revenge, was cast into the sea. That is, king Pharoah, the great mountain, and all his host, who burned with revenge like fire, were cast into the sea. So that the third part of the sea may be said to become blood, because the destruction was exceeding great, so that the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed; that is, the third part of Pharoahs kingdom was cast into the sea, so that though the poor creatures had life when they were in the midst of the sea following of Moses, the sea swallowed them up, so that the third part of the kingdom of Egypt died in the sea. And the third part of ships were destroyed: that is, the third part of Pharoah's chariots and waggons which the kingdom would afford, were destroyed in the sea.

John calls them ships, because they carried him into the sea, and after they were destroyed, the chariots swum upon the waters; and in this regard they are called by the Revelation of John, ships. For when Pharoah was drowned, we do not read that

that he, nor any nation else, had any ships, but what hath been built since. So that John might call his chariots that swum upon the waters after they were destroyed, ships. And the lives of his horses, and his mules, and his men, were the third part of creatures which died in the sea. And this was that mountain burning with fire that was cast into the sea, at the second angel's sounding the trumpet, &c.

CHAP. XXIII.

VERSE 10. *And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters. And in verse 11. The name of the star is called wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.*

This third angel sounded when Elijah and Elisha did those wonderful miracles in Israel, in their reproving of Ahab and his sons for their idolatry, and when Isaiah the prophet prophesied against the king of Assyria. For when the angel doth sound, there is always some great trouble upon the earth attends to one or more particular nations; as there was in the days of Elijah, and more especially in the days of Elisha the prophet, when as the king of Syria warred with Israel, but was prevented by the prophet Elisha's counsel.

As you may read 2 Kings vi. 8, how many times he prevented the king of Syria: But in process of
time

time another king of Syria came against Samaria, as in verse 14, of this chapter; so that there was a great and extreme famine in Samaria, as may be read in that chapter. But this king of Syria was disappointed also; and in process of time there arose another king of Assyria, which came up against Samaria and besieged it, and at the three years end took it, as in 2 Kings xiii. 8.

So in 2 Kings xviii. 13. *In the fourteenth year of the reign of king Hezekiah, did the king of Assyria coming up against all the fenced cities of Judah, and took them.* And further he went on, until he came to besiege Jerusalem, with great high boasting words against the God of Israel, as he did against other idol Gods, which he cast into the fire, as Rabshaketh the servant of the king Assyria doth declare, as the history doth abundantly relate.

So that Hezekiah king of Judah did send to the prophet Isaiah to enquire of the Lord, as in 2 Kings xix. 2. And the prophet Isaiah put the king in good comfort, that the Lord would destroy the king of Assyria and his host, as afterwards was done, according to the words of the prophet Isaiah, as may be read in the chapter aforesaid.

Now this king of Assyria, and the other kings of Syria, and the king of Moab that rebelled against Israel; but especially this great king of Assyria, was that great star which John saw in his vision fall from heaven, burning as it were a lamp; for he was in his own thought with pride and loftiness of his heart as high as the stars are from the earth, in power, from the king of Judah. So that Hezekiah his
strength

strength it was but as the earth for him to tread upon, or like a reed which he could crush in his hand.

And this star it burned like a lamp, that is, a rumour and noise of his great army, it went through many kingdoms, putting them into such a fear, which made the inhabitants hearts to burn with fear of his strength; for he burned as a lamp. That is, not swiftly, but slowly; that is, he overcame one kingdom after another, for when he had burned one kingdom by overcoming them by the sword, and firing their wooden gods, the noise of this burned like a lamp in other kings hearts, with fear that they and their gods should be served so. And so it did prove, as you may read 2 Kings xix. 12. what a many kings and gods did he destroy; so that he burned indeed like a lamp until he had consumed many kings and their wooden gods. So that his heart was lifted up with pride, even as a great star in heaven, so that he thought to do by the God of Jacob in whom Hezekiah did trust, as he did by those wooden gods which other nations did worship. Therefore he proudly saith, *What God shall deliver Hezekiah the king out of his hand?* So that he burned as a lamp with fear and terror both to the king and all Judah, so that kings are called stars, as it is said in scripture, speaking of Christ, *A star shall come out of Jacob.* So that Christ being the king of the Jews, he is called a star. So likewise this great king of Assyria who had overcome so many kings, and had burned all their wooden gods, who thought to do so to Judah, he was that star that fell from heaven, burning as it were a lamp. It fell upon the third
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part of the rivers, and upon the fountains of waters : this star is said to burn like a lamp, in regard he conquered so many kings, and burned their gods with fire. And this star is said to fall upon the third part of the rivers, and upon the fountains of waters, because he fell upon those kings that were situated by Jordan and the sea-coast, and many kings did Senacherib king of Assyria subdue, and being their gods with fire, as you may see 2 Kings xix. 18.

So 2 Kings i 33. *Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria ?*

Where, saith he, are the gods of Hamath, with divers other kings, and Samaria, or countries that have been delivered out of the king of Assyria's hand ? So that he hath digged and drunk strange waters, and with the sole of his feet hath he dried up all the rivers of besieged places, as in 2 Kings xix. 24. And this was that great star that fell from heaven which burned like a lamp, as aforesaid. And this star fell upon the third part of the rivers and fountains of waters. It is said to be the third part of the rivers and fountains of waters, in regard he stopped all those rivers and fountains of waters, which did belong to all those kingdoms and lands which he conquered. So that the inhabitants of those lands could have no benefit of those rivers and fountains of waters, which did belong to their land ; for this star falling upon the rivers and fountains of waters in besieging their cities ; so that their rivers and fountains of waters were dried up with the soul

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of his feet; for his Army was so great that the feet of his soldiers were every where upon the rivers and fountains of water; so that they were all become dry to the people of those lands. Neither could any of the inhabitants of those lands, not so much as taste of those rivers and fountains of water, which did belong unto them. For the feet of his army had besieged every place, and in this regard the king of Assyria, that star that fell from heaven, may be said to fall upon the third part of the rivers and fountains of waters, and that he had dryed them up with the sole of his feet.

CHAP. XXIV.

AND in verse 11. *John saith, the name of the star is called wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.* Now John calls the name of this star aforesaid wormwood, in regard it made the third part of the waters it fell upon to be wormwood also; for many men that drank of these waters; which this star fell upon, died, because they were made bitter.

The meaning is this, that when the men of those islands or lands did sally out, or any other ways to get water out of those rivers or fountains, to give themselves and their cattle drink, then the feet of this star, that is, his soldiers fell upon those men and killed them. So that the waters became bitter, and that many men died of the waters; for the waters were good of themselves, but they could get none of

of them, neither could they get water any where else, so that they must have of those rivers and fountains of water where the star fell, or else they must perish both men and beast for want of water. So that they were forced to drink of those bitter waters, though they died with it. For the star whose name was wormwood, was fallen upon them, that is, he had besieged the waters so in every place, that the waters became as bitter as wormwood. So that whosoever did drink of them without the star's leave, he must die. So that the waters became bitter indeed; likewise many of Judah did drink of these bitter waters, and as you may see, Isaiah viii. 7.

In verse 6. Judah is blamed for refusing the waters of Shiloh, and many other waters; therefore in verse 7, it is said, *Now behold the Lord bringeth up upon the waters of the river, strong and many, even the king of Assyria, and all his glory, and he shall come up over all his channels, and go over all his banks.* So that this star whose name is wormwood, must go over the channels and banks of Judah and Samaria, and make their waters as bitter as wormwood. So that they must many of them die of the waters also, as it is said, Jer. ix. 15. *Therefore thus saith the Lord of Hosts, the God of Israel, behold, I will feed them, even this people, with wormwood, and give them water of gall to drink.* So that besieged waters are called by the revelation of the prophets, and of John, wormwood of waters, and bitter waters, and many are said to die of the waters, because they were bitter.

It is because of the drought, in that the star, the

king of Assyria, or any other power hath besieged or set guard upon the waters, and so the waters becometh as bitter as gall or wormwood to those that shall drink of those rivers or fountains of water which are besieged. They become as bitter as gall or wormwood, and many men died of the waters, in that they were bitter. They were bitter indeed, in that many men lost their lives, in attempting to drink of them. That is, they were slain by the king of Assyria's host, who was that star, whose name is called by John's Revelation, wormwood. And the rivers and fountains of waters which he besieged, or any other power, is called bitter wormwood or gall, and whoever was seen to drink of these waters so besieged, they were slain. Therefore said to die of the waters, because they were bitter, as aforesaid. So much for the sounding of the three angels.

Now I would have the reader to understand, that there are other kings that besieged the waters and fountains of Samaria, and Judah, Moab, and Egypt, and divers other kingdoms, so that their waters became wormwood and bitter. So that many men died of the waters, they being made bitter, in that they were besieged by the enemy. So that what king or power soever did act after the same nature and manner as the star did, aforesaid, it may all be called but one star, which name of the star is called wormwood, which made the waters bitter, as aforesaid; so that many men died of the waters, and this was at the sounding of the third angel. So that what things have been acted of that nature by any other
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other kings besides the king of Assyria, between the sounding of the third angel and the fourth angel, they are all included under one star.

For at the sounding of every angel, there is some differing judgment did follow upon it. So that these three angels that sounded, they were fulfilled in the time of the law. But at the sounding of the fourth angel, the law and the gospel are joined together. That is, the end of the law and the beginning of the gospel, were now tyed close together as one thing, by the sounding of the fourth angel. Only this I would have the reader to understand, that the same judgments were acted upon the earth in the other angels sounding, in the time of the gospel, as there was in the time of the law, only they differ something in every angel's sounding. And as the law is involved in the gospel, so hath John involved those three angels that sounded in the time of the law, into the ministry of the seven churches of Asia; which are called by the Revelation of John, in the vision, seven angels; therefore I shall proceed to open unto you that can understand, when the fourth angel did sound.

CHAP. XXV.

VERSE 12. *And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkned, and the day shone not for a third part of it, and the night likewise.*

The meaning I declare is this, it is spoken with
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relation to Christ, and John the Baptist, and the rulers of the Jews. The third part of the sun being smitten, it was with relation to Christ's sufferings, he being the sun of righteousness, and the head of the gospel; that heavenly light that shined from him, it was as the light of the sun to all those that believed him. But he being smitten with persecution and suffering while he lived, it may be said that the third part of the sun was darkened. So that the sun could not shine so bright as it would have done; for never any man spake like him, neither had ever any man that wisdom and power as he had; therefore it is said in scripture, *Never any man spake like this man.* Neither did any man speak forth that wisdom as he did; for he is said to be the wisdom of God. He must needs be the wisdom of God, he being God himself, as I have shewed before.

Yet for all this he was smitten with sufferings, so that his wisdom and righteousness could not shine forth so bright and clear, as it would have done, only a third part of it did shine. That is, truth took place in the hearts of some few that did believe him; so that the light of heaven did not shine into the hearts of the generality of the people of the Jews, because they saw such sufferings did attend the believing in him.

Therefore it is said, many believed on him, but durst not confess him, because of the sufferings they saw would follow.

So that this Jesus which signifies the sun, was smitten with persecution and sufferings in the time of his ministry, that there could but a third part of his heavenly

heavenly light shine upon the people of the Jews; and happy were those that this light did shine upon. But the generality of the people did smite this sun with persecution, so that they could see no heavenly light in him at all, so that the sun did not shine upon them at all. So that he became as darkness unto them, not yielding them any true spiritual and heavenly peace in their souls; so that the light of this sun shined not at all upon their hearts, but was darkness unto them.

For this was he that did make their hearts fat, so that they might not see any saving light in him; for they were to smite the sun with envy and malice, so that he might not shine upon their souls any of that heavenly light which was in him. Therefore he spake in parables and dark sentences, that they might not understand; but unto his disciples it was given them to understand the mysteries of the kingdom. So that a third part of the sun of righteousness did shine upon their souls; but the rest, or other part of the sun, it did never shine upon the persecutors who had smitten him, nor the generality of the people, but was as darkness upon their minds. And this is the spiritual meaning of the sun being smitten at the sounding of the fourth angel.

The moon also was smitten, so that a third part of her did shine.

Now I would have the seed of faith to understand what is meant by the moon. This moon I declare it doth signify the law of Moses, as the gospel doth the Son of God, which was Jesus. And as the gospel of Jesus was, or Jesus himself was the sun that

that was smitten, as aforesaid ; so likewise John the Baptist did signify the moon, because he was the last prophet of the law, as I have shewed in the Interpretation of the eleventh chapter of the Revelation. And he being smitten and put in prison, and afterwards put to death, the third part of the moon may be said to be smitten.

So that a third part of the light of the moon was put out or darkened, that is, the light or righteousness of the law, a third part of it was darkened when John the Baptist was smitten, he signifying the moon, as he was the last prophet of the law. Also the rulers of the Jews were the third part of the stars that were darkened also, for they were smitten also at the sounding of the fourth angel ; that is, they were smitten with fear, trouble, and wrath in their minds, that righteousness could not be had by the law ; so that the light, joy, and peace that they received before by the righteousness of the law, it is now smitten and darkened. For by the preaching of John the Baptist, who tells them of another righteousness than that of the law, even the righteousness of faith in the Son of God. So that he bids them bring forth fruits of repentance, that is, a better fruit than that of the law ; that is, a better righteousness than the righteousness of the law. Therefore he tells them that he which did follow after him, meaning Christ, whose shoe latches he was not worthy to unloose, that they should look and mind him, he would tell them of a righteousness of faith, which was a better righteousness than that of the law, which would yield them more peace and satisfaction to their minds,

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than the righteousness of the law would ; for the righteousness of the law, though performed very exactly, it will be but as the light of the moon in mens minds. But the righteousness of faith, which the gospel signifies, it shines in the mind of man as the sun at noon day. So that the worshipers in the law were the third part of the stars that were smitten, at the fourth angel's sounding ; and this fourth angel sounded until the destruction of Jerusalem. For as the sun was smitten, as aforesaid, so likewise the moon and stars were smitten also.

The moon was smitten first in John the Baptist, he being the last prophet of the law, as aforesaid; he smote the hearts of the rulers of the Jews with the declaration of a Christ that would bring another righteousness and worship, than that of the law, which would yield them more peace, if they could believe ; so that they became so smitten in their minds, that they fell a persecuting and smote him, and smote the sun also. But in a while after the moon and stars were smitten themselves. That is, at the destruction of Jerusalem by the Romans, the moon and stars were smitten. That is, the worship of the law of Moses which signifies the moon, it was smitten. And the rulers of the Jews, which were the stars, were smitten by the Romans. So that a third part of the moon hath been darkened ever since, and a third part of the stars have been darkened ever since. For the worship of the law, which signifies the moon, was never set up since not in his brightness, neither hath the stars, that is, the rulers of the Jews, any power to set up that worship of the law, or to

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punish.

punish any that do not submit unto it. So that the third part of the stars are so smitten, that they are become darkened. So that you that have faith may know, that the gospel which did signify the sun, was smitten and darkened when Jesus was smitten at his first coming, to the day of his death; therefore called by the Revelation of John, *the third part of the sun was smitten and darkened, and shined not for a third part of the day.*

Likewise the law, that signifies the moon, it was smitten and darkened, first in John the Baptist, and so were the stars also. But afterwards at the destruction of Jerusalem, the moon and stars were both smitten and darkened, so that a third part of the moon and stars did give no light in the night; because the light of the natural moon and stars, it is their proper place when they shine, to give light in the night. But I have spoken more of the moon in the Interpretation of the eleventh of the Revelation, therefore I shall speak no more of it here. Only this, to remind the seed of faith what great judgments did ensue upon the sounding of this fourth angel; persecution of the gospel, persecution of the law, and destruction of the Jews, which were the stars. These things were at the sounding of the fourth angel. You whose understandings are enlightened, may see what hath followed upon the sounding of the trumpet of these four angels; and how this fourth angel it sounded half upon the law of Moses, and half upon the gospel of Jesus.

So that now there are three angels more to sound,
and

and great woes will follow upon it; as it is said in the last verse of this chapter, *Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels that are yet to sound.* So that there will follow a great woe upon the sounding of these three angels, which I shall unfold in order as they follow in the next chapter. So I shall say no more of this, I having given the interpretation in short of all the chief things of concernment in the eighth chapter.

CHAP. XXVI.

CHAP. ix. *At the sounding of the fifth angel, in verse 1. John saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit*

Now this star that fell from heaven unto the earth, it was that beast or king that did arise out of the sea, which is spoken of Revelation xiii. 1. This beast was one of Herod's, the dragon's sons, and the next beast that did arise after him; and this beast he was like a leopard *and he had seven heads and ten horns, and the dragon gave him his power and authority, and this beast had crowns upon his ten horns; and upon his heads the name of blasphemy.* So that he was furnished with the dragon's power and authority, and his blasphemy, to dispise the living God, and to persecute the saints, as his father the dragon did when he persecuted Christ at his birth, and made war with the remnant of his seed. So that this beast which

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arose

arose out of the sea, he may be said to be a star: that fell from heaven unto the earth, because he was one of the dragon's sons ; for John saith, *he saw a wonder in heaven, a great red dragon that persecuted the woman* ; which red dragon was no other but Herod. And this star which fell from heaven unto the earth, it was Herod's first born son, therefore called a star that fell from heaven unto the earth. It is said to fall from heaven, because this star was of the same seed or nature as the dragon was of. For it is said by John, *that he saw a wonder in heaven, a great red dragon* ; this red dragon is said to be in heaven, because he had the spirit or seed of the fallen angel in him in a great and extraordinary measure, which angel was first in heaven, he being created an angel of light, but was thrown down unto this earth when he deceived Eve. Neither did that angel that deceived her, ever ascend up into heaven again to this day, nor never shall. But Herod and his sons, and all wicked kings and rulers, they being of the fallen angel's seed, they may be said to fall from heaven ; and they being of his seed, they may be called a dragon, and satan, a serpent, a devil, and stars ; though they act several ways, yet all from one root ; that is, from one seed, even from the spirit or seed of the fallen angel, as aforesaid.

Therefore if any head magistrate or man doth act after the manner of a dragon, he may be said to be a dragon, as Herod. And if any man act after the manner of a subtle serpent, as those Jews did that tempted Christ, they may be called serpents. And if any man act the part of a devil, as Judas did, he

he may be called a devil. And if any king doth act as the star that burneth like a lamp, or more worse, this star did, that fell at the sounding of the fifth angel, they may be called stars that fall from heaven unto the earth. Because, as I said before, the original or father of all wickedness even the fallen angel, he was thrown down from heaven unto this earth. And the dragon, serpent, devil, and stars, they being of his seed, they may be said by the Revelation of John, to fall from heaven unto this earth; for when the angel was thrown down from heaven unto this earth, his seed was all thrown down unto this earth with him. And this earth hath, and is the devil's kingdom ever since, and will be to the end of the world. And in this sense it may be said that this star fell from heaven unto the earth, and to him, that is unto this star, *was given the key of the bottomless pit.*

And in verse 2, it is said, *And he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace, and the sun, and the air were darkened by reason of the smoke of the pit.*

This bottomless pit here spoken of, it is the imagination of reason in man; for the imagination of man's heart is continually evil, or bottomless, or topless. That is, the imagination of reason cannot find out what God is, nor where he is; nor what the devil is, nor where he is, notwithstanding he is the devil himself. That is, the spirit of reason, which is the soul of man, is the devil; and the imaginations that proceed from it, is that bottomless pit the scriptures speaketh of. It is bottomless, because

because it is eternal ; for that which is eternal hath no end, therefore no bottom, so called by the spirit a bottomless pit ; and he that had the key of the bottomless pit, was the star aforesaid. The meaning is this, he may be said to open the bottomless pit, in that he had power given him to command the dark reason and imaginations of the idolatrous peoples hearts, to come forth to fight for his crown and dignity, and for the image and worship which he did set up. Now he had power given him of the angel of the bottomless pit, that is, from the fallen angel aforesaid ; he being the angel of the bottomless pit, as it is said in verse 11, of this chapter, *And they had a king over them, which is the angel of the bottomless pit, whose name is Abaddon, &c.*

No I would have the reader to understand, that from this king, the angel of the bottomless pit, did Herod, the dragon, receive his power ; he being that beast that did ascend out of the bottomless pit, which is spoken of in chapter xi. of the Revelation, which I have opened already. And this dragon gave his power to this star, so that the angel of the bottomless pit did give power to his own seed, or sons successively, so that the angel's sons are called by several names. And this son who had the key of the bottomless pit, and had power given him to open it he is called *a star that fell from heaven unto the earth*. For all wicked kings and magistrates who are the seed of the fallen angel, they are called stars, because the first original of them was from heaven. But as that seed is become mortal, they may be said to fall unto the earth ; and here it is that

that they work all their wickedness, blasphemy, and idolatry against God. And the bottomless pit is in the earth also, for there is no other bottomless pit but the imagination of man's heart, and out of this bottomless pit cometh all manner of wickedness. And when this bottomless pit is opened either by the law, or command of the good magistrate or the bad, there will arise unrighteousness, fear, wrath and envy out of it. But this star that had power given him, he was a wicked magistrate; for when he opened the bottomless pit by his power and command, *there arose a smoke out of the pit as the smoke of a furnace. And the sun and the air were darkened, by reason of the smoke of the pit.*

Now this smoke that did arise out of the bottomless pit of his own and his peoples imaginations, and the pride of their hearts, it was his and their breathings forth of blasphemy against the living God, and revenge upon all those that would not submit to worship as they did. And this smoke which was breathed forth from himself and his people, it did darken the sun and the air. That is, it made the faith and worship of the gospel, which did signify the sun, to be darkened, so that the worship of the gospel, could not not be seen to shine for a season.

And the air was darkened also. The air doth signify the light of reason: that is, the very light of reason was so darkned, that they could not worship God according to the light of reason. For the smoke of the pit was so great, that is, ignorant, dark, and idolatrous worship was breathed and threatened forth, that it became like the smoke of a great furnace,

nance, so that no sun or air could be seen. That is, the idolatrous dark worship was so great and overspread the earth, and the threatnings against any other worship, it being the smoke of the bottomless pit, it darkened the sun and the air, that they could not be seen for smoke. That is no worship of the gospel, nor worship of the law, which was the light of reason, which signifies the air, could be seen by reason of the smoke of the pit; for as the smoke is great that doth arise from a furnace; so that it doth dazzle the light of the fire and candle, that it cannot be seen what is in the furnace; so the smoke of the bottomless pit was so great, that the light of the sun and the air was darkened, that none could see into the bottomless pit. That is, the light of the gospel, nor the light of law, could not penetrate through the smoke of the pit to see what was in it, the breathings forth of blasphemy and idolatry was so great, that it darkened the sun and the air, as aforesaid.

CHAP. XXVII.

AND in verse 3. *And there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power.*

Now these locusts that came out of the smoke of the bottomless pit, I declare they were men, though called by the Revelation of John locusts. For it was the power of the star's command that opened the bottomless pit of his own imagination, and that breathed out threatnings against all that would not obey

obey his command ; so that there arose out of the smoke of his imagination, a multitude of locusts, that is, a multitude of wicked men ; and these wicked men should have power given, as the scorpions of the earth have power. That is, this star did give commission to those locusts that came out of the smoke, they had power given them by his commission to spread themselves upon the earth. And as the natural scorpions of the earth have power to hurt, or sting any they shall light upon, so likewise these locusts that came out of the smoke of the pit, they also had power to hurt men whomsoever they did light upon. Only this their power was limited by a secret providence, it was commanded them, verse 4. *That they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads.* The green grass, and green things, and trees, did signify the saints that should not be hurt.

For though the smoke of the bottomless pit had darkened the sun and the air, in that they durst not worship according to the law, nor gospel not publick, because of the smoke aforesaid, yet the saints were not to be put to death, nor hurt by these locusts, not for a certain time ; for the saints did forbear outward and publick worship of the gospel for a season, so that the locusts did not hurt them, according to the secret command and providence of God, but only those that had not the seal of God in their foreheads.

And in verse 5, it is said, *And to them it was given that they should not kill them, but that they should be*

R *tormented*

tormented five months, and their torment was as the torment of a scorpion when he striketh a man.

Now those men which had not the seal of God in their foreheads, they were not to be killed by the locusts that came out of the smoke of the pit; but they were to be hurt and stung by them, and this stinging should torment them for five months. That is, for such a time as their power did last. Now what the spirit doth mean by five months as to time, it is uncertain, and not revealed. But as the torment is great unto that man that is stung with a natural scorpion in his body, so likewise the sting that these locusts did strike those men with who had not the seal of God in their foreheads, it was as the sting of scorpions, and the torment was like unto it. Now this torment or sting hath relation to the mind of man, as well as to the outward man; for the sin of idolatry or false worship, especially against a man's will, it will torment and sting the soul of man, as the sting of a scorpion doth the body, so that no rest can be found; for when men are forced to worship contrary to the light within them, else they must loose their estates; so that these locusts they do either sting men in taking away their estates, and afflicting them with outward trouble; or else they must worship against the light of their conscience, and so sting their souls, and have the torment of his mind, which is as the torment of a scorpion when he striketh a man. So that when men are tormented and stung in this manner both in soul and body, they will chuse rather to die than to live, and shall seek for death, but it shall flee from them. These things

things have been experienced in all ages by some, and will be to the end of the world. Verse 7. *And the shapes of the locusts were like unto horses prepared unto battle; and the latter part of the verse, The faces of these locusts were like men.* Verse 8. *They had hair like unto the hair of women, and their teeth were as the teeth of a lion.* And in verse 9. *They had breast-plates of iron.* And in verse 10. *And they had tails like unto scorpions, and there were stings in their tails, and their power was to hurt men five months.*

These locusts that came forth of the smoke of the pit, may be said to be in shape like horses prepared unto battle, in regard of their strength and preparedness of mind they had to hurt and to destroy; for the faces of the locusts were like the faces of men. They must needs be like men, for they were men, only they were wicked men, therefore called locusts. Their hair is said to be like the hair of women, in regard they did wear their hair long; and their teeth may be said to be like lions teeth, in respect of the readiness they had to tear in peices with their teeth. And they may be said to have breast-plates of iron, in that they were exceedingly well armed. Also they may be said to have tails like scorpions, because of that poisonous nature that lay in their tails; for there was a sting in it which did hurt men five months; which men are called scorpions, as that of Ezekiel. ii. 6. he speaking to the rebellious house of Israel, whom he calls *bryers and thorns*, as they were fit for nothing else but for the fire. Yet they like scorpions, did endeavour to sting Ezekiel, but he was encouraged of God not to be afraid of them.

So that wicked men are locusts and scorpions, and do sting men about worship with persecution, and death itself. And this sting may be said to be in their tails, when they persecute men meerly for conscience or religion sake. Then is the sting in their tails, and they do hurt men, as the scorpion of the earth doth hurt, when he striketh a man. So that great plagues were upon the earth, at the sounding of the fifth angel. Which plagues did proceed from the smoke of the bottomless pit, it being opened by that king, who is *the angel, of the bottomless pit, whose name is called Appollion*. That is, the angel of reason; that was first thrown down from heaven unto this earth, even he that deceived our first parents as aforesaid, which is the destroyer.

And this reason, that is, the fallen angel's nature, is that which rules in all wicked kings and magistrates, therefore called by the revelation of the spirit; serpents, dragons, devils, stars, angels, the devil and his angels; yet all from one angel of reason fallen. And this angel of reason fallen from heaven unto this earth, is the angel of the bottomless pit of the imagination of man's heart, which doth send forth that smoke, locusts, and scorpions, which doth sting and hurt their fellow-creatures, which doth bring such plagues and woe upon the inhabitants of the earth, which is far more than I can relate, at the sounding of the fifth angel; but I shall leave the reader to consider of it, therefore I shall say no more of it here.

CHAP. XXVIII.

AND in verse 13. *The sixth angel sounded, and John heard a voice from the four horns of the golden altar, which is before God.*

As for the altar, I shall not speak of that, for that hath been opened in my other writings, neither shall I speak of the voice which John heard, nor of the horns he speaketh of, for the thing is of no great concernment to know. But I shall proceed to verse 14. *The voice that came from the four horns of the golden altar which is before God, saying to the sixth angel that had the trumpet, loose the four angels which are bound in the great river Euphrates.*

Now I would have the reader to understand, that these four angels that were bound in the great river Euphrates, were not good angels, but evil angels. That is, they were the dragon's angels, that is, they were four kings that were of the same seed and nature as he was, for they came from the old serpent, the devil, which beguiled Eve. He may be called the old serpent, because he was the first angel that was thrown down from heaven unto this earth. And where the spirit of this serpent-angel is in king or magistrate, they being of his seed, they may be called angels also ; for the devil and his angels are reserved in chains of darkness, until the judgment of the great day.

The meaning is this, the devil was that old serpent-angel that deceived Eve, as aforesaid ; and he being an angel of light before he was cast down from heaven,

ven, but now he being upon this earth and dissolving into seed, he is become an angel of darkness ; Why because he hath lost the knowledge of himself, what he was himself and what the other angels were that were of the same nature of reason as he himself is. I say, he hath lost the knowledge both of the form of angels, and their natures, and what he was himself, so that he is now in chains of darkness, wondering in his imagination what the devil should be ; not thinking himself to be the devil ; and this is spiritual chains of darkness, not to know what the devil is in his form and nature.

And those great men that came of his seed, that is to say, the seed of the serpent, as Cain the first-born of the devil, cursed Cham, scoffing Ishmael, prophane Esau, that dragon Herod, with thousands of other kings, and great men that are of his seed, therefore called angels.

So that these angels are reserved in chains of darkness, until the judgment of the great day, as well as the devil their father ; for they are as ignorant what the devil is, and that they are angels, as the serpent is, what he was before he was thrown down from heaven ; so that I would have the seed of faith to know that there is no such thing, as the seed of reason doth vainly imagine, as to think that there is any such thing as a devil, and his angels in chains of darkness, out of the body of man, distinct from man ; for there is no devil but man, and what is in the body of man.

And this spirit of reason in man, is the devil, and when the spirit of reason hath got power in man,

so as to be the chief and head of many people, he may be said to be an angel, though an angel of darkness, because he is in chains of darkness; for the spirit of reason is in chains of darkness almost in all men; so that all men that are ignorant of the devil, and of themselves, may be said to be in chains of darkness.

And in this sense all men that are ignorant of the true God, and of the right devil, may be said to be the devil's angels, and so the devil and his angels may be said to be reserved in chains of darkness, unto the judgment of the great day. This is only to give the seed of faith a little to know the difference of angels. But these four angels that were bound at the great river Euphrates, were of the heathen kings that did succeed after Herod the dragon, spoken of Rev. xii. And as for the great river Euphrates, where these four angels were bound; the meaning is this, these four angels did border or inhabit near, and about this great river Euphrates. For this river was in the land of Canaan, where Canaanites, and other nations did dwell, which Moses and Joshua did give to the Children of Israel to inhabit; but through their rebellion and idolatry, they were disinherited, and the Gentiles had it again. And these four angels did inhabit about that great river, for there was abundance of land that did belong to that great river Euphrates, whereby these four angels could raise many thousand horses and horsemen, as doth afterwards appear.

But why is it said that these four angels were bound? The meaning is this, they were bound by the

the secret providence of God, from going forth to battle to kill and slay men ; for they had prepared themselves with such a mighty army, thinking to destroy and slay the third part of men, that should come against them, in an hour ; if not in an hour, then in a day ; if not in a day, then in a month ; if not in a month, then in a year. So that these four angels were prepared to accomplish all this their design in a year's time ; but these four angels were bound some certain time before they could do this. The time they were bound, it was so long as from the sounding of the fifth angel, to the sounding of the sixth angel. For there were great plagues at the sounding of every angel, as I have shewed before. And now at the sounding of the sixth angel, these four angels that were bound are loosed. And when they were loosed, you may see what effect they wrought.

The meaning is this, when the sixth angel sounded, there was leave given to those four angels that were bound before, the time being not come to go forth. Now they were loosed to slay the third part of men, as they would willingly have done before ; and for that purpose they muster up their army, as in verse 16. *John saw the number of the army of the horsemen, and they were two hundred thousand thousand.* And in verse 17. *John saw the horses in the vision, and them that sat on them, having breast plates of fire and brimstone, and the heads of the horses were as the heads of lions, and out of their mouths issued fire, and smok, and brimstone ; by his great army was the third part of men killed, as in verse 18.*

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That is, by the fire, and the smoke, and the brimstone, that issued out of their mouths. And as for their horses heads, being like the heads of lions, it was only to signify the strength and dreadfulness of them; because men are more afraid of lions, than they are of horses; and as for the fire, smoke, and brimstone, that issued out of the riders mouths, it signifies a three-fold destruction of men. As thus, when a man is burnt with fire alone. Secondly, a man may be smothered with smoke, so that he die. And if a man be burnt with brimstone, that is a more terrible death than the other two.

Now by one of these three were the third part of men killed, only to signify that some died a more cruel death than other some. That is, there issued out of their mouths, a more cruel usage or sentence of death to some, than to others; so that they had a three-fold way to put them to death. But all of them issued out of their mouths only to signify they had a commission to kill three several ways.

CHAP. XXIX.

SO in verse 19. *For their power is in their mouth, and in their tails, for their tails were like unto serpents, and had heads, and with them they do hurt.*

So that the power of this great army, to kill with fire, and smoke, and brimstone, it was in their mouths and in their tails. That is, there issued out of their mouths, fire, smoke, and brimstone, that many men were killed of these three, as I have shewed before.

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But why is it said, *They had tails like serpents, and had heads, and with them they did hurt?* They may be said to have tails like serpents, because the most be wise and most moderate men in reason, were the hindmost part of the army, and the most lion-like men in the fore front; so that the fore front of men were so dreadful, their horses being so numerous and so pampered, that they seemed more like unto the heads of so many lions rather than horses, they were so dreadful; and the horsemen that sate upon them came with such fire, wrath, and vengeance, which issued out of their mouths, which became like unto fire, smoke, and brimstone; and these were in the fore front of the army, and did act as if they had been lions, and as if there had been nothing else in their mouths but fire, smoke, and brimstone. But the tail or hinder part of the army, did act more like subtle serpents; for the tail of the army had heads, and they had stings in their heads. That is, they had a commission to act like serpents, and to sting and hurt men as the fore front had which had breast plates of fire. So that the fourth part, or head of this great army, were to act like lions, and the tail or hinder part of this great army, were to act like serpents; they having commission so to do from these four angels, which were loosed by the great river Euphrates; and in this sense it may be said that the power was in the mouth, and in their tails. For whosoever did escape the mouth or fore front of fire, smoke, and brimstone, they were sure to be stung with the tail; for the tails had heads and stings in them. So that if the mouths of the lions did

did not kill them, the heads of the serpents that were in the tails, would.

So that what with the mouths and what with the tails, the third part of men were killed. For the sting of serpents lieth in the head, but the sting of scorpions lieth in the tail. Therefore it is that John doth say, the tail of this army were like unto serpents, and had heads, and with them they do hurt. For take a serpent by the head and he can do no hurt, though his tail be at liberty. But the heads of these serpents were at liberty, therefore it was they did hurt in killing of men.

This is to be minded, that this great army were heathen men, and those upon whom these great plagues fell were heathen men, wicked, idolatrous people, who worshiped wood and stone guilded over with gold, even the works of their own hands.

They make a god with their own hands; and fall down and worship it, as David saith, Psal. cxv. 4, 5, 6, 7. *Their idols are silver, and gold even the work of men's hands; they have mouths and speak not; eyes have they, and see not; noses have they, and smell not; hands, and handle not, feet, but walk not; neither do they speak thorow the throat, as that which hath life doth.* So Psal. cxxxv. 15. *The images of the heathen are silver and gold, &c.*

So that these plagues which John saw in the vision, it was upon the heathen Gentiles that had no faith in the gospel of Jesus, neither did they repent ever the more of their idolatry and worshiping of devils. That is, those men that were not killed by those

plagues, did not leave off worshipping of devils, in that they did still worship idols of silver and of gold, and of brass, and of stone, and of wood, which neither can hear, nor see, nor walk.

So, in the last verse of this chapter, as they did not repent of their wicked idolatry, neither did they repent of their other wicked sins which nature is addicted to. That is to say, *their murders, nor of their sorceries, nor of their fornication, nor of their thefts.* But there needeth no further opening of the two last verses of this chapter, for they are easy to be understood ; therefore I shall say no more as to the interpretation of the ninth chapter.

CHAP. XXX.

NOW I have given the interpretation of all the chief things of concernment in all the nine chapters of the Revelation of St. John, and I have shewed in some measure what plagues and judgments did proceed upon the sounding of the trumpet of every one of the six angels.

And as for the seventh angel sounding, it sounds in the eleventh chapter of the Revelation, which chapter I have interpreted already in that treatise called *The Interpretation of the eleventh chapter of the Revelation.*

And as for the chief things in the tenth chapter, I have spoken of them in that book also ; only the seven thunders, what they did utter, I have not written concerning it ; because John would have written
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ten what the seven thunders did utter, but the angel forbad him to write, saying, *Seal up those things which the seven thunders uttered, and write them not.* So if he that heard them must not write what they uttered, how should I that never heard them? So that I shall pass by the tenth, eleventh and twelfth chapters, for I have spoken of the chief heads of the twelfth chapter in the aforesaid treatise, and in *The Divine Looking Glass*, so that I shall pass on to the thirteenth chapter.

But before I come to interpret the thirteenth chapter, I shall speak something concerning the seven anti-angels sounding their trumpets, as the seven true churches of Asia did; and how that there hath plagues and judgments been upon the earth at the sounding of the anti-angels, as there was at the sounding of those angels of Asia.

Now you may remember that I have shewed before, that the ministers and pastors of every church are called angels. And the preaching of those ministers and pastors, is the sounding of the trumpet; so that when the trumpet of every angel did sound, there was some great judgement did follow.

As at the sounding of the trumpet of the Roman Catholick ministry, when they did put Christ and the apostles into worship, the Pope being made the first bishop or minister, to succeed and sit in Peter's chair, and so other ministers were ordained under him: Was there not great troubles upon the earth at the first sounding of the Popish ministry after the ten persecution? The histories of England do make mention

mention what strange things were acted upon the earth in those parts at that time: But I shall leave that to those that have being accustomed to read histories, who have those books to read. But in the time of its sounding, hath there not been many plagues and troubles upon the earth, upon people whose consciences have been tender, and could not bow down to their idolatrous worship? Hath not the Popish ministry invented strange plagues and punishments for them, as they did in the ten persecutions? The Book of Martyrs doth relate many strange torments, besides what other histories do relate; which the Papists did use to torment men and women that could not bow down to the superstition which the ministry of the Pope did set up. So that it would be too tedious to relate what plagues have been upon the earth, what with the temporal and with the spiritual plagues at, and in the sounding of the trumpet of the Popish ministry, it being the first anti-angel of Europe, in resemblance of the angel of the church of Ephesus in Asia.

Secondly, Were there not great plagues upon the earth about religion, and turning the temporal affairs of the earth, when the Episcopal and Protestant ministry did sound; when Luther, Calvin, and others did blow the trumpet of their ministry, dissenting and differing something about matters of religion? This I suppose most men have the history to shew of that.

And what wonderful things have been acted by Protestant kings, and Protestant ministers, so that great plagues in the temporal, and persecution for conscience

conscience for differing in religion, hath been acted the time of the Protestant ministry? it being the second anti-angel that did sound, in resemblance and likeness of the angel of the church of Smyrna.

Thirdly, Were there not great plagues at the sounding of the Presbytery and Independent ministry? I put them together, because they sounded their trumpets both together, though there is a distinct difference between them in some particulars, in point of worship and church discipline; but they were both of them that which is called Puritans, and their ministry did sound a long time before they got power to persecute; for they could not do that until they had put down the Episcopacy; neither could the Protestant ministry persecute until they had turned out the Papist; so that the sounding of one angel did put down the other.

And were there not plagues in the temporal, and persecution in religion, when the Presbyterian and Independent sounded their ministry? Were not the bishops put down, and the Presbyterian and Independent put in their room, or places? And did not the Presbytery persecute for conscience sake, in matters of religion? witness the Synod!

And after that was down, the Presbyterian did persecute upon the account of religion, as many can witness at this day. Likewise was not the king driven from Whitehall by the Presbyterians and Independents? Were not great armies raised against him? Were there not many men slain by both armies? Were there not many thousands of people undone and destroyed by these plagues and troubles

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at the sounding of these two anti-angels, namely, Presbytery and Independency? when I say Presbytery the Scots are included.

So that plagues did follow upon the sounding of the trumpets of these anti-angels, as there did at the sounding of the trumpets of the angels of Asia. And the angel of the Presbyterian signifies and resembles the angel of the church of Pergamos. And the angel of the Independent doth signify and resemble the angel of the church of Thyatira.

Fifthly, Were there not great plagues, at the sounding of the Baptists, and the angel of the Ranters? these two sounded together also; that is, their ministry sounded forth together, as the Presbytery and Independent did; and they held together in war as the other two. Did not great plagues follow upon the sounding of these two anti-angels?

Was not Oliver Cromwell upon the Baptists score at the first? Was not he made general? Were not many Baptists and Ranters made great officers of the army? for the Levellers were of the Ranters, and the Fifth-monarchy men were of the Baptists. So that the Levellers were a branch that sprouted forth of the Ranters; and the Fifth-monarchy men were a branch that sprouted forth of the Baptists.

And Were not these the men that overthrew the king's army, and the Scotch army? Did not these beat down all those that stood against them? Did not these cause judgment to be given upon the king when they had overcome him? Did not these make France, Spain, and Holland to bow, and feaf before them?

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Was not Oliver's name dreadful to neighbour nations? Was not he a terror to the cavaliers? Was there not great destruction in England, and elsewhere, at the sounding of these two anti-angels? These things many that are now living, can witness. So that there were plagues upon the earth at the sounding of every angel; for the angel of the Baptist being the fifth, in resembling the angel of the church in Sardis.

And the ministry of the Ranters being the sixth angel, in relation to the angel of the church of Philadelphia; so that great plagues have been upon the earth at the sounding of every one of these six anti-angels, far more than I can relate.

Only this may give the seed of faith a hint whereby they may see what a suitableness there is in the sounding of the trumpets of the anti-angels of the churches of Europe, to the angels of the churches of Asia, and what plagues did follow.

CHAP. XXXI.

NOW when the seventh angel of Asia did sound, it is said, *That there should be time no longer, as in Revel. x. 6.*

And in Revel. xi. 15, it is said, *And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever; intimating the end of all time at the sounding of the seventh angel.*

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And as the Revelation of John hath involved the three records in earth to agree in one; that is to say, the water, blood, and spirit; or the commission of the law, and commission of the gospel, and commission of the spirit. These three being several, and a great distance of time between every one of them, as they were acted upon this earth; yet all but one record; so is it with the Revelation of John in his vision, he hath joined the sounding of the seven trumpets of the seven angels, as if they did relate to no other but to the seven churches of Asia. When as the same spirit did sound in the time of the law, and so it doth now in these last days in the commission of the spirit. For some of those plagues that were upon the earth at the sounding of those four angels, they were acted in the time of the record of the law, which signifies the water, yet seen in the vision by John, as if they were all acted and performed by the seven churches of Asia.

So likewise the seven churches of Europe were included in the vision also, for there is a remnant of the seed of the woman, in all the seven churches of Europe that will be saved, through the ministry of them be anti; they being non-commissionated angels, yet called angels who sound their trumpets.

And at the sounding of these anti-angels, great plagues hath followed, as I have shewed before.

Now the Quakers being the seventh and last anti-angel that will sound, in resemblance of the angel of Laodicea; there will fall great plagues upon the earth at the sounding, and in the sounding of this seventh and last anti-angel.

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For there are no more angels to sound after the Quakers ministry; for this ministry will last to the end of the world. For there will never come no better nor higher ministry while the world doth last; for the Quakers ministry is the seventh and last anti-angel that will sound, and as the mystery of God was finished in the days of the voice of the seventh angel when it did begin to sound, as in Revel. x. and as I have declared in *The Interpretation of the eleventh of the Revelation.*

So likewise when this angel hath sounded out-right; the world will be at an end, and the kingdoms of this world will become our Lord Christ's and he shall reign for ever and ever, Revel. xi. 15. And this plague will be the greatest plague of all the other six plagues unto the seed of reason, who have persecuted the innocent, and killed the just. But how long time it will be when these things shall come, it is not revealed to me, nor no man else. Only this by revelation I know, that the last or third commission of the spirit is now extant upon the earth. And that the Quakers ministry, is the seventh and last angel that will sound; but how long time it will sound, is not yet revealed to me.

But this I know, that they are the last, and being the last, they may last a pretty while. Neither would I have the reader to think, that the ministry of the other six angels will be extinguished, for they will last to the end of the world also. Only this I would have the reader to understand, that all sects and opinions in matter of religion, are comprised in these seven churches of Europe.

So that these seven churches are the root and body ; and the other opinions in religion, though seemingly they differ from them, yet I say they are but branches that are sprouted forth from some of these seven churches of Europe. Though they seem very great branches, yet they are but branches, as doubtless there were many differing opinions in the seven churches of Asia, yet all are comprised by the Revelation and vision of John, in the seven angels ministry of Asia.

So all sects and opinions are comprised in the seven anti-angels ministry of Europe. And the Quakers ministry it being the seventh and last anti-angel that will sound the trumpet, in regard there will come, nor arise no higher, nor better things in matter of religion, to the eye of reason. So that men and women who do not know truth, when they want satisfaction in their minds, they must fall into the Quakers.

And as the plagues and judgments upon the earth, are greater at the sounding of the trumpet of the seventh angel of Asia, it being no less plague than the end of the world ; which plague is far greater than those six plagues which were at the other angels sounding ; so likewise there will be greater plagues upon the earth, at the sounding of the trumpet of the seventh and last anti-angel, than there hath been at the sounding of the other six angels ; for no more will come to the end of the world ; and the nearer it grows to the end, the greater plagues will be upon the earth ; for is not almost all the world in an uproar, killing and destroying one another, ever since
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the seventh anti-angel did begin to sound? And yet greater plagues than have been, or is now, will ensue upon the sounding of this angel.

But I shall leave it to what providence and time will bring forth, only this to let the reader see and know what a resemblance there is between the seven churches of Europe, and the seven churches of Asia. And how that the seven anti-angels were included in the vision in the seven angels of Asia, and plagues on the earth in like manner.

And as the Revelation of John in his vision did see, that the end of the world would be at the sounding the trumpet of the seventh angel, the anti-angel being included in the vision, it will so come to pass; but what day, hour, or year, is not known to any man.

Therefore I shall leave it unto God, who hath appointed an end in his own secret decree, and hath declared it by his servants the prophets and apostles; therefore ought to be believed by all that do expect eternal life, by God's putting an end to this world. Neither can there be any satisfaction to the mind of man, except it be believed. It is that which satisfies me, so that I do not question the thing, though the time when is uncertain; an end there will be, as certain as there was a beginning.

So I shall leave it unto God, that made a beginning of this world unto man, and according to his own appointment there will be an end. So that I need not say any more concerning the seven churches of Europe, there being a likeness and resemblance of their ministry, unto the ministry of the

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seven churches of Asia ; and so may be called *seven angels that sounded their trumpets* ; and plagues did, and doth fall upon the earth, at the sounding of every one of the anti-angels, as aforesaid.

Now I have given the interpretation of the seven anti-angels, I shall pass by the tenth, eleventh and twelfth chapters, as I said before, and proceed to interpret the chief things of concernment in the thirteenth chapter.

CHAP. XXXII.

IN chap. xiii. 1. John saith, *he stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

I would not have the reader to understand, that John did stand upon the sand of the sea with the feet of his body, when he saw this beast to arise out of the sea ; but the meaning is, the revelation of his spirit it was carried in the vision by the revelation of faith, as if he had stood upon the sand of the sea shore ; for the revelation of the spirit can stand upon the sand, or upon the sea, though the body of a man be many miles distant from it. Likewise it is not to be understood, that this beast which he saw did arise out of the sea ; but, as I said before in another case, this beast with seven heads and ten horns, he did arise out of those islands which did border about the sea, or lands that are environed about with the sea and other great rivers of waters, as some places of this earth is, as that of Jordan and other places ;

which those who have travelled the earth and sea, can better relate than I.

But it may be said that this beast did arise out of the sea, in regard these borders, kingdoms, and people were environed or surrounded by the sea, as the land of Canaan was, so that except the waters of Jordan had been dryed up by the power of God, there had been no entering into it by the people of the Jews. And so these four angels that were bound on the river Euphrates, as I shewed before, so is it with this beast that John saw to arise out of the sea. He may be said to arise out of the sea, for those reason aforesaid.

This beast is said *to have seven heads and ten horns.* Now it is said Revel. xii. 2. *That the great red dragon had seven heads and ten horns also,*

The difference between these two is this, the dragon's seven heads and ten horns, is spoken with relation to seven kings that should proceed out of his lions, that should have ten horns. That is, they should exercise persecution against the saints ten times, in the time of the apostles commission. And this was the dragon's war that he made with the remnant of the woman's seed, as in Revel. xii. 17. And the ten horns that the dragon had, were the ten persecutors of the saints, which are called by the Revelation of John ten horns, as is more opened in *The Divine Looking Glass.*

But the thing I would have the reader to mind is this, the difference why the dragon is said to have seven heads and ten horns, and the beast that John saw to arise out of the sea, he had seven heads and
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ten horns also. The meaning is this, the dragon's seven heads did signify seven kings besides himself, that should exercise the same idolatry and persecution of the saints as he did. For he gave his power unto this beast, who had the seven heads and ten horns. But this beast that did arise out of the sea, is said to have seven heads and ten horns, in regard that he was one of the seven heads himself, and the first of the seven heads that the dragon had. So that the dragon is the eighth, and is gone into perdition, as I shall open more when I come to it.

Only this that the seed of faith may see some difference between the dragon's seven heads and ten horns, and the beast's seven heads and ten horns; the one having seven heads besides himself, and the other having seven heads with himself. And as for the ten horns they were all one; for they were both blasphemers and idolaters, and did worship idols and images, and persecuted the seed of the woman, and made war with the saints.

And all the victory the saints did obtain against the dragon, the beast, and their image, it was by faith and patience in the blood of the Lamb; enabling them to suffer with patience those ten persecutions which those ten horns did push the saints with those cruel deaths, which the Revelation of John calls *ten days tribulation*. But I shall have occasion to speak more of that hereafter.

CHAP. XXXIII.

BUT in verse 2. of this chapter it is said, *And the beast which I saw was like unto a leopard, & his feet*

were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and his authority.

Now I would have the seed of faith to know, that these ten persecutions, which were the ten horns, they were acted upon the saints, in the primitive time, so called. That is, so long as the commission of the apostles did successively last, or as long as the true faith of Christ was upon the earth, which did last a matter of three hundred years, from the birth of Christ; for after his birth there was true faith on the earth.

For when *the Son of Man*, as he calls himself, *did come in the flesh upon earth, was there any faith upon earth?* Surely no. If there had been faith upon the earth, they would never have sought to have destroyed him when he was born, as Herod that red dragon did; and afterwards, his own people the Jews. So that this is to be minded, that *always* when God doth come with his commissions, there is little or no faith upon the earth.

Was there any faith upon the earth, when God did send Moses to Pharaoh, and to Israel? Moses being the first man which God chose, and gave a commission to write scripture. I say, was there any faith upon the earth at the first appearing of God? Surely no.

But after Moses had appeared, then there was faith upon the earth, but at his first appearing there was no faith on the earth. So likewise at the second appearing of God, that is to say, when Christ was born, was there any faith upon the earth at that

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time, but only in old Simeon and his wife, and Joseph the supposed father of Christ?

The earth was very barren of true faith at the appearing of God, in this way. But after his appearing, there was much true faith upon the earth, as may be read concerning Christ himself, that many believed on him, and a greater number of people believed on his apostles, more than did on himself. So that there was great faith upon the earth, in the time of God's appearing in his commission of the blood; but before, or at the first appearing, there was very little or no faith upon the earth.

So likewise at God's third appearing in his commission of the spirit, was there any true faith upon the earth? Surely no. This I know by experience, that there was no true faith on the earth; but since God hath appeared in the commission of the spirit, there is true faith upon the earth, more than hath been these thirteen hundred and fifty years. So that at the appearing of God in his three commissions, there was very little or no true faith upon the earth, I mean at their first appearing. But after their appearing, there is true faith upon the earth, and that more abundant than at any other time.

For that faith which is between commissions, it is but a traditional faith, and not a saving and justifying faith. I only give the seed of faith this hint, that they may distinguish and know the better how, and when the scriptures were fulfilled. So I shall pass on to open the chief things of most concernment in this chapter.

CHAP.

CHAP. XXXIV.

THE first thing that I would have the seed of faith to mind is this, that these ten horns of persecution of the saints, it did first begin at the birth of Christ in that dragon Herod; and afterwards the spirit and power of the dragon, it was invested or seated upon this beast, he being the first head which the dragon did give all his power and authority, and his seat unto. That is, the same spirit of reason that was in Herod the dragon, it was in the seed of this beast. So that this beast having the same spirit of reason in him, as the dragon aforesaid had, he did exercise the idolatry, blasphemy, and persecution of the saints, as the dragon did.

So that he being of the same spirit and practice as the dragon was, it may be said that he received the dragon's seat, power, and authority; he being the first head that succeeded the dragon. For this I would have the seed of faith to know, that this spirit of the dragon, it went through the seed of all those seven heads. And all that persecution that was acted in that three hundred years in the time of the commission of the apostles, it is reckoned all but into seven heads, or seven beasts, though more wicked kings than these seven might persecute the saints in those ten persecutions, in that three hundred years; yet they are all included in those seven, because the same spirit of reason that was in the dragon, the same was in the seven. And so in the seed of all wicked kings, so that they all acted as the dragon did

did, in blaspheming the living God, and persecuting his saints.

For as all good kings are included but into four good beasts as I said before, so likewise all wicked persecuting kings are included in those seven heads or seven wicked beasts, they being of the same seed and nature as the dragon is, and walk in the same steps of idolatry, blasphemy, and persecution, as he did. They may be said all of them to receive the seat, power, and authority of the dragon, which is no other but the spirit of reason, whose original is from the fallen angel, though called a dragon, a serpent, a devil; the seed of reason is all this and more.

But little doth man think that the spirit of reason in every man, poor and rich, bound or free, high or low, king or people, is the devil, serpent, and dragon. For many poor men have the spirit of the dragon in them, only they have not power to execute it upon the saints, nor their fellow creatures.

Therefore when the spirit doth call a man a dragon, or a beast, it is with relation to that power that is invested upon, or in a king, or head magistrate. So that he being the head or chief above all others, he hath power and authority to do good or hurt. And according as his authority and power doth act itself forth on this earth in righteousness, justice, and worshiping the true God, he is called by the revelation of the spirit, a good beast, good king or good angel.

So on the contrary, if the power and authority of the head magistrate doth act itself forth in unrighteousness, and injustice, and idolatry, and persecution

tion for conscience sake, he is called by the spirit an evil beast, a serpent, a devil, a dragon. So that when the spirit or seed of reason doth act in the head magistrate like a dragon, that king or head magistrate may be said to be a dragon, as Herod.

And when a head magistrate doth act as a subtle serpent, he may be called a serpent, as did those Jews in Christ's and the apostles time. And when a head magistrate doth act as a devil, he may be called a devil, as murdering Cain in point of worship, slew his brother Abel, and so the Jews did by Christ in point of worship.

Therefore Christ calls those Jews which were head-magistrates, as the high priests and levites, he calls them serpents, devils, saying *they were of their father the devil, for he was a murderer, and a liar from the beginning.*

Now Cain was the first liar and murderer, and so the first devil in the state of mortality. And those Jews that would have killed Christ, were the children of Cain, therefore called devils, because they did the same works as Cain, their father had done, for they had persecuted and killed prophets and righteous men, and so they did Christ himself, as Peter doth relate in the Acts of the Apostles. So that they walked in the way of their father Cain, therefore called devils.

Only this I would have the reader to understand, that when the spirit of reason doth act in the head-magistrate, as a serpent, or as a devil, or as a dragon, or any other way that the scriptures doth brand for wickedness,

wickedness, it is all acted in this world, though John doth say he saw it in heaven.

But it is by way of vision, but the wickedness is acted in this earth; for the spirit of reason, which is the devil, is become mortal, and so he exercises his cruelties and murders upon mortals like himself. But it is said to be in heaven, because the first original of reason came from heaven; the fallen angels nature being the spirit of reason fallen, it became mortal, and so hath run through the seed of mortality, and so acts in the state of mortality, as a serpent, devil, or dragon. And is said by the Revelation of John to be seen in heaven, because the spirit of reason, the devil, the original of it, came from heaven, but the things acted by it are acted in this earth, &c.

CHAP. XXXV.

NOW the spirit of reason in this beast that did arise out of the sea, to whom the dragon gave his power, seat, and authority unto, he is said *to be like unto a leopard.*

Now a leopard is a speckled or spotted creature. Now this beast is said to be like unto a leopard, in regard of the policy which he did exercise to gain the people to fight for him and his image; for he seemed to the people to be very religious and zealous in worship, but it was to images of wood and stone.

Yet this form of worship and command he gave to the people to worship the image, they were as white spots of righteousness. And his threatning
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of those that would not bow down to worship the image, these were his black spots; so that he in this regard may be said to be like a leopard, that is, spotted black and white; black to the saints, but white to those that received the mark of the beast in his right hand, or in his forehead; and in this regard he may be said *to be like a leopard.*

Secondly, He is said, *to have feet as it were the feet of a bear,* that is, he acted as a bear doth with his feet. That is, to claw and break the bones of that in pieces which he hath power over; for the strength and mischief of a bear it lieth most in his feet. So was it with the beast, he by his command to worship the image which he set up, did claw and break the bones of those saints that would not fall down and worship the image, by persecution, imprisonment, and death itself; and in this regard he may be said *to have feet as it were the feet of a bear.*

Thirdly, It is said, *And his mouth was as the mouth of a lion;* the meaning is this, he acted with his mouth as the mouth of a lion doth. That is, as the mouth of a lion doth roar with such an exceeding great and terrible noise, that the beasts of the forests exceedingly fear and tremble at the noise of the lion, that cometh out of his mouth; so likewise the roaring noise that came out of this beast's mouth made all the saints in Asia at that time to fear and tremble; for there was gone out of this beast's mouth great blasphemy, as in verse 5. *And a command went out of his mouth that they should worship the dragon, who gave his power, scat, and authority unto this beast.*

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And in regard the dragon's power, seat, and authority was given and established upon this beast, there went a command out of this beast's mouth, that all people should worship the beast, as they did the dragon, as in verse 4. of this chapter. So that the mouth of this beast may be said *to be like the mouth of a lion*; for these his commands to worship devils, and blasphemies against the living God, proceeded out of the beast's mouth. even as the floods of water did out of the dragon's mouth; and in this regard the beast may be said *to have a mouth like the mouth of a lion.*

Now it is to be observed, that this beast had *one of his heads as it were wounded unto death.* Now it is to be minded, that it was *but as it were,* nor was thought unto death, but his head was not quite dead; if it had, he would have done no more mischief to the saints; but his deadly wound was healed, so that the world did the more wonder after him, saying, *Who is like unto the beast? Who is able to make war with him?*

Now I would have the seed of faith to mind who it was that did give this beast that deadly wound in his head, and yet was healed again. It was the faith and patience of the saints that did give him this deadly wound, in that they would not worship the beast, nor his image, but did suffer persecution unto the death joyfully. So that this beast was sick with torment of soul, in that he could not bring them from the faith of Jesus, to worship devils, nor to submit to his will, so that he was wounded almost to death.

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So that he was weary of persecuting the saints, his conscience being so wounded he gave over persecuting for a season, until his conscience was healed again.

And though it be said, *that he had a wound by a sword, and did live*, it was no other sword but the sword of the spirit, which was in the saints; even the faith of Jesus, which enabled them to suffer with cheerfulness the spoiling of their goods, and not loving their lives unto the death, rather than to worship the beast, or his image. And this was that deadly wound that the beast had in his head; and this was the first day, and one of the ten days tribulation the saints did undergo. For when men suffer meerly for their faith of Jesus, or in innocency of mind in matter of worship, they do by their sufferings wound the persecutors souls more, that if they should turn again and fight with a sword of steel. So that it was the saints patient sufferings than did give this beast as John speaketh of, that deadly wound in his head.

But after a season his deadly wound was healed. That is, after the plague of his heart was over, that he saw he should not die, he grew worse, much like Pharaoh, when Moses had taken away the plague from him and his people, his heart was hardened, and made more cruel and worse. So was it with this beast, when his conscience had the fear of the present death taken off him, so that he was healed as to that; then he grew worse than he was before. For now his mouth uttered blasphemy, and power

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was given unto him, to continue forty two months, as in verse 5.

These forty two months have relation to the ten persecutions, which did last a matter of three hundred years. For the spirit and power of this beast, did run through the loins of all them seven heads; they all being partakers of the dragon's power, seat and authority. For it runs through the loins of all wicked beasts, or wicked head magistrates. For they have all the spirit of reason, even the spirit of the dragon, though not in such a measure as the dragon hath. So that the power of this beast should continue in himself, and in others forty two months; that was all the days of the ten persecutions, which time was the same, as the two prophets did prophesy, which is said to be forty two months; which time was as long as the apostles commision did last, about three hundred years, as aforesaid, and as I have shewed in the Interpretation of the eleventh of the Revelation.

CHAP. XXXVI.

BUT in verse 6, the beast that was healed of his deadly wound, *he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

So that you may see now this beast was healed of his wound, he was worse, and blasphemed more against the living God, and against his tabernacle; which tabernacle was the body of Christ. And those that dwell in heaven are the saints, who worshipped by

by faith in the tabernacle of God, which is in heaven; therefore said to dwell in heaven; and in verse 7, *It is given him, that is the beast aforesaid, to make war with the saints, and to overcome them, and power was given him over all kindreds, and tongues, and nations.*

Now the beast being recovered of that wound the saints did give him, he comes on afresh and makes war against them; not only in blaspheming against the living God, or living Jesus, whom the saints did worship and serve, and would not worship, and serve him. Therefore he makes war with the saints, and overcomes them. That is, causeth all those he could light of, to deny their faith in Jesus, and worship as he would have them, or else they must be put to death; so that he did overcome many of the saints, and put them to death; for power was given him over all kindreds, tongues, and nations. That is he had power over all other people, but those that worshiped Jesus, to command them to worship him, and that worship he did set up, and all people but the saints did obey; some for fear, and some for love, but all did obey to worship the beast, only those that had faith in Jesus; therefore they were overcome and killed by the beast. But the others, the kindreds, tongues, and nations, saved their lives for the world wandered after the beast, his power was so great. So that all that dwell upon the earth shall worship him *whose names are not written in the book of life of the lamb slain from the foundation of the world, as in verse 8.*

The meaning is this, that the spirit of reason in this beast, and in all other beasts, or head magistrates that are of the seed of the serpent, should have such

power over the dark reason of man, to worship him, and the image he doth set up. And the whole world lying in ignorance and darkness, they are through ignorance ready and willing to worship any thing, that the spirit of reason in the head magistrate shall command them.

And the ignorance and darkness of men, in point of worship, is so numerous, that hardly any can be seen in the world but idolaters. So that it may be said, that all that dwell on the earth do worship the beast, none excepted but *those whose names are written in the book of life*, which are but few in comparison. For the worshipers of the true God are but few in comparison of those that worship the devil. For the spirit of reason is the devil, and what image or form of worship is set up by the spirit of reason in the head magistrate, having no commission from God, it is but of the devil's setting up. And whoever doth bow down to worship in that manner and form, they do but worship the beast and his image, and so worship devils.

And is not the whole world at this day, as well as at that time, as well those that profess themselves Christians, as well as Heathens, Turks, and Pagans under that darkness of mind as to worship false gods, idols, and devils? So that the whole world may be said to worship the beast and his image, though not all one kind of image; for every opinion of religion in the world hath one image or other to worship, instead of God. And it must needs be so, because the world doth not know the true God in his form and nature, therefore they worship devils instead of God, though in divers forms and manner. But

But I would have the seed of faith to mind, that when I say all the world the elect seed are excepted. For the seed of faith are not counted the world though they be in the world; as Christ said, *I pray not for the world, but for them thou hast given me out of the world, and that thou wouldest keep them from the evil of the world.* So that the scriptures do never count the saints the world, though they be in the world; so that the scriptures may say that all the world wandered after the beast, for all the world doth wander after one false worship or other, but those that have their names written in the book of life.

Now how shall a man know that his name is written in the book of life, but in that he knoweth the true God, and how to worship the true God without any idolatry? Can he know things of this nature but by a commission from God? Surely no.

And here lieth the comfort that the seed of faith have in this life by a commission from God; by faith they know their names were written in the book of life, from the foundation of the world. That is, they are to look no father than the beginning of the world, that is, to the first Adam; they being of his seed are not counted by the revelation of faith, to be the world; it is the seed of the serpent that is called by the spirit the world, and not the seed of Adam. So that the seed of faith are those that died in the first Adam, yet their names were written in his seed; and Christ the second Adam, he being the quickening spirit of that seed.

And as the seed of faith was dead in the first Adam, so likewise the same seed is quickened again by the

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second Adam, and so made alive again, and may be said to be written in the book of life of the Lamb, slain from the foundation of the world.

It is said *from the foundation of the world*, with relation to righteous Abel being slain. So that whoever is of Adam's seed, is of Abel's seed; and whoever is of Abel's seed, he may be said *to have his name written in the book of life of the Lamb, slain from the foundation of the world*; for the seed of faith doth go no further to find his name written in the book of life, than to righteous Abel. For whoever goeth further to find his eternal life, he will come short of it, and never find it.

I give this hint to the seed of faith, only to let them see where the book of life is, and where they may find their names written, and not to go as rovers beyond the foundation of the world; but go to the first Adam as Moses speaketh of, and not as the imagination of reason doth. For whoever goeth beyond Adam to find his name written in the book of life, he will never find it. So much for the interpretation of the eighth verse.

CHAP. XXXVII.

I Shall pass by the two following verses, there being nothing in them but what is commonly known; therefore in the next place I shall come to verse 11, where it is said, *And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.*

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This beast is said to come out of the earth, because his power and dominion was most upon dry land ; therefore said to come up out of the earth, as the other beast did arise out of the sea ; but this beast had the same spirit of reason in a high nature, as the other beast had, and as the dragon had, and walked in the same steps, or worse, than the other beast did, and exercised the same authority or worse than the dragon did ; yet he had two horns like a Lamb. That is, he did appear at his first coming into his seat, more lamb-like than the other beast whose deadly wound was healed, did. That is, he made a shew at his first appearance, as if he would have been more meek and merciful to the saints that worshiped Jesus, than the other beast was. So that the saints had some little hopes that he would have let them exercise their worship, buy and sell, and trade, without taking the mark of the beast in their foreheads, or in their hands. And it is very like they had some little space of time at his first coming in, to worship, buy and sell, and trade ; for it is not to be understood, that the saints were always persecuted and put to death ; if they had, they would have been all extirpated out of the world before three hundred years were expired ; so that there was sometimes more liberty than at others, as there hath been in all ages. So that the two horns of his power did seem to be like a lamb, as if they would do but little hurt ; for no man doth so much fear the horns of a lamb, as they do the horns of a bull ; for the horns signify power.

Now these two horns like a Lamb, they did signify quietness

quietness in religion, and peace in the civil state. So that this beast appearing with two horns like a lamb, it gave great hopes to the saints that they should have liberty of conscience to worship Jesus, and peace in the natural or temporal state, to buy and sell, and trade freely one with the other; as these two powers did signify the spiritual power, and the temporal power, they being the two horns like a lamb.

But this beast *he spake as a dragon*. And in verse 12, *He exerciseth all the power of the first beast before him, and causeth the earth, and them that dwell therein, to worship the first beast, whose deadly wound was healed*.

Now what the power of the first beast was I have shewed before. But in verse 13, *And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men*. Now these wonders that were done by this beast who had two horns like a lamb, they were but counterfeit wonders, and no real thing; for the imagination of man may do seemingly great things to the sight of the dark mind of man; there may be wonderful strange things produced by the imagination of reason, when the mind is exercised upon a religious score, they may do seeming wonders and miracles, as they do by their imagination upon a natural account.

Did not the magicians and southsayers in Egypt, by their imagination do many seeming miracles, as Moses did? Did not they cause frogs seemingly to appear before Pharaoh, as Moses did, and many other things as Moses did? But this the reader may understand,

understand, that the frogs that Moses brought upon Pharoah, they were real substances alive; but the magicians frogs which they brought up in the sight of Pharoah, they were but shadows like frogs, without substance; but the mind of Pharoah and his people being ignorant and dark, took the shadow for substance.

But if men's minds be not dark as pitch, they may know that the Egyptians miracles were nothing else but shadows presented to the dark phantasie of man, by the imagination of natural art and figure; for if the things the magicians did before Pharoah, and the people, had been any thing but shadows, the people of the land, and the king would have been as much troubled to get away the frogs, and other things that the magicians brought upon Egypt, as they were with those frogs, and other things that Moses brought upon Egypt.

But it may be clear to those that are not as dark as pitch, that all those things which the magicians of Egypt did, were nothing else but shadows, meerly produced by natural magick; for when the thing was over, the shadow was vanished also, so that the people heard, nor saw any more of the magicians frogs.

So likewise when the imagination of reason is exercised upon a religious account, though it be in the way of idolatry, many strange things may be achieved and attained unto where the imagination of reason is religiously bent; for these two horns like a lamb did signify zeal in religion, though in an idolatrous way. So that this beast being studious of religion, did by the strength of his imagination, and
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his diabolical holiness ; he exercising his mind more upon idolatry and worshipping of images, than the other beast did before him. So that this beast with two horns like a lamb, could go farther in his religious imagination than the other beast did, and deceive the people more by a way of lying signs and wonders, so that the people took this beast to be more god-like than the other ; *for this beast did seem to make fire come down from heaven on the earth, in the sight of men.* He did this upon a religious account to deceive the people, as the Egyptians did upon a temporal account, as I said before. That is, he went to imitate the prophet Elijah to bring fire from heaven in the sight of men, as Elijah did, even as the magicians of Egypt did imitate Moses. But this fire the beast brought from heaven, it was no real thing, but only a shadow or likeness of fire, as the Egyptians was.

For this fire that he brought from heaven, it did no body any hurt, only dazzled the phantasies of them that saw it with a shadow of fire, but no substance ; even as the Egyptians did in the temporal.

But the fire Elijah brought from heaven, it burnt up two captains and their fifties, because the fire that came from heaven it was a real substance, and did execution ; but a shadow doth nothing but deceive the phantasie of man for the present, as in verse 14. *And deceived them that dwelt on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwelt on the earth, that they should make an image to the beast, which had a wound by a sword, and did live.*

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In this 14th verse he had power to command the people to make an image, and to dedicate it to the beast that received the wound with a sword, and did live.

And in verse 15, he would shew another sign or miracle that should deceive the people more than the former sign of bringing fire from heaven on the earth in the sight of men; so that he would deceive their dark understandings, for *he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.*

CHAP. XXXVIII.

THIS I would have the reader to observe, that the image that this beast with two horns like a lamb, did cause to be made and set up, the image was the same form and likeness, though made of wood or stone, as that beast was of that received a wound by a sword, and did live; and that beast was a man, and the image of that man did this beast cause to be set up to be worshiped.

For that beast with two horns like a lamb, had power by his subtle and diabolical enchantments, to make this image of the first beast to speak; and by the speech of the image it should cause that as many as would not worship the image of the beast; that is, the form of this image of a man, should be killed; now this seemeth very strange to the mind of man, and so it did to those people in that time,

that the wisdom of reason, the devil, should by his witchcraft-power, in point of religion and worship, to make an image, which the workman hath made with his own hands, for to speak.

It cannot chuse but to cause ignorant, and dark minded people to be deceived, and to fall down and worship it ; they supposing that the spirit of the holy gods doth come into, at or in its season, and speak to the people, so that they are fully persuaded, that it is the spirit of the holy gods that speaketh in it ; so that they fall down and worship it, not thinking that the imagination, power, and authority of the beast hath out-witted them ; for the beast did make an image of the other beast, aforesaid, and did set it apart, or dedicated it of purpose for a god to be worshiped, and made priests overseers of it, and consecrated the image by the priests in a holy manner ; and some boy or child, had a way to go into the image, and speak in it such words as the beast, and the priests should order the child to speak ; so that the child must speak through the mouth of the image, as if the image did speak itself, just like unto a wooden puppet in a play.

But as the Scriptures saith, *none of their images doth, nor can speak through the throat.* But secrecy between the beast and the priests, might keep the thing so close, that the people might know nothing but that the image did speak itself, and so they being bewitched with ignorance, and darkness, and deceived by this policy, they do worship the image. And so much the more, because the image did speak, and the words that the image did speak, they must
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be such words as he that gave order to make it, would have it speak. That is, to worship the image in the spiritual, and to command all people, small and great, bond and free, rich and poor, in the temporal, to receive a mark in their right hand, or in their foreheads, as in verse 16. *So that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name,* as in verse 17.

These were the things that the image must, and did speak, and these were the miracles that this beast wrought in the eyes of the people, whereby they were deceived; for these seemed to be great miracles, and so they were, to that which knoweth not the true God; for great things may be accomplished by the spirit of reason in man, if backed with the authority and power of the nation.

But greater things than these have been acted in this nation upon a spiritual account, and more spiritual wonders and miracles have been wrought by the spirit of reason in John Robins, John Taney, and others; for they have been able by that spiritual witchcraft-power, to present half moons, stars, burning, shining lights to the fancy of people.

Also John Robins hath presented by his spiritual witchcraft-power the form of a dragon, and the form of a serpent, and thick darkness; with divers other lying signs and wonders. I call them lying signs, because they were but shadows, and no real thing or substance, only things produced out of the strength of his own imagination; it being stronger than others, it did subject the imaginations of others under it; and so they were deceived by it, their phantasies
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being dazzled and over powered by his knowledge and wisdom, in the dark power of reason, the devil, he could present to their dazzled phantasies, such like shapes and signs, as aforementioned.

Likewise it was in John Tancy's heart, to have offered up his son to a diabolical deity, that he might attain to a greater and higher spiritual power, that he had yet attained unto ; with other strange things he did, and would have done, had not the law of the land been against such things, to put them to death ; he would have done much like Manasses, 2 Kings xxi. 6. *who made his sons pass thorow the fire* ; so that wonderful strange things may be attained unto by the spirit of reason in man, when it is religiously about.

But I shall speak no more of these things here, only these few lines are to let the reader to see what strange things have been acted here in England, by men upon a religious account, and many more which I will not mention now.

CHAP. XXXIX.

BUT I shall open a little what is meant by receiving the mark of the beast in the right hand, or in the forehead.

The mark of the beast is this, when a head magistrate or chief council in a nation or kingdom, shall set up by his or their power and authority, a set form of worship, he or they having no commission from God so to do, and shall cause the people by their power

power and authority, both small and great, bond and free, to worship after this manner of worship that is set up by authority, as this beast did, else they shall be persecuted or killed.

This form of worship so set up without a commission from God, it may, and is called by the spirit an image, for all people to worship, by virtue of that power that did set it up. For this I must say, that all manner of forms of worship which are set up by men who have no commission from God, they are but idols and images; and whoever doth worship God in those forms of worship set up by noncommissioned men, they may be said to *receive the mark of the beast in the right hand, or in the forehead.*

But there was always in most parts of the earth one supreme power in all nations, that had power to set up form of worship, as an image, and to command and compel all those that were under their power, to worship the image set up by the power, or by the beast. For all head magistrates are called beasts, as well as kings, else the people have not been suffered to buy, nor sell, but have been persecuted and killed, even as they were at that time by the beast that had two horns like a lamb. For whosoever would not receive his mark, either in his forehead, or his right hand; that is, if they would not worship the image set up by the beast, they should be killed, or not suffered to buy nor sell: That is, not to trade; which is as bad to some as death itself.

So hath it been ever since, and will be to the end of the world, little or much. For let the reader consider, how many have lost their lives for not submit-
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ing to the worship, or as I may say image, that hath been set up by the Papist! the multitude of people that power hath slain and persecuted upon that account, are hardly to be numbered by man.

So likewise the Episcopal power of worship, hath for their image persecuted and put to death many. Also the Presbytery for their worship, or image, have persecuted and put to death many, witness New England, Scotland, and other places. The Independent also for his worship, or image, hath been guilty of persecution. The Baptist they also have been guilty of persecution for their image or worship, witness that one particular of James Naylor; for that little parliament that punished him, were most of them Independents and Baptists; so that all men when they are in power fall to persecution for religion, if men differ from them in point of worship.

And as for the Ranter and Quaker they never were in power, so that their persecuting spirits for religion cannot be seen; yet all these seven churchies have an image to worship. That is, they every one of them do set up a several form of worship, but all false; for none of them know the true God, neither have any of them a commission from God to set up such a form of worship as they do.

So that all forms of worship in what manner soever, that are set up by non-commissionated men, who are not authorized of God, their forms are but images or idols, and the worshipers are idolaters, and do receive the mark of the beast, either in the forehead, or in the right hand. For the spirit of reason in man, is the beast that sets up worship as an image,

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let it be in high, or low, but more especially in higher powers, who have power to command people to worship his image, and in so doing, they do receive the mark of the beast in their foreheads, or right hand.

Now a man may be said to receive the mark of the beast in his forehead, when as a man doth worship in that form and manner, as is set up by the beast's authority willingly, then doth a man receive the mark in his forehead. And when a man receives the mark of the beast in his right hand, it is when men do worship, and bow down to that form of worship, or image set up by the beast against a man's own mind, or unwillingly, for fear he shall suffer if he do it not. This is to receive the mark of the beast in his right hand. For if the mark of the beast be not seen in the forehead, or in the right hand, they shall either be killed or not suffered to trade; that is, to buy and sell; one of these he must be sure to suffer if he hath not the mark in either of those two places, aforesaid. That is, if the people do not come to the public worship set up by the beast, either willingly or unwillingly, it was known that they had not received the mark of the beast, neither in the forehead, nor in the right hand.

It is called the right hand, because the right hand is that that subscribes or writes his name to any thing of concernment; so that no man should buy or sell, save him that hath the mark, or the name of the beast, or the number of his name.

Now observe, they who had the name of the beast, or the number of his name, were those men that were in offices and places in the beast's dominions,

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nions, or that had a badge of the beast's arms upon them; for they knew the number of beasts which had succeeded, even to the day or time of that beast, so that they knew the number of his name, and how many beasts were past before him. So that those that had commissions for offices and places of trust, were those that had the name of the beast, because they had the beast's hand to those commissions for to authorize them in their places; and those that had the number of his name, were those that wore a badge of his arms, signifying what number of kings joins this beast did come through. So that none but those that had received the mark, as aforesaid, and those that had the beast's warrants for offices, and those that had the number of his name, as aforesaid, were to have the privilege to buy and sell, &c.

CHAP. XL.

VERSE 18. *Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six.*

I would have the reader to mind the interpretation of this verse. Observe in the first verse of this chapter, John saw in his vision a beast arise out of the sea, having seven heads; which seven heads did signify seven kings or seven beasts, that should have ten horns; which ten horns did signify the ten persecutions, in the primitive times so called; yet we find in this chapter but three of these beasts, which acted

setted their parts in persecuting the saints; though all the seven heads did persecute the saints.

Also in the last verse of this chapter, John includes all these seven beasts into one beast, saying, *Let him that hath understanding count the number of the beast, for it is the number of a man.* It must needs be the number of a man, because man is called a beast, either a good beast or an evil beast, as I have said before: concerning the four good beasts, they signified all good kings and head magistrates were all included in those four good beasts. So likewise all evil kings and evil magistrates, are included in those seven heads, which the beast had that arose out of the sea. Farther, the spirit of revelation in John doth include all evil kings and evil magistrates into one evil beast, shewing that there is but one evil beast, in whom the evil spirit doth reign in persecuting men for conscience sake, because they will not worship the beast's image.

So that you that can discern between the spirit of reason, and the spirit of faith. For those two spirits lye both hid in their two seeds, to wit, the spirit of faith in the seed of God, and the spirit of reason in the seed of the serpent-angel, or devil. And according as these two spirits do work or operate in man, man comes to be a good beast, or an evil beast. So that whoever doth discern clearly between the two seeds, may read, or count the number of the good beast, and the number of the evil beast. For this I say, they are both but two men, that is to say, a good man, and an evil man; because the good spirit runneth through the line of the seed of faith, and causeth

good kings and head magistrates, and all other of that seed to do well, and to worship God aright, as David did, and not to persecute men for conscience sake.

So on the contrary, the spirit of reason, the devil, it runneth through the line of the seed of reason, and causeth evil kings, and evil head magistrates, and others, to do injustice, and to worship a false god, and persecute for conscience sake, as king Ahab did. So that all good kings and head magistrates who have been guided by the spirit of God, though many thousands of them, they may be counted by the spirit, but one good beast. Because that one good spirit of God did act in them, while they were here in this world.

So likewise, though there have been many thousand evil kings, and evil head magistrates, yet they may be counted by the spirit but one evil beast ; because that one evil spirit of reason, the serpent-devil, did act in them little or much whilst they lived in this world ; so that the one evil spirit acting in all the evil beasts, they are counted by the spirit of revelation, but the number of a man ; like unto that saying, Revel. xxi. 17. *And he measured the wall thereof an hundred forty and four cubits, according to the measure of a man, that is of the angel.*

So that the bigness of the angel was but as the bigness of a man ; and those hundred and forty and four cubits spoken of by John, it did amount in the conclusion but to the measure of a man. So likewise this beast, whose number is the number of a man, *and his number is said to be six hundred threescore and six.*

six. That is, as I said before, the spirit of the serpent angel hath run through the seed of reason in so many kings and head magistrates, who came from the loins of Cain, he being the first devil in flesh, and the first man-devil; and his spirit running in that seed, it hath brought forth so many evil beasts, as six hundred sixty six

Now I would have the reader to understand, that John did not mean exactly so many, and no more; for doubtless there have been many thousands more; since Cain slew his brother Abél. But I believe the Revelation of John hath relation only to those evil beasts which were in power in the time of the two commissions, that is, in the time of the worship of the law of Moses.

How many evil kings which are beasts, were there in that time while that worship stood, that persecuted the prophets, and caused the people to worship Baal and false gods? And so the rulers of Israel who were head magistrates, who persecuted the apostles and Christ, these were of those evil beasts. And when Jerusalem was destroyed by the Romans, then their power and persecuting did cease.

And the Roman Gentiles, those emperors, and kings, and head magistrates, they persecuted the saints in the second commission; and these beasts aforementioned, were those John saw in his vision. So that the number of these persecuting evil beasts who were idolaters, in the time of those two commissions, or two testaments, I say they might amount to no more than six hundred threescore and six. These all coming through the loins of Cain, the first man-devil,

man-devil, they may be called by the spirit but ~~one~~ man, therefore said *to be the number of a man.*

So that in the conclusion, all wicked, idolatrous, persecuting kings and head magistrates who proceeded from the loins of Cain, he being the first murderer and liar from the beginning, they are counted by the spirit in John but the number of a man. That is as much as to say, they are but one man, though six hundred sixty and six men acted in persecuting the prophets, apostles and saints, yet all but the number of a man.

To conclude this chapter, and this verse in a few words, that the reader may know what is meant by the mark, and by the name, and by the number of his name. Observe, the mark of the beast in the forehead, is when a man doth worship the beast and his image willingly. And the mark in the right hand is, when a man doth worship the image for fear of losing his goods, or fear of persecution, or against his will; this is to receive the mark of the beast in his right hand.

And they that have the name of the beast, are such men as hath the beast's warrants, or his hand to sign their commissions for places of trust, or any other offices in the state. This is the meaning of having the *name of the beast.*

And those men that have the number of his name, are such as do wear a badge or figure of the beast's arms. And this figure or badge doth distinguish those men from others; and not only so, but it signifies the race how many kings or beasts loins this beast came through, even to the number of six hundred

dred sixty and six. And this is the true interpretation of the beast, his mark and name, and the true wisdom of God, and true understanding of the number of the beast, and of this thirteenth chapter.

CHAP. XLI.

IN chap. xiv. 1. *John looked, and lo a Lamb stood on the mount Sion, and with him an hundred, forty and four thousand having his fathers name written in their foreheads.*

This Lamb that John saw stand on mount Sion, he was no other but God himself; for Christ is called *The Lamb of God that taketh away the sins of the world*: for who can take away the sins of the world, but God? Also it is he that stood upon mount Sion. He may well be called the Lamb of God, for he is God, as I have shewed before. And that mount Sion he stood upon, it did signify the faith of the gospel, according to that saying of Paul to the believers in his time, *You, saith he are not come unto mount Sina, which gendeth to bondage; but, saith he, you are come unto mount Sion.* That is to say, the worship of the law that was given by Moses it was but mount Sina; but the faith and worship of the gospel, is was mount Sion.

And as Moses stood upon mount Sina, by power from God, to give the law unto the people of Israel, and this law Moses gave, it had power over the people to plague them if they did not obey, therefore called *mount Sina which gendered unto bondage.* And Moses being chosen of God to give forth this fiery law, he may be said to stand upon mount Sina.

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So likewise Jesus, the Lamb of God, he giving forth the worship of the gospel, or law of faith, which is called a new law, or *mount Sion*. Now Christ being the head that gave forth this gospel worship, giving peace to all those that do truly believe, he may be said to *stand upon mount Sion*, even as *Moses stood upon mount Sina*; so that Jesus the only God, is that Lamb that *John saw stand upon mount Sion*. So that the reader may see what is meant by the Lamb, and what is meant by *mount Sina* and *mount Sion*.

Again it is said, *And with him an hundred forty and four thousand, having their fathers name written in their foreheads*. Observe, this hundred and forty and four thousand of saints who were with the Lamb on *mount Sion*. I declare they were all of the Jews nation who were begotten by the faith of the gospel in the apostles commission, in relation or likeness to those hundred forty and four thousand that were begotten by Moses and the prophets commission of the law, as is spoken of by John, Revel. vii. 4, where he said, *And I heard the number of them that were sealed, and there was sealed an hundred forty and four thousand of all the tribes of the children of Israel*.

This number here sealed, were spoken with relation to those of the twelve tribes that were saved in the commission of the law. And those of the same number in the fourteenth chapter, were Jews of the same tribes who were saved in the time of the gospel, in the time those two commissions did last.

But as for the Gentiles and other nations, who
believed

believed and where saved in those two commissions, they are not counted in the number of these hundred forty and four thousand that were sealed in their foreheads, or that hundred forty and four thousand that stood with the Lamb on mount Sion.

I say, they both had relation to the Jewish nation only, who were saved in the two commissions, or two testaments aforesaid ; but the Gentiles and all nations that were saved in those two testaments, they were so great a number or multitude, which no man could number, as Revel. vii. 9. Neither would I have the reader to understand, that the spirit in John did mean exactly such a number of the Jews, and no more ; but if his revelation led him out to speak of such a number, or to include many thousands more in such a small number, who shall gainsay it ? But happy will those be that know themselves to be one of the saved of the Lord, though they be none of those hundred forty and four thousand spoken of, who stood upon mount Sion with the Lamb. So much for the interpretation of verse 1. In verse 2, *John heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder, and he heard the voice of harpers harping with their harps.*

This voice of many waters, and as the voice of a great thunder which John heard from heaven, I declare it was that praise, hallelujah, and melody that those hundred forty and four thousand which stood with the Lamb on mount Sion did sing, they all harping with their harps, it made a noise as the sound of many waters, or as the voice of a great

A a thunder.

thunder. For I say the voice of such a great number of saints singing praise to the Lamb together, it would make a great sound, even as the sound of many waters; for many waters will make a great roaring, that people that have travelled can tell; and as for thunder, that dreadful noise most people can experience; and such a great noise or voice do the saints make when they play upon the harps of their souls, which Harps, what they are, I have opened what is meant by them before, therefore I shall speak no more of them here.

And in verse 3. *And they sung as it were a new song before the throne, and before the four beasts and the elders, and no man could learn that song but the hundred forty four thousand which were redeemed from the earth.*

This new song was that sound of many waters, and the voice of a great thunder which those harps did sound forth; which harps were the tongues of those hundred forty four thousand saints, as aforesaid, who sung the new song; that is, the song of the Lamb, that is, the song of the gospel of Jesus; and the other hundred forty and four thousand in the seventh chapter, they sung the song of Moses, that is, the song of the law.

Now there is no man that could learn, or sing this new song of praise unto the Lamb, nor the song of Moses, but those that were redeemed from the earth. Now the song of Moses, and the song of the Lamb, what they are I have opened before. Also what the harps are I have shewed before, so that I need say no more of it here.

CHAP.

CHAP. XLII.

IN verse 4. *These are they which were not defiled with women, for they are virgins.* Also they are said to be *the first fruits unto God, and to the Lamb.* And in verse 5, there is said, *In their mouth was found no guile, for they are without fault before the throne of God.*

Observe, that those hundred forty four thousand saints they are said not to be defiled with women, for they are virgins. The meaning is this, they were not defiled in their souls with idolatry, in worshipping of idols and false gods; for idolatrous men are called whores, and whoever worshipeth images, or false gods, may be said to go a whoring after strange gods, and so come to be guilty of spiritual whoredom, and spiritual fornication; and so may be said to be defiled with women, as the scriptures doth in many places prove the truth of this interpretation. And as for their being virgins, the meaning is this, they were not tainted with the idolatrous worship of the nations set up by those beasts aforesaid; that they were as pure in their souls from idolatry, as a virgin is from the knowing of a man; for as a virgin is not defiled with man, so were these saints not defiled with idols and images; which idols and images are called in the spiritual, women; for they follow the Lamb whithersoever he goeth; that is, they followed him in the worship of the gospel, notwithstanding that great idolatry and persecution there was in the

time while the apostles commission did last, which was a matter of three hundred years.

And they are called *The first fruits unto God*. Observe, they are called the first fruits unto God, because they were of the Jews seed, whom God made a covenant with that they should worship him, as Moses should direct them, and these hundred forty and four thousand who were redeemed by their faith and obedience to the gospel in the apostles commission, I say these were of the Jews, as I said before, therefore called *the first fruits unto God*; for the believing Gentiles are not called the first fruits unto God, because God chose the Jews church first; therefore the believing Jews are called by the spirit in John *the first fruits unto God*. And these being preserved in their spirits from defiling themselves with idols, they are said *in their mouth was found no guile, for they are without fault before the throne of God*. That is, they were not guilty of worshiping of false gods, and so not defiled with women; but worshiped Christ in the way as he gave his apostles to establish, as aforesaid.

And in verse 6. John saw in his vision *another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people*.

This angel John saw fly in the midst of heaven, having the everlasting gospel to preach; I declare it was Peter, he being the head apostle to whom Christ committed the preaching of the gospel unto, and to whom Christ committed the keys of heaven, and of hell; and upon Peter's faith, Christ called

a rock,

a rock, upon which he would build his church. Also I would have the reader to mind, that Christ gave this power to all the twelve apostles as well as to Peter; for they all had their commission from Christ, after he was ascended, to preach the everlasting gospel to all nations that dwell upon the earth, according to that saying of Christ to his apostles before he suffered death; who said unto his apostles whom he had chose, *Go preach the gospel to every creature, or to all nations, and lo I will be with you to the end of the world, &c.*

Now this gospel was preached to all nations, according to the words of Christ in the time of the apostles commission; as may be read, Acts ii. 5. *And there dwelling at Jerusalem Jews, devout men, out of every nation under heaven.* Unto these Jews did Peter and the rest of the apostles preach the gospel of Jesus, they speaking, though unlearned men, to every man in his own tongue, the wonderful things of God; so that this gospel which the apostles preached, it was carried to all nations on the earth, as you may read Acts ii. beginning at verse 7.

And as for the everlasting gospel being preached to every nation, and tongue, and people, it was preached at that time aforesaid, and at other times. For Jew and Gentile doth include all nations, kindred, tongues, and people.

And Paul being chosen of Christ to preach the everlasting gospel unto the Gentiles, he was made one with the rest of the apostles in the commission of the gospel. So that Peter, he being the apostle of the Jews, and Paul being the apostle of the Gen-
tiles,

titles, they both preaching one everlasting gospel, so counted by the spirit in John but one angel flying in the midst of heaven, having the everlasting gospel to preach.

Therefore mind, though there were apostles besides Paul, and divers other preachers of the gospel in the time of that commission, which did last a matter of three hundred years, as aforesaid, yet they are all called by the revelation in John, but one angel, because they were all under one commission. And Peter being the chief and head apostle of the commission of the gospel, I declare by revelation, that he is called by John that angel that he saw fly in the midst of heaven, having the everlasting gospel to preach. And this everlasting gospel which was preached, it was Christ crucified unto death, and Christ risen again, and ascended up into glory in that same body he suffered death in. And this was that gospel the angel did preach unto them that dwell on the earth.

This is also the everlasting gospel which is preached to every nation, kindred, tongue, and people.

And according to the words of Christ, when he was upon earth, to his apostles, the gospel was preached to every nation on the earth by Peter and Paul, and the rest of the apostles and ministers ordained by them, and Christ was with them to the end of the world. That was to the end of their commission, which did last as aforesaid, a matter of three hundred years. So that you whose understandings are enlightened in the knowledge of revelation and interpretation of scripture, you may see **what**

what is meant by the angel who had the everlasting gospel to preach, and what the gospel is, and when it was preached ; and to whom, and how Christ was with the preachers of it to the end of the world, &c.

CHAP. XLIII.

I Shall pass by the seventh verse, there being no matter of concernment in it, but what is commonly known by all, who will confess they ought to fear God, and praise him that created or made the heavens, and the earth, and the sea, &c.

In verse 8, it is said, *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.*

You that have the true light of life in you, observe what this Babylon is that John prophesies of, or that he saw in his vision *is fallen, is fallen, that great city.*

Now what the angel was that said so, or shewed it to John, I shall not speak of here, being of no great concernment to know. But the great matter to know is, what is meant by this Babylon that is fallen, and what is meant by the great city, and the *drinking the wine of the wrath of fornication.* I would have the reader observe, that there is a two-fold Babylon ; the one in the history, and the other in the mystery ; that is, one is a temporal and the other a spiritual Babylon. That is, with relation to the nation of the Jews, who were carried captive unto
Babylon,

Babylon, and there to remain the space of threescore and ten years captive in Babylon, before the fall of it, according to the prophesy of Jeremiah, and others of the prophets; as you may see Jeremiah xxv. 11, concerning the nations of Judah and Israel serving the king of Babylon seventy years.

So likewise Jeremiah and the rest of the prophets, did prophesy of the downfall of that temporal Babylon, Jeremiah xxv. 12, 13, concerning God's punishing Babylon when those seventy years were accomplished, and the Caldeans, and will make it a perpetual desolation.

This Babylon here spoken of by the prophets, it was that temporal Babylon which the prophets saw would fall, and so it did when the time was accomplished. But this Babylon John speaks of that is fallen, it is that spiritual mystery Babylon that is fallen, he speaking with relation to the end of the world; for John did see by faith the end of the world to be as certain, as the prophets did see by faith the downfall of that temporal Babylon. Also it is to be minded, that this mystery Babylon spoken of Revel. xvii. 5, where is said, *and upon her head was a name written, mystery, Babylon the great, the mother of harlots. &c.*

This Babylon in chap. xiv. which John saith is fallen, is that mystery Babylon that is fallen in faith's account, as the temporal Babylon is.

Now this history, or temporal Babylon, it was appointed of God to punish the nation of the Jews for their idolatry. That is, they being so subject to it, when as they had a law of worship given them of God

by

by Moses. So that God gave them into the hands of the king of Babylon for a time, that they might see the extream abominations of the Heathen, and how far they did exceed in idols in worshipping of false gods beyond the Israelites ; so that the Israelites might drink of the wine of the wrath of her fornication. That is, that the nation of the Jews might be drunken with the worshipping of idols ; even as men are drunken with wine, and commit fornication in their spirits with the idols and worship of Babylon, even as men commit fornication with women with their bodies, till they have hardly any strength of nature left in them.

So that this spiritual idolatry and fornication in the mind with idols and false worship, it becomes the wine of the wrath of her fornication. That is, when wine, the strength of it, hath the upper hand in man's brain, so that he hath lost his senses, that man may be said to have the wrath of the wine in him. And if the wrath of the wine should always continue, that man would be fit for no business in this world at all, neither is he all the while the wrath or strength of the wine doth remain upon him. So is it in the spiritual, whoever doth worship idols and false gods, let it be in what form or manner soever, they may be said to drink the wine of the wrath of her fornication.

Neither are those idolatrous people who are drunk with idols and false worship, fit for any service in the worship of the true God, until the strength of that false worship be wrought out of the people ; for they be as drunk with spiritual fornication and false

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worship,

worship, as men are with wine and fornication in the natural, as aforesaid.

Observe, you may remember that I have said before, that there are two Babylons spoken of in scriptures, a history, or temporal Babylon; and a mystery, or spiritual Babylon; and both these Babylons in faith's account are fallen. Therefore John speaks it twice over, because there are two Babylons, yet both included into one, because the spiritual Babylon, is the last that is to fall, yet by the eye of faith he saw it was fallen; therefore saith he, *Babylon is fallen, is fallen, that great city.*

Now that Babylon where the Jews were carried captive, it was a great city, and many nations were drunk with the wine of her idolatrous fornication and worship, as aforesaid; only this is to be minded, that this Babylon in the temporal, it was appointed for the punishment of the nation of the Jews, they being the chosen people of God to worship him, according to the law of Moses. So that this temporal Babylon it did belong only to those people that were under the commission of Moses and the prophets, to be a punishment to them for their disobedience unto the worship of Moses, and the prophets; for the prophets all complain of Israel's declining and disobedience to the worship of Moses.

But this Babylon John speaks of here in the Revelation, it is that spiritual and mystery Babylon that is fallen. This spiritual mystery Babylon it doth belong to the commission of the gospel, and what worship was set up by Christ and his apostles, was to be obeyed at the time of their commission.

But

But there was another form of worship set up by those beasts aforesaid, who were kings in great power, who commanded all nations to worship those idols and images that were set up by them. So that all nations were made to drink the wine of this spiritual Babylon's fornication, as they were of the other, aforesaid. Mind, it is called spiritual Babylon, because the worship set up by the aforesaid beasts, it was in oppositon to the worship of the gospel; the gospel-worship being more spiritual, than the worship of the law. And as the kings of Babylon did defy the God of Israel, and their worship of the law, so did these beasts, in the commission of the gospel, defy the living Jesus, and the worship set up by his apostles. And in this regard, this Babylon John speaketh of, may be said to be a *spiritual Babylon, who made all the nations of the earth to drink of the wine of the wrath of her fornication.*

And as certain as the other Babylon was destroyed with a perpetual destruction, when the seventy years were accomplished, so will this Babylon aforesaid, be destroyed with an eternal destruction, when the time appointed of God is accomplished. And as the Jews nation were under Babylon's yoke, so were the saints in the primitive time, or in the commission of the gospel, under the yoke of persecution of this spiritual Babylon.

And this spiritual Babylon who made all nations drunk with spiritual fornication, in worshipping of idols, and images as aforesaid, is that great city Babylon; is called a great city, because she made all nations to become idolatrous. For when a man

doth bow down and submit to worship any idol, image, or form of worship that is false, it not being set up by command from God, he may be said to drink of the cup of spiritual fornication.

More might be said of this thing, but I shall have occasion to speak of it hereafter ; only this is to be minded here, that the saints in all this time of the commission of the apostles, did not drink of the cup of fornication. That is, they were not polluted with worshipping of idols and images, or any false worship, but did cleave close to the faith and worship of Jesus.

I mean those that did truly believe the apostles doctrine, and those that were converted by it in the time of their commission, their worship differing in every thing from the worship of the Whore of Babylon ; even as the worship of the Jews did differ from that great city, the Whore of that Babylon, as aforesaid.

This is the true interpretation of the great city, the spiritual Babylon, *who made all nations drink of the wine of the wrath of her fornication ; as you may see in verse 9. And the third angel followed them, saying with a loud voice, If any man worship his image, and receive the mark in his forehead or in his hand, in verse 10, the same shall drink of the wine of the wrath of God, &c.*

So that none of the saints after they truly believed, did worship the beast, nor his image, nor practice that manner of worship that was set up by the power of the beast ; neither did they receive his mark, neither in their foreheads, nor right hands. That is, they

they did not submit to his worship, neither willingly nor unwillingly, so that the saints did not drink of the wine of her fornication at all; in that they did not worship any idols, images, or forms of false worship which were set up by this great city, the spiritual Whore of Babylon, whose torment is expressed in the verses following, both she, and all those that drank of her cup of fornication, and received the mark. But I shall pass by those verses which speaketh of that, there being more sayings hereafter that speak much of the torments of the Whore of Babylon, and those she committed whoredom with. Therefore I shall pass by that, and two verses more, there being little matter in them, but what is commonly known by all, so I shall proceed to the fourteenth verse.

CHAP. XLIV.

AND *I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.*

This Son of Man John saw sit upon the white cloud, I declare it was no other but Christ the only God, though said by John to be like unto the Son of Man. He may well be said to be like unto the Son of Man, because he is the Son of Man, for he called himself so. For saith he, when he was on earth, the Son of Man must be betrayed into the hands of sinners, meaning himself. And other places in scripture, where he calls himself the Son of Man.

Now

Now to know why Christ called himself the Son of Man, he being the Son of God, nay God himself, it will be worth the unfolding of this mystery. To this I say, he calls himself the Son of Man, because he took upon him the nature of man, in the womb of Mary the Virgin. That is, he gained the Godhead nature, and manhood together, in the womb of Mary the Virgin, and there cloathed the Godhead nature with pure human flesh. So that when he was born into this world, was perfect God and man; according to that saying, Isaiah ix. *To us a child is born, to us a son is given, he shall be called the mighty God, the everlasting Father*, with other titles of the divine Godhead, yet a child, a perfect man child, born of a virgin.

And she conceived in her womb by the holy Ghost, that is, by the holy God, so the virgin she being the mother that bore Jesus, and brought him forth into this world as other children are brought forth into this world.

In this regard he did call himself, and is called by the spirit, the Son of Man. For he taking the nature of man upon him, and being born of a virgin, he may call himself the Son of Man. That is, he is the Son of Man, but by the mother's side, but not by the father's side. For by the father's side, he called himself the Son of God, and so he was, yea he was God himself.

The parrallel is much like unto Cain and Abel, they were both brothers by the mother's side, but not by the father; for they had two several fathers; Adam was the father of righteous Abel, and the serpent-angel

serpent-angel was the father of cursed Cain, as the Scripture doth plainly prove, if understood by the reader ; for it is not written any where in scripture; that Adam begot Cain. Yet notwithstanding Eve was the mother of them both, and so Cain and Abel were brothers by the mother's side, but not by the father's side.

So likewise Christ was the Son of God, nay God himself by the father's side, but by the mother's side he was the Son of Man. And in this sense he called himself the Son of Man, and this Son of Man is that Son of Man John looked and saw *sit upon a white cloud, having on his head a golden crown, and in his hand a sharp sickle.* This cloud he sat upon, it was that cloud the apostles speak of, Heb. xii. *Wherefore seeing we also are encompassed about with so great a cloud of witnesses.*

Now what this cloud is, it is expressed in the eleventh chapter, concerning the faith of the patriarchs, prophets, and saints, who had the righteousness of faith in them, beginning at righteous Abel, Enoch, Noah, Abraham, Isaac, Joseph, Moses, David, Samuel, and the prophets ; with other saints who suffered wonderful strange deaths for their faith. These, and many more were that cloud the Son of Man sat upon, they all expecting, by faith God's coming in flesh, they being afar off. That is, their faith in them was satisfied that he would come, though it was many hundred years after they were dead ; the apostles and saints afterwards were witnesses that the Son of Man was risen from the dead. So that their faith was a cloud of witnesses

also :

also; and the faith of Abraham, Isaac, and Jacob, the prophets, apostles and saints, it was that cloud the Son of Man did sit upon.

It is called a white cloud by the spirit, because they were never defiled with the fornication of idols, but worshiped the true God according to the law of Moses, and according to the faith of Jesus, or the gospel, they not receiving the mark of the beast, neither in the forehead, nor in the hand. That is, they were not defiled with worshiping of any images, idols or false gods whatsoever, and in this regard they may be called a white cloud; and this is that white cloud the Son of Man, even Jesus the only God, doth sit upon; as the Whore in another case is said to sit upon many waters which I shall have an occasion to speak of when I come to it.

And as for that crown that was upon his head, I declare it was that honour and golden glory which the prophets, apostles and saints do attribute unto him, as he is a redeemer; the work of redemption being wrought by him as he was a man, he being in the form of a servant, so that all the redeemed ones who are sensible of their redemption, they do praise and magnify the man Jesus, the only God, for his great love towards them, in that they had faith to receive the benefit of his death. And this honour, glory, and praise which is attributed unto the man Jesus, by his prophets, apostles, and saints, is that golden crown upon his head, and in his hand a sharp sickle.

Now this sharp sickle in his hand, it signifies his great power, that when the end of the world shall be, that

that he will send his angels to reap the world, even as reapers do corn when the harvest is ripe. So when the world's sins are ripe, the harvest will be; and much like unto a master of the harvest of corn, he will thrust in his sickle first, then all his servants, until the harvest is reaped. So is it with him that sate under the white cloud; when the time is accomplished, and the harvest ripe, he will thrust in his sickle first, and then all his servants, the angels, shall fall to reaping the harvest of this world, and shall thrust in their sickles, and reap until all be cut down; that is, Christ shall come in the clouds of heaven, with all his holy angels to destroy this world for ever. Then will he thrust in his sickle indeed; and this is the meaning of the sickle in his hand.

And those angels that cryed to him, that sate upon the cloud to thrust in the sickle, are the holy angels aforesaid, that must help to reap the world, for they have sickles also. That is, the angels have power from Christ to destroy, and cut down this wicked world, when their sins are at the full, then are they ripe, fit to be destroyed, even as the temporal Babylon was, when their sins were ripe, as in Joel iii. *13. Put you in the sickle, for the harvest is ripe, come get you down, for the press is full, the fats overflow, for their wickedness is great.*

The prophet Joel spake this in relation to the reaping of Babylon, the enemies of the Jews, that after the seventy years captivity of Israel, their enemies sins of cruel usage was at the full, or ripe. So that now the sickle, that is, the power of the sword, temporal, must utterly destroy Babylon, the Jews

enemies, or reap it, for the harvest of their sins and cruelties were fully ripe. And the press was full, that is, their bodies were so full of wickedness and cruelty, that they did overflow with wickedness, their wickedness was so great.

So will it be with this spiritual Babylon, when the harvest is ripe ; for this spiritual Babylon is so full of idolatry, of idols, images, and worshiping false gods, and persecution of the saints, that the press is full ; that is, their bodies are so full of spiritual wickedness, or spiritual fornication, and persecution for conscience sake, as aforesaid, that their wickedness doth overflow, even as the aforesaid Babylon did. So that in the account of the spirit of faith, this spiritual Babylon is as really destroyed and reaped, their sins being ripe, as the other Babylon was. And as the sickle was thrust into them that they were destroyed, and reaped, so will it be with this, as in verse 19, of this chapter, *And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.*

The earth signifies the people, and the vine of the earth signifies the wicked idolatrous worship of the people : and the great wine press of the wrath of God, signifies that eternal death, and destruction upon all idolatrous people ; who worship false gods.

This eternal or second death is the great wine press of the wrath of God, and in verse 20. of this chapter it is said, *And the wine press was troden without the-city, and blood came out of the wine press, even unto*

unto the horse bridles, by the space of a thousand and six hundred furlongs. The meaning is this, the wine press was troden without the city, that is, the destruction of the enemies of Judah and Israel it was without the city of Jerusalem, so will the eternal destruction of all idolaters at the end of the world be without the city, New Jerusalem. That is, none of the seed of faith who are the holy city; in the spiritual, shall see their destruction, for blood shall come out of the wine press, even to the horse bridles; the blood signifies the extream torment, it being for ever; the wine press signifies the great wrath of God, pressing their souls for their wickedness to eternity; unto the horse bridles signifies the extream fulness of wickedness, so that the wrath of God might walk in their souls, even as an horse may do through blood, even up to his bridle; for God's wrath will be as many horses to crush and trample his enemies under feet, so that their miseries may break forth as blood for God's horses; that is, his vengeance to walk through to eternity,

As for the space of a thousand and six hundred furlongs, that signifies a great space and distance from the city of God; that is, from the spiritual city of God, to wit, the true believers. So that this spiritual mystery Babylon, who made all nations drink of the wine of the wrath of her fornication, as aforesaid, I say she must undergo the wrath of God, and be troden without the spiritual city; the seed of faith, both Jew and Gentile, being called that holy city, even as the other Babylon was troden and destroyed without the city of Jerusalem; which was

many miles off Jerusalem. Thus in short I have given the interpretation of the most things of concernment in chap. xiv.

CHAP. XLV.

CHAP. xv. 1. *John saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.*

This great and marvellous sign that John saw in heaven, it was those plagues or wrath of God, that was to be poured out upon this spiritual Babylon, and those beasts, and nations, and people, who did drink of the cup of her fornication of idolatry; which is more explained in the sixteenth chapter.

Also John saith, *he saw another sign, great and marvellous.* It is said to be another sign, because he spake in the chapter before much of that temporal Babylon, with the plagues and fall of it. But in this fifteenth chapter these plagues have relation only to this mystery Babylon, therefore said to be another sign in heaven, great and marvellous. It is great and marvellous indeed, for he saw the utter destruction and end of the world; therefore calls them the seven last plagues before upon the other Babylon. But these seven plagues, are the last plagues that are to be poured out upon the earth, therefore called by the spirit marvellous, because the whole wrath or final wrath of God is filled up
 or

or finished upon the whore, beast, false prophets, and all idolatrous persons in the world. And this is to be executed by seven angels; that is, these seven holy angels have commission from God, to pour out those seven last plagues in a suitableness or likeness to those plagues that were poured out upon Egypt, as will appear in the next chapter.

In verse 2. *John saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the numbers of his name, stand on the sea of glass, having the harps of God.*

The reader may remember that I have shewed before, when I treated upon the fourth chapter of the Revelation, that there is a chrystal sea, like unto glass or chrystal waters, in heaven above the stars, as really as there is a sea of waters here upon the earth; and as certain as ships and other vessels can, and do swim, or glide upon the sea and waters here below, so may spiritual bodies stand or walk upon the sea of glass in heaven above the stars.

And this sea of glass is mingled with fire; it is said to be mingled with fire, to signify the purity of it the more, because fire is that which purifies more than any thing but water; therefore the spirit of God is compared to fire and to water; as Christ shall baptize with the Holy Ghost, and with fire; and Christ will give every true believer water of life, so that as the spirit of God, the operation of it, is compared to fire and to water, those two being the purifying things upon earth.

So likewise this sea of glass mingled with fire,
which

which John saw in heayen, it was that chrystal sea, or chrystal waters like unto clear glass, which was before the throne of God, as in Revel. iv. aforesaid. *And John saw all them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.* That is, the saints of God who by their patient suffering, they got the victory over the beast; for faith and patience will conquer the greatest enemies in the world, both within a man, and without a man.

And this faith and patience in the saints, in the second commission, was that which kept them from worshipping of idols, images, or submitting any ways to that false worship set up by the beast. And in this regard the saints may be said to get victory over the beast, his image, mark, and name; which things I have opened before; only this is to be minded by the way, that the saints that get this victory over all false worship, they shall have spiritual bodies, that shall be capable to stand upon the sea of glass in heaven, even upon that chrystal sea, which is round about the throne of God, even as men do stand upon ships upon the sea of this world, as aforesaid.

Observe, if there be such power in faith in bodies that are mortal, as to make them to walk upon the waters, as in Christ, and in Peter, who walked in those bodies of flesh upon the waters, how much more shall those whose faith is become a fiery glory which hath spiritualized the whole body? That is, it is a spiritual body capable to stand upon the sea of glass

glass in heaven, as our earthly bodies are upon the firmest earth here below. And those saints that stand upon this chrystal sea of glass, these have the harps of God. Now what is meant by the harps I have shewed before.

And in verse 3, these who stood upon the sea of glass, having the harps of God, *they sing the song of Moses, and the song of the Lamb*, which two songs I have opened before. Now what the words of the song of Moses, and the song of the Lamb are, some of them are set down in the third and fourth verses. And those who stood upon the sea of glass with the harps of God, did sing these two songs in those words aforesaid, their tongues being the harps of God to sound forth his praise and glory for his great mercies towards them.

There is nothing else of any great concernment to know in this chapter, but what I shall have occasion to speak of in the chapters following; therefore I shall say no more, nor interpret any more of this fifteenth chapter.

CHAP. XLVI.

IN Chap. xvi. 1. *John heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.*

These seven angels are to pour out the seven last plagues upon the earth; they are called seven angels, because of those seven several plagues that are to

be poured out upon the earth in the last days. These angels who had the seven last plagues to pour out upon the earth, they were of the holy angels ; but whether they were just seven, more or less, is not much material.

But because the plagues are counted but into seven, therefore called *seven angels who poured out their vials of the wrath of God* ; which wrath of God is those seven plagues ; when as one or two angels might, at the command of God, pour out all those seven vials. But this book of the Revelation of John doth speak much of seven ; and first of the seven spirits of God before the throne ; secondly of the seven angels of the churches of Asia, and of the seven churches themselves. Also he speaks of a lamb with seven horns, and seven eyes, and a beast with seven heads, and now of seven angels, and seven vials, and seven plagues.

So that this book of the Revelation doth speak much upon seven, when sometimes them seven spoken of, were but one, as I have shewed before, Yet they may be called seven, in relation to those seven several operations or works they do.

Likewise I would have the reader mind, that these seven vials of the wrath of God, that are to be poured out by these seven angels, they have relation unto those plagues of Egypt that were poured out by Moses, the angel of the covenant of the law ; which nation of the Jews was called the temple of God, for God had established his worship of the law in, and upon them. And the voice of God to Moses the angel of the covenant of the law, commanded
him

him to pour out the vials of his wrath upon Egypt, which was done accordingly.

Also we read in scriptures, of several of the holy angels that poured out vials of the wrath of God, as well as Moses, the angel of the law ; as those two angels who came to Lot, poured out the vial of God's wrath upon Sodom, and burnt it to ashes. Likewise the angel of the Lord destroyed three-score thousand people of the plague, for David's sin in numbering the people. Likewise the angel of the Lord slew fourscore thousand men in one night of the king of Assyria's host, according to the words of the prophet Isaiah ; with many other examples in scripture, that angels did pour out the vials of God's wrath upon the earth in former times.

But these seven angels, and the seven plagues that are to be poured out upon the earth, I say the meaning of John was, that they should be poured out upon those wicked beasts and false preachers, or false prophets, who set up a false worship, and all false worshipers ever since that day that Christ entered into the ministry , or since the time that the apostles received their commission, as in Acts ii. My meaning is this, that ever since the apostles had those cloven tongues sate upon them, as of fire ; for then began people to worship Christ according to the apostles directions, who had their commission from Christ.

Now what worship hath been set up since by kings or head magistrates, who had no commission from God, they are called by the spirit *evil beasts, false prophets, false preachers, and false worship.*

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And

And those seven angels poured out their seven plagues upon those superstitious and idolatrous people, who have drunk of the wine of the fornication of idolatry, in worshiping false gods or idols, ever since the worship of the gospel was set up by the apostles of Christ.

I declare that these seven last plagues are to be poured out upon the enemies of the gospel of Jesus, he being the angel of the new covenant of faith, and Christ dwelling in their hearts by faith; so that the true believers of the gospel are called by the spirit *the temple of God*.

And this great voice which John heard out of the temple, was no other but the voice of Christ, who gave charge unto his angels to pour out the seven vials of his wrath, which are seven plagues, upon the earth. That is, upon wicked, idolatrous people, who worship idols, images, and false gods since the apostles commission. Even such like plagues as Moses the angel of the law, and other angels did pour out upon Egypt, and upon other wicked and ungodly men, as aforesaid.

Let the reader observe, and he may see that these last plagues that are poured out upon the beast, his image, and those that receive the mark, and the number of his name; that is, upon all idolatrous people, they are much like unto those plagues of Egypt, as aforesaid; as you may perceive in the seven vials pouring out those seven plagues.

In verse 2. *The first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men, who had the mark of the beast, and upon them that worshiped his image.*

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This plague the first angel poured out, it was upon those people that received the mark of the beast, and those which did worship his image; even the same plague was poured out upon the servants, and inhabitants of Egypt, for their wicked oppression of Israel, they had grievous sores upon them; as you may see, Exodus ix. 10, 11. *The sores were so grievous upon the Egyptians, and upon the magicians, that they could not stand before Moses, for the boils were upon the magicians, both upon man, and beast.*

So in like manner is the plague poured out upon the enemies of the worship of the the gospel of Jesus.

Verse 3. *And the second angel poured out his vial upon the sea, and it became as the blood of a dead man; and every living soul died in the sea.*

This second angel poured out his vial, and the plague this angel poured out, it was much like to the plague Moses poured out upon Egypt; as you may see Exodus vii. 17, how the rod in Moses's hand smote upon the waters that were in the rivers, and they became blood, or were turned into blood.

And in verse 18. *And the fish that are in the river shall die, and the river shall stink, and the Egyptians shall loath to drink of the water of the river.*

So in like manner will God pour out this vial of wrath upon the sea; that is, upon all the rivers and fountains of water, which is for the comfort, satisfaction, and quenching the thirst of man and all other creatures. For the vial being poured out upon the sea, the sea doth imply all manner of waters whatsoever. And as this plague was poured

out upon Egypt at the first, when Moses had his commission from God to gather Israel out of Egypt, so in the end of the world, when Christ shall gather his elect together, that is, the wheat from the tares; this vial of his wrath shall be poured out upon the sea, as really as it was poured out upon Egypt by Moses, as aforesaid; and every creature in the sea, both man and beast, fish and fowl shall die, even as they did in Egypt.

CHAP. XLVII.

AND in verse 4. *The third angel poured out his vial upon the rivers and fountains of waters, and they became blood.*

The meaning is this, that as the Egyptians rivers and fountains of waters were turned to blood by Moses, so that the Egyptians could not drink of the waters of the rivers, for they did loath to drink of them. So likewise this vial the third angel poured out, it was the wrath of God upon the fountain and river of water that is in every man. For every man hath motions of peace, and refreshing of mind that do arise in his heart from the seed of reason, the root which doth send forth refreshing thoughts, motions, and actions. Many times the seed of reason doth this, which is as a river of water to refresh the soul of man.

But when evil thoughts, motions, and actions, do arise out of the heart, it causeth fear, wrath, and torment of soul, both of the punishment of the law here in this life, and the punishment of eternal damnation

damnation hereafter. So that the rivers and fountains of waters that do flow out of the hearts of men and women, they are turned into blood, That is, as I said before, the motions, thoughts, and actions, which did arise out of the heart that yielded peace to the mind, they were as water to refresh the heart of man. even as water doth quench the thirst of nature, both of man and beast.

But when these waters of the soul be turned to blood, there is nothing but thoughts of fear, motions of wrath, and fear of eternal death; so that the soul of man is loath, or doth loathe to drink of those thoughts, motions, and actions which are turned to blood; that is, to wrath, and fear of eternal damnation.

But drink they must of the wine of the wrath of God, for they have made the saints to drink of the wine and wrath of their persecution, for not worshipping the beast nor his image, nor receiving his mark. Though I speak of all men and women in general, because all people have a river of water in their hearts, but all rivers are not turned to blood. But the meaning is, all those people who worship the beast, and his image, who receive the mark of his name, or the number of his names, these things include both the beast, and all false worships, and false worshipers, since Christ gave the commission of the gospel to his apostles.

And as Moses poured out that plague of turning the natural rivers and fountains of water of Egypt to blood, at the first coming into his commission of the law; so likewise will Christ pour out his
vial

vial of wrath upon the spirits of men and women, and turn the waters of their souls to blood, as aforesaid; and this will be executed at the latter end of the world, which end will be as certain as the beginning was by Moses.

Therefore John, by the spirit of Revelation, *saw these vials poured out upon the beast, and his seat, and upon his image, and upon those that had his mark, name, or number of his name, as aforesaid.* For it is the nature of true faith to see things afar off, or at a distance, as near at hand, or in present being. So that this vial of God's wrath, which the third angel poured out upon the rivers, and fountains of waters, I declare it is meant upon the souls; that is, upon the peace of the souls of those wicked beasts, or head magistrates who set up images, idols, and forms of false worship, and cause the people so to do. And all those people that do bow down to this worship, they receive the mark of the beast, or the name of the beast, or the number of his name, upon all these their souls is this vial poured out upon. That is, upon the peace of all their souls, which peace is called by the spirit, *rivers and fountains of waters*; and upon these rivers and fountains of waters, the angel doth pour out his vial, and turn the waters, of idolatrous men and women's souls to blood. For this the reader is to mind, that there are motions that do run in the mind of man, as the waters do in a river or spring. And these motions do cool or satisfy the soul of man, as water doth when men are thirsty; as the rich man Christ speaks of, who being in hell desired one drop
of

of cold water to cool his tongue ; that is, one motion of peace or hope of deliverance out of this heat ; for if there could but one motion of peace arise out of the heart of one being in hell, it would be that drop of cold water to cool the tongue of the soul.

But these waters being turned to blood by the vial of God's wrath being poured upon it, no waters can arise. That is, no peace can spring from the souls of men and women, who have this vial poured out upon them ; that is, who have the waters of their souls turned to blood ; that is, to wrath, torment, and the fear of eternal damnation.

And because the reader may know, that the motions of peace in a man's mind, may be called a *river of water*, you may mind the words of Christ, where he saith, *He that believeth in me, out of his belly shall flow rivers of living water.* So likewise Christ said to the woman of Samaria, *If thou hadst asked me, I would have given thee water of life* : it should have been a well springing up unto eternal life.

These waters flow from the seed of faith in the soul of men and women ; these are not those waters that are turned to blood. But there are waters that proceed from the seed of reason in the heart of men and women, which are motions of natural peace that do arise from the seed of reason in man ; and these are those waters that are turned to blood by the pouring out of the vial of God's wrath upon them, as will appear by scripture.

As first, the waters of Cain's soul were turned to blood for killing his brother Abel. 2. The waters
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of cursed Cham's soul were turned to blood for uncovering his father's nakedness, in that he procured the curse from his father ; and Cain had more torment upon his soul than he could bear. 3. The waters of Esau's soul were turned to blood, for despising his birth-right. 4. The waters of King Saul's soul were turned into blood, for disobeying the commandment of the Lord, in that it caused him to enquire of a witch.

These being all of them the seed of reason, and the waters ; that is, the motions of peace that did arise from that seed, as you may read that Saul had many, or much peace, for he was called *Saul among the prophets*. And further it is said, *that the good spirit of the Lord departed from him, and an evil spirit from the Lord was sent unto him*. That is, the motions of peace departed from him, and the motions of fear and horror were sent unto him. That is, the waters of his soul were turned to blood, and so will it be not only with these afore-mentioned, but with all the seed of the serpent who rebel against God, and that worship false Gods, as these beasts, and all those that receive his mark.

So that to conclude, this vial of God's wrath of turning the rivers and fountains of waters to blood, it hath relation to all wicked kings and head magistrates, who are called by the spirit beasts ; and all those that receive the mark in the forehead, or right hand, or the name, or the number of his name. For the mark, name, and number of his name doth include all false worshipers, or idolaters whatsoever. So that this plague which is poured out by the third
angel

angel upon the rivers and fountains of waters, it is upon all those people's souls aforesaid. So that no motion of peace could arise in their souls, not to eternity; this being one of the last vials of God's wrath, which he will pour out upon this wicked, unbelieving, persecuting, idolatrous world. Turning the waters of their souls to blood; that is, all their peace shall be turned to fear, horror, and torment for ever and ever. So much for the fourth verse, and the third vial.

CHAP. XLVIII.

IN verse 5. *And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.* Verse 6. *For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*

This angel of the waters, is the same angel that poured out his vial upon the waters aforesaid; and the angel giveth thanks unto Christ, the only God, because he hath judged thus. That is, because he hath poured out the vial of his wrath upon all persecuting devils, and worshipers of devils. For those that persecute, and those that worship idols, are all one, for they all help to shed the blood of saints and prophets; so that saints and prophets are forced to drink of the wine of the wrath of their fornication, in that they shed their blood; because they will not worship devils, as they do.

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So in like manner God doth make them to drink of the wine of his wrath, in that he gives them blood to drink. That is, they have their own blood to drink, for they are worthy, and their own blood is nothing else but the wrath of God working in their souls, which turns all the motions of their minds into blood, so that they have nothing to drink, but the blood of their own souls. For as they drank the blood of saints and prophets, in that they shed their blood with delight, because they would not bow down to their worship. So now they having no more saints blood to drink, they must now drink their own blood, for they are worthy. For look what measure the seed of reason hath mete to the seed of faith, the same shall be meted to them again. For as they have drank the blood of saints, and the blood of the prophets, so God will give them their own blood to drink to eternity.

And this is righteous judgment in God, as the angel that came out from the altar doth say, as in verse 7, &c. Verse 8. *And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.* Verse 9. *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not to give him glory.*

This fourth angel poured out his vial upon the sun; I would have the reader to mind, that this vial that is poured out upon the sun, it hath relation to that plague the two angels that came to Lot, did pour out upon Sodom and Gomorrah.

And

And as there was a total destruction, of those two cities, and the inhabitants thereof, by the fire that came from the sun at the word of the Lord. So that these two angels that came to Lot, they may be said to pour out their vial upon the sun, in that they did cause the sun to burn up those two cities, with all the people, cattle, and every thing else in them. For the destruction of Sodom and Gomorrah by fire, it was only to signify that the destruction of the world at the end of time, shall be burnt up by fire, as Sodom and Gomorrah was.

And that the angel of the Lord by virtue of his commission, shall pour out his vial of God's wrath upon the sun; that is, the angel shall cause or command the sun to give forth its heat, that shall set the element on fire. So that all wicked, idolatrous men and women, shall be burnt with fire as Sodom was, for their wicked unnatural lusts. For God will punish idolaters, with the same punishment as the people of Sodom, who committed such things as are unnatural; for Sodom and Gomorrah being burnt with fire, it was an example only to shew what God will do at the end of time, unto this wicked unbelieving world, he will overthrow it, even as he did the cities of Sodom and Gomorrah.

And because the reader may see, that the vial of God's wrath was poured out upon the sun, to execute his wrath upon Sodom, in that the sun burnt up those two cities, and the people thereof, see Gen. xix. 23, 24, it is said, *The sun was risen upon the earth, when Lot entered into Zoar.* That is, the sun was the captain or head governor of that fire

and brimstone, that was rained down from heaven upon Sodom and Gomorrah. So that God's wrath was poured out upon the sun, that the sun might pour it out upon Sodom. For when the sun was risen upon the earth; that is, when the original or captain of all fire did arise on the earth, it commands brimstone and fire to rain down upon those two cities, even as a general of an army doth command his men to fall on upon his enemies; for the sun is appointed of God, to be the chief governor of the host of heaven; that is, the starry heavens, so that God commanding the sun to give forth its heat beyond its usual course, as he did to Hezekiah, to make the sun go ten degrees backwards; so that the sun is obedient to God's command, and if God doth give an angel a commission to command the sun to give forth its heat, and to burn, and consume a people, city, or nation, then it may be said, that the angel poured out his vial upon the sun.

Thus it was with Sodom and Gomorrah, the angel poured the vial of God's wrath upon the sun; and the sun poured it out upon the cities of Sodom and Gomorrah, in that it caused fire and brimstone to rain down upon them, until they were utterly consumed.

So in like manner will this angel pour out his vial upon the sun at the end of time; and the sun shall do by the wicked as aforesaid, as the sun did by Sodom and Gomorrah. For that was, as I said before, only to signify what will be done at the end of time. Yet John in his vision saw the thing done;

done ; that is, according to his faith it is done, for faith admits of no time but what is present.

But this I would have the reader to mind, though there will be destruction by the fire of the sun at the end of the world, like unto that of Sodom and Gomorrah, as aforesaid, yet there is a spiritual meaning in these words also, which I shall unfold as followeth. This sun spoken of here, it doth signify, in the spiritual, the Son of God, *whose eyes are like a flame of fire, and his feet like unto fine brass. This is he that treadeth the wine press of the fierceness and wrath of Almighty God,* as in Revel. xix. 15.

Now as the vial of God's wrath was poured out upon the natural sun, in that the sun had power to burn up Sodom and Gomorrah, as aforesaid ; so likewise the Son of Righteousness had the vial of God's wrath poured out upon him also, in that he treaded the fierceness of God's wrath, that is, his own wrath, as he was the Creator. So that he suffered death at the hands of his creatures, which death is called by the spirit the wine press of God's wrath. And this wrath being poured out upon the Son of Righteousness, he hath power given him to scorch men with fire. That is, he had power to scorch the consciences of wicked men, with the fire of hell. This power also doth he give to every true prophet, and apostle, and minister, whom he doth chuse.

And as the death of Christ is called the fierce wrath of God, so likewise it may be called a fire ; for the wrath of God may be called a fire, though executed in several other ways. So that this death of the Son, it being charged upon the consciences

of

of all wicked, persecuting, idolatrous men and women, by the apostles, prophets, and ministers chosen by them, it doth scorch their consciences with the fear of eternal death, which is the fire of hell, as in verse 9. *And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues.*

So that every true messenger of Christ hath power to scorch the consciences of men, and to kindle the fire of hell in all persecuting spirits, and false worshipers, who worship false Gods. And this fire, and heat was very much poured out by the apostles and those ministers, ordained by them in the primitive times, so called. For none know what those persecuting beasts, and false worshipers who received the beast's mark, did suffer, nor how their consciences were scorched with the fire of hell, even whilst they were in this world, which was but a taste of what shall be hereafter. But this taste it made them blaspheme against him that had power over these plagues. For the mind of man is so desperately wicked, that if he could destroy that God that hath power over these plagues, even as they did those his messengers, and the saints that believed them. But the saints may see, that there is a secret spiritual power in every true messenger of God, to scorch the souls of persecuting, and despising men and women, with the heat of hell fire; this I know to be true by experience, as well as by faith. For the doctrine of the true God, and his true worship, it doth torment the souls of the seed of the serpent inwardly, as the heat of the sun doth outwardly

wardly to a man's body; and men are more subject to blaspheme for the torment within, than they are for torments without, because the one is but for a time, but the other is for eternity.

So that the spiritual scorching with great heat, is that John chiefly intends in this chapter, in relation to the torment of mind that was upon those beasts that persecuted the saints, and all those that received his mark as aforesaid, in the time of the apostles commission, and with relation to the end of the world. Thus, in some measure, I have given the literal and spiritual meaning of the fourth angel, pouring out his vial upon the sun, and of verses 8 and 9.

CHAP. XLIX.

VERSE 10. *And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.*

This fifth vial it hath a two-fold meaning; that is a literal and spiritual meaning. The literal meaning is in relation to the vial, or plague that Moses poured out upon Egypt, as you may see Exod. x. 22. *And Moses stretched forth his hand towards heaven, and there was a thick darkness in all the land of Egypt three days. And in verse 23. They saw not one another, neither rose any from his place for three days, &c.*

Here the reader may see, that this vial was poured out in the natural, upon Egypt, and upon the seat of the king of Egypt, Pharoah being king. There-

fore called the beast; and the seat of the beast signifies the power and authority that Pharoah had over all the land of Egypt. And this vial being poured out upon the seat of the beast, it signifies upon all those that were under his government; that is, that were of his own people, so that there was thick darkness in the king's palace, and upon his servants, no place free, as there was upon the inhabitants of Egypt, so that darkness was all over the land of Egypt, no place free. For if any place had been free from darkness in the land of Egypt, then I say the vial had not been poured out upon the seat of the beast. So that this vial Moses poured out of thick darkness, it was upon the seat of the beast; that is, upon king Pharoah, in whom the power and authority of Egypt did stand.

So that when darkness was poured out upon the king, in whom the light of all the laws of Egypt did shine forth upon the people, if the seat in whom the law is placed be darkned, then the people which must obey, must needs be darkned also.

For where a king or head magistrate hath power given him either from God, or from man, to make laws for people to obey, that power and authority is called by the spirit, the seat of the beast. And when God doth pour out the vial of his wrath upon this authority, then I say the vial may be said to be poured out upon the seat of the beast; so that the reader may see what is meant by the seat of the beast.

Now I have opened a little what is the literal or natural meaning of the fifth angel pouring out his vial

vial or plague upon Egypt, and what the plague was, and what the seat of the beast is, I shall now also give you to understand the spiritual meaning of these things aforesaid. Observe, there were many Pharoahs that were kings of Egypt in those four hundred years that Israel was in bondage in Egypt; yet all these king Pharoahs are included in that one king Pharoah unto whom Moses was sent. So that all the kings of Egypt are counted by the spirit but one king Pharoah. And all those plagues which Moses poured out upon Egypt, it was upon this king Pharoah, even until God had utterly consumed him; as he did in the Red-sea: these things were fulfilled in the history, and in the natural, at the beginning of Moses's commission. And that beast Pharoah, king of Egypt, his actions of oppression to the Israelites, they were upon the temporal state of Israel. And so the vials and plagues that were poured out upon him, they were temporal plagues also. And there was a temporal darkness for three days all over Egypt; which darkness was but a shadow or type of that spiritual darkness upon the mind of man now, and the eternal darkness at the end of the world.

CHAP. L.

NOW I would have the reader to observe, that this beast here spoken of by John, it was that beast that did rise out of the sea, having seven heads, as in chap. xiii. 1, to whom the dragon gave his power, seat, and authority: this was the first

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beast

beast that persecuted the saints after the apostles' commission came to be published upon the earth ; that is, this was the first beast that made war with the saints about worship ; and so the same spirit, power, and authority that was in this beast, it did run through the loins of all other beasts that succeeded him all the time of the ten persecutions. And the same spirit hath, and doth run in the line of all wicked, persecuting idolaters, kings and head magistrates, they are called by the spirit but one beast.

And look what beast, or beasts, are alive at the end of the world, they shall be all counted but one beast, and shall all be overthrown with one overthrow, even as Pharaoh king of Egypt was ; for though there were many Pharaohs kings of Egypt, as aforesaid, yet in the destruction of that one king Pharaoh, all wicked Pharaohs are destroyed in him.

So likewise Herod that did seek to kill Christ when he was born, in that he slew all the male children in Bethlehem, who were two years old or under. I declare this Herod was that dragon John speaks of in divers places in the book of the Revelation, who gave his power, seat, and authority unto this beast. And so successively the spirit of the dragon, it runs through the line of all wicked beasts to the world's end, even as the spirit of the dragon did run through the lines of many Herods, since Cain's birth ; yet this Herod that persecuted Christ, as soon as he was born, is called by the spirit in John, that great red dragon. And his spirit of persecution it was given to all those wicked
beasts

beasts that did succeed immediately after him, and that shall succeed to the end of the world.

For this is to be minded by the reader, that the Herod that would have killed Christ, he died before this beast had any power ; but Herod the dragon's spirit remained in other Herods, as that Herod that beheaded John Baptist, who was eaten up with lice. So that there were more Herods than one, yet the same spirit of Cain the devil, was in them all. So that they may be called by the spirit, but one Herod, dragon, or devil, they being all guided by one evil spirit, even the spirit of murdering Cain the first man-devil, or the devil become flesh.

So that this spirit of Cain who ruled in all those Pharoahs and Herods before God was manifest in the flesh, is that dragon-devil who gave his power, seat, and authority unto the beast. That is, the spirit of the dragon did persecute, oppress, and kill before Christ came upon a natural account, for fear of losing his kingdom, as Pharoah king of Egypt did. And Herod the dragon he slew the young children, for fear Christ should take his kingdom out of his hands. So that most of their cruel murders they acted, were upon a temporal account.

But the cruelties that were acted by those beasts, were upon a spiritual account ; I call it a spiritual account, because the persecuting and putting to death of the saints, it was for worshiping of Christ, according to the doctrine of the apostles, who set up a worship contrary to that which was set up by those

those beasts ; for there was a liberty granted of God unto the worship of the law of Moses, for the Jews to fight with the sword of steel, and to destroy those kings or beasts that did molest them. But the worship of the gospel did not teach men so to do, but altogether to the contrary.

So that the sufferings of the saints under the gospel, and ever since, it is upon a spiritual account ; for whoever doth suffer merely for his faith, or his religion, or his worship, he may be said to suffer upon a spiritual account. And those beasts that do persecute upon that account, they persecute upon a spiritual account ; even as this beast did, spoken of by John, for this beast did persecute the saints in the time of the gospel, for worshiping of Christ, and not worshiping his image, as Pharoah did to the people of Israel in the temporal. And look what plagues were poured out upon Pharoah, and all the land of Egypt in the temporal ; so likewise will spiritual plagues be poured out upon the beasts, and upon all that worship him, or his image.

And as there was a natural darkness in all the land of Egypt, upon the king, as upon the people, so likewise this spiritual darkness is poured out upon the seat of the beast. That is, there is a darkness poured out upon the minds of all evil kings and head magistrates, who undertake to set up forms of worship, as idols and images, for the people to worship. And there being a darkness poured out upon the mind of the beast, so that he doth worship false Gods : and not only so, but this vial of darkness is poured out upon the minds of all those

those people who worship false gods. That is, there is a spiritual darkness upon the mind and spirit of the beast, and all that worship a false god. I say a spiritual darkness is poured out upon them all, even whilst they are here in this world; even as that natural darkness was poured out upon Pharoah, and all the land of the Egyptians.

I say there is as gross a thick darkness poured out upon the spirits of the greatest part of men and women at this day, concerning the true knowledge of God and the true worship that God requireth, as there was upon Egypt. And this spiritual darkness of the mind, it is but a preparation or fore-runner of that eternal darkness, which will as certainly be when time shall be no more, as the darkness of the mind is at present in all the seed of the serpent who worship false gods.

But as there was light in all the places of the children of Israel's dwellings, as you may see Exod. x. 23, which dwellings of theirs it was in the land of Goshen where the children of Israel were, as in Exod. ix. 26. Now this land of Goshen it signifies the light of grace, or spiritual and heavenly light in the minds of the seed of faith; and the children of Israel signify the true saints, or true worhipers of God in spirit and truth. So that evey true believer in the true God, he may be said to dwell in the land of Goshen in his own mind; in which land there is the light of faith whereby they may see the way to that eternal light of glory, where no sad or melancholly thought shall arise to darken the light of peace, joy, and everlasting glory. So on the contrary,
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the land of Egypt it signifies that hell and darkness of the mind.

So that all those who know not the true God, nor his true worship, they are in that spiritual darkness in their minds, as the Egyptians were who gnawed their tongues for pain. Even so will it be with all those wicked beasts who have, and do set up images, and idols of gold, wood, and stone, or any false worship whatsoever, contrary to Moses, the apostles, and the two witnesses of the spirit. I say, all those that worship contrary to these three commissions, they are in that spiritual Egyptian darkness in their minds, whilst they are here in this world; and this darkness in their spirits, it will lead them to that eternal dark night, when as no light shall appear for ever. That is, no motion of peace, or hope of deliverance shall arise in their minds for ever and ever.

And then shall this beast, and all that received his mark, name, or number of his name, gnaw their tongues for pain to eternity. For this vial or plague is poured out upon the seat of the beast; then of necessity it will follow, that all that worship according to his command, will have the vial of darkness poured out upon them also. So much for the interpretation of the fifth vial, and of the tenth verse.

CHAP. LI.

I Shall pass by the eleventh, and come to the twelfth verse. *And the sixth angel poured out his vial*

vial upon the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the East might be prepared.

This great river Euphrates was in the land of Canaan, where those four angels were bound, as I shewed before. And as those four angels were loosed at the sounding of the trumpet of the sixth angel, so at the pouring out of the sixth vial this great river Euphrates must be dried up.

Now this great river Euphrates, it signifies all the rivers and fountains of waters in the whole world, in the natural. That is to say, at the end of the world God will pour out his vial of wrath upon all rivers and fountains of waters, so that they shall be dried up, so that the thirst of man and beast shall not be quenched, this will God do in the natural.

Also God will pour out his vial of wrath upon the spiritual estate of man, even upon the great spiritual river Euphrates; that is, upon all the souls and consciences of wicked, idolatrous, persecuting men and women all the world over. That is, the waters of their souls shall be dried up, so that no motion of peace shall arise, or spring from their souls, to quench the thirst of sin then, no more than there did to Dives the rich man, who being in hell, wanted one drop of cold water to cool his tongue. But the river of his soul that did run with motions of peace in his natural life, it was now dried up, so that no drop of cold water could be had. That is, not one motion of peace, or hope could arise in his spirit, it being dried up by the wrath of God, being poured out upon the river of his soul.

So

So that the souls or spirits of all wicked, persecuting, idolatrous people all the world over, may be called in the spiritual the great river Euphrates, and the vial of God's wrath being poured out upon the spirits of those people aforesaid, it doth dry up all the waters of their souls; that is, all their peace, so that no hope of eternal happiness can arise in them; for all hope is dryed up, so that there is no motion of peace can arise in their souls, to quench the fire of hell in them, for all the waters are dryed up in their souls, and this is that great spiritual river Euphrates, spoken of by John, whose waters thereof are dryed up; for the peace of the mind of man, is called in scriptures, water, as Christ saith, *He that believes in me, out of his belly shall flow rivers of living water*; so likewise Christ said to the woman of Samaria, *if thou hadst asked me, I would have given thee water of life, and it should be in thee a well springing up unto eternal life.*

So that there are spiritual waters that do spring out of the soul of man, as there are natural waters that do spring out of the earth, or out of the rocks. And these spiritual waters do satisfy the spirit of man in its kind, as the natural waters do in its kind. And as there is a spiritual water that doth proceed from the seed of faith, so likewise there is a spiritual water that doth proceed from the seed of reason in man. And this water that doth proceed, or arise from the seed of reason, it doth give great satisfaction to the mind of man.

Now these spiritual waters that do arise from the seed of reason, are called by the spirit, the great river

river Euphrates; and this is that river Euphrates that the sixth angel poured out his vial upon, and dried up all the waters, as aforesaid; not but that the natural river Euphrates, which signifies all the rivers in the world, will be dried up also; only this book of the Revelation of John, it hath generally a two-fold meaning; that is to say, a spiritual meaning, and a temporal meaning. So that both the great river Euphrates in the temporal, and the great river Euphrates in the spiritual, the waters of them both will be dried up at the end of time, which thing will be unexpressibly sad to all those who have no water of life in their souls to drink.

It is said by the spirit of *John*, that *this great river Euphrates was dried up, that the way of the kings of the East might be prepared.* Now what these kings of the East are, is very necessary to know. These kings of the East, I declare they are all good kings, further I declare that Christ the king of heaven, is said to come out of the East, as you may read, *Matth. ii. 2, 3, where the wise men from the East came to Jerusalem, saying, where is he that is born king of the Jews, for we have seen his star in the East, and are come to worship him?*

So that this Jesus the king of the Jews, he is called the king of the East, because his star in the East directed the wise men to find him out that they might worship him. Now this is to be minded by the reader, that prophets, apostles, and saints, they are called by the spirit kings, and priests unto God, as the scripture saith; so that all prophets, apostles, and true believers may be called kings. And seeing the

King of Kings came out of the East, these all following him in the same steps of faith and patience, they are called by the spirit, kings of the East. So that Christ, his prophets, apostles, and saints, are those kings of the East, who have the aforesaid waters dried up, that the way for these kings of the East might be prepared. That is, there are no natural rivers upon earth, that shall hinder or keep from being dried up, neither temporal nor spiritual.

For the vial of God's wrath, it will dry up all the rivers of waters upon earth natural, and all rivers of waters spiritual, when Christ shall come in the clouds of heaven with all his saints, the kings of the East, to put an end to this bloody, persecuting, unbelieving world; and to dry up all the waters of peace in men's souls. And the kings of the East, by their faith and patience, shall walk upon the waters of wicked, persecuting men's souls, as upon dry ground. That is, the kings of the East shall rejoice in the eternal destruction of their enemies, even as their enemies did over them, when they persecuted and put them to death; so that the way, that is, the hearts of the saints enemies, may be as a way for the kings of the East to tread and trample upon all that joy, and peace, and comfort, that the dragon beast, and false prophet had, when they persecuted the saints; which saints are the kings of the East, and that faith and patience the saints had, it prepared themselves to suffer with cheerfulness the persecution, and death itself. So that the waters of the great river Euphrates, even the waters of their persecutors souls were dried up, that the kings of the

the East, that is, the saints might be prepared to fight that good fight of faith, as the saints did in the time of the ten persecutions. So much for the interpretation of the twelfth verse.

CHAP. LII.

VERSE 13. *And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*

These three unclean spirits like frogs, they are said to come out of the mouths of three several persons, to wit, the dragon, beast, and false prophet; yet these three proceed all from one spirit, even the spirit of the fallen angel, or as I may say, the spirit of Cain that dragon-devil, who was the first murderer. And the spirit of Cain remaining in the seed, it bringeth forth many dragon-devils like himself. So that all dragon-devils make up but one dragon, and so all wicked beasts make up but one wicked beast; so all false prophets, and false priests, or false speakers, they make up but one false prophet.

Now they are called three unclean spirits, like frogs, in regard of the three-fold operations and workings of them; for they proceeded from that one spirit of reason, the devil; only this one spirit of reason it doth work three several ways, and by three several persons, yet all three of them were like frogs; they were all alike for wicked idolatry, and persecution of the saints, and to deceive the people; for they are the spirits of devils, working miracles,

which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty, as in verse 14, of this chapter.

So that these three spirits like frogs, that came out of the dragon's mouth, and out of the mouth of the beast, and out of the mouth of false prophet, they were to go forth to all the kings of the earth, and not only so, but to all great men in the whole world, to invite them to persecute, and to fight against the saints with a sword of steel, and with other cruel deaths; when as the saints had no other weapons of war, but those that were spiritual, to wit, the sword of the spirit, the shield of faith, the helmet of salvation; these and such like weapons of war the saints do fight withal.

But the dragon, beast, and false prophet, they by their council, power, and authority, did invite all the kings of the earth, and of the whole world to fight against the Lord Jesus, and the remnant of the seed of faith, who are the saints, with persecution and death as aforesaid, with carnal weapons, and inventions of cruel deaths, as the scriptures, and history doth make mention of.

But the Revelation of John gave him to see, that the last battle that will be fought between God Almighty, and the dragon, beast, and false prophet, it will be at the end of the world; that is, Jesus Christ he is God Almighty, he, and his saints, and angels, shall fight with the dragon, beast, and false prophet, and with all the kings of the whole world; and he, and his saints shall give them an utter overthrow; that is, an eternal overthrow, so

that the dragon, beast, and false prophet, with all the adherents unto them, shall be destroyed with a second death, which shall burn as a lake of fire, for ever and ever.

CHAP. LIII.

IT will be necessary to open something more of the *dragon, beast, and false prophet, and of those three unclean spirits like frogs that came out of their mouths.*

The reader may remember that I shewed before, that there were many dragons since Cain, yet all counted by the spirit but one dragon ; and so of the beast, and false prophet, are all included into one. Now this dragon spoken of, he is meant the same great red dragon spoken of in Revel. xii. who persecuted the woman, namely, Herod ; though there were many dragons after him, yet it is called all but one dragon, they being all partakers of the same spirit, and acted in the same persecution of the saints,

So likewise that beast that did arise out of the sea, with seven heads, and ten horns, as in chap. xiii. 1, is that beast spoken of here by the spirit, though there were divers other beasts after him, yet they acting by the same spirit of persecution of the saints, they are all called by the spirit but one beast.

So likewise the false prophet is meant that government of worship that was established upon the chief or high priests of the nations, so that there was a spiritual government of worship which did belong to

to those images and idols that were set up by the power and authority of the beast ; as all forms of worships, let them be true or false, there must be some particular head ; as Aaron was high priest of the worship of the law, and Christ the head of the gospel worship ; yet there were many more high priests besides Aaron ; yet all called but Aaron the high priest.

Even so it was with the false prophet, the same spirit of idolatry and persecution for conscience sake, for not submitting to worship the beast and his image, it did run through the spirits of all the false priests, as it did in him that was the chief, who was set up by the power of the beast at the first.

So that though there were many priests that succeeded him, and many that did officiate the priests office besides, yet they being all of one and the same spirit, they are called by the spirit in John but one false prophet. For priests are called by the spirit many times prophets, as Baal had four hundred false prophets did belong to him ; that is, they were four hundred false priests.

Now this I would have the reader to mind, that these three spirits like frogs that came out of the dragon's mouth, and the beast's mouth, and the false prophet's mouth, I would not have the reader to think that these three spirits like frogs, did cease in the time of the ten persecutions, neither would I have him to think that there is no dragon, nor beast, nor false prophet now, though there was then. Although I confess the main drift of John's Revelation had relation chiefly to those wonderful strange actions

actions that were acted by the dragon, beast, and false prophet, unto the saints, in the time of that commission of the gospel. But this is for certain, that the spirit of the dragon, and the spirit of the beast, and the spirit of the false prophet, remains in its seed to this day, and will do to the end of the world. So that the spirit of the dragon, beast, and false prophet, these three unclean spirits, do send forth their spirits like frogs, to the kings of the earth, to encourage them all to fight against truth, and against true worship, and to make the saints to submit to their idolatrous worship ; for as I said before, all forms of worship that are set up by men who have no commission from God, are all false worships; and whoever is the chief minister in that worship so set up, he may be said to be a false prophet. And by this rule, all opinions in religion, and forms of religion, or worship, that are set up in the world at this day by several sorts of people, they are all false, because the ministers are false ; and so they may be called but one false prophet, even from the first Pope to the last Quaker, their ministry being all false, even one as well as the other.

CHAP. LIV.

A GAIN, I shall give the reader a little distinction of the several operations of these three spirits, and yet they all join together to fight against God Almighty ; and yet cozen and cheat one another, and cheat the people of the world also. So that very few in the whole world do escape being deceived

ceived by one, or more of these three unclean spirits like frogs that come out of the dragon, beast, and false prophet's mouths.

First, the unclean spirit of the dragon it seeketh after natural wisdom, as natural philosophy, astrology, magick, and so becomes a physician, or a doctor of physic to cure diseases.

The wisdom of the dragon it doth pry into the knowledge of the stars, and the influence of them, as the magicians of Egypt did that they may be counted wise men.

Likewise this spirit of the dragon it doth pry into the nature of herbs, plants, with the spirits of all vegetables, and all things of curious arts, so that the spirit of the dragon comes to be wiser in things of nature, than all other men.

So that all other men that are not skill'd in this wisdom of nature, they are subverted and deceived by this spirit, and do honour him as a god, thinking that God hath given him more wisdom in this kind, than to all other men. So that this knowledge of natural philosophy, astrology, and phytic, makes men become honourable in the sight of all people. Also it makes the people to part with their silver freely ; also it cloathes the physician in rich velvet, to that people may know what he is by his vesture.

All this honour, and much more than I can relate, doth the spirit of the dragon procure by that unclean spirit that cometh out of his mouth, for all those wise magicians, astrologers, natural philosophers, doctors of physic, are those frogs that came out of the dragon's mouth ; for these afore-mentioned

tioned they are a great multitude, and do swarm as the frogs in a warm day, and do deceive multitudes both of their health, and of their silver, under pretence of doing them good. This is the proper work and operation of the spirit or wisdom of reason, that cometh out of the dragon's mouth.

CHAP. LV.

SECONDLY, *The unclean spirit that cometh out of the beast's mouth*, it is those persons that study the laws of the land. In as much as the beast is the head of the law, it is he that doth authorize men to be expounders and interpreters of the law, he doth authorize some to be judges, some councellers, some attorneys, with many other titles that lawyers have.

So that this unclean spirit that cometh out of the beast's mouth, it is the multitude of lawyers that are authorized by him ; and these lawyers they may be said to come out of his mouth, because without his power and authority they can do nothing. That is, they cannot cheat and deceive the people as they do ; so that the lawyers who practice cases of law, they are so numerous that they can hardly be numbered. Also they are clothed with fine scarlet, with deceiving the people ; yet the lawyers are but the sproutings forth of the unclean spirit that cometh out of the beast's mouth. And it is the proper work of the spirit of the beast to cloathe these lawyers in scarlet even as the spirit of the dragon did the doctors of physic, cloathe them in velvet ; yet not-

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withstanding they are in their natures no other but frogs, sent forth by these two spirits aforesaid, to deceive them that dwell upon the earth.

CHAP. LVI.

THIRDLY, *The other unclean spirit it came out of the mouth of the false prophet.*

This false prophet signifies the chief and head governor of spiritual worship, as the Pope, or any head minister, of any religion whatsoever, but more especially of that head minister, or head priest that is upheld by the beast, or the civil power. For there is a spiritual power invested upon the false prophet by the beast, or civil power, so that none shall exercise or officiate the office of a minister, but such as the false prophet shall send forth. So that those men this false prophet, or chief priest doth send forth to preach, these are sent forth from that unclean spirit that cometh out of the false prophet's mouth. For the false prophet hath full power to ordain and send forth men to preach, to deceive the people in a way of false worship, as the dragon had to the physician; and as the beast had to the lawyer.

And as the doctor of physic by his deceit came to be cloathed in velvet, and the lawyer by his deceit came to be cloathed in scarlet; so likewise the preachers ordained by the false prophet, they came by their deceit to be cloathed in sheeps cloathing, made of the finest wool, with garments down to the heel. So

So that the outward garb and cloathing of these three, they do carry such a glory, honour, and majesty among the people in outward appearance, that the people do believe or think there is more honour and glory within, whereby they are mightily deceived in their expectations. For these three sorts of men aforementioned, are counted by the spirit of revelation in John, no other but three sorts of frogs ; and those three spirits that sent them out, they were but three unclean spirits.

And the work those frogs aforesaid are to do, it is to go forth to deceive the people of the earth ; for where is there a man hardly to be found, not fourteen years ago upon the earth, but they were deceived either by the physician, lawyer, or priest ; nay, they deceive one another ; for the priest is deceived by the doctor of physic ; and the doctor of physic he is deceived by the priest ; for the priest deceives his soul, in that the doctor thinks he can preach such saving doctrine that may save his soul ; but alas, he is altogether deceived, for the priest doth not know what will become of his own soul after death, much less of another's. So likewise the doctor of physic he deceives the priest, making him believe and think that he will give him such a portion of physic, as shall restore him to life and health, when as many times it doth cause the want of health, and life both ; so that he deceives the priest both of his health, and money also, just as the priest did him in the matter of his salvation.

And as for the lawyer, he cheats the doctor and the priest both, for they are both forced to make use

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of him, and they do the like by him ; for the lawyer he must have the priest for his minister to save his soul, and the doctor to be his physician ; so that they get pretty even one with another ; but all people besides that deal with them, are sure to be deceived, and to lose by them.

These three sorts of men are esteemed by the world, the most honourable men of all, but by the spirit of faith, they are branded for the worst of all men, in that they are called frogs ; for experience doth shew that these three sorts of men do overflow the earth, like croaking frogs in the water, on a hot sun-shiny day ; so that hardly a man can escape being persecuted, or deceived or cheated by them.

These are those that are sent forth by those three unclean spirits, which are called the spirits of devils, which go forth to the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty. That is, these three sorts of men shall incite and invite all ignorant kings of the earth, or head magistrates, and all ignorant people to persecute, and kill the innocent saints, who cannot fight with any other weapons, but faith and patience ; and such spiritual weapons as these, must destroy all the great army of the whole world, when they are gathered together, because this battle will be the last battle that will be fought between the seed of faith, and the seed of reason ; therefore called the great day of God Almighty ; and the place where this great battle must be fought, where they were gathered together, it is called in the Hebrew tongue *Armageddon*. That

signifies

signifies the whole world, or that great city mystery Babylon, the mother of harlots, who hath made all nations drink of the cup of the wine of the wrath of her fornications. When that city is destroyed, the whole world will be destroyed also.

But I shall have occasion to speak more of that in the seventeenth chapter ; so that the reader may see a little more clear what is meant by those three unclean spirits like frogs, what they are, and from whom they did proceed. Also I have interpreted what followed upon the pouring out of the vial of the sixth angel, with many other things which may satisfy the reader's spirit, if understood. So I shall pass by a verse or two, there being nothing of any great concernment in them, and shall go on to verse 17.

CHAP. LVII.

AND *the seventh angel poured his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done.*

This seventh angel he poured out his vial into the air. Now this is to be minded, that the vials of God's wrath they are poured out upon the earth, and upon the sea, and upon the sun, and upon the seat of the beast, &c. and now last of all upon the air, so that the wrath of God is poured out upon every thing, and place, that doth yield comfort and refreshment unto the heart of man. And air being the greatest refreshment of life of any thing else, especially when life is like to die ; this experience doth shew the truth of it. Also air is the last refuge that life hath to fly unto,

for

for many people will in sickness call for air, because for want of it they die ; for air, is the life of nature, and when life is weak, and not strong enough, to take in air into it, then it doth die, for so long as life can receive air into it, it doth live. So that this seventh and last vial of God's wrath, it is poured out upon the air ; because the air is the last, and greatest refreshment unto a natural life, and not only so, but it is the conclusion of life the want of it. So that the last vial of God's wrath, it is poured out into the air, only to signify the anihilation of all natural life, which he created at the begining of this world.

So now at the latter end of this world, his vial of wrath being poured out upon, or into the air, it will destroy that natural life of man and beast, and all other creatures that have life. Therefore it is that great voice out of the temple of heaven from the throne, saying, It is done ; signifying that the vial of God's wrath being poured into the air, is the conclusion and end of all God's plagues, upon natural life in this world. For though God had destroyed the life of many thousands and millions, more than can be numbered by those six vials poured out before, as that of the earth, and of the sea, and of the sun, and of the seat of the beast, as aforesaid ; I say, they are not to be numbered, the multitude these vials did destroy. Yet this vial poured out into the air, it destroyeth more than all the rest, it being the last, and the utter anihilation of all natural life, and the end of the world ; therefore it is said by the voice out of the temple in heaven, It is done ; that is, all the vials
of

of God's wrath are poured forth upon this wicked, unbelieving, idolatrous world; neither shall there be any more vials of wrath, or plagues poured out upon men any more to eternity.

For that voice *John heard out of the temple in heaven from the throne, it was from no other but from God himself, saying, It is done.* And immediately upon that voice, *there were other voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great as you may see verse 18.*

These 18, 19, 20, 21, verses have all of them relation to the end of the world, which thing will be done in the pouring out of the vial of the seventh angel; which seventh angel is now pouring out his vial of wrath upon the men of this world. For as the seventh and last anti-angel, namely the Quakers ministry, doth sound, and hath sounded near upon twenty years, so likewise the seventh vial hath been poured out these twenty years also: and it will last pouring out to the end of time, even as the seventh anti-angel's ministry will last to the end of the world, as aforesaid. And, as I said before, much like unto those plagues that Moses brought upon Egypt; God will bring upon the earth, upon the sea, upon the sun, and upon the air, at the end of the world.

And as there was a great hail in Egypt, so that the Egyptians blasphemed God, because of the plague of the hail; even so will it be in the end of the world, when those great voices of the four and twenty elders, the four beasts, the holy angels, and

saints

saints shall utter their voice in Allelujahs unto God their King and Redeemer, it will be as the voice of thunders, and lightnings, and will cause a mighty great hail, every stone the weight of a talent. That is, God will rain down fire and brimstone upon the earth, and sea, sun, and air, so that none of these four, which are the life of all creatures, shall yield refreshment to the mind of man, but it shall rain stones of fire mingled with brimstone, which cannot be dissolved. So that men shall blaspheme God eternally, because of the hail, it being exceeding great. It must needs be exceeding great, because it is eternal, it being the last plague, or last vial of God's wrath, it being the end of all time, there being now nothing but eternal misery to remain. For there will fall upon every wicked man's soul, whose name is not written in the book of life, such an hail stone of fire and brimstone, that shall weigh a talent. That is, it shall weigh so heavy upon his heart, that it shall press his soul down into the second death, which is eternal. So much for the interpretation of the chief matters in the sixteenth chapter of John's Revelation.

CHAP. LVIII.

IN the sixteenth chapter of John's Revelation, it doth prophesy of the seven last plagues that God will pour out upon this wicked, unbelieving, idolatrous world ; much like unto those plagues Moses poured out upon Egypt, at the beginning of his commission. So likewise will God pour out the vials of

his wrath upon the earth, at the end of the world ; which will be at the end of the commission of the spirit. Now what these seven vials are, I have opened in chap. xvi.

Now this seventeenth chapter it doth contain a prophesy of the downfall of the spiritual Babylon, or mystery Babylon. It is compared by the spirit in John, to a woman arrayed in scarlet, to an adulterous woman, to a whore, to a great city. Now this is to be minded by the reader, that there are two Babylons spoken of in scripture, two sorts of whores, two sorts of fornication, two sorts of cities, two sorts of vials of God's wrath, to be poured out upon the earth. That is, there is a temporal Babylon, and a spiritual Babylon, or Babylon in the history, and Babylon in the mystery ; or a natural fornication of the flesh with woman, and a spiritual fornication in the soul and mind of man with idols. And so the one is called a whore, or an adulterous woman in the temporal, and the other is called a whore in the spiritual. So that there are two sorts of whores, and two sorts of fornications ; likewise there are two sorts of cities ; that is, a temporal city, and a spiritual city.

The temporal city is that which the reason of man hath built for its own glory, of wood and stone, gilded with silver and gold ; the spiritual city is that which God hath built, which is the body of man. Therefore it is said in scripture, *Your Bodies are the temple of the Holy Ghost* ; so likewise the believing Jews and Gentiles, they are called by the spirit the holy city, so that there is a spiritual holy city, and

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there

there is a spiritual unholy city : that is, there are true worshipers of God, and false worshipers of God ; a mystery Babylon, a mystery of God's temporal plagues, and spiritual plagues.

To sum up all the meaning of John's Revelation, is this, that all the true believers, both Jews and Gentiles, that do worship God according to the tenor of that commission they are under, whether it be the worship of the law of Moses, or the worship of the gospel of Jesus, set up by his apostles, or the worship of the spirit, set up by the witnesses of the spirit, these three being all commissioned of God, so that whoever doth truly believe in these three commissions in their time, and place, when they were in being upon the earth, I say they are all counted by the spirit but one city, or one woman, as Revel. xii. 1, *A woman cloathed with the sun, &c.*

So on the contrary, all false worship that is set up by non-commissionated men, who do resemble or imitate the true worship set up by true commissioned men, I say, those men having no commission from God so to do, their worship is meer idolatry, and all those people who join in that worship so set up, they are all idolatrous people ; and so counted by the spirit in John that great city Babylon, in opposition to the holy city of God, as aforesaid.

So that this is to be minded by the reader, that there are but two cities ; that is to say, the city of saints, and the great city of devils. That is, all true worshipers are called the holy city, and all false worshipers are called by the spirit, the great city
Babylon,

Babylon, as aforesaid. So likewise they are all called but one woman, or one whore.

So that you that have any true light in your understandings, you may see that all the messengers of idolatry, and all idolatrous people, they are called by the spirit but one whore, or one fornication. So that look what worship hath been set up by a non-commissionated man at the first, in that they did imitate Moses in his worship, and so afterwards did imitate the apostles worship, without a commission from God.

I say, that the first broachers, or imitators of Moses, and the apostles worship, with all the adherents thereunto, and the multitudes of people that are deceived by them, who were the first broachers of this idolatrous worship set up by non-commissionated men, I say they are all counted by the spirit but a whore, in that they and all people who do join in worship with them, they do commit fornication in their spirits with idols. So that whoever doth worship false gods, by the instigation of the false prophet, or false priest; he doth commit fornication or whoredom with idols. So that this is to be minded, that all opinions in worship that people are in, who have not a true commission from God to be a minister, or preacher, he and they do all commit fornication with idols; for every opinion in religion that doth not worship the true God, they do commit fornication with idols; neither can they do otherwise, because their teachers are false; like priests, like people.

Also this is to be observed by the reader, that the

revelation of the spirit, it hath only relation to those people that do profess and confess the scriptures. So that John's Revelation hath relation to all those that confess the law of Moses, and the prophets, and the gospel of Jesus, and the apostles, and not relating to the heathen, who never heard of the scriptures. So that all those false worshipers under the law of Moses, and all those false worshipers under the gospel of Jesus, they are called by the spirit that great city Babylon, or mystery Babylon, or a scarlet whore.

It is called mystery Babylon, in relation to the mystery of God, as aforesaid. Likewise it may be called mystery Babylon, in relation to that Babel that men would have built, that should have reached up to heaven after Noah's flood, in respect of the confusion there was in the building of it, so that it all came to utter confusion and destruction. So likewise there is such a confusion in all false worship and worshipers, that at the last that Babylon they have built with idols, thinking to reach in that superstitious way up to heaven, but they shall be confused in their understandings, and in the true knowledge and worship of the true God ; so that they shall be utterly destroyed, both them and their Babel, that is their worship, with an eternal destruction. But this is to be minded, that the first mention of this temporal Babel, Gen. xi. 4. where the sons of Noah said, *Go to, let us build us a city, and a tower, whose top may reach unto heaven.* And in verse 7. God consumed this tower by confounding their language.

So likewise the first rise of this mystery Babylon,

it was amongst the Jews. That is; when the Jews would worship other gods, besides that God which Moses did declare unto them, even the God of Abraham, Isaac, and Jacob, to wit, the God of Israel; yet nevertheless those Jews who were the seed of the serpent, they would have other gods, as the Amorites and the heathen had, to go before them.

Therefore they would have a calf to be their God to worship, as Exod. chap. xxxii. 1. This calf was the first false god the people of the Jews did worship; though they murmured against God, and Moses many times before, yet they never fell to worship idols, as gods, before. So that this was the first beginning of the setting up, or the building of a false worship. in opposition to that worship that Moses set up, which was but a little before. So that as soon as ever God did set up his worship by the hand of Moses, that the people might come to know the true God.

I say the spirit of reason, which is the devil in man, he doth set up his worship in like manner to worship gods of his own imagination, even the works of his own hands, even a calf; for this calf doth signify all idols, or false worship whatsoever. For though the idols of men are many, and their forms of worship many, yet they all being false, not worshipping the true God, they do but worship a calf instead of God.

And as these Jews who made this calf for a God, were the first that began to build up a Babel of false worship, this spirit of idolatry did run through the line of the seed of the serpent, until it got great power; for after Moses and Joshua were gone, the
seed

seed of the serpent grew in great power, and did punish those that would not bow down to Baal. For Baal signifies all false worship, or all false gods ; so that when the serpent's seed got power to set up his worship, as Moses had power to set up the worship of God ; and as Moses did plague and punish those serpents for making that calf and worshipping it, or any other idols, in that many of them were destroyed by death, so hath the false worshipers served the prophets, and saints ever since, that would not bow down to thir false worship ; witness Jeroboam the son of Nebat, who made Israel to sin ; and Ahab, Manasses, with divers other wicked kings, and rulers, and head magistrates in the time of the law, who persecuted the prophets, and put them to death, for telling them of their forsaking of the worship of the law of Moses, and worshipping of idols.

And the same spirit of reason, the devil, it continued in that nation of the Jews until Christ came, according to that prophesy of Jacob, *the scepter shall not depart from Judah until Shiloh come.* So that there was a scepter of government that did remain upon the people of the Jews though they had no Jews kings a long time before. So that a matter of forty years after Christ's death, in the destruction of Jerusalem, the scepter did depart from Judah. That is, from that nation of the Jews so that they are ever since a scattered people in many parts of the earth. So that the scepter, that is, the government is departed from them indeed, and the same spirit of persecution, and idolatry it doth run along in the seed of reason, the devil, in the Gentiles.

So

So that the Gentile kings and head magistrates have been given mightily to idolatry, imitating the worship of the gospel. And have persecuted and put to death many saints, for not bowing down to that worship set up by these Gentile kings, or head magistrates ever since the destruction of Jerusalem, even to this day.

So that this is to be minded by the reader, that this mystery Babylon, or great city, or whore, who hath committed fornication with the kings of the earth. The meaning of the spirit is this, that all kings and head magistrates in the time of the law, and in the time of the gospel, who profess the scriptures even to the end of the world, that have, or shall set up a false worship, or idols, by their power, and cause the people to do the same, they may be said to commit fornication with idols. So that whoever doth worship false gods, let it be in what form or manner it will, it is all counted by the spirit but spiritual fornication or whoredom.

So that all false worshipers, or all that do worship idols, or false gods, from the greatest to the least, from the beginning of Moses's commision, to the beginning of the apostles commission, and to the end of them ; and not only so, but to the end of the world, even to the end of the commission of the spirit, even the seven churches of Europe. For all spiritual idolatrous worship is in them also, though they differ in several forms of worship one from another. Namely the Papist, Episcopacy, Presbyterian, Independent, Baptist, Ranter, and Quaker ; and other sects and opinions are involved in these seven, and every one

of these seven are idolatrous, because none of them know the true God, therefore cannot worship him aright.

So that by consequence it will follow, that they all commit fornication with idols ; for whoever worships a false god, he committeth spiritual fornication, which I am sure they all do.

For neither the ministry of them, nor the people, do know the true God, nor the right devil, for if they did, then would they know what worship doth belong unto the true God now in these latter days. So that all the false worshippers from the beginning of Moses, to the end of the world, they make up but one great city Babylon, or one woman, or one scarlet whore, who hath made all nations drink of the wine of her fornication.

That is, this spirit of reason in kings and head magistrates hath made all nations to worship idols and images for God ; so that they have become drunk with spiritual fornication, that the people have thirsted after the blood of the saints, as well as those in authority. So that they are all become one city Babylon, which will be destroyed at the end of the world. This is that great mystery Babylon, that great city that John did prophesy the downfall of in the sixteenth chapter.

And in the seventeenth chapter he saw by faith the total downfall of this spiritual mystery Babylon, *that great city the mother of harlots* ; that is, of spiritual idolatry, which is spiritual whoredom. So that there were many more harlots than one, yet they are all counted by the spirit, but one whore, or harlot ;

harlot; for that great city Babylon doth consist of nothing else but spiritual harlots. So that the reader may see what is meant by this spiritual Babylon, and this great city, and what is meant by the woman, the great whore, and what is meant by her fornication; so that the reader may the better understand the interpretation of the chapter that followeth.

CHAP. LIX.

IN chap. xvii. 1, there was one of the seven angels which had the seven vials, and talked with John by way of vision and revelation, saying unto him, *Come hither, and I will shew unto thee the judgment of the great whore that sitteth upon many waters.*

Here it is clear that John did see by way of vision and revelation, the downfall or judgment of this great spiritual whore, which I have shewed what is meant by it before. And as for her sitting upon many waters, the many waters where the whore sitteth, it signifies multitudes of people, nations, and tongues, as you may see verse 15. That is, the spirit of reason in the whore, as aforesaid, should have such a spiritual power over the spirits of whole nations, and tongues, and multitudes of people, that she should cause them all to commit fornication with idols, or else they should be persecuted or suffer death. So that whosoever would not commit fornication with her, or at her command, they should drink of the wine of the wrath of of her fornication. That is, she would persecute

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and put them to death, for death is the wine of her wrath; for the blood of the saints is that wine of her wrath, which is put into her golden cup that is in her hand, and she doth not only drink the blood of the saints that is in the golden cup herself, but she doth make the kings of the earth to drink it also.

For in verse 2. *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk of the wine of her fornication.* That is, the kings of the earth have committed fornication with her, in that they have been persuaded by her, and joined with her to worship idols. For except the kings of the earth, who are the temporal power, do join with her spiritual power, she could do nothing. So that the kings of the earth committing fornication with her, that is, to worship idols with her; so they came to commit fornication with her; that is, the kings and head magistrates do uphold that spiritual power the whore hath, and do help to make the people to drink of the wine of her fornication; so that the inhabitants of the earth have been made drunk with the wine of her fornication. That is, the inhabitants of the earth, what with command from the spiritual power of the whore, and what with command from the temporal power of the kings of the earth, the inhabitants of the earth are forced to commit fornication with idols also; so that they are made to drink the wine of fornication with her; that is, look what comfort or satisfaction can be found in worshiping of idols; they shall drink it with her. But the wrath of her fornication, none shall drink that but the saints, because they

they will not commit fornication with her; that is to say, not worship idols at her command.

Verse 3. *So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads, and ten horns.* As for the wilderness, I shall say nothing as to that, because I have opened what it is in the interpretation of the eleventh of the Revelation: But this woman who doth sit upon a scarlet coloured beast, the woman is the same, as I said before, that great city Babylon. And the scarlet coloured beast, it doth signify all kings and head magistrates, who have submitted unto the false suggestions of learned men, who have pretended to be prophets, and priests, and ministers of God, without a commission from God; and so by the advice of these false prophets, priests, and ministers, kings, and head magistrates have set up images or forms of worship, and have made laws for all people to obey in point of worship, as well as in point of civil or temporal affairs. Also they have made these persons aforesaid to have the charge to see the people worship according to that law; and have given them a spiritual power to punish all those that will not worship accordingly.

This hath been the practice of all kings and head magistrates, I mean all evil kings and head magistrates, ever since the first idolatrous practices were used under Moses's commission; and so a successive idolatrous power did follow, even amongst the professors of the God of Israel; and it was practised by many wicked kings and head magistrates, and

false priests, and false prophets, which did cause many true prophets, and righteous men to be persecuted and put to death, for not giving way to their false worship.

And so since the apostles commission, the same thing hath been acted by kings and priests, and so it will be to the end of the world. So that all evil kings and evil head magistrates, are counted by the spirit, but one scarlet coloured beast for the spiritual whore, the woman, to sit upon. She may be said to sit upon the beast, because she sits upon his power, for kings in all ages have been subject to the spiritual power, though it hath been never so false ; for we see by experience that all those that go upon a spiritual account, if he be but a minister of the gospel, so called, yet he sits upon the magistrate. For where is there a magistrate in a parish as a deputy, or such like, but the minister sits upon him ? So that one can do nothing as to matter of worship without the other. So that the idolatrous woman, who is the chief, may well be said to sit upon a scarlet coloured beast, which beast signifies all kings and head magistrates, who give themselves up to be guided in matter of worship by non-commissionated men, who pretend a spiritual power, to be prophets, priests, or ministers of the gospel, or of the law, without a commission from God.

But this beast here spoken of by John, it doth chiefly relate to those beasts that did succeed after the destruction of Jerusalem, which was a matter of four years after Christ's death, in relation to those
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ten persecutions, which did last a matter of three hundred years. So that all those beasts that persecuted the saints in that time they are called by the spirit *a scarlet coloured beast.* He may be called a scarlet coloured beast, in regard he had assisted the woman with his temporal power, to persecute and shed the blood of saints; so that the sins of his soul, they were as red as scarlet with the blood of the saints, and in this sense he is called a scarlet coloured beast, and not only so, but full of names of blasphemy, having seven heads, and ten horns.

The meaning is this, so many heads, so many names of blasphemy; that is, there were seven kings that came out of his loins, as I shewed before and all these seven head, or beasts, they persecuted and shed the blood of saints, and blasphemed God that had power over plagues. So that they all blasphemed God, and shed the blood of the saints, for not worshiping their images; and in this regard he may be called a scarlet coloured beast, full of names of blasphemy; for their souls were all made red as scarlet with the blood of saints, and they all blasphemed alike, and the woman sate upon them all alike, so that they are all called by the spirit, but one scarlet coloured beast.

CHAP. LX.

VERSE 4. *And the woman was arrayed in purple, and scarlet colour, and decked with gold, and precious stones and pearls, having a golden cup in her*
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her hand, full of abominations and filthiness of her fornication.

This woman is the same afore-mentioned, and as for her being arrayed in purple, and scarlet colour; the purple signifies the civil outside appearance, and rich array. That is, she was arrayed with such outside language and gestures, and ornaments concerning the worshiping of Idols, that it was a garment of purple unto her, which made the kings and people all to bow down to her, and glad they were that they might drink of that golden cup in her hand, which cup was full of abomination.

And as for the scarlet colour she was decked with, that is within her; that is, her soul was made as red as scarlet, with the blood of the saints, as the beast aforesaid.

And as for the precious stones and pearls she was decked with, that signifies that good esteem the beast and the people had of her superstitious worship, thinking in themselves that she was precious in the eyes of the Lord, or as a pearl, or jewel in the sight of God, and that she did God good service to kill his saints, that would not bow down and worship so holy a service as was required by her.

And as for the golden cup in her hand, the cup signifies the form and manner of worship, which she doth prescribe to the beast, and the people, to false gods; and that which this golden cup in her hand is full with, it is the superstitious idolatrous worship, that the beast and people must drink of; that is, they must do as she hath prescribed in matter of worship,
and

and so they come to drink out of the golden cup in her hand, and so they take a full draught of her spiritual abominations and filthiness of her fornications with idols, and in the blood of the saints,

Verse 5: *And upon her head was a name written, mystery Babylon the great, the mother of harlots, and abominations of the earth.* There need not to be any interpretation upon this verse, for I have shewed what is meant by Babylon before, and what is meant by the mother of harlots; so that I shall pass by this verse 5. and proceed to verse 6.

Verse 6. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great admiration.* Here John saw in his vision the woman drunken with the blood of the saints, and martyrs of Jesus. That is, mystery Babylon, or city Babylon, which is compared to a woman, that is, all persecuting spirits in point of worship are compared to a woman; for they have all drank the blood of saints and martyrs, so that John did see in his vision, that they were all drunken with the blood of saints, even as men are drunken with wine. So that John did wonder with great admiration, to see that God should have so much patience, as to stay so long before he did pour out his judgments upon this woman, who had made herself drunken with the blood of the saints, and martyrs of Jesus.

But in verse 7. *The angel said unto John, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and ten horns.* As if he should
say,

say, when thou seest the judgment of the woman, and of the beast that I will bring upon them, thou wilt then marvel no more at their being drunken with the blood of the saints, and martyrs of Jesus.

CHAP. LXI.

IN verse 8, the angel doth explain unto John's understanding, what the beast is that doth carry the woman, as he did the woman in the seventh verse; but the explanation of the angel, it is as dark to the reason of man, as the vision itself; for who can understand what is meant by these words, verse 8. *The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition, and they that dwell upon the earth shall wonder, whose names are not written in the book of life, from the foundation of the world, when they behold the beast, that was, and is not, and yet is.*

Yet by the revelation of the spirit of faith, I shall open the meaning of John's words. The reader may remember that I gave a touch of it in the interpretation of the thirteenth chapter, where I have shewed the difference between the dragon's seven heads, and ten horns, and the beast's seven heads, and ten horns. The meaning is this, the dragon's seven heads did signify seven kings besides himself. And the beast that the dragon did give his seat, power, and authority unto, who had seven heads, and ten horns, I declare his own head was one of the seven, and the first head of the seven, that did exercise the power of the dragon. So that this
 dragon

dragon Herod that persecuted the woman, he is that beast that was, and is not. That is, he was alive in his own person, when he would have slain Christ with the young children, but seeing he was prevented in that, and could not devour the young child Jesus, he persecuted the woman, and the remnant of her seed. That is, all true believers in that child Jesus, they were the remnant of her seed; but the earth helped the woman, and swallowed up the flood. That is, the young children that were slain by the dragon's command, are called by the spirit, the earth, and their deaths did swallow up the flood of persecution, that came out of the dragon's mouth.

And this is the beast that was, and is not; that is, he is dead, and the other beast that had seven heads, and ten horns, he is that scarlet coloured beast that the woman doth sit upon. That is, all the seven heads that this beast had, his own being one, they did exercise the power of the dragon in persecuting the saints, which was the remnant of the seed of the woman, whom the dragon did persecute. Now this is to be minded by the reader, that the spirit of the dragon, it did remain in the seed of reason, that was in those seven heads, or seven beasts, though the dragon which is the eighth, was dead, as to his outward appearance. Neither did that visible body of the dragon appear any more, but that spirit of his seed, it was in his son's seed; so that the same spirit of the dragon it did run through the seed of reason, through the line of those seven beasts, and did cause them to persecute, and shed the blood of the saints as he did, and would have done. This was

chiefly with relation to those ten persecutions in the time of the apostles commission.

And as for the beast that was, and is not, and shall ascend out of the bottomless pit, and go into perdition. The meaning is this, that the same spirit of reason, that was in the dragon, who was that beast that was, and is not.

I say the same spirit of persecution shall ascend out of the bottomless pit of the imagination of reason; that is, in the other beast that succeeded the dragon; for all wicked beasts were, and are guided by one spirit, even the spirit of the devil, which devil is no other but the spirit of reason in man; and the imagination that floweth from this spirit of reason, it is that bottomless pit; so that this beast that did ascend out of the bottomless pit, it was no other but the spirit of reason that did ascend out of the hearts of those seven beasts aforesaid; which caused them to exercise the power of the dragon, in persecuting and shedding the blood of the saints, and so at the end of the world they go into perdition. For this is to be minded, that when a wicked man doth go into perdition, he doth never return again, because it is an eternal perdition.

This is to be minded also, that the bottomless pit is one thing, and perdition is another; for almost all men are in the bottomless pit of their own imaginations, only those that know truth; yet men's spirits of reason may ascend out of the bottomless pit of their vain imaginations, and come to know truth, but after the spirit of a man goeth into perdition, there is no possibility ever to ascend out of that, because it is eternal.

Again

Again it is said, *And they that dwell on the earth shall wonder, whose names were not written in the book of life, from the foundation of the world, when they behold the beast that was, and is not, and yet is.* That is, the ignorant and idolatrous people on the earth shall wonder, when they behold the spirit of the dragon acting itself forth in idolatry and persecution, for not worshiping his image, as the dragon did; so that it did seem to ignorant people to be the same beast, and that the dragon-beast was risen again, which made them to wonder to behold that beast that was, and is not, and yet is; when as it was no other but the dragon's spirit, in the seed which acted itself forth in the person of another beast, much like unto the dragon, or beast that was not.

So that those ignorant people that dwell on the earth, they look upon spirits going out of the body, and assuming other bodies; but there is no such thing. But most people on the earth then, and at this day, do believe such things, which doth cause their vain imaginations to wonder, taking one thing for another. But the elect seed, whose names are written in the book of life, from the foundation of the world, these I say never do wonder at any such thing; for they know that spirits cannot slip out of the bodies, and assume other bodies, but that spirit must die with the body. Only there is a spirit remaineth in the seed, that is in another, that may act cruelties like his, or worse, but not in the same person; so was it with this beast, that was, and is not, and yet is, and so forth.

CHAP. LXII.

VERSE 9. *And here is the mind which hath wisdom, the seven heads are seven mountains, on which the woman sitteth.*

This verse is a beginning of the interpretation of John's vision, and of the beast, and of the woman, and so the interpretation goeth to the end of the chapter. For this must be minded, that John saw these things by vision and revelation, when he was in the isle of Patmos, a banished man, before these things were acted upon this earth, which maketh his writings the more hard to understand, and much more hard to interpret. So that it must needs be true wisdom to know the mind of the spirit in these mystical sayings of his. Yet the revelation of faith hath understood, and given the interpretation of most of the chief things of concernment in the book of John's Revelation.

These seven heads are called by the spirit seven mountains, on which the woman sitteth. These seven mountains are those seven beasts spoken of before, though called here seven mountains. And as for the woman, I have shewed what is meant by it before, to wit, all spiritual power in relation to the worshiping of false gods, it being set up by non-commissionated men, and all false worshipers they are called by the spirit a woman, or the great city Babylon.

So that those chief men who have set up forms of worship without a commission from God, they are called

called the woman that sitteth on seven mountains. She may be said to sit upon them, because her spiritual, idolatrous power is above their temporal power. For, as I said before, the temporal magistrate is commonly subject to the priest, especially in matters of religion, so that in this regard the woman may be said to sit upon seven mountains; for she had power over all these seven beasts, to cause them to commit spiritual fornication, and spiritual whoredom with her in worshiping of false gods, and in shedding the blood of saints.

Verse 10. *And there are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh, he must continue a short space.* The meaning is this, that John saw in his vision, that five of these seven persecuting beasts were fallen. And he, that one, is in present being in the time of the apostles commission, and that was the sixth.

And the other that was not yet come, he was to come after the commission of the apostles was extirpated out of the world, and when he is come he shall continue a short space. That is, he shall not continue to the end of the world, for no man knoweth what the spirit doth mean by a short space? but the spirit of the beast that was, and is not, and he shall continue to the end of the world, as in verse 11, *and the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* The meaning is this, that the spirit of the dragon Herod, the beast who is the eighth, though of the seven wicked beasts, because they all acted by his wicked spirit of reason, the devil,

So

So that the spirit of the dragon, it shall run through the loins of all persecuting kings and head magistrates, even to the end of the world. Hath not the spirit of persecution run through the loins of many Papist kings, by the power of the Popes spiritual fornication, since the worship of the gospel was set up by him all over Europe?

Hath not the spirit of spiritual fornication to worship false gods, run through the loins of the Papists, Protestant, presbytery, Independent, Baptist, Ranter and Quaker, all over Europe, or as we call it Christendom?

So that this spiritual fornication all opinions do commit with idols, or in worshiping of false gods. So that they all make up but one woman, or one whore, who commiteth spiritual fornication, or one great city Babylon. So likewise there hath many Papist kings, since the Pope had this spiritual power, that have been guilty of shedding the blood of martyrs, more than can well be numbered. Neither can all protestant kings be excused in this point, nor Presbytery, neither would the other four be excusable, if they were in power.

So that the spirit of the dragon it doth, and hath run through the loins of all these beasts that have been since the Roman Catholic religion was set up. So that all the persecution that hath been for conscience sake, all the blood that hath been shed for religion sake, it hath been acted from the spirit of the whore aforesaid, in the priests, and from the spirit of the dragon in the head magistrate, who are called beasts. And this spirit hath reigned, and
doth

doth reign in the head magistrate ever since the Roman Catholic religion was set up, as aforesaid, and shall continue to the end of the world; they all being counted by the spirit but one beast, because they are all guided by one spirit of persecution and bloodshed, for religion sake. So that I declare, that this is the beast that was, and is not, even he is the eighth, and is of the seventh; that is his spirit runs through the seed of the seventh, and so it doth run through the bodies of these that are the eighth.

So that this spirit of the dragon, which is reason, the devil, who hath persecuted, and shed the blood of saints and martyrs of Jesus, for not worshiping false gods, that they may all go into perdition together, that is into eternal damnation.

CHAP. LXIII.

VERSE 12. *And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.*

These ten kings were inferior to the beast, and were under his dominions; for the beast was as it were an emperor, who had many kings under him. And these ten kings lived in kingdoms, but were not so established as that they could keep them against the beast's will, yet nevertheless if they would be obedient unto the beast and execute his will, he would give them power as kings one hour with himself, that was until they had extirpated the name of Jesus out of the world. And that power they received of the beast, it was to persecute and kill

kill the saints ; for these ten kings were those ten horns upon the beast, that had seven heads. That is, these ten kings should receive power from the beast, to execute those ten persecutions upon the saints. Yet I would not have the reader to think that there were but ten kings, and no more, for ten kings did not last three hundred years. But if there were ten score kings, the spirit doth call them but ten, signifying those ten persecutions in the primitive times. For the beast had seven heads and ten horns, and these ten kings were those ten horns, and they received their power to persecute, and shed the blood of saints and martyrs of Jesus, from the seven heads, which is called a beast. So that the one hour that these ten kings received power from the beast, it was all the time of the ten persecutions, for they were the ten horns, as aforesaid. This you may see in verse 13. *These have one mind, and shall give their power and strength unto the beast.* That is, seeing the beast had given them power as kings, to shed the blood of saints, they likewise proffer unto the beast their power and strength to serve him in what they can. And the service these ten kings must do the beast, it is to shed the blood of the saints ; as you may see in verse 14.

Verse 14. *These shall make war with the Lamb, and the lamb shall overcome them, for he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful.* These ten kings aforesaid, are to make war with the Lamb, that is, they make war with the saints, and shed their blood. For these ten kings do execute the will of the beast,

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in making war with the saints, for in making war with the saints, they may be said to make war with the Lamb.

And as the faith and patience of the saints did bear their cruel torments, to the terrifying of the souls of their persecutors, even whilst in this life; so that the sufferings of the saints with patience and chearfulness, for they have no other weapons of war but the weapon of spirit; that is to say, *a breast-plate of righteousness, the shield of faith, the helmet of salvation, the sword of the spirit*, these are the Lamb's weapons of war, and he doth furnish his saints with them, so that they shall be able to overcome all their enemies, who fight with spear, and shield, or with sword of steel, or gun; these are the devil's weapons of war, and he fighteth with the saints, with these and such-like weapons, and so kills the body, and hath no more to do. That is, he puts to death this natural life, which is called but killing the body, and hath no more to do. But the weapons of war the saints do use, they being spiritual, they kill the persecutors soul, and yet shed no blood. For as carnal weapons do kill the natural life of man, and shed his blood; so likewise those spiritual weapons afore-mentioned, do kill that spiritual life in the persecutors, with an eternal or second death, and yet shed no blood; and in this manner shall the Lamb overcome these ten kings, which ten kings do include all persecuting spirits whatsoever. For the Lamb being King of Kings, and Lord of Lords, he hath chosen his saints, and they are faithful to fight under his banner, for he hath called them for

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that purpose. And the Lamb being their king and captain, the saints shall certainly overcome their persecutors, and in this sense the Lamb shall overcome them.

CHAP. LXIV.

VERSE 15. *And he saith unto me, the waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.*

I have opened this verse before, so that I need not speak any thing more of it here, but I shall pass by this, and go to verse 16.

Verse 16. *And the ten horns thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

These ten horns are those ten kings aforesaid, they received power before from the beast to persecute the saints, and to make war with the Lamb; and now they receive power from God to hate the whore, and to fight against her spiritual power, as you may see in verse 17. *For God hath put it into their hearts, to fulfil his will.* Yet I would have the reader to mind, that these ten horns, or ten kings, do imply all wicked kings who are subordinate, or under the beast. For all wicked beasts are included in this one beast, and all idolatrous spiritual power is included in this one whore, or city Babylon. So that God will put it into the hearts of wicked kings, to put down the spiritual power of idolatry.

So that the Fifth-monarchy-men are mightily mistaken, thinking in themselves that those kings,

or

wicked, reprobate men—that do make her desolate ; for all that fight with carnal weapons, that is a sword and gun, they are wicked, though God doth put it into their hearts to do his will, for one wicked man shall destroy another with carnal weapons.

For these ten horns which signify all wicked kings, when they have made the whore desolate, they shall give their kingdoms unto the beast, until the words of God shall be fulfilled. That is, these conquerors over the whore, shall give their kingdoms unto the beast, who gave them commission and power at the first, to persecute and kill the saints. So that they take no notice that God did put it into their hearts to do his will upon the whore, but they attribute all the power and glory of it to the beast, looking more upon his commission and authority that he gave them, to destroy the saints, and by the same authority they think they do make the whore desolate, not minding God's putting it into their hearts ; therefore it is they give their kingdom unto the beast, until the words of God shall be fulfilled. That is, they shall give their kingdoms unto the beast, until the end of the world ; when God shall make a final end ; that is, an eternal destruction of the beast, and of the whore, and of these ten horns, that gave their kingdoms unto the beast, then will the words of God be fulfilled.

CHAP. LXV.

VERSE 18, and the last verse of this chapter:
And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

I have

I have spoken of these things in this verse, in divers places before, so that I need not say any more of it; only this I would have the reader to mind, that all this seventeenth chapter, the things contained in it, it was shewed unto John, by way of vision. And what judgment should befall in the end, to all those that were concerned in those matters of spiritual and temporal power here upon this earth, this was shewed him in a vision from the first verse to the ninth verse; and from the ninth verse to the end of the chapter, it is an interpretation to John's understanding of the things he saw in his vision.

And though John did understand the interpretation thereof, few or none else since that time that could interpret John's vision, or understand them either. Nay, none but he that hath a commission from God can do it, so that there is great need of the interpretation of these mystical sayings in this chapter, and in the whole book of the Revelation of John, unto the seed of faith.

But by the seed of reason, wise, and learned men, perhaps it will be counted but as dreams, and fancies of my own brain, though they themselves do not know how to interpret one verse in the whole book truly. But I shall let them pass, and advise the seed of faith, especially those that understand the doctrine of the true God, and the right devil, to mind the interpretation of this chapter, and all the rest, and they will see how one thing depends upon another; so that great satisfaction may be found, as to their eternal salvation.

CHAP.

CHAP. LXVI.

CHAP. xviii. it doth contain a prophesy of the utter downfall and destruction of the spiritual Babylon, who hath shed the blood of prophets, apostles, and saints, for worshiping the true God, and not worshiping her idols; even as the temporal Babylon was utterly destroyed, for her cruelties to Judah and Jerusalem, as you may see Isaiah xlvi. 6, and Jer. xxv. 12. So that there was a perpetual destruction upon the temporal city Babylon, when the seventy years were expired, for their cruelties to the Jews,

So likewise when the time appointed of God is expired, there will be a perpetual downfall and destruction of this city, spiritual Babylon, for her cruelties to prophets, apostles, and saints, about worship.

In verse 1, of this chapter, *John saw another angel come down from heaven, having great power, so that the earth was lighted with his glory.* And in verse 2. *His message was to cry mightily with a strong voice, saying, Babylon the great is fallen, is fallen.* She may well be called Babylon the great, because this Babylon is a spiritual Babylon, and of a longer standing than the other Babylon; for this spiritual Babylon hath had a being ever since Moses and Joshua were taken out of this world, ever since false worship hath been set up by man, and learned men have had power given them from the civil magistrate, to set up forms of worship. So that it is become the greatest
city

city in the world, and will remain to the end of time before it be utterly destroyed.

Neither was there found in the destruction of the temporal Babylon, any blood of prophets, apostles, or martyrs of Jesus, as there will in this spiritual Babylon; for though the temporal Babylon was cruel, it was upon a temporal account; neither was their cruelty to last but a matter of threescore and ten years; but the cruelties of this spiritual Babylon, it hath been upon a spiritual account. And these cruelties have been acted by her these many thousand years; so that all the blood that hath been shed upon a spiritual account, from the creation to the end of time, may be brought upon this great city spiritual Babylon, because she is become an habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird.

It may well be said she is a habitation of devils, for none but devils will execute her commands, and such people that are of the worst sort of devils, even unclean spirits, or like hateful birds. So that her power and authority, it is as a cage to shelter these devils, and unclean spirits, and hateful birds; for this is to be minded by the reader, that these devils are men, the unclean spirits are men, and the hateful birds are men, and those wicked men who are employed in the whore's service, to punish all those that will not worship her idols, or false worship. So that she is become a cage for all wicked spirited people to shroud themselves under, as may be seen in verse 3. *For all nations have drank of the wine of the wrath of her fornication, and the kings of the earth*

have

have committed fornication with her. That is, by her spiritual power she hath sent forth these devils, unclean spirits, and hateful birds, with commission from her to all nations to drink the wine of the wrath of her fornication ; that is, if the nations would not commit fornication with idols willingly ; that is, worship according to her command ; for her idolatrous worship, the pleasure she receives in it, is called the wine of her fornication. But if people will not obey to worship, as is required by these unclean spirits, and hateful birds, then they must drink of the wrath of her fornication, perhaps excommunication, or death itself.

For though she hath a golden cup in her hand, full of wine, yet if people will not drink with her freely and willingly, she will put poison, that is, her wrath into the wine, and make them drink whether they will or no. So that they must either drink her wine without wrath, or the wine of her fornication, and her wrath together.

Oh ! how many millions of people have drank her wine alone, and many thousands have drank her wine and wrath together ? And that which is more than this, the kings of the earth have committed fornication with her. That is, the kings of the earth have committed fornication with her, in that they have worshiped false gods, by the instigation of the whore, she making them believe that that is the way to save their souls. So that she hath deceived the kings of the earth, and all nations, either by their committing fornication with her, or else by spiritual drinking the wine of the wrath of her fornication.

So

fornication. So that the kings of the earth are in a worse condition than the other, because they committed fornication with her; that is, they were accessory to the setting up of all false worship, and in the council with her. So that the nations that did drink the wine of the wrath of her fornication, they did but obey her command, and so committed fornication with idols from a law, and a command. But it was otherways with the kings of the earth; but however, she, and all those that have committed fornication with her, either by consulting with her, or by obeying her commands, when she is destroyed with an eternal destruction, so will all these that have committed fornication with her, be where she is to eternity.

CHAP. LXVII.

THEREFORE in verse 4. *John heard another voice from heaven, saying, Come out of her my people, that you be not partakers of her sins, and that you receive not of her plagues.*

How should God's people come out of her? The spirit doth not mean that they should come out of the world, for she doth deceive all nations, and her power is every where, where God's people do dwell. So that there is no going out from her power, except they go among the Heathen. But the meaning of the spirit is this, that God's people should come from their idolatrous worship and practice. So that you may not commit fornication with idols, that you may not be partakers with them of their sins, and

so you shall receive none of her plagues. For in verse 5. *Her sins have reached up to heaven, and God hath remembered her iniquities.* So that now she must be rewarded as she rewarded the saints, as in verse 6, *Reward her even as she rewarded you, and double unto her double, according to her works, in the cup which she hath filled, fill to her double.* That is, as she hath drank the blood of prophets, the blood of apostles, the blood of saints and martyrs of Jesus, now she must have her own blood to drink. And not only so, but her cup must be filled up double; that is, she shall drink the torments of her own soul eternally; as soon as one torment is suffered, the cup of her soul shall be filled up again with another torment; so that her cup shall be always full of torment for her to drink eternally. And thus will her cup be filled double and double again; for though God hath suffered his servants, the prophets, and apostles, and saints, to have their blood poured out and drank by this whore and the beast, the time will come that he will avenge their blood upon these two, and all their adherents, and give them their own blood double to drink. So that their cup shall be so full of the wine of God's wrath, that they shall be drinking of it to eternity.

As for verse 7, there is little matter of concernment, so I shall pass it by, and speak a little of verse 8, where it is said, *Therefore shall her plagues, come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her.* This eighth verse doth determine a total and final destruction of the

spiritual

spiritual whore, or city Babylon, and that her plagues shall come in one day death and mourning. That is the first death, which is a natural death, it shall enter into a second death, and cause much mourning, because it is a living death, and a dying life; else there would be no mourning in death; and as for the famine she shall suffer, the meaning is this; that there shall be such a famine, or want of peace in her soul in the second death, that no motion, or thought of peace, or deliverance, shall arise in her soul to give any hope, so that there will be a famine of peace indeed, for she will be utterly burnt with fire; it will be a fire indeed, for the fire of God's wrath will burn eternally, and never be quenched, besides the destruction of the glory of this world.

So that the reader may see, what will be the end of this spiritual mystery Babylon, with the beast and all false worshipers; which thing hath been prophesied of ever since Moses, he being the first commissioned prophet, and I being one of the last, God hath given me understanding to interpret the Revelation of John the Evangelist, even till I have found out a period of the destruction of that great city Babylon; which destruction and utter downfall is concluded by John's Revelation, in chap. xviii 8, so that I shall patiently wait the time when God will make it visibly appear; yet by faith I do know it will certainly be so, even as all prophets and apostles have done before me.

CHAP. LXVIII.

FROM verse 8, to verse 20, it is only a relation of the astonishment in the minds of men, who were merchants, and had trading at sea, who were made rich by trading with idolatrous people. For the kings of the earth, who have committed fornication with her, and lived deliciously with her, they shall bewail and lament her, when they see the smoke of her burning. They may well lament for her, for they have committed fornication with her, so that they shall suffer with her; for there will be but little time for them to see the smoke of her burning, before they are in it themselves. But the spirit doth speak what the heart of man would speak, in case there were time given men to see such a destruction, and he not in it himself.

So likewise it is said, *They standing afar off, for fear of her torment.* That standing afar off, is only to set forth what the mind of man doth use to do in the case of a temporal destruction, or if a temporal city were to be burnt up, men that are afraid will stand afar off for fear; there are the same thoughts in man, as to the end of the world, men would stand afar off, when that comes, if they could. So that the kings who committed fornication with her, and the merchants that were made rich by her, they did stand afar off in their minds, for fear of her torment; but they were quickly in it as well as she, and all that lamentation that was made rich by her, in respect of that riches and temporal costliness that they had by her, it was all in the
mind

mind of man, and would have done so indeed had they had time. For if this great city was destroyed in one hour, there was little time to stand afar off to see her torment ; but the spirit speaks forth what is in the nature and mind of man, and what he doth use to do in temporal things, and would do at that day, if they could. Therefore I shall pass by all their lamentation, *Alas, alas, this great city* & and come to verse 20.

CHAP. LXIX.

VERSE 20, *Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her.*

Here the reader may see, that the holy apostles and prophets are encouraged to rejoice at the destruction of Babylon, before she is destroyed ; for she is not destroyed yet, neither are the prophets and apostles as yet capable to rejoice over her destruction, for most of them are asleep in the dust of the earth. But it is a usual thing for the spirit to speak of things at a distance, as at present being, because God, that is truth, or the God of truth, cannot lie ; but will give unto his servants, the prophets and apostles, the things he promised them,

And they by faith believed him, and did suffer persecution and the loss of their lives by this city Babylon, giving themselves up to their wicked wills, depending upon God to avenge their blood on her. So that they by faith did obtain the assurance in themselves that God would avenge their blood on her,

Again,

Again, the Revelation of John may bid them rejoice, because it is the nature of faith to rejoice, and not only so, but the holy apostles and prophets shall and will certainly rejoice that God hath avenged them on her. This is in like manner as the kings and merchants aforesaid, did stand afar off, and lament the downfall and destruction of this great city Babylon. The one is required to rejoice at her destruction, and the other is said to stand afar off, and doth lament her destruction; yet neither of them both do see it visible; but it is in the nature of one to rejoice eternally over her destruction, they being in eternal happiness; and it is in the nature of the other to lament eternally for her destruction, because their condition will be eternally sad with her; so that the spirit doth speak what things shall be, though not at the present time.

Likewise *the Heavens are bid to rejoice over her.* The reader is not to understand that the starry heaven or element is to rejoice over her; but the heaven doth imply those creatures that are in heaven, as the holy angels, who desired to pry into the mystery of salvation by Christ. So these holy angels are capable to rejoice with the apostles and prophets, over the destruction of this great city Babylon, &c.

CHAP, LXX.

VERSE 21. *And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*

Here

Here the reader may see, that the lamentation of the kings and merchants, and the rejoicing of the heaven, and the holy apostles and prophets, are set before the downfall of this city Babylon; so that which must be first is last, and that which must be last first. This is that which puzzles all the wise men in reason, but the spirit of faith can trace the steps of God and find him out where ever he goeth. For the scriptures, the law, and the prophets, and the gospel have been the paths for God's spirit to walk in; but there hath been many turnings and windings in these two beaten paths. I may say beaten by the seed of reason; the seed of reason, non-commissionated men, have traveled through these two paths these many hundred years, but never could find out those narrow paths where God's spirits use to go.

Neither could they find him; for if they could have found him, they would have known him, and many other heavenly mysteries, which is of absolute necessity for man to know, but it is hid from their eyes, and revealed to mean and inferior men in the sight of the world; so that all commissioned prophets, and apostles, and true witnesses of the spirit, can trace the narrow paths where God goeth; nay, though God seem to hide himself, yet the spirit of revelation will find him out.

Did not the prophets find out the meaning of Moses, and so came to know the God of Israel? Did not the apostles find out the spirit of God in the prophet's writings? Hath not God given us, the witnesses of the spirit, to find out the meaning of the prophets, and of the apostles! and so we have found

found the true God in all those narrow paths he hath walked in by his spirit, in the law, and in the gospel.

Nay, and in this book of the Revelation of John, God hath as it were hid himself more obscure than in most places of the Bible, yet the Revelation of faith hath found him out, as will be seen by the eye of faith in this treatise. But the reader may know that the latter part of this chapter, from verse 20 to the end, is only the spirits rehearsing of the destruction of this spiritual Babylon, and of the ransacking of that great city by the angels, who poured out the vials of God's wrath upon her, even as an army doth ransack a city when they are overcome by their enemies. As in verse 22, 23, 24. *And the voice of harpers, musicians, pipers and trumpeters shall be heard no more at all in her.* That is, all pleasant musick whatsoever shall be ransacked, and taken from her, so that no pleasure or delight shall be found.

Neither shall there be any craftsman, or millstone to grind any more in thee. That is, no man shall use any trade, or grind any corn any more in thee. *And the light of a candle shall shine no more in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee.* That is, all lights whatsoever shall be taken from her, and that joy of marrying, and giving in marriage, shall be taken away. These things afore-mentioned do include all the glory and comfort that can be had, or that men have had in this world.

The wrath of God hath ransacked this city of all, and in the ransacking of this city, there God doth find the blood of prophets, and of saints, and of all
that

that were slain upon the earth, as you may see in the last verse of this chapter. So that God will ransack this city Babylon, even as the king of Babylon did Jerusalem, as Jer. xxv. 10. So Jer. vii. 34. *Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, for the land shall be desolate, &c.* That destruction of Jerusalem was much like unto this, only that was but for a time, and that a short time too, but this is for eternity. So much for the interpretation of the chief things in the eighteenth chapter.

CHAP, LXXI.

IN chap. xviii. John's revelation and vision did treat only upon the utter downfall and destruction of the spiritual Babylon, and this nineteenth chapter doth set forth the joy, and glory, and triumph the saints and angels have in the destruction of this great city; for now doth begin their eternal glory, and not before; neither is the one, nor the other not as yet. But as John saw in the vision the downfall of the whore, so in his vision he saw the rejoicing of the saints and angels in heaven after her destruction, which things will be as certain, as if at present; therefore it is that John doth say he saw these things as if they were performed and done already; for it is a usual course of the spirit to speak of things to come, as if they were in present being, because the seed of faith can patiently stay God's
O o time

time for the accomplishment of his promise, and are contented only with the assurance of faith in themselves, that they shall rejoice in heaven, that God hath avenged their blood upon this wicked city Babylon, who killed the prophets, apostles, saints, and martyrs of Jesus,

Chap. xix. *And after these things I heard a great voice of much people in heaven, saying, Allelujah, salvation, and glory, and honour, and power, unto the Lord our God.* The meaning is this, after John had seen the utter overthrow of this great idolatrous city Babylon, immediately after he heard a great voice of much people in heaven; that is, he heard the voice of the twenty four elders, the four beasts, the prophets, and apostles, and the multitude of saints which cannot be numbered; and the holy angels, saying, or giving praise unto God in such like words as these *Allelujah, salvation, and glory, and honour, and power, unto the Lord our God.*

All these sounding forth their praise unto God together, must needs be a great voice indeed; only this is to be minded, that none but the revelation of the spirit could hear it in heaven, and yet be here upon earth. So that this great voice John heard in heaven, it was by those aforesaid, in praise unto God that he had avenged the blood of his servants at her hand, as you may see in verses 2, 3.

Again they said, *Allelujah, and her smoke rose up for ever and ever.* So that all this joy and glory John heard in heaven, it was even for this one thing, that God had judged thus, to give that whore who corrupted the earth with her spiritual fornication, a
perpetual

perpetual torment, that the smoke of it might ascend for ever and ever.

And verse 4. *The four and twenty elders, and the four beasts fell down and worshiped God, that sate on the throne, saying, Amen Allelujah*; so that you may see that all are concern'd in this matter, to give praise unto God for this judgment upon her. These four beasts the reader may remember I have shewed what they are in this treatise, but for the four and twenty elders I have said little of them here, but I have spoken more largely of them in the Interpretation of the eleventh of the Revelation.

And in verse 5. *A voice came out of the throne, saying, praise our God all ye his servants, and ye that serve him both small and great.* His servants signify his prophets, and messengers whom God did send. Small and great doth signify all true believers, or saints, let them be ever so great in faith and knowledge, or ever so small, or weak in faith and knowledge; yet so it be true faith though but small, they are all required by that voice from the throne to praise God; and what must they praise God for? even for his judgment upon the whore. And not only so, but that God will reign now himself over you in eternal joy and glory, and reign over the wicked persecutors in eternal pain and shame, as you may see in verse 6.

CHAP. LXXII.

AND I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of a mighty

a mighty thundering, saying, Allelujah, for the Lord God omnipotent reigneth.

This voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, they are the same as I said before, to wit, the four and twenty elders, the four beasts, the prophets, and apostles, and the multitude of saints more than can be numbered, and the holy angels; these in their praises unto God was the voice of many waters, and the voice of thunderings. I say, these are they that do sing Allelujah to the Lord God omnipotent, who reigneth for ever and ever, in joy and glory with his saints, and for ever and ever over the reprobates in eternal torments, as aforesaid.

For these voices say in the seventh verse, *Let us be glad and rejoice, and give honour to him*; that is, to God, for the marriage of the Lamb is come, and his wife hath made herself ready. This marriage is an eternal marriage with God, and the elect seed, for all the elect seed are saints from the beginning of the world to the end of it, are called by the spirit but one virgin; and this Lamb the virgin's husband, is no other but God himself, as I have shewed before. So that at the end of time all the elect seed shall be married unto God, their King and Redeemer, not only in true righteousness and holiness, as they were in the state of grace here in this world; but they shall be married unto the Lamb, which is the only wise God blessed for evermore, to that eternal felicity, joy, and glory with him; so that his wife shall have a propriety in those
eternal

eternal joys, even as a virtuous woman hath here in her husband's estate.

For in verse 8. *And to her was granted, that she should be arrayed in fine linen, clean and white.* For the fine linen is the righteousness of saints; that is, the righteousness of faith; for faith purifies the heart, and saints being cloathed with this righteousness of faith, they become virgins. They are called virgins, in that they are not defiled in their souls with idols and false worship, which is called by the spirit fornication, or whoredom.

So that this bride, the Lamb's wife, being cloathed with the righteousness of faith, it is called by the spirit fine linen, clean and white, and this is the righteousness of saints, who is the bride to God, her husband; who putteth upon this white cloathing a garment of eternal glory, which will shine more bright than the sun. More might be said in this thing, but I suppose there is enough said to satisfy the seed of faith. And as for verses 9; 10. I shall pass them by, because I have spoken of them, and given the meaning of them in the Interpretation of the eleventh of the Revelation.

CHAP. LXXIII.

VERSE 11. *And I saw heaven opened, and behold a white horse, and he that sate upon him was called Faithful, and true, and in righteousness he doth judge, and make war.*

This white horse is the same white horse as I spake of before in chap. vi. of John's Revelation, and he

that sate upon this white horse, is the same that sate upon that white horse, to wit, the righteousness of saints. And he that sate upon this white horse, was no other but Christ Jesus, the only wise God, as I have shewed before.

For this is to be minded by the reader, that though Christ hath a righteousness of his own, which may be a white horse for himself to sit upon, he being called faithful and true, and in righteousness he doth judge.

Yet nevertheless the righteousness of saints is included all into one righteousness, so make up but one white horse for the only wise God to sit upon, and to make war; that is, he made war with death, hell, and the devil, as I said before, and overcame them, and so had many crowns upon his head, as you may see verse 12. These many crowns upon his head, they signify but two crowns; all other crowns of glory which he hath, they are included in these two; that is, he hath a crown of glory upon his head, as he is the creator of all things; that is, all creatures according to the instinct of nature, do shew forth honour and glory unto a divine being, who hath created all things for his own glory. So that there is an exceeding great crown of glory upon the head of Christ Jesus, as he is the Creator; and the other crown of glory upon his head, it is as he is the Redeemer. For redemption in all those that are concerned in it, is of more worth, and of higher esteem, than the work of creation is. So that this work of redemption it hath procured to himself a crown of glory of more weight, than the work of creation. So that

that all crowns of glory he hath upon his head, they are all included in these two, and the white horse he doth sit upon, it is the righteousness of faith. For by this righteousness of faith he conquered death, hell, and devil; and by this faith he hath made war with these spiritual enemies, and by the same power of faith he will overcome, and destroy all temporal enemies with an eternal destruction, as John doth speak of, as if it were already done, as aforesaid.

Verse 12. *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 he himself.* As for his eyes being as it were a flame of fire, that is only to signify the exceeding glory, and brightness of his eyes. They are so piercing, that he can see through angels and men, so that no mortal man can look upon him, no more than the eyes of man are able to look upon the sun in its brightness; and as for the many crowns upon his head, I have spoken of that in the verse before. But it is said, *And he had a name written that no man knew but he himself.* The meaning is this, there was no man knew his name that was written upon him but he himself, until he did reveal it to some man. For who knew him by the name of Jehovah, God Almighty, until he revealed it to Moses? Also who knew his name was the word of God, as in verse 13, had he not revealed it unto John?

As it is said in the gospel of John, *In the beginning was the word, and the word was with God, and the word was God.* So that his name must needs be the word of God; and how should any man know this but he himself,

himself, until he did reveal it unto some man ; so that when the name of God was known to no man but to he himself, the thing was then a secret thing, but now it is revealed unto man, it doth belong unto us, and to our children ; for secret things belong unto God, and revealed things to us, and our children. So that when God hath revealed any secret, or heavenly mystery unto man, it may not then be called any more secret, but no man may know it in a measure even as God doth himself. So that the name of God is known by his servants, the prophets, apostles, and witnesses of the spirit, and by his saints, to their exceeding great joy and glory, so that his name is known to others now besides himself.

CHAP. LXXIV.

VERSE 13. *And he was clothed with a vesture dipt in blood, and his name is called the word of God.*

The reader may remember, that when I came to the thirteenth verse of the first chapter of John's Revelation, I found such a like saying as this ; that is, *John saw in the midst of the seven golden candlesticks one like unto the Son of Man, clothed with a garment down to the foot.* Which garment I said I would open hereafter ; so that now being come to it again, I shall open what is meant by this garment down to the foot, and by his vesture dipt in blood.

This Son of Man John saw in the midst of the seven golden candlesticks, it was no other but Jesus Christ, and this Jesus Christ is the only wise God, as I have shewed before. And it is he that John

saw

saw cloathed with a garment down to the foot, and it is he that is cloathed with a vesture dipt in blood. Now the word vesture, and the word garment, signifies both one thing; only this is to be minded by the reader, what the spirit doth mean by this garment down to his foot, and his vesture dipt in blood. The meaning of the spirit is this; the eternal spirit it became flesh, so that the flesh of Christ was a garment or a vesture that did cloath the Godhead spirit with; so that he being cloathed with flesh from the head to the foot, this flesh is called by the spirit *a garment down to the foot*. So that this garment of flesh is that vesture dipt in blood, according to that saying of Isaiah the prophet, *Isaiah lxiii. 1, Who is this that cometh from Edom, with dyed garments?*

So in verse 2. *Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat?* This prophesy of Isaiah is, that God would become flesh, and so cloath himself with a garment of flesh, so that this garment might be made red with blood; that is, the whole body of flesh which is called the garment of the God-head life, might be made red, even as one that treadeth the wine-fat; for if a man should tread the wine-fat of the grapes with no other apparel on but his flesh only, it would make him look red as if he had been treading in a pool of blood. Even so doth the prophet's words signify when he saith, *Wherefore art thou red in thine apparel, and thy garment like him that treadeth in the wine-fat?* as if the prophet should say, *Wherefore doth thy flesh, which is thy apparel, or thy garment, look red?* for thou hast been tread-

ing the wine-press of the wrath of Almighty God, like unto him that treadeth the wine-fat of the grape ; so that thy flesh, which is thy garment down to the foot, must needs look red with blood ; for the garment of his flesh his that vesture dipt in blood. This the prophets did see by the eye of faith, and so they called the flesh of Christ a garment, red like the wine of the ripe grape, in regard he had not yet suffered death in the flesh, but was to suffer.

But the Revelation of John saw that he had suffered death in that flesh, and therefore saith, *And he was cloathed with a vesture dipt in blood* ; meaning his flesh was dipt in blood, in that he had troden the wine-press of the wrath of Almighty God ; that is, he trod the wine-press of his own wrath against sin. For he is the Almighty God himself, though he cloathed himself with a garment of flesh that he might be capable to die, and that reason, the devil, might be the more capable to put him to death.

That the garment, or vesture of flesh he had on him, might be dipt in blood for the redemption of the seed of Adam to an eternal happiness, and that his blood might keep down the reprobate seed to endless misery. So that the reader may see what the spirit doth mean by Christ being cloathed with a garment down to the foot, and his vesture dipt in blood ; for I think none are so ignorant as to think that it was any woollen, or linen, or silk garment that was dipt in blood ; that would have been little benefit to any man. But the ignorance of people is so great, that they will think and believe any thing, though never so contrary to reason, and yet seem to

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be wise men in reason ; but the greater is their darkness in spiritual and heavenly things ; yet the seed of faith may see what this vesture dipt in blood is, and who it was that was cloathed with this garment down to the foot ; it was no other but God himself, as is said in the same verse. *And his name is called the word of God ;* for there is none can truly be called the word of God but God ; *for the word was with God, and the word was God,* as I have shewed before.

CHAP. LXXV.

VERSE. 14. *And the armies which were in heaven, followed him upon white horses, cloathed in fine linen, white and clean.*

These armies which were in heaven, they are the saints ; and the prophets, apostles, and witnesses of the spirit, are the captains over these armies ; that is, all true believers in every commission are in these three armies, and there is one chief general in all the armies in heaven, and that is God himself ; so that all these armies in heaven follow him upon white horses. For as the general hath a white horse to sit upon, so likewise have all the armies in heaven : that is to say, all the saints, white horses to sit upon also.

The reader may remember that I shewed before what is meant by a white horse, and how that God himself had a white horse to sit upon ; to wit, his own righteousness of faith ; by which power of faith God created all things, and by the power of faith he fulfilled the law, and by the power of faith he laid down

his life unto death, and by the power of faith did rise again ; so that this righteousness of faith is that white horse that Christ doth sit upon. Likewise the armies in heaven they follow him upon white horses also ; that is, all the saints, as aforesaid, being true believers in Christ's death, that his blood was the blood of God, so that this blood hath washed their souls in it, that their hearts are purified by faith in the blood of the Lamb, so that they have the righteousness of faith in them ; and this righteousness of faith is called by the spirit, a white horse. So that all the armies in heaven, that is all true believers, they have white horses to sit upon to follow their God, their King, and their Redeemer. And as for their being cloathed in fine linen, white and clean, that signifies their souls being purified by faith, the guilt of all sin is cleansed from them ; so that though their souls were red as scarlet with the guilt of sin, yet now being purified by faith, they are made as white as snow ; so that their souls are cloathed now with peace, joy, and glory which is as *fine linen, white and clean, &c.*

Verse 15. *And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron ; and he treadeth the wine-press of the fierceness and wrath of Almighty God.* This sharp sword that goeth out of his mouth, it is out of the mouth of Christ ; that is, when he shall command his angels to pour out their vials of wrath, or plagues, upon the enemies of truth. It may be called a sharp sword that goeth out of his mouth, so that by the word of his mouth he shall cause his
angels

angels to smite the nations ; and when they have smitten them dead, he by a word of his mouth will raise them again, and rule them with a rod of iron, in that he will make them undergo a second death. So that the two-edged sword that goeth out of his mouth, shall cut both ways, that is to say, it shall cut down this natural life, and cut down that spiritual life also, so that after death they shall have a living death, and a dying life ; so that he will rule them with a rod of iron in utter darkness, where is weeping and gnashing of teeth for evermore.

For as much as he hath trod the wine-press of the fierceness and wrath of Almighty God, he hath purchased to himself a greater power than he had before ; even a power, that after he hath killed this natural life, to kill both body and soul of his enemies in hell fire ; that is, with a second and eternal death, and so he will rule them with a rod of iron indeed.

I would not have the reader to stumble, because it is said in the scriptures in divers places, and in this verse also, *that he treadeth the wine-press of the wrath of Almighty God.* as if there were a father above Christ, as men have vainly imagined and have not stuck to say that Christ trod the wine-press of his father's wrath. But I would have the reader to know, that there is no such saying in all the Bible, as that he trod the wine-press of his fathers wrath ; but *he treadeth the wine-press of the wrath of Almighty God,* for he is the Almighty God himself, though in a two-fold condition, as I have shewed before in this treatise ; which methinks might satisfy the mind of any sober moderate man ; but if it doth not satisfy the

reason

reason of man, I cannot help it, the thing is truth in itself, and it was a truth to the prophets and apostles, and to John the Evangelist, and it is a truth to me, and will be a truth to all the true believers to the world's end.

CHAP. LXXVI.

VERSE 16. *And he hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords.*

This vesture is the body of his flesh, as I said before; and on his thigh, signifies that part of his vesture that is fittest to write his name upon, the thigh being the most fleshy part of a man, and so fittest to write upon; that is, it was the finest part of all the body to thrust the spear into, so that there was written on his vesture, and on his thigh, *King of Kings, and Lord of Lords*. That is, he was pierced with the devil's spear in the body, and in his thigh, and by the blood that came out of his own vesture, there was this name written upon his own body, *King of Kings, and Lord of Lords*. That is, that body was the body of God, and that blood was the blood of God; so that he being the King of Heaven, he must needs be *King of Kings, and Lord of Lords*; for who is King of Kings, but God himself only?

So that as he was the creator of all things, he had this name written on him as he was the Creator, *Jehovah, God Almighty, I am that I am*; this was the name of God as he was the Creator; and this

name

name was written on his spiritual body, which was his vesture for his God-head spirit to live in; but now God is become flesh and hath cloathed the God-head life with a garment of flesh as a vesture, and shed his most precious blood, he being in the condition of a son, or a servant, he made himself capable of the pains of death, and so died unto sin; that is to satisfy sin, for nothing could satisfy sin, but the blood of God. And by his dying unto it, he destroyed sin, in that death could not keep him under it. For if death could have kept that body of Christ in the grave, so that it might not have risen again, then sin and death would have lived for ever and ever, and this world would have had no end. So that by this death of God, he hath conquered sin, death and hell for the seed of Adam, that they shall have no power over them, not as to keep them under eternal torments. But on the contrary, he hath by his death overcome sin, death, and hell, so as to make them serve for the eternal torment of the seed of the serpent who have acted sin. So that as he hath gone through the condition of a Redeemer and overcome sin, death, and hell, upon those two considerations, aforesaid. By the body of his flesh he hath purchased to himself, as he is the Redeemer, a name written on that body of flesh, which is called his vesture, *King of Kings, and Lord of Lords.*

But here is one thing more to be minded, that this death of Christ was that which treadeth the wine-press of the wrath of Almighty God. For God was wrath with sin, and nothing could punish sin, but an eternal death; so that God having no way to destroy
sin,

sin, and to be even with the serpent, that brought sin and death into the world, not only to himself, and his own seed, but also to Adam and his seed. So that God being willing to avenge himself of the serpent, and his seed, and to restore Adam and his seed again, he took upon him the seed of Abraham, which is the nature of Adam, and not the nature of angels, of whose nature the serpent was of, and so cloathed the eternal spirit with a body of flesh, and so offered up the eternal spirit unto death, that he might destroy him that had power of death, which is the devil, which devil is no other but the spirit of reason in man. So as that death was in the devil's hands before Christ's death, yet now by his death he had gained the power of death himself into his own hands. So that now he will deliver his own seed from it, and will inflict the same death eternal upon the devil, and his seed, as he would have done upon God and his seed.

So that the wrath of Almighty God it was against sin and death, which the serpent brought into this world upon all the seed of Adam; and the body of God, by the assistance of the eternal spirit, must tread the wine-press of it. That is, the eternal spirit was the life of the blood, that was in that blessed body, so that he poured out his soul unto death, and was offered up through the eternal spirit; and this was the treading the wine-press of the wrath of Almighty God, he being the Almighty God himself, and by this work of redemption, he hath a name written upon that body of flesh he suffered death in, *King of Kings, and Lord of Lords.*

I confess these things are deep mysteries, hard for me to explain in words, and more hard to be understood by those who know not what revelation doth mean ; for things of this nature cannot be explained with that ease, as other matters may, which is more easy to understand ; but the seed of faith may see what is meant by the wine-press of God's wrath, and who it was that treadeth it in, that his soul was made an offering for sin, and so hath a name by his sufferings, *King of Kings and Lord of Lords*, as aforesaid.

CHAP. LXXVII.

IN verse 16, John hath concluded the marriage of the Lamb, with the joy and glory of the saints shall have in heaven, over the destruction of Babylon ; that is, over the destruction of all wicked persecuting men from the beginning of the world to the latter end thereof, and by what means these things have been accomplished ; even by that sharp sword that goeth out of Christ's mouth, in giving his angels command to pour out the vials of his wrath upon the earth, and by his own garment dipt in blood, hath he accomplished glory, and eternal happiness to the saints ; and shame, and endless misery to the reprobate. So that in the latter part of this chapter, the spirit doth call to remembrance, the great destruction of that great city Babylon, and doth incite the saints in heaven to increase their joy in heaven, by feeding upon the destruction of that great whore, who caused all the nations of the earth to drink the wine of her fornication, as you may see in verse 17.

Verse 17. *And I saw an angel standing in the sun,*
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and he cryed with a loud voice, saying, to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God. These fowls that fly in the midst of heaven, are the saints ; they are called by the spirit, the fowls that fly in the midst of heaven, and these fowls are invited to supper with the great God. Here the reader may see that Christ is the great God, for they sup with him they were married unto ; that is, the Lamb they were married unto, and he the fowls of heaven must sup with. Also this is he that is King of Kings, and Lord of Lords, even the great God, and that which the great God, and the fowls of heaven must have to supper, it is set down in verse 18.

Verse 18. *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.* This verse doth imply all, both great and small, that fought under the banner of the beast, and the false prophet ; which false prophet signifies the spiritual power of the whore, as aforesaid ; and the beast signifies the civil power, or head magistrate, who committed fornication with the woman, and so joined together to fight against God and his saints.

And these kings, captains, and mighty men, and small and great, they were all authorized by these two powers aforesaid, to fight against God and his saints, and so they did persecute and kill many of them, yea, they killed Christ himself. So that now as these men did eat the flesh of the saints, and drink their blood, in that they were pleased in their
minds

minds that they had shed the blood of saints, and the blood of prophets and apostles; for that is called by the spirit, eating and drinking.

So likewise now the great God hath by the sword that goeth out of his mouth, destroyed with a final and eternal destruction, those kings, captains, and great men aforesaid; now the great God and all his army of saints, who are the fowls of heaven, shall sup with the flesh of these men, aforesaid. That is, they shall eat their flesh, not with their teeth; but their spirits shall feed upon their eternal damnation with joy and delight, so that their souls shall be satisfied, or filled with their flesh. For the fowls of heaven shall feed upon their eternal damnation in their minds, even as men do upon the tenderest flesh that is eaten with their teeth; and their spirits will be as well satisfied with their destruction, as men's hungry stomachs are with sweet flesh.

So that there is a spiritual eating of the flesh of kings, and captains, and the flesh of mighty men in their destruction, as there is a spiritual eating of the flesh of Christ, and drinking his blood to their eternal joy and happiness.

And this kind of supper are the saints invited unto, that they may sup with the great God, for they shall have the same flesh to eat as he hath, and as he is satisfied in eating their flesh, so shall they.

CHAP. LXXVIII.

VERSE 19. *And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat on the horse, and against his army.*

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This nineteenth verse signifies the same things as the eighteenth verse doth, only John saw the beast and those kings muster up their army together, to fight with him upon the horse, and against his army; but he that sate upon the horse was Christ, and his army that followed him were the saints, and his horse was a white horse, and all his army sate upon white horses also, as I shewed before. But he that sate upon the horse was too hard for the beast and the kings of the earth, so that the beast was taken, as in verse 20.

And the beast was taken, and with him the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. This beast and false prophet signify the civil power, and the ecclesiastical, or spiritual power; for the beast signifies the temporal power, and the false prophet signifies the spiritual power, for these two always committed fornication together, and in all ages they joined together to persecute the prophets, apostles, saints, and Christ himself, and so they will do to the end of time. And John seeing by the eye of faith and revelation, the end of the world, he saw also the beast and the false prophet taken; that is, he saw the whole temporal power of this world, and the whole spiritual power of this world, who joined together in false worship, and in persecuting the saints, John saw them both taken, *and they were both cast alive into a lake of fire burning with brimstone.* So that this spirit of the beast shall remain

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in its seed to the end of the world, and the spirit of the false prophet shall remain in its seed to the end of the world; so that they may both be cast alive into a lake of fire burning with brimstone, with all those that received the mark of the beast, and that did worship his image.

Verse 21. *And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.* The remnant that were slain, signifies all those that were of the beast's and false prophet's mind, yet did not gather themselves together to the beast's army, but they were as it were a remnant left behind as a reserve, as it is a custom for generals of armies to leave a remnant behind as a reserve; but if the general's army be beaten, and he taken, the remnant will quickly be destroyed by him that overcometh. So it is with Christ, when he hath taken the beast and false prophet, and cast them alive into a lake of fire burning with brimstone, and when he had spoiled the kings of the earth, and the captains, and the mighty men of war, and all the common soldiers, who had received the mark of the beast in the forehead, or in the right hand, it was an easy matter for him that sat upon the horse to slay the remnant with the sword that goeth out of his mouth. In fine, the slaying of the remnant with the sword it was to cast the remnant, and the kings, and captains, and mighty men, and all, both great and small, into a lake of fire burning with brimstone, with the beast, and the false prophet. So that all the saints, which are called

called by the spirit, the fowls of heaven, they were all filled with the r flesh, so that the saints shall never hunger or thirst more, but shall be fully satisfied in their damnation, who always made the saints to hunger and thirst after peace and quietness ; and to reign with God their king and redeemer, in that eternal felicity, joy and glory, where is all satisfaction that can be had, wneere there will be no hunger nor thirst, but a continual increase of new joys for evermore. So much for the interpretation of this nineteenth chapter.

CHAP. LXXIX.

WHEN I had gone through this book of the Revelation of St. John, I found many things in it exceeding mysterious, even as a sealed book, as it were impossible for any one to interpret, yet through the assistance of the revelation of the spirit of faith, I having the knowledge of those two foundations the scriptures standeth upon before, to wit, the knowledge of the true God, and the right devil ; so that from these two foundations all the chief and great mysteries, and hard saying in that book have been opened unto me, and I have given the interpretation of all the chief matters of concernment in that book, first and last, yet but very short, considering the variety of mystical sayings in that book of John's Revelation.

But when I had seriously considered, and understood the height and depth of these heavenly sayings of John concerning the true God, *the Alpha and Omega,*

Omega, the first and the last, that was dead, and is alive, and behold he liveth for evermore ; with many other heavenly mysteries which were in my heart, which I understood, but I had not words in myself to set it forth, and to declare it to others, that they might understand these mysteries also ; yet nevertheless I thought it was better to express these heavenly secrets as well as I could, rather than to bury them with myself alone. So that whoever doth read this treatise of the Interpretation of this book of the Revelation of St. John, I say they must take it as it is, and let them remember that God seldom chose learned men to declare the mysteries of his kingdom ; but let that pass. When I had weighed and pondered in my mind this great mystery of God, that God became flesh, I was moved in my mind to express myself thus unto God :

*Oh Lord God of truth, thou that wert from eternity, and hadst thy being of thyself, a spiritual body in form like a man ; thou who knowest no beginning of thyself, neither dost thou know any ending of thyself, yet thou by thy own wisdom and power, became very man, cloathing thy spiritual body with pure human flesh, only the life of that body was no other but the God-head life, so that thou madest thyself a little lower than the angels ; also thou madest thyself capable to suffer the pains of death by thy own creatures, and so thy vesture was made red, it being dipt in thine own blood for the redemption of thine own seed, the seed of Adam. It is thee, O Lord, that wert the first revealer of heavenly secrets unto mankind, some thou hast revealed thy mind unto by voice of words ; some
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by secret inspiration of thy spirit; and others thou hast revealed the mysteries concerning thyself, and thy kingdom, by the spirit of faith, that doth arise out of its seed; so that the original of all true revelation, and understanding the mysteries of thy kingdom, it doth come from thee, O Lord God of truth, so that I can truly say with Moses, the prophets, apostles, and saints, blessed be the Lord God of truth, who hath revealed unto me the mystery of God, and the mystery of the right devil, with the interpretation of many other heavenly secrets spoken of by John in this book, never revealed before unto prophet or apostle; therefore unto thee, O Lord God of truth, thou art King of Kings, and Lord of Lords, who art that Alpha and Omega, whose garment of flesh was made red, and whose vesture of flesh was dipt in his own blood, for the redemption of mankind, thou who art the first, and the last, even he that was dead, but is alive, and behold he liveth for evermore; to thee only be ascribed all Allelujah of praises by me thy servant, whom thou hast chosen, when I thought not of it; also let Allelujah, blessing glory, and honour be given unto him, by all those that do truly understand, and believe these things interpreted in this treatise; I say again, let us give all praises, honour, and glory unto our God, our King, and our Redeemer, even the Lord Jesus Christ, both now, and for evermore. Amen, Amen.

CHAP. LXXX.

AS for this twentieth chapter, it is only a relation of things done before; and as for the chief things in this chapter, concerning Satan's being bound

bound for a thousand years, and after the thousand years were expired, Satan was let loose, with many other things depending thereupon, they are opened already in the Interpretation of the eleventh of the Revelation. Only I shall give a word or two, to shew what is meant by Gog and Magog: This Gog and Magog is the Turk, Pagon, and all Heathen men, who never professed the worship of Moses, nor the worship of the gospel: that is, the same spirit that was in the Heathen in former time, who were called by the spirit Gog and Magog, as you may see Ezekiel xxxix. 1, *Thus saith the Lord God, behold, I am against thee, O Gog.* And in verse 6. *God will send a fire on Magog.*

So chap. xxxviii. 2. *Son of Man, set thy face against Gog, the land of Magog; and in verse 3, and say, thus saith the Lord, behold, I am against thee, O Gog, the chief princes of Meshech.*

Now this Gog and Magog spoken of in Ezekiel, it was no other but Nebuchadnezzar, king of Babylon; he, I say, is called by the spirit, Gog, as in 2 Chron. xxxvi. 6. and all his princes who have great armies who helped him to fight against Jerusalem, and they are called by the spirit, Magog, as you may see 2 Kings, xxiv. 1, 2. Nebuchadnezzar, king of Babylon, came up; that is, he came up to fight against Jerusalem, and there came against Jerusalem bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon: these all came against Judah to destroy it, and so they did, according to the word of the Lord. And these bands of men

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aforsaid,

aforesaid, are called by the spirit, Magog ; so that it may be clear to the reader, that this Gog and Magog spoken of by John, it is meant all the Heathen power upon the face of the earth, in that the Heathen hath three parts of the world in his hands ; for this is to be minded by the reader, that this Gog and Magog spoken of by the prophets, they were Heathen powers, and people who never did profess, nor confess the scriptures of truth : And this Gog and Magog John speaketh of, are Heathen men also ; for the same spirit that was in that Gog and Magog, it doth run in the line of that seed, even to the end of the world. So that the Heathen that shall be destroyed at the end of time, may be called Gog and Magog, as the other Gog and Magog was destroyed after the seventy years were expired, they were destroyed with a temporal destruction ; but this Gog and Magog John speaketh of, they will be destroyed with an eternal destruction at the end of time.

For this spirit of reason, the devil, or satan, that was bound for a thousand years, and when the thousand years were expired, he was let loose ; which things I have opened in the Interpretation of the eleventh of the Revelation. This spirit of reason, the devil, as aforesaid, it being loosed out of prison, which prison I have shewed what it is in that book aforesaid ; so that this Satan being loosed, he goeth forth to deceive the nations ; which are in the four quarters of the earth, as in verse 8, of this chapter, *Gog and Magog to gather them together to battle*, the number of whom is as the sand of the sea.

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So that the reader may see, that Satan shall go out to deceive the nations that are in the four quarters of the earth, which four quarters do signify all the world, for the world is divided but into four parts, and all these four parts of the earth they are divided by this spirit of Satan, which spirit of Satan I have shewed what it is in my other writings; but this is to be minded, that the saints, the seed of faith, are excepted by the spirit; for though they live in the four parts of the earth, yet they are not deceived by the spirit of Satan, not as to their eternal perdition, as the other is; so that this is to be understood, that this Satan, the devil, shall deceive the nations in all the four quarters of the earth, to their eternal perdition. Also it is to be minded, that there is a principle of persecution for religion and worship, even in Gog and Magog; that is to say, in all the Heathen, as there is in those that profess and confess the scriptures; for if Gog and Magog do but hear of any man, or people, that do worship any other God besides his god, he will persecute him to death, especially if he be a native under his dominions; and so it is with all professors of religion, who know not the true God, nor his true worship. So that Satan, the devil, he hath gone forth unto all the four quarters of the earth, and hath deceived the nations therein with false worships, and imagining of false gods, these many hundred years have they been deceived; and not only so, but there is a spirit of persecution, that doth run through the nations in all the four quarters of the earth, even amongst professors of the

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scriptures, as there doth in the heathen. So that all the four quarters of the earth they fight against God, and compass the camp of the saints about, and the beloved city. The saints are called by the spirit the beloved city, so that this beloved city must needs be compassed about, because the saints do live in the four quarters of the earth, and the nations of the four quarters of the earth being deceived by Satan, they persecute the saints every where, so that they by their persecution, they have, and do, and will to the end of the world, compass the camp of the saints about, who are the beloved city; I say these aforesaid, will compass the camp of the saints with persecution, until fire come down from God out of heaven, and devour them; this fire that cometh down from heaven, it is meant that eternal fire of God's wrath upon his enemies, as you may see in verse 10.

And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, for ever and ever. The meaning is this, that Gog and Magog, with all the nations of the four quarters of the earth, who were deceived by the spirit of reason, the devil, to worship false gods, and to persecute the saints in all parts of the earth; they shall at the end of the world, as aforesaid, they shall be cast into the same lake of fire and brimstone, as the beast, and the false prophet are, and shall be tormented for ever and ever, as aforesaid.

So that at the end of the world, that spirit of reason which men received from the lost angel, with all
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its wisdom whereby it hath deceived all the nations of the earth, and hath always persecuted and killed the saints, the beloved city of God, from the beginning of the world, even from the righteous Abel to the end of the world ; I say this spirit of reason which is called by the spirit, Satan, a devil ; this spirit who hath caused Gog and Magog, and all the nations of the earth to persecute the saints ; this devil, with all the seed who hath fought under his banner, though in several forms and manner, he, and they, with the beast, and false prophet, with all their adherents, shall be cast into a lake of fire and brimstone, where they shall be tormented for ever and ever ; and this fire and brimstone is that wrath of God that cometh down from heaven, which is called by the spirit fire that came down from God out of heaven, and devoured them, &c.

So that this chapter is but a rehearsal of what was said before in chapters xviii. and xix. both of the destruction of mystery Babylon, and of the glory of the saints. Yet I thought it something necessary to open the meaning of Gog and Magog, because I have not met with those words before, neither have I spoken of them in that book, aforesaid. But as for the rest of the matter in chap. xx. I have said as much as need to be said of it, in one place or other in this treatise, and in the Interpretation of the eleventh of the Revelation, and to repeat one thing twice over would be needless ; and as for the chief heads contained in chapters xxi. xxii. I have opened them in the said Interpretation of the the eleventh of the Revelation. So that I shall interpret a little

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what is meant by those words of John's Revelation, in chap. xxii. and verses 18, 19, and so conclude this epistle.

CHAP. LXXXI.

THESSE words of John have been an occasion of many persecuting, and ignorant men and women's spirits, to persecute and rail against the purest truth that ever was declared, and against the true messengers whom God hath chosen and sent; whom he hath endued with the spirit of revelation, and interpretation of scriptures, more than all the men in the world besides, in that when things have been declared, and scriptures interpreted beyond the common sense that learned men have declared and interpreted, they have said with great anger and zeal, that we have either added to the word of God, or else we have diminished from it. Therefore to satisfy the reader, I shall open how a man may be said to add unto the prophesy of this book of John's Revelation, and how he may be said to diminish, or take away the words of this prophesy of this book.

The words of John are these, verse 18. *For I testify unto every man that heareth the words of the prophesy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. Verse 19. And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and*
out

out of the holy city, and from the things which are written in this book.

I would have the reader to mind, and he may know whether a man doth add unto this book, or take from it; for this is to be minded, that whoever doth undertake to be a minister of Christ without a commission from him, or shall undertake to give the interpretation of the scriptures, without having the gift of interpretation; which gift he cannot have except he have a commission from God, or from him that did receive it from God. For how is it possible that any man should give true interpretations of the scriptures, and of that book of the Revelation of St. John, and yet not know the true God, nor the right devil?

Therefore it is for certain, that all non-commissioned ministers and speakers whatsoever in all these seven churches in Europe, I say, it is they only that do add unto this book, and they only that do take from it. they may be said to add to it, because they give this, and that sense upon the words of this prophesy, even what their imaginations doth dictate unto them, they being uncertain in themselves that what they say to be true. So that whoever doth take upon him to be a minister of the gospel, and to interpret the scriptures without a commission from God, or that knowledge aforesaid, I say such men as those may be said to add unto the words of the prophesy of this book of the Revelation; and not only so, but to the whole book of the scriptures. For all men that do undertake to be ministers and preachers of Christ without a commission from him, they

they not being sent by him, these men only are those that do add unto the prophesy of this book ; that is, they add their own vain thoughts and conceivings of their own imaginations unto the truths of God. So that instead of the true meaning of the scriptures, the people have nothing else but the preachers thoughts and conceivings of the scriptures, and so are altogether unsatisfied in their spirits ; and these are those men that do add unto the prophesy of this book of the Revelation, and to the book of the scriptures. So in like manner will God add unto him, or them, the plagues that are written in this book.

Now what these plagues are, they are spoken of in this book. The plagues that shall be added unto them, are spiritual ; that is to say, spiritual darkness upon the mind here, and the fear of the second death ; so that the soul of man shall possess the second death, which shall burn as a lake of fire and brimstone in utter darkness, where is weeping and gnashing of teeth to eternity. These are those spiritual plagues that God will add to all those men that go to be preachers of his gospel, and were not sent by him ; for they only do add unto the prophesy of this book. So that the reader may see, what a dangerous thing it is for a man to take upon him to prophesy, preach, or teach as a messenger of Christ, without a commission from him. For whoever doth so, he doth add his own vain thoughts and imaginations in the scriptures of those heavenly secrets, mysteries, and visions declared by holy men, who were inspired by the holy Ghost, or the revelation of faith, to write those things aforesaid ;
yet

yet men by their own imaginations, by the gift of learning, and by the natural wisdom of reason, will undertake to interpret scriptures, and to be preachers to others, without a commission from God, and without any true knowledge of God. And so these men do come to add other interpretations of their own conceivings unto the scriptures, which is contrary to the mind of that spirit that writ them, and so they become capable to receive of those plagues that are written in this book, as aforesaid.

CHAP. LXXXII.

ALSO I would have the reader to know, that the same men that do add their conceivings unto this book, the same sort of men do take away from the words of this book of this prophesy. They may be said to take away from it, in that they will not suffer any true interpreter to expound the meaning of the words of the prophesy of that book of the Revelation, or any other scriptures; only this, some men's minds are acted out one way, and some another; some men so they may be suffered to speak their own phantasies upon the scriptures, so as to please themselves and their hearers; that is, they care not how much they add to this book, not minding to take any thing from it. It is not their principles to take any thing from the scriptures, but their delight is altogether to add their vain conceptions, conceiving the meaning thus, and thus.

But he that taketh away from this book, is such a one that will not suffer the true interpretation of

the scriptures, nor of this book of the Revelation; because the true interpretation of the scriptures overthroweth all the principles of religion in the world. So that if truth should be suffered to have freedom in the world, then all the old principles of religion that have been received in the world so many hundred years by the Pope and others, they would quite fall to the ground. So that there is a necessity that there should be a number of men to add unto this book, and a number of men to take away from it. For true revelation always had some to add to it, and some to take from it; so that he that taketh from it, *God will take his part out of the book of life, and out of the holy city, and from the things which are written in this book.* The meaning is this, that as they would not suffer any true interpretation of the scriptures to abide in the world, but would take it quite away, both the interpretation, and the interpreter also: So in like manner God will take his part out of the book of life, and out of the holy city, so that he shall have no part in that glory and everlasting life which is written of in this book of the Revelation. That is, he thought by taking away from the words of this book; that is, by his persecuting the true interpretation of it, that he did God good service, even as he did that added to it; for he that adds unto it, as aforesaid, doth think he doth God good service; so in like manner he that taketh from it, as aforesaid, that persecutes true revelation and true interpretation, he doth think he doth God good service in so doing; and so he thinks to have a part in the book of life,

and

and to be one of the members of the holy city, and to have a right to that glory and happiness that is written in this book; when, alas, alas! he is one of them that hath taken from the prophesy of this book, by persecuting the true interpretation of it, so that God hath taken away that part he thought he had in the book of life, and that confidence he had in being a member of the holy city, and of the glory hereafter.

I say all these things will God take away from those men, that do take away from the words of the prophesy of this book of the scriptures, and more especially this book of the Revelation of St. John. This is the true meaning of the spirit in adding and taking away from this book of John's Revelation.

Oh where is there a man hardly to be found, but he is guilty of one of these two, either to add, or to take away from this mysterious book of the Revelation of John; so that the reader may see what the spirit doth mean by adding and taking away, and who they are that do this; for this is to be considered, that no man can interpret the scriptures but he that is chosen and sent of God, as Moses and Aaron, Peter and Paul, and us the witnesses of the spirit.

Also none can interpret the scriptures truly, but those that have the same spirit as those had that spake the scriptures; that spirit can trace the steps of God Almighty in those three paths which God hath walked in; those three paths are God's three commissions, or three records on earth; to wit, water, blood, and spirit; so that no commissioned

man of God can be said either to add to, or diminish from the word of God, for he is chosen of God to reveal the mysteries of the kingdom unto his chosen ones, which mysteries are hidden in that letter. So that the messengers of God shall be punished of God if they will not go forth to declare the mysteries of the kingdom; but on the contrary, if men go and are not sent of God, they are punished of God for going before they were sent; and in going before they are sent, they do add and take away from the scriptures, and from this book of the revelation; for they being not chosen, nor sent of God, they do not know the true meaning of the scriptures; so they not knowing the truth of them, they add their own conceits and senses upon them, and diminish, and take away the true interpreter by persecution, and will not suffer it to abide in the world, least their own principles should fall by it; and this is the true meaning of the spirit, and what is meant by adding and taking away from the words of the prophesy of this book of the Revelation of St. John.

'I thought it something necessary to open these two verses, because it hath been a thing common in most people's mouths, when they have heard the interpretation of scriptures, with many deep secrets opened, and many heavenly mysteries revealed, which never were revealed before, or that have not been commonly known amongst religious people; they have seemed hard sayings, so that men have cried out, O blasphemy, or else say I have added to the word of God; or if the interpretation doth differ

differ from the common received opinion or interpretation, then they will say, I take away from the word of God ; yet they know not what it is to add or to take from it ; therefore I have opened these two last verses, in the last chapter, and the last verse but one of the Revelation of St. John, that the seed of faith may know what it is, and who they are, that add and diminish the words of the prophesy of this book aforesaid ; and who it is that doth not add, nor diminish, but do give the true interpretation of all the deep secrets and hidden mysteries of the whole book of the Revelation ; and now last of all what it is to add, and take away, with the joy and glory of them that do not add nor diminish thereunto ; with the plagues, shame, and misery of all those that do add thereunto, or diminish therefrom.

So much for the interpretation of all the chief heads and hard sayings in the whole book of the Revelation of St. John, and the conclusion of this epistle.

Lodowick Muggleton.

F I N I S.

A
TRUE INTERPRETATION
OF THE
WITCH OF ENDOR,

SPOKEN OF IN

The First Book of SAMUEL, xxviii. chap. beginning
at the 11th verse.

SHEWING

1. How she and all other Witches do beget or produce that Familiar Spirit they deal with, and what a Familiar Spirit is, and how those voices are procured, and shapes appear unto them, whereby the ignorant and un-believing people are deceived by them.

2. It is clearly made appear in this Treatise, that no Spirit can be raised without its Body, neither can any Spirit assume any Body after death; for if the Spirit doth walk, the Body must walk also.

3. An interpretation of all those Scriptures, that doth seem as if Spirits might go out of Men's bodies when they die, and subsist in some or other without bodies.

Lastly, Several other things needful for the mind of man to know, which whoever doth understand, it will be great satisfaction.

By **LODOWICK MUGGLETON,**

*Penman hereof, and the last chosen Witness unto that ever-blessed Body of Christ Jesus glorified, to be the only wise, very true God alone.---
Everlasting Father and Creator of both Worlds, and all that are made in them.*

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TO THE
R E A D E R.

I have been desired by several friends, to set forth the interpretation concerning the WITCH of ENDOR and King Saul; how it may be understood how she raised Samuel, and how Familiar Spirits came to be procured, and with what power they do such strange things. Many enemies also have objected this place, to prove that Spirits may be raised without bodies, and that Spirits may walk, or be happy or miserable without bodies: though I have given an answer in discourse to those doubts and questions, but few can retain in their memory what is spoken in discourse; therefore I thought it convenient and necessary to set it forth in print, for the information and satisfaction of many friends who desire it, and for the conviction of all gain-sayers. And let them seriously read it over without prejudice, and they may see this point clearly opened, which hath laid hid this many hundred years, with other places of Scriptures opened, which many have objected against this interpreta-

tion, and all those places of Scripture that is commonly brought, or doth most seem to hold forth, that Spirits may be without bodies, are likewise opened and expounded in short in this treatice, as followeth.

A

TRUE INTERPRETATION

OF THE

WITCH OF ENDOR.

CHAPTER I.

I SAM. XXVIII. FROM THE 11th TO THE 18th VERSE.

I SHALL give the interpretation, what is meant by that Familiar Spirit the Witch of Endor which did raise Samuel, so much spoken of in the book of Samuel, and other places of Scripture; and so much objected by many to prove that Spirits may be raised without bodies, and may appear unto people in what shape they please.

The belief of this lying principle it did proceed out of the imagination of reason, the Devil---the imagination that doth arise or proceed from the seed of reason in man, is that familiar spirit that witches deal with, and that familiar spirit it proceedeth from no spirit or devil without a man, but from the seed of reason within man; for look what evil thoughts doth arise out of the heart of man, it proceedeth out of the seed of reason in man; and not from any thing without man; for the imagination of the heart it is placed in the seed of reason, therefore it is said in Scripture, 'That the imaginations of man's heart was evil, and that every imagination of

the thoughts of his heart was only evil continually,' as in Gen. vi. 5. So that there is no other devil, or spirit, or familiar spirit for witches to deal withal, or to work any enchantments by, but their own imagination: there the familiar spirit is produced from whence it came, and there it ceases to be when they are put to death, or overpowered by the knowledge and the power of faith in other men, then the familiar spirit centers in the imagination again, it being overpowered by the power of faith; so likewise the good thoughts that doth proceed out of the heart of man, they do arise or proceed from the seed of faith concerning the true God, or any heavenly secret, or temporal judgments, or temporal blessings; if the foreknowledge of these things doth arise or be foretold by the revelation of the seed of faith, they are and may be called the Spirit of God.

Because they were foretold and declared by the revelation of the seed of faith, which seed of faith is the seed of God, it being of God's own nature, therefore called the Spirit of God; and so foretold and declared by the Spirit of God, so likewise, what foreknowledge or declaration of things, that are above that which is common to the seed of reason, (as raising of spirits and such like;) I say they do proceed from the imagination of reason, the devil; and this strong imagination from the seed of reason is that familiar spirit by which witches do divine or foretel things, so that the strong imagination of reason being exercised about things that are beyond trades and sciences, that are necessary, needful and lawful; so it becomes a familiar spirit, because it proceeds from the imagination of reason, and the seed of reason being the devil, and the devil being the fallen angel; for the devil is man and woman; and the seed of reason is their seed. And that seed of reason is come from that serpent that beguiled Eve; and that serpent was an angel, and his seed was reason, and this reason in man is the devil; and the imagination of reason is

the father of that familiar spirit, by which a man or woman doth divine, soothsay, raise shapes, or hear voices, or any such thing of that nature, they all proceed from the imagination of reason in man, and the original being of this seed of reason. It came from that serpent angel that was cast down from heaven unto this earth, who deceived our first parents, as I have abundantly shewed in Rev. xi. and in the interpretation of the whole book of the Revelation.

Now I have laid a foundation for the reader, that he may the better understand the foundation, from whence these familiar spirits that witches have do proceed, and how they are procured, and what power they have over the ignorant mind of man; therefore to satisfy the thoughts of many, who hath desired and requested of me, that I would interpret some chief sayings in the Scriptures, that speaketh of witchcraft, and familiar spirits, and such like; which sayings are very strange and hard to be understood; so that most people are very much unsatisfied in these things, though clear in their judgments, in many other things that are of more concernment and as I have given the interpretation of the whole book of the Revelation, with many other other places of Scripture to the great comfort and satisfaction of many, so I shall add the interpretation of this thing also.

The first place of Scripture I shall insist upon, is that in 1 Sam. xxviii. beginning at the 11th verse, concerning the Witch of Endor; this is commonly the place that most people fetch to prove, that spirits may be raised in what shape the witch please by their familiar spirits; therefore let the reader mind the discourse that followeth. The words are these, 'Then said the woman, whom shall I bring up unto thee? And he said bring me up Samuel.' And in the 12th verse, 'And when the woman saw Samuel, she cried with a loud

voice, and the woman spake to Saul, saying, why hast thou deceived me, for thou art Saul?' And in the 13th verse, 'And the king said unto her, be not afraid, for what sawest thou? and the woman said unto Saul, I saw Gods ascending out of the earth.' The 14th verse, 'And he said unto her, what form is he of? and she said an old man cometh up, and he is covered with a mantle. And Saul perceived it was Samuel, and he stooped with his face to the ground, and bowed himself.' The 15th verse, 'And Samuel said to Saul, why hast thou disquieted me to bring me up? and Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophet nor by dreams: therefore I have called thee that thou mayest make known unto me what I shall do.' Verse 16th, 'Then said Samuel, wherefore then dost thou ask of me seeing the Lord is departed from thee and is become thine enemy?' Verse 17th, 'And the Lord hath done to him as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David.' Verse 18th, 'Because thou obeyest not the voice of the Lord, nor executed his fierce wrath upon Amelek; therefore hath the Lord done this thing unto thee this day.'

CHAP. II.

THIS familiar spirit the Witch of Endor and other witches have, whereby they do such things; it is the imagination of reason, the devil in themselves; that is, they set themselves apart with the thoughts of the imaginations of their hearts, to dive into the diabolical power; that is, that they might know the depths of satan, their imagination conceiving that the devil is a spirit flying in the air, and that this spirit can assume or take up any shape it please. So that the imagination of the heart hath produced an evil spirit, in itself, so that this familiar spirit is begetten out of the womb of reason: for the seed of reason in man is the womb or the mother, and the imagination of the heart is the father that begets this familiar spirit, and this familiar spirit is the son of imagination. So that all thoughts of the heart, and that wonderful knowledge declared by them it is revealed through this son the familiar spirit begetten in themselves by the seed of reason the mother, and imagination the father. So that there is no devil nor familiar spirit without them, as people do vainly imagine, but the devil and familiar spirit is always within them and no where else; yet all people fear a devil without them, but he is no where to be found but in man and woman, this I do certainly know to be true.

Again, these Witches doth suppose the true God to be an infinite spirit, without any body or substance, as all people almost do; and that the devil is a spirit that can assume bodies or what shape he pleaseth, or what shape or form the witch shall call for. This is the opinion of most people in the world as well as witches, yea, even of the most of the greatest learned men; darkness

hath overspread the minds of all learned men in the world, so that they cannot find out what the true God is, nor where he is; nor what the right devil is, nor where he is; yea, man himself is he that cannot find out himself; but no more of this now.

To the matter in hand, the witches they do not know any divine being, or power, or form of God, but what their imagination doth conceive to be God, for they have full faith in this knowledge of theirs to be the true knowledge of God; only the laws of men they fear, but no other God, but that familiar spirit which they have produced in themselves, by giving themselves either to fasting and prayer, unto an unknow divine Being or power; supposing this power to be a spirit that can appear in any shape they shall call for or desire. And all people being ignorant of the true God, and the right devil, as they themselves are, so that the people have a faith in these witches, being ignorant as aforesaid, what the true God and right devil is, and the witches faith and their faith being joined together, it becometh strong to atchieve such apparitions as their faith hath chose to be the object of their imagination for he that enquireth of a witch, his faith and the witch's faith is all one.

Also this is to be minded, that all witches have some rule by which they do perceive those apparitions, and hear those voices; for there is no wicked knowledge or wicked wisdom as the wisdom of the world, neither is there any good knowledge or good wisdom as the wisdom of God. I say there is no knowledge or wisdom good or bad, but those that have it they must go by some rule, else it is mere nonsense; as most of your Quaker's matters or principles are mere nonsense, that hath neither bottom nor top.

CHAP. III.

BUT to the matter in hand we see the natural Astrologers they go by a rule, and their wisdom and knowledge in things of nature, it is declared by them from and by a rule, else that they say would be mere nonsense and foolishness.

Yet I say, your natural Astrologers they are witches, and have their figure to judge the effects of the stars: but this witchcraft is allowed by the powers of the nations.

So I say, these witches that doth do things by a familiar spirit, they have a rule to walk by as the other hath; for as the imagination of the other hath by the study of the figure, attained to give some judgment upon the effects of the stars, upon a particular person or nation. So likewise those witches that hath a familiar spirit, they have attained to this familiar spirit out of their imagination of reason, as I said before.

And this familiar spirit being begotton in themselves by the strength of imagination their father, now understand thus much, that this diabolical wisdom that is begotten in man and woman by the imagination of reason, the devil; is that familiar spirit that men and women do act by.

And after this familiar spirit is begotten in man or woman by the imagination of their father, as I said before, then this familiar spirit of the witch will motion in the mind so fast, and pray unto the host of heaven, the sun, moon and planets, supposing that the good spirit in some of them, and imagining the evil spirit or lived to be in other some of them.

Now observe, when this familiar spirit is produced in them, then they observe every motion of the mind, and their faith being in every motion of their minds, it produceth either some further knowledge of their own apprehension, or else some visions are presented to their phantasies, for they have dedicated some certain words to be said in their minds motional, to be used when they would do any feats, besides their fasting and prayer. And this thing they have dedicated to enquire of, is that which they divine with, or tell any thing from it, is much like unto the Astrologers, their figure is dedicated for that purpose, that he may tell things from, and without the knowledge of the figure. He can tell nothing except he were skilled in it before, but the figure was the thing he came to know more than others at the first; for wonderful things may be accomplished through the imagination of reason, when it hath set itself apart on purpose to attain unto such things.

For I find by experience within this seventeen years, what strange things hath been atchieved by man and woman, who hath given themselves up to an unknown God upon a religious account. Some hath by their fasting and prayers unto an unknown God, attained unto visions, apparitions, appearance of angels, voices, and many other strange things; yet altogether ignorant of the true God and the right devil, and what angels are; so that these things hath been all within them, and they thought that God had revealed these things unto them; when as they did attain unto these things afore-said by their own endeavours; as many Quakers and others can witness at this day, if they would, by harkening to the light within them, and fasting, and such like, neither did God present any vision, or speak any voice unto them, but they do produce those things afore-said by their own imaginations.

So is it with witches, they do raise shapes and voices

out of themselves, and those voices they hear, they are no other but motional voices in themselves; and the ignorant people that believe them is partakers of those motional voices also with the witch.

For there is no spirit of the devil without them, that doth assume any shape or speak any voice unto the witch, neither doth any spirit without the witch reveal any knowledge unto them; it is all produced by their own wicked imagination, who hath begotten within themselves that familiar spirit they deal with, and not from any devil or spirit without them.

But all cometh from the imagination within; that is, the devil and no other; yet this familiar spirit is produced from within them, to see shapes and hear motional voices, merely by watching the motion of the imagination that is placed in their minds or hearts even as the Quakers do by harkening to the light within them; they do procure many strange visions and motional voices, but they being groundless and nonsensical they come to nothing.

CHAP. IV.

LET the reader observe when king Saul asked the Witch of Endor, what form the Gods was of, she had seen ascend out of the earth; the woman answered and said; an old man with a mantle, &c. but Saul saw nothing but as the woman told him, and Saul believed her words, and bowed himself to the ground; now mind the 15th verse, Samuel said to Saul, why hast thou disquieted me to bring me up; the meaning is this, now the witch had full power over Saul, so that he did really believe the witch, that he had indeed raised up Samuel, tho' he saw nothing; yet the fear of being destroyed by the Philistines, and the belief of the woman's words, Samuel began to speak in Saul's conscience; there came into Saul's mind the words which Samuel had told him in his life time; so that these was no speaking to Saul by Samuel, but the reasonings of Saul's own heart; and these voices that Samuel spake to Saul, they were motional voices that did arise in Saul's own heart; for an accusing conscience will speak dreadful voices in the conscience; as the blood of Abel cried for vengeance in Cain's conscience, and the saints that were slain under the alter cried for vengeance upon those that shed their blood; so that a sinful conscience will have voices enough to torment him, though God himself, nor prophet without him, doth never speak unto him. A guilty conscience will speak with a motional voice their great terror and torment, which is greater than can be born, as it was with Cain, Saul and Judas. Yea, it was fear, and the remembrance of Saul's disobedience to Samuel's words in his life time, this did arise afresh in Saul's mind, and spake with motional voices in Saul's conscience, accusing him for his disobedience to Samuel's words.

For the remembrance of Samuel's words may be said to disquiet Samuel; for Samuel's words were buried in Saul's conscience.

But now by his going to enquire of a witch, Samuel is revived again in Saul's mind, and there Samuel speaks fear, wrath, and terror; for Samuel's words spake in Saul's conscience one motional voice, and the guilt of Saul's disobedience spake fear and horror in Saul's conscience, this was a motional voice in Saul's conscience also; for the voice of truth will speak, or the voice of obedience and the voice of sin and disobedience will speak in a man's conscience, as if they were two distinct spirits.

This many guilty consciences can witness, as we may read by Cain that killed his brother: and Judas that betrayed his Lord and many others that hath been guilty of the like crimes

So that the witch did raise no Samuel nor spirit, but a mere shadow it was the witch saw, which she could raise by her art; neither was there any Samuel or spirit not at all that did speak to Saul, but that motional voice in Saul's conscience as aforesaid.

And in this sense Samuel may be said to be disquieted; for if Saul had never gone to the witch to enquire of her, Samuel's words had been quiet in Saul; neither would Saul have had such reasonings in himself, nor have been so sensible of the worm of his conscience.

So that there was no voice of Samuel spoke unto Saul, but a motional voice in Saul's own mind of conscience; his fear and his disobedience, and what Samuel had told him before, these all speaking with voices, in his wounded conscience. Samuel's words speak one voice, and his own disobedience spake

another; so that the witch of Endor did neither raise Samuel, but only made the king believe she did, neither did Samuel speak to the king but as before-said.

For the kingdom being rent out of his hands, his sons being destroyed, and all other threatnings of Samuel, they came into Saul's mind afresh with strong motions, so that they became as voices in Saul's heart, as if Samuel had spake to the hearing of the ear; for there was no Samuel raised nor no Samuel spake, but what was motional in the mind of Saul, and what did visionally appear unto the witch, which was a mere shadow which she could produce by her witchcraft art, to all those that were more ignorant than herself or had faith in her power.

CHAP. V.

FOR the reader must mind, that witches and all those doth attain to the visions, and hear voices within them, they do use means to attain unto it; also they have some standing rule or art, by which they come to enquire or to know things that are above that knowledge which is common to other people, it is much like unto the ways of God.

Therefore let the reader mind the ground work laid down at the first, that the imagination of reason had begotten a son out of the womb of the seed of reason in man which I call the mother, and imagination the father, and the son that is begotten in the womb of reason; by imagination the father is that great wisdom, knowledge, and power, by which they go beyond other people who are of a lower capacity.

This son is that familiar spirit witches doth deal with; it is another spirit begotten in them, which was not in their birth, when they were born, but begotten in themselves since by imagination as aforesaid; neither is this familiar spirit produced, or doth come from any thing, or any devil without them, as people do vainly imagine; but the familiar spirit it is produced, and doth come from within, 'for out of the heart cometh evil thoughts, murders, adultery, &c.' and all familiar spirits, they are all conceived in the heart, and being conceived there, in its season it bringeth forth such spirits as are conceived in the heart; if envy and murder be conceived, as it was in Cain, then it bringeth forth the spirit or deed of murder; if lust be conceived in the heart, it bringeth forth the spirit and act of adultery, as it did in David; and if a familiar spirit be conceived in the heart, then

it bringeth forth such a spirit that shall speak motional voices within them, as if some spirits without them did appear without a body, and speak to them, and reveal those things unto them.

Many wicked spirits more than is mentioned, are conceived in the hearts of men and women, and acted by them, spirits, I say, that were never of God's creation, but hath been conceived in the mind of man since; for when sin is conceived, James, i. 15. 'when lust hath conceived it bringeth forth sin; and sin when it is finished, bringeth forth death: so that there is a conception of sin first in the heart; and if it doth not die before it quickens into life, that is, into act; then it bringeth forth death, which is the punishment due to such sins, that are alive in man's actions, after they were conceived in the heart. And as the evil of murder, adultery and theft is conceived first in the heart, so is that familiar spirit witches and wizards have; they are first conceived in the mind, and in a little season, it groweth alive in them, and speaketh unto them as if it were without them: for this I say, that a familiar spirit is conceived and begotten in the heart of man and woman, as the other sins aforementioned are, and the cause why God is more angry with those that deal with a familiar spirit, and hath commanded them to be put to death, more than for other sins conceived in the mind is, because they imitate the way of God. Or the spirit of prophecy, which causeth the people to believe in a mere fiction or shadow without any substance, that a spirit may be raised out of the ground without a body, and so they forsake the living God, who hath a body of his own, and gave life to every creature that hath a body: and doth believe a lie which hath been conceived in the mind, and hath quickened into a familiar spirit, and this spirit doth always live within the witch, and not without her; and this familiar spirit thus conceived, first in the evil mind, and afterward quickened in the evil heart, 'It goeth from strength

to strength and from one degree of knowledge, to a further degree of evil knowledge, and evil wisdom; as all things else doth that hath life; for sin hath life in it, and the outward law causeth sin to revive in every one that doth evil, as St. Paul saith, Rom. vii. 9. Thus in some measure the reader may understand what a familiar spirit is, and how it comes to have a being in witches and wizards, and how the ignorant are partakers with the familiar spirit.

In the next place, I shall shew how those that have a familiar spirit do imitate the way of God, or the way of true prophets; observe the way and manner of true prophets, high priests, and all other people, who are richly gifted with the spirit of prophecy, or revelation; for the seed of faith planted in the heart, is the seed and nature of God, as reason is the seed and nature of the serpent or devil; and as the seed of reason is the womb or mother for imagination to get a son.

So likewise the seed of faith in man, is the womb or mother for the revelation of faith, to beget a son out of the seed of faith, answerable as the imagination doth out of the seed of reason.

And this son the revelation hath begotten out of the seed of faith, is that heavenly wisdom, discerning knowledge and power over the spirits of others, and knowledge of things above the stars, and knoweth the true God in form and nature, with many other heavenly secrets, which none else can know but those that believe them.

So that the revelation of faith hath begotten this heavenly wisdom, power and glory out of the seed of faith, which is the seed of God, even of his divine nature; and this wisdom, power and glory, is that son or

spirit by which all propbets, high priests, apostles and others that have it.

I say this is that by which they can truly divine by, in that they can foretel truly what shall come to pass according to the knowledge of the revelation of faith; and this wisdom and knowledge being produced by revelation out of the womb of the seed of faith, it may and is called the spirit of God in man, that doth teach and shew the wisdom of God to others, so that others cometh to be taught and subjected by it, to their great peace here, and eternal joy hereafter.

CHAP. VI.

AND this spirit of wisdom, knowledge and power, which is produced by the revelation as aforesaid, it hath motional voices in the conscience, as the familiar spirit hath in the evil conscience; but the motional voices in a good conscience speaketh peace. Likewise this motional voice in prophets, high priests, apostles and others, is that by which they do foretel things by, whether it be good or bad, that shall befall those that shall enquire.

Also the spirit of revelation hath a standing rule to enquire by, as those have that doth tell things by a familiar spirit as I said before; for the witches doth imitate the way of the prophets, and the devil's way is as like God's way as he can.

Now let the reader mind, and he may see how men have enquired of the Lord by motional voices in the mind, by that spirit of faith which is gotten by revelation, which is called the Spirit of God.

In the time of the law of Moses, the Ephod was a standing rule, for to enquire of God for good or bad success. Now there was no man could tell what the event would be that looked upon the Ephod but such men as had the spirit of revelation or prophecy in them; as David and the high priest, as soon as ever they looked upon the Ephod, they could tell whether they should prosper in battle or not; but if any other man which had not the spirit of revelation and prophecy should look upon the Ephod they could tell nothing by it.

Though the Ephod was appointed of God, on purpose

to enquire of God, yet none could find out God's mind, but such men as aforesaid; for as soon as ever David or the high priest looked upon the Ephod, they could tell what the event would be, as may be seen, 1 Sam. xxiii. 6. 9. how David called for the Ephod and Abiathar the priest to bring it to enquire of the Lord.

Yet God never spake to them by voice, yet they had motional voices in themselves in their hearts, assuring them that they prosper or not prosper; yet God never appeared himself, nor any angel, neither did God spake by any voice, yet they are bid to go and prosper, as if they had heard some voice by looking upon the ephod, so that those voices that bid them go and prosper, they were motional voices that did arise from the revelation and spirit of prophecy within them by that skill they had in the ephod, which was appointed of God for that purpose. So that all David's voices, and the high priest's voices, that were motional voices, yet called the voice of God, because they did arise from the seed of faith in David and others, which is the divine nature of God, therefore called the Spirit of God.

For this I say, if Saul had not lost that Spirit of Prophecy by his disobedience, as he once had, when the good spirit departed from him, he might have enquired of the ephod, and have been answered with a motional voice by the ephod, as he was by enquiring of a witch.

For the spirit of Samuel did speak no more to Saul, than the Spirit of God did speak to David, they were both motional voices that did arise from their two seeds, the one voice spake peace and deliverance, and the other spake wrath and destruction; the one did enquire in the way that God did appoint, even of the ephod, or of the Lord's prophets; the other did enquire of that which was forbidden, and forsook the Lord and his prophets, and went to a witch to enquire: it was

because one was the seed of Adam, which is the seed of God, and so chosen of God in mercy, even David; and the other was the seed of the serpent even the devil, who was chosen king in God's wrath even Saul.

This is the true interpretation of those voices that Samuel spake to Saul, and of his being raised by the witch of Endor.

Therefore you that can understand these things as aforementioned, you may see how the whole world lieth in darkness, and are cheated of their sense and reason by this lying and vain imagination, to believe that spirits can be without bodies, or that spirits can be raised without bodies, or that spirits can speak without bodies, or that spirits departed can assume any shapes afterwards; these things and many more are produced by the dark imagination of the heart of man; and if the reader hath any true light of faith in him, he may understand the interpretation I have given of the Witch of Endor, and how a familiar spirit is produced or begotten in them, and be satisfied in his mind as to that matter; so much concerning those words in Samuel, aforementioned.

CHAP. VII.

AGAIN, it is said, Isa. viii. 29. the prophet speaking there to unbelieving Israelites that did not believe the word of the Lord through the prophet's mouths, concerning the destruction that should come upon Israel; this judgment did the Lord threaten by the mouth of his prophet Isaiah to bring upon Israel for their unbelief; and this prophet seeing the people would not harken unto the voice of the Lord's prophets, nor enquire of them, but altogether persecuted them as false prophets, deceivers, and liars, and the inclination of their hearts was more willing and desirous to enquire of a witch or wizard, who had a familiar spirit, than of the prophet of the Lord, as you may see chapter and verse above written; the words are these as followeth.

'And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God for the living to the dead.' The meaning of these words is this, that unbelieving men do think and believe that witches and wizards who hath a familiar spirit, can rise out of the ground where dead men were buried, living spirits without bodies that can reveal things unto them, by that motional voice that doth proceed from these familiar spirits, which doth peep and mutter.

That is, the whisperings that proceeds from this familiar spirit, that is begotten by the imagination of reason the father, and the seed of reason the mother as I said before, is that motional voice all witches and wizards have, whereby they peep and mutter in themselves, as if they did hear voices and see shapes, and living spirits arise out of the ground, as the Witch of

Endor said to king Saul, 'she saw Gods ascend out of the earth.' When as there was no spirit nor shape came out of the ground at all, but the Gods she saw ascend out of the earth came out of her own imagination, even that familiar spirit begotten in her, it seemed unto her as if it did ascend out of the earth, but those Gods she said she saw ascend out of the earth, they ascended out of her own imagination, and Saul believed her and so was partakers with her and he did believe that she had raised Samuel's spirit out of the earth, as the witch had said.

And this is to be minded by the reader, that when spirits are to be raised by witches, her familiar spirit always ariseth out of her own self, even from the seed of reason and imagination of her own heart, whereby she doth hear voices within her, whispering low voices, as if some other spirits without her did spake with a low voice unto her, and present shapes unto her dazzled eyes, which seemeth to the witch to be real voices of a spirit without her and a real shape without her; when as in deed and in truth, it ariseth out of her own self, even from the seed of reason, and imagination of her own heart, whereby she doth hear voices within her, whispering low voices, as if some other spirit without her did speak with a low voice to her, and present shapes to her dazzled eyes, which seemeth to the witch to be a real voice of a spirit without her and a real shape without her, when as in deed and in truth it is nothing else but a motional voice begotten in herself, by the imagination in the womb of reason as aforesaid, which is that familiar spirit.

Which is that familiar spirit she doth deal with, she thinking it is from some spirit without her, she not knowing it is begotten in her; and this familiar spirit begotten in her, it whispers within her with a low motional voice, as if some spirit did whisper out of the ground.

According to that saying of the prophet, Isa. xxviii. 4. concerning the destruction or judgment of God upon Jerusalem; the words are these, 'And thou shalt be brought down and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust.'

As if the prophet should say, seeing you have refused to harken to the voice of the prophets, which hath declared the mind of the God of Israel openly with a loud voice; you have heard them speak plain words with your ears, but you have not believed they spoke truth unto you; therefore you have rejected the word of the Lord by his prophets, and have persecuted and slain some of them as false prophets, because they spake unto you in the name of the Lord as it was revealed by the spirit of revelation in them.

They spake plain words unto you, as might be heard to the outward ear by the standers by; they were visible men that spake unto you, so that you need not to enquire after any that hath a familiar spirit, who speaketh so softly and so low, that no standers by can hear this familiar spirit speak, but he or she that hath it.

But as for plain words openly declared by the Prophets, and publicly heard by the outward ear, these you have rejected, despised, persecuted, and counted them liars, deceivers, false prophets, and such like: therefore God hath given you over to strong delusions, to enquire of a witch, who makes you believe that spirits may be raised out of the ground, and that spirits do come out of the dust, and whisper to the witch with a low voice, that none can hear but herself. So that those that enquire do believe as king Saul did, that a familiar spirit can enter into the dust or ground, and bring up another man's spirit that is dead without its body, and

so their two spirits whisper so low together, that none can hear that stands by, nor tell what this spirit that is raised did say, nor whether the spirit so raised is gone into the body again, or into the ground from whence the witch said it was raised ; which spirit that is said to be raised, or said to speak out of the ground, I say it was raised out of the witches own body, and no where else ; and those low voices and whisperings were both within her and not without her.

CHAP. VIII.

Now how may a man be said to be brought down and shall speak out of the ground, and their speech shall be low out of the dust: the meaning is, when a particular man or woman, or a people or nation, be in the same distress and condition as king Saul was; that is, in danger of losing his crown and kingdom, his natural life; and not only so, but his soul is tormented with the fear of eternal death; this maketh the heart of man to melt in him; it makes his speech to grow weak and feeble, so that his speech can hardly be heard; it is even as if a man did speak out of death, or out of the ground.

A man with the extremity of outward and inward trouble, he becomes speechless, yet he speaks in his thoughts, but so low, that none that stands by can hear or tell what he saith. This many can experience, that have seen their friend or relation in this condition; this is like speaking out of the ground, and low out of the dust. And the voice of every such troubled soul, who hath the plagues of this life, and the horror of conscience as to the life to come, as king Saul had, the voice such people have, is as one that hath a familiar spirit out of the ground, and their speech shall be as if one did whisper out of the dust.

This place of Scripture hath the same meaning as the place beforementioned, Isa. viii. 19. where such as king Saul was, are bade to seek unto them that have familiar spirits, and unto wizards, that peep and mutter, that is whisper out of the ground; for whisper, peep, and mutter signifies all one thing.

These things did Manassah, 2 Kings xxi. 6. He dealt with familiar spirits, and did great abominations; he made his sons to pass through the fire, in offering them up a sacrifice to an unknown devil which he thought was God; and this he did by the whisperings of the familiar spirit within him, and being acquainted with others who were known to have familiar spirits also. And so did several other kings of Israel deal with familiar spirits, and had those low whispering voices in themselves, as if spirits had risen out of the ground, or from the dust to speak unto them; and this they did attain unto by industry, in that they forsook the words of the prophets and would not harken unto them, but gave themselves up to follow the imaginations of their own hearts; imagining they might as well know God, and what worship would please God as well as the prophets; therefore why should we, being kings harken unto such mean inferior men as these? may not we by our familiar spirit as well know God, and what worship will please him by our familiar spirit; as the prophets do by the spirit of prophecy; why should we be in such bondage, that we can do nothing but what they say, the Lord commands us to do? So the imagination saith, come we will not be tied up thus; we will see what our familiar spirit begotten in us will do; we will erect and build altars in several places, and sacrifice bullocks and lambs to an unknown God; and so by this means they procure in themselves low motional voices, which whisper in themselves, which becomes in them a familiar spirit, is produced in themselves; and there is a more increase of low motional voices, which doth whisper in the mind, moving them to a further degree of knowledge, and endeavour after more voices, so that to attain to this diabolical wisdom in a more high measure. They are moved by this low voice within them to offer up their own children in sacrifices to their imaginary God, which they believe is an invisible Spirit without a body, which reveals these things

unto them, and whispers and speak those voices unto them.

They count nothing too dear for this their imaginary God, no not their own sons and daughters, as Manassah and others did, that made their sons and daughters pass through the fire as a sacrifice to their imaginary God, that had spoke so many voices to them, and had whispered to them.

But all these whisperings and low voices, and peeping of spirits out of the ground, as they thought, I say they were all within them; for when they came in any trouble, their familiar spirit departs from them, and will not comfort them any more, let it be either in poor or rich, nay, kings that have dealt with familiar spirits when they have been in trouble, all their comfort hath been lost, as the poorest witch that is, as may be seen by Manassah and other kings spoken of in Scripture.

Now observe, when God doth bring upon a people, nation, or a particular person, some great judgment and destruction, let it be either outward or inward in the mind, when it comes upon a people, nation, or particular person for their sins and wickedness they have committed, in forsaking the Lord's prophets, and dealing with witches and familiar spirits; as Saul forsook the Lord and went to a witch, and Manassah, and several other kings of Israel, who ought only to have obeyed the prophets of the Lord; but they forsook him, and enquired of witches and wizards, and dealt with familiar spirits themselves, and caused the people to worship the devil, (whom they imagined to be God,) instead of the true God, whom the prophets would have had them to worship.

But when this punishment for sin is inflicted upon a people, nation, or particular person, for dealing with familiar spirits, and worshipping of devils; when punishment comes, it makes the heart or hearts to fail, for the spirit is brought down by this judgment even to death, and so goeth to the ground; so that the very fear, trouble and sorrow of heart, shall speak as it were out of the dust, or out of death; for sin will speak out of the ground, and the speech of death will be low in them that have escaped the destruction which others did go through; for there will be a resemblance in those that have escaped, how their friends and relations are fallen to the ground or dust of the earth for their wickedness, so that sorrow and grief will speak in the mind of those that have escaped with a low speech, even as one doth who hath a familiar spirit.

Or as if their friends or relations, the remembrance of their destruction being taken away in wrath for sin, it speaks a small low voice of grief and sorrow in the heart of those that are alive, even as one that hath a familiar spirit, even a low motional voice of sorrow and grief, and it cometh as it were out of the ground or out of the dust.

That is the very influence of grief and sorrow for their dead friends and people; it causeth, where grief is to hear as it were low voices and small speeches, even out of the ground or out of the dust of the earth: just as it was with Cain in another case, the Lord said to Cain, 'thy brother's blood crieth from the ground for vengeance;' and so the blood of those that were slain under the altar did from the ground cry for vengeance, as in Rev. vi. 10. it crieth for vengeance in the consciences of all bloody persecutors.

So in like manner doth the death and destruction of a people, who are destroyed for wicked idolatry, as those were the prophet Isaiah speaketh of, they spake from the ground a low speech in the conscience of those that were concerned, grief, sorrow, and fear of the same punishment, and such like.

CHAP. IX.

FOR where grief and sorrow is rooted and settled in the heart, it speaketh with low motional voices in the mind; that is the thought of fear in the mind, both of temporal losses and the loss of eternal peace. The fear moves to and fro in that mind, as if it were a speech out of the ground; for the thoughts of the heart are low voices which cannot be heard by any but themselves.

So it is with those that have a familiar spirit, their voices and speech they hear from spirits without them, as if spirits did speak to them out of the ground: which speech they say they hear is nothing else but the thoughts that pass to and fro in their own minds, a low motional voice in themselves, as if spirits did speak to them with a low voice out of the ground, or out of the dust. For their faith is strong and above all, those that come to enquire of a witch, they do all believe that spirits may be raised without bodies out of the ground, as the witch doth; so they both do believe, that the spirit came out of the ground that spake those low voices to the witch, and she tells it to the other that enquire of her, and they believe her as king Saul did.

So they are wholly departed from the Lord, and believe a lie, to think that spirits can be raised out of the ground without bodies after men have been dead: it is a thing God never did; we never read in Scripture, that God or his prophets did ever raise any spirits out of the ground without bodies after they were dead; but we read in Scripture that God and his prophets have raised some from the dead with bodies, as that

of Lazarus being raised out of the ground by Christ, and the child that was raised from death by the prophet Elijah, and another child raised from death to life by the prophet Elisha, and several others come forth out of the ground at the rising again of Christ from death, as these saints that did arise out of the graves, and appeared to many that were alive; these all did arise out of the graves with bodies after they were dead, and Lazarus came forth out of the ground after he was dead, but his spirit came not out of the ground without his body, but body and soul came out of the ground together.

For it was always God's practice to raise soul and body together; and because the imagination of reason in those that have a familiar spirit cannot do so, nor those that enquire of them, therefore they do imagine that spirits may be raised out of the ground without bodies, or assume a shape and appear like a body, yet it shall be of no substance, a shape that can neither be felt nor handled by the hand of man.

Now mind, all those God doth raise out of the ground after they were dead, they may be handled and felt, though they be spiritual bodies, yet they may be felt and handled, as Christ said to Thomas, 'Feel me and handle me,' after he was risen from the dead, and Thomas laid his fingers on the print of the nails and on his side.' Yet Christ was at that time a spiritual body that was risen from the dead, that might be felt and handled; and not a Spirit without a body, as most people do vainly imagine that spirits may be raised without bodies.

And as for that Lazarus and others, that were raised by the power of God out of the ground after they had been dead, they had bodies as well as spirits that might be seen with natural eyes, and handled and felt with na-

tural hands. So that God's power in raising the dead, it is no cheat; the creature is not cheated nor deceived, but is fully satisfied in his mind.

But for a familiar spirit to say or tell people they do or can raise spirits out of the ground in such a shape without a body or bodily substance; or shall say, they hear voices from this spirit so raised, is a mere cheat to the ignorant and unbelieving, and leads them into the pit of darkness, and makes them fear where no fear is, and are afraid of their own shadows; for it is the nature of reason the devil to imagine, that this way of raising of spirits without bodies, to be of a more high nature than to raise spirit and body together, as God doth; and the imagination doth conceive it a more greater power to raise spirits without bodies out of the dust of the ground, than it is to raise spirit and body together as Christ did; for Christ always raised spirit and body together, as the scriptures do testify.

For the reason in man doth send forth the imagination of the heart, the unclean spirit in man walking through dry places, seeking rest but can find none; the ignorant dark thoughts of the imagination goeth out of man to enquire of one that hath a familiar spirit, seeking rest but can find none, as king Saul did: for the imagination of the heart being continually evil, it always walketh through dry places, where no matter of life is to be had, to quench the thirst of sin or a defiled conscience; neither can the thoughts of imagination be satisfied with what a witch or a familiar saith; therefore called dry places; they may be called dry, because the heart is never satisfied with what a witch saith, for she always saith a lie.

To tell a man or woman, that she doth or can raise spirits out of the ground without bodies, as the witch of Endor did to king Saul, or that she did hear any low

voice or speech of Samuel out of the ground, as she told the king: I say, she did but cheat the king, and made him believe she had raised Samuel, and had heard him speak to her with a low speech out of the ground, which had revealed unto her what sad things would befall the King: so he believing her words, his spirit fainted, so that no strength was in him; when as in deed and in truth, that Samuel she said she saw arise out of the earth, he did arise out of her own heart; and that low speech she said Samuel spake, it was all in herself by the motions of the familiar spirit begotten in her. And king Saul believing her, being partaker of her faith, Samuel spake a low motional voice or speech in him also, he believing it was Samuel spake out of the earth, but it was nothing else but the voice of his own guilty conscience within himself as it was the voice her familiar spirit in herself that spake as aforesaid.

So that the meaning of the prophet Isaiah, Chap. xxix. 4. concerning the destruction of Jerusalem, that 'Grief and sorrow of heart should speak in themselves;' as if the speech came out of the ground, because they saw in themselves nothing but death and destruction did approach, and was like to follow upon them all, fearing they should all be destroyed by their enemies, and slain and fall to the ground: so that fear of heart of destruction, it spake a low speech in every man's heart, even as if it spake out of the ground, or as one that hath a familiar spirit; for it is the nature of a familiar spirit to speak as if the speech did proceed from the earth, and the speech doth seem to the witch, and those that enquire of her, to whisper out of the dust; when as the speech cometh not out of the ground, neither doth it whisper out of the dust, as is imagined by most people, because ignorance and darkness hath overspread the minds of most people in the world. But that low speech the familiar spirit speaks or whispers, it is out of her own heart, even that wisdom begotten by the imagination in

her own thoughts, that speaks as aforesaid, and no spirit without her, as hath vainly been imagined.

So likewise the people of the Jews, the fear, grief, and sorrow of heart, being begotten in them for such like sin, as that of witchcraft, idolatry, dealing with familiar spirits, causing their sons and daughters to pass through the fire as burnt offerings and sacrifices unto devils, which they supposed to be Gods; these things caused their hearts to fail and faint, and their thoughts were troubled within themselves, which causeth their speech to grow weak and low within them, even as if some familiar did speak out of the ground, or whisper out of the dust fear, grief, and sorrow of heart; but all come out of their own grieved hearts, who were punished for their sins; and not out of the natural ground or natural dust, as people do vainly imagine. This is the true meaning of the prophet's words, and how familiar spirits may be said to speak out of the ground, and whisper out of the dust.

CHAP. X.

AGAIN, it hath been objected by many, that spirits may be raised without bodies, and that spirits may be talked with after they have been dead and buried; and that spirits have appeared in a shape to several people, yet this spirit so appearing hath no body nor substance at all, neither can it be felt or handled by mortal man, nor no immortal creature neither, this is the vain conceit of most people.

But to satisfy the reader in this, I declare, that there is no immortal spirit whatsoever but it hath a spiritual body suitable to its spirit; if the spirit be immortal the body is immortal also: for this I say, no spirit can have any being at all without a body, no not God himself, who was from eternity; his spirit could not be from eternity without a spiritual body, in form like man; they were both from eternity, and the one was never divided nor separated from the other, but they were both eternal. And further I declare, that God was a spiritual body from eternity, in form like a man; therefore God created man in his own image and likeness. Now observe if man hath a body suitable to his spirit, so hath God a body suitable to his spirit, else man was not created in his image, if God had never a body, but is all Spirit, as people do vainly imagine. For this I know, that God was Spirit and body, in form like a man, from eternity, and his Spirit was never divided nor separated from his body, but they were both eternal.

So likewise is it with angels and men, and all other creatures; wherever the spirit of life is, there is bodies of life also: also let it be either in spiritual bodies or in natural bodies, for if the body of either of these be

dead, the spirit is dead also; and if the spirit be dead either in spiritual body or natural body the body is dead also: for the one cannot have any sensible being without the other. And further I say, that they were both together spirit and body from eternity in God the Creator, and he hath ordered and created all his creatures, both celestial and terrestrial, that spirit and body should be one living being, and that one should not subsist nor have no sensible being without the other: even as God himself could not enjoy no sensible living being without a body, he knowing this in himself.

Therefore he created all his creatures spiritual and natural, with bodies suitable to their spirits, and spirits suitable to their bodies, so that one might not be divided nor separated from the other; for if one dieth, the other dieth, and if the spirit live, the body liveth also. For this I say, that if the Spirit of God himself could not be without a body from eternity, how then is it possible that his creatures should have spirits without bodies, seeing he himself his Spirit could not have any being without his body from eternity.

But this conceit, that the spirit or soul of man is immortal and cannot die, and may have a being without a body, and appear in a shape without any substance; this vain conceit proceeded first from the imagination of reason in man, even from Cain, the first devil in flesh and bone. And this imagination in Cain, his posterity being heathen men, who had no communion with God, nor revelation of faith, as the sons of Adam and the sons of Seth, the generation of the righteous had; they knew that the spirit and body was all one substance.

But the imagination of reason, Cain his posterity, the heathen opinion, do imagine the spirit of man to be immortal, and cannot die; and that spirits may appear in shapes without bodies; and that spirits may go out

of the body, and go to heaven or hell and leave the body to be laid in the ground, as the Quakers and others do.

And this imagination of reason in man hath created to itself a new creation, which God never created. Man hath created and made in his imagination a spirit without a body, and that this spirit so created is immortal, and cannot die, nor is not capable of death, that it can slip out of the body, and that it can have a being when it is gone out of the body, and appear in a shape without substance, or hath power to assume what shape it please and yet this shape it doth assume, shall have no substance, yet it shall appear in a shape and fright people.

And this imagination of reason in man hath created man in his own image and likeness, as God did Adam; as thus, first he hath conceived in his imagination, that God is a Spirit without a body. Secondly, he conceiveth in his imagination that the devil is a spirit flying in the air, which can neither be seen nor felt; yet this devil or spirit without a body doth tempt man to evil, whereby man is punished, and the tempter he is escaped away without punishment.

Also it is conceived by the imagination, that this devil or spirit is in hell fire, and in chains of darkness, and can go no further than God will permit him; because his chain is no longer than God hath limited him.

Also it is conceived in the imagination, notwithstanding the devil is chained, and in hell fire tormented, yet he being a spirit without a body, he is so swift that he can be in all places at one time, so that he can tempt thousands of men and women to sin at one and the same time, and they themselves never the wiser, nor know him when he tempted them. All this the imaginary devil can do and much more; and yet be in hell

fire, and tied in a chain at the same time, and all but one devil, a spirit without a body.

Also the imagination hath conceived that the soul of man is a spirit infused or put into the body by God himself, and that man begets the body; but not the soul or life of man, that is conceived to be immortal, or a spirit that is so invisible; that cannot be seen nor known what it is, and that it can live of itself when it is gone out of the body.

Thus the imagination of reason the devil, hath created its own soul in its own image and likeness; and this hath been the occasion for producing of familiar spirits, and of dealing with those that have a familiar spirit, being conformed to the very image of the devil.--- Many things more of the like nature might be said in this point.

But here the reader may see if there be any true light of faith in him, how the imagination of reason in man hath created spirits without bodies, and that the devil is a bodyless spirit, and in hell fire, and in a chain of darkness, and yet at liberty at the same time to tempt people; and in hell fire, and yet out of the fire when he pleaseth; and that he may be called out of hell, or out of the ground, when a witch by her familiar spirit doth call; and that he shall appear in any shape they will have him, yet he shall have no body nor substance, but a mere shadow; yet this shadow shall speak with a low voice or speech out of the ground; as if speech could proceed from a shadow without substance.

So that the imagination of the heart of man hath created to itself a devil, that God never created; and the imagination of man's heart hath created his own soul in the image and likeness of the devil, that is to say, a spirit without a body; and that a spirit without a

body may be capable of joy or sorrow; and that a spirit may subsist and have a being in joy or sorrow without a body, which thing is impossible.

But observe the creation that the imagination of man hath created to himself: for it is the nature of imagination of reason the devil, he always creates spirits without bodies, but God the Creator he always creates spirits and bodies together, for God never created any spirit without a body; for when God made man after his own image and likeness, he made him with a body as well as a spirit, else man could not be made in the image and likeness of God, if God had a body of his own as well as a spirit.

So that Adam was made or created in the image and likeness of God; for Adam had a visible body and spirit, undivided and unseparable one from the other; they were but one visible sensible being, and when the life was dead the body was dead, and when the body is really dead, the spirit and life was and is dead also; and both are laid in the ground together, as is declared in all our writings, but more especially in that book entitled 'The mortality of the soul.'

CHAP. XI.

Also I do declare further, that God did never create any spirit without a body, neither of angels nor man, nor no other creature, neither in heaven above, nor in the earth beneath, nor the waters under the earth. There is no spirit or life whatsoever that is created of God but it hath a body to that life or spirit; but if a spirit have any being without a body, that spirit is none of God's creation, for God never created any spirit whatsoever without a body as I said before.

But the imagination of reason in man, which is the devil, hath created all creatures in the imagination to have spirits without bodies, both of angels above and man here on earth, and all creatures upon the earth, and in the waters that have the breath of life, the imagination of reason saith, their spirits may subsist without bodies, or go out of those bodies they have, and enter into other bodies, and appear in the shape of a body, and yet be of no substance; so that the devil's creation is all of spirits without bodies, and God's creation is all with bodies and spirits together.

And this darkness hath overspread the nature of man all the world over, which is the occasion of that opinion of houses and places being haunted with evil spirits and spirits walking without bodies, and dealing with familiar spirits, that peep and mutter, and whisper as it were out of the ground. These things and many more are produced by the imagination of the heart of man, for the imagination of man's heart is evil, and continually evil; for it hath given a being to spirits without bodies, to fright itself to that which hath no being of itself.

For I declare and perfectly know, that there is no such thing as spirits to walk without bodies, nor assume any shape after death, nor be raised out of the ground by any witch or any familiar spirit whatsoever; it is all produced out of the dark imagination of the heart, where ignorance beareth rule, for there is no such thing can be presented but to the ignorant and dark minded people.

Thus I have given the reader to understand something more concerning the power of witches, and how they may be said to raise spirits out of the ground, and from whence that low speech doth come, with those scriptures opened that speak as if a familiar spirit did hear whispering out of the dust.

Also I have given the interpretation of that in Samuel concerning the witch of Endor, and those places of scripture in Isaiah; these places are the most concerning spirits being raised without bodies of any in the scriptures; but there have been some other places of scriptures, that do seem to carry a shew as if spirits might rise again without bodies, and I have been desired by some to open those scriptures that seem to tend to that purpose, though the common and general objection amongst all people is, that of the witch of Endor and king Saul, which I have opened before; yet for the further satisfaction of the reader; I shall open and interpret the other places objected, that seem to tend to the same thing.

The places of scripture are three; the first is Isaih lxi. 1. the words are these, 'the spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; so Luke iv. 18. the words in Luke are much to the same

purpose, and little difference; only that which Isaiah did prophesy of, it was fulfilled by Christ in his time; so the first epistle of Peter, chap. iii. 18, 19, 20, verses, the words are these, 'for Christ also hath once suffered for sin, the just for the unjust; that he might bring us to God being put to death in the flesh, but quickened by the Spirit.' Verse 19. 'By which also he went and preached unto the spirits in prison:' verse 20. 'Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few that is eight souls were saved by water.'

CHAP. XII.

As for that saying of the prophet Isajah, it was a prophecy of Christ, that he should be anointed to preach glad tidings unto the meek; and that he was sent to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound. This prophecy was fulfilled when he was upon earth, as may plainly appear by those words in Luke aforementioned:

Also the reader may understand, that these places of Scripture have no relation at all to the raising of spirits without bodies; nor of spirits being in prison, nor delivered out of prison, by the power of Christ, without bodies.

But the meaning is this, that the Spirit of the Lord Almighty was upon Christ, and in him, and did anoint him to preach glad tidings of salvation to the meek in heart, who did believe in him and trusted in his words; all such as were broken-hearted, who were led captive by the error, ignorance and darkness of the mind; he came to proclaim liberty to the spirit of man, who was in captivity, and to open the prison door of men's hearts.

For this I say, all men's spirits by nature are shut up in the prison of spiritual darkness in the mind, and are led captive by the ignorance of truth; so that the spirit or soul of man is shut up a prisoner in the body of man, until the true God and Saviour hath been preached to them, as it was by Christ himself, when on earth he was anointed to preach glad tidings of salvation; and he anointed his apostles to preach glad tidings of peace to men, and to open the prison, and to deliver the captive out of captivity, and to set the spirits of many that were in a prison of darkness in their own minds go free. This prophecy was fulfilled at that time by Christ and his apostles in their Commission.

But the same captivity and prison of darkness is now upon the spirits of all men, as it was that time: for this I say, and many people can witness, that their spirits have been shut up prisoners in spiritual darkness in their own bodies, until the true God the Saviour hath been preached unto them by his last messengers.

For this I declare, that those words of the prophet Isaiah, they were spoken with relation to a spiritual liberty and a spiritual captivity of the mind or spirit of man, and not to a natural captivity. Neither was it meant the opening of the natural prison doors to them that were bound by the powers of the nations; but the door of men's hearts were opened at the preaching of Christ and his apostles, in that light, and life, and salvation was preached unto them, that whoever believed that this Jesus is the Christ, the Saviour of the world, should be saved and delivered from the fear of eternal death; so that the soul of man that was led captive in prison, and bound in chains of darkness, and strong doors locked fast to keep the spirit of men in prison, by the works of the law, and the expounders of the law before Christ came: the spirit of reason in them did lead the generality of people their spirits into spiritual captivity, and shut them up in prison, and tied their spirits up in the observation of the ceremonial law of Moses.

Which was as chains of darkness: and not only so, but shut the door of hope upon them, so that there was no hope to be saved in them, but by observing the law aforesaid, which Paul calls "beggarly rudiments," Gal. iii. So that this spiritual captivity, and being bound in prison, and the doors being shut, it was the spirits of people that were captives and prisoners in their own bodies, kept by the legal and ceremonial righteousness of the law of Moses: and when Christ came to preach, and to give power to his apostles to preach the gospel of truth, both to Jew and Gentile, then was the door of hope opened in people's hearts, and many that were bound in prison, whose spirits were led captive, they

were set at liberty from that bondage of the ceremonial law, wherein they were bound, and brought out of that prison of darkness in the mind, into the glorious light and life of faith by the preaching of Christ and his apostles.

Then was this prophecy of Isaiah fulfilled in the apostles' Commission; then was liberty preached to the spirits of many that were bound and in prison in their own minds, the word of faith preached unto them, it opened a door of hope of deliverance from the bondage of the law aforesaid, where-with they were bound; so that by faith they had in Christ, their chains fell off their feet, and darkness of their understanding; so that they were at perfect liberty, and delivered out of prison, and the prison door of hope in Christ being opened, all true believers in Christ were set at liberty, free from captivity, and out of that spiritual prison of darkness into the glorious liberty of the sons and daughters of God for ever and ever.

So is it now in this Commission of the Spirit, we the witnesses of the Spirit have preached glad tidings of salvation, and have opened the prison-doors of men's hearts, and have let many out of that spiritual prison, that were bound to the righteousness set up by the imagination of reason now in these last days, who were led captive by their own traditions and kept in prison in their own bodies for many years; but by the declaration of the truth in all our writings and our speakings, many people have been delivered out of captivity and out of prison, their spirits have been let loose out of the chains of darkness, because the door of their hearts hath been opened by the word of faith in the true God, which we have preached and written; this many can witness at this day the truth of it. So that now that Scripture is fulfilled again these last days; and this is the true meaning of the prophet Isaiah, in those words concerning opening the prison, and giving liberty to the captives that were imprisoned in their own bodies by the conceptions of the imaginations of their own hearts.

So that there is not the least colour or ground from those words, for the reason of man to think that spirits may be let out of prison without bodies, or that the spirit of Christ did preach to any spirit in prison without his body.

CHAP. XIII.

AND as for those words of Peter aforementioned, where he saith, *'Christ was put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was a preparing, &c.'*

The meaning of those words are as followeth: that Christ was put to death in the body of his own flesh, this is confessed by most people that profess the Scriptures of truth, but very few do truly believe that the soul or spirit of Christ did die, or was put to death at all, notwithstanding the Scripture saith, that *'he poured out his soul unto death;*' and he himself saith, *his 'soul was heavy unto death.'* Therefore that the reader may understand what is meant in that Christ was put to death in the flesh, but quickened by the Spirit; mind,

I declare, that it was the soul or spirit of Christ, which was the Godhead life that dwelt in that body of flesh and bone of Christ; for as the Scripture saith, *'In him all the fulness of the Godhead dwelt bodily.'* And this Godhead life that dwelt in the body of Christ's flesh, it was put to death in the body of Christ's flesh, and the same Godhead life that was put to death in the body of his flesh. And when Christ's body was crucified upon the cross, then was the soul and life of Christ, or the Godhead life did die, and was put to death in that flesh of Christ; for that flesh of Christ was God become flesh, as the Scripture saith; and the soul and life of Christ was the soul and life of God.

And, when Christ poured out his soul unto death, it

was the Godhead life that was poured out unto death; so that the Godhead Spirit was put to death, and did die in the flesh of Christ when he was crucified. But this Godhead life which was put to death in the flesh of Christ, it quickened again where it was put to death, even in the same flesh where it was put to death. And in its quickening again, it raised the same flesh again, and so spiritualized the same flesh that suffered, and made it incapable to suffer death any more.

For this I say, no Spirit or life that is put to death whatsoever, could possibly quicken again in the same body, but the life of God only, so that Christ must needs be God as well as man; for it was Christ that was put to death in the flesh, and the same life that was put to death, and did die, that which did die did quicken again, and so is called a quickening spirit.

Now observe, it cannot properly be called a quickening Spirit, if it had not been once dead; for if the Spirit and life of Christ did not die, nor was not dead then I say there was no need that this spirit and life should quicken again, for it was always quick and alive.

For the Spirit quickening doth imply, a sensible life is quickened out of an insensible life; as a child in the womb before it is quick it feeleth no pain, neither doth it stir in the womb, and the midwife doth not care to destroy it to save the woman's life, because the child was not quick it was an insensible life, no more capable of pain than there is in death, or a dead lump of earth; but when a child is quick in the womb, it is capable of pain, though it hath not strength to express it to us that are strong, yet it is capable of pain because it is quickened into a sensible life, that is a living soul, a living spirit, and so may be called a quickened spirit of life out of that which was dead; yet by the appoint

ment of God in his creation, and the warmth of the womb, there is new life or Spirit doth quicken in the womb in its season, according to the appointment of God when he created all things, and placed a law of generation in them.

So likewise the Spirit or life of Christ was put to death in his own body of flesh as aforesaid; and in its season he himself had appointed before, namely, three days and three nights, this Spirit of Christ so put to death it quickened again in the same flesh a new and glorious, life which made that flesh that suffered glorious also.

And this is the true interpretation of Peter's words, and the faith of all true believers, that the spirit, life, and soul of Christ did die, and was put to death in the body of his own flesh, that was crucified on the cross by the Jews; and that the same Spirit that was put to death, it did quicken again out of death into a new and glorious life by his own power, therefore called a quickening spirit.

So that here is no ground at all for that vain conceit in people who do believe that spirits may be raised without bodies, or appear without bodies, but altogether to the contrary. And as for that saying to Peter, *'By which also he went and preached unto the spirits in prison which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing.'*

These words do seem to carry some show, as if the quickening Spirit of Christ, after he was risen from the dead, or in the time he did lie in the grave, as if his Spirit in that interim of time went into some local place where spirits were in prison without bodies, to preach unto them, who had been disobedient in the days of

Noah; this is the vain conceit of most people from those words of Peter, who saith, '*By which he went and preached unto the spirits in prison,*' as if the spirits of the disobedient people in the days of Noah had been in prison in some local place in the earth without bodies, who had been departed in the days of Noah, in the destruction of the world by water.

This the imagination of reason in man doth imagine, that spirits may be shut up in prison without bodies, and that the quickening Spirit Christ might preach unto them without a body.

But the true light and revelation of faith doth know to the contrary, that no spirits can have any being at all without bodies, neither of God angels nor man, nor no other living creature who hath the breath of life in it.

But to give the interpretation of this Scripture, that the reader may understand, it is thus: the Spirit of Christ, that quickened from the dead to life again, I say, is the same spirit that preached to the spirits in prison, in the days of Noah, and the spirits of the disobedient world were in prison in their own bodies, in the days of Noah, as they were when Christ came upon earth, for then he opened the prison to them that were bound by preaching glad tidings of freedom to those that were bound, and liberty to those spirits that were in captivity.

Now, as I said before, this captivity is spiritual captivity, and to be bound and in prison, it is meant a spiritual imprisonment in the mind, and not a natural imprisonment of the body. And this I say, the very same Spirit of Christ that preached to the Jews when he was upon earth, did preach to the old world in the days of Noah, though in a twofold manner.

And as the spirits of men were in prison in their own ignorance, blindness and darkness, of understandings, in that they were led captives and prisoners by their wicked and unnatural lusts in the days of Noah; so were both Jews and Gentiles in the days of Christ when on earth, their spirits were led captive, and into the prison of unbelief and persecution of the Lord of life, in that their fathers persecuted the Lord's prophets and messengers he did send: so did these Jews persecute the Lord himself when he preached to their spirits that were in prison, and led captives by their wicked murdering wills into the prison of unbelief; for he did preach when on earth, that whosoever did believe in him should be saved. And as many as did truly believe in him, their spirits were brought out of that captivity of unbelief, and out of the prison of darkness in the mind, into a glorious liberty and light of life eternal. And thus did the preaching of Christ Spirit deliver many spirits of men and women out of prison, in the days when he was upon earth.

So likewise this quickening Spirit of Christ, it preached unto the spirits in prison in the days of Noah. And why were their spirits in prison in the days of Noah? Because they were disobedient. And how may they be said to be disobedient? Because they did not believe that good man Noah, who was a preacher of righteousness. And how did he preach righteousness unto that wicked people? In that he prepared the Ark, and being so many as a hundred years in building, all that while God is said to wait for their repentance, and that they might believe that God would destroy the world by water.

But instead of repentance and believing they hardened their hearts, and mocked at Noah and the Ark; so that while the Ark was preparing, God waited for

the people's repentance; and all that while that Noah was building he preached to the people that the world would be drowned.

And the Spirit of Christ, which is the Spirit of God which was put to death in the flesh but quickened by the Spirit, by which he went and preached unto the spirits in prison in the days of Noah, it was the same Spirit that instructed Noah to build the Ark: so that the building of the Ark by Noah, he being a preacher of righteousness, in that he believed God, and built it as the Spirit of God had commanded and instructed him, as God did Moses, sheweth in the pattern of the Tabernacle in the Mount.

And inasmuch as Noah did obey the commandment of the Lord, according as the Spirit of the Lord did reveal unto him, Noah may be said to be a preacher of righteousness; and he doing all things by inspiration of the Spirit of Christ, which was not at that time made of flesh, but in the fulness of time became pure human flesh, and suffered the pains of death. And the same Spirit that suffered death, that very same Spirit that quickened, was that Spirit that preached to the spirits in prison in the days of Noah as aforesaid. And the making of the Ark by the inspiration of God's Spirit in the sight of the people, who were in prison in ignorance and darkness of mind, is called by the revelation of faith, '*A preaching to the spirits in prison:*' so that the Spirit of God in Noah may be said to preach unto those spirits in prison, in the days of Noah and that there was but eight persons saved from the flood,

So that this place of scripture doth no way prove, that the Spirit of Christ did ever preach to spirits in prison without bodies; neither did Christ's spirit preach in the days of Noah without a body, for he always preached with a body himself, or else chose men that

have bodies, and gave them power to preach to spirits in prison, and to deliver the captives, and to set the prisoner at liberty, and the bound in prison to go free.

So that the reader may see how and in what manner the Spirit of Christ did preach unto the spirits in prison in the days of Noah, and how their spirits may be said to be in prison, and how their unbelief in the days of Noah was called disobedience, to the preaching of Noah all that while the ark was building. And being built by the inspiration of the Spirit of God, it may and is called the preaching of Christ's Spirit to them that were in prison in spiritual darkness in their minds; for their minds being darkened, they did those things that were unseemly; yea, unnatural as the people of Sodom did. Now, were not the spirits of these people in prison, and led captive of those unnatural lusts, I think no sober man will deny; yet these were those spirits in prison that Christ's Spirit preach unto in the body of Noah, in the days of Noah; and that there was but eight persons in the days of Noah, that were saved from the destruction by water, by the preaching of that Spirit of God in Noah. This is the true interpretation and meaning of those words of Peter the apostle aforementioned; and how the Spirit of Christ went and preached unto the spirits in prison in the days of Noah.

CHAP. XIV.

AGAIN, there are some other places of Scripture, which several people have objected, as if the spirit or soul of man might go out of the body, and subsist in bliss and happiness, or in misery and a tormented condition, without its body it always lived in; from that place Luke xxiii. 43. Jesus said to the thief on the cross, *Verily I say unto thee, this day shalt thou be with me in Paradise.* Now observe, this no way proves that that the thief's soul went out of his body into a Paradisical place, and so escaped suffering death or did not die; for if the soul of Christ did die at that time, as is clear by Scripture it did; then the soul and life of the thief did die also.

Then where was the Paradise the thief's soul and Christ's soul that was heavy unto death, where did they go? To this I say, they went to a place of rest, where all righteous souls go, which is to the sleep of death, for there was nothing did die but the souls of them both; and the Paradise Christ and the thief went into that day they suffered death, I declare it was this, that Christ was sure in himself that he should rise from the dead the third day, and afterward should enter into eternal glory; and this assurance in Christ that he should rise again the third day, it was Paradise and peace to his soul, that he should pass through that death; he was now to suffer that very day into a new life, that should not be capable to die any more.

So likewise when the thief did truly believe that Jesus was the Christ, the Saviour from eternal death to those that did believe; as it is certain he did when he said, *Lord, remember me when thou comest into thy kingdom;*

for he did really believe that Christ would rise the third day, and that he would raise him to eternal joy and happiness at the last day; and the thief dying in this faith he entered into peace of mind, and had rest and freedom to die, in hope and full assurance that Christ would raise him up soul and body to eternal happiness at the last day.

And this was that Paradise that Christ and the thief were in, that very day they both suffered death; for the assurance of everlasting life in a man's self here in mortality, is the Paradise of peace in this life. This I know to be true and this was the Paradise Christ did mean, the thief should be in that very day he believed; and not that either of their souls went out of their bodies to any other place or Paradise, than what was in their own bodies as aforesaid.

In like manner people imagine, that the soul of man goeth out of the body at his death, from that saying, Acts vii. 59. from those words of Stephen, when he was stoned to death, he said, *'Lord Jesus receive my spirit.'* The meaning is this, that when any man died in the true faith of Christ in the hope and full assurance that Christ will raise him up to eternal happiness at the last day, he commits his spirit into the hands of Christ, knowing that though he doth lose his life for Christ's sake here, that Christ will raise it again, and save his soul hereafter; and so Christ may be said to receive his spirit. For this I must tell the reader, that there is not a quarter of an hour's time to the dead to his rising again, no not a minute; for there is no time to the dead, not a minute of an hour, though a man have been dead five thousand years, yet it is not a minute of an hour to him that is dead.

... For all time belongs to the living; for after death

there is nothing but eternity, on the other side of death either eternal happiness or eternal misery; so that when men die, they may be said to go immediately to heaven or to hell, to joy or torment, to be received into Christ's hands of mercy, or into the hands of Christ's wrath, where they shall be tormented with the devil and his angels, yet shall never see the devil nor his angels, nor themselves to eternity; as they did not know the devil here, neither shall they know or see him hereafter, yet be tormented with him.

And in this sense a faithful spirit or soul as Stephen was, may be said to commit his spirit into the hands of Christ, and that Christ doth receive his spirit into his hands, and will raise it up at the last day, which will not be a minute of an hour's time to the dead as I said before; therefore let not the seed of faith think the time long between death and the salvation of their souls, because so many of the faithful have been so many hundred years in the grave.

And let not the wicked unbelieving people comfort themselves, that the dead shall never rise again, because the fathers are dead and the prophets are dead, and we see none of them rise again; therefore we conclude, their spirits are gone to heaven without bodies, and the spirits of the wicked are gone to hell without bodies, but a minute of an hour's time will decide this matter when the dead are raised; for they shall not remember they have been asleep in the dust one minute of an hour, for there is no remembrance of time in the grave, therefore let that vain conceit that is in most people fall, of spirits going to God without bodies: for I can assure you there is no such thing, neither can there be any true peace in that conceit.

I know it by faith now and by experience, for I was

of that opinion once myself, when I was zealous in religion according to the Puritan way; but I knew no Scripture truly, neither was there one true interpreter of Scripture, no not one in those days, that could shew a man the true righteousness of God, or the true way to everlasting life.

CHAP. XV.

THERE is another place of Scripture that is objected, that seems as if the soul went out of the body when they die; as in 1 Kings xxvii. 21. where Elijah prayed that *'the child's soul might come into him again.'* The meaning is this, that Elijah did pray in faith unto God, that he would assist him in this or other things, as in shutting up the heavens that it should not rain, and calling for fire from heaven to destroy those two captains and their fifties, and many other wonderful things he did; so he prayed unto God to strengthen his faith, so that he might have power to raise this child's life out of death again.

Therefore he stretched himself upon the child, and prayed that the child's soul might come into him again; that is, that the child's soul or life might quicken in the body of the child again; for Elijah knew the soul of the child was dead, and by the warm flesh of the prophet laid upon the child's dead flesh, and the faith and prayer of the prophet together, it began to live in the child again; so that the soul that was dead it became life in the child again; and that life that was quickened, it run through the veins of the child's body, and so the child's soul did come into him again.

For this I say if the soul of the child had been gone out of the body, then Elijah did not raise the dead child to life again; for how can a man be said to be dead, when as life doth not die but slips out of the body, as most people do vainly imagine; but it may be clear to those whose understandings are enlightened, that Elijah did raise the child from death to life, and that the child's

soul was dead in its body, and that the soul of the child was revived in the child's body again by the power of faith in Elijah.

And the very same thing was done by the prophet Elisha, as in 2 Kings iv. 34. the prophet Elisha did the same thing to the Suthamite woman's son, '*He went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretch himself upon the child; and the flesh of the child waxed warm, and Elisha stretched himself upon the child a second time.*' here the reader may see, that the child was dead, and by the faith and prayer, and by the warmth of the prophet Elisha his flesh, the child revived to life again both body and soul. And Elisha did use the same means and way as Elijah did, for he went in and shut the door, and prayed unto the Lord as Elijah did, and stretched himself upon the child as Elijah did, and raise the Child to life again by the power of faith.

Yet Elisha maketh no mention of the soul coming into the child again, but he delivered the body and soul of the child that were both dead together, he delivered them both alive together to the child's mother. It was the same thing done by Elijah, only some difference in the words, but the sense and meaning is all one.

So that the reader may understand, if any true light of life be in him, that the soul of the child went not out of its body, but died in the body; and by the power of faith in the prophet, it quickened alive out of death in the child's body again; for the soul or life of the child never went out of the body, as is vainly imagined; but the soul, life, and spirit of the child was absolutely dead in the body, and by the power of faith in the prophet, the dead soul or life of the child was quickened alive again and caused the body to live also. For if

the woman should have had the soul of the child given unto her without the body, she would have given the prophet no thanks for raising her child's soul without a body; but the body and soul being one person, they were both dead together; and the prophet raised them both together alive; and the woman received them both together; and rejoiced greatly in God; and gave honour to the prophet!

Thus in short, I have given the true interpretation of all those scriptures that most seem, or most commonly are objected against the mortality of the soul, or to prove that spirits do go out of the body at the time of death; or that spirits may be raised without bodies, or have any being without bodies, or that a spirit may appear in a shape without a body, or that a spirit can assume what shape it please; yet have no body or substance:

These things the vain imagination of reason in man hath created in itself; to fright itself with; for there is no such thing as spirits walking without bodies; neither doth any spirit go out of the body when men die, as is imagined by most people; but these are fictions of men's brains; created by the imagination in the dark minds of men and women: for God never created any such thing; as I have shewed before:

And as for that saying of Solomon; Eccl. xii 7, *Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it*. His meaning, I suppose; in these words is; as is generally conceived by all people; the body to the dust, and the spirit returns to God that gave it, when men die; but the sayings of Solomon are no scripture; for Solomon was no scriptures writer; for his writings were not written by the revelation of faith, but by the revelation of reason; yet it was the purest of reason; and he had the greatest measure:

of the wisdom of reason, and the knowledge of nature, of any that was before him since Adam, or any that shall come after him.

Therefore God chose him king, and gave him the purest wisdom of reason, according to his desire in his prayer to God, that his wisdom might resemble heaven for glory, as it did; for what glory could a king have upon earth greater than he had? which was a true resemblance of the glory of heaven; and this glory was procured by that power and great wisdom of reason in him; yet for all this he was ignorant of the revelation of faith and of spiritual and heavenly things, ignorant of the true God, and of the right devil, and of some things is nature.

As that the spirit of a man should return to God that gave it without a body; when as God never gave any spirit to man without a body, nor to no other creature: but Solomon being ignorant that the spirit or soul of man is generated and begotten by the law of generation, as well as the body; this was in the creation when God made man in his own image, the ignorance of this caused him to speak thus; for he knew not where the spirit went when the body is laid in the earth, no more than the learned philosophers do, who say, a spirit cannot die; as if the spirit and life of every creature were the spirit or life of God, else they think no creature could move and have a being.

And though Solomon was a wise man, as the heathen philosophers were wise men in nature; yet they were ignorant in this one thing, of the law of generation or procreation, to increase and multiply, as God hath placed in nature when he created the world in the beginning; for every creature as well as man, were to increase and multiply by the law of generation; and this I am sure, they begot spirit, life, and soul by generation, as well as bodies.

-But if it be objected, that God breathed into man the breath of life, and he became a living soul; and so man's spirit is of a more noble divine life or spirit than any other creature

To this I say, the law of generation to increase and multiply, was placed in man's seed and nature by God the Creator, as in other creatures; for this is to be observed that Adam did not come to be a living soul by generation, as we do ever since; but he and Eve were first made as a foundation for generation; so that God made or created but one man and one woman, all men and women that have been generated or begotten ever since, can not properly be said to be made nor created, but begotten by generation; for God never made and created but one man and one woman, and all others are generated and begotten.

Therefore when man begets a son or daughter in the way of generation he begets the soul or spirit of the child as well as the body; and the soul or spirit came out of the man's loins as well as the body: as it was said by Jacob, *'Seventy souls came out of his loins;'* if so, then that spirit or soul that is begotten by generation, it must and doth die: for this I say that God never breathed the breath of life into no man, but into Adam; the spirit of life in all men and women else or since have been generated and begotten, and what spirit and soul of man that is generated, it doth die and turn to dust, till the regeneration, when God shall raise it again, which will not be a minute of an hour to the dead spirit as I said before. So it may be clear to those that have the true light of faith in them, that the soul or spirits of man doth die as well as the body; they both came into the world together alive, and they shall both go out of the world again dead, as I have shewed before. Also the reader may see, that those Scriptures

have been misunderstood though the ignorance and darkness of men's minds, to think that the soul or spirit of man doth not die, but slip out of the body; but to imagine that spirits may walk without bodies, or that any witch can raise any spirit without a body; and many other conceits that do arise out of the dark mind of man: which have been grounded upon those Scripture words; therefore I have given the interpretation of all those places of Scripture that are of most concernment, and seem to bear such sense, as is generally conceived among professors of the Scriptures: so that whoever understands the interpretation, may receive great satisfaction in their minds in this point; so much for satisfaction of the understanding in heart, and for the discontent of the ignorant and dark minded people, who believe by tradition that their spirits do not die, but slide out of the body at the time of death; and if they have been evil and wicked livers, their spirits do walk afterwards and cannot be at rest. These conceits have been exceeding brief in the world heretofore, when people were in darkness, and so is still where the darkness of mind ruleth.

CHAP. XVI.

THERE is one thing more that would be necessary for the wise in heart to know, which the Scriptures speak of in several places; but I never heard any of the ministry tell what that satan is the Scriptures speak of, therefore I shall speak a word or two to shew what satan is, and so conclude. 1 Chron. xxi. 1. '*And satan stood up against Israel;*' and Job i. 6. '*And satan came also among them;*' and chap. xxi. 22. '*And the Lord said to satan, from whence comest thou? and God said to satan, hast thou considered my servant Job?*' Ezek. iii. 1. '*And satan standing at his right hand.*' Mat. xxvi. 23. '*Get thee behind me satan.*' Luke x. 18. '*I beheld satan as lightning fall from heaven.*

1 Chron. xxi. 1. '*And satan stood up against Israel, and provoked David to number Israel.*' This satan that provoked David, it was the motions of reason in himself being lifted up in his own mind, in that he had overcome the children of Ammon, he thought to make nothing of the Philistines; therefore the thoughts of his heart moved him to number the people to know his strength. And this motion that did arise in his heart it was satan, it is called satan, because those motions proceed from the spirit or seed of reason in him. In 2 Sam. xxiv. 1. it is said, '*The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel,*' that is, the Lord suffered the motions of reason in David to be powerful and strong in him, that no arguments should dissuade him from it, but the people must be numbered; and this was that satan in David, and no spirit without him.

So Job i. 6. '*The sons of God came to present them-*

selves before the Lord, and satan came also among them. To this I say, the book of Job is no Scripture, neither are men to build their faith upon it, because the book of Job was written before Moses, therefore no Scripture; for Moses his writing is the first foundation of Scripture. Yet this I do confess that Job was a good and faithful man; and because he was afflicted by satan, and satan is spoken of in several places of Scripture, yet none of them did declare what this satan is, therefore I shall declare now what that satan was, that came among the sons of God.

I declare, the sons of God they were the sons of Job, who feasted their three sisters, as you may read. They were called the sons of God, because they were that good and faithful man Job's sons; as the sons of Seth were called the sons of God, and *they looked upon the daughters of men and saw that they were fair, &c.* as you may read in Genesis. Now that satan came amongst them when they presented themselves before the Lord, it was the spirit of reason in Job's seven sons, when they feasted their three sisters, they were moved in their minds to voluptuousness, drunkenness, and lust, as the rest of the heathen were where they lived; so that they did wickedness in the absence of Job their father; and Job fearing in their wickedness his sons had cursed God in their hearts, as you may see in the verse before, so Job caused his sons to present themselves before the Lord and to worship the Lord, as it was the manner for Job to do in those times, and satan came with them, that is, the spirit of reason in his sons came with them, reasoning in themselves; why should their father Job reprove them for their wickedness in their feasts; this was that satan that came amongst them, for he was in them, and no other satan but what was within them.

And this is that satan that goeth to and fro in the

earth, to tempt and destroy those that are faithful: so that this spirit of reason, this satan, it goeth to and fro in the earth, to tempt and destroy the faithful.

It was that satan that did motion the Sabeans and Chaldeans to take away Job's oxen, and slay his servants as they were plowing, and fired the sheep, and burnt up Job's servants; and the Chaldeans came with a band of men seeing Job smitten and destroyed by the Sabeans; and they came with three bands of men and destroyed the Camels and the rest of his servants.

For this must be minded, that in those times there was no law to deliver or help the innocent, but he that had the strongest sword carried the day. And the Lord for trial of Job's faith and patience, and for a pattern for the ages to come, he suffered the spirit of unclean reason in the Sabeans and Chaldeans to go to and fro in the earth, to stir up their people to destroy Job and all his house and cattle.

Also God suffered the natural wind to blow down the house where Job's sons were feasting, and destroyed them according to the desire of the spirit of unclean reason in the Sabeans and Chaldeans. For the sons of Job were wicked children though called the sons of God.

And last of all the spirit of unclean reason in Job's wife, was that satan that tempted Job to curse God and die: so that there is no other spirit or satan without man, but that satan spoken of in Job, it was the spirit of unclean reason in the minds of the Sabeans, Chaldeans, and in Job's wife and sons, that was the satan and no other.

And as for those disputes, God had with satan, and satan with God, it was nothing else but the motions of Job's heart passing through his troubled soul, the

seed of faith disputed in him for God, persuading him to be patient, and let that have its perfect work, and so hope did encrease in him, and the seed of reason, which was satan in him as well as in others, it pleaded against God, reasoning in him as if God did not do well or justly by him, that had been so righteous in his life, one who never did no wrong to his neighbour, but always feared God; yet that God should suffer the wicked to destroy his cattle and servants, and suffer the wind to blow down his house, and destroy his children, and not only so, but suffer his body to break out with boils and blotches most loathsome, as if he had been the greatest sinner in the world; so that he thought that God dealt more cruelly with him than with any other creature. And further, he thought God dealt hardly with him, that he would neither take away his life that he might die out of this troubled mind and pains of body nor restore him to health. These and such like reasonings and thoughts passed through Job's troubled soul even from the spirit or seed of reason in him, which is the dispute of satan; for as the seed of faith in Job disputed for God, so did the seed of reason in Job dispute for satan; for there is no other satan but what is in man as I said before.

So in Zach. iii. 1. here Zachariah the prophet saw in a vision the redemption of the seed of faith by Christ under the type of Joshua the high priest, standing before the angel of the Lord, and satan standing at his right hand to resist him. This high priest was Christ clothed with filthy garments, when he became flesh, when on earth he appeared unto men to be clothed in filthy garments, being so mean and had not a place to lay his head, yet professed himself to be the Son of God, the high priest that should offer up himself for to save his people; for high priests in former times did appear to the people with rich and glorious garments; but this high priest doth appear to the seed of reason, to be

clothed in filthy garments, not fit (as reason thinks,) to stand before the angel of the Lord.

And this satan that stands at his right hand to resist him, it was the spirit of unclean reason in those people of the Jews when Christ was upon earth, and when that devil that tempted Christ spoken of in Matthew, disputed with Christ, he resisted the high priest, and stood at Christ's right hand at that time; and this devil that tempted Christ it was a man endued with a high pitch of reason, and that spirit of reason, or wisdom of reason in that man that tempted Christ the high priest, it was satan that strove to resist Christ in dispute, whereupon Christ said, '*get thee hence, satan.*'

This satan was a man; and the spirit of reason in this man is that satan that always resisteth the wisdom of faith which is the wisdom of God. But this hath been more largely treated upon in our other writings, so I shall speak no more of that devil and his temptations here.

So in Matth. xvi. 23. Christ said unto Peter, *Get thee behind me Satan.* Here you see Peter is called Satan, because it was the spirit of reason in Peter that said; Master, pity thyself; that is, the thought of Peter's heart they did savour of the fleshly part, that is those motions to persuade Christ to save himself from death, they did arise from the seed of reason in Peter, therefore called Satan; for there was no new spirit that came into Peter at that time to cause him to speak those words, but those words proceeded from the seed of reason in him, as aforesaid, therefore called satan.

And wheresoever that expression is used, as Peter said himself in the Acts, '*Why hath Satan filled thine heart to lie unto the Holy Ghost?*' that is, why hath the motions of reason in thee persuaded thy heart to tell a lie unto us; that have the Holy Ghost in us.

So the reader may clearly see, there is no other Satan to tempt God or man, but the motions and words that proceed from the seed of reason in man and woman.

So in Luke x. 18. *'And Christ said unto his Disciples, I beheld Satan as lightning fall from heaven.'* This Christ spake, because his disciples rejoiced that the devils were subject to them. The meaning of Christ was, that he saw the spirit of reason, that was in the rulers of the Jews, very high in the righteousness of the law of Moses, even as if they were in heaven, thinking in themselves that none could be more happy and surer of heaven and peace with God, than they that kept to the law of Moses.

Now Christ knowing that this righteousness of the Jews, should be thrown down by the righteousness of faith, which his apostles should preach, therefore he saw by faith that the spirit of reason in the rulers of the Jews should fall like lightning from heaven; and so it did, and the disciples of Christ should, by the doctrine and righteousness of faith, tread upon serpents, and upon their persecution, and upon their righteousness of the law of Moses, and upon all that which did fall like lightning from heaven; they should tread upon Satan, that is, upon the very wisdom of reason the devil.

This is the true meaning of Christ, when he beheld Satan fall from heaven like lightning, and what Satan is so much spoken of in scripture. Much more might be said to enlarge this point, but I have spoken more already than I did intend; but I suppose there is enough written here in short to satisfy those, that can understand by a little what a great deal means, and also people may know when they speak of Satan what Satan is, and when they speak of the devil, they may know what the devil is. So much concerning the interpretation of Satan, and the conclusion of this epistle, written by

LODOWICK MUGGLETON.

FINIS

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

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

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

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

Thirdly, In a Letter to *Richard Farnsworth*, Quaker:

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

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

LODOWICK MUGGLETON'S

L E T T E R

T O

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Written by

August 10th 1662.

LODOWICK MUGGLETON,

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

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

Friend,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

13. Hath every Man the Spirit of God?

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

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

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

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

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

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

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

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

Samuel Hooton, and *W. S.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I give

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

There are some other Words in this Letter of yours that is to be minded, and it is this, where you say *Christ Jesus is the express Image and Substance of the Father's Person, and you own the Holy Ghost, and you own the Father, and know them: And as touching Christ's Flesh, you are Bone of his Bone, and Flesh of his Flesh, and you have the Mind of Christ, and so you call me a Liar, and say, let my Mouth be stopt.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For what End did Christ come?

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

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

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

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

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

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

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

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

And as for *Adam* and *Eve*'s Estate before the Fall, and after their Fall, that is plainly declared in *The Interpretation of the*

11th of the Revelation. The Tree of Life, and the Tree of Knowledge

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

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

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

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

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

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

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

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

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

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

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

Written by.

LODOWICK MUGGLETON,

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

November 3. 1662.

P O S T S C R I P T.

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

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

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

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

Falso Judgment reversed and against testified, by Richard Farnesworth, in Answer to Lodowick Muggleton.

Lodowick Muggleton,

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

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

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

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

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

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

4. That under Pretence of a Commission of the Spirit, thou presumes to exclude all true Witnesses of the Spirit, and also all true Ministers, Messengers, and Embassadors of Christ, from the Work of the Ministry, both now in this Age, and whilst the World doth endure, to the End and Intent thou mayest set up thyself alone in their Places and Stead, because thou presumptuously sayest, That God hath made thee the Judge of the Scriptures, and hath given thee Understanding of his Mind in the Scriptures above all Men in the World, or above all Men since the World began. That no Man doth know the Scriptures but thyself. That no Man can truly interpret Scriptures but thyself. That God hath given the Scriptures into thy Hand, as he gave the Priest's Office into the

Hands of *Aaron*. That no Man ought to officiate the Office of a Minister, Messenger, or Embassador of Christ, but those that are appointed by *John Reeve* and thyself. That thou knows more than *Moses*, the Prophets, or Apostles did. That thy Doctrine and the Commission of it, is as true, and of a higher Nature, than the Prophets and Apostles was in their Time. That thy Commission, and the Doctrine of it, is of a higher Nature than that of the Prophet *Elijab's* was, when he commanded four hundred Priests of *Baal* to be slain, by the Power of his Word. That thou art the last Witness that ever shall speak by Commission from God. And that God will never chuse any more after thee, whilst the World endureth. All which are thy Errors and Lies, which are by me denied, and against testified.

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

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

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

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

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

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

Lodowick, thou art not the chief Judge in the World at this Day, ordained of God, as aforesaid. Thy Message and Testimony is false and not true, because the true Witnesses of the Spirit, and Ambassadors of Christ, who were anointed and sealed of God, have declared and said, That God hath appointed a Day, in the which he will judge the World in Right.

Righteousness, (not by thee, but) by Jesus Christ, whom he hath ordained, whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead, as may be read, *Act* xvii. 30, 31.

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

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

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

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

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

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

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

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

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

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

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

Lodowick Muggleton's *Answer* to Richard Farnesworth's *Letter*.

Richard Farnesworth,

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

sighted, vilified, and spoken evil of those Things which are as true as Truth itself, and that you shall find.

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

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

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

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

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

Mens spiritual Estate, neither shall any one that I have condemned see any other God or Judge, but that Sentence which we the Witnesses of the Spirit have passed upon them.

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

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

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

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

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

Receive and myself ; for there is no coming to know God, nor see God, but by the Faith in this Commission of the Spirit : For I having the Keys of Heaven and of Hell, none can get into Heaven, except the Witness of the Spirit doth open the Gates, and so the King of Glory may enter in ; that is, the Knowledge of the true God, his Form and Nature, may enter into your Hearts, by having Faith in this Commission of the Spirit : For God hath given me the same Power now as he gave to *Peter* when he was upon Earth ; and what Power that was may be easily read, where Christ said unto *Peter*, *Upon this Rock will I build my Church*. Also he did give unto *Peter* the Keys of Heaven and of Hell. Also he should have Power to bind and loose, and whose Sins he remitted should be remitted, and whose Sins he retained should be retained. What is the remitting and retaining of Sins, but to forgive them their Sins which received his Doctrine, and to retain and bind their Sins of Unbelief more close upon their Consciences, for their despising of the Doctrine of Christ, which he did teach ? And was this any less than blessing and cursing, or opening the Gates of Hell and of Heaven ? And yet you see that Christ gave this Power unto Man. You would have said as much by *Peter* and others, if you had been living in those Days, as you do by me : You would have said that they did it out of the Pride and Presumption of their Hearts, though they had their Commission put upon them by God himself, as I have now in this Commission of the Spirit : And as *Peter* had Power to bind and loose, or to remit and to retain, so likewise hath the same God given me Power to bless and curse Men and Women to Eternity. And this is the Keys of Heaven and Hell ; for the Blessing of a commissioned Prophet, it opens the Gate of Heaven ; that is, it opens the Heart in Love to that God that sent such a Messenger of glad Tidings of Salvation. So, on the contrary, the Curse of a Prophet, it opens the Gates of Hell ; that is, it opens the Heart in Envy, Malice, and Revenge ; nay, sometimes, when the Gate of Hell is opened by the Curse, it hath caused Revenge to increase so hot, that it hath broken forth into a great Flame, the Fire of Hell hath been so hot burning within them. This I know by Experience, which I never did know, until the Keys of Heaven and of Hell were put into my Hands by God himself : And

by this I know what *Peter's* and other Prophets Power was ; for God hath given Power for one Creature to judge another ; and what that Man doth which hath Authority from God, God himself cannot undo it ; for it is not the Light of Christ within you Quakers, nor the Letter of the Scriptures, nor God without you, that shall deliver you Quakers and others, that are under this Sentence, from that Curse which I have pronounced upon you, though you call it Error, lying Divination, false Doctrine, Pride and Presumption ; but it will appear to be no other but the Curse of God himself, though it be pronounced by a mortal Man like yourselves.

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

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

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

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

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

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

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

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

Now

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

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

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

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

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

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

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

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

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

the Possession of it by passing through this first Death, and so enter into the second Death, where you shall remain for ever and ever.

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

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

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

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

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

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

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

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

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

Written by

LODOWICK MUGGLETON,

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

Lodowick Muggleton's Reply to Richard Farnsworth's printed Pamphlet.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LODOWICK MUGGLETON's Reply.

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

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

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

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

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

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

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

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

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

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

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

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

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

quoted Abundance of Texts of Scriptures, which would be too tedious to cite.

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

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

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

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

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

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

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

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

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

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

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

L. M. Reply. The great Thing to be known is, how I will do to prove myself to be the chief Judge in spiritual Matters, and that I do go by as certain a Rule as the Judges of the Land do, when as they give Judgment according to Law, seeing he hath brought so many Places of Scripture, and the *Proverbs of Solomon*, and Acts of *Edw.* 3. and Judge *Cook's* Judgment of the Law, all to prove me a false Judge, and that I do not go in my Sentence by any known Law, either of God nor the Land; so that if this be answered, most Part of his Pamphlet will be answered; for it doth consist most Part of it upon this Thing; therefore I shall give Answer to it, that others may be the better informed in themselves, though I am satisfied in it as to myself, yet this I do ingenuously confess, that I never did pretend the Knowledge of the Civil Laws of the Land,

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

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

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

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

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

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

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

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

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

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

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

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

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

3. He hath given me to know the Law.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Quibbles

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

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

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

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

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

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

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

LUDWICK MUGGLETON.

A

LETTER

SENT TO

Thomas Taylor, Quaker,

In the Year 1664,

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

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

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

By LODOWICK MUGGLETON.

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

A

L E T T E R

SENT TO

THOMAS TAYLOR, Quaker.

Thomas Taylor,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

that Children should be damned, although they are of the Seed of the Serpent.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

F I N I S.

A
LOOKING-GLASS

F O R

G E O R G E F O X

The **QUAKER**, and other **QUAKERS** ;

W H E R E I N

They may see themselves to be right
Devils.

In Answer to **GEORGE FOX's** Book, called,
Something in Answer to LODOWICK MUGGLETON's
Book, which he calls, The QUAKER's Neck broken.

Wherein is set forth

The Ignorance and Blindness of the **Quakers** Doctrine
of Christ within them ; and that they cannot, nor doth not
know the true Meaning of the Scriptures, neither have
they the Gift of Interpretation of Scripture, as will appear
in those several Heads set down in the next Page following.

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

Re-printed in the **YEAR M.DCC.LVI.**

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- Chap. XXXIV. *A Reproof the Quakers see rejoicing in my Sufferings, and being sorry the Magistrates did not punish me more than Imprisonment.*
- Chap. XXXV. *How it doth belong unto mortal Men, that are chosen of God, to interpret Scripture, and not unto Christ himself.*
- Chap. XXXVI. *How every true Prophet and Minister of Christ, hath Power to open the Book of Conscience.*
- In the last Place, I shall say something as to the Quakers Principle and Practice.*

A
LOOKING-GLASS

F O R

GEORGE FOX, the Quaker, &c.

C H A P. I.

Of a Catalogue of damned Quakers.

GEORGE FOX, I saw a Pamphlet of yours, entitled, *Something in Answer to Lodowick Muggleton's Book, which he calls, The Quaker's Neck broken.*

You said well, in that you said, *Something in Answer to that Book of the Quaker's Neck broken*, for it is a very little Something indeed; it is so little a Something, that wise Men will hardly discern any Thing in it as a direct Answer: But how comes it to pass that you make no Mention of your own Damnation in your Answer; you know *John Reeve* and myself gave you the Sentence of Damnation a matter of fourteen Years ago, when we were Prisoners in *Old Bridewell*; there was you, *Edward Burroughs*, and *Francis Howgel*, you three were counted the chief Speakers of the Quakers at that Time, and you three were the first Speakers of the Quakers that were damn'd by us, the Witnesses of the Spirit; but since that there hath fallen a many more of your Brethren under this Sentence; but you have been *Fox-like*, as is your Name, so is your Nature, you have lain still, and kept your Damnation to yourself, from the Knowledge of others, because
you

you would not be upon publick Record as a dama'd Devil, and yet a Speaker of the Quakers.

Also you read of your Name in that Book, you say you have answer'd something, but you take no Notice of yourself, but take other Folks Parts; and if your Brethren, *William Smith, Samuel Hooton, Edward Bourn, Richard Farnsworth*, had not written to me, there would have been no Occasion for the *Fox* to come out of his Hole; and now the *Fox* is come out, he will be catch'd, and made manifest to Generations to come, who pretended to be a Means of Salvation to others, and yet he himself a Cast-away, a Reprobate, a Son of the Devil, one that shall be recorded amongst the damned Crew to the World's End; and I am sure your Damnation is written in the Tables of Heaven, even as the Law of *Moses* was written in the Tables of Stone; that is, these Men were written the Seed of the Serpent in Heaven, in the reprobate Angel, his Nature, before he deceived *Eva*; for you Speakers of the Quakers doth act forth the Serpent Angel his Nature, thinking yourselves wiser than God, as he did; he thought if he had been God, he could have made all those glorious Creatures above the Stars of nothing; even so be you Quakers here in Mortality, you teach your Disciples to believe that God made this vast Earth and Waters of nothing, witness that *Thomas Taylor*, Speaker of the Quakers, in his Letters to to me, which I have given Answer to, and join'd it to the Book call'd *The Quaker's Neck broken*; and you *Fox*, and others of your Speakers, doth the same, for you say you were in Christ before the World was; here you are quite mistaken, for you were in the Reprobate Angel his Seed and Nature, who is call'd a *Serpent*, and in this Serpent Angel you and others were recorded in the Table of Heaven for the Reprobate Seed, and to be damned to Eternity.

And as I know from whence you came, even from the Serpent aforesaid, and that you were in him before the World was, so likewise you shall be recorded for damned Devils here while the World is, as long as Time doth last; therefore I shall set you down as followeth, you being one of the grand Devils, you shall be first:

George

George Fox, Edward Burroughs, Francis Howgal, Edward Bourn, William Smith, Samuel Hooton, Richard Farnsworth, Thomas Taylor, John Parrat, Richard Whitpane, John Harwood, Richard Huboriborn, Fox the Younger, and that great lubberdly Fellow spoken of in *The Quaker's Neck broken*, these were generally all, or most of them, Speakers of the Quakers, and exercised the ministerial preaching without a Commission from God; and not only so, but they have been the greatest Fighters against a personal God in Heaven, above the Stars, of any, and have sinned against the Holy Spirit that sent us, and so have procured the Sentence of eternal Damnation upon them; and this Record is true, and it shall be recorded in the Hearts of the Saints to the World's End.

Now I shall give you an Answer to what is needful in *George Fox's Book*, if there be any Thing in it that is not sufficiently answer'd already in *The Quaker's Neck broken*, I am willing to do it for the Sakes of some that desire it, because I hear the Quakers are very brag of this Book *George Fox* hath writ against me, so they were when *Richard Farnsworth* printed his Rage and Malice against me. But did he prosper afterwards, when I had printed an Answer to it? For that printed Pamphlet was the Occasion of *The Quaker's Neck broken* being printed; and doth *George Fox* think to prosper now he hath manifested himself what he is? And his great Wisdom, which some thought he had, will be found but meer Foolishness.

But to the Matter in Hand. The first Accusation that I am accused with, is as followeth: *That I say in The Quaker's Neck broken, that the Quakers will not bestow a Penny in any Writings but their own, let it cost them never so much Pains the writing, and Charge in printing.*

This *George Fox* saith is a Lie, known to the Printers and Stationers, and Booksellers at *London*; and *George Fox* hath called me a Liar seven Times for this one Lie, as he calls it; yet I shall make it appear I told no Lie in those Words, to say the Quakers will not bestow a Penny in any Writings but their own, let them cost ever so much Pains the writing, and Charge the printing.

C H A P. II.

LODOWICK MUGGLETON's *Answer*.

Sheweth the Ignorance and Foolishness of George Fox.

FIRST, I would, have the Reader to mind the Ignorance and Foolishness of this *George Fox*; he undertakes to answer some Things in my Book, called, *The Quaker's Neck broken*; and the first Thing he begins to answer, is the last Thing in my Book, for it is the last Page of my Book, and it is a Point of the least Concernment to a Man's eternal Happiness of any in that Book; but *George Fox* hath made it of the greatest Concernment of all the rest; therefore he begins with that first, and sets it in the Fore-front of his Pamphlet, to shew his Master-piece; for he hath set the Cart before the Horse, for he begins at the latter End of the Book, and so goes backwards towards the Beginning, and charges me with a lying Spirit seven Times in this one Thing, as if this was the most heinous Sin of all other Sins, that to say the Quakers would not bestow a Penny upon any Writings but their own, this is counted a seven-fold worse Sin, than any other Sin whatsoever; Let the Reader but minds these Things aforesaid, and what I shall say in Answer to *George Fox* his printed Pamphlet.

First, *George Fox* hath gone on like an unwise, simple, foolish Man, no ways in Order, but confused, to begin at the latter End of a Book, and end at the Beginning, and catch a Bit here, and snap at a Bit in another Place, and wrong the Words, and write some Part of a Sentence, that serves his Turn, and leaves the other Part out, that would make against him, or clear the Matter, this he leaves out. Now I do commend *William Smith* and *Richard Farnsworth*, though they are damned Devils, yet they went orderly to work; they named my Words right as they were set down, and they sailed against me in Order, and so went on from Point to Point in Order: But you, *George Fox*, your Answer is confused, for the aforesaid Quakers had a great deal more Wisdom in their Writings against me than you have. Because I speak of Order, you

Quakers may think I mean good Order, and so the aforesaid Men were good Men, [no] but they went in the Method and Order of Reason the Devil; in the Wisdom of Reason did they write to me, and I was well pleased with it, because I knew well enough how to answer Reason the Devil in his best and orderliest Wisdom he hath, as is now extant in *The Quaker's Neck broken*; but you, if you have not attained that Wisdom of Reason the aforesaid Quakers your Brethren have attained, for you that are the old Fox is become more ignorant and foolish in spiritual Matter, than the aforesaid that are younger.

And as for that Saying of mine, that you make the greatest Sin of all, in that I belye the Quakers, to say they will not bestow a Penny in any Writings but their own, that Saying of mine is very true; for my Meaning was, the Quakers would not bestow a Penny upon any of my Writings, though they cost never so much Labour the writing, and Charge the printing; and so the following Words doth clear my Meaning; but *George Fox* hath catcht at that Word of mine [*of any other Writings but their own*] here was a Word out of Joint, and that the Fox was glad of; for if I had made a Distinction between my Writings and others, as my Meaning was, and as my Words following did imply, then the Fox would have had no Hole to have crept out at, nor to have called me a Liar seven Times for one; but as for the Quakers not bestowing a Penny upon my Writings, though they cost ever so much Pains the writing, and Cost the printing, that is very true; for I do not know any Quaker, that is an absolute Quaker, that ever did buy any: Also it is credibly reported to me by some that have been Quakers, but fallen from them, that several of the Quakers have given a Charge to others of their Acquaintance that had a Mind to buy, to see what was in them, the Rumor was so great; but the Quakers charged those that had a Mind to buy, not to buy any, not to bestow a Penny on them, except it were to burn them; saying, that if they had any of my Writings they would burn them, and these were Quakers that said this; so that this proves my Sayings to be true, both by Experience and Witness. But *George Fox* hath got the Printers and Stationers, and Booksellers in *London*, to prove me a Liar, as if the Quakers had been great

Customers to the Booksellers: I suppose *Jacob Bebmont's* Books were the chief Books that the Quakers bought, for there is the Principle or Foundation of their Religion; for they cannot go beyond that, but there they build, this I know by *William Smith's* Letters to me: And you *George Fox* are far below *William Smith* in the Knowledge of *Jacob Bebmont's* Writings; and as for what Books else that you Quakers have bestowed Money upon since you were Quakers, I think the Stationers will neither justify, neither can you shew none of any Value: But it is not much Matter whether you did or did not, I am sure that Saying of mine is true, that you will not bestow a Penny upon my Writings, though they cost much Pains the writing, and much Charge the printing: This you *Fox* doth not deny, so that Part of my Words are true by your own Acknowledgment; so that it is but half a Lie that you charge me with, in Case the Words be taken in your Sense, yet you charge this Half Lie to be seven Lies. So much for that.

2. *L. Muggleton* saith, *It is a vain Thing to talk of any heavenly Secrets to Quakers, for they will not bestow a Penny of them.*

George Fox calls this a Lie also, and saith, heavenly Secrets are esteemed of by them, scornfully called *Quakers*, and saith that *Muggleton's* heavenly Secrets are Money worth, and may be bought with a Price, and complains against me, because some of the Believers of this Commission would not lend *George Fox* a Book of ten Shillings Price, to peruse, to rail against, and saith the Quakers, as I call them, are free with their Books to give them to any one to read: But saith, *It is a hard Thing to get any of my Books*; and saith, *that I would not let them be brought forth unto Light, lest my Deeds, Curses, and Lies*, as he calls them, *should be made manifest*; for the *Quakers*, saith he, *in the divine Light, Power and Spirit of Christ Jesus, do comprehend thy Spirit and Scoffs, at the divine Light of Christ Jesus within.*

C H A P. III.

How the Quaker People are altogether ignorant of heavenly Secrets, so become the greatest Despisers of them.

THIS I do know, it is a vain Thing to talk of any heavenly Secrets to Quakers, neither do the Quakers esteem of heavenly Secrets at all, but doth altogether despise and hate them; for what need the Quakers and I contest so one against the other? Or why should I have cursed so many Quakers as I have? If the Quakers had esteemed heavenly Secrets, then should we the Witneses of the Spirit never have been so contrary to them, as now we are; for the Quakers have despised heavenly Secrets more than any other Sect whatsoever. Is not this a heavenly Secret, to declare what the true God is in his Form and Nature: Also this is a heavenly Secret, to shew what the right Devil is in his Form and Nature. It is a heavenly Secret to know the Place of Hell, and the Manner of Torment. It is a heavenly Secret to know the Residence of Heaven, and Assurance to possess the Joys thereof to Eternity. It is a heavenly Secret to know really that the Soul or Life of Christ did die, and that a Man's own Soul or Spirit must, and doth die. It is also a heavenly Secret to know the Persons and Nature of Angels. These all are great heavenly Secrets, with many more heavenly Secrets declared in our Writings, which dependeth upon these aforesaid; but the Quakers despiseth every one of these heavenly Secrets; so that you Quakers cannot esteem of any heavenly Secrets; so that I know it is a vain Thing to talk of heavenly Secrets to Quakers. For I will appeal to the greatest Enemies I have of another Opinion, that differs from the Quakers, that if all their Writings which they have all writ ever since they were Quakers, if they were brought together, there is not one heavenly Secret in them all; nay, if it were possible, that all the Quakers Speakings were bound in a Bundle together, I know there would not be one heavenly Secret, or true Principle, to be found amongst them all: They are worse as to that than *Sodom* was, for there was one righteous Person found in those

two Cities, and but one, even righteous *Lot*; but let our Writings and Speakings be put in a Balance, and yours in another, and let mine Enemies judge, though I know People will be more angry at my heavenly Secrets I have written, than they will of those heavenly Secrets you Quakers esteem of; for those heavenly Secrets the Quakers do esteem of, they are so groundless, that a Man can discern no Heavenliness in them at all. And as for those Books my Disciples, as you call them, would not lend you, I will give the Fox a Reason for it. The Reason is, I did desire those that had those Books, who believed the Matter contained in them, I would not have them lend them to Quakers; for one *Thomas Barnet*, formerly a Quaker, but afterwards believed these Writings, and he bought one bound together, and he out of Love to *Thomas Taylor*, Quaker, this said *Thomas Barnet* did lend him his Book, thinking he might receive it as he did; but this *Thomas Taylor* despised it, and not only so, but did abuse the Book very basely by writing upon the Margent, which Thing procured *Thomas Taylor's* Curse; so others of our Friends have lent Books to Priests, and they have abused them in like Manner; so that I was not willing that Friends should lend Books to Quakers or others, only *the Quaker's Neck broken*, I was always free thy should be lent to Quakers or others: But it was a Book all bound together, where the heavenly Secrets are declared, that you sent your Friend to borrow, and because the Believers would not lend them, you upbraid me, as if I were unwilling my Curses and Lies, as you call them, should be brought to Light. But if you Quakers would have made my Curses and Lies, as you call them, manifest, and that you Quakers could comprehend me, you should have bought one of them, and have made it your Church-Bible, and taken your Text out of it every Time you meet; your Hearers would have edified more by your reading a Chapter in that when you meet together, than by all the Speakings that ever they heard in their Lives; it would have cost you but ten Shillings; you might have had it out of the Church-Stock, and have let it to have been publick to all Quakers and others to see, and so you might have made me manifest indeed; but if you should do so, what would become of you Speakers of the Quakers?

Then

Then your Light within, and your Christ within you, would come to nothing, and so you would cheat the People no longer with your Ninny- nonies and senseless Words, to stand prattling every Week, of Words over and over forty Times together, *The Word of the Lord, and Harken to the Light within you, or the Light within you.* Cannot you, when the People meet, speak these Words forty Times over, and so dismiss them; then they would understand what you mean; but you deliver a great Deal of Non-sense over and over again; so when the People are dismiss'd, they go away with their Hearts full of Non-sense, and by the next Week they will be emptied again; and these are the heavenly Secrets the Quakers feed the People with.

3. Muggleton, *Tbou sayest thou hast a Commission from without thee to preach.*

Here *Fox* hath belied my Words, and left out some Part; for these are my Words; I do say that I have a Commission from God without me to preach: This I own to be true.

Here *Fox* saith, *I have manifested Darknes: And, saith he, is there any Commission from God, but the Understanding of it is given to Man by the divine Light within?*

C H A P. IV.

A Discovery of the Quakers Blindness, which cannot discern whether a Man that preaches the Gospel ought to have his Commission from Christ without him, or from a Christ within him.

THIS *Fox* calls every Thing Darknes, though it be as clear a Light as the Sun at Noon-day; for whoever shall read the following Words in that Book, may clearly see that the Light of Christ within a Man is not a sufficient Commission to authorize a Man to be a Preacher of the Gospel, though a Man may have Understanding in him to do it, yet for Want of Authority from a God without him, he will be punished for going to preach before he is sent: This may be experienced by all Men in Temporals; we see a petty Constable, and other Officers more inferior, dares not execute their Office upon any Man, if it be but to whip Beggars, not with-

out a Commission from some Person, one or more, without him; and so it is in all Places, both high and low, upon the Face of this Earth. It is not the Understanding within that will authorize Men to supply such and such Places, but it must be Authority without a Man; for many Men that are in great and honourable Places, have less Wisdom and Understanding to manage their Places than other Men; yet he that hath a Commission from others without him, will commend him that hath a better Understanding within than himself; yet you Quakers will undertake to be Preachers of the Gospel without a Commission from God without you, or without a Commission from Man without you: And because I durst not preach without a Commission from God without me, and not by the Light of Christ within me, though I had the Light of Christ within me more than any Quaker in the World hath at this Day, before I had a Commission from God without me; and if God without me had not forc'd me to take this Commission upon me, I had remained quiet and still, and had let Quakers and all other Opinions in Religion alone; for I was of *Jonas* his Mind, willing to sit still and be quiet, for I minded no Body's Happiness but my own: For I was willing to go to *Tarshish*, to sit down in quiet, but I was forced by the Lord God to go to *Nineveh*, amongst all Opinions of Religion, that I might be envied, hated, and persecuted of Quakers, and all other Opinions whatsoever; and this I have found true by Experience, and all this came upon me from a Commission of the true God without me, and this you Quakers call *manifested Darknes*.

The Apostle might truly say, when it pleased the Father to reveal his Son in him, *he preached him*; but what is this to *Fox* the Quaker? The Father hath not revealed the Son in him; for *Fox* doth not know what the Son is: But the Apostle that had the Son revealed in him, had a Commission from that Son without him: For sure you Quakers will not be so wicked as to say that *Paul* received his Commission to preach within him, when he breathed out Threatnings against the Church of Christ, and went with Letters and Commission from the High-Priests, to persecute those that believed in Jesus, that

was put to Death, and risen again, and ascended up to Heaven.

Now this Jesus met *Saul* in the Way, as he went to persecute the Saints, and said, *Saul, Saul, why persecutest thou me? Saul* answered, *Lord, who art thou?* The Answer was, *I am Jesus of Nazareth.* Will you *Fox* the Quaker say that this Jesus was within *Paul*, when he spake these Words, or without him? Sure you will not be so wicked to say Jesus was within *Paul*, whatever you think: And if you grant that Jesus was without him, then *Paul* received his Commission to preach from Jesus Christ, the only wise God, without him: For this same Jesus said to *Paul*, *Thou art a chosen Vessel, and thou shalt bear, or preach, my Name before the Gentiles.*

Now I ask, did *Paul* receive his Commission to preach the Gospel of Jesus Christ to the Gentiles, from Jesus Christ without him, or from Christ within him? Again, Who was that which spake to *Paul*, when he said, *My Grace is sufficient?* Was it not Jesus Christ? Was this Christ within *Paul* then? Was he not without *Paul* in that same Flesh and Bone he suffered Death in? This Flesh and Bone was spiritual after it rise again, but still it kept itself an entire Body to itself: And are you Quakers so void of Sense as to believe that the Body of Christ is in you, and so reveals Things to you? So you may see that the Apostle *Paul* received his Commission to preach from a Christ without him, and not from a Christ within him: And I received my Commission from Christ without me, and not from Christ within me. And *Fox* the Quaker saith I have manifested my Darknes: But this Power I have received from the Person of Christ without me, will be too hard for all the Quakers Christ within them in the World.

4. Muggleton, *Thou sayest the right Devil became Flesh, and the Soul is mortal; and thou speakest of thy Knowledge of the Lord, and the Scriptures.*

Fox his Words. Where do the Scriptures say that the right Devil became Flesh, and the Soul is mortal? For God breathed into Man the Breath of Life, through which he became a living Soul; and this Breath of Life, by which Man became a living

living Soul, is this mortal? Is this thy Knowledge? Make this good by Scripture.

C H A P. V.

Sheweth how ignorant and dark the Quakers People are in the Knowledge of the right Devil, and of the Serpent's Seed.

I Have proved these two Things abundantly by Scripture in my other Writings, in *The Mortality of the Soul*, and *The Divine Looking-Glass*, and in *The Interpretation of the Eleventh of the Revelation*, and in *The Interpretation of the whole Book of the Revelation*; these several Books written by us, the Witnesses of the Spirit, hath clearly opened those two Points as much as any one Thing whatsoever: But I perceive this *Fox* hath seen none of our Books, not as to read them, but this Book only of the *Quaker's Neck broken*, which makes him so ignorant of the Scriptures, and of what we have written; also it proves my Words true, that the Quakers will not bestow a Penny in any of my Writings, but their own. But because some may see this Answer to *Fox*, that hath not seen the other Books afore-mentioned, I shall prove by the Scriptures again that the right Devil became Flesh, and the Soul of Man to be mortal.

First, I shall prove the Devil became Flesh. Let the Reader mind the Interpretation of Scripture. In the first Epistle of *John*, chap. 3. verse 8. it is thus written, *He that committeth Sin is of the Devil; for the Devil sinneth from the Beginning.* Mark these Words, *The Devil sinneth from the Beginning*: I think there is no Man so wickedly ignorant to say that *Adam* was this Devil that sinneth from the Beginning, for *Adam* was never called a Devil, not throughout the Scriptures; for *Adam* is called the Father of Christ, and there is none will dare to say the Devil was the Father of Christ; which I shall open more clear hereafter: But then of Necessity there must be some other Devil in the Beginning, which all Men are ignorant of in these our Days, but this Commission of the Spirit only. Now this Devil that committet

mitteth Sin from the Beginning, must needs be that Serpent, that was called *A Tree of Knowledge of Good and Evil*, this I declare was the Devil: Now this Devil became Flesh, and after he became Flesh, then the Devil committed Sin, and this was in the Beginning of the World; for the Faith of the Scriptures goeth no further than the Beginning of the Creation of *Adam*. Now mind the twelfth Verse, that proves that *Cain* was the first Devil in Flesh. *John* exhorting the Believers that they should love one another, which Commandment was from the Beginning, not as *Cain*, who was of that wicked one, and slew his Brother. Here it is clear that *Cain* was none of *Adam's* Son; for *Adam* was never counted a wicked one by any that writ Scripture; so that *Cain's* Father was the Devil, that is, he was that Serpent-Angel that deceived *Eve*, and *Cain* was the Devil manifest in Flesh; and that Act of Murder which *Cain* did when he slew his Brother *Abel*, is that Sin which the Devil committed from the Beginning; for what the Devil did before he became Flesh, was not counted by *Moses*, the Prophets, and Apostles, to be Sin; for Sin was not imputed to spiritual Bodies, but to natural Bodies only: For spiritual Bodies are either to receive the Fruit of Happiness, or the Punishment of what they do in the natural Body of Flesh.

Again, that I may give the Reader a further Proof of this, mind the Scripture saith there are two Seeds, the Seed of the Woman, and the Seed of the Serpent. Now God hath put Enmity between these two Seeds: Now I would fain know of *Fox* from whence this Seed of the Serpent came. If he shall say, it came from *Adam*, as most Quakers do, they blaspheme against God, that made *Adam* in his own Image and Likeness, both Spirit and Body, only *Adam* was earthly, and God was heavenly; but *Adam* had but one Seed in his Creation, but as Men are generated they come to have two Seeds in them; so that this Seed of the Serpent must needs be from the fallen Angel that deceived *Eve*, who was called *A Tree of Knowledge of Good and Evil*; and this Seed of the Serpent that should be at Enmity with the Seed of the Woman, it is the Devil in Flesh; for God owns the Seed of the Woman to be his own Seed, so that *Cain* was the Devil became Flesh, Blood, and Bone; and that Seed of Reason in *Cain* being now

become mortal, which was immortal before *Eve* ate of the Tree of Knowledge of Good and Evil, it comes to commit Sin from the Beginning, and to generate and bring forth Millions of Devils of his own Seed and Nature, and so the Enmity of the two Seeds continues from Generation to Generation to the World's End.

For we read in Scripture, that *Cain* is the Father of all wicked Men and Women, and that wicked Men and Women are his Children, as the Reader may see in *Matthew*, how the Devil tempted Christ, that Devil that tempted Christ was a Man, yet called a *Devil*, as you may see *Deuteronomy* the sixth, and the sixteenth Verse, that the Jews that tempted God are called *Devils*; And when Christ answered the Devil, and said, *It is written, thou shalt not tempt the Lord thy God, but him only shalt thou serve*; so that rebellious Men are called the *Devil* that tempt God. And where was there ever given any other Law to any other Devil but to Man, to serve the Lord his God? So that may be clear to the Seed of Faith, that Man is a Devil, and that there is no other Devil that can, or doth tempt God, but Man.

Again, it is clear, that Men are the Children of the Devil: Now they cannot be Children of the Devil, except they be of his Seed, begotten of him; and this is clear by Scripture, as may be read, *John* viii. Verse 44. Christ saith to the Jews that were Men, who said they were *Abraham's* Children; and said they were God's Children; but Christ saith these Men were the Devil's Children: *Ye are, saith he, of your Father the Devil, and the Lusts of your Father you will do; he was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in him; when he speaketh a Lie, he speaketh of his own; for he is a Liar, and the Father of it.* Now mind, there never was no Liar, nor Murderer, but Man, and *Cain* being the first Murderer and Liar from the Beginning; for when *Cain* killed *Abel*, and lied unto God, and said, *Am I my Brother's Keeper?* this was the first Murder and Lie the Devil *Cain* committed upon Earth, after the Devil became Flesh; therefore called by the Spirit of Revelation of Faith, *A Murderer and a Liar from the Beginning*; for then the Devil in Flesh began to murder and lie, and so this Sin hath run in the Line of all his Posterity, from Generation to Generation; so that the Reader may

may see that Men are the Children of the Devil, and that the Devil their Father was a Man, even *Cain*. This is the true Meaning of the Scriptures, and from this *Cain* did *George Fox* come; and this *Cain* is his Father, this I know for a certain Truth.

And to stop the Mouth of that Objection which Quakers and all others do make, in that *Adam* knew his Wife *Eve*, and she conceived and bare *Cain*, and said, *I have gotten a Man from the Lord*: To this I say, she was with Child by the Angel before; but after *Adam* and she were put forth of the Garden, that was from the Presence of God, then it is said, *Adam knew his Wife, and she conceived and bare Cain, and she said he had received a Man from the Lord*, and yet that *Cain* was none of *Adam's* Begetting: For we never read in Scripture that ever *Adam* begot *Cain*, neither is *Adam* called *Cain's* Father; but she was with Child by that Serpent-Angel before *Adam* knew her; but he was but a Cloak to cover her Sin; as many adulterous Women have been with Child by other Men, that were not their Husbands, yet their Husbands have been a Cloak to cover their Shame, and the Child hath been counted her Husband's, which was nothing so. This many can experience if they would, and that many of the Quakers too, when they were Ranters, if not since; so that *Cain* was none of *Adam's* Begetting, though he knew his Wife *Eve*.

But some may say, Why did not *Moses* tell us these Things? To that I say, it was not made known to him, nor to no other, till now, but to the Witnesses of the Spirit only. The Condition of *Eve* was much like the Condition of *Mary* the Virgin, she was espoused to *Joseph* before she was with Child by the Holy Ghost; but *Joseph* never knew her before, nor after she was with Child by the Holy Ghost, till that Child *Jesus* was born; therefore *Jesus* is called *Emmanuel*, that is, *God with us*; that is, *God* was born of a Virgin. Also *Mary* is said to conceive with Child by the Holy Ghost, yet if *Joseph* had known *Mary* his espoused Wife, in the Interim of her Conception by the Holy Ghost, it is like that *Mary* would have said that she had received her Child *Jesus* from *Joseph* her Husband, for she could not tell which got it, if such a Thing should have been: But it was otherwise ordered with

her than it was with *Eve*; for *Adam* knew *Eve* as soon as the Angel had entered into her Womb, and then *Adam* knew his Wife after they were put forth from the Presence of God; so that *Eve* did not know which she was with Child by, the Serpent-Angel, or her Husband *Adam*; so that she might well say, *she had received a Man from the Lord*: But if *Eve* had not enticed her Husband to know her, that was, eating of the forbidden Fruit, she would have brought forth according to the Time of Life that very same Devil *Cain*, Flesh, Blood, and Bone, as she did, if *Adam* had never known her in that Time; even as the Virgin *Mary* did the blessed Jesus, the God and Saviour of the Seed of *Adam*, with Flesh, Blood, and Bone; so that the Reader may see clearly, that *Adam* was not *Cain's* Father, neither did he beget him, for *Cain* was the Devil became Flesh; and this is the right Devil, and you *Fox* the Quaker are one of his Sons, begotten by him.

But to make it more clear that *Adam* was not *Cain's* Father: He could not be *Cain's* Father, and Christ's Father also. Now we find by the Scriptures that Christ doth own *Adam* to be his Father, and the Scriptures doth own *Cain* to be the right Devil, and the Father of all other Devils, as I have shewed before, and that *Adam* is called the *Father of Christ*, read *Luke* the Third, to the last Verse in the Genealogy, *Which was the Son of Enos, which was the Son of Seth, which was the Son of Adam, which was the Son of God*: So that God was *Adam's* Father, as he was God; and *Adam* was Christ's Father, as he was Man; therefore calls himself *The Son of Man*.

What do you Quakers think the Tree of Knowledge of Good and Evil was, and that Serpent that beguiled *Eve*? Do you look upon it to be some Apple-tree, and the Serpent to be an ugly Snake? and so this Snake crept up the Tree, and got an Apple in his Mouth, and the Woman took the Apple out of the Snake's Mouth, and so eat of it, and gave her Husband to eat, and so brought themselves into this Misery, and all Mankind? Do you teach your Hearers this? What is it you teach, that your Hearers are so ignorant of the Knowledge of the true God, and the right Devil, and of the Scriptures? This is the Faith that other religious Men do believe concern-

ing

ing the Tree of Knowledge of Good and Evil, and of the Serpent: But you Quakers carries it in an Allegory, for that nothing can be made of it, neither one Way nor other. But all Professors of the Scriptures do own that the Tree of Life was Christ, and I suppose you Quakers do so too.

If you grant that the Tree of Life was Christ, then this Tree of Life could speak: Now if the Tree of Life did speak, why should not the Tree of Knowledge of Good and Evil speak also? If Christ, the Tree of Life, because he gave Life to every Thing in Creation, so why pray not the Angel be called a Tree of Knowledge of Good and Evil? Or a Serpent, which brought Death and Misery upon the whole Creation?

And we read that the Serpent spake wise Words, who said to the Woman, *They should become as Gods, knowing Good and Evil.* Did ever any Snake, we call Serpents, speak such a Language? Surely no. I marvel People are so unwilling to believe that the Tree of Knowledge of Good and Evil should be an Angel, and yet speak such God-like Wisdom, and hath brought such woful Misery upon all the Earth! and very many Men and Women do eat of the same forbidden Fruit now, as *Adam* and *Eve* did then.

And as the Tree was pleasant to the Eye, and good to make one wise, is it not so now with lustful Men and Women? Doth not their Fancy to one another seem pleasant to the Eye? and acting together hath been pleasant to the Taste: This makes many to know Good and Evil by woful Experience, for this Sweetness of Sin is but for a Season; for I have known many in my Days that have eaten of the forbidden Fruit, Men and Women both, that have wasted their Estates, which was good and comfortable to them; but now the Want is evil to them; they have spoiled their Bodies with Excess of Lust, they have made their good healthful Bodies rotten with the Pox, so that their good healthful Bodies are become evil and loathsome to their Friends; and that which is worst of all, the eating of this forbidden Fruit, they have lost the Peace of Conscience, which was very good, and instead thereof, they have had an evil Conscience, as *King Saul*, *Cain*, and *Judas* had, always tormenting of them with Fear, Horror, and the Torments of Hell; and thus Men and Women have known Good and Evil by eating of the forbidden Fruit of Lust. This

This many Ranters were guilty of to my Knowledge, neither is your Quakers People free; for I know of those that have fallen to the Quakers, thinking to find Ease there, but they will find the Quakers Principle but a broken Reed. These Things concerning the Tree of Life, and Tree of Knowledge of Good and Evil, are opened more at large in *The Interpretation of the Eleventh of the Revelation*, so I shall conclude this Point.

2. I am to make good by Scripture that the Soul of Man is mortal. This is one of the easiest Points that is to prove by Scripture and Experience. These are the Words that *George Fox* doth ground the Immortality of the Soul upon, as followeth. Saith he, *For God breathed into Man the Breath of Life, through which he became a living Soul.* And then *George Fox* asketh, *Is this Breath of Life by which Man became a living Soul, mortal?* And saith, *Is this thy Knowledge?* as if it were impossible for me to answer, or to make good by Scripture.

C H A P. VI.

How the Soul of Man is mortal, and doth die, yet Fox thinks it impossible to prove by Scripture.

Ans. **T**HIS Point hath been proved by Scripture in all our Writings as aforesaid, and that Book of the *Mortality of the Soul*, the chief Subject it treats upon, is to prove the Soul mortal; but all these Things will do *Fox* no good, nor convince him of his Ignorance in this Point. *Fox* had hard Luck that he could see none of these Writings, for nothing might have better informed him in these Things, but the Book of *The Quaker's Neck broken* only, that makes *Fox* so ignorant of all Things; for that Book doth but name the Heads of these Things; but in the other Writings aforesaid, they are more largely expounded. But to give a little further Answer to this Point here.

First, I shall prove that Breath of Life God breathed into *Adam* to be mortal, and doth die. Let the Reader mind, I do acknowledge that Breath of Life God breathed into *Adam*, which made him become a living Soul, it was immortal when

when it came from God, but it was breathed into an earthen Vessel; *Adam* being of the Earth, he was earthly, and so capable to be overcome by Temptation from a heavenly Body, *viz.* the Serpent-Angel: Now Christ being the Lord from Heaven, therefore he was not capable to be overcome by the Temptations of earthly Bodies, *viz.* the Serpent-Angel, his Seed in Mortality.

Mind also, this Breath of Life, which God breathed into *Adam*, wherein he became a living Soul, it was immortal so long as he stood in Obedience to God, and no Death could have touched him: But this I must tell the Reader; *Adam* could no have had other Heaven than this World, he being made of this Earth, he should never have gone higher, to the Place where God is, the holy Angels, and all spiritual Bodies are, there *Adam* should not have come.

But this I say, *Adam* should have been freed from all Sickness, Diseases, and Death, and should have lived a paradisaical Life of Peace upon this Earth for ever, if he had kept that State he was created in. I confess this was a State that I was always desirous to get into, and I did endeavour much after it, but could not attain unto it; but when the Revelation of Faith did arise in me, the Spirit of Faith, which I call the Spirit of Christ, or God, shewed me what the State of *Adam* was, in the State of Innocency, and the paradisaical Heaven, here upon this Earth; but when the Spirit shewed me the Form of God, Angels, and other Creatures, in a celestial State, in the celestial Heavens in all Glory, I thought then that this earthly Paradise, though it had been for ever, very inferior and below that which I am sure I shall possess.

But, to the Matter in Hand. I shall make it appear, that *Adam's* Soul did die, though it was the Breath of God made it live; yet, by disobeying the Command of God, this Life must die, as in *Gen. ii. 17. For in the Day that thou eatest thereof thou shalt surely die.* Is not this plain, that *Adam's* Soul did die, notwithstanding the Breath of Life God breathed into him? This became mortal and did die. If you, *Fox*, shall say the Soul departed from the Body, and the Body died; this is the Opinion of most People; but it is an ignorant, dark Opinion, contrary to Sense, Reason, or Faith; for if the Soul

slip out of the Body, or depart from it, that cannot be said to die, but to part one from another for a Season; besides, the Body is a dead Lump, fit for no Use without a Soul. Also the Scripture saith, *The Soul that sins shall die*. The Scriptures doth not say, the Soul shall slip out of the Body that sins, but *shall die*: It is that which sins that must die; and did you, *Fox*, ever know a Body commit Sin without a Soul? If you did not, methinks you might be convinced of your Ignorance, and teach the People no more that Lie.

Where do you read in Scripture, that ever any Bodies were condemned to die? We read in Scripture, in many Places, of Souls that shall die, and of Souls that shall be cut off from the Land of the Living; but never of Bodies.

Again, it is said *that Christ poured out his Soul unto Death*. Will you, *Fox*, be so wicked to say that Christ did not die? *He poured out his Soul unto Death*: Death took Christ's Soul into itself, that is, Death swallowed up his Soul: It is not said he gave his Body for a Ransom for Sin; but *He gave his Soul a Ransom for Sin*. How should any Man be saved from eternal Death, if Christ's Soul did not die.

But I know the Quakers look for no Benefit from the Blood of Christ; all their Happiness it must come from the Law written in their Hearts, that they call *the Light of Christ in them*; for they know no other Christ, neither within them, nor without them: For this I say, they that cannot believe that their own Souls shall die, cannot believe that the Soul of Christ did die; and so they can receive no Benefit by the Death of Christ.

The Reader may see the Nonsense in the Quakers Writings. *Fox* saith, *He doth believe in Christ, that suffered, rose again, and ascended*; and yet Christ's Soul did not die, according to the Quakers Faith; for if they do acknowledge that Christ's Soul did die, they must needs acknowledge their own Souls must die also; and if *Fox* had believed the one, he would have believed the other, and never have put me to this Trouble, to answer that difficult Point, as *Fox* thinks, to prove from Scripture, that the Soul of Man is mortal. If there were no Scripture at all, Experience would prove that every Day, we see it with our Eyes.

Also I would ask *Fox*, or any other, where the Soul of *Lazarus* was, those four Days his Body was in the Grave? I believe *Fox* will say it was in Heaven: To this I say, that *Lazarus's* Soul was in the Grave, where his Body was; his Soul was dead, else Christ did not raise him from the dead, if his Soul were not dead. Mind, if his Soul departed out of his Body, as most People imagine, and went to Heaven or Hell, then I say Christ would have called to Heaven, for his Soul to come down, and go into the Body again: If it should be so, then Christ did not raise the Dead, but brought two Friends together, that were separated one from the other.

This is the Quakers Faith, and many others besides; but the Faith of God's Elect doth stedfastly believe, that *Lazarus* his Soul was dead, and there in the Grave, and that by the Power of Christ's Words and Groans, they entered into that dead Soul in the Grave, and made it quick and live again.

Here you see, *Fox*, that the Soul of *Adam*, the first Man, did die; and also you may see, that the Soul of *Christ* did die, and that *Lazarus* his Soul was dead; and all Men Souls else since, that are dead, because they were mortal. This the Scriptures prove as much, or more, than any one Thing whatsoever; and this is my Knowledge of Scripture:

And are you, *George Fox*, convinced yet that your Soul must die? For die you must; even two Deaths, a Death mortal, and a Death eternal; for you, that count it a Lie to say the Soul is mortal, and must die, you shall taste of two Deaths; but I shall taste but of one: This I know to be true, and you shall find my Words to be true also.

5. Muggleton; thou sayest, thou accusest no Man of Sin, yet saith *Fox*, in a few Lines after, thou accusest the Quakers of Sin and Blasphemy.

C H A P. VII.

How it was no Lie to accuse the Quakers of Sin and Blasphemy.

Ans. **Y**OU told a Lie, to say I accuse the Quakers of Sin and Blasphemy a few Lines after; for I do accuse the Quakers of Sin and Blasphemy against the Holy Ghost, a few Lines before. I said, I accuse no Man of Sin; but because you began to write against me backwards, you began at the last Side of my Book, and so answered this backward. I shall bear with that Lie, and look upon it as no heinous Crime in you; but if you had found such a Mistake in me, you would have triumphed, as if it had been the greatest Sin in me to tell such a Lie; you would have thought it worse than the Sin against the Holy Ghost, which you Quakers do commit.

But whoever reads that Book, may see that I have said nothing but Truth, in what I have written of the Quakers.

6. Page 5. *Fox* saith, *The Scriptures speak of the wicked One, and wicked Men; but where, saith he, doth the Scriptures speak of a right Devil?*

C H A P. VIII.

The right Devil proved.

Ans. **D**O TH the Scriptures speak of a wrong Devil? There must needs be either a right Devil or a wrong Devil, else the Scriptures would never have spoken so much of a Devil, if there had been no Devil at all: For you, *Fox*, neither declares what the right Devil is, nor what the wrong Devil is; so that no Man can tell where, nor what the Devil is.

It seems *Fox*, the Quaker, thinks it a hard Thing to prove by the Scriptures a right Devil: Do you not read in Scripture that *Cain* is called a Devil, *who was a Murderer and a Liar from the Beginning*? And the Devil was those Pharisees that disputed with Christ; the Devil was their Father, Christ said.

And was not *Cain* their Father a right Devil? Is there any Sin committed, but it is the Devil commits it? As *John* saith, *He that committeth Sin is of the Devil*; and if he that commits Sin be of the Devil, then his Father that begat him must needs be a right Devil. Was not *Judas*, that betrayed his Lord, was not he a right Devil? Sure, if he had not been a right Devil, he would never have done that Wickedness: And you, *George Fox*, had not you been a right Devil, you would never have blasphemed against the Holy Spirit that sent me, as you have; but you being ignorant who was your Father, even *Cain*; you know not what yourself is, and that you are the Son of a right Devil, and so, in Process of Time, you yourself are become a right Devil; and you shall be recorded so by the Commission of the Spirit of Truth, to the World's End.

7. Page 7. *Fox* saith, *The Quakers do not deny Christ's Flesh and Bones, who remain in the Heavens until the Restitution of all Things.*

C H A P. IX.

How the Quakers are mistaken in the Flesh and Bone of Christ.

Ans. **H**ERE People may see the Confusion of the Quakers Principles, who say Christ is in them, and yet *Fox* saith, the Quakers own the Flesh of Christ that suffered.

Here *Fox* saith, *The Quakers doth not deny Christ's Flesh and Bones, who remain in the Heavens until the Restitution of all Things.* But this the Reader may mind, the Quakers do not believe that Christ's Flesh and Bone is now in the Heavens, tho' *Fox* doth not deny it, because the Scriptures are so full to prove the same. For if the Quakers should really believe it, their Principle of Christ within them would quickly fail and vanish: For I never knew none that would avouch that Christ's Flesh and Bone was in them, neither will any of the Quakers avouch that they do believe Christ to be a Person now in Heaven above the Stars, in that same Flesh and Bone he suffered Death in; if they should do so, how then would all the Quakers do to get Christ within them? There could but one Quaker get Christ in him at a time, and when Christ comes out of one, he must go into another.

But the Quakers Christ is nothing else but an Allegory, and so Fox shews in his following Words: *For, saith he, we are Flesh of his Flesh, and Bone of his Bone*: So that Flesh and Bone of Christ that was reserved in the Heavens, which Fox doth not deny in the Words before, but in the latter Words, the Quakers Flesh and Bones are become Christ's Flesh and Bone; so that Christ hath no Flesh and Bone of his own, but what Flesh and Bone Christ hath of the Quakers. But I shall speak of this more in another Page; but the Reader may a little see Fox his allegorical Juggle.

8. Page 6. Fox calls me a lying Spirit, because I cursed some Quakers for the Sin against the Holy Ghost, and saith, *Christ said, Bless, and curse not, who is the Chief Judge.*

C H A P. X.

How God hath made the Witnesses of the Spirit Judge in his Stead.

Ans. I Do acknowledge that Christ is chief Judge both of Quick and Dead; but Christ hath chosen me to be chief Judge in his Stead here upon earth in spiritual Matters, and I had my Authority from Christ, the only God without me, and not from Christ within me; and by this Authority from Christ without me, who is now in Heaven above the Stars, in that same Flesh and Bone he suffered Death in, only that Flesh and Bone is spiritualized and glorified, have I Power over you Quakers, and that Light of Christ within you also; and look what Judgment I have given upon you Quakers and others, it will surely come to pass upon you; neither can you, nor your Christ within you, deliver you from it.

And as for that Saying of Christ, who said to his Disciples, *Bless, and curse not*, this will not deliver you Quakers at all from what I have said. But for the Reader's Satisfaction, I shall open those Words of Christ more plain hereafter.

9. Page 7. Fox is very angry with me, because I say that Cain was not begotten of Adam, but was begotten by the Reprobate Angel; but I have sufficiently opened and proved

this Thing by the Scripture before, so I shall say no more of it here.

10. Page 10. *Fox*, after he hath railed at me, because I say the Quakers Christ hath never a Body; and *Fox* knowing it to be true, thought he should bring himself into a Premunire, if he should deny Christ's Body without him, the Scriptures being so clear for it, *Fox* doth confess Christ hath a Body; *For*, saith he, *that which descended, ascended; and*, saith he, *the Quakers are of his Body; and as the Scripture saith, a Body hast thou prepared.*

C H A P. XI.

Sheweth that the Body of Christ's Flesh and Bone is distinct of itself, and not in the Quakers Bodies, neither are they Members of his Body.

Ans. **H**ERE *Fox* shews himself a meer Juggler, for he confesses Christ hath a Body, but never confesses that this Body of Christ is at a Distance from the Quakers, neither doth *Fox* acknowledge that Christ's Body is in a distinct Place by himself; *For*, saith he, *that which descended, ascended; and*, saith he, *the Quakers are of his Body, as the Scriptures saith, a Body hast thou prepared me.*

Mind: *Fox* doth not say, that which descended was a Body, nor that which ascended neither; for *Fox* his meaning is mystical, and so he thinks the Quakers are Flesh of Christ's Flesh, and Bone of Christ's Bone, of Christ's mystical Body, as they conceive; so *Fox* owns Christ to have a mystical Body, and so the Quakers comes, as they say, to be Bone of his Bone, and Flesh of his Flesh; and so that Body, which was prepared for Christ, the Quakers believe their Flesh and Bones is that Body which the Spirit of Christ doth dwell in, and that is that Body the Scriptures saith is prepared.

So that the Quakers do deny that Christ hath a Body of Flesh and Bone distinct of his own, at a Distance from them; for if they should acknowledge, as I said in *The Quakers Neck broken*, that Christ hath the same Flesh and Bone that suffered, still distinct of himself, though glorified Flesh and Bone, yet

it is a distinct Thing of itself, even the Person of a Man, and cannot, nor is not within any Man whatsoever; I say, if the Quakers should own this indeed, their Principle of Christ within them would vanish like Smoke.

For this Flesh and Bone of Christ his own Person, was that Body prepared for the God-head Life to dwell in, as the Prophet speaks, and that which the Apostle saith, *the Fulness of the God-head dwelt bodily in Christ*: And this Flesh and Bone of Christ was that Body prepared for the God-head to dwell in.

Now will any Man be so senseless to think this Body of Christ to be within a Man? For he that can get Christ's Body of Flesh and Bone into him, he will get the Fulness of the God-head also into him; so that he that can do this will be a God, and not a Man: So that I have told no Lie, but Truth, when I said the Quakers Christ hath never a Body, for which *Fox* is very angry with me, and calls me Liar.

Yet let the Reader but mind *Fox* his Words, when he doth seem to own a Body of Christ, his Words, are so dubious, and so dark, that none but the Spirit of Truth could find out the Cheat of these Quakers: What could any Man, that hath not the true Knowledge of the true God, and the right Devil, and the Knowledge of the Scriptures, say to these Things, this allegorical Cheat and Deceit, it being so coucht under the Words of the Scriptures? For this is to be minded by the Reader, that the Quakers never gives no Interpretation of Scriptures, neither in Writings nor Speakings. This *Fox* hath spoken of several Places of Scripture, to prove me a Liar, but hath given the Interpretation of none.

Only he hath named the Words, and railed against me, and so he hath left the Scriptures, and the Apostles Words, and me together, to dispute out the Quakers Principle of Christ within them. And because *Fox* hath not opened those Scriptures he quotes to prove Christ within, and that the Quakers are of Christ's Body, I shall unfold those Places of Scriptures which the Quakers ground upon.

Col. i. 27. It is thus written, To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, which is Christ in you, the Hope of Glory. This is

one of the Quakers chief Scriptures to prove Christ within them. So *Rom. viii. 10.* *If Christ be in you, the Body is dead because of Sin.* So *2 Cor. xiii. 5.* *Examine yourselves whether you be in the Faith, approve yourselves how that Christ is in you, except ye be Reprobates.* So *Galatians ii. 20.* *I live, yet not I, but Christ liveth in me, and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.*

These are the chiefest Places of Scripture the Quakers have to prove that Christ is in them. Let the Reader mind the Interpretation as followeth, and you may see that the Quakers are mistaken both in the Thing itself, and in the Person and Persons to whom these Words were spoken. First, the Person that spake these Words, it was *Paul*, who had a Commission to preach Christ unto the Gentiles, and this Commission to preach Christ was from Christ without him, as I shewed before; and the Persons he directs these Speeches or Words unto, they were to such Men and Women that did seem to receive *Paul's* Doctrine, and doubtless many of them did truly believe that Christ, which suffered, rise again, and was ascended up to Heaven, according to the Preaching of *Paul*, and the rest of the Apostles, was the Christ, the Saviour of the World; and that this Christ was without them in his Person, though by Faith Christ may be said to dwell or be in a Man.

Also *Paul*, and these Believers he preached unto, did believe the Blood of Christ, which was poured out unto Death, that the believing of this would purge their Consciences from dead Works, to serve the Living God; for *Paul* expresseth as much in the same Verse: *For, saith he, I live by the Faith of the Son of God, who loved me, and gave himself for me.* So that it may be clear to those that have any true Faith in them, that *Paul*, and the rest of the Believers, had Christ in them no otherwise than by Faith in the Death, Resurrection and Ascension of that Christ without them; and so Christ dwells in true Believers Hearts by Faith, according to that Saying, *Eph. iii. 20.* *That Christ may dwell in your Hearts by Faith.* And so, when Men have true Faith in Christ's Death, Resurrection and Ascension without them, they may be said to have Christ in them, the Hope of Glory; for the Faith of Christ, or Faith in Christ without them,

them, gives Hope to the Mind, that they shall behold that Glory Christ without them is in; and so by Faith a Man comes to know that he is no Reprobate.

For a Man that hath true Faith in Christ without him, may be said to know that Christ is in him, and that he is no Reprobate: And this is that great Mystery, Christ in you, the Hope of Glory; for it is a great Mystery to understand God manifest in Flesh, and to become very Man, in one single Person, even the Man Christ Jesus, and he to die, rise again, and ascend from whence he came; this is a great Mystery indeed, and few can comprehend it; but Faith doth see it, and understand it, and where-ever it is truly believed, that Man may be said to have Christ in him, the Hope of Glory, and to know that he is no Reprobate, because the Seed of Faith, which is Christ's Seed is in him, and that Seed acts itself forth to lay hold of that Person of Christ without him, and so gives Assurance of everlasting Life in a Man; and so Christ may be said to be in a Man.

For the Seed is counted sometimes for the Thing itself; so that if a Man doth not really know in himself that he hath the Seed of Christ in him, and that is known by actual believing him that is sent, that Man is a Reprobate to himself, and hath not the Hope of Glory in him; and so Christ is not in his Heart by Faith. This is the true Interpretation of those Scriptures, and of the Apostle's Mind.

C H A P. XII.

Sheweth by Scripture how Christ dwelleth in his Saints, and how it may be said they are Flesh of his Flesh, and Bone of his Bone.

2. **I** Shall open the Quakers Cheat concerning their Bodies being Flesh of Christ's Flesh, and Bone of his Bone, and those Scriptures interpreted they ground that Conceit upon. First, Rom. xii. 5. Paul saith, *So we being many, are one Body in Christ.* So 1 Cor. xii. 12. *For as the Body is one, and hath many Members of that one Body, so also is Christ.* So Eph. v. 30. *For we are Members of his Body, of his Flesh, and of his Bone.* So Col. i. 21. *And you that were sometimes alienated, and Enemies in your mind by wicked Works, yet now hath be reconciled*

reconciled in the Body of his Flesh, through Death. These be the chief places of Scriptures the Quakers do prove themselves to be Flesh of Christ's Flesh, and Bone of his Bone; and for want of explaining these Words, making no Distinction, they cheat many ignorant People of the Peace of their Minds, and of the Knowledge of the true Body of Christ without them.

Let the Reader but mind the Words of *Paul* before, and they may easily see that *Paul's* Mind was quite contrary to the Quakers; for the Apostle speaks of Believers being Christ's Body, and Members of Christ's Body, no otherwise than he did of Christ's being within the Saints, as I said before; that is, by the Union the Saints have with Christ by Faith in the true Preachers of the Gospel, they come to be Members of Christ's Body, and so called the Body of Christ the Head, as you may see, *Rom. xii. 5.* and *1 Cor. xii. 12.* and *Eph. 5. 30.* and *Col. i. 21.* These Places all prove that the Saints, being true Believers, are counted the Members and Body of Christ, in Respect of that Union they have with Christ, by Faith in his Death, Resurrection, and Ascension, knowing that Christ's Body lives for ever, and that his Blood hath redeemed their Souls from eternal Death; and knowing he is ascended to possess a personal Glory, and to prepare Mansions of personal Glory for his Saints; and those that are truly united to him by Faith, may be said by *Paul* to be Members of Christ's Body, and to be Christ's Body; but this Body is but by the Union of Faith in Christ, and by the Way of Comparison; for this Body hath never a Head; but the whole Body and Person of Christ without the Saints, is the Head of this Body; so that if Christ had never a Body of his own, but the Saints Bodies, as the Quakers do vainly imagine, he would be but a sad Christ. And because you may see that the Apostle did mean no otherwise than I have said: *For, saith he, in Rom. xii. 4, 5. as we have many Members in one Body, and all Members have not the same Office, so, saith he, we being many, are one Body in Christ, and every one Members one of another.*

So that all true Believers, though some be Prophets, Apostles, or any other Gifts of the Spirit that any Man hath, it is given for the Good of others, who are Members of the same Faith with him; and so all that are Partakers of the same Faith

with him, if they be ever so many, they all make up but one Body of Christ, even as all the Members of a Man's Body makes up but one Body.

But all this while these Members that makes up one Body, what will this Body signify without a Head? Now those natural Members that makes up a natural Body, what will this Body signify, if it hath never a Head? So it is with true Believers; if there were never a Head of this Body of Faith without Men, even Christ Jesus, where then should the Motions and Acts of Faith in a Man repair, to have Union and Communion with their Head Christ Jesus? Must they go into themselves, to find Christ their Head there? Surely, no; but the Motions and Acts of Faith that doth arise from the Seed of Faith, which is the Seed of Christ, in every true Believer, whereby he comes to have Union with Christ their Head, and so he is made a Member of Christ; and so all the Believers that have been from the Beginning, and shall truly believe, to the latter End of the World, they make up but one Body of Christ, and this Body is called Christ's Body; but by Virtue of Union of Faith, and not by Christ's being essentially in Men, as the Quakers do vainly imagine. The Apostle sufficiently clears this Thing in those Places afore-mentioned, so that I need speak no more of it here.

But I shall give the Reader to understand the Difference between that Body, that is called a Body by Union, and that Body that is so in itself; as for Example: A Woman is said to be Flesh of her Husband's Flesh, and Bone of his Bone, as *Adam* said concerning *Eve* his Wife. So *Eph. v. 31. For this Cause shall a Man leave his Father and Mother, and shall be joined to his Wife, and they two shall be one Flesh.* Here the Reader may see that a Man and his Wife are made one Flesh, by Virtue of Union and Institution: Now they are not really one Flesh, but they are made one Flesh by Union and Institution, as afore said: For when a Man lieth with a Harlot, he makes himself a Member of a Harlot, by that Union; and so the Harlot is made one Flesh with this Man. Now this Man is none of her Flesh, nor she his, not really so; for some Men do abhor it should be so; yet, by Union with a Harlot, many Times Men come to be Flesh of her Flesh, and so are

become diseased with her Disease, even with the Pox; so that these are become double Flesh of one another's Flesh, by that Union they had with each other. These Things I have known by Ranters and others.

Now mind the Distinction: A Child that a Man begets of his Wife is more Flesh of his Flesh, and Bone of his Bone, than his Wife is: Why? Because the Child is indeed Flesh of his Flesh, and Bone of his Bone; because Children came out of the Man's Loins, as the twelve Patriarchs came forth of *Jacob's* Loins: Now these were really Flesh of his Flesh, and Bone of his Bone, naturally so, and not by Union; as a Man and his Wife, that were two, are by Union made one Flesh.

So likewise the Scriptures speaks of two Sorts of Bodies; as that in *1 Cor. xv. 44.* *There is a natural Body, and a spiritual Body, a celestial Body, and a terrestrial Body:* Now these Bodies cannot go one into another, but mortal Bodies may be made spiritual Bodies, and spiritual Bodies may be made mortal Bodies, by the Power of the Creator, as it were by the Serpent-Angel; he was a spiritual Body, when he deceived *Eve*; but when he was made mortal, he was called cursed *Cain*: So the Lord from Heaven was a spiritual Body before he over-shadowed the Virgin *Mary*; but afterwards this spiritual Body was a pure mortal Body, and that mortal Body was called a blessed *Jesus*. This is the great Mystery to the World, and this *Jesus* is that God that prepared a pure mortal Body for himself, that he might be capable to be put to Death in this Body, to redeem the lost Seed of *Adam*; and this is that Body, I say, is not in the Quakers, neither are the Quakers of Christ's Body by Union, nor Flesh of his Flesh, nor Bone of his Bone, not by Union; and those Believers were, the Apostle writ unto; for the Apostle was chosen of Christ without him, and had a Commission to preach Christ to others; and those that did believe his Commission were one in Faith with him; and so they, by Faith, might know that Christ was in them, except they were Reprobates, that is, except they were unbelieving; for if they had Faith in the true Christ, which he had taught them, then Christ did dwell in their Hearts by Faith, and they should know, by Faith in themselves,

themselves, that they were not Reprobates ; and by the Union they should have with Christ by Faith, they should become Members of Christ ; yea, they should be counted Flesh of his Flesh, and Bone of his Bone. This is the true Meaning of the Scriptures.

But the Speakers of the Quakers have no Commission from Christ to preach, as the Apostles had, neither have the Believers of the Quakers any true Faith in Christ's Person, or Body, without them ; and so the Speakers and Hearers are both in the State of Reprobation, neither doth Christ dwell in their Hearts by Faith ; for true Faith they have none, but the Faith of Devils : And that which they call the *Light of Christ in them*, is nothing else but the Light of the Law written in their Hearts, for true Faith in Christ's Person they have none ; so they call the Light of the Law in them, the Light of Christ, because the Law convinces them of Sin.

Now this Law written in the Quakers Hearts, is the Light of Christ's Creation, and this Light of the Law, that Christ hath written in the Heart of Man, it is written in the Heart of every Devil, and so in the Heart of the Speakers of the Quakers, and they teach their Disciples to hearken to the Light within them, and saith Christ is in them. But this is no saving Light, neither is Christ within them, neither are the Quakers Members of Christ's Body, nor Bone of his Bone, nor Flesh of his Flesh ; for they have no Faith in his Person without them ; so that *Fox* his Cheat and Deceit is made manifest by the Scriptures being interpreted.

11. Page 11. *Fox* is very angry with me for saying, Reason is the Devil ; And yet, saith he, *thou givest a Reason for what thou doest* : And because I give a Reason of my Doings, therefore, saith he, *I am judged out of my own Mouth, to be the Devil Reason.*

C H A P. XIII.

How Fox is proved a Devil, because he cannot give a Reason that he is no Reprobate.

Ans. **H**ERE *Fox* the Quaker hath shewed himself an ignorant Devil, that cannot give a Reason of the Hope that is in him; but for Fear he should be counted a Devil, takes up other Men's Words, and the Scriptures must give a Reason for *Fox*, how that he is no Reprobate, because the Scriptures saith to Believers in that Time, *Know ye not that Christ is in you, except ye be Reprobates? And be ready to render a Reason of the Hope within you:* But *Fox* himself hath no Knowledge but that he is a Reprobate; but I perfectly know that *Fox* is a Reprobate, and I can give a Reason why he should, and will be damned to Eternity, though *Fox* can give no Reason for it. What would *Fox* have done if he had not had other Men's Words to prove Christ within, and to give a Reason of the Hope they had in Christ; for *Fox* hath no Interest in the Scriptures. But I shall open this Point something more hereafter, where he speaketh of Reason, in the 19th Page of his Pamphlet.

12. Page 11. *And Muggleton saith, he rejecteth in his Cursings, and them that he doth curse and sentence, shall never see any other God, or Judge.*

But, saith Fox, how now Muggleton, art thou become God, and Judge? Must not all appear before the Judgment-seat of Christ, to have their Sentence and Reward from him, whether they have done Good or Evil?

C H A P. XIV.

An Explanation how George Fox and other Quakers may be said to appear before the Judgement-seat of Christ.

Ans. **D**O you *Fox*, and the Speakers of the Quakers, indeed believe that you shall appear before the Judgment-seat of Christ, to receive the Reward of Deeds done in your Bodies, whether good or evil? If you do, I shall say this unto you, that when you do appear before the Judgment-seat of Christ, *John Reeve* and myself shall be there also, and look what Sentence and Judgment we have given upon you and others here upon Earth, the same Sentence will Christ give when you appear before his Judgment-seat; and look what Blasphemy against the Holy Spirit you have committed in this natural Body you now have, you shall have the Punishment of that Blasphemy against the Holy Ghost that sent us, punished in that spiritual dark Body you shall have, when Christ doth raise you again; and then you shall know that you did appear before the Judgment-seat of Christ, when you appeared to resist the Holy Ghost in us the Witnesses of the Spirit; and look what Judgment and Sentence we the Witnesses of the Spirit have given you here in this World, the same Judgment and Sentence shall be upon you in the World to come, even to Eternity. And when you *Fox* appeared before us, to resist the Holy Ghost in us, then did you appear before the Judgment-seat of Christ; and look what Judgment I have given you and others, it may be said to be the Judgment and Sentence of Christ, and that you appear before the Judgment-seat of Christ.

As it is in all Courts of natural Justice, when Men are condemned by the Judge for the Breach of the Law, doth not such an one appear before the Judgment-seat of the King? What are all Courts of Justice, but the Judgment-seat of the King? And whosoever is justified or condemned by the Judges of these Courts, they may be said to be justified, or acquitted; or judged, or condemned before the Judgment-seat of the King.

In like Manner it is with the Judgment-seat of Christ, Christ is the chief Judge and King of Heaven and Earth, yet he hath given Power to his Prophets, Apostles, and Witnesses of the Spirit, to be Embassadors and Judges in his Stead, as it is with earthly Kings; so that who ever appears before the true Embassadors of Christ, they do appear before the Judgment-seat of Christ; and look what Judgment the Embassadors, who are Judges, do give upon a Man; if justified, then Christ justifies; if condemned, then condemned; and there is no appealing to any other; so that you *Fox*, you have appeared before the Judgment-seat of Christ already, and have received your Judgment and Sentence already, but the Execution of it is not yet come; and when you appear before the Judgment-seat of Christ as you mean, and I shall be there also, and look what Sentence I have passed upon you and others here, the same shall I pass upon you. When Christ, which is my Life, doth appear, then shall I appear with him in Glory, and shall sit upon a Throne of Glory, and shall judge you wicked Despisers of a personal God, with the same Sentence of eternal Damnation, as I did when I was here in Mortality; and then shall you *Fox* know, to your endless Misery, that God gave Power to a mortal Man like yourself, to give Judgment and Sentence of eternal Damnation upon you, though you despise and scorn that a mortal Man should give Sentence upon you Speakers of the Quakers and others; but you shall find the Sentence of a mortal Man as really true upon you, as if the immortal God himself had passed it upon you. But the Reader may find this more largely opened in *The Quakers Neck broken*.

But to make it appear more plain to the Reader, that the Judgment-seat of Christ is in this World, as well as hereafter, and that all Prophets, Apostles, and true Messengers and Ministers of Christ, if they be chosen by him, they are Judges, and those that do appear before them, or any of them, they may be said to appear before the Judgment seat of Christ, and look what Judgment Christ's Judges, which he hath chosen, and given them a Commission, doth give Sentence either of Justification or Condemnation, they received this Sentence before the Judgment-seat of Christ, because these

Judges are chosen by him, as it is with other Judges in the temporal, as aforesaid.

This I shall make more appear by Scripture, as *Matt. xix. 29.* where Christ saith to his twelve Apostles, *You*, saith he, *shall sit upon twelve Thrones, judging the twelve Tribes of Israel.* Now let the Reader mind: These twelve Apostles had the Keys of Heaven and Hell given them here, and they had Power to remit Sins, and to retain Men's Sins; that is, they had Power to forgive Sins, and Power to retain Sins; that is, they had Power to justify that Man or Woman that believed their Doctrine, and they had Power to condemn those that despised, and did not believe their Doctrine: Now these People so justified and condemned by these Apostles and true Preachers, they did appear before the Judgment-seat of Christ, for they were appointed Judges in his Stead; and that the Reader may understand how these Apostles should judge the twelve Tribes of *Israel*, I declare unto you thus.

That these Twelve hath their Commission from Christ to preach the Gospel of Christ, unto the twelve Tribes of *Israel*, though many Gentiles believed also, yet *Paul* was chiefly sent unto the Gentiles, and chosen of Christ, to preach him unto the Gentiles; but the other twelve Apostles, their Message was chiefly to preach Christ unto the twelve Tribes of *Israel*, which were the Jews in their Time, and as many of those Jews as did believe in these twelve Apostles Doctrine, concerning Christ's Death, Resurrection, and Ascension, and other Things belonging thereunto, which they preached, I say, the Apostles had Power to give Sentence of Blessedness upon those which did truly believe their Doctrine, and that their Sins were forgiven them, and so they came to be justified in their own Consciences, justified before God, and so had Peace with God.

So on the contrary, those that did not believe the Apostles Message, but rather despised it, spoke evil of it, and persecuted it, calling it Blasphemy, Heresy, Deceit, and Lies, which many of those Jews did, the Apostles had Power to pronounce and condemn those unbelieving Jews, who despised and spoke evil of the Doctrine of Christ: Also they had Power to retain their Sins, so that God should never forgive them,

them, so that they should never be forgiven in the Conscience, nor forgiven of God: So that these twelve Apostles doth judge the twelve Tribes of *Israel* here in this World; some they have judged eternally happy, because they believed their Report; others they judged eternally damned for their Unbelief and Despisings, as aforesaid; so that the Apostles did judge the twelve Tribes of *Israel* in their Time, as aforesaid; and this Judgment of theirs is the Judgment-seat of Christ, and these twelve Tribes were before the Judgment-seat of Christ so long as the Apostles Commission lasted, which was a Matter of three hundred and fifty Years after Christ's Death: So that these twelve Apostles may be said to judge the twelve Tribes of *Israel* here in this Life, by their Doctrine of Christ.

Also it may be said that the twelve Tribes of *Israel* did appear before the Judgment-seat of Christ, for many of them were justified by Faith in Christ, and many were condemned by Unbelief in Christ; so that every one had the Sentence in themselves by the Apostles judging, whether happy or unhappy; and for this faithful Service the twelve Apostles have done in this Life, in judging according to their Commission, they shall sit upon twelve Thrones of Glory in the Resurrection, and shall give the same Judgment upon the twelve Tribes there, as they did here: That is, they will justify the same Sentence of Salvation and Damnation upon the twelve Tribes of *Israel*, as they gave here in Mortality; they will justify the same before Christ their King, when they do sit upon twelve Thrones of immortal Glory; and many that believed them here, shall see them in that Glory; and many that were condemned here, shall see in their own Consciences that their Sentence was true, even as the rich Man did that was in Hell.

C H A P. XV.

A further Interpretation concerning the Judgment-seat of Christ.

SO likewise *Moses* and the Prophets were Judges, and did judge those that believed their Report to be happy ; and those which did not, unhappy ; as you may see *John v. 25*. In that Chapter the Jews do upbraid Christ, as if he did accuse the Jews worthy of Condemnation, for not believing in him ; *But*, saith Christ, *do not you think that I will accuse you to the Father, there is one*, saith he, *that accuseth you, even Moses, in whom you trust ; for*, saith he, *had you believed Moses, you would have believed me, for he wrote of me*. The Meaning is this, That seeing their Fathers did not believe *Moses*, neither obeyed they him, but murmured against him, and tempted God at the Waters of *Meribab*, and at several other Times, whereby their Carcases fell in the Wilderness, by their provoking the Lord to Anger, in murmuring against *Moses* and *Aaron* ; and these Jews in Christ's Time being the Children of those that tempted God, when they tempted *Moses*, they being Devils that tempted *Moses*, yet he being dead, these their Children put their Trust in his Writings, and condemn their own Fathers, saying, *Had we lived and seen those Things, and great Wonders our Fathers saw Moses and the Prophets did, we would never have murmured against Moses, nor have persecuted the Prophets, as our Fathers did* : But when the greatest Wonder of all that ever God did for the Satisfaction of Man's Mind, was done upon Earth, that is, God manifest in Flesh, the God and Saviour of the World become very Man, so that Men might talk with God in Flesh, as a Man talketh with his Friend.

Even that Prophet that should be raised up like unto *Moses*, whom *Moses* advised the Generations to come to hear him, and all the Prophets foretold of him, yet when he was come, these Jews did not believe him no more than their Fathers did believe *Moses*, but they tempted him as their Fathers tempted *Moses* : Neither did Christ accuse, nor judge these Jews, nor their Fathers for Unbelief, but leaves them to *Moses* in whom they

they trusted ; so that *Moses* and the Prophets shall be the Judges of all those that put their Trust in their Writings ; and whoever did, or doth truly believe their Writings concerning Christ to come, or truly believe when he was come, they are all justified, and shall be saved by the Writings of *Moses* and the Prophets.

So on the contrary, all those Jews that read *Moses's* Writings, and the Prophets, and professed Obedience unto them, yet did not truly believe them, but rather despised and persecuted those that foretold of a Christ the Saviour ; and the Children of those Jews persecuted the Saviour himself : These, I say, are all to be accused and judged by *Moses* and the Prophets, for they made a Profession of their Writings, but understood, nor believed nothing of them ; so these Jews have appeared before the Judgment-seat of Christ, and they will have no other Accuser or Judge but *Moses*, in whose Letter Men put their Trust : So that *Moses* will be always speaking in the Conscience, as the Blood of *Abel* did in *Cain's* Conscience, Fear and Horror : And this is the Judgment-seat of Christ, that these Men aforesaid shall, and hath appeared before ; for *Moses* and the Prophets were Judges in Christ's Stead.

So that all commissioned Men, whom God hath chosen to reveal the Mysteries of the Kingdom of Heaven to Mankind, they are all Judges, and are in Christ's Stead, and what Judgment they give in spiritual Matters, Christ doth own as his own Judgment ; so that whoever is judged by any of these Judges, they may be said to be judged, whether it be the Sentence of Justification, or Sentence of Condemnation, to Eternity ; and that they received this Sentence before the Judgment-seat of Christ.

Also these Judges shall sit upon Thrones of immortal Glory, in the celestial Heavens, being faithful here upon Earth, as *Moses* was in his House, that was in his Commission of the Law, and the Apostles in the Gospel, and we the Witnesses of the Spirit, according to the Tenor of our Commission, have been faithful also ; so that *Moses*, the Prophets, and Apostles, and we the Witnesses of the Spirit, shall sit upon Thrones of Glory as Judges in the Presence of Christ, our

God, our King, and our Redeemer, in the highest Heavens. So much concerning the Judgment-seat of Christ.

13. The same Page *Muggleton* saith, Because he hath passed Sentence upon the Quakers, they shall never grow to have more Experience in Visions, and Revelations, but shall wither.

Here, saith Fox, are more of Muggleton's Lies, for, saith he, the Truth spreads, yea, and will spread, over the whole World, more and more.

C H A P. XVI.

How the Sentence and Curse have subdued those Witchcraft-fits in the Quakers.

Ans. I Do know and affirm, that those Speakers of the Quakers, and others whom I have passed the Sentence of eternal Damnation upon, that they have not, nor do grow in any Experience nor Revelation, since the Sentence of Damnation was passed on them, as Experience doth plainly manifest, and many will witness unto it. And as for *Fox* himself, what Experience and new Revelation of Scripture have you had since you were damned a Matter of fourteen Years ago? Have you published any other Things but what you did at the first? No, not so much as you did at the first; for then it was your Principle of Zeal to fall into Witchcraft-fits, supposing it was the Spirit of Christ that moved you to foam at the Mouth, and sigh, and groan, and swell with Spiritual Witchcraft, and howl and groan as if Hell were like to burst in you; and perhaps a while after your Spirit would break forth into a many non-sensical Words, as if the Devil had broke forth out of Hell. Was not this your Practice? And were not these the most eminent Quakers counted amongst you, who had those Witchcraft-fits? For the Quakers Revelation doth arise in them only when the Witchcraft-fit is upon them; nay, I have known some that have followed the Quakers, desiring to be of them, and earnestly desiring in their Meetings to have those Fits as other Quakers had; for they thought such Persons, who had those Witchcraft-fits, to be much in the Favour of God, and that those

those Fits had been wrought by the Spirit of Christ, and that he had revealed great Things unto them; and because the Parties aforesaid could not produce those Fits in themselves, as they saw others have, notwithstanding their melancholy Life, their framing their outward Apparel, and observing every Motion in the Mind, according to the Quakers Doctrine, they left no Stone unturned, nor no Endeavour neglected, in the Quakers Way, that they might attain those Witchcraft-fits, but could not attain them, do what they could: They got the Quakers Language of *Thee* and *Thou*, but could not attain the Fits; neither would some of those Quakers own one of these Persons, because she had not such Fits as they had, so she was forc'd to leave them. And the Cause why these Persons aforesaid could have no such Fits, it was because they had talked with me before they fell to the Quakers Principles, so that no Witchcraft-fit could be produced in them, though their Endeavours were great.

Also I have drove the Witchcraft-power out of Quakers that have been strongly possess'd, so that they have never had Fit more. And as for you, *Fox*, have you ever had any Witchcraft-fit since you are damn'd? Did you ever fall into a Swoon, and lye as one dumb? And hath the Spirit of Reason, the Devil, which you call the Light of Christ in you, I ask, hath he revealed any Mysteries of the Scriptures in the Time of your Fit, since you are damn'd, fourteen Years ago? Is your Revelation of Reason to be seen in Writing, yea or nay.

Again, hath *Samuel Hooton*, *William Smith*, *Edward Bourn*, *Richard Farnsworth*, and many others that were damn'd of late Years, have they had any Witchcraft-fits since? Or any new Revelation? If they have, let them be brought forth to the Light. Do you *George Fox* know any Quaker that I have pass'd the Sentence upon, that can produce a Witchcraft-fit afterwards? If no Fit can be produced as formerly, then I say no true Revelation nor Experience can arise in the Quakers Hearts: Nay, this Sentence, it puts a Stop to the Revelation of Reason also, else why should Quakers fall so, as you do, from your first Principle? For you are not like the People you were sixteen Years ago, there were few Quakers then but they had Witchcraft-fits, but now of late, I do not hear of any Quaker that

that hath any Fits, no, not so much as to buz or hum before the Fit comes. But if you *Fox* doth know any of you Quakers that have any of those Witchcraft-fits as formerly, bring them to me, or let me hear of it, and I shall cast out that Devil which causeth those Fits, so that they shall never have more, but shall be sensible and in their right Mind. So *Fox*, you shall find my Words to be Truth, and no Lie, that the Quakers, after the Sentence is past upon them, shall never grow to have more Experience in Visions and Revelations, but shall wither. Do not you, *Fox*, find this to be true? If you do not, others will witness unto it to be true.

But you say, *The Truth spreads*: I know the Truth spreads, but not the Quakers Witchcraft-fits, which produced Visions, Apparitions, and Revelations, which the Quakers thought had been produced by the Spirit of Christ, but they were produced by the Spirit of Reason the Devil, in themselves; and these Fits, Visions, Apparitions, and Revelations in the Quakers, are greatly withered away of late, by that Sentence I have passed upon the Speakers of the Quakers, and others of that Opinion, so that those Fits of theirs makes most People ashamed to own them, which formerly People thought them the most knowingeft that was posselt with a Witchcraft-fit; so that it is plain and clear, and many that were Lovers of the Quakers Way of Worship that can, and will witness, that their Experience in Visions and Revelation are withered, and come to nothing.

But *Fox* thinks because a many ignorant People comes to hear the Quakers speak their Ninny-nonies over and over again, therefore the Truth, as he calls it, spreads, but when it was at the best, it was but a Lie that spreads; indeed a Lye will spread very fast, but Truth spreads very slowly; for Truth was ten Years in the World, and there was not much above forty Persons that owned it; but the Quakers at that Time had many Thousands that were Quakers, as was exprest by those five damned Quakers in *Eastcheap*, mentioned in that Book called *The Quakers Neck broken*.

14. Page 14. *Muggleton* saith, He could never find any Quaker that would own God to be a Person in Form of a Man, which shews the Quakers Darknes.

Here, saith Fox, Muggleton hath shewed his Ignorance of the Scriptures ; for, saith he, the Scriptures saith, That God is a Spirit : And Christ saith, that a Spirit hath not Flesh and Bone as I have. And, saith Fox, God fills Heaven and Earth ; and therein, saith he, thou hast shewed thy Ignorance and Darknes.

C H A P. XVII.

How Spirits cannot assume what Shapes they please, neither can there appear any Spirit without a Body.

Ans. **T**O this I shall make it appear to the Reader, that my Words are Truth, and that *Fox* hath shewed his Ignorance and Darknes, both of God's filling Heaven and Earth, and that *Fox* nor the Quakers doth not believe that Christ hath Flesh and Bone of his own distinct of himself, and that this Flesh and Bone of Christ is now in Heaven above the Sars.

Let the Reader mind the Words of Christ : His Disciples supposed they had seen a Spirit, these Disciples were ignorant at that Time as most People, thinking that Spirits might walk without Bodies, or that Spirits might assume Bodies, and appear to Men : This ignorant Opinion was in the Disciples of Christ, before they were endued with Power from on high, and this is the general Opinion of all Men, but those that have a Commission from God ; for if God had never chosen Prophets, and Apostles, and Witnesses, to enlighten the Understanding of People, all People in the World would have believed so : Therefore it was that Prophets caused Kings to put to Death all Witches and Wizards that dealt with familiar Spirits, as *Samuel* did, and King *Saul*, out of *Israel* ; but all the Nations of the Earth besides did practise Witchcraft, and dealing with familiar Spirits, and did believe that Spirits might, and did walk without Bodies, and could assume what Shapes they please. The same Opinion is now all the World over, and in the Quakers also ; and the Disciples of Christ at that Time had a Smatch of the Heathen Opinion in them, which made them, through their Ignorance, to suppose they had seen a Spirit without a Body, to walk before them : But Christ, willing to convince

vince them of that vain and lying Opinion, saith to his Disciples, *Feel me, and handle me, for a Spirit hath not Flesh and Bone as I have*; as if he should say, No Spirit can appear without a Body, for a Spirit without a Body is a meer Shadow, presented to your Fantasy through your Ignorance; as if Christ should say, do not believe that Spirits can walk without Bodies, there is no such Thing, it is but a meer Shadow you suppose to be a Spirit, but come to me, and feel me, and handle me; for a Shadow, as you take or think to be a Spirit, hath no Flesh and Bone, nor is of no Substance, as I am. This was after Christ was risen from the Dead, and before the Apostles had received Power from on High, so that the Reader may see that Christ had Flesh and Bone after he was risen from the Dead: Now I would fain know of the Quakers what became of this Flesh and Bone of Christ, where it went, or where it is now? Sure you Quakers will not say this Flesh and Bone of Christ is within you, neither will you acknowledge that the Flesh and Bone, which is the Body of Christ risen from the Dead, to be now in Heaven above the Stars distinct of himself: For that Body of Christ, which was felt and handled by his Disciples, was that Body that was prepared for the God-head Life to dwell in, and to suffer; and when that Body of Christ ascended to Heaven, the God-head Spirit ascended with it also.

So that there is but one God, and one Body of God; so that Christ is God embodied with Flesh and Bone in all Things like unto Man, Sin excepted, as the Scriptures saith; so that Christ cannot be in the Quakers, neither in his Body nor his Spirit; neither are they Members of his Body, not by Union of Faith, as true Believers are; for then Christ hath never a Body, neither within them, nor without them; for if they should believe that Christ hath a Body distinct of his own, at such a Distance and Residence above the Stars, then I say, the Quakers Principle of Christ within them would vanish like Smoak indeed, as it doth with many true Believers that were of the Quakers Faith, before they came to know the true God, and the right Devil: But the Quakers are in black, pitchy Darkness; so that it is a vain Thing to talk to them of heavenly Mysteries, as the Mystery of the true God, and the Mystery of the right Devil, and how they became Flesh; for the Quakers

kers have got, as they imagine, God and Devil, Hell and Heaven, Resurrection, and all within them, so they cannot tell where to find any God without them, but an infinite Spirit without a Body; also their Devil is a bodiless Spirit, they know not from whence he came, notwithstanding he is in them.

C H A P. XVIII.

How the true God is no bigger than the Compass of a Man, and no Spirit without a Body, as the Quakers doth vainly imagine.

AL SO Fox saith, *God fills Heaven and Earth.* Here he repeats Scripture Words, but never gives any Interpretation: He hath repeated many Words of the Prophets, Apostles, and the Words of Christ, he hath named their Words to prove me a Liar; but he gives no Interpretation, no not one Text that he hath brought against me: I do think he never did interpret any Scripture Words in his Life. I marvel how the People called Quakers are satisfied with their Bible-babble, that never tells what the Sense of such Words of Scripture are as they so much talk of; but I cannot expect no other from Quakers, for they are all alike.

So *William Smith, Samuel Hooton, Richard Farnsworth*, they named many Places of Scriptures, which were other Men's Words, against me, as Fox doth, but never did interpret any. But Fox, do you conceive that God is so big a Bulk, that he fills Heaven and Earth with his Bigness? How comes it to pass then that the Quakers Bodies and others are so empty? For if God be so big to fill Heaven and Earth, methinks the Quakers Bodies are but little Vessels in Comparison of Heaven and Earth, they are great Vessels, and doth certainly hold God and yet many vast Places in the Earth, where God is not at all, and I know many Quakers and others, that God is not in them at all; how is it then that God fills Heaven and Earth? Oh this blind Fox! it is the Nature of Foxes to be cunning and subtle, but this Fox is ignorant and simple, to repeat Scripture Words and give no Distinction, that is the

Cause of such gross Errors concerning God and Devil ; for *Fox* takes God to be an infinite Spirit without a Body, and this Spirit without a Body fills Heaven and Earth without Distinction, and so *Fox* his Devil is a bodiless Spirit, so that he can give no Distinction what the Devil is, though I know he is one himself : But for the Reader's Sake, I shall interpret a little how God may be said to fill Heaven and Earth, as thus : God is a single Person in Form of a Man, a spiritual Person, and no bigger in Compass than a Man, and he was so from Eternity, even of the same Stature as the first *Adam* was, therefore said to be *made in the Image and Likeness of God*. Also Christ is said to be *the express Image of his Father's Person* ; the Meaning is this, that Christ was the express Image of God the Father, as he was God in Immortality and Glory ; and as Christ was in Mortality and Shame, he was the express Image of his Father *Adam*, for the Scriptures calls *Adam* his Father, and *David* is called Christ's Father, as he was Man ; so that Christ being God and Man, so that God is of no bigger Bulk or Bigness, nor never was, than the Compass of a Man, and the first *Adam* was of the same Bigness for Compass of Person as God was that made him ; and the second *Adam* Christ, which was God and Man, was of the same Compass when upon Earth, as the first *Adam* in the Beginning of the World was, the Scriptures are full to prove this. But it would be too tedious to speak of them in this Place, neither was it my Intention to speak of this Point now, only that the Reader may see the Darkness of the Quakers, to think God so big a Bulk to fill Heaven and Earth, and give no Distinction how.

This being a Ground-work to know what God is in himself, so it may easily be understood how God fills Heaven and Earth : He fills Heaven and Earth by his Wisdom and Power, in that he created all Things by the Power of his Word, also by the Power of his Word he hath planted a Law in every Creature according to its Kind ; he hath by the Power of his Word written his Law in the holy Angels, and all other celestial Creatures in Heaven, and every Creature in Heaven in their Kind obeys his Law written in their Nature by the Power of his Word ; so that all the Creatures in Heaven obey him, and sets forth the Praise, Wisdom, Power, and
Glory

Glory of their Creator, their God, and King ; so that Heaven is filled with his Glory.

Likewise God hath written by his Wisdom and Power of Creation, a Law in every Creature here upon Earth ; he hath written by the Power of his Word a Law in Man's Heart, who is the Image of himself, whom God made Lord of all other Creatures ; he by the Power of his Word hath placed a Law in the Beasts of the Fields, in the Fowls of the Air, in all sensible Creatures hath he planted a Law, and they all obey him in their Kind, and sets forth his Glory.

Yea, he hath by the Power of his Word placed a secret Law in the Vegetables, as Trees, Plants, Herbs, and all Things of that Kind ; nay, by the Power of his Word he hath put a Law in the Sun and Moon, to run their Course in their Season appointed.

Also he hath placed by the Power of his Word a Law in the Stars, and Planets, and in all the Host of Heaven on this Side the Firmament ; nay, he hath set the Law of Bounds to the Sea, and great Waters, all these Things, and a thousand Times more hath he done by his Wisdom and Power, and all these Things which he hath made by the Power of his Word here below upon this Earth, they declare his Handy-works, and doth shew forth the Wisdom, Power, and Glory of God their Creator, every Thing in its Kind shews forth the Glory of God, and so God hath filled the Earth with his Wisdom, Power, and Glory, in that he hath placed a Law in every Thing according to his Pleasure, to set forth his Praise here on Earth.

And in this Sense God may be said to fill the Heaven and Earth, and yet his Person but the Bigness of a Man as afore-said ; and he may be called the *Great God*, in Respect of his great Power, but not in Respect of his Person ; for a King may be called a great King in Respect of his great Power ; as *Nebuchadnezzar* King of *Babylon* was of great Power, as in *Daniel* iv. 20. *He was a Tree which reached up to Heaven.* So likewise his *Dominion is said to reach to the Ends of the Earth*, as in Verse 22. So that it was the Greatness of his Power that reached up to Heaven, and to the End of the Earth, that is, as far in the Earth as his Power, Decrees, and Laws

would reach, yet the Person of this great King was no bigger in Stature and Compass than another Man.

So it is with God, though his Power, Wisdom, and Glory fills Heaven and Earth, in that he hath given Laws, and placed Bounds to all his Creation, as I said before, yet he himself is no bigger in Bulk, nor in Compass, than a Man, as the Scriptures doth in many Places prove, and as I have said before ; and in this Sense the Scriptures doth mean that God fills Heaven and Earth.

But *Fox* and the Quakers looks upon God to be so big in his Essence and Spirit without any Body, that he fills Heaven and Earth, the Air, and all Things else with his great big Spirit without a Body, this is the Quakers God, and Christ ; so they can get God into them, as they think, and then when they part out of the Body they now have, then their Spirit goes into God again, so that the Quakers God and their Spirits doth so whip into one another, so that no Body can tell where to find either of them.

This is the Quakers Principle, and their imaginary God and Christ, and this is that Spirit they call the Spirit of Christ in them ; this is that Christ they are Members of, and Bone of this Spirit's Bone, and Flesh of this Spirit's Flesh ; for they abhor such a God that is a Person, and can be confined to one Place of Residence, but they must have a great infinite Spirit who fills all Places, and all Things, which cannot be known nor understood what he is ; such a God as this must the Quakers have, that their Spirits may slip into him, when Death doth approach ; for Quakers think their Souls cannot die, they look upon that to come from God, therefore immortal ; so they think to slip out of those Bodies they have, and so creep into that infinite Spirit again from whence they came, as they suppose ; for they are of *Solomon's* Opinions, *the Body to the Dust, and the Spirit returns to God that gave it* ; but *Solomon* was ignorant in this Point, though he was a wise Man in Things of Nature ; and you Quakers will find your Thoughts and Conscit in this Thing frustrated, and that your Souls shall die ; neither shall your Souls slip out of your Bodies, neither shall it go into God again, as you do vainly imagine ; but as your Souls doth die a natural Death here, even in the Sight of others,

others, so many of you shall die an eternal Death hereafter in your own Bodies ; so that God shall be no Hiding-place for you, but he will say, *Depart from me ye Workers of Iniquity ; for you have been the greatest Despisers and Blasphemers against a personal God, and them whom I sent, of any.*

C H A P. XIX.

How the Quakers may see themselves to be right Devils.

AGAN, it will be necessary to give *Fox* the Quaker a little to understand the Bigness of the right Devil. *Fox* may remember that I have shewed before that *Cain* was the first Devil in Flesh, and the right Devil, and that the Spirit of the Devil is not bodiless, as the Quakers doth vainly imagine, and this *Cain* the first and right Devil was a Man, and of the same Stature and Bigness as the Serpent-Angel was who be-guiled *Eva*, who was *Cain's* Father.

For *Adam* was none of his Father, as I have said before, but I perceive that *Fox* and other Quakers are unacquainted with the right Devil ; so that they wonderfully strange at my Words, to call the Devil a right Devil, they never heard the Devil called a right Devil before.

I have received Letters from Quakers before, desiring to have it proved by Scripture, but I perceive the Quakers are unacquainted with the right Devil, and altogether ignorant of the wrong Devil ; for they know neither right Devil nor wrong Devil : But if *Fox* the Quaker will but follow my Advice, he shall see a right Devil ; let *George Fox* but take a *Looking-Glass*, and look into it, and he shall see his own Face, and then he will see a right Devil, and he need go no further to see the right Devil ; and all other Quakers that are ignorant of the right Devil, let them look into a Glass, and there they may see themselves to be right Devils, and not wrong Devils.

15. The same Page *Muggleton* saith, that Christ hath a distinct Body of Flesh and Bone of his own.

To this *Fox* saith, *Is Christ distinct from his Saints ? Then how come they, saith Fox, to be of his Flesh and Bone ?*

C H A P. XX.

How the Quakers are more antichristian in their Doctrine than the Pope.

Ans. **H**ERE People may see *Fox* hath manifested his Deceit, and how he carrieth the Principle of the Quakers in an Allegory, to deceive the People; for their Christ they so much talk of is a meer Allegory: *For*, saith *Fox*, in another Place of his Pamphlet, *We own the Son of God, and his Flesh, and Bone, and Blood, who was crucified, and laid in the Grave, and rose again, and sits at the Right-hand of God.*

Here *Fox* seems to own Christ's Body without him, but it is in a Myſtery; for he doth not believe that God hath any right Hand or left Hand either; for infinite Spirits hath no Hands, there is no Need of Spirits without Bodies to have Hands; but the Reader may plainly see that *Fox* hath a mystical Meaning, or else he grossly contradicts himself.

For, saith *Fox*, *is Christ distinct from his Saints? Then how came they to be of his Flesh and Bone?* So that *Fox's* Words here are quite contrary to his Words before; so that it may be clear those that are not stark blind, that the Quakers do not believe that Christ's Flesh and Bone is now in Heaven above the Stars without them; *For*, saith *Fox*, *can Christ be distinct from the Saints?*

So that *Fox* looks upon the Quakers Bodies to be Members of Christ's Body of Flesh and Bone, and so all the Quakers Bodies, which they count Members, they make up but one Body of Christ, and Christ's Spirit in them they count the Head, and the Quakers Flesh and Bone to be Christ's Body of Flesh and Bone; so that Christ cannot be distinct of himself, nor have Flesh and Bone distinct, both in Body and Spirit.

This is the Quakers imaginary Christ, which is the absolute Spirit of Antichrist; and this Spirit of Antichrist it doth reign more in the Quakers People than in any People whatsoever. Here People may see what the Quakers Christ within them is; a meer Allegory, a Spirit without a Body, and their Flesh and
Bone

Bone of their Bodies, they count Christ's Body; and so when their Souls slip out of their Bodies, and goes into God, as they imagine, their Bodies goes to the Earth; and so Christ's Body goes to the Earth, and his Spirit that is in them goes into God's vast Spirit, that taketh all Things into itself; and according to 'Squire *Pennington's* Saying unto *John Reeve*, but it was when he was upon the ranting Principle; but since that he is turned Quaker; for the Quakers Principle is but the Ranters refined into a more civil Kind of Life.

For the Ranters were so grossly rude in their Lives, that spoiled their high Language, and made People weary of them; but the Quakers that were upon the Rant are the best able to maintain the Quakers Principle of Christ within them, than any other Quakers that were not upon the Rant; as *William Smyth*, and 'Squire *Pennington*, and others as I know. So that People may plainly see, that the Quakers are led and guided by the Spirit of Antichrist, that will not allow Christ's Body of Flesh and Bone to be distinct from his Saints, but would have the Quakers Bodies to be Christ's Flesh and Bone. This is that Spirit of Antichrist that denied Christ come in the Flesh, as *John* in his Epistle saith; for whoever denies Christ come in the Flesh, and that Flesh he is come in to be distinct of itself from all other Flesh, and from all other Creatures both in Heaven and in Earth, I say is the Spirit of Antichrist, which I am sure the Quakers are, and do more than the Pope; so that the Spirit of Antichrist reigns in the Quakers People more than in the Pope and his People; the Pope indeed is more superstitious than the Quakers, but the Quakers are far more antichristian than the Pope, in their Doctrine.

16. Page 15. *Muggleton* saith, this Body of Christ is the only God.

This *Fox* calls Darknes, and saith, God is a Spirit, and God is in Christ, who prepared Christ a Body: There cannot be, saith he, Christ without God; and, saith *Fox*, the Quakers do know Christ in the Flesh, and saith, he feels me.

C H A P. XXI.

How the Body of Christ's Flesh and Bone is distinct from the Quakers Bodies.

Ans. **T**HAT is as true a Saying of mine, as ever was spoken with Tongue, that the Body of Christ is the only God, and they are Reprobates who dares deny it ; yet this Devil, *Fox* the Quaker, calls it *Darkness*, and saith, *God is a Spirit, and God is in Christ*. What Ignorance of God doth this *Fox* manifest ; if God be in Christ, and that Body of Christ was God's Body, which was prepared for the Spirit of God to be in, then must Christ's Body needs be the only God.

For if God was in Christ, and *Fox* saith there cannot be Christ without God, then that Body of Christ had the Spirit of God in that Body ; then I say Christ's Body must needs be the only God ; for God and Christ, saith *Fox*, cannot be one without the other ; then I say, where Christ's Body is, there is God's Body.

For if the Spirit of Christ, and the Spirit of God be all one Spirit, as I think no Men dares deny, then I say, if the Spirit of Christ and the Spirit of God be all one Spirit, then I say one Body was prepared for this one Spirit, even the Body of Christ his own Flesh and Bone ; so that this Body of Christ and the Spirit of God is in that Body ; so that Body of Christ being God and Man, that Body may be called, and is the only God ; and whosoever prayeth to any other God, he prayeth to a God of his own Imagination, as all you Quakers do ; yet *Fox* calls this *Darkness*, to say Christ's Person, Body, and Spirit is the only God ; yet he saith God and Christ cannot be one without the other ; but he will not acknowledge Christ's Body of Flesh and Bone to be so honoured, as to be called the Body of the only God. How confused is this *Fox* in Distinction concerning God and Christ, they must be both one, and they must not be both one ; one of them must have a Body prepared, but the other must be a Spirit without a Body ; this is the Quakers confused Nonsense.

But I know *Fox* his Juggle ; he means, as I said before, that the Quakers Bodies are Christ's Body and so Christ's Spirit
and

and God's Spirit being all one, the Spirit of Christ is in the Quakers Bodies, whom he calls *Saints*, and the Saints Bodies are called by the Quakers the Body of Christ, that is prepared for the Spirit of Christ and God, which is all one, to be in.

And this is the Christ the Quakers own to have within them, this is the Quakers Mystery of Iniquity to shuffle off the Belief of the Body of Christ without them, distinct from them, even at such a Distance as Heaven and Earth, for his Body of Flesh and Bone is in Heaven above the Stars, but the Quakers Bodies are here on Earth, and must rot in the Earth; but Christ's Body doth live for ever and ever: So that the Quakers Bodies are neither Members of Christ's Body, nor the Body itself, which is prepared for the Spirit of Christ, the Spirit of the only wise God, to dwell in; for in Christ's own Body of Flesh and Bone did the Fulness of the Godhead dwell bodily in him, that is, all the Fulness and spiritual Substance, and Essence, and Being of the Godhead Spirit, dwelt in Christ's Body of Flesh and Bone, when he was upon Earth, and in no Man's Body else; and this Body, who had the Fulness of the Godhead in it, I call the Godhead Spirit, and that Body together the only God; and this Body and Spirit of Christ is both distinct from the Quakers Bodies, and all Mens Bodies else.

So that the Quakers Christ within them is a meer imaginary Christ, which the Spirit of Reason the Devil, the Antichristian Spirit, hath produced in them, and not the true Christ; so that the Quakers knoweth no other Christ in the Flesh but that Christ within them, and their Bodies is this imaginary Christ's Body; this is the Quakers Christ Spirit and Body they so much talk of; this I know to be true; for, as I said before, and in the *Neck of the Quakers broken*, that is, if the Quakers should own that Body of Christ, Flesh and Bone without them, at such a Distance as above the Stars, to be the only God; then I say the Quakers Principle of Christ within them would vanish like Smoak.

And for this Cause have I passed the Sentence of eternal Damnation upon so many Quakers, for denying that Flesh and Bone of Christ without them to be the only God; for the Quakers are the greatest Fighters against a personal God

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without

without them, distinct of himself, of any that profess the Scriptures.

Here *Fox* saith he feels me: That saying of *Fox* is true, I know you do feel me, and you shall feel me to Eternity, and so shall more of you Quakers feel that Sentence of eternal Damnation that I have passed upon you; so that your Christ within you cannot, nor God without you will not, deliver you from that Sentence and Curse I have passed upon you; it will and shall be written and engraven upon, and in your Hearts of Stone, even as the Law that *Moses* gave was written in Tables of Stone to signify the Law written in the Seed and Nature of Reason in the Reprobate Angel before his Fall, from whom all Men received that Seed of Reason, and so the Law written in it.

So that as you feel the Motions of that Law written in your Hearts, your Thoughts accusing and excusing, shewing the Law written in your Hearts, so shall that Sentence I have passed upon you be printed in your Memory, always judging and accusing of you for your Blasphemy against the Holy Ghost, and despising the Messengers of the Holy Spirit, and you shall remember you were told so by a true Prophet.

So that you shall feel me indeed to your endless Misery; and if you do not find this to be true as I have said, then let the same Evil I have judged upon you, let it be upon me; or if God will not own what I have said unto you despising Quakers, or if I judge thus without a Commission and Authority from the true God, let God judge me with the same Judgment I have judged you and others with: This is as much as can be said by Man.

17. Page 39. *Muggleton* saith, the Devil so much spoken of in Scripture, is nothing but the Spirit of Reason in Man that killed the Righteous; also it was the Spirit of Reason the Devil that killed the Just.

Here *Fox* blames my Judgment, and pleads for Reason, as if all reasonable Men had Faith from those Words of *Paul*, who desired to be delivered from unreasonable Men; For, saith *Paul*, all Men have not Faith; so that *Fox* looks upon the Devil to be nothing else but Unreasonableness.

C H A P. XXII.

That which killed the Righteous and Just, it was the Spirit of Reason, the Devil in Man, that always did it.

Ans. **H**ERE Fox shews his Ignorance and Darknes both of the Devil, and of the Meaning of the Scriptures, and of the Apostle's Words; the Want of Distinction, and the Want of the Gift of Interpretation, is the Cause the Quakers are so ignorant of every true Principle of Faith. For the Speakers are the worst of all Men in that, for they never give Meanings of Scripture, nor interprets any.

Look into all the Quakers Writings, and they give no Meanings, nor Interpretations of any; for no Interpretation can be given but there must be a Meaning, as there was by *Philip* to the *Eunuch*; but the Quaker names the Scripture Words that are for his Purpose, and though there be three Places against that he names to prove to the contrary, the Quaker will give no Meanings nor Distinctions, but say, *it is the Flesh that asks Questions*; and this is the Cause the Quakers are so unable to dispute, or to answer Questions; or interpret Scripture; indeed I cannot see how they should, their Foundation is so sandy, one Puff of Wind from a true Messenger or Minister of Christ will blow down all the Quakers Building; for they have none of the true Corner-stone to build upon, nor that Rock which is Christ without them, but a sandy Foundation of a Christ within them.

Yet because I would not have the Reader unsatisfied that the Spirit of Reason in Man is the Devil, and that it was the Spirit of Reason in Man that always killed the Righteous, and the Spirit of Reason that killed the Just, I shall prove it by Scripture, and shall explain those Words of *Paul*, *who desired to be delivered from unreasonable Men, for all Men have not Faith.*

I know it is a vain Thing to interpret Scriptures to Quakers, or to give Meanings of Prophets, or Apostles to Quakers; but for the Sake of others that shall read this Epistle, I shall open

this Point, and prove by Scripture that the Spirit of Reason in Man is the Devil.

First. It was the Spirit of Reason in *Cain* that killed righteous *Abel*, for *Cain* reasoned in himself, why should God accept of *Abel* and his Offering, and not of him and his Offering: He reasoned in himself, why should God send Fire from Heaven to testify his Acceptance of *Abel's* Offering, and sent no Fire from Heaven to consume his Offering: Also *Cain* reasoned in himself, I am the First-born, and so God hath had Respect unto the Younger, what Reason is there that God should respect the Younger, and reject the Elder? Likewise *Cain* reasoned in himself, that he would kill *Abel*, then thought he, God will accept of me, there being none to offer up Sacrifice unto him, but himself; so these Reasonings and such like, passed through *Cain's* Soul before he was resolved to kill righteous *Abel*; but this Reasoning being too strong for *Cain*, it made him resolve to kill his Brother when he had an Opportunity, which a while after he had an Opportunity, when he met *Abel* in the Field, he talked with him and slew him. And this Spirit of Reason in *Cain* was the first Devil in Man that killed righteous *Abel*, and this was the Spirit of Reason in *Cain*, and not any Unreasonable in him.

For he thought he had Reason to kill *Abel*, seeing God had dealt so by him to accept the Younger, and reject the Elder. Also the like Case was with *Jacob* and *Esau*; because *Jacob* had got the Blessing from *Esau*, he reasoned in himself to kill his Brother *Jacob*; so he reasoned in himself how he might do this Murder, and not incur his Father *Isaac's* Displeasure; so he reasoned in himself how he might have Opportunity to do it, and not to be discovered that he did it; and this Reasoning in *Esau* took Place in his Soul, and give a Resolution to put it into Execution to kill *Jacob*, because he was blest, and *Esau* was not blest with that blessed Promise that the righteous Seed should come of him, as his Brother *Jacob* was.

For this is to be minded by the Reader, that the Person that is accepted of God, of that Person the righteous Seed must, and doth come of; and look what Person is rejected of God, of that Person must, and doth come the reprobate and cursed Seed, as it was in *Cain* and *Esau* also? *Esau* would have put his Reasoning of his Mind in Practise, by had not

Rebecca his Mother, by her Revelation of Faith, sent *Jacob* away out of *Esau's* Reach ; but *Esau's* Resolution remained in his Mind still, and waited for an Opportunity : Now was not this Reason in *Esau* the Devil ? For if *Esau* had had no Reason to kill *Jacob*, he would never have resolved to do such Wickedness ; but *Esau* thought he had good Reason to kill *Jacob*, who had stolen away the Blessing from him, whose Birthright he thought in Reason it was ; so he thought it was but Reason to kill his Brother who had done him that Injury or Wrong : Was not this the Spirit of Reason the Devil in *Esau*, that would have killed his Brother *Jacob*, of whom the righteous Seed came of ?

Again, were not those reasonable Men that talked with Christ, to whom Christ said, *Why reason you in yourselves, saying, You have Abraham for your Father, saith Christ, God is able of these Stones to raise up Children unto Abraham ; so those Pharisees and Sadducees that came to the Baptism of John, Mat. iv. were they not wise rational Men, and indued with a high Measure of Reason ? Did not they ask a reasonable Question, whether John was the Christ or no ? Yet John calls them a Generation of Vipers : And Christ calls those wise rational Men he talked with, Serpents, Devils, yea, and that the Devil was their Father ; yet these were wise, prudent Men, indued with a great Measure of Reason : They were no distracted Men, nor possessed with any Witchcraft-fits, as you Quakers are, but were sober, sensible Men, and would ask a reasonable Question, and required a reasonable Answer ; yet this Spirit of Reason, in these wise and prudent Men, it was but the Devil Reason in them.*

For *John* calls them *a Generation of Vipers*, and Christ calls them *Serpents, Devils*, and that they were the Devil's Children ; yet these were wise Men, endued with Reason, and it was that Wisdom of Reason in them, that would have intrap'd Christ in his Words, that they might have had some Reason to have put him to Death ; for Reason propounds Questions to catch him in his Words, that they might have had some Reason to put him to Death ; therefore Reason laid many Snares to catch him.

So they reasoned among themselves, if we let this Man alone, the Romans will take away our Place and Nation ; so when they

they had accomplished their Desires by their Reason, and brought him before the High-priest and Council of the Jews, the Council some of them reasoned that it was fit Christ should die for Blasphemy, in that he made himself the Son of God; others reasoned again, that he ought not to die by their Law, not being justly accused.

So when he come into *Pilate's* Custody, what Reasoning had *Pilate* in his Spirit? His Reason told him it was better to whip Christ, than to kill him; and *Pilate's* Wife's Dream put him exceedingly to reason how he might deliver Christ, but the Reason of the High-priests, and Elders, and those that were below them, their Reason was too strong for *Pilate*, and *Pilate* thought it more Reason to obey *Cæsar* than his Wife's Dream, or the Reasoning of his own Heart.

So that his Reason was, he thought better to keep the Favour of *Cæsar*, and the Honour of this World, than the Peace of his Conscience and Favour with God; so his Reason and their Reason together delivered up the Just One to be crucified by reasonable Men; for the Centurion, and those that guarded him, were reasonable Men also, and thought it but Reason to obey their Rulers Command in this, as well as other Things: So that it may be clear to those that are truly enlightened, that the Spirit of Reason in Man is the Devil, and that the Spirit of Reason did kill the Righteous in the Beginning, and the Spirit of Reason did kill the Just Person, even Christ Jesus.

C H A P. XXIII.

A Difference between reasonable and unreasonable Men, and a further Discovery that Reason is the Devil.

A GAIN, it may be clear that the Spirit of Reason in Man is the Devil, as may plainly appear by those Chief-priests and Elders of the Jews, as in *Mat. xxi. 23*; these Chief-Priests and Elders would know of Christ by what Authority he did those Things? But Christ's Answer was, *Is the Baptism of John from Heaven, or of Men?* And these Chief-priests and Elders of the Jews reasoned in themselves, if they should say from Heaven, then their Reason told them

them they fought against God ; and if they should say, *John Baptist* had his Commission from Men to baptise with Water, then their Reason told them that the People would stone them.

So they reasoned in themselves, it was better to say they could not tell, which was a Lie against the Light of their own Conscience. Here the Reader may see that the Spirit of Reason in Man is the Devil ; for these Chief-priests and Elders were wise, prudent Men, endued with a great Measure of Reason, else they would not have been chosen Governors and Expounders of the Law and Prophets to the People of the Jews ; yet these reasonable Men were Devils, even those who Christ called *Serpents, Devils* ; and *John Baptist* called a *Generation of Vipers*.

So that it may be clear to those that are inlightned, that the Reason in Man is the Devil, and not only a Devil, but a damned Devil ; for it was the Spirit of Reason in Man that always blasphemed and fought against God, and persecuted and killed the Just and the Righteous, because God would not accept of the Devil Reason's Worship, as he did of the just and innocent Worship of the Spirit of Faith : And as for that Saying of *Paul*, *who desired to be delivered from unreasonable Men, for all Men have not Faith* ; I am of *Paul's* Mind in that, for I have had Experience in a Measure of the bad Dealings of unreasonable Men, as *Paul* had ; but I shall shew the Cause, and why *Paul* calls them *unreasonable Men*, it was because the rude Multitude, or some envious Men, upon the Report of other envious People, would beat and abuse *Paul* without any Authority from the Rulers, or without the Command of some Officer, as is clear in the *Acts*, concerning *Demetrius* and the Goddess *Diana* : How were some of *Paul's* Friends beaten by unreasonable Men, and *Paul* himself would have been served so and worse, had he not been rescued by the *Town-Clerk's* Speech ; which Speech of his shewed that the People did that which was not lawful by their Law, therefore unreasonable, and were in Danger to be called to account by the Judges of their Law, as Deputies and such, and to be punished as Offenders of the Law, for their unreasonable Practice, to beat and kill Men uncondemned by the Law, as you may see *Acts* xix. 18. and so in *Acts* xxiii.

How *Paul* had like to have been killed by unreasonable Men, forty of them had bound themselves in an Oath, neither to eat nor drink till they had killed *Paul*; yet by the Power of the Centurion, who had a Commission from the Magistrates to keep the Peace, would not suffer these Men to do such unreasonable Deeds to kill a Man, and not condemned by the Law of Reason; for all Laws are made by the Reason of Man to govern People by.

So in other Places in the *Acts*, you may read how *Paul* was abused by unreasonable Men, so that *Paul* had Cause, and all Saints else, to desire to be delivered from unreasonable Men; for all Men have not Faith; *Paul* knowing that those Men that have Faith dares not persecute Men for Consciences, though he hath Reason so to do, much less to persecute Men for Conscience against Law and Reason, as the rude Multitude doth, and envious Men doth, having not Law of their Side, but are punished as evil Doers by the Law of Reason, for doing Things contrary to the Law, therefore called *unreasonable Men*.

And in this Sense *Paul* desired to be delivered from unreasonable Men, for he knew Men that had Faith in their Hearts would not persecute nor abuse him, nor kill him, though he should give them Cause. This I myself knoweth by Experience to be true, for I have fallen sometimes into the Hands of unreasonable Men; for I have been pulled out of the House by Head and Shoulders, and beaten with their Fists, and knocked down in the Garden, and when they were afraid to do me more Mischiefe in another Body's House, they consulted to lay in wait in all the Alleys to catch me as I came out, that they might do me some further Mischiefe, and nobody know who did it. They thought to break my Bones, if not kill me, but they were somewhat prevented, for we passed through a Man's Garden a private Way; so that the Layers in wait could not catch us until we came in the Fields; but when they heard we were past the Corners of the Alleys, which were four, they run, and the Boys run to see the Men run, that the Dust and Gravel did fly about with the Sound of their Feet, to overtake us; so two of the Men of the most desperate of them overtook us in the Fields, and they both

smote upon my Head and Neck with their Fists a while, and then run to *John Reeve*, and struck up his Feet, and he fell upon the Gravel, which made his Hands bleed; so he lay upon the Ground, and People came thick about us, to know what was the Matter; but the Woman came in whose House I was pulled out of, and she knew these two Men that pursued us in the Fields, so they left off, and slunk away, lest she should have had the Law of them for abusing us in her House: There was about a Hundred of them in her House and Garden when they pulled me out, these were unreasonable Men, such as *Paul* met withal, which he desired to be delivered from. Several times hath *John Reeve* and myself been in Danger to be abused and spoiled by unreasonable Men, and it was upon the same Account as *Paul* was.

For he was served so for declaring Jesus Christ to be the Son of God, and that he was a Messenger to declare it; and we for declaring Christ Jesus to be the only God, and ourselves to be commissioned from him, to bless the Seed of Faith, and curse despising Spirits to Eternity.

So that I am not unacquainted, nor ignorant of *Paul's* Words; for it hath been always my Desire ever since to be delivered from the rude Multitude, who doth not go by the Law of Reason, but doth act as Brute-Beasts, who have no Reason in them, therefore called unreasonable Men. This is a true Distinction and Interpretation what the Devil is, even the Spirit of Reason in Man, and how Reason always killed the just and righteous Seed of Faith, and what the Apostle meant when he desired to be delivered from unreasonable Men, and who may be said to be unreasonable Men. Much more might be said in this Point, but I suppose there is enough written to satisfy and inform any Man that hath true Light of Faith in him, or hath but moderate Reason.

Only this may be minded by the Reader, that the Scriptures never called distracted Men, nor Mad-men, nor Fools, nor distempered brained Men are never called *Devils*, though these Men are possessed with Devils; that is, with Distempers of Nature; these are Devils that are produced through Accidents of Nature, through some extraordinary Grief, Fright, or Losses, and such like, hath broke the Brain, and so the

Seat of Reason is quite out of Order, and makes them more strong than when their Reason was in Order, and so come to be posselt with Devils; these Devils are produced by Accidents in Nature, as I said before.

So not those Devils the Scriptures speak of: We never read that any Prophet, Apostle, or Christ himself did ever condemn or judge such Persons, but rather pitied them, and healed them, and cast those Devils out, as may be read in Scripture; nay, the civil Magistrate doth not regard what a Mad-man saith, whose Reason is out of Order; therefore it may be clear that the most wise, prudent Men, who have the greatest Measure of Reason in them, are those Devils the Scriptures calls Devils, therefore more fit to be Politicians both in Church and State; neither could unwise Man in Reason govern this World as it is at this Day.

So that it may be clear to those that are inlightned, that the Spirit of Reason in Man is the Devil that killed the Righteous and the Just, for *Cain* was a high Pitch of Reason when he killed righteous *Abel*, for *Cain* had the Fulness of the reprobate Angels Spirit of Reason, it dwelt in *Cain* bodily; and *Esau* had much Reason, and *Judas*, and that Devil that tempted Christ, was a Man, and had a great Measure of the Wisdom of Reason in him; and those Chief-priests and Elders that Christ called *Serpents*, *Devils*, that tempted him, were indued with a great Measure of Reason; they were wise, sensible, sober, learned Men, yet Devils, and the Spirit of Reason in them was the Devil that tempted Christ, and persecuted him, and killed him that was the just One, even the Saviour of the World; of the elect Seed; so that the Spirit of Reason in Man is the Devil the Scriptures condemn, which commits Murder for Conscience-sake, or otherwise, and is that Devil that is to be damned to Eternity, &c. So that the Devil, so much spoken of in Scripture, and condemned by Christ, it was sensible, wise, prudent Men, indued with a high Pitch of Reason, and not unreasonable men, nor mad, frantick, distracted Men, as People do vainly imagine, as *Fox* and most of the Quakers do.

18. *Muggleton* saith, it was the Godhead-Life that suffered Death.

Fox calls this Darkneſs alſo ; For, ſaith he, Chriſt he ſuffered in the Fleſh ; but he did not die, as he was God.

C H A P. XXIV.

How the Soul of Chriſt died, and the Ignorance of the Quakers diſcovered in the Death of their own Souls.

Anſ. **H** E R E *Fox* hath diſcovered his allegorical Cheat, as I have made appear before ; for, ſaith he, in the fourteenth Particular of this Book, *the Quakers own the Son of God who was crucified, and laid in the Grave, and roſe again, and ſits at the Right-hand of God, yet Fox ſaith, the Godhead-life did not die.* Here *Fox* hath manifeſted his great Ignorance of Life that died ; alſo he hath cut himſelf off from having any Part or Portion in the Death of Chriſt, for God and Chriſt is all one undividual, or undivided Eſſence, Perſon, and Subſtance ; ſo that when Chriſt died, God died ; and when Chriſt's Blood, or Soul, was poured out unto Death, the Soul of God was poured out unto Death alſo, Chriſt being God and Man.

For no Man can truly ſay Chriſt was God and Man, except he were God as well as Man ; for if there be another God beſides Chriſt, or above Chriſt, then Chriſt is not God as well as Man, as People do vainly imagine. Now we read that Chriſt poured out his Soul unto Death, and will any dare to ſay that the Soul of Chriſt was not the Soul of God ? It is high Blaſphemy to affirm the contrary ; beſides, it cuts a Man off from all Benefit of the Death of Chriſt, for no Blood but the Blood of a God can ſpeak Peace to the Soul of Man, therefore it is *the Blood of Chriſt ſpeaketh better Things than the Blood of Abel*, becauſe *Abel* was but a faithful Man.

But Chriſt was God as well as Man, yet this Godhead-life did die, and quickened again by its own Power, which *Abel's* Life could not do, being but a Man. But what ſhould I talk to Quakers of theſe Things, for they do not believe that any Souls die, no not their own, they all ſlip away, and leave the Body to ſuffer ; ſo *Fox* ſaith Chriſt ſuffered in the Fleſh, but his Soul did not die, but ſlipped out of his Body ; for he doth

not own that Christ's Soul died, neither as he was God, nor as he was Man. But this is opened more large concerning the Godhead-life dying, in *the Interpretation of the whole Book of the Revelation*.

But what think you, *Fox*, did *Cain* kill the Soul or Life of *Abel*, or no? Or did he only drive his Soul or Spirit out of his Body? Surely if *Cain* had not killed *Abel's* Soul, his Blood would never have cried for Vengeance in God's Ears, and in his own Conscience, as it did, if his Life had not been killed.

What do you think, *Fox*, that *Judas* did by his Soul when he hang'd himself? Did he only hang the Body that his Soul might slip away, and leave his Body to suffer? What, do you think the Sufferings that all Quakers of late, and others have undergone in Imprisonment and Banishment, some have died by Reason of those Sufferings, but you Quakers do believe it was nothing but their Bodies that suffered, their Souls suffered nothing, they slipt out of their Bodies, and went some where, you know not where.

So your Persecutors did you no great Hurt, only turned your Souls out of your Bodies before the Time, as a Landlord doth a bad Tenant, turns him out of his House for not paying his Rent, he never kills him: So the Quakers Souls are never killed, they are only separated from the Body, so that there is no great Harm done by the Persecutors, they do but only separate Soul and Body one from the other, they do not kill Life in the Quakers, for Life cannot die; the Body indeed may suffer, but Life cannot die.

This is *Fox* the Quaker's Faith, and all Quakers else that I have talked with; and were not the Quakers blinded and hardened, they would be ashamed to own such a Principle; for all true Believers are ashamed of the Quakers Faith in this Point, nay; Men that are meer moral Men, that have no Light but the Dictates of Nature, do know by Experience, that the Spirit and Soul of Man doth die, for nothing can be capable of Pain but Life, nor nothing can be capable to die but Life; yet, these blind Quakers cannot believe that Life can die, as aforesaid.

19. Page 21. *Muggleton* saith, God the King of Heaven is not in this World at all.

Fox calls this Lies also; *Fox*, saith he, *thou dost confesse that Christ is God; and John saith, he was in the World, but the World knew him not. Also Fox saith, the true Prophet saith he fills Heaven and Earth; but, saith Fox, the false Prophet saith God the King of Heaven is not in this World at all.*

C H A P. XXV.

It is proved that Christ, the only God, is not in this World at all, in his Person or Essence.

TH A T Saying of mine is Truth, that God the King of Heaven is not in this World at all, not in his Person and Essence, or Substance, as is clearly opened in *The Neck of the Quakers broken*, which whosoever doth read that Book may see every one of those Sayings of mine more clearly opened than in this Treatise; yet *George Fox* calls them all Lies, and Darknes, and such like, though what I have written in that Book is as true as any Writings of the Prophets or Apostles, and are of as great Authority, and will prove as true in the End as theirs.

But to give the Reader a little Light to see the gross Darknes of this *Fox* and his Subtilty: *Fox* brings the Words of *John*, and saith, *Christ was in the World, but the World knew him not.* Mind! Did I ever deny in all my Writings that Christ never was in the World? I always in all my Writings justified more than any Man living, that Christ the only God was in this World in the State of Mortality, which the Apostles did Witness unto; therefore it is that *John* saith, *Christ was in the World, but the World knew him not*, which doth imply that Christ was not in the World in his Person at that Time when *John* writ those Words; if he had, *John* would have said, Christ is now in the World, but the World knows him not.

So that it is clear to those that know the Scriptures, that Christ the only God was not in this World at all in the Apostles Time: He was in the World before he suffered Death, and the World knew him not; but after he was ascended he hath not been in this World never since, and this *John* and the rest

of the Apostles knew very well, and they preached this Christ that was in the World, but the World knew him not, therefore they persecuted him, and slew him, and would slay him again if he were in this World now, so *John* knew well enough ; therefore he testified that Christ was in the World in his own Person, but the wicked World put him to Death, because they knew him not ; but he is not in the World now, for he is ascended : For *John* knew if Christ had been in the World in his Person at that Time, they would have done unto him as they did before ; and because Christ was not in the World in his Person in the Apostles Time, therefore the World persecuted them, and put them to Death for witnessing that Christ was in the World, and they with wicked Hands had slain the Lord of Life, even Christ Jesus, the only God, the King of Heaven.

So that *John* and I am both of one Mind, and of one Faith, that though Christ, the only God and King of Heaven, was in this World before he suffered Death, this *John* the Apostle and I both do believe and know ; but since Christ rose from the Dead, and ascended up to Heaven, *John* and I do believe and know, that Christ, the only God and King of Heaven, is not in this World at all in his Person and Essence, yet *Fox* calls this Lies : But the Reader may see, if he hath any Light, who it is that lies, *Fox* or I.

Also he saith, *The true Prophet saith, God, the King of Heaven fills Heaven and Earth ; but, saith he, the false Prophet saith, God the King of Heaven is not in this World at all.*

It is a small Thing to be called a false Prophet by the Seed of the Serpent, especially by a damned Devil ; for I know *Fox* would have said so by those Prophets he calls true, had he lived in that Time, and this *John* and Christ he so much talks of, would have been couated all false : A false Christ, a false Witness, what will any Quaker believe that be a Christ, a Saviour, that comes in Likeness of Man, nay, is a Man, Sin excepted ? No, no, we will have a Christ that is a Spirit, that may creep into our Spirits when he will, and whip out again when we commit Sin, and displease his Spirit, such a Christ we own, that hath never a Body of his own, but is all Spirit, that fills every Quaker's Body with his Spirit, and Heaven and
Earth

Earth also. What, will you persuade us to believe that Christ is a Man, Christ is God, and admits of no Form, so thou *John* art a false Witness, to persuade us to believe in a Man to be Christ, or God the Saviour of the World ; this I know would *Fox* and the rest of the Quakers have said, by those he calls now true Prophets, they being dead, and by Christ and the Apostles, as he doth by me.

For when they were alive on Earth as I am now, they were counted by the Seed of the Serpent, such as *Fox* is, Blaphemers, Deceivers, Liars, and such like ; but now who so zealous for the dead Letter of the Prophets, and Apostles ; as the Seed of the Serpent are ; but when they were alive, they were hated and persecuted for speaking that which the Seed of the Serpent doth now honour ; so is it with me now I am alive, I am hated and persecuted by the Seed of the Serpent, as well by Quakers as others, for my Doctrine and Commission now while I am alive ; but when I am dead, many of the Seed of the Serpent in the next Generation shall have respect unto my Writings, and shall say, had we lived in those Days that *Fox* and other Quakers lived in, we would never have blasphemed and spoken Evil of so pure a Truth as *Fox* the Quaker hath done, to incur eternal Damnation upon our own Heads, as *Fox* the Quaker their Father hath done : These Things will come to pass, as it hath done in the other two Commissions, namely, the Law and the Gospel.

Page 22. *Muggleton* saith, the Quakers hearken to the Light within, but they despise the Body and Person of Christ without them, and so they are Antichrist.

20. To this *Fox* saith, *Here are more Lies of the false Prophet ; for, saith he, Christ, that died at Jerusalem, his Person we own without us, who is manifest within us, the Light of Christ Jesus, by which we have seen of his Glory, and speak in his Person.* And *Fox* saith, *Solomon's Books in the Bible are good Scripture, thou Muggleton saith they be not Scripture, he being not in the Spirit of Solomon, that gave them forth.*

C H A P. XXVI.

How Men cannot worship God in Spirit and Truth, without Bodies; and how Muggleton never was in the Spirit of Solomon, nor never shall be.

HERE *Fox* hath shewed his allegorical Juggle, who dares not deny the Person of Christ without them, not in plain Terms, because the Scriptures are so full to prove Christ a Person, and it is the Faith of all *Christendom*, as we call it; but any Man that hath any true Light in him, may see that *Fox* is a meer Juggler, to deceive the Simple and Ignorant, whose Doctrine makes the People more dark in their Minds, than they were by Nature.

For, saith *Fox*, *we Quakers own the Person of Christ without us, who is manifest within us*. There is such a great Stir with God's Messengers to part Christ's Person or Body from the Quakers, and their Bodies from him, that Christ's Body might stand single of itself, and the Quakers Bodies might stand single of themselves, at a Distance from Christ's Body; but the Quakers will either get into Christ's Body, or else Christ must get into the Quakers Bodies, so that no Man can tell how to part them one from another; but I know Death will part them: And Christ will say to *Fox* and other Quakers, Depart from me you workers of Iniquity; you pretended that you were my Saints, and that I was in you, and you in me, but I know you not; neither did I send you to preach, for I never was in you by my Spirit to assist you in your preaching; you should have let preaching and praying in my Name alone, for you have done more Hurt than Good, in that your Doctrine hath blinded the Eyes of many People, and have led them as Sheep to the Slaughter, and hath caused many to suffer extremely in this Life, even to the Loss of their natural Life, besides the Punishment hereafter.

For you should have hearkened to my chosen Witnesses and Prophets, who can declare the true Christ, God and Man, in one single Person, in the Form of a Man, with the right Devil, his Form and Nature; but your Non-knowledge of the right Devil

Devil is the Cause of your gross Darknes in the Knowledge of the true Christ.

What are you Quakers the better for your Christ within you? He yields you no true Peace: And what are you the better for being in Christ? For the true Christ denies you, and will not be in you by his Spirit, neither will he suffer you to be in him, because you and a great Part of you Quakers are of the reprobate Seed, which have no Part nor Portion in the true Christ; for you are, and the Quakers People, but the Devil transformed into the Likeness of an Angel of Light, because you are something more precise in your Life as to outward Appearance, but your Preciseness is very much broken and withered of late Years; your Darknes and Ignorance is discovered by the Light of this Commission of the Spirit; for you are not like the People you were formerly, neither doth your Wichcraft-fits catch any now as it did heretofore. Your Witchcraft-fits can hardly be produced now of late not in any. I marvel how you Quakers can have Christ's Person manifest in you; and how you can speak in his Person!

Let the Reader mind the Quakers Cheat, they own Christ's Person without them, yet this Person of Christ without them is manifest within them. See the Deceit of this Fox! I have read of Christ manifest in his Saints and Apostles, by his Spirit or Seed of Faith, but I never read that Christ's Person, Flesh and Bone, was ever manifest within any Man, that was always without Man, and will be without Man for ever, distinct of himself.

Also Fox saith, *the Quakers speak in Christ's Person*. Here is another allegorical Speech without any Distinction. I have heard that an Ambassador hath represented the Person of a King, and his Speech, by Vertue of a Commission from the King, is in the King's Stead; but the Ambassador is not in the King's Person, though he represents the King's Person; the King's Person is at a great Distance from his Messenger.

So it is with Christ's Ambassadors, as Paul saith, *We are Ambassadors in Christ's Stead, beseeching you to be reconciled unto Christ by our Doctrine*. Now Paul's Person and Christ's Person were at a great Distance one from the other; for Christ's Person was in Heaven above the Stars, and Paul's Person was

here upon Earth ; so that *Paul* did not speak in the Person of Christ, that being at such a Distance, as I said before ; but *Paul* and the Rest from the Apostles, by Vertue of their Commission given from Christ, were Ambassadors of him, and so stood in Christ's Stead ; but Christ's Person was far enough off from them, as a King's Person is far off when his Ambassador is in a strange Land, who represents the King's Person, as aforesaid.

But the Quakers they will get into Christ's Person, and speak there, or else they will get Christ's Person into them, and so Christ must speak there in their Persons ; so, as I said before, the Quakers will not be separated from Christ, nor suffer him to separate himself from them, though I know they never were in Union together, neither was Christ ever in them that I have damned, nor never will be ; neither were they ever in Christ, nor never shall be.

Neither doth *Fox* own indeed that Person of Christ of Flesh and Bone that died at *Jerusalem*, to be now living in Heaven above the Stars, but *Fox* and the Quakers Christ they so much talk of, is a meer Allegory without Substance, a Christ that may be blown away with the Word of a true Prophet's Mouth, as I said in *The Neck of the Quakers broken*.

Also *Fox* saith, *Solomon's Books are good Scripture*, though I say they are not, being not in the Spirit of *Solomon* that gave them forth.

Here I perceive that *Fox* and the Quakers are got into *Solomon's* Spirit, just as they did get into Christ's Person. I see *Fox* can get into Spirits as he doth into Persons ; but I perceive *Fox* is got into *Solomon's* Spirit, and he blames me because I am not in *Solomon's* Spirit. I do seriously confess that I am not in *Solomon's* Spirit, And I am glad I never was in his Spirit ; for whoever is in *Solomon's* Spirit, doth not know the true God, nor the right Devil ; for *Solomon* knew neither of them, though he was a wise Man in Things of Nature, but ignorant of spiritual and heavenly Wisdom ; for *Solomon's* Wisdom hath the Ground-work of much Lust of the Flesh and Idolatry ; for the Ranters Practise was grounded upon *Solomon's* Practise, who knew so many Women ; so the Ranters, thought they might have the same Liberty, seeing wise *Solomon's* Writings were owned for Scripture-record ; thus they

continued many of them in their Practice of Lust, till many of them were weary of it, as *Solomon* was when he was old, and then they left off that Practice, and turned Quakers, and so fell to be the greatest Idolaters of any, as *Solomon* did to his heathenish Wives, drew his Heart away from the Worship of *Moses*, to worship Idols.

So is it with those Ranters that are turned Quakers, they are become absolute heathen Idolaters; for when they were *Peritans*, so called, they were zealous for the Letter of the Scriptures, and did practice a good Life as near as they could to the Letter; but after they fell to the Practice of Lust, being encouraged by *Solomon's* Writings, they left that legal Worship and civil Practice the Law tied them unto, and followed *Solomon's* Practice of Lust.

And now they being turned Quakers, are fallen to heathen Idolatry; that is to say, the Quakers they worship an unknown God, a Spirit without a Body; they adore a Christ within them, and never minds a Body of Christ without them at a Distance; they believe their own Spirits to be immortal, and cannot die; they believe their Spirits go to God, or into God, again, according to *Solomon's* Words; they believe God's Spirit being an infinite Being without a Body, and that this infinite bodiless Spirit taketh all Things into itself, and so their Spirits being immortal, they go into God when they die; they will not acknowledge that Life or Soul doth die, but departs out of the Body, they know not where, notwithstanding the Scriptures are so full to prove the Soul that sins shall die, and Experience shews it doth die.

So that the Quakers are become the greatest spiritual Idolaters of any, and the greatest Fighters against a personal God of any; for as *Solomon* did fall to worship the heathen Womens visible Images, or Idols, so do the Quakers worship invisible Idols, as a Spirit without a Body; and that their own Spirits may subsist without Bodies, and that Spirits may be capable of Happiness or Misery without Bodies, this is the heathen Philosophers Opinion, they brought into the World that Principle of the Immortality of the Soul, and that Spirits might go to Happiness or Misery without Bodies.

And the Quakers hath got the heathen Principle to a Hair,

therefore become Heathen Idolaters, as *Solomon* was ; for the Scriptures declares another Thing. Where doth the Scriptures say that God is an infinite Spirit without a Body ? The Scripture saith, God is infinite, and so he is ; also the Scripture saith, *God is a Spirit, and will be worshipped in Spirit and Truth* : But it is not said, God is a Spirit without a Body ; for this I say, that if a Man may worship God in Spirit and Truth in this natural Body, as the Disciples of Christ did in their natural Bodies, and as I myself do in my natural Body, then of Necessity it will follow that God hath a spiritual Body, whereby I may worship him ; else I shall worship I know not what, as you Quakers do.

And because God's Body is a spiritual Body, therefore Christ said, when on Earth, *God is a Spirit, and will be worshipped in Spirit and Truth* ; he knowing that Body of his, that was then a pure natural Body, should, by his Death and rising again, be made a spiritual Body, and then all true Believers should worship him in Spirit and Truth, here in this natural Body ; And so true Believers have worshipped Christ, the only God, in Spirit and Truth in the Apostles Commission, and so do we now worship God in Spirit and Truth ; for there can be no worshipping God in Spirit and Truth, without a true Preacher sent of God, as the Apostles, *John Reeve*, and myself were. And in this Sense, God may be said to be a Spirit, because he is a spiritual Body, and not a bodiless Spirit, as you Quakers do vainly imagine ; else why may not God be worshipped in Spirit and Truth without a Body, as well as God to be a Spirit without a Body ? You Quakers do not do well, in that you do not turn your Souls out of your Bodies, they being, as you conceive, immortal. Methinks you might sometimes let your immortal Souls slip out of your Bodies, and go into that infinite Spirit without a Body, and worship in Spirit and Truth, and then come into those Bodies again ; for I see you have, by your own Words, got into Christ's Person, and you have got into *Solomon's* Spirit ; and why can you not get your immortal Souls into God's infinite Spirit without a Body ?

By this the Reader may see, that the Quakers Principle is built upon the Heathen Philosophers, and not upon the Faith

of the Prophets and Apostles, who writ the Scriptures; for the Heathen Men were the first Broachers of the Immortality of the Soul, and of God being an infinite Spirit without a Body, and so the greatest Idolaters; for those that writ the Scriptures never intended any such Thing, but altogether the contrary; but the Quakers do cleave to the Heathen Principle, as, God being a Spirit without a Body, and the Immortality of the Soul; and so they become with the Heathen, the greatest spiritual Idolaters of any People under the Sun; for I am quite out of *Solomon's Spirit* indeed, and am glad I never was in it.

21. Page 27. *Muggleton*, thou condemnest our Christ and Light; and *Muggleton* saith, the Quakers think to have eternal Life in the Scriptures.

But, saith *Fox*, *our eternal Life is in Christ, before Scriptures were.* And *Fox* saith, Page 29. *Thou exaltest thyself above Christ; for he is a Man; and saith, The Man Christ Jesus will bruise me to Pieces, which is manifest in his People,* meaning the Quakers.

C H A P. XXVII.

A great Stir the Propbet Muggleton hath, to keep the Quakers Spirits out of Christ.

Ans. **A**S for my Words, they are more largely opened in *The Quakers Neck broken.* Also this Saying of *Fox*, *That the Quakers had eternal Life in Christ, before Scriptures were.* To this I say, How comes it to pass that Christ hath turned *George Fox* Quaker, and many more of them out of him, now the World is? Nay, Christ hath turned them over, to be judged and condemned by me to eternal Damnation. Certainly if *Fox* had eternal Life in Christ, before Scriptures were; Christ would have revealed it unto me, now the Scriptures are in the World; for the Scriptures are given into my Hands; and I find by the Scriptures, that *George Fox*, and many other Quakers, were never in Christ at all, neither before Scriptures were, nor now the Scriptures are in Being.

But I find in the Book of the Scriptures, that *George Fox*,

and other Quakers, were in the Serpent that beguiled *Eve*, and had eternal Death in their Seed, before Scripture were ; but it was not visibly known till now ; for this I certainly know, that you, *Fox*, and many more of you, came out of the Serpent's Loins, which was *Cain's* Father, and you being the Children of *Cain*, may be said to be in the Serpent-devil before the Scriptures were : And as sure as *Cain*, the Father of all the Damned, shall die an eternal Death, so I am certain that you, *George Fox*, with many other of your Quakers People, shall be eternally damned. Deliver yourselves from it if you can.

2. *Fox* saith, Pag. 29. *That thou exaltest thyself above Christ, for he is a Man : And saith, the Man Christ Jesus will bruise me to Pieces, which is manifest in his People*, meaning the Quakers.

I cannot get *Fox* the Quaker and the Man Christ Jesus to part ; for wheresoever *Fox* doth own Christ Jesus to be a Man, then presently this Manhood of Christ gets into the Quakers Bodies, and so Christ is manifest in them. Now I would very fain have Christ's Manhood by itself, and the Quakers by themselves ; but *Fox* will by no Means part with Christ, that he might be spoken with alone ; but Christ being so much manifest in the Quakers Bodies, so that no Quaker can find any Christ to be a Man, but what is manifest in their Bodies.

And this Christ, that is manifest in them, I suppose is he that will bruise me in Pieces ; but that Man Christ Jesus that I believe in, hath given me Power to condemn and judge that Man Christ Jesus that is manifest in the Quakers People ; for I know that Christ Jesus, that is manifest in them, is nothing else but the Seed of Reason the Devil, that is manifest in them ; for I know they have no Faith in the true Christ, but the Motions of Reason working in their Minds, taking Occasion by the Law written in their Hearts, it doth cleanse them from the outward Pollutions of the World, and from the Breach of some outward Laws ; and this is that Christ they so much talk of within them, and this is that Man Christ Jesus manifest within them. This is a true Description of the Quakers Christ manifest within them.

C H A P. XXVIII.

How Fox justifies the Magistrates persecuting of me in Darbyshire.

THES E are the most considerable Things for the Reader to take Notice of in *George Fox* his Book, so that the Reader may mind the Answer and the Interpretation I have given to those Scriptures which *Fox* the Quaker brings against me ; but he leaves the Words of the Scriptures more dark to the Reader than they were in themselves, but I have given the Interpretation of those Scripture Words which *Fox* could not do, and what I have written in this Treatise is for the most Part left out in *The Neck of the Quakers broken*, because in that Book, all these Things in which *Fox* doth rail and revile at me in, as he calls it, *An Answer to the Neck of the Quakers broken* ; but that Book of mine doth explain the Quakers Principle more plain and clear than this Treatise doth ; for he that would have read that Book and *Fox* his Answer to it, would have seen all those Things which *Fox* doth alledge against me, more fully answered than he or any other Quaker could have questioned ; so that had it not been for the Sake of others, and for the Ages to come, there need not have been any further Discoveries of the Antichristian Spirit of the Quakers concerning their Christ within them, but that Book : As also, there is some Things in this Treatise for the Information of the Reader, which was never printed before.

There is many other Sayings in *Fox* his Pamphlet which doth rail and revile, both against my Commission of the Spirit, and that Sentence I have passed upon many of the Quakers. People : As first, *Fox* saith, *He believes that my Sentence will return back upon myself*, as in Pag. 6. 2. *Fox* saith, *That those I have cursed are clear over my Spirit*, as in Pag. 12. 3. *Fox* saith, *Had the Quakers never seen Letter of Scripture, or any Man, yet, saith he, the Quakers could have spoken in the Power, and Spirit, and in the divine Light of Christ, had he never seen Letter of Scripture, nor Man*, as in Pag. 18. 4. *Fox* gives *Glory to his God and Christ within him, who bath*, as he saith, *set him and other Quakers*

Quakers above that Curse and Sentence I have passed upon them, as in Pag. 20. 5. Fox blames me for saying God hath made me Judge of the Quakers spiritual Estate; and yet, saith he, thou owns thyself to be but a mortal Man. O how Fox despiseth that a mortal Man should be the Quakers Judge of their immortal Souls, as they imagine! For, saith Fox, the spiritual Man judgeth all Things, as in Pag. 21. 6. Fox blames me for saying that the Spirit of Reason in Man is the Devil; and Fox seems to justify the Magistrates that persecuted me, because I say they were reasonable Men. And Fox further blames me for fleeing from the Devil's Malice; yet he judgeth, that if those Magistrate Devils had inflicted more corporal Punishment upon me than Imprisonment, it had been but Reason the Devil still; for, saith Fox, thou canst not say it was Unreasonableness in them, according to thy own Saying, as in Pag. 23. 7. Fox calls me a lying Spirit, because I say it doth not belong to Christ, now being in Heaven, to interpret Scripture. For, saith Fox, doth not the Scripture say all shall be taught of God, and that he opens, and no Man shuts? And doth not John say, No Man was found worthy to open the Book but the Lion of the Tribe of Judah, and was not Christ anointed to preach? as in Pag. 24.

C H A P. XXXI.

How the Curse of Muggleton shall remain upon Fox to Eternity.

Ans. **F**IRST, as for that Sentence that I have passed upon the Quakers People and others, it is irrevocable, and will be as sure upon you as if God had said it with his own Mouth; for, as I said in that Book, we are as true Ambassadors of Christ, as *Moses*, the Prophets, and Apostles were; and if they were sent of God, we are sent of God; and if there were any Power in their Sentence and Judgment to those People in their Time, so sure will the Sentence and Judgment of us, the Witnesses of the Spirit, be upon you, and as many of the Quakers People as hath, or shall fall under it: Neither shall that Curse I have passed upon you despising

Quakers, return upon myself no more than the Curse of *Moses* which open'd the Ground to swallow up wicked rebellious Men alive, for desiring the Priest's Office: So will it be with you *Fox* the Quaker, in that you have rebell'd against the Messengers of Christ, and strove for to be a Minister of Christ, when as he never chose nor sent you, yet you will proudly contend with those that God hath chosen, anointed, and seal'd to declare the highest Mysteries that ever was declared by Man, yet you look upon yourself to be better able to preach the Gospel then we; you, who knoweth not the true God, nor what the Devil is, nor that your Soul must die, nor any one true Principle of Faith, yet you are taken by the People to be a Man of Knowledge, and so you encourage yourself to be a Minister of Christ, and yet knows not what the true Christ is, nor where he is; and do you think that Hell shall not open its Mouth and swallow you up alive? Yea, I say it will, and you shall not escape, for I know and see it will be so, and you shall find my Words to be true, to your eternal Pain and Shame, as *Corah*, *Daiban* and *Abiram* did by *Moses*.

2. *Fox* saith, Those I have cursed are clear over my Spirit.

C H A P. XXX.

How the Curse and Sentence of Muggleton shall be over, and upon the Spirits of the Quakers to Eternity.

Ans. **I**T is a marvellous Thing that damned Men should be over his Spirit that hath a Commission from God, to condemn Despisers of the Holy Ghost; it is as if a Prisoner that is condemned by the Judge for his Breach of the Law, should have that Curse he pronounced upon the Man over his own Head: By *Fox* his Conceit the Man is in a better Case than the Judge, for the Man may as truly say that the Sentence and Curse the Judge hath passed upon him is clear over the Judge's Spirit; as if the condemned Man were in a better Condition than the Judge; yet the one goeth to be hanged, according to the Judge's Sentence, and the Judge goeth to his Palace: So is it with you, *George Fox*, and many other

of you Quakers, you must go to the Damnation of eternal Death, according to my Sentence, and I shall enter into everlasting Life that condemned you ; so that you shall never clear yourselves from that Curse I have passed upon you, but it shall be over your Spirits and upon your Spirits to Eternity.

3. *Fox* saith, *Had the Quakers never seen Letter of Scripture, or any Man, yet, saith he, the Quakers could have spoken in the Power, and Spirit, and in the divine Light of Christ.*

C H A P. XXXI.

How the Law written in the Quakers Hearts, is that Christ they could have spoken in, had they never seen Letter of Scripture, nor Man that professeth it.

Ans. **H**ERE *Fox* sheweth plainly that the Quakers Light of Christ within them is nothing else but the Law written in their Hearts, their Thoughts accusing and excusing, as the Heathen have, the Apostle speaks of, and no divine Faith of Christ at all. Mind ! the Scripture saith, *By Faith we know the World was made, and by Faith Abraham offered up his Son Isaac, and Faith is the Evidence of Things not seen ;* and the Apostles preached the Word of Faith, and this I say, no heavenly, spiritual, or divine Light can be truly understood but by Faith.

And this I say further, that the Letter of the Scriptures were spoken by the Word of Faith, and by faithful Men ; for there is no Writings under Heaven that are the Ground of Faith, nor doth give Satisfaction to the Mind of Man, as to his eternal Salvation, as the Letter of the Scripture doth, if understood and believed by Man. How could Man have known the Creation of the World, and how God appeared to *Noah* before and after the Flood ? Or whether there were any Flood or no, but by Faith ? Or how can any Man know that God appeared to *Abraham, Isaac, and Jacob*, and gave them to prophesy so many hundred Years before of God becoming Flesh, and that he should save Men from Sin by his Death, even as many as should believe in his Name, with great and mighty Things that hath been done by the Power of Faith, which the
Letter

Letter of the Scriptures doth relate, which no Man could comprehend nor know, but those that have Faith in the Letter of the Scriptures; yet *Fox* the Quaker he could have spoken in the Power and Spirit of the divine Light of Christ, though the Quakers had never seen Letter of Scripture nor Man. Here the Reader may plainly see that the Quakers Christ within them, is no other but the Law written in their Hearts, as the Heathen had as aforesaid; their Thoughts accusing and excusing, this is that Christ within them they so much talk of, and this is that Power and Spirit, and divine Light of Christ, the Quakers could have spoken in, had they never seen Letter of Scripture, nor Man; this is the same the Heathen had in them, and this I say had the Quakers never seen Letter of Scripture, nor Man that professed the Letter of the Scripture, I say the Quakers would have talked nor spoke no more of a Christ within them, than cursed *Cain* and his Posterity did, or the old World that was drowned, or *Sodom*.

These wicked People never saw no Letter of Scripture, nor Man, that had Faith, not as they knew, yet they had the same Christ within them as the Quakers have by the Law written in their Hearts, and might have spoken in the Power and Spirit of the divine Light of Christ as the Quakers do, had they seen the Letter of the Scripture and Men that believes them, as the Quakers do. So that it may be clear to those that have the true Light of Faith, and of the Interpretation of the Letter of the Scripture, that the Quakers Principle of the Light of Christ within them, is no other but the Light of the Law written in their Hearts, as the Heathen had before any Scriptures were written, and by this Law are they judged in themselves; and this is their Christ within them, and this is that Power and Spirit, and divine Light of Christ they could have spoken in, had they never seen Letter of Scripture, nor Man that professeth Scripture; and that they do speak now they have seen Letter of Scripture, and Men that profess it, and believe it, I say is the very same; for the Quakers have no more Faith in the true Christ, than if they had never seen Letter of Scripture, nor any Man that believes them; what they have is meer traditional, even the Faith of Devils; for the Law written in

their Hearts is the only and alone Christ the Quakers have to save them; and this Christ is indeed within them, and will never go out of them, but torment them to Eternity.

4. Fox gives Glory to his God and Christ within him, who hath, as he saith, set him and other Quakers above that Curse and Sentence I have passed upon them.

C H A P. XXXII.

How their Confidence will fail them in the Day of Trouble.

Ans. YOUR Glory to your God and Christ within you will fail you in the Day of Trouble, neither will, nor can deliver you from that Curse and Sentence I have passed upon you, and others of your Brethren; neither will you ever be set above it, but shall be kept under it to Eternity: Flatter yourself as much as you can, you shall not be delivered, neither by your Christ within you, nor by the true Christ without you; this I know.

5. Fox blames me for saying God hath made me Judge of the Quakers spiritual Estate, and yet, saith he, thou ownest thyself but a mortal Man; For, saith Fox, the spiritual Man judgeth all Things.

C H A P. XXXIII.

How Fox shall see no other God or Judge, but that Sentence Reeve and Muggleton hath passed upon him.

Ans. DID you Fox ever see any Man condemned to die, either natural Death, or eternal Death, by a spiritual Man without a Body? Are not all Men condemned, both natural and spiritual, by mortal Men like themselves? Was not Moses a mortal Man? Did not he condemn and judge many to die? He said but the Word, and it was done: And did not Eliab call for Fire from Heaven, and destroy two Captains and their Fifties? With many other strange Things he did, whereby many were judged by him and killed, yet he was but a mortal Man, and subject to Infirmity, as mortal Men are,

are, as the Scripture saith. Again, was not *Peter* a mortal Man, and was put to Death himself, yet he judged *Ananias* and *Saphira* his Wife to Death, yet a mortal Man; so is it with every true Prophet and Messenger of Christ, he hath Power to set Life and Death before Men, and Power to judge and condemn those that rebel against his Commission, and to justify those that yield Obedience unto it; yet all God's Messengers, they were mortal Men; now these mortal Men had great Power, being commissioned of God, and they all acted according to the Tenor of their Commission, and some of them destroyed Life presently.

And I am sure if you *Fox* had lived in *Moses's* Time, you would have been consumed by him in the Gainsaying of *Corah*, for you would have rebelled against *Moses* and *Aaron*, as you do now against *Jahn Reeve* and me: But because my Commission is not to consume you immediately by a natural Destruction, you proudly vaunt yourself against the Commission of the Spirit, thinking you, and your Christ within you, shall be able to encounter with me and my Christ without me: But I must judge according to my Commission of the Spirit, and not as *Moses* and the Apostles did, to destroy the natural Life immediately; but our Commission is with relation to the spiritual Estate of Men and Women after Death, and accordingly we judge, yet but mortal Men, and must die ourselves. This Power hath God given unto me, and by Vertue of this, am I made Judge of the Quakers spiritual and eternal Estate, what will become of many of you after Death.

And as for that Saying, *The spiritual Man judgeth all Things*, this is to be minded, that every true Messenger and Minister of Christ may be called a *spiritual Man*, and he is so, because he teacheth such Doctrine that doth comfort the Spirits of some, and torment the Spirits of others, in that it divides between the Joints and the Marrow: Also those that truly believe, may be called *spiritual Men*, and can judge the Spirits of Unbelievers, because they know by Faith in the Doctrine of the true God, that others, that have not the same Faith, cannot have that Peace as they have; for they know by Experience in themselves, when they were Unbelievers, they were without God in the World, and so were not able to judge who were happy,

happy, and who were not ; but being justified by Faith in the true God, they have Peace with God, and so can discern and judge the Spirits of others, by what they were themselves, who were some Time in Darknes, but now in the Light of Heaven ; and whoever hath this true Faith in the Doctrine of the true God, may be said to be a *spiritual Man*, and able to judge all Things that is naught in himself, and all the Unbelief and Despisings of others.

And so he judgeth all Things by his Faith in the true God, and in the Messenger God hath sent, yet Minister and People are but mortal Men, and must die, yet called by the Seed of Faith *the spiritual Man that judgeth all Things, and is judged of no Man.*

Therefore you *Fox* shall never have any spiritual Man to judge you to eternal Damnation, but me, that am but a mortal Man ; neither shall you see any other God or Judge ; but that Sentence that I have given upon you in this Life, do you see if you can get over it.

6. *Fox* blames me for saying the Spirit of Reason in Man is the Devil, and seems to justify the Magistrates that persecuted me, because I say they were reasonable Men. And further he blames me, because I fled from the Devil's Malice ; yet *Fox* judgeth, that if those Magistrates had inflicted more Punishment than Imprisonment upon me, it had been but Reason the Devil still ; for, saith he, *thou canst not say it was Unreasonableness in them, according to thy own Saying.*

C H A P. XXXIV.

A Reproof the Quakers for rejoicing in my Sufferings, and being sorry the Magistrates did not punish me more than Imprisonment.

Ans. **T**O this I do confess, that those Magistrates that persecuted me in *Darbyshire*, and did imprison me in *Darby Gaol*, they were reasonable Men, and no Unreasonableness was found in them ; for unreasonable Men are not fit to be Mayors, Aldermen, and Constables of Corporation-Towns. And did you ever know unreasonable, or distracted Men, to be Ministers of a Parish ? Nay, they were all reasonable Men that were my Enemies, and their Reason would have

have led them to have punished me with a greater corporal Punishment than Imprisonment, if the Law could have done it.

Nay, because they were reasonable Men, they could not go beyond their own Law; for their Malice would have reached unto Death, had the Law of the Land reached unto it.

And that would have pleased you Quakers very well, for I know some at that Time were sorry I escaped so well, and so soon out of Prison: And I find by the Writings of *Richard Farnesworth*, and yours also, that you are sorry in your Hearts that I escaped without any further Punishment, as whipping, and the like; and this I say further, had Reason the Devil acted in the Magistrates and the Priest, so far in Punishment upon me, as would have satisfied the Desire of you Quakers, and their own Malice, yet it had been but Reason the Devil still, and it would have been but the Malice of the Devil executed, and the Desire of the Devil satisfied.

So that I do justify that my Persecutors were reasonable Men, and did nothing unto me but what Reason the Devil led them unto; and I do expect no other Favour from reasonable Men, than what their Law will bear them out in: But this I must tell you, that when reasonable Men do judge rightly between Man and Man, in Things temporal, this is highly esteemed of by me, and warrantable in the Sight of God; but for reasonable Men to meddle with the Consciences of Men that breaketh no temporal Law, this is altogether condemned by me, and of God also. But *Farnesworth* and *Fox* the Quakers reviles against me, because I fled away from the Devil's Malice. Indeed the first Time I was in *Darbyshire* I did go to *Backwel*, but I did not know there was any Await laid for me till afterward: But however, I should have been glad if I could have fled away from the Devil's Malice this second Time also; but I have opened this more large in *The Neck of the Quakers broken*.

And as for those Magistrates Devils that persecuted me, I knew it was Reason the Devil in them: Also I knew they were urged on by the Priest of the Parish, for the Priest did ride upon the Mayor's Spirit, he being but low in Reason, and ignorant of the Law of Reason, therefore it was that I passed the Sentence of eternal Damnation upon none of my Enemies in that

that Matter, but upon the Priest only. His Name is *John Cupp*, I have named him here, because he is bound in that Bundle of Tares amongst the damned Sort; so that the Age to come may see him recorded amongst the Damned, as *Cain* and *Judas* are in the Scriptures, by good and righteous Men.

But I see by the Writings of you Quakers, that your Hearts are sorry, that the Powers of the Nation doth not punish me more; yet this I shall tell you, that I have more Enemies against me than any Quakers whatsoever; for you Quakers need suffer nothing by the Powers of the Nation for your Doctrine, for they and you are all one in that: But you, out of a voluntary Will, will worship and sacrifice yourselves in Meetings, contrary to the Law made by the Powers of the Nation, when as you have no Authority from God for any such Practice, you having no true Ministry no more than the Nation; so you bring Persecution upon your own Heads through a voluntary, groundless Suffering for Christ, when as Christ owns not your Meetings, nor the Powers of the Nation owns them not.

Why should you suffer so much for a Lie? I know you will take me for your Enemy to speak thus; yet this I say, I always loved the Persecuted, better than I did the Persecutor; for though Men suffer for a Lie, yet I thought it was in the Innocency of the Mind, and I always had Compassion upon the Afflicted for Conscience-sake, as I have known some that have lost their Lives for Conscience-sake, which I have been sorry for, though I know they suffered for a meer Lie, as all you Quakers do; for there is none of you doth suffer for Truth, yet I say whoever doth persecute you for Conscience in meeting and worshipping an unknown God, as you Quakers do, yet I say those Men that do persecute you willingly, they will be every Man of them damned to Eternity; for that which knoweth the true God, and the true Worship, will never persecute any.

Though we know their Worship to be false, but Men that are false Worshipers themselves, will persecute both the false Worshipers and the true; this I do know by Experience, in that Men have persecuted me only for going upon the Account of a Prophet; but glad would they have been if they could have caught

me under any Law the Powers of the Nation had made, but they could not; therefore the Judge said to my Accusers, that Bill of Accusation it did not belong to the Law, so the Judge could not determine no Sentence upon me; likewise the Judge cleared me himself in his own Chamber, likewise I justified the same Things I was accused of to the Judge's Face. The Judge was hot at first, he not knowing I was the Man, said to my Friend that was with me, *it was not fit such a Man as I should live.* With that I asked the Judge why he said so? Do not you read in the Writing what you are accused of? I said, I read what I am accused of, but what is it say you, that I am not fit to live? Why, saith the Judge, are you the Man? I said yes. So the Judge took the Paper out of my Hand, and read the Articles of my Accusation. What say you to this, saith he? So one by one he asked me: So I answered him to every one distinct of itself; so when the Judge had heard my Answer, he said it was well, and freed me from going to *Darby Gaol* any more.

But this is that I would have the Reader mind, that if I had been taken in a Meeting, as the Quakers are, then the Judge would have had the Law on his Side; and all other Things I was accused of, as Blasphemy, and how I had Power to damn and to save, and that I was one of the two Witnesses spoken of in the *Revelation*, and that their believing the Scriptures now they were damn'd by me, would do them no good; these, with such like Things, were given in against me; I say all Things would have been swallowed up in one Meeting, and the Judge would have took up that Law, and would have given Judgment and Sentence upon me, as he did to Baptists and Quakers in my Sight, only for meeting contrary to the Act.

Therefore if you Quakers would forbear meeting, you need not suffer for your Faith at all; and if you would be ruled by me, or take my Advice not to meet at all, for I am sorry that many innocent harmless People should waste their Estates, suffer Imprisonment, and impoverish their Health, and suffer Banishment, and so bring their Lives to an End before their Time, for that which is not Truth.

For you do but imitate other Men's Commission and Practice, so that you are traditional People, as all other Churches are ; for if you do not meet contrary to the Law, you need not suffer the Loss of a Groat for your Faith, nor your Christ within you ; for the Powers of the Nation are of your Mind as to your Doctrine ; the Pope will agree with you as to that, but all the Strife amongst you is about Discipline, this I am very sensible-of.

Therefore I never rejoiced, nor desired the Sufferings of the Quakers for their Meetings, though I knew they suffered for a Lie, yet I always pitied them when they were imprisoned and banished for meeting, though I know they rejoiced at my Imprisonment, and were sorry there was not worse Punishment inflicted upon me ; the Truth of this is clear by the Writings of *Richard Farnsworth* and *George Fox*, and other Quakers that I know, who justified the Magistrates in what they did unto me, and thinks the Magistrates might have punished me worse if they would ; but I know they would not have spared me so much as they do the Quaker, had they had the Law on their Side as they have against the Quakers. But no more of that here.

7. *Fox* calls me a lying Spirit, because I say it doth not belong to Christ, now being in Heaven, to interpret Scripture ; yet, saith *Fox*, doth not the Scripture say all shall be taught of God ? And that he opens, and no Man shuts ? And doth not *John* say, No Man was found worthy to open the Book but the Lion of the Tribe of Judah ? And was not Christ anointed to preach ?

C H A P. XXXV.

How it doth belong unto mortal Men, that are chosen of God, to interpret Scripture, and not unto Christ himself.

Ans. **H**ERE the Reader may see the Ignorance of *Fox* the Quaker, and all the rest of them, of the true Meaning of the Scriptures ; also I shall make it appear to those that have any true Light in them, that the Interpretation of Scripture doth not belong unto Christ now, nor never did, but it

belongs only unto such Men as he sends, and hath given them the Gift, as thus.

First, *Moses* was a Man, and did not he interpret unto his Brethren, the *Israelites* in *Egypt*, the Sayings of God unto him concerning their Deliverance out of that Bondage? Did not *Moses* and *Aaron* interpret, and shew Signs and Wonders in *Egypt*, of those Things God had revealed and made known unto them? Was not these Men that did this?

2. Was not *Joseph* a Man, that did interpret his own Dreams, and the Dreams of *Pbaraob's* Butler and Baker, and *Pbaraob's* own Dream? Will you, *Fox*, say it was God that did interpret *Pharaob's* Dream? Was it not *Joseph*, a Man like himself, therefore promoted to great Honour.

3. Was not *Daniel* a Man, that did interpret the King of *Babylon's* Dreams? Did God interpret the King's Dreams, or *Daniel*, that was a Man? Did not those Kings of *Babylon* promote *Daniel* to Honour, in that the Spirit of the Holy Ghost had given a Man such Wisdom and Understanding to interpret Dreams, Visions, and hard Sentences? All this was done by a mortal Man, and not by God himself.

4. Was not the Prophets mortal Men, and not God? Yet they did interpret to the Kings of *Israel* and *Judab*, the Council of the God of *Israel* what he would do if they would not forsake their Idolatry, and turn unto the Worship of the Law of *Moses*, he would make them desolate? Yet these Prophets were but Men, and not God. Though *Eliab* did call for Fire from Heaven, and destroyed two Captains and their Fifties, and Fire to burn up the Sacrifice in the Sight of the People, and destroyed four hundred of *Baal's* Priests, and shut the Heavens that it rained not, yet he was but a Man; it was not God himself that the King would, or did seek after to kill him, it was a Man like himself.

Also *Jeremiab*, when he unfolded and interpreted the Council of God, that other Prophets had foretold of, concerning the Destruction of *Jerusalem* to *Zedekiab*, Was it God himself that did interpret it to the King, or was it *Jeremiab*, a mortal man, or no?

So all the Prophets little or much, gave Interpretations of the Council of God concerning *Jerusalem*, they were all but Men. And were not the People of the *Jews* bound to believe those Men whom God sent, except God would come himself?

Why then doth the Prophet *Isaiab* say, *Who hath believed our Report? Or to whom is the Arm of the Lord revealed?* His Meaning is this, whosoever doth believe we that are Prophets sent of God: Believe but our Report, and you shall know the true God, the God of *Israel*, and the Strength of his Arm, to save and deliver you from your Sins: But except ye believe our Report, who are Men like yourselves, the Arm of God's saving Health will never be revealed unto you, for God will not do it by himself, but by us his Messengers, who are Men, will his Arm of Salvation be revealed unto, if you believe our Report.

5. Was not *Philip* a Man that did interpret that Saying in *Isaiab* the Prophet, which the Eunuch read, *Acts* viii. 32. *He was led as a Sheep to the Slaughter, and like a Lamb dumb before the Shearer, so opened he not his Mouth.* Here *Philip* ran to the Chariot, and asked the Eunuch, *Understandest thou what thou readest?* As Verse 30. Mark. Said the Eunuch, *How can I, except some Man guide me?* Here you may see that the Eunuch did not expect that God himself should interpret Scripture unto him: But, saith he, how shall I know the Interpretation of Scripture, except some Man guide me? That is, except some Man interpret it to me, as the Words doth imply; for *Philip* opened those Sayings unto him, which made the Eunuch to understand, and believe, and be baptized.

Now will you *Fox* say that Christ himself did interpret this Scripture to the Eunuch, or did it belong to a mortal Man? I think you will not be so grossly ignorant, to say that Christ himself went into the Eunuch's Chariot, and interpreted those Scriptures to him; surely if the Interpretation of Scripture had belonged only unto Christ, and not unto Man, as *Fox* doth assert, then Christ must have come from Heaven, and have went into the Chariot in *Philip's* stead, because *Philip* was a Man, and Interpretation of Scripture doth not belong to Man, as *Fox* the Quaker saith.

May not any Man that hath but the Light of Sense and Reason in his Understanding, see the gross Darkness of these Quakers, which pretends to be in the clearest Light of all the seven Churches, but, to my Knowledge, the darkest of all, in Point of Doctrine.

And as for that Saying of Scripture, *We shall be all taught of God*, it is not meant that God will teach every particular Man and Woman himself. Do you *Fox* believe so? Why then do you prattle to the People when you meet, as if you would interpret the Meaning of Scripture, and teach the People the Knowledge of Christ; for you are but a Man? Why do not you let Christ teach the People himself, seeing you will have all taught of God, and allow no Man to interpret Scripture, nor teach the People? For if you say Christ doth interpret Scripture, and not *Muggleton*, because *Muggleton* is a Man, and the Interpretation of Scripture you say belongs to Christ, and not to *Muggleton*, for *Muggleton* is but a Man; so Quakers are all taught of God, and not by Man.

I marvel why there is so many Men-teachers amongst the Quakers, seeing teaching Knowledge of heavenly Things, and the Interpretation of Scripture, belongeth to God and Christ, and not to Man! If I were of your Faith, I would give over teaching and talking of the Scriptures, and leave it to God and Christ, to whom it doth belong, and it would be well for you Speakers of the Quakers, if you had done so before you took upon you to preach Christ within you; you have undertook to teach that which you say God will do, and to interpret Scripture, which you say doth belong unto Christ.

But I see all those People that will be taught of God, and have the Scriptures interpreted unto them by Christ himself, and will not receive the Interpretation from Man, I say those People are more ignorant and dark in their Minds, than those that are taught by Man.

And I am sure the Quaker's People would have known more Truth if they had been taught by Man that hath a Commission from God, as *Reeve* and *Muggleton* hath, than they do by all that God ever taught them in their Lives.

And the Interpretation of Scripture we have given, if understood, would have informed their Judgments more than all the Interpretation of Scripture that Christ ever did interpret unto the Quakers People since the Name of Quakers was put upon them; yet we are but mortal men, and must die.

But to clear the Scruple that may arise in Mens Minds, because I speak thus, I shall shew in a few Words how Men may

be said to be taught of God, and how the Interpretation of Scripture may be said to belong unto Christ.

First, When God chuseth any one Man, or more, to be his chosen Prophet, Messenger, or Minister, God doth furnish such with Wisdom and Understanding, and Revelation, to declare the mind of God to the People, what God would have the People do; and look how many People, or whoever doth believe this Messenger sent of God, they may be said to be taught of God, and are taught of God.

So likewise he that hath the Gift of Interpretation of Scripture, as Prophets, Apostles, and we the Witnesses of the Spirit hath, our Interpretation of Scripture may be said to belong unto Christ, and that it is the true Interpretation of Christ himself, because we had our Commission from him to teach the People, and to interpret Scripture to as many as believe us, to their great Peace and Satisfaction of their Souls: And in this sense People may truly say they are all taught of God, and that Christ hath given the true Interpretation of Scripture by his Servants the Prophets, Apostles, and Witnesses of the Spirit, to our everlasting Peace and Comfort, yet all this is declared by Men, yea, by mortal Men, and not by Christ himself, as the Quakers do vainly imagine.

6. Also Fox saith, *Christ opens, and no Man shuts*: And saith, *Doth not John say, No Man was found worthy to open the Book, but the Lion of the Tribe of Judah?* And saith, *Was not Christ anointed to preach?*

C H A P. XXXVI.

How every true Prophet and Minister of Christ hath Power to open the Book of Conscience.

Ans. **T**HIS beareth the same Sense as the other, whatsoever the Prophets, and Apostles, and Witnesses of the Spirit doth, it may be said Christ doth it, as the Prophets they preached of Balm in *Gilead*, and of Eye-salve to anoint the Peoples Eyes, that they might see what did belong to their Peace, and where they might have Salve to heal the

the Wound in Conscience, which Sin had made in their Souls, this is called the preaching of Christ by his Prophets.

2. The Apostles had Power given them by Christ to open the Eyes of the Blind, and to give Light unto them that were in Darkness, and in the Shadow of Death, and brought those that believed their Doctrine into the Light of Life eternal. Also they had the Keys of Heaven and of Hell, to bind Sin upon the Consciences of Unbelievers, never to be forgiven, and to loose the Sins of those that did truly believe their Doctrine of Christ; and thus they did open the Book of Conscience in the Believer, and no Man could shut up that Conscience which the Apostles Doctrine opened; neither could any Man open that Conscience the Apostles shut up in Unbelief. This also is called the preaching of Christ, and opening and shutting the Book of Conscience by Christ; yet this was done by Men, and not by Christ himself. But in regard they did preach the Gospel by Vertue of Authority from Christ, and they were anointed by him to preach the everlasting Gospel, and had Power given them to open the Book of Conscience in some, whereby they did believe in Christ, and shut the Conscience of others up in Unbelief; and thus that Saying of the Scripture is fulfilled, that Christ was anointed to preach the Gospel of glad Tidings of Salvation; for what his Messengers doth, it is as if he did it himself.

Again, We the Witnesses of the Spirit are anointed and chosen of Christ, to preach the everlasting Gospel, and Christ hath given us Power to set Life and Death before Men, and we have Power to bind and loose, and to open and shut the Book of Conscience; and no Man can shut that Conscience we have opened, neither can any Man open that Conscience we have shut up in Darkness, as to any spiritual Knowledge, or true Peace: This many can witness on both Sides, if they would, but our other Writings doth speak more large of this Point; so I shall say no more as to this.

Only this, that this Power we the Witnesses of the Spirit have, is the Power of Christ, as the Prophets and Apostles Power was in their Time, therefore said to be done by Christ himself.

But I know *For* the Quaker is willing to believe that dead
 Prophets

Prophets and Apostles were Messengers of Christ, but he doth not believe there is any sent of Christ not alive, but what is within them; but he shall find that we the Witneses of the Spirit were sent of God, and have as great Power given us, as any Prophet or Apostle whatsoever.

And as for that Saying of *John*, Revelation v. *That no Man in Heaven, nor in Earth, nor under the Earth, was able to open the Book, but the Lion of the Tribe of Judah.* This I would have the Reader to mind, for it is a vain Thing to talk to Quakers of Interpretation of Scripture by Man, that is alive; but *John* that spake these Words being dead, the Quakers believe his Words, though they know nothing what he meant, nor what that Book was that none could open but Christ.

This let the Reader mind, that there is three Books that are to be opened by Christ, as you may see, *Revelation xx. 20, And the Books were opened, and another Book was opened, which is the Book of Life.*

Now to give the Reader to understand these three Books; the first Book is the Law written in Man's Heart, this Book are all the Heathen to be judged by, when it is opened at the great Day of the Lord. The second Book is the Conscience of People who hath heard the Preaching of Faith in Christ, yet did not believe; when this Book is opened they shall be judged at that great Day in themselves, for their Unbelief. The third Book is the Book of Life, wherein all true Believers Faith is written, and according to their Works of Faith they are judged, and so according to the Works of Unbelief, are judged; and according to the Works of Reason, their Thoughts accusing, shall the Heathen be judged according to what is written.

In these Books shall all People be judged, both small and great.

Mind and look what Judgment God's Messengers hath given unto Men in this Life, the same will Christ give when he doth raise them again at the last Day, as I have said before; therefore this Book, it was which no Man in Heaven nor in Earth could open, the Book of Life, and none was found worthy to open the Book of Life but Christ; he being the Lion of the Tribe of *Judah*. This Book of Life must needs belong to Christ to open, and to no Man else; for he is God the first and the

the last, the Beginning and the End of all Mankind ; but what is this to interpret Scripture ? Christ hath given that to Man ; but I have opened these Things more large in *the Interpretation of the whole Book of the Revelation.*

In the last Place, I shall say something as to the Quakers Principle and Practice. *Fox* saith, in the End of his Pamphlet against me, *that I am judged with the Spirit of Truth ; and over me, saith Fox, is the true and faithful Witness Christ Jesus, the Corner-stone, which will grind me to Powder.* Further *Fox* saith, *in Christ is his People, meaning the Quakers, that reign over my Head, that can raise and reign over the Head of the Curser : And Fox saith, Edward Bourn, whom thou hast curst and damned, who is far above thee and thy Father, in him that redeems out of the Curse, and destroys thee and thy Father both.*

I do acknowledge that Christ Jesus, the faithful Witness, the Corner-stone, should grind me to Powder, if he doth not own me to be sent of him ; if I do curse any without a Commission from him, or if I should curse any of the true Christ's People, then let that Curse be upon my own Head, as *Fox* saith.

Also I was always willing that those People that were ingrafted into Christ by Faith, should be above me ; for there is no People in Christ but such as are ingrafted into him by Faith, which I am sure no Quaker is as in that State, neither can any Man be a Member of Christ, but by the hearing of Faith, *and Faith comes by hearing ; how can any preach the Word of Faith except he be sent ?* As I am sure no Quaker never was sent of Christ to preach, therefore no Quakers People in Christ.

But that Christ the Quakers People are in, I, that am a Man, hath Power over some, I have separated their Christ from them one from the other, and hath shewed them the true Christ to their great Satisfaction, and they have been glad they were rid of the Quakers Christ,

Others again hath been condemned by me, both them and their Christ, neither would I let them and their Christ part one from another, but torment each other ; for this Christ the Quakers hath in them, is the Law written in their Hearts, and the Christ the Quaker People are in, is the Motions of this Law, and sometimes they do well, then the Law is quiet in

them, and their Christ giveth Peace to them ; so I, knowing this Christ was born with Man, and Man born with it, as the Apostle saith, being under the Law, then free from Grace.

But, being born again, we are not under the Law, but under Grace ; but the Quakers People are under the Law, though not the outward Letter, as the People of the Jews were, yet they are under the Law written in their Hearts, as the Heathen were before any Law was given ; and this is the Quakers Christ within them, and that Christ they are in ; so that Christ the only God hath chosen me, and hath given me Power over the Quakers Christ within them, and themselves also, to keep them together, so that the one shall not part from the other ; for though they shall desire that this Christ within them might part from them, but it will not, but torment their Souls to Eternity : This will be *For* the Quaker's Portion, and many more Quakers besides ; and if you, *Edward Bourn*, and others of the Quakers, whom I have cursed, do get over, or above that Curse and Sentence I have passed upon you, let your Righteousness be what it will, I say, then *Cain* shall get above and over that Curse God himself pronounced upon him, and so shall *Judas* get above that Curse Christ pronounced upon him.

Furthermore, if you Quakers were not wilfully ignorant and blind, you might see that this Commission of the Spirit, given to *John Reeve* and *Muggleton*, hath had great Power over the Ranters and Quakers ; it hath broken the Ranters Principle all to Pieces, so that none dares hold up an Argument to defend it : You Quakers are also very much shattered, you are not like the People ye were sixteen Years ago ; this some that had a Love for you have seen and confessed.

The Ranters, when we came out first, sixteen Years ago, were very high in their Elevations, in seeing of Visions, and going forth as Prophets and Prophetesses, and stripping themselves naked for Signs, as you Quakers have done. I can make it appear in some Particulars, that this Commission hath had great Power over Ranters and Quakers ; for the Heads of these two were *John Robins* and *John Taney* ; *Robins* was the Head of all false Christs, false Prophets, Prophetesses, Shakers, and Quakers ; and you Quakers are but the Spawn of *John Robins*,

Robins, and that Christ you own within you, being a false Christ: *John Robins* was the Head of that Principle; also his Believers had those Witchcraft-fits upon them as you Quakers had, very strongly at that Time, when *John Robins* was in Power. Also *John Taney* was the Head of the atheistical Ranters; and those Ranters were very high in their Language, and vile in their Practice, as, to oppress one another, deflower Virgins, commit Whoredom with Mens Wives, and counted all the Wickedness they did, to be Righteousness. These Things, and much more, did those People do, and these two Heads were in great Power when we came first out; and the first Man that was curst by us, after we had Power, was *John Robins*; after that, divers of his Prophets were curst; and in two Months after, *John Robins's* Power fell, and all his Prophets and Prophetesses fell with him; so he and they mouldered away like Dirt, and none durst acknowledge any Faith in *John Robins*; neither could they attain any Witchcraft-fits any more; so that *John Robins*, and his Prophets and People are laid aside, as if they had never been.

Afterwards it came to pass, that *John Taney* was damned by us, because he would not lay down the Priesthood, and his *Jerusalem* Journey: He had Witchcraft-fits also, and would shut himself up nine Days to produce them, but could not, after he was curst; so, after few Years he fell, and all his great Matters, to nothing, so that not one of his Hearers can tell what became of him. Likewise we did pass Sentence on several of the Ranters Ministers, as of them themselves, so that they all tumbled down headlong, and could not rise again to this Day.

Now do you, *Fox*, the Quaker, call to mind, and see whether his Curse of *Reeve* and *Muggleton*, hath not been over the Quakers People, nor touched them? There hath a many Quaker been curst by us, but especially of late Years, by me. Have you yourself, *Edward Borrowes*, *Francis Howgah*, you three were the first Quakers *John Reeve* damned; have you three had any Witchcraft-fits since? Have you foamed at the Mouth, and swollen in your Belly, with the Workings of the Spirit, and, as you think, as if you had the Falling-

sickness? Have you had any new Vision, or new Revelation in those Witchcraft-fits since? Yea, or nay?

I am sure it hath great Power over you Quakers, and hath put a Stop to those Witchcraft-fits; for I do not hear of any Quaker of late that hath any; though they were never curst by me; this Curse hath run in the Line of the Heads of the Quakers, so that it doth put a Stop to the whole Body; so that none of the Members can produce a Witchcraft fit; nay the Quakers are bereft of all Revelation now, and Messages to the Magistrates; they have left off stripping themselves, naked, and imitating the Prophets of old.

Do you *Fox*, own that Practice of *Solomon Eccl* the Quaker? I perceive by a Passage in your Book you do, because *Isaiab* did so, as a Sign to the Jews; but your Prophet *Solomon Eccl* went in a more shameless Manner, being sent by the Spirit of Witchcraft, than *Isaiab* did that was sent of God; for *Eccl* went stark naked, as is reported, at *Aldermanbury* Church, and not only so, but he was shamefully beshit, so that none could lay Hands on him, only the Coachman's Whip gave him a Jerk or two: This is he that went with Fire upon his Head in *Bartholomew-fair*, also he sowed his Linings upon the Peoples Communion-table, to prophane it at *Aldermary* Church; these Things were very brief formerly with the Ranters and Quakers People, they were much for Signs, though some of them were very beastly Signs; yet the Ranters and Quakers were well pleased with them, being moved thereunto by the Spirit of Witchcraft, to imitate Prophets of old in a more shameless Manner.

As I could tell you some Things of the Ranters Practice; who would go forth as Signs: There was one his Name was *Nathaniel*, he was the Ranters Sign, yet pretended to be a Sign of Presbyterian Ministry, that as he did stink in the Nostrils of People, so should they; for he went always beshit, so he was called *Sbitten Nat*; he eat his own Dung, and stank that none would come nigh him; nay *Mistress Cook*, a Ranter, would lie with him in the Fields, and make Cakes of his Dung for him to eat, and he did eat his own Dung; but whether she did eat any with him, I cannot tell; but it was said she did: Now this Sign goeth beyond the Quaker *Solomon Eccl*. Also

this Mistress *Cook* she went to *Westminster* Church to shew the Minister a Sign, she stript herself stark naked, and went into the Church; so some threw a Cloak over her to cover her Nakedness, and she was committed to *Bridewell*, and there she was clothed all in white Linnen, like the Queen of Heaven; these were Ranting Signs now for you Quakers to imitate; many such Things were acted by that Sort of People; as that *John Thomas*, who danced naked before Sir *Richard Brown*, as he went to the Church, and being committed by him, was extremely whipped, and when he had suffered, and was out of Prison, poisoned himself. *Bridget Russell* the Quaker's Wife can witness the Truth of his Nakedness before Sir *Richard Brown*, for she went on one Side, and Mrs. *Poole* on the other, they were both imprisoned with him. Many more of those Ranters came to a sad End, for most of them fell to nothing after their Head *John Taney* did fall, and their Principle doth stink in the Nostrils of all civil People, even as he did that was the true Sign to that Sort of People; for he stank in the Nostrils of all that came near him, he could not endure himself, nay, he killed himself with the Wyr of a Candlestick, thrust it into his Belly, and so died. Do you *George Fox* approve of such shitten shameless Prophets, and stinking Signs as these? How much Difference is there in *Solomon Eccl* his Sign being a Quaker, than in the Ranters? Are not you Quakers almost ashamed of your Prophets Signs? These Things hath been pretty common amongst Quakers heretofore, when the Spirit of Witchcraft reigned in them; but now the Power of Witchcraft-fits is subdued by *Reeve* and *Muggleton's* Commission, neither shall you Quakers, whom I have cursed, get above, nor over that Curse I have passed upon you; for it shall be upon your Persons, and over the Heads of your Souls to Eternity, and none shall deliver you from it.

Thus much in Answer to *George Fox* his printed Pamphlet.

By *LODOWICK MUGGLETON.*

Here followeth the COPY of a LETTER
sent to *Sarah Coppin*, Quaker.

Sarah Coppin,

YOU may remember about fourteen Years ago, in the Year 1653, that you did seem to receive *John Reeve* and *Lodowick Muggleton* as Messengers and Prophets of the Lord, or as Witnesses of the Spirit; and further, you did shew much Kindness unto us upon that Account, for there could be no other Inducement in us at that Time to invite any to shew Kindness unto us, but that Doctrine declared by us concerning the true God, as our Writings did declare, which you did seem to own. Also you may remember your great Zeal you had for us when we were Prisoners in *Old Bridewell*, your Zeal carried you out so far for us, to deliver a Writing of ours unto *Oliver Cromwel*, who was then chosen Lord Protector; this you did yourself in Zeal and Love to this Commission of the Spirit, as we the Witnesses of the Spirit thought; and I suppose yourself did think what you did in that Kind, it was in Sincerity of Heart also, and we took it so, and had a Love for you as to your eternal Happiness; but your Faith was not truly grounded, neither upon the Doctrine of the true God, nor the Commission of the Spirit, as it is manifest since. Also you may remember one *Joan Bishop*, a Maid, that was the Occasion of bringing you acquainted with us, and that you had been very religiously given before you met with us, even so much that you were almost distracted about your Salvation, in that none of the Preachers of the Nation could shew you the Way to rest for your Soul, they having no true Rest themselves; yet you may remember your receiving us upon that Account as Prophets of the Lord, who had put down *John Taney*, *John Robins*, and many others that went as Prophets and Prophetesses, and pretended great Revelations and Visions from the Lord, and yet knew not what God is: These all have been brought down by us the Witnesses of the Spirit, these Things you know in Part.

Also your Acquaintance with us, it cured you of that distracted Condition you were in before you knew us, and you were clothed in your right Mind, and was able to give a sensible Answer to any that did oppose you: But I know you cannot do so now you are turned to the Quakers, though you are become a Speaker amongst them. I know your Pride, and Ambition of your Heart, that loveth to be esteemed of People: What, a Woman Preacher! You think this to be a great Glory to you; but the greatest Shame that possible may be, will be the Effects of it; for it is not your many senseless Speeches, without Form or Order, produced by a Witchcraft Spirit within you, which you call the Light of Christ; I say, this you have gloried in will be your endless Shame, for your latter End will be worse than your Beginnings, for you are become an absolute Apostate, who hath back-slided, and fallen from the Truth, and turned to the Quakers, the most Antichristian Principle of all the seven Churches, and the greatest Fighters against a personal God without Man, of any; so that you are an absolute Apostate, and impossible to be renewed by Repentance; for you are fallen from Truth to a Lie, for you are as some were in the Apostles Time, as *Heb. iii. 6.* who were enlightned, and had tasted of the good Word of God, and the Powers of the Life to come; that is, they were enlightened by the Commission of the Gospel committed to them to preach, they tasted that good Word of God, even the Doctrine of Christ, which was Life and Salvation to them that truly believed: But seeming Believers tasted of this good Word of God, which the Apostles preached, and rejoiced in it for a Season, as *Herod* did; and as for the Powers of the Life to come, they had Peace in their Minds, and Hope of eternal Life by the Apostles Doctrine, so long as they stood by Faith; but when they fell away from that Faith they once profest, they could not be renewed again by Repentance; so that all that Light and Word of God they tasted of, and Peace, and Hope, which is the Powers of the Life to come, it all withered and died within them; so that they were not sensible of the Light of Heaven, nor any Goodness of God's Word they preacht, nor any Peace, or Hope, they ever found by owning the Apostles Doctrine; so it is with

with you as it was with those Apostates that did fall away from the Apostles Commission, after they had made a Profession to own and believe it, and had received many Refreshments in their Minds, and had tasted of the Joys of Heaven; but in that they did fall from it to some other Opinion, as to the Worship of the Law, as the *Galatians* did, who were bewitched, as *Paul* saith, so that their latter End was worse than their Beginning. For before a Man join with Truth, though he doth not believe it for the present, yet it is possible he may be renewed in his Mind, and come afterwards to believe, and be saved; but if any shall profess Truth, and rejoice in it for a Season, and afterwards fall away, it is impossible for such a one to be renewed by Repentance, as aforesaid. And this is your Condition, for you rejoiced in this Commission of the Spirit for a Season, and did many good Acts for us, which did manifest that you had a Love for this Declaration of *John Reeve* and myself; and yet afterwards to fall away from the Belief of it, and not only so, but to speak evil of us the Witnesses of the Spirit; in that you said you knew *John Reeve*, and *Lodowick Muggleton* very well, and that we were the greatest Deceivers that ever was, and that as soon as ever you met with Truth, meaning the Quakers, then you forsok us; these, with such like Words, and more than I mention here, did you say; which is clear to me that you are not only fallen from Grace, but you have trampled the Blood of the Covenant under Foot, and counted it an unholy Thing, even that whereby you should have been sanctified by Faith; had you held out to the End, you should have been saved by this Commission of the Spirit; for there is no Salvation under Heaven to be found in these Days, but in the Belief of this Commission of the Spirit given of God to *John Reeve* and myself: For our Commission is as true as the Apostles Commission was at that Time, and we as true Prophets as they were Apostles; so that whoever shall make a Profession of this, and fall away afterwards, and speak evil of that they once owned, I say they trample the Blood of the Covenant under Foot now, as they did in the Apostles Time, and do count that an unholy Thing that should have given them the Assurance of everlasting Life; but it is impossible for such to

return to the Truth again. And this I must tell you, a Man cannot properly be said to fall away, but when Men and Women fall from a Commission; for we see many People fall oft from one Profession of Religion to another, as from Baptists to Quakers, and Independents to Baptists, and Quakers fall from that Principle to others, and some to Atheism; yet this is not properly a Falling away, because there is no true Prophet or Ministry amongst them all, not in the whole World; so that to my Knowledge many hath fallen from one Thing to another, and at last have come to be saved by this Commission of the Spirit, and have had Assurance of eternal Life in themselves, notwithstanding their Falling from several Forms or Worship; but whoever falls from the Commission of God, there can be no Return again, neither can they possibly be saved; therefore thought it convenient to let you know what will be the Effects of your Fall. I have been in this Commission these sixteen Years, and I never knew but four Persons that did fall which seemed to own us; yourself is one, and a *Scotch-woman*, *Alexander Hails* his Wife, she fell to the Quakers as soon as we were put in *Newgate*, for indeed she was very poor, and we being in Prison could not supply her with Loaves no longer, there being but very few that did believe at that Time, so she did fall to the Quakers and forsook us; for I suppose the Quakers had more Loaves amongst them, for they were many; for a Loaf of Bread was the greatest Religion she had in her; for she was for *John Robins* his People so long as he could maintain them with the Stock he got from them; but when that was spent, she did fall from him and his People also. The third Person was *Mistress Langley*; the fourth was *John Hide*, Bookseller; these all seemed to own the Doctrine of this Commission of the Spirit, and pleaded much for it, and rejoiced for a Season in it. This *Mistress Langley* did fall to the Quakers as you have done, but a woful Effect did follow upon it, even Distractedness of Brain, a Wasting of her Estate, an Endeavour to kill herself, a fugitive, and vagabond Condition in this World, besides her Damnation hereafter.

Now I have shewed you what a dangerous Thing it is to fall from commissioned Men to non-commissioned Men, and what a dangerous Thing it is for Men or Women to exercise

the Offices of Preaching without a Commission from God, or from him whom God sends; therefore I shall say these Words as followeth: I have heard of your being a Quaker these many Years, so I let you alone as to that, but of late I hear that you are a Speaker among the Quakers Meetings, and that you knew *John Reeve* and myself, and did keep Company with us, until you met with Truth, the Quakers Principle you call Truth: Also you said we were the greatest Deceivers that ever was; and you said, rather than you would return again unto us, you would go to the Publick, and hear the Priests of the Nation; these Things I have weighed and considered, first your revolting and back-sliding from that you once rejoiced in: And secondly, in that you have sinned against the Holy Ghost, and have contemptuously spoken evil of the Commission of the Spirit, in calling it the greatest Deceit that ever was, in this you have trampled the purest Truth that ever was, under your Feet, as an unholy Thing, and as a Scorn: Therefore for these Things aforesaid, in Obedience to my Commission from God, I do pronounce *Sarab Coppin*, Quaker, cursed and damned, both in Soul and Body, from the Presence of God, elect Men, and Angels, to Eternity, and it will be a marvellous Thing if you escape a fugitive and vagabond Condition in this Life, besides your Damnation hereafter; for Sins of this Nature hath commonly a double Curse follow, as it did with Mistress *Langley*. I had no Hatred in my Heart to you at all in this Thing, but in Obedience to my Commission I have done this, that you might not go to Hell in a Sleep, but that you may know what it is to despise the last Messengers of the Spirit of God, and that the Age to come may see and read this Letter, and may fear to do as you have done.

I was informed of some of these Things by one *John Clark* a Tanner.

Written by Lodowick Muggleton, one of the two last Prophets and Witnesses of the Spirit, unto the big and mighty God, the Man Christ in Glory.

Feb. 14, 1667.

Another LETTER, *sent to Richard Chair,*
Quaker, as followeth.

Richard Chair,

I Am informed by one *Francis Newel*, that you have reported very base Lies of me in the temporal ; and not only so, but you have blasphemed against the Holy Ghost, as most of you Quakers do, and that without a Cause ; for I do not remember I ever had any Discourse with you, nor no Dealings with you, neither temporal nor spiritual ; neither do I know you, if I should see you, and it is very like you do not know me, if you should see me ; yet notwithstanding, you have reported, that you knew me in *Trinity-Lane*, and that I was a very cruel Man to my Servants, and would abuse my 'Prentices ; and further, you will not believe, but that I lived in *Half-Moon-Court*, in *Bow-Lane* ; which Things are all false ; for I never lived in *Half-Moon-Court* in my Life, neither was I ever cruel to my Servants ; Cruelty was always contrary to my natural Temper, therefore the Neighbours that lived by me, and in my House, will say I was one of the patientest Men to my Children and Servants, upon the Earth ; though none of those Neighbours, nor those that lived in my House, did love my Principle, or Religion, nor my Commission they could not abide ; neither did any of them believe *John Reeve* nor me ; yet, as to that you accuse me of, they will justify it to be false. I understand you was 'Prentice with Mr. *Farmer*, the Smith ; I knew your Master very well, his Servants did Things for me sometimes ; it may be, you being his Servant, you might do it, and I not know you, but you might know me, in that Regard : But I suppose you mistook the Man, to say I was cruel to my Servants ; it was one *Richard Drew*, one of the Seed of the Serpent, as yourself is, that was cruel to his 'Prentices ; he would beat and abuse one Boy he had, most sadly, to my Knowledge : For this *Richard Drew* lived in my House at that Time when that Boy was abused ; and afterwards

said *Richard Drew* lived in *Half-Moon-Court* ever since, till the Fire in *London*; and this is about twenty Years ago, since he lived in my House. And if this will not stop your lying Tongue, nor convince you of your Lies, as to that, you may go on with it still; for your Slanders are not the first, nor the greatest that hath been laid upon me by you Quakers; but, knowing my own Innocency, I am never moved at such Slanders in the Temporal; for if one Man tells a Lie of me, another Man, though he be my Enemy, yet he will justify the Truth on my Side, in Things that are moral; for such Things are easily decided, and made manifest, here in this World; so that I am not offended with you for your Lies and Slanders, you have reported of me in these Things, as aforesaid; but I have a greater Charge against you than this, even the Sin against the Holy Ghost, that unpardonable Sin. I can bear with any Slanders and Lies in the Temporal; but with Blasphemy against the Holy Spirit that sent me, I cannot, nor shall not bear with it; for it is reported to me by the Party aforesaid, that you, *Richard Chair*, hath been very wrath and angry with me, a long Time, insomuch, that you have called me a Blasphemer, and the Doctrine declared by me Blasphemy; you have called me a Deceiver, a Liar. These Things you have done several Times, with many other wicked, envious Speeches; also you have, in a scoffing Manner, asked the Party aforesaid, if I did damn Folks apace; and lately you asked the same Party, how many *Muggleton* had damned this Week. Doth not all these Things shew unto me clearly, that you are of the Seed of the Serpent, and of the reprobate Seed, appointed to be damned; and is it not a great Pity that such a blaspheming Devil should escape the Sentence of Damnation, so long as you have? For you have reigned in your Blasphemy against the Holy Spirit that sent me, a great while; but, as the Saying is, when your Sin is at the Height, then you must be damned, just as the Judges do with Thieves that have escaped hanging several Times, yet the Thief continuing still in the same Practice, the Judge saith, You had as good hang this Man out of the Way; for he will never be better: So the Man is hanged, and when he is condemned to be hanged, his Sins may be said to be at the Full,

or at the Height ; so is it with you, *Richard Chair*, your Sin of Blasphemy against the Holy Ghost is at the Full ; for you have committed that Sin very oft ; so that it is high Time to give the Sentence of eternal Damnation upon you ; for you will never be good ; for you, being the Seed of the Serpent, you cannot bring forth better Fruits than Blasphemy, Lies, and Slanders, against the Messenger of the most high God, the Man Christ Jesus in Glory.

These Things aforesaid considered, by Virtue of my Commission from God, I do, for these Blasphemies against the Holy Ghost, I do pronounce *Richard Chair*, Quaker, cursed and damned, both in Soul and Body, from the Presence of God, elect Men, and Angels, to Eternity ; and do you now see if you can scoff this Sentence off you again ; no, it shall cleave as close to you as your Skin to your Flesh, and you shall know, that the Most High hath given Power unto a mortal Man, like yourself, to give Sentence of eternal Damnation upon you, both Body and Soul : And now you may apply yourself to *George Fox*, the Quaker, and see if he, or the Light within you, can deliver you from what I have said ; for when I do write an Answer to *Fox* his ignorant Pamphlet against me, I shall record you, and he, and others in that Answer, for a Company of damned Quakers ; for this Sentence of yours shall be recorded, to remain from Generation to Generation, so long as the Sun and Moon endureth.

The Copy of a Letter, sent to *Richard Chair*, Quaker, a Smith by Trade, in *Shoreditch*, September 26, 1667.

Written by

LUDOWICK MUGGLETON,

One of the two last Prophets and Witnesses of the Spirit, unto the bigb and mighty God, the Man Christ Jesus, in Glory.

F I N I S.

THE
A N S W E R
TO
WILLIAM PENN, Quaker,

HIS BOOK, ENTITLED
"THE NEW WITNESSES PROVED OLD HERETICKS."

WHEREIN

He is proved to be an ignorant spatter-brained Quaker, who knows no more what the true God is, nor his secret decrees, than one of his coach-horses doth, nor so much; *For the ox knoweth his owner, and the ass his master's crib*, but Penn doth not know his Maker, as is manifest by the Scriptures, which may inform the reader, if he mind the Interpretation of Scripture in the discourse following.

I. That God was in the form, image, and likeness of man's bodily shape, as well as his soul, from eternity.

II. That the substance of earth and matter was an eternal, dark, senseless chaos, and that earth and matter was eternal in the original.

III. That the soul of man is generated and begot by man and woman with the body, and are inseparable.

IV. That the soul and body of man are both mortal, and doth die and go to dust until the resurrection.

V. That to fulfil the prophecy of Esaias, God descended from heaven into the Virgin's womb, and transmuted his spiritual body into a pure natural body, and became a man child, even the child Jesus, *Emanuel, God with us*.

VI. That God, by his prerogative power, hath elected the seed of Adam to be saved, and hath pre-ordained the seed of the serpent, such as Penn the Quaker is, to be damned, without any other inducement, but his own prerogative, will, and pleasure.

VII. A reply to the discourse between Penn and me.

VIII. What is meant by the armour of God, the wilderness, and the wild beasts I fought with in the wilderness.

BY **LODOWICK MUGGLETON.**

London:

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THE EPISTLE TO THE READER.

I HAVE read over William Penn, the Quaker's book, written against Reeve and Muggleton, and I have taken notice of all those proofs of Scripture he hath brought against those six points of doctrine, or heavenly secrets, to prove them heresies; also I have taken notice of all those passages in his book, that is of most concernment to the reader to have answered. And these six points have been sufficiently treated of in our writings already, which might satisfy the mind of any person that hath any true light in their understandings, so that there need not have been any further dispute or discourse upon these things; but because there is risen up of late another young serpent, learned William Penn the Quaker, who hath undertaken to write in behalf of the Quakers' anti-christian doctrine, which denieth the body of God without them, that owneth no other God but the light in man, which is the absolute spirit of anti-christ in this last age, as will appear in this treatise; but the Quakers' people are very brag that they have got such a champion for their captain, as learned Penn, to fight their battles, who hath been brought up at the University to read histories and old authors' judgments in matters of religion; and Penn hath found in those old authors' books, that some of these secrets of God were owned by some formerly, but were judged to be heresies by the aforesaid old authors; but Reeve and Muggleton never read any of those books, nor never knew that there was any such opinions held forth by any man, till Penn hath discovered them; so that we picked up no knowledge at all in these six secrets, from any books whatsoever on earth, but the book of the Scripture only, and the three books in heaven that were opened unto us by the revelation of the seed of faith, the seed of God in us, which will appear in this treatise; therefore, to put a stop to the Quakers glo-

rying in their champion, and to satisfy the desires of some friends, I shall put myself to that trouble which I was very unwilling unto. I shall give answer to his wicked and ignorant pamphlet, who hath discovered the anti-christian spirit in the Quakers, more apparent than his brethren that were before him; let the reader mind and observe, that his book consisteth, the substance and matter of it, of three parts; the first part is to stir up the civil magistrate to the persecution of this doctrine and commission of the Spirit, as may be seen in his epistle; his words are these, *It will appear both reasonable and necessary, that by an external judge and witness they should be tried, and if upon their arraignment at the bar, they be found only to have patched up old phantasms together, I hope they will be judged to be both horrible impostors, and their commission to be a mere counterfeit.* Here the reader may see what the Quakers' spirit would do if it lay in their power; they would have an external judge to punish others for matters of religion, which doth discover what is in their hearts had they power to effect it. The second part of his book consisteth much upon old authors' books, and of their judgment upon heresies, which Penn hath read at the University, and how he endeavoured to find out the soul of man, if he could but have seen him anatomized alive, he doth imagine he could have found out the soul of the man if it had been mortal. The third part of Penn's book doth consist of cavilling arguments against the true sense of every word, and so he raiseth quibbles and animadversions, as he calls them, against all things of most concernment, which are spoken as plain as can be spoken in the English tongue; but Penn hath acted the part of Jack Pudding in a play; he answereth crossly to every word to make the people laugh, so he is counted the most witty that can quibble most. Penn is counted a witty man, because he hath raised more quibbles against the plain truth, than all the Quakers before him, which will appear more at large in this treatise, if minded by the reader, in the chapters following.

AN

ANSWER

TO

WILLIAM PENN,

&c. &c.

CHAPTER I.

HERE followeth the Answer to William Penn the Quaker, his book written against Reeve and Muggleton, who hath declared as a great secret to the world, that *God is not an infinite Spirit in every place at all times*, he calls old heresy. In page the 6th, Penn saith it is contrary to the Scriptures, which say, *He measures out the heavens with his span, nor can the heaven of heavens contain him.* Penn saith that this is against Scripture; we prove his first proof of Scripture is, Deut. xxxiii. 26, 27, the words are these, *There is none like to the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky; The eternal God is thy refuge, and underneath are the everlasting arms.*

Penn's words:—"If the God of Jeshurun be the true God, and none be like to him, then (saith he) cannot man's bodily shape be the likeness of the true God; (and saith) consequently if Muggleton's God be in the likeness of man's bodily shape, he is not the true God, because he is not that God of Jeshurun which none is like unto."

Page 7.—Pen saith, “If the almighty God were but of the dimension of a middle-statured man, how could he be said to ride upon the heavens and the sky, and to have his everlasting arms under a people, many of whom being singly bigger than himself; for, by Muggleton’s principles, (saith he) we are still to keep to the literal sense.”

Muggleton’s answer and interpretation, to prove by Scripture, that the God of Jeshurun was at that time, when Moses spake those words, in the image, likeness, and shape of man’s body, and that the body of the first man Adam was created in the image of God, in respect of his bodily shape, as well as his soul, for if the man Adam’s soul was created in the image of God, his body was created and made in the image of God also; for God gave every creature a body suitable to that life or soul he created; and seeing he hath said, that he hath made man in his own image, and hath denied all things which he hath made to be his image, but man only; so that man’s body is the image and likeness of God, as well as his soul, else God would have made some distinction between them. For this I say, if God should have made man’s soul like himself, and his body of another shape, it would have been ridiculous for Moses to say, that God made man in his own image and likeness, if the body of man had not been the image of God as well as his soul. Let the reader consider that it is the life or soul that gives shape and form to all bodies whatsoever, both heavenly bodies and earthly bodies, and without life and soul there can be no bodies at all, neither in heaven nor in earth; so that if God made man in his own image and likeness, and breathed in him the breath of life, which was his holy nature, whereby man became a living soul; so that if the soul of Adam was of God’s holy nature, so was his body of God’s holy form, shape, and likeness also; else God did not make man in his own image, he made but part of man in his own image and likeness, and not the whole of man; which is horrible wickedness for any man to affirm, as wicked Penn the Quaker doth.

For by his assertion, he maketh God that great necromancer or conjurer, to make the soul of man in his own image and his body of another shape. This opinion of Penn’s hath

been the cause that so many learned men hath studied the art of that conjuration and necromancy, and several curious arts of that nature by the figure; and this opinion hath been the cause of so many witches, imagining that spirits may appear without bodies, and spirits raised without bodies, as I have shewed more largely in the "Interpretation of the Witch of Endor." This opinion is itself more dark than pitch.

Again, if Penn the Quaker could separate the image of God, the soul of man, from the body, and let me see God's shape, image and likeness stand by itself, and the body, that is not God's image, shape, nor likeness, stand by itself, as blind Penn saith, then all people might see what is God's image and likeness, and what is not, and so men's minds would be satisfied, and know God's image and likeness, when they see his holy nature or seed stand by itself, and the body and shape of man by itself, which Penn saith as another shape, and not the image and likeness of God.

Again, I shall prove by Scripture, that God himself was in the form and shape of man's body from eternity, or before the world was made, or before he created this visible world, and all other creatures here below; and because the beginning of man is but as yesterday, five thousand odd hundred years standing, and cannot comprehend by its reason what eternity is, nor how to conceive that the eternal Being, which we call God, should admit of any form, shape, or likeness at all, in its own being; yet the reason in man will call God the Being of beings, and that this eternal Being hath given forms and shapes to all other beings, but hath no form nor shape of its own. This is the imagination of reason in man; this is the angel's nature that was cast down from heaven upon this earth, and this imagination of reason is that which is reserved in chains of darkness until the judgment of the great day; and William Penn the Quaker is one of those angels that was cast down in the seed of that reprobate angel, who deceived Eve, and is reserved in chains of darkness until the judgment of the great day; this I know to be true.

But to the matter in hand, to prove by Scripture, that God was in the form and shape of man's body as well as his soul, before the world was; I desire the reader to observe, that

things of this nature cannot be understood but by faith; for as the reason in man is the evidence of things that are seen by the natural sight, or light of the eye, here in this world; as the natural light, sight, and understanding in man, it doth distinguish things by their forms and shapes—a horse of one shape, a cow of another; and so of sheep and dogs, and all other creatures else here in this world, that hath the breath of life in them, they are distinguished by their forms and shapes. Now if any of these creatures that have the breath of life in them, if they had no body, form, nor shape, how could you give that breath of life a name? What would you call it?—As for example: a horse hath the breath of life in him, and is a strong creature, now if this horse had no form nor shape what would you call him? Or what work would he do for you, if he had no body, shape, nor form for his breath of life to dwell in? For this I say, there is no breath of life can proceed or have any being at all, but in a body and shape; for there is no shape in breath of life; and where there is no body nor shape, there is no breath of life at all; for there can be no breath of life at all without body, form, and shape; therefore, the reason of man hath given names to every creature that hath the breath of life in them, according to the form and nature of their bodies, and shape of them.

So likewise, *Faith is the evidence of things not seen, and the substance of things hoped for*; for as in Heb. xi. 3. *Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.* So that by the spiritual and heavenly light of faith in man, he that hath faith in his heart, may see, by the eye of faith, the form, nature, and shape of God, who is eternal, as man, by his natural sight, doth see the forms, natures, and shapes of creatures here upon earth, and that faith doth evidence to me, and all that hath true faith in them, that God was a glorious spiritual person, in form like a man from eternity, even as sure as the natural sight of man doth evidence to him, that he hath seen the faces, bodies, and proportions of many men here upon earth; likewise faith is the evidence to me, that God made the glorious angels spiritual

bodies, in forms and shapes like man, and like his own form and shape; and that they are capable, being spiritual bodies, to ascend and descend at the pleasure of God, and at their own pleasure; and that these angels are innumerable; and that God made these angels of that earth and waters above the firmament of heaven, even of that earth and chrysal waters, where his residence or person was eternally before this world of man was made.

And that the angels were all males in forms like man, not to increase in number, nor decrease in number, but to give praise and glory unto God their creator, for ever and ever; Furthermore, faith is the evidence to me that God created out of that earth and chrysal waters aforesaid, all manner of celestial creatures in heaven, as there is here upon earth; so that God made all these creatures here upon earth in the beginning, from that pattern in the heavens; so that God created the terrestrial creatures here on earth, as horses, bulls, lions, dragons, rams, dogs, fish, and fowl; and all other creatures that hath the breath of life, and man to rule over them, from that pattern of his creation in the heavens of all manner of celestial creatures. And as angels were spiritual bodies, like unto God himself, but not of God's own nature; therefore, he made man of this terrestrial earth, being of a more grosser matter, and breathed into him the breath of life, which was his own nature, even the nature of faith; so that the man Adam was created completely the image and likeness of God, both in form and nature, though an earthly terrestrial man; answerable to the angels' bodies that were created celestial, spiritual, and heavenly, according to the pattern God saw he had created in the heavens; only this is to be observed by the reader, that all these celestial creatures which God created and made in the heavens above, as well angels as other creatures, they were all created male creatures; not to increase, nor to decrease, as I said before; neither was there any female created in the celestial heavens.

CHAP. II.

BECAUSE what creature soever God made in the celestial heavens to set forth his glory, they were not to increase and multiply, nor to decrease, die, and lessen, but to set forth their Creator's glory for ever. For female of all creatures, as well as women; God made on purpose to increase and multiply here in this world; so that one generation might pass away, and another come, even to the end of time: for as to increase and multiply had a beginning of time, as the creation of this world had a beginning of time, so there will be an end of time to this world, and an end of increasing and multiplying, both of man; and of all other creatures whatsoever. Furthermore, all those living creatures in heaven above, did God create out of that earth and matter above the stars; all manner of celestial creatures, with spiritual bodies; every thing in its kind, for his own glory; before it came into God's heart to make this world, or to make man in his own image: And, further, God made all celestial creatures in heaven with spiritual bodies; and without a body did God make no living creature at all; neither did God make those spiritual creatures in heaven of nothing, but he had matter to make them of: viz. earth and water, as aforesaid.

So that by faith a man may perfectly know what God was, and is, in his form, shape and nature, from eternity; and what form and nature angels are of, and of what matter and substance God made angels, and all other celestial creatures, their spiritual bodies of, in heaven, above the stars, viz. of that glorious earth, and chrystal seas, or waters, above the firmament of heaven: the Scriptures are full to prove the persons and nature of angels, and the form, person, and nature of God; yet, for want of faith, men understand them not; therefore I cannot expect that unbelieving men should understand what matter and substance God made all creatures in heaven of, seeing the Scriptures hath not declared it, as it hath the other; but the faith that is of God's own nature is not tied so as to know no more than what is written in public:

for true faith is the substance of these things hoped for, by him that hath faith in his heart, and the evidence of things he never saw by the eye of reason, nor by the sight of the natural eye. I know these things will be looked upon by unbelieving men as idle tales: yet these things may be understood by faith, as well as Paul did understand, by faith, that the worlds were framed by the Word of God.

So that the reader may see, that God hath framed two worlds by his Word; that is, the celestial world, where none but spiritual bodies are, and this terrestrial world we now see, where none but terrestrial and natural bodies are; where is mortality increasing and decreasing continually, as long as this world doth last; so that by faith a man may, as well understand, and know what substance, and matter God made angels, and all other creatures of, in that world above, which is called the world to come (because it is yet to come to us) as to know by faith that this world was framed by the Word of God, or had a beginning, or ever shall have an ending. Thus by faith a man may see as perfectly what God is in heaven above the stars, and what creatures God hath created there in a celestial state, and what their forms, shapes, and natures are, as really as a man may see the glory, persons, forms, and shapes of kings and princes, and the forms, natures, and shapes of all living creatures under the firmament of heaven, by the eye of sense and reason. Thus the reader may see that *faith is the substance of things hoped for, and the evidence of things not seen*, by the eye of sense and reason.

In the next place, I shall interpret those Scriptures Penn brings to prove that God is not in the shape of a man, in respect of his body; and that man, in respect of his body, is not the image of God. These are Penn's words, and the Scripture he brings to prove it is Deut. xxxiii. 26, 27, where it is said, *There is none like to the God of Jeshurun, who rideth upon the heaven for thy help, and in his excellency on the sky; the eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee, and say, Destroy them.*

Muggleton's answer and interpretation. Let the reader mind that this place of Scripture doth no ways prove that

God is not in the shape of a man, and that man, in respect of his body, is not the image of God; but doth prove altogether that man is the image of God, in respect of his body, as well as his soul. Mind that the God of Jeshurun, spoken of here by Moses, is that very same God Moses speaks of Gen. i. 26: *And God said, Let us make man in our image, after our likeness.* In verse 27. *So God created man in his own image, in the image of God created he him, male and female created he them.* These words shew that the body is plain. Now the question is, whether Moses did really believe, when he wrote those words, that God made man in his own image and likeness: I do really believe that Moses' faith did cause him to speak as he did believe; as David said; in another case, *I believed, therefore I spoke.* And that Moses' faith did see, by revelation, that God was a glorious spiritual body, in form and shape like a man; when God created man, and from eternity, else Moses would never have written those words without any distinction; and this was the prophets' faith, and the apostles' faith; and I am of that faith; being made partaker of the like precious faith and revelation of Moses. Likewise, I know that Moses' faith was, that man, in respect of his bodily shape, is made in the image of God, and that God's person, body, and shape, though heavenly, spiritual, and glorious, was, in form and shape, like a man from eternity, and is so still, and will be of the same form and shape to eternity. I wonder how the imagination of reason in man came to derogate from the sense of such plain positive words, to imagine the soul of man to be the image of God, and not of his body; so that one half of man is the image of God, and the other half not. I know the cause is, that the imagination of all men in the world are by nature in chains of darkness, and shall be reserved in chains of darkness until the judgment of the great day; then shall all men know that God was in the form and shape of man's body, as well as his soul, and that man's body was the image of God, as well as his soul; but all men shall not see God face to face, only such as did believe he had a face and body in this life.

Secondly, this God of Jeshurun is the God of Abraham, the God of Isaac, the God of Jacob; the God of Jeshurun

was the God of Jacob or of Israel, and God made Moses king in Jeshurun, that is, Moses was made king, to lead and guide the inheritances of Jacob, in that he gave forth a law to the children of Israel, as you may see in the 4th and 5th verses of this chapter. *Moses commanded us a law, even the inheritance of Jacob; and he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together: so that the God of Jeshurun was the God of Israel, or the God of Jacob.* The same God that made man in his own image, and that spake to Abraham, Isaac, and Jacob, and did appear unto them in the form of a man, and made covenants and promises unto them, that their seed should be his inheritance; and Moses was made king here on earth, of the God of Jeshurun's inheritance; so that this Scripture makes not to Pagan's purpose to prove that man is not the image of God, in respect of his bodily shape, but altogether the contrary.

In this chapter Moses blesseth the twelve tribes of Israel, and blessing them, he instructed them, and encouraged them to trust in that God that had done so many wonderful things by his hand in the midst of them: saying, there was none, meaning no God, like unto the God of Jeshurun; that is, there was no God like unto the God of Jacob, God of Israel, *who rideth upon the heaven for thy help, and his excellency on the sky.* Verse 21. *The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy before thee, and shall say, Destroy them.* What doth this signify as to God's form, being like unto man's body, because there is no God like unto the God of Jeshurun; therefore shall we conclude that man's body and shape was not made in the image of God, as well as his soul, because there is no other God nor man can do those wonderful things as the God of Jeshurun did. These words of Moses were only to encourage the people to trust in that God, that had brought them out of Egypt, with a high hand, and parted the Red Sea, that they might go on dry land, and had thrust out their enemies before them: so that these things they had experience of might cause them to trust in the God of Israel, or in the mighty God of Jacob, and not rebel against him.

CHAP. III.

BECAUSE there was no God could do such mighty works, not like unto the God of Jeshurun; even the God of *Israel*, who rideth upon the heaven for their help, which no other God can do, and his excellency on the sky; to help his people *Israel*; for he could descend in a pillar of fire by night to help his people, and descend in the pillar of a cloud by day; to discomfort his people's enemies; so that the God of Jeshurun, being a spiritual body, can descend in a cloud from the sky, and ascend in a cloud to the sky again; so that a spiritual body may be said to ride upon the sky in his excellency, which no other God can do; and, in this regard, there is none like unto the God of Jeshurun, the God of Jacob, the eternal God, who created man in his own image, who, Moses said, in ver. 29, *Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord, the shield of thy help!* and so forth. This is the true interpretation of these Scriptures; so that the God of Jeshurun is the same God that made man's body and shape in his own glorious image; and that the God of Jeshurun, which none was like unto, was, at that time, in form like a man's bodily shape, only God's body was spiritual, heavenly, and glorious; therefore able to ride upon the heaven, and upon the sky, which no other God nor mortal man could do: therefore, none is like unto the God of Jeshurun, the mighty God of Jacob, who made man in his own image and likeness, in respect of his bodily shape, as well as his soul. This was the true meaning of Moses; only this hint I would give the reader to understand, that the imagination upon the heaven and upon the sky, without a body, when the unclean spirit of imagination goeth out of a man, it rideth upon the sky, without a body, seeking rest, but can find none; so it returns into the body again, and there abides till death; because no rest can be had to any spirit whatsoever without a body; therefore it is that none is like unto the God of Jeshurun, who rideth upon the heaven, and upon the sky, with his spiritual body and soul.

together, because his spirit and soul, though it be the eternal Spirit, it cannot be without a body eternal also.

Page 7, Penn quotes 1 Kings vii. 27, and 2 Chron. xxvi. 6, 18, to prove that God was not in the form of a man, when he made man in his own image: the words were Solomon's words, when he built the temple; his words are these: *But will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain him!* Penn's words to this: *saieth he, If the earth, on which stand so many millions of men, be not able to receive God, as he is, and in comparison of limiting him to any place suitable to such a body, as Muggleton saith, he hath the very heaven, and the heaven of heavens cannot contain him; certainly, saith he, this immense and infinite Being must be of a larger stature than the proportion of a mortal man, his own creature.*

Answer. What an ignorant conclusion doth this ignorant blind anti-christian Quaker draw from these words of Solomon. As to those words of Solomon, I say he was no penman of Holy Writ; therefore, his words, nor books he writ, were no true ground of faith to others, for he had no true faith himself; if he had, it would have kept him from that idol fall he had when he was old, as may be read at large. Neither was Solomon's books writ by inspiration of the Holy Spirit of faith, as the prophets' and apostles' writings were; therefore it is said, that all Scripture is given by inspiration; and holy men spake as they were inspired by the Holy Spirit; but Solomon was never counted by the prophets or apostles a holy man; he is commended for natural wisdom above all that were before him, and that shall come after him, and for legal justice and righteousness between man and man, as he was come first to possess the kingdom; but he never was counted an holy man, but rather unholy; in that his heart was not perfect before the Lord, as his father David's was, but did fall to horrible idolatry; so that Solomon was no Scripture writer.

This I prove by Christ's own words, after he was risen from the dead; see Luke xxiv. 27. *And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.* And in verse 44, of that chapter, he speaketh more fully to it: *And he said unto them,*

These are the words that I spake unto you while I was yet with you, that all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning me. So that Christ doth exclude Solomon from being any Scripture writer; because Solomon was no prophet, neither had he the spirit of prophecy; neither did he ever write any thing concerning Christ's coming in the flesh, as Moses; the prophets and David his father, who wrote the Psalms; did; so that the reader may see that these words that Penn brings to prove that God is of such a vast bigness, *that the very heaven, and heaven of heavens cannot contain him;* is no Scripture nor ground of faith for any man; neither do those words any ways in the least disprove that the eternal God was not in the form and likeness of man, when he made man in his own image.

I confess that Solomon was a wise man in things of nature, beyond all that were before him, or shall come after him, even beyond his father David; but in spiritual and heavenly things David was beyond him, and David did believe that God was in the form and shape of a man from eternity, how else could David, in the spirit of prophesy, say, *The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies my footstool:* so that David did really believe that God, who was in heaven, is Lord and Creator of both worlds, would take upon him his seed in the womb of a virgin, and so became David's son; so that David's Lord is become David's son. If any can understand this mystery any better than those Jews did that talked with Christ when he asked them this question, let them understand it, and it will be for their good.

So that David's Lord was in the form of a man before he became David's son; and when he had taken David's seed upon him, and so became David's son, he was in the form and shape of a man also; so that God never was in any other form or shape, but the form, shape and image of a man; and whoever apprehends otherwise of God as I myself once did are in a great error; for when I apprehended God to be so big as Solomon and Penn the Quaker doth, *that the heaven and heaven of heavens cannot contain him,* I had no peace, because I could

find God no where; for such a God that cannot be contained nor confined to no place at all, neither to heaven above, nor to the earth beneath, is no God at all but the mere imagination of reason and the devil; for if God be so big, without any form or shape, to fill the heaven, and heaven of heavens, so that three heavens cannot contain him, his bulk is so big, and yet an Infinite Spirit, without any form, nature, or substance. Indeed such a God as this cannot be in the likeness of any bodily shape, neither could Moses properly say, that God made man in his own image, neither in respect of his bodily shape, nor of his soul, except Penn will infer that the soul of man is an infinite spirit, and may live without a body, and being the image of God, *the heaven and heaven of heavens cannot contain* the soul, after it is gone out of the body; this ridiculous inference will follow this vain conceit of God being a great and infinite Spirit, without any body, form or substance. And by Penn's assertion, all other creatures that have life in the seed, may be the image of God as well as man; for if God be so big, *that the heaven of heavens cannot contain him*, then this earth and the creatures therein must contain him, and so a man may find God as well here upon earth in other creatures as well as man, even as in heaven. So that the reader may see, that if they have any faith in the Scriptures, that this Immense, as Penn calls it, even God the infinite Being, is of no larger extent than the proportion of a mortal man, his own creature. So much in answer to Penn's second Scripture proof.

CHAP. IV.

§. PENN's third proof of Scripture, Psa. xl. 12 *Who hath measured the waters in the hollow of his hand, and meted out the heaven with his span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.*

Penn's words to this.—“He that cannot measure the waters in the hollow of his hand, and mete out the heaven with

his span, and comprehend the dust of the earth in a measure, and weigh the mountains in scales, and the hills in a balance is not the true God; but a God of man's stature can never do that, therefore the true God is not such a one, neither can such a one be the true God."

Answer.—Penn thinks he hath drawn a strong argument from this Scripture, to prove that God is not in the form of a man, nor of the stature of a man. This is right anti-christian Quaker-like, which will give no meanings nor interpretation of Scripture; for an interpreter must give meanings of words, else how shall men understand one another's meanings. We see here in this world how necessary an interpreter is, where a man comes in a strange land, that the people of that land may know his meaning, and what he would have them to do for him. So likewise, all those people that are travelling to heaven, seeking eternal life, by searching the Scriptures, for in them people think to find eternal life, there is great need of an interpreter to give them the meanings of the Scriptures, else they will be in the same condition as the eunuch was in his chariot; the place of Scripture he read was this: *He was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth.* Acts viii. 32. So Philip ran to the chariot, and said unto the Eunuch, *Understandest thou what thou readest? And he said, How can I, except some man should guide me. That is, except some man interpret the prophet's words, and give me their meaning whether the prophet meant himself, or some other; how should he understand Scriptures except some man do: interpret them, and give meanings to them. But Penn hath given no interpretation nor meanings of any of those Scriptures he hath alleged against God being in the form of man, and if I should do as he doth, give no meanings nor interpretation of Scriptures, what would my writings signify? The professors of the Scriptures would not be so offended at me as they are; for I could allege seven places of Scripture to one of them Penn doth quote, that doth contradict those places he doth allege, to prove his assertions he draweth from those texts; but he gives no meaning nor interpretation, which is the cause they are so unprofitable to all people;*

which doth neither offend the minds of people that are not of that belief, nor comfort those that do believe them, as experience hath showed abundantly, as many can witness. But I know the gift of interpretation and meanings of Scripture words are profitable to all other men, but to blind anti-christian Quakers; I know it is of no profit to them, therefore do not interpret Scriptures and give meanings for their sake, but for those who shall come to understand interpretations and meanings of Scripture words; therefore I shall interpret the meaning of those words of the prophet Isaiah, as followeth:—

Let the reader mind that the prophet in the chapter before, did prophesy to *Hozekiah King of Judah, that Jerusalem should be destroyed, and carried captive unto Babylon.* And in this 10th chapter he prophesieth of *the deliverance out of their captivity again.* Also he prophesieth in this chapter of *John Baptist, and of the preaching of Christ by the apostles.* But the Jews not understanding the Scriptures, thought these prophecies incredible; because they thought the time long before these things would come to pass. So that the prophet doth persuade them to be comforted, and to trust in God's omnipotent power, even Judah's God. *Therefore say unto the cities of Judah, Behold your God, he shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are weak young.*

This prophecy was fulfilled when Christ began to preach, and John Baptist began to baptize the children of Judah and Israel at Jordan, near Jerusalem, where Sadducees and Pharisees, that generation of vipers, came to John's baptism. Likewise the prophet Isaiah, in his prophesy, encourageth every man that believeth in the God of Israel, the mighty God of Jacob, to put their trust in him, and in no other God whatsoever, because no other God is so omnipotent and powerful as the God of Israel, who, by his wisdom, power, and knowledge, *measurcth the waters in the hollow of his hand, and meteth out the heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.* Now if this Scripture

must have no interpretation nor meaning given it, what great absurdities will follow, viz. that the very palm or hollow of God's hand is so big that it doth hold the great seas, and great rivers of waters in the hollow of his hand. By this rule a man may infer, that God's hand is the vessel or foundation to bear up the waters of the sea; which indeed is nothing but the very earth under the waters, which Penn calls the hollow of God's hand. Likewise Penn doth imagine, that God's hand is so big that he can span from one end of heaven to the other and that God's comprehension and understanding is so big and large a measure, to hold all the dust of the earth in it; and that God is so big, even as a pair of scales or balances in which he hath weighed the great mountains and the hills id.

CHAP. V.

READER, suffer me a little to describe the Quaker's imaginary God without a body. Penn saith, God is an infinite, great, vast Spirit, without any form or shape at all, and holdeth the waters in the hollow of his hand. Now the hollow of this imaginary infinite Spirit's hand, is that hollow earth that holdeth the great seas, and waters of the earth, this is the hand of an infinite Spirit that hath no body. 2. The firmament of heaven, the substance of it is the span of an infinite Spirit without a body. 3. That this infinite Spirit without a body can comprehend and understand, and hold all the dust of the earth in its head, yet a Spirit without a body. 4. That this infinite vast Spirit without a body, can weigh the mountains in scales, and the hills in balance, without a head of understanding. Here the Quaker's God is described, he holdeth the waters in the hollow of his hand, yet hath no hand. 2. He spanneth out the heaven with his span, yet hath no fingers nor thumb. 3. He comprehends the dust of the earth in a measure, yet hath no head. 4. He weigheth the hills and mountains in a balance, yet hath no arms nor body. This is the Quaker's God which they do worship, and this is the Quaker's faith, else Penn would never have brought

this Scripture, to prove that God is not in the form of a man, nor in form at all.

Yet the Scriptures speak of God having all parts as a man hath, as here in this place the prophet speaks of God's hand, and of his comprehension, which must be in the head; Moses tells us of God's face, *Thou canst not see my face and live*; and heaven is God's throne, and earth is his footstool; and that God hath a nose and breast, and thighs and arms, and fingers, and right hand and left hand; the sheep shall stand on his right hand; and the goats on his left hand; these expressions the Scriptures are full of: therefore it is for certain that Moses and the prophets did believe and know that God was in the form of man when he said, *Let us make man in our own image*; else the prophets would never have talked so oft of God's face, arms, hands, breast, nose that smelled a sweet savour, legs, and feet, if God had been no form at all, as Penn doth vainly imagine. And if it be granted that God was in any form at all when he created this world, is it not the safest and the best faith to believe he was in the form of a man, seeing he saith he made man in his own image and likeness? Else those words of Moses cannot be true; for an infinite spirit, without body and shape, could never have made man in his own image and likeness, except he had made man an infinite formless spirit, without a body as himself is; as Penn doth affirm that God hath no form nor body, nor likeness at all, but an infinite vast spirit, that fills all places at one time, which in effect is an infinite nothing: for if God had no body nor form of his own at all, then it will follow that he must be an infinite nothing at all; or else he must be the earth, the waters, the air, the firmament, the sun, the moon, the stars, the life of every creature, both rational, and sensitive, and vegetative creatures, even the all in all. To conclude, there is nothing in heaven above, nor in the earth beneath, nor in the waters, but God himself; for if God cannot be confined to any particular place, as Fern saith, he must partake of the miseries here on earth, as well as the joys of heaven: why? Because he cannot be confined to heaven, which is the throne of glory, but must be here on earth his footstool at the same time;

so that no place is empty of God's presence; no not so much as hell, but God is present there at one and the same time. This is Penn the Quaker's God, as doth appear by the inference he draweth from these Scriptures afore-mentioned.

For the reader's sake, I shall interpret those words of Scripture, how God may be said to have measured the waters in the hollow of his hand. The meaning is, that *in the beginning, when God created the heaven and the earth, with his Spirit of God moved upon the face of the waters.* For the waters were over the face of the earth, and did cover the earth; therefore it is said, *that darkness was upon the face of the deep waters;* and God's Spirit, that is, the Word of his power, moved upon the face of the waters; and by the voice of God entering and moving upon the face of the waters, he created light out of the substance of water. For the reader must mind, that by the Word of God the worlds were framed. The Word of God may be called the Spirit of God; in that no word can be spoken but it must proceed from a Spirit, and a spirit cannot utter words but from a body; so that there must be Body, Spirit, and Word, and all but one Being; neither can any one of these three be destroyed; but all three are destroyed; and if one of these three do live for ever, all three do live for ever, because they all three are but one entire distinct Being of itself. But let that pass.

So that God, by his Word, moving upon the face of the waters, he created by his word, out of that substance of water, the sun, moon, and stars; by his Word he made their bodies of light; but before he made the sun, moon and stars, he created by his Word, out of those waters that was over the face of the deep, the firmament of heaven, it was made by the Word of God out of that substance of water that was upon the face of the deep in the beginning; and this firmament is called heaven, which God made of that water that was over the face of the deep; and this firmament which God created out of the substance of water, it doth compose the globe of the earth round, so that the earth stands in the midst of the firmament; so that the firmament is underneath the earth, as it is above the earth; and by the Word of the Lord the earth standeth in the midst of the firmament upon

nothing, but by the Word of God's power when he created it; only this observe, though God maketh the earth to stand upon nothing; yet he did not make the earth itself, the substance of earth of nothing, but the substance of earth was an eternal chaos; for God never made any thing of nothing, though he maketh a substance to stand or hang upon nothing; and these bodies of light, the sun, moon, and stars, God set them in the firmament of heaven to give light upon the earth; and after God had made the firmament of heaven and those lights aforesaid, out of the substance of that waters that was over the face of the earth, then God said to the residue of the waters, *Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so.* (As in verse 9.) This one place where the waters were gathered together, was the hollow of God's hand, because God, by his word, caused the waters to gather together into that place he appointed them, even to that one place they now remain; and this was God's handy-work, and in this sense God may be said to have measured the waters in the hollow of his hand, because he prepared a place in the earth by his Word speaking, to hold the waters in a hollow place in the earth both deep and large, to hold these deep waters in this deep place in the earth; and these waters are called sea; so that the deep, that holdeth the waters of the sea, may be called the hollow of God's hand, and that he doth hold the waters of the sea in the hollow of his hand, because he keepeth the waters of the sea in its bounds, in that he hath set a governor, the moon, over the waters, to ebb and flow, and keep them within bounds.

CHAP. VI.

AND as for God's meting out the heaven with a span, that was when God created the heaven in the beginning, Gen. i. 1. The heaven is the firmament as I said before, and God hath, by his wisdom and power of his Word, meted out the firma-

ment of heaven, to compass the earth, as I said before; and being God's handy work in the creation, at the beginning, it may properly be said, that he hath spanned out the firmament with his span; and whereas he comprehended the dust of the earth in a measure, that was when God had, by his Word speaking, caused the waters to be gathered into one place, then the dry land did appear, as in verse 9; and it was so; then God could comprehend the dust of the earth in a measure; Why? Because he could then see the length and breadth of it, and did see that the dust of the earth would be a place fit for all mortal creatures, which he intended to make to live in; and God did measure in his wisdom and understanding, and counsel, the length and breadth of this dry land that did appear; and God knew it would serve for a good use, for mortal creatures to live and inhabit in, to set forth his glory in the creation; and in this sense God may be said to comprehend the dust of the earth in a measure.

3. God may be said to have weighed the mountains in scales, and the hills in a balance; that is, when the waters were gathered into one place by the Word of the Lord in the beginning, then did the mountains and hills appear in sight, and when God saw them, he weighed the great mountains and the lesser in the balance of his mind; and he saw that the mountains and hills of the earth would be very good; and useful for those creatures he did intend to create; for the hills and mountains of the earth were covered with water, before the Spirit of God moved upon the waters, in the beginning, when God created this visible world, as it was in the days of Noah, when the world was drowned; as may be seen, Gen. vii. 19, 20. *And the waters prevailed exceedingly upon the earth, and the ark went upon the face of the waters; and the water prevailed exceedingly upon the earth; and all the high hills that were under the whole heavens were covered, fifteen cubits upwards did the waters prevail, and the mountains were covered.* Thus the hills and mountains were covered with water, before God created this world, in the beginning, as Moses doth declare; and in this sense God may be said to have weighed the mountains in scales, and the hills in a balance of his own wisdom, counsel and under-

standing; and yet the person of God no bigger than a middle-statured man. This is the true interpretation and meaning of the prophet Isaiah's words. Much more might be said on this point, but it would be too large, hoping that the reader will understand what is written as to this point.

4. Penn quotes Isa. xl. 18, 19, 21, 22, to prove that God is not in the form of a man; his words are these, *To whom then will you liken God? What likeness will you compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold: have you not known, have you not heard, hath it not been told you from the beginning, have you not understood from the foundations of the earth, it is he that sits upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreads them out as a tent to dwell in?*

Answer.—What doth this signify to Penn's purpose, or any wise doth prove that God is not in the form of a man? He gives no interpretation nor meaning at all of those words of the prophet Isaiah; for the prophet doth in this place upbraid the house of Israel for making of graven images; and worshipping them for gods; now these people that did make these graven images, and did worship them for gods, were the children of Jacob, whom God had chosen above all people in the world else; and that they ought to worship the God of their fathers, Abraham, Isaac and Jacob, whose God was he that made man in his own image and likeness, who spake to Abraham, Isaac and Jacob, and Moses; and to their fathers, the twelve patriarchs; they that knew God to be in the form of man in heaven, they never made any graven images as gods to worship; but those children of Jacob, that were ignorant of God's form and nature, they made images as the heathen did, to worship them as gods, and they made their gods of several forms; sometimes like a castle, or like a young bull, and sometimes like a giant and other images after the heathen manner; and this making of graven images of wood and stone, gilded over with gold, and consecrated it for a God, and fall down and worship the work of their own hands; as if this image had created the world,

and all creatures therein; and brought them out of the land of Egypt. . . . What is this to Penn's purpose? This doth no ways prove that God is not in the form of a man, nor that man is not the image of God, in respect of his bodily shape; but Penn gives no interpretation nor meaning of these words of the prophet Isaiah, he only names the words of the Scripture, and so leaves it.

Now it will be necessary to give them the meaning of these words of the prophet Isaiah, *To whom will you liken God? What likeness will you compare unto him?* The meaning is this; you idolotrous minded people to whom then will you liken God? What likeness will you compare unto him? The reason of man saith, we will get cunning workmen, that can carve wood and stone, and that is skilful in melting of all sorts of metals, and of silver and gold; the workman that can carve wood and stone shall frame us out a god; that shall perhaps be like a giant; like a man, or like a calf, or some other creature, as the power in being would have it; and when the workman at carving hath done his part, then the other skilful workman at melting of metals of silver and gold, with the advice of the goldsmith, spreadeth it over with gold, and when it is finished and made glorious to the natural eye sight, it is dedicated and consecrated by the priests and powers to be a god; and that all that are under that power must fall down and worship that golden image, as in Dan. iii. 1. *Nabuchodonosor, the king, made an image of gold, whose height was threescore cubits, and breadth thereof six cubits; he set it up in the plain of Dura, in the Province of Babylon. And in the 2nd verse, The king did dedicate this image to be worshipped by all his noble lords and people of his realm.* Now what form or shape this great image was of, is not made manifest; whether it was in the form, shape, or likeness of a man, or like a calf, or any other creature, is not specified; but of what form soever the image was like, it was dedicated to be a God, to be worshipped, and it is very likely this image had eyes, but could not see; and ears, but could not hear; and a nose, but could not smell; and feet, but could not walk; and a head, but could not understand; and a mouth, but could not speak through the

throat; as David saith: yet this image must be a god, the king's own making, and all people must fall down and worship this golden image as God, that could neither see, hear, nor speak.

And such kind of gods as these did the children of Israel worship, and forsook the living God, that spake to their fathers, Abraham, Isaac, and Jacob; therefore did the prophet Isaiah reprove them for making of graven images, and dedicating them for gods, to worship them; so that they did liken the living God, that created the heavens and the earth in the beginning, and that sits upon the circle of the earth; he who hath laid the foundations of the earth, likewise he hath stretched out the firmament of heaven as a curtain, and spread them out as a tent to dwell in; the living God may be said to sit upon the circle of the earth, because he hath laid the foundation of the earth by his word; and he knoweth by his wisdom and understanding how the earth hangs and stands upon nothing, as the reason of man can see, yet it standeth firm; and no god else can remove it out of its place, nor cause it to fall; so that the living God, by his wisdom and power, knoweth how the foundation of the earth was laid in the beginning, when he created all creatures here in this world, and the earth for his footstool; it being the most inferior work of all God's creation; so that by his wisdom and power he may be said to lay the foundations of the earth. Now let the reader consider that he saith the foundation of a tower hath matter and substance to lay the foundation with, for without matter and substance no foundation can be laid; so when God laid the foundation of the earth, there was the matter and substance of earth, before he laid the foundation of the earth; else it could not properly be said that God laid the foundations of the earth; if the earth had not been before he created it in the beginning, and if it be granted that the earth and waters were before God created the heavens and the earth in the beginning, as is most true they were, then I say, the earth and waters must needs be eternal; for the Word create the heavens and the earth; doth not signify that God made them of nothing, neither did God lay the foundation of the earth with nothing, he had matter

and substance, viz. earth and waters, which were eternal substances, for the eternal God to work upon; for God did never make any thing of nothing, as man doth vainly imagine. But more of this in the next point.

CHAP. VII.

So that by God's wisdom and power in creating the heavens and the earth, he may be said to *sit upon the circle of the earth*: and as for his *stretching out the heavens as a curtain, and spread them out as a tent to dwell in*; the meaning is, that when God created the firmament of heaven in the beginning, he spread forth the sky, as we see, round about the earth, as a curtain; so that the sky is under the earth, as it is over the earth; and by his wisdom and power, by his word speaking, he hath drawn the sky or element, even as a curtain, over the face of the whole earth, that no living creature that is mortal may see through the curtains of heaven; and on the other side of these curtains God hath made himself a tent to dwell in, even a kingdom of eternal glory, which no mortals can see by the eye of sense and reason. This is understood by faith only, as I said before: this is the true meaning of the prophet's words: and this God of Israel that did these great things in the beginning, was he that made man in his own image and likeness; and that the living God was before he made man in the form and likeness of man, and in no other form and likeness, only his body was spiritual, heavenly, and glorious, as I said before.

In page 8, saith Penn, in this passage is a most pregnant overthrow of this vain opinion. First, saith he, *That God, of whom man can make a likeness, is not the true God*; and saith, *But such a one is Muggleton's, therefore not the true God*. Secondly, saith Penn, *If God was of man's figure and stature, then goldsmiths were able to make his likeness: but, saith he, this the Scriptures utterly deny, and ask, what likeness will you compare unto him?* Saith he, *Therefore God is not in the bodily shape of man.*

Answer. Here the reader may see the black darkness of this anti-christian devil, Penn the Quaker; that, because goldsmiths, or other craftsmen may make the image of a man, and so make the image and likeness of God, therefore God must have no body nor form of his own at all. Let the reader consider that if God hath no body nor form of his own, he is in a worse condition than the creatures which he hath made; for he hath made all creatures that hath the breath of life in them with bodies, and the body and life of all creatures doth rejoice, and are glad; and without a body there can be no life, nor joy, neither in God, angels, nor man, nor no other creature that hath the breath of life. Now shall any man that is not stone-blind in his understanding believe that God, who created and made all things with bodies, and yet himself hath no body at all, but is an infinite vast spirit, without any body, or form, or shape at all of his own? A man may as well say, that a spirit without a body may build all the churches in London that were burned down by the fire, as to say that God, who created the two worlds celestial and terrestrial, and the creatures therein, had no body of his own. or a man may as well take a beautiful spirited woman without a body to his wife, and see how he can love a spirit without a body. This is as possible for man to do, as it is for God's spirit to be without a body: nay, it is as possible for the spirit of a man to build a tower without its body, as it is for God to create the two worlds, and all creatures therein, without a body of his own. Again, if God hath never a body of his own, but is an infinite vast spirit without any body at all, and yet fills heaven and earth, and the heaven of heavens cannot contain him; where, then, is God contained? Sure he is contained somewhere! And if the heaven of heavens cannot contain him, he is of such a vast highness, sure the imagination of man doth imagine God's spirit to be bigger than it is: it is a marvellous thing to me now, that a spirit without a body should be in all places at one and the same time, and fill heaven and earth also. But by faith I know that God's body is no bigger than a middle-statured man, and that his Godhead spirit is contained in that body; only but this wisdom, power, and glory, doth

fill heaven and earth, neither doth the heaven and heaven of heavens contain his power and glory; for he is as well by his power on earth, by his mercies to some, and his judgments to others; nay, his power is in hell also with the damned; so that God's power is every where at once, in that he hath written a law in the seed of every creature, both in heaven above, and in the earth beneath, and in the waters under the earth; and in this sense God may be said to fill heaven and earth, and that the heaven of heavens cannot contain him; but as to the person and body of God himself, he is contained now in the heavens only, and his person is contained, when he pleases, in a lesser compass than a man's person can be contained.

But Penn the Quaker hath imagined God to be an infinite Spirit, without a body, of such a vast bigness, that the heaven of heavens, nor the earth, cannot contain him; his Spirit is so big that it cannot be confined to any particular place. By this assertion God is contained in the air, and in the earth, and in the waters, and in the beasts of the field, and in the fowls of the air, and in the fish in the sea, and in man, and in the shape of the trees, and grass of the field; by Penn's assertion God is in all these, by his great vast Spirit without a body; for he imagines that God is the life of every thing; so that the trees could not grow, if God's Spirit were not in the sap of them, and so of all things else; thus ridiculous is learned Penn's conceit of God's greatness; so that God must be beholden to the bodies of the creatures which he hath made to dwell in, because he hath never a body of his own big enough, for his great vast Spirit to live in. Is not this an absurd faith, that Penn the Quaker holds forth? let all sober men judge.

Mind, reader, that because Reeve and Muggleton doth declare that God is but in the form and stature, and bigness of a man, as is said by Moses, and that a man may carve, and make the image of man, and so the image of God, of wood or stone, and worship it for God; so that man may make the image and likeness of God, as they do the image and likeness of angels and other creatures; must it therefore follow, that because God's image and likeness is made in the form of

man's bodily shape, as is most true it is; must men worship this image as God, and believe the image he hath made to be a God? this is great blindness and horrid idolatry. So that because there may be an image of God made by man, therefore Penn will not have God to have any body or form at all but an infinite formless nothing, so that no image can be made of an infinite nothing. This is Penn's God that he doth worship, and while he seems to worship a God that hath no form at all, he becomes the greatest idolater of all, and worships every form for God, as the light in man is his God, the life of the beasts of the field is his God; the firmament of heaven, the earth, the waters, the fowl, the fish, the trees, the grass, are his God; for, saith he, God is every where and in all places at one time, and never confined to any particular place, no not in heaven above, neither can the heavens contain him, but he is every where, as Penn the Quaker saith.

CHAP. VIII.

So that he doth worship a God that hath neither body, form, nor shape, even an infinite nothing, or else a God that is all forms and shapes, and the image and likeness of all creatures else, both in heaven and earth, as well as man's image and likeness; nay, by this assertion of his, God's Spirit or Essence is in the earth, and in the waters, and in the firmament of heaven, and in the clouds, and in the air, and in the sun, moon, and stars; so that in effect, by this assertion, these things are the body of God, and the image and likeness of God, as much as man; for if God's Spirit be of such a vast bigness, that cannot be contained nor confined to any one particular place, but is in all places at one time by the essence of his Spirit, it is so infinitely big, then the great vast earth and waters, and air and clouds, as aforesaid, are all God's bodies; so that God must have so many bodies as there is distinct substances; so that instead of God's being in the form, shape, and likeness of man, one particular form and shape,—by Penn's assertion, it must needs follow, that

if God be an infinite vast Spirit, without a body, and cannot be confined nor contained in one particular place; it must be concluded, that God hath so many bodies as there are creatures; and that every formless substance is God's body, and the image and likeness of God, as well as the bodily shape of man.

This is that anti-christian spirit in the Quakers, in those last times, in opposition to the spirit of Christ, who inspired Moses, the prophets, and apostles, with revelation to write Scripture; and they do every where declare that God made man in his own image and likeness, in respect of his bodily shape, in that God did always appear to the fathers of old in the form and shape of man, as the Scriptures are full to prove, as followeth:

Exod. iii. 2. And the Angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush: v. 4. And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses.

1. Here the reader may see, that God did appear to Moses in form like a man in the bush, and God spake to Moses, and God was confined to that particular place; at that present, which no spirit without a body can do; for if God's Spirit without a body be every where, and cannot be confined to one particular place, but fills all places at all times, and his places, neither in heaven nor in earth, can be empty of God's presence; as Penn doth assert, I say such a God as this hath never a mouth nor tongue to speak; for this I say, no spirit without a body can speak any words at all, but that God that made man in his own image and likeness, in respect of his bodily shape, did appear unto Moses here in the bush, in the form of a man, though in a flame of fire, and did speak apparent words unto Moses, as a man speaks to his friend.

2. See Gen. vi. 14. *And God said unto Noah The end of all flesh is come before me. And in Gen. vi. 1. And God remembered Noah and every living thing. And in Gen. ix. 1. And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. Chap. ix. and 6th*

verse, *Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.* And in the 9th verse, *And I will establish my covenant with you, and your seed after you.* And in the 15th verse, *And I will remember my covenant which is between me and you.* And 16th verse, *And I will look upon it, that I may remember the everlasting covenant between God and every living creature.*

b. Here God did appear to Noah in the form of a man, and spake unto him plain words; and he remembered Noah, and God blessed Noah and his sons with the blessing of fruitfulness, and multiplying and replenishing the earth, with the increase of sons and daughters, and God gave them a law that they should not shed man's blood; why? because man was made in the image of God, for in the image of God made he man; therefore did God establish his covenant with Noah and his seed after him; and that God would remember his covenant which he made between man and himself; and that God would look upon his covenant that he had made with Noah and every living creature; and that he might remember his everlasting covenant between God and them. Here the reader may see that God can speak words, which he could not do without a mouth and tongue. Likewise we read, that God blessed Noah and his sons, which he could not do without a mouth and tongue; likewise God gave them a law, that they should not shed man's blood, which he could not do without a mouth and tongue; likewise God did establish his covenant with Noah and his seed after him, which he could not do had he not a head like a man's head, that hath wisdom and understanding in it, to make covenants with man. Also God would remember his covenant which he made between man and himself; so that God hath a memory in him; to remember what covenants and promises he makes to man; likewise, God would look upon his covenant, that he might remember his everlasting covenant between God and them; here we see that God hath eyes to see, as a man hath to look, what promises and covenants he maketh with man, that he might remember to perform them on his part, though man fail on his part; these things God could not do if he had not eyes to see, he could not be said to look, and if he

had no mouth nor tongue, he could not speak nor utter words, nor make no covenants with man; and if God had no head, he could have no wisdom, understanding, nor memory at all, for this I say, a spirit without a body, it hath no being at all; why? because it is nothing at all; but a fiction of man's brain, that hath proceeded out of his imaginations. Yet Penn's God is a Spirit without a body, that can neither hear, nor see, nor smell, nor speak, nor remember; this is Penn's God that cannot hear, because a spirit without a body hath no ears; nor smell, because it hath no nose; nor speak, because it hath no mouth nor tongue; nor see nor look, because it hath no eyes; nor remember, because it hath no head, nor understanding, nor wisdom. To sum up all, a spirit without a body is nothing at all, but a thing created out of man's blind imagination, which hath created to itself a spirit without a body, which he calls God, and the imagination of man hath created to itself a devil, to be a spirit without a body; the one spirit he worships for God, and the other spirit he is affrighted at, as his devil; thus he hath created by his imaginations a God, to worship a spirit without a body, and a devil to fright him, a spirit without a body also; thus Penn the Quaker doth worship a God of his own making, and so becomes the greater spiritual idolater, than those that worshipped the golden calf. This is Penn's God that he doth worship, a spirit without a body, this is none of my God, neither is it that God that made man in his own image and likeness.

CHAP. IX.

3. AGAIN it is said, Gen. v. 22. *Enoch walked with God.* 24th verse. *And Enoch walked with God, and he was not, for God took him.* So Gen. vi. 6. *It repented the Lord that he had made man on the earth, and it grieved him at his heart.*

Here the reader may see, that God is no great vast Spirit without body, which can walk and talk with man: neither can a spirit without a body be capable to repent, nor to have

any such passion as to be capable of grief of heart: why? Because a spirit without a body hath no heart, to be sensible of wrath and anger, with that which it hath made, because of its disobedience, nor pleased with those creatures which do obey his will: why? Because a spirit without a body hath no heart nor will to be pleased or offended, nor capable to walk or talk with man; neither can a spirit without a body be capable to repent, these things belong only to such a God that hath a body of his own; and the true God being a spiritual body in form like man, he seeing the wickedness of man was so great, more great than he thought it would be, when he suffered the serpent to beguile Eve, in that the seed of the serpent, men and women, should act such things as were unnatural, as the people in the old world did; and now God, by experience, saw that the wickedness of man was so great beyond what he expected, that it repented him that he had made man upon the earth, and he was grieved to the heart. By this the reader may observe, that God did not know all things past, present, and to come; neither is that infinite that doth; for if God should know all things, past, present, and to come, then there is nothing more for God to know; therefore his knowledge must be finite, but the nature of infiniteness is to increase in new knowledge, new joys, and new glories eternally; so that when God saw the wickedness of man was so great, beyond what he expected, as aforesaid, it repented him that he had made man upon the earth, and it grieved him to the heart: so that now God is resolved in himself with a new resolution, to destroy the thing which he had made, by drowning the world by water. So that God hath a prerogative power in himself to increase in knowledge and understanding, and when any new knowledge doth arise in God, he knoweth how to dispose of it for his own glory, both in the preservation and exaltation of what creatures he pleases, and in the abasement and destruction of others of his creatures. And this is the nature of infiniteness; and of a prerogative power, which is above all law; and this infiniteness and prerogative power is in the body of God, even he that created man in his own image and likeness.

So that Enoch being an holy man, in that he believed in God, and in that he was a righteous man, and did nothing contrary to the law written in his heart, God loved his holy faith, being his own nature, and his obedience to the legal law written in his heart; so that God walked with Enoch, and revealed his secrets unto him, and shewed unto him that God was in the form of man from eternity; and Enoch walked with God, in that he did believe God was in a glorious form like man from eternity, and in that he did obey God's law written in his heart; so that his righteousness did exceed all men that were upon the earth at that time; so that God revealed unto him glorious things, in that he gave him to know that God was in the form of a man, a spiritual body; and gave him the spirit of prophecy, that this spiritual body should be transmuted into a pure natural body, so that God should be upon this earth, and eat and drink with man as a man. This, and many other wonderful things did Enoch prophecy of concerning God, in the books of Enoch, which Noah, Abraham, Lot, Isaac, and Jacob, and the twelve sons of Jacob did read, as may be seen in the testimony of the twelve sons of Jacob, and in the Scriptures, that maketh mention of Enoch, and how he was translated.

Observe his body was translated and immortalized as well as his soul, and his body went to heaven as well as his soul; for this I say, there never was any soul or spirit that went to heaven without a body since the world began, nor never will to the world's end. For if the soul goeth to heaven, the body goeth to heaven also; for God will not endure to have spirits in heaven without bodies, because his spirit cannot be without a body himself, nor no other creature he hath made in heaven nor in earth; so that what spirits soever goeth to heaven without bodies, God will surely cast them out of heaven for ever. So that it may be clear to the reader, that hath faith to understand the Scriptures, that Enoch did know and believe God to be in the form of man's bodily shape, a spiritual body, and that this spiritual body would transmute itself into a pure natural body, which was Christ, and that this Christ should be the very God that should eat and drink

with man as man, and that the seed of the serpent should put him to death: now, if the man Christ Jesus his body and soul was the Lord of life, as the Scripture saith, then certainly he was God when he was upon earth, and his soul suffered death, as the Scriptures are full to prove: but I shall speak more fully to this hereafter. Likewise it may be clear to the reader that no soul nor spirit can go to heaven without its body, and that Enoch's body was translated with his soul, and so went both to heaven, being but one personal substance; neither can they be separated one from the other. This is a standing truth, but few understand and believe it.

4. See Gen. vi. 8. *But Noah found grace in the eyes of the Lord; and Noah was a just man, and perfect in his generation, and Noah walked with God.* So Gen. viii. 20. *And Noah builded an altar unto the Lord, and took of every clean beast, and every clean fowl, and offered burnt-offerings on the altar.* And verse 21. *And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the ground any more for man's sake.*

Here the reader may see that Noah was a just and perfect man in his generation, insomuch that he found grace in the eyes of the Lord, in that he walked with God. So that God revealed himself to him, because he had faith to believe God, and he acted the righteousness of the law written in his heart towards man. For this is to be minded, that God always chose such men, and revealed himself unto them that were righteous in their generation; and if Reeve and Muggleton had not been innocent and free from the breach of the law written in our hearts, and righteous in our generation in these last times, when so much wickedness hath been acted by the professors of godliness in these times, God would never have chosen us, nor have revealed himself unto us, as he hath, though despised by the seed of the serpent, such as Penn the Quaker, and others.

CHAP. X. *Gen. ix. 12.* *Gen. ix. 13.* *Gen. ix. 14.* *Gen. ix. 15.* *Gen. ix. 16.* *Gen. ix. 17.* *Gen. ix. 18.* *Gen. ix. 19.* *Gen. ix. 20.* *Gen. ix. 21.* *Gen. ix. 22.* *Gen. ix. 23.* *Gen. ix. 24.* *Gen. ix. 25.* *Gen. ix. 26.* *Gen. ix. 27.* *Gen. ix. 28.* *Gen. ix. 29.* *Gen. ix. 30.* *Gen. ix. 31.* *Gen. ix. 32.* *Gen. ix. 33.* *Gen. ix. 34.* *Gen. ix. 35.* *Gen. ix. 36.* *Gen. ix. 37.* *Gen. ix. 38.* *Gen. ix. 39.* *Gen. ix. 40.* *Gen. ix. 41.* *Gen. ix. 42.* *Gen. ix. 43.* *Gen. ix. 44.* *Gen. ix. 45.* *Gen. ix. 46.* *Gen. ix. 47.* *Gen. ix. 48.* *Gen. ix. 49.* *Gen. ix. 50.* *Gen. ix. 51.* *Gen. ix. 52.* *Gen. ix. 53.* *Gen. ix. 54.* *Gen. ix. 55.* *Gen. ix. 56.* *Gen. ix. 57.* *Gen. ix. 58.* *Gen. ix. 59.* *Gen. ix. 60.* *Gen. ix. 61.* *Gen. ix. 62.* *Gen. ix. 63.* *Gen. ix. 64.* *Gen. ix. 65.* *Gen. ix. 66.* *Gen. ix. 67.* *Gen. ix. 68.* *Gen. ix. 69.* *Gen. ix. 70.* *Gen. ix. 71.* *Gen. ix. 72.* *Gen. ix. 73.* *Gen. ix. 74.* *Gen. ix. 75.* *Gen. ix. 76.* *Gen. ix. 77.* *Gen. ix. 78.* *Gen. ix. 79.* *Gen. ix. 80.* *Gen. ix. 81.* *Gen. ix. 82.* *Gen. ix. 83.* *Gen. ix. 84.* *Gen. ix. 85.* *Gen. ix. 86.* *Gen. ix. 87.* *Gen. ix. 88.* *Gen. ix. 89.* *Gen. ix. 90.* *Gen. ix. 91.* *Gen. ix. 92.* *Gen. ix. 93.* *Gen. ix. 94.* *Gen. ix. 95.* *Gen. ix. 96.* *Gen. ix. 97.* *Gen. ix. 98.* *Gen. ix. 99.* *Gen. ix. 100.*

BUT the serpent said as much by the Lord himself, who on earth, as they do by us; but let that pass. Here the reader may see that Noah did believe and know that God was in form like a man, because he found grace in his eyes; for Noah knew that a spirit without a body hath not eyes, nor heart to shew favour; but that God, that was in the image and likeness of himself, who had his eyes in his head to see that Noah was righteous before him, God's heart did love him; and shewed favour unto him; and gave him revelation, knowledge, and understanding of himself, and of his form and nature, and to be a preacher of righteousness. So that by faith towards God, and righteousness towards man, he walked with God as Enoch did, but was not translated as Enoch was, but died, and is in the earth at this day; so that he shall not go to heaven until all the rest of the saved of the Lord go to heaven, but his flesh doth rest in hope, as David saith, until the resurrection.

Likewise we see that Noah was in such a high esteem with God, that when he offered up sacrifices to him, he was so well pleased with it, that the Lord said he smelled a sweet savour; insomuch that the Lord said in his heart, *I will not again curse the ground any more for man's sake.* Here we see God hath a nose to smell, and a heart to promise; so that except a man were stone-blind, he could not deny God to be in the form and likeness of man; for a spirit without a body hath no nose to smell, nor heart to promise, but is without form, and void of all sense; it can neither hear, see, nor smell, nor taste, nor handle, nor speak, nor walk; but is an eternal stillness, as I have heard several of the Ranters say, and Penn's God and his faith is the same as the Ranters say; this I know to be true.

5. See Gen. xiv. 18. *And Melchizedek, king of Salem, brought forth bread and wine, and he was the priest of the most high God.* And 19th ver. *And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth,*

Mind, reader, this Melchizedek, king of Salem, that brought forth bread and wine to Abraham, it was God himself that did appear unto Abraham in the form of a man, and blessed him; now to take off the doubts that do arise in all men's hearts, because the words are so dubious set down by Moses without any interpretation, it seemeth strange that God himself should be a priest; and bring forth bread and wine to Abraham. The case was thus: in those times when Abraham, Isaac and Jacob, and their sons were upon the earth, before Moses was born, and called to write the Scripture, there was amongst the righteous fathers, the books of Enoch and his prophesies, and he speaking in his books of a priesthood of the high God, and prophecying of another priesthood of Aaron; and the righteous fathers of old knowing that it would be a long time after their deaths, before the priesthood of Aaron would take place, they, according to the writings of Enoch, did set up priests unto God after that time that Melchizedek had blessed Abraham with the titles of Melchizedek, the priest of the most high God; and they did offer up sacrifices by this priest as unto Melchizedek; and they called the priest Melchizedek, the priest of the most high God; and they paid tithes to this priest as unto Melchizedek, the priest of the most high God, as they did afterwards to the priesthood of Aaron; a hint of this may be read in the testimony of the twelve patriarchs at their deaths; for Abraham was going after the slaughter of kings to give the tenth of the spoil unto that Melchizedek the priest; as no doubt but he had done several times before, as in the 20th verse, and gave him tithes of all; but this Melchizedek, king of Salem, who brought bread and wine, as the priest of the most high God, who blessed Abraham, was God himself, only to signify unto Abraham, and those of the faith of Abraham, that in the fullness of time he would take upon him the seed of Abraham in the womb of a virgin, and so become very man, to offer up himself unto sin and death, and to rise again the third day, and so become an high priest after the order of Melchizedek. He that can understand this mystery, let him understand.

For it may be clear to the seed of faith, that this Melchizedek, king of Salem, which blessed Abraham, was God, the Father and Creator of all things, as may be seen Heb. vii. 1. For this Melchizedek, king of Salem, priest of the most high God, that met Abraham returning from the slaughter of the kings, and blessed him, verse 2. to whom also Abraham gave a tenth part of all: first, being, by interpretation, King of Righteousness, and after that also King of Salem, which is King of Peace, verse 8. without father, without mother, without descent, having no beginning of days, nor end of life, but made like unto the Son of God, abideth a Priest continually.

Here it is clear, that this Melchizedek that met Abraham and blessed him, was God, the Father and Creator of all things; and it may be as clear to those that have the true light of faith in them, that this Melchizedek, the eternal God, was in the form of a man; and further, it is plain, that God himself did officiate the office of a Priest himself, and took upon himself the title of the Priest of the most high God; notwithstanding he was the most high God himself; and he acted as God to Abraham, even as a friend of God, and gave him bread and wine to comfort him, and blessed him. Thus the reader may see, that God was in the form and likeness of man from eternity, and that this Melchizedek, King of Salem, the Priest of the most high God, was the eternal God himself, who was without father, without mother, and without descent, having neither beginning of days, nor end of life; this must needs be the eternal God himself, who made man in his own image and likeness.

CHAP. XI.

AND as for his being made like unto the Son of God, abideth a Priest continually, that was to signify to Abraham, that this Melchizedek, the eternal God, would take upon him the seed of Abraham, and would become a son of Abraham; and as he had been Abraham's father, so he would in the fulness of time, become Abraham's son; and this Jesus Christ was that Melchizedek that took upon him Abraham's seed, and became Abraham's son, and Abraham became God's father. This is the mystery of God indeed, yet the Scripture is full to preve it; for this Christ is called the Son of David, the Son of Abraham, the Son of Seth, the Son of Adam, the Son of God.

Now mind that all these men were called the Sons of God, before God took upon him the seed of Abraham in the Virgin's womb; but when that child Jesus was born of a Virgin, then those men aforesaid were called his fathers; so that David, in spirit, called his son Christ, Lord; and yet he knew at that time, by the spirit of prophecy, that God would take his seed upon him, and become his Son, and call himself Christ; for God took not upon him the nature of angels, but the seed of Abraham; that is, he took upon him the seed of faith that was in Abraham, and not the nature of angels, which is the seed of pure reason in the angels; so that God took upon him his own nature that he breathed into Adam, even the breath of life, that became seed in him; that is the seed of faith; therefore Adam is called the son of God, and God is called Adam's son, and Adam is called God's father, in that Christ is called the Son of Adam, the Son of God; that is, God became a Son, as aforesaid, and suffered death, and rose again, and ascended up to heaven again, from whence he came, and is now an High Priest for ever, after the order of Melchizedek, being now entered into the same glory which he had before the world was, and is sat down on the right hand of the Majesty on high, in the same glory which he had before he descended from heaven into the Virgin's womb. Thus the reader may see that eternity became time, and time is become eternity again.

6. See Gen. xxviii. 12. concerning God's appearing to Jacob, *And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. Verse 13. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. Verse 16. And Jacob awaked out of his sleep, and said, surely the Lord is in this place; this is none other, but the house of God, and this is the gate of heaven. So in verse 19. And this stone which I have set for a pillar, shall be God's house. And Gen. xxxii. 1, 2. And Jacob went on his way, and the angels of God met him; and when Jacob saw them, he said, This is God's host. So see Gen. xxxii. 24. And Jacob was left alone, and there wrestled a man with him until the breaking of the day. Verse 27. And he said unto him, What is thy name? And he said, Jacob. For as a prince hast thou power with God and man. Verse 29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou askest after my name? And he blessed him there. Verse 30. And Jacob called the name of the place Peniel; for I have seen God face to face, and my life is preserved.*

These are plain proofs of Scripture, to prove that God was in the form of man from eternity, and that he made man in his own image and likeness, in respect of his bodily shape; because God always appeared to the fathers of old, though a spiritual body, in the form and shape of man's body; neither did God ever appear in any other shape, but the shape of man, because it was his own shape; for it would have been a ridiculous thing for God to make man in his own image and likeness, and he himself to have no body, form, nor likeness at all. Which way then could he have had any converse with man, neither could man have had converse with God; for an infinite Spirit, without any body, could never appear to man, nor converse with man, nor bless man. What blessing can a spirit without a body give to any man that hath a body?

This is the most absurd opinion that ever was, that God could be a Spirit without a body. This opinion did arise

rise from the children of Cain, and so it run through the
 heathen; and the Quaker's anti-christian spirit is no other
 but the spirit of Cain, and of the heathen; but the children
 of Adam, and of Seth, and of Enoch, Noah, Abraham, Isaac,
 and Jacob; and those of their seed, did know that God was
 in the form of man in respect of his bodily shape, and God
 did always appear unto them in the form and likeness of
 man in respect of his bodily shape, as he did here unto Ja-
 cob in his dream; he saw a ladder reach from earth to hea-
 ven, and the angels of God ascending and descending upon
 it; and that the angels that ascended and descended up and
 down this ladder were spiritual bodies in forms like men;
 and the Lord of heaven and earth, he being a spiritual body
 in form like man, stood above it, or at the top of the ladder,
 ready to come down, and said, *I am the Lord God of Abra-
 ham thy father, and the God of Isaac.* So that Jacob knew
 the place where he saw this vision was no other but the
 house of God, and the gate of heaven: and as he went on
 his way, the angels of God met him in the forms of men;
 and when he saw them, he said, *This is God's host;* and
 Jacob knew that God followed hard after his host of angels;
 so that when they were passed by, Jacob was left alone;
 then cometh God in the form of a man, wrestleth with Jacob
 until the breaking of the day.

CHAP. XII.

*And God said unto Jacob, What is thy name? And he said
 Jacob, And God said, As a prince hast thou power with God
 and men;* so that Jacob wrestled and prevailed with no less
 person than with the Eternal God himself: and seeing that
 he had prevailed as a strong prince with God, he was em-
 boldened to ask his name; but the Lord God would not tell
 him any other name but what he had told him before:
*I am the Lord God of thy father Abraham, and the God of
 Isaac;* but however God blessed him, and Jacob knew it was

the God of heaven that wrestled with him; *For, saith he, I have seen God face to face, and my life is preserved.* Now, Penn the Quaker, do you believe that it was a spirit without a body, that discoursed and wrestled thus with Jacob? Did Jacob prevail with such a God; that is a formless spirit without a body? I wonder how you dare to justify such a God in public, seeing the Scriptures are so full against your anti-christian spirit, that denieth the body of God, that made man in his own image and likeness, in respect of his bodily shape, as well as his soul. And what clearer proof of Scripture can be given to prove the Eternal to be in the form and likeness of a man, and that man's bodily shape and likeness is the image of God, than this Scripture concerning Jacob, and God wrestling with him.

7. Again, to prove God to have body and form like man, see *Exod. xlii. 12* *And the Lord said unto Moses, Come up to me into the mount, and be there, and I will give thee tables of stone; and Moses went up into the mount of God. Ver. 15. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days, and the seventh day he called unto Moses out of the midst of the cloud. Ver. 17. And the sight of the glory of the Lord was like devouring fire in the top of the mount, in the eyes of the children of Israel. Ver. 18. And Moses went into the midst of the cloud, and gat him up into the mount, and Moses was in the mount forty days and forty nights. Exod. xxxiii. 9. And it came to pass as Moses entered into the tabernacle, the clouded pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses. Ver. 10. And all the people saw the clouded pillar stand at the tabernacle door: and all the people rose up and worshipped. Ver. 11. And the Lord spake unto Moses face to face, as a man speaketh to his friend.*

Here the reader may see, that God did appear unto Moses in the form of a man, and spake plain words unto him, and said unto him, *Come unto me into the mount*: so that God did confine himself into that place of the mount, only to talk with Moses. Also God gave Moses tables of stone. Observe those tables of stone that God gave Moses to write on were no stones of this earth, but stones that were of a purer na-

ture, even stones of that earth above the stars, only to signify that God had written the law in the stony heart of man, who received this law written in his heart from the seed of the serpent that was thrown down from heaven, even that serpent that beguiled Eve; likewise, God, being a spiritual body, but of the stature of a middle-statured man, he could come down from heaven in a cloud upon the mount; and when Moses went up unto the mount of God, then did God descend from heaven in a cloud upon the mount, and covered the mount with the cloud, and the glory of the Lord abode upon mount Sinai, and the cloud covered it six days.

That is, the brightness of God's person did shine upon the mount, which no natural eye could look upon him, only the cloud covered his bright glory; so that Moses might speak with him face to face, though he could not see his face; yet God called unto Moses out of the midst of the cloud, and at the sight of the glory of the Lord it was like devouring fire in the top of the mount, in the eyes of the children of Israel; yet notwithstanding Moses went into the midst of the cloud, and was in the mount forty days and forty nights; likewise when Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. Observe the tabernacle was always below the mount, and when God had any thing to reveal to Moses when he was in the tabernacle, God always descended in this cloudy pillar, and it always stood at the door of the tabernacle, and out of this cloudy pillar which stood at the door of the tabernacle, did God speak to Moses face to face, as a man speaketh to his friend.

By these Scripture words, a man may clearly see that God is a spiritual body, in form like a man, and did always appear so to the righteous; and we see that God being of no bigger stature than a man, being spiritual, he can subscribe his person into what particular place he pleases, and speak with what particular person he pleases to speak unto; and he being of a like spiritual fiery body, that the very clouds shall bear him up, and the clouds shall descend from heaven with him in it, at his command; and at his command the clouds shall ascend, and carry him up to heaven again; even

as a king's chariot doth carry him here on earth, up hill and down hill; such a God as this do I own and believe in, and do deny such a God as Penn the Quaker worshippeth, who is a Spirit without any body or form at all; that can neither hear, nor see, nor speak, nor be subscribed to no particular place, but is at all places at one and the same time; and nevertheless, from being in all places at one and the same time, such a kind of God as this will do a particular man but little good in time of trouble; neither will this God deliver Penn himself, nor save him from that sentence and judgment that a mortal man hath given him in the day of account.

9. See *Exod. xxxiv. 34. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. Verse 35, And the children of Israel saw the face of Moses, that the skin of Moses' face shone; and Moses put the vail upon his face again, until he went in to speak with him. So Num. xii. 4. And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, and they three came out. Verse 5. And the Lord came down in the pillar of the cloud, in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. Verse 6. And he said, Hear now my words, if there be any prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. Verse 7. My servant Moses is not so, who is faithful in all mine house. Verse 8. With him will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold.*

Here the reader may see clearly that God is in the form of man; for Moses was a man, and that Moses, when he went to speak with God, he took the vail off his face until he had done speaking with God; and when Moses came from talking with God he put the vail over his face again, because the children of Israel should not look upon the face of Moses; because the skin of his face did shine, nor speak unto him, except the vail was upon his face; likewise, we see that the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, and that God said unto them, *Hear now my words, if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a*

dream: my servant Moses is not so, who is faithful in all mine house; with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.

Observe, Moses was a man, and he spake to God mouth to mouth; so that God had a mouth as well as Moses. Secondly, That God's talking with Moses mouth to mouth made his face to shine so bright, that the people could not look upon Moses' face. Thirdly, That the Lord descended and came down from heaven in the pillar of the cloud, and stood in the door of the tabernacle, and that God called out of the pillar of the cloud unto Aaron and Miriam. Fourthly, That God doth make himself known to some by vision and dream. Fifthly, That God spake familiar words unto Moses as a man speaks to his friend. Sixthly, That Moses did see and behold the similitude of the Lord; that is, Moses did see and behold that God was in the form of man, according to his own revelation in Genesis. *God made man in his own image and likeness.* These Scriptures are full to prove, that God is a spiritual person, in form like a man, and that he is subscribed to one particular place at a time, where he pleases; and that his person was contained only in the pillar of the cloud when he descended from heaven upon the mount to talk with Moses; and there was no God in heaven for that season, but his power only, until he did ascend to heaven in the pillar of the cloud again. Thus God was, and is when he pleases, contained and subscribed to a particular place, even in the pillar of a cloud upon the mount of Sinai, and God was no where else in his person at that time but there. This God was Moses' and the true prophets' God, and this is Reeve and Muggleton's God.

CHAP. XIII.

9. THAT made man in his own image and likeness, in respect of his body as well as his soul, this was the God that the righteous fathers of old did serve and believe in, as I have shewed before; neither is there titles of honour attributed

but to a person; and though we do know and believe the everlasting God, who made man in his own image and likeness, to be a spiritual body or person; yet this spiritual body is clearer than chrysal, brighter than the sun, swifter than thought when he pleases, yet a body. This Penn's imagination cannot comprehend; this is that God of Jeremiah that rideth upon the heavens, and in his excellency over the sky, and sitteth upon the circle of the earth, he being a spiritual body, he rideth upon the wings of the wind, and he hath made the clouds for the pavement of his feet, and he hath commanded the winds to drive the clouds which way he pleases, even as a king doth his chariot upon earth. He maketh the clouds to descend from heaven to earth with his person in it, when he pleases; and he commandeth the cloud to ascend from earth to heaven again when he pleases.

And when he pleases he rideth in a cloud about the circle of the firmament of heaven, and overlooketh the circle of the earth, yet his bulk and bigness but the dimension of a middle-statured man, yet his body being of that clearness, and brightness, and swiftness, the clouds can carry a spiritual body with ease, and can ascend and descend, as we read that God did ascend and descend in the pillar of the cloud when he spake to Moses and Aaron in Mount Sinai; likewise we read that God set a ladder on the earth, which the top reached up to heaven: this ladder was for the angels, being spiritual bodies, to descend and ascend, and this ladder was made of the clouds; and the steps of the ladder that reached from earth to heaven were but three steps, to signify the three commissions, or three records upon earth; to wit, the water, blood, and spirit, answerable to those three records in heaven, of Father, Word, and Spirit; and as this ladder had but three steps from heaven to earth, to signify that God would descend from heaven but three times to speak unto men to the hearing of the ear, to give them commission here on earth, that they might all three agree in one to bear record to those three in heaven, of Father, Word, and Spirit, to be but one personal God, in the form and likeness of man's bodily shape.

CHAP. XIY.

So that God hath made the clouds as a ladder, with three steps, for the angels and himself to descend and ascend when he pleased; and whereas it is said, that Jacob saw in his vision the angels come down the ladder first, it was to signify that the dispensation of angels should be acted first upon this earth by Moses and the prophets: and whereas it is said, that God was upon the top of the ladder that reached to heaven; and after the angels were passed by, then God, that sat at the top of the ladder, he came down and wrestled with Jacob, to signify, that he would descend from heaven into the womb of a virgin, and become very man; and would suffer death, and shed his most precious blood, for the redemption of the seed of Abraham and Isaac his fathers; and that his apostles should bear witness that he shed his most precious blood; and for this record of theirs, their bloods should be shed also, which came to pass: and this was the record of blood here upon earth, answerable to the record of the word in heaven; and this was the second step and dispensation from heaven acted upon this earth by Christ and his apostles; and the third and lowest step of this ladder is the dispensation or commission of the Spirit now in this last age, when God spake unto John Reeve, and gave Lodowick Muggleton to be his mouth. This commission of the Spirit hath borne witness here on earth to that one God in heaven, called Father, Word, and Spirit, to be in the form of man's bodily shape and likeness; and that he made man in his own image and likeness, without any mental reservation; and this record of the Spirit, it hath been in being upon this earth above twenty years, and as those that were spiritualized in the other two commissions, as Moses, Elijah, and Christ, that ascended up to heaven in a cloud, to signify that all the true seed in their commissions in the resurrection shall ascend up to heaven in clouds also; and so shall we, the witnesses of the Spirit, and all true believers of this third

and last record of the Spirit in the resurrection, rise spiritual bodies, and shall be caught up with clouds, to meet the Lord in the air: this is the true interpretation of Jacob's vision.

Further, I say, it is clear by Scripture, that spiritual bodies doth descend from heaven in clouds, and ascend to heaven in clouds, as may be seen, Mat. xvii. 8. *And behold, there appeared unto them Moses, and Elias talking with him; then Moses and Elias came down from heaven in a cloud, upon that high mountain, as may be seen from ver. 5. While he yet spake, behold a bright cloud overshadowed them, and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.* It is clear, that this bright cloud brought Moses and Elias from heaven upon that mountain; and they ascended up to heaven again in that bright cloud; so in Acts i. 9. *While they beheld, he was taken up, and a cloud received him out of their sight, and carried him up to heaven, as may be seen ver. 10.* So that spiritual bodies may ascend up to heaven in clouds, as chariots, even as natural bodies are carried up and down in chariots here upon this earth.

And this is to be minded by the reader, that there never went any souls or spirits to heaven in a cloud, without bodies; for if the spirit ascended in a cloud, the body ascended in a cloud also; they came both together, and go both together, and are never separated the one from the other. Furthermore, God hath made several sorts of clouds, some bright and white clouds, and some black clouds, and clouds of fire; and all these several sorts of clouds are God's chariots, for spiritual bodies to ride in, or to descend or ascend, as may be seen, 2 Kings ii. 11. concerning Elijah and Elisha: *And it came to pass, as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder.* Here the reader may see, that God hath in heaven chariots of fire and horses of fire; and he hath commanded the strong whirlwind to do his work, to bear up the fiery horses and fiery chariots, with the body and soul of Elijah in it, to heaven; these things will seem to anti-christian spirited Quakers, who hath no faith in the Scriptures, but as idle tales;

yet it is the real truth and power of God to those that have faith to believe the Scriptures, and doth understand the power of God; to them it will be peace and satisfaction of mind, for these things are possible with God; and it is possible for the seed of faith to believe, but it is impossible for the seed of the serpent, such as Penn the Quaker is, to comprehend or understand by his reason, God's form, nature, nor handy works, nor here on earth, much less his handy works in heaven.

In the next place, I shall give the reader to understand in a measure, how far a man may make graven images, and how far not, and why God was so angry with the people of Israel for making graven images, and punishing them for it. We read in the second commandment Moses gave to Israel, the words are these: *Thou shalt have no other Gods but me, or before me; thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them, nor serve them, for I the Lord thy God am a jealous God, &c.*

Observe, reader, and mind, first, that there is things in heaven above, as God himself, and angels, and all other creatures in a glorious celestial state; likewise, there is things here on earth, as man, beasts, and other creatures; and there is things in the waters under the earth, as fish and fowl; Next observe, we find in Scripture that it was lawful to make graven images of things in heaven above, as angels and cherubims, as Solomon did; yet God did not blame him for it, but rather commended him; likewise we see that cunning workmen doth paint and carve out images here upon earth; the images and pictures of kings and other great men, and all sorts of beasts upon the earth they are carved and painted out by skillful workmen; also the skillful workman with his tools and implements; doth carve and paint out all kind of fish and fowl that are in the waters under the earth, yet God doth not blame men for it, nor charge them with doing that which is unlawful.

CHAP. XV.

So that a man may make the image of God in heaven above, in wood or stone as well as they do make the image of angels, and the image and picture of Christ, and yet be blameless; but here lieth the unlawfulness of making graven images, in setting this graven image apart for his God, to worship it; so that a man worships a God of his own making, which can neither speak, hear, see, walk, nor stir from the place he is set, except he that made this God take it, and remove it to yonder place; for here lieth the wicked blindness of man's understanding, he being made a living man himself by a living God in heaven, he ought to worship this living God that made man in his own image and likeness, a living man to worship a living God; but because man cannot see that living God that made him, therefore he will go and make himself a dead God of wood and stone, and gild it over with gold, and set it in such a place that he may see his God he hath made, and worship it. Now this worshipping of graven images that hath not life in them, is that which God condemns and will punish. As for example: when Christ was upon earth, a living man, it was lawful to fall down and worship him, as several did that saw him: but if you should draw out his image and likeness in wood, stone, gold or silver, and bow down and worship this image, though it may be very like him, yet you worship an idol; as for example, we see the picture and image of the king in many signs, and the picture and image is very like him; but if any man shall bow down and worship this image or picture of the king, as he doth to the king's person that is alive, it is a great idolatry.

But for a man to make this supplication and petition to a live king, is no idolatry, but allowable of God, therefore the Jews were condemned by the prophet Isaiah, and by the prophet Elijah, for bowing their knees to Baal; why?

because the image of Baal had no life in him, neither could he see, hear, smell, taste, speak, nor stir from the place where they set him: this was horrible idolatry, for which God's anger was kindled against them; but to bow the knee to a king that is alive, or any other man in authority, and to do obeisance to them, is no idolatry, but commended and commanded of God, for the inferior person to do reverence to the superior person; and it was a practice of the fathers of old to bow themselves to them that were above them, as Abraham, the father of the faithful, when he saw three angels in the forms of men, he bowed himself toward the ground; and the two angels that came to Lot, when he saw them, he rose up to meet them, and he bowed himself with his face toward the ground; likewise Jacob, when he met his brother, Esau, bowed himself before him with his face toward the ground; likewise Joseph's brethren, when they came to Egypt to buy corn, they bowed down themselves unto Joseph with their faces to the earth several times, in obeisance to Joseph.

Besides, it was always the custom of the righteous, as well as the wicked, to bow themselves, and to show obeisance and reverence to great men in power that is alive, and it is justifiable in the sight of God and man; but if any man shall offer up sacrifice, or make any prayer or petition, or bow themselves, and yield obedience and reverence to the golden image, or any other picture or image that hath no life in it, that can neither hear, see, nor speak, as the priests of Baal did to the image Baal; and as the Israelites did to worship the golden calf; and as the heathen all the world over did worship images, as David saith, the heathen worship images that see not, they hear not, neither can they speak through the throat; so that it is not unlawful for workmen to make the image and likeness of man, which is the image of God, nor to make the image and likeness of Christ, nor the image of the king or any other man; or the image and likeness of all kind of beasts, fowls, and fishes, as is commonly in signs, to distinguish one from the other, as some hath the image of a king, some the image of a lion,

and others the image of a lamb, therefore called, "The Sign of the Holy Lamb."

These images are all lawful for workmen to make ; but for a man to worship this image he hath made, though it be the image of the king himself, nay, though it be the image of God, the King of heaven, whose image may be made, as the image of Christ is made, the only wise God in the state of mortality, as he was upon the earth ; and now he is in glory, he retaineth the same image, form, and likeness, as he did when he was upon earth ; so that the skilful workman may make the image and likeness of God as he doth another man, yet no man ought to worship this image and likeness of God, though set up by authority ; and whoever doth worship this image made by man, they do worship an idol, and are liable to those plagues God hath threatened to those that worship idols ; and this was the great sin the children of Israel committed, which was the cause of God's anger, which caused him to remove them out of that land which he gave them ; so that a man may worship the living God, who is in the form and likeness of man, but not his image, that hath no life, which is made by man. Secondly, a man may bow himself with his face to the ground to an angel, as Abraham and Lot did, but not to the image of an angel. Thirdly, a man may bow his face to the ground to a king, as Joseph's brethren did to him, but not to the image of the king. This is the true meaning and mind of God in that second commandment, *Thou shalt not make to thyself any graven image, nor the likeness of any thing in heaven above, nor in the earth beneath, nor in the waters under the earth : thou shalt not bow down thyself to them, nor serve them.* And to conclude this point, we see that God doth not forbid the making of graven images and likenesses of things in heaven above, nor in the earth beneath, nor in the waters under the earth ; but he doth forbid all men not to worship nor bow down themselves, nor serve those images and likenesses of things in heaven above, nay, though it be the image and likeness of God himself ; so that no image whatsoever is made by man, man ought not to worship it ; and whoever doth bow him-

self to any image whatsoever, though dedicated to an holy use, he is an idolater, and guilty of the breach of the second commandment, and so liable to that punishment the living God, who is in the form of man, in heaven, hath threatened to those that worship idols.

In page 8, Penn brings that place in John to prove God to be a Spirit without a body, where Christ said to the woman of Samaria, *God is a Spirit, and they that worship him must worship him in spirit and in truth.* Saith Penn to this, but the only wise and invisible God is that infinite Spirit, therefore not confined to any bodily shape.

Answer. 1. That a Spirit hath no being at all without a bodily shape, let it be infinite or finite; and except a Spirit be confined to a bodily shape, it is nothing at all; for a spirit can have no existence nor being no where, nor in no where, without a body; neither can there be any body that hath life in it without a spirit, for spirit and life cannot be separated from its body, for if the body be alive, the spirit is alive; and if the spirit and life be dead, the body is dead also; so that there is no spirit, neither finite nor infinite, can be without a body, neither in God, angels, nor men, nor no other living creature, *neither in heaven above, nor in the earth beneath.* Secondly, a man may as well worship God in spirit and in truth without a body, as for God to be a Spirit without a body; for God doth expect worship and obedience from bodies, and not from spirits without bodies; but if God himself hath no body of his own, as Penn saith, how shall his creature which he hath made worship such a God, a Spirit that cannot be confined to no bodily shape, neither in heaven nor in earth. Thirdly, if Penn could but let me see some of the Quaker's spirits when they go out of their bodies, as they say, how they do worship God in spirit and truth without bodies, then I might see God's Spirit without a body also; but it is to be doubted that they do not know one another's spirits themselves, having no bodies, as they did when their spirits were confined to these bodies of flesh, blood and bone; in my thoughts, their bodies did become their spirits, when they had bodies, very well, for I have seen several of their spirits when they had bodies, but now they are gone out of

the body, there is none knows one Quaker's spirit from another, nor which was which, for want of bodies: nay, their spirits cannot be found by God himself, for he never saw any spirit whatsoever without a body; and this I know, that no spirit without a body shall ever stand before the Lord, nor come in his presence; neither did Christ intend to make the woman believe, that God was a Spirit without a body; neither did he expect her to worship God in spirit and truth without a body, for the one is as possible as the other.

CHAP. XVI.

FOR though Christ said, that *God is a Spirit, and those that worship him must worship him in spirit and in truth*: he knowing that God is a spiritual body, therefore said to be a Spirit, and that man is a natural body; therefore he must worship this God that hath a spiritual body, in spirit and in truth of heart, that is, in man's natural body; for he that worships God, that hath a spiritual body of his own, doth worship God in spirit and in truth; and no man can worship God in spirit and in truth of heart without a body; so that if God were a spirit without a body, a man may as well be a spirit without a body, and may worship such a God in spirit and truth without a body, which is ridiculous and inconsistent with reason; but she understood that God was a spiritual body in heaven, and that his body and spirit was one personal God, and that her own body and spirit was natural; yet she knew that this natural spirit and life in her natural body, ought to worship God, her Creator and Redeemer, in spirit and in truth of heart, with all her soul, and with all her strength. And those that do so, doth worship God in spirit and in truth; so that if natural bodies and natural spirits can worship God in spirit and in truth, it will follow that God is a spiritual person also. More might be said in this, but I shall pass it by.

Likewise, Penn quotes Rom. viii. 3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, for sin condemned sin in the flesh, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man.*

Penn's reply to this ; he grants that Christ took upon him not only the shape of a man, but the flesh and blood of a Virgin, and saith, the question will then be this, *Whether Christ had this shape before he took it?* And in page 9, Penn saith, *God is not in the likeness of sinful flesh, nor made in the likeness of man.* And in page 10. Penn saith, *To conclude, if he will interpret God's hands, arms, and span, to signify his power, as is most true, saith he ; then, saith Penn, I will also explain God's image to be holiness, which, saith he, is also true.*

Answer. Here Penn grants, that God sent his own Son in the likeness of sinful flesh. Observe, if Christ was God's own Son, then he was the express image of his Father's person, he being the only begotten Son of God ; and if the Son were in the form of man, then he that begot him must needs be in the form and shape of man also ; for a Spirit without a body could never beget a son with a body like man, for every thing begets its like ; so that if God begot a Son in his own likeness, and that in the shape of man, as the Scripture saith, then it will follow, that God the Father of Christ was in the form and shape of man before he begot him ; neither can Paul's words be true, except God hath a body, form, and shape of his own, because he hath begot a Son in the womb of a Virgin, in the form of man, nay, very man. And this man Christ Jesus is said to be the express image and brightness of God's person ; so that Paul did conclude, that God's person was in the form of man's bodily shape, as is most true. Is it not gross ignorance for a man to say, that God was in no form nor shape, when he made man in his own image and likeness, seeing he hath begot a Son since ; that which is the express image and brightness of God's person ; and what testimony can be more sure, to prove that God was in the form of man, in respect of bodily shape,

from eternity; but because Jesus Christ, his only begotten Son, was in the form and shape of man when he was upon earth, and when he was in the likeness of sinful flesh, he was at that same time the express image and likeness of God's person; and he doth retain that body, form and shape still in heaven; so that the visible body of Christ is sufficient to prove, that God had a body like man, when he made man in his own image and likeness, in respect of his bodily shape; let the reader consider, did ever Moses, the prophets, apostles, or Christ himself, pray to a Spirit without a body? Did Christ say, *Father, if it be possible let this cup pass from me. Not my will, but thy will be done?* Did he pray these words to an infinite Spirit without any body, that can neither hear, see, nor be confined to no particular place, what need soever his son had of his help? All this will not convince the spirits of these blind Quakers, that carrieth their God within them, who are hardened in their hearts, as Pharaoh was, for eternal damnation.

Secondly, Penn doth confess, that this Son of God took upon him the form of a servant, and was made in the likeness of man.

Thirdly, Penn doth confess, that Christ took upon him, not only the shape of a man, but the flesh and blood of a Virgin, and saith, the question will then be this,—Whether Christ had that shape before he took it?

Answer. That the Spirit of Christ and the Spirit of God is all one and the same Spirit, this the Quakers doth acknowledge, and think none that doth own the Scriptures doth deny; and if it be granted, that the Spirit of Christ and the Spirit of God are but one Spirit, as is most true, then this will be the result, that when Christ took upon him the form of a servant, and was made in the likeness of man, God also took upon him the form of a servant, and was made in the likeness of man also. Secondly, Christ's Spirit and God's Spirit being but one Spirit, then when Christ took not only the shape of a man, but the flesh and blood of a Virgin also;

for God and Christ were always together, and never were divided nor separated one from the other in themselves, though it seemeth otherwise to us.

And to answer your question, whether Christ had the shape of a man before he took it of the Virgin: to this I say, he had the shape of a man from eternity; and this Christ was he that said, *Let us make man in our own image and likeness.* This he spake in relation to a two-fold condition, that is, he was now, when he made man in the creation, in a spiritual, heavenly, and glorious estate and condition, in the throne of the Father and Creator, the Almighty God, the great Jehovah: but I will become a child in the womb of a Virgin, and will take upon me the same seed of Adam, when I created him, even the seed of faith, which I sowed in his heart in the day when I created him, even my own seed of faith, and I will become in the condition of a servant, and will be found in the shape of man, and be as a servant to my own creatures, though I made them all, and am lord of them all, yet I will be as a servant to all: so that Christ had the shape of man before he took upon him the form of a servant, and the flesh and blood of a Virgin: but flesh, blood, and bone he had not, before he took upon him the seed of Abraham; for flesh, blood, and bone, is proper only to natural bodies, and not to spiritual bodies.

So that God hath been in two states and conditions, but his form and shape hath been all one, even the form, image, and likeness of man: so that it may be clear to those that hath the true light of faith in them, that Christ was in the form and shape of man's body before he took the flesh and blood of a Virgin.

Thirdly, page 9, Penn saith, God is not in the likeness of sinful flesh, nor made in the likeness of men: observe a little before he did own that Christ, the only begotten Son of God, was found in the shape of man, and that he took upon him the flesh and blood of a Virgin, and took upon him the form of a servant, and that God sent his Son in the likeness of sinful flesh, and that God's Son was made of no reputa-

tion. Fourthly, page 10, Penn saith, "To conclude, if he will interpret God's hands, arms, and span, to signify his power, as is most true; then (saith Pen) will I also explain God's image to be holiness; which (saith he) is also true."

Answer. I do acknowledge that God's hands, arms, and span, doth signify his power, as is most true; but this I say, there can be no power without a spirit of wisdom and understanding, and there can be no spirit of wisdom and understanding without a body, that hath hands and arms that can span out the heavens by his wisdom, and lay the foundation of the earth with his understanding; this wisdom and understanding it comes from a body that hath hands and arms. As for example: a wise builder, he layeth the foundation of a tower very strong, he spanneth and squareth out the length and the breadth of it by his wisdom and understanding, and this he doth from a body; for it is impossible for any power whatsoever, to have any being at all without a body; nor for any wisdom, understanding, or sense of seeing, hearing, tasting, smelling, or spanning, to have any being at all without a body, as it is for a spirit to build a tower, city, or house, without a body.

Fifthly, you say you will explain God's image to be holiness without a body; but you are not so good as your word, you do not explain it at all; but you say if Muggleton will have it, that because God made man after his own image, and that a man hath head, eyes, nose, ears, hands, therefore God hath such too, therefore Penn will explain God's image to be holiness without a body, and this is all the proof he gives.

CHAP. XVII.

Answer. You know that Muggleton doth affirm, that God hath a head, ears, and hands as a man hath; but it seems Penn's God hath no head, no eyes to see, nor ears to hear, nor hands to handle; this is as true a word as ever Penn

spake in his life; his God is a headless God, without eyes, ears, nose, or hands; he is stark blind, having no eyes to see; and so thick of hearing, having no ears to hear; nor smell, because he hath no nose; therefore let Penn cry ever so loud, he cannot hear him, for his God is holiness without a body, which is nothing at all: but the true God, that made man in his own image and likeness, hath a body of his own, and hath a head as a man hath, to understand, eyes to see, ears to hear, a nose to smell, and hands to handle, therefore he is called a holy God, a righteous and just God, a merciful God; for if he had no body he could have no holiness, nor give any righteous judgment, nor show no mercy at all to sinners; if God had no body, he could not have written that righteous law in every man's heart, to accuse him when he doth evil, and to excuse him when he doth well: besides, it is a common custom with people to say, such a man is a good man, a holy, just, and righteous man: now is it not the body of man that doth act holy, just, and righteous actions between man and man? And such are called good-spirited men, and righteous before the Lord, as Noah was found righteous before the Lord; and Lot is called righteous Lot, because he entertained the two angels; so that there can be no holiness towards God, but in the body of man, which is our most holy faith; so that there can be no holy faith to believe in God, but in the body of man; neither can God be a holy God except he hath a body; so that holiness, without a body, is not the true God; but a God of man's imagination; a mere nothing at all: this is Penn the Quaker's God.

In the next place, I shall prove by Scripture, that Jesus Christ was that God that created the world in the beginning, and that made man in his own image and likeness. The first Scripture to prove Christ to be God and man, is Isa. ix. 6. *For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.* This was a prophecy that God would become flesh, and become a little child, even the

child Jesus, the Mighty God, the Everlasting Father, the Prince of Peace: so likewise in Isa. vii. 14. *Behold a Virgin shall conceive, and bear a Son, and shall call his name Emanuel, which is by interpretation, God with us.* Here it is clear, that the prophet Isaiah did prophecy, that God would descend from heaven into the womb of a Virgin, and take upon him the seed of Abraham, and not the nature of angels, for seed and nature is all one thing; but he took upon him the seed of David, in as much as the Virgin was of David's lineage, and God that was David's Lord, did become David's Son, in that he became a little child in the womb of a Virgin of David's seed; this was that child Jesus, the Mighty God, the Everlasting Father: this is the mystery of all mysteries, God manifest in the flesh of that child Jesus.

Thirdly, in Matt. i. 23. *Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emanuel, which being interpreted, is God with us.* So Luke i. 35. *And the Angel answered and 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.*

Reader, observe here the prophecy of Isaiah was fulfilled, that God should descend from heaven into the womb of a Virgin, and become a Son of David, and Son of God, and very God, even the child Jesus, the Mighty God and Everlasting Father, Prince of Peace; he is called a Son, because he was born of a Virgin: now mind who it was that begot this child Jesus in the womb of a Virgin; it was the Holy Ghost, and the power of the Most High, was the Holy God himself, and he descended from heaven into the womb of the Virgin, and transmuted his spiritual body into a pure natural body, and so became a Man Child, a Son, a Saviour; the plain meaning is this, that God the Father and Creator of all things begot himself into a Son in the womb of a Virgin, and so changed all his titles as he was God the Creator, to the titles of Sonship, as he was God the Redeemer; so that when Jesus Christ was upon earth, then was Emanuel, which,

being interpreted, is *God with us*; so that whoever doth truly believe and understand that Jesus Christ was both Father, Son and Holy Spirit, may say that God is with us; and to satisfy the reader, why Christ is called the Son of David, it is this, he is the Son of David by the mother's side, and by the father's side the Son of God, because the Virgin, in whose womb he conceived himself, taking her seed upon him, she being of David's seed and tribe; and David being of Abraham's seed, and he taking this seed upon him in the womb of a Virgin, he became very man; so that by the mother's side he was David's Son, and very man, but by the father's side he was very God; and in this sense Christ was very God and very man; and he that was David's Lord, and Creator of heaven and earth, is now become David's Son; and in this sense Christ is called the Son of David. If any man hath ears to hear, let him hear and understand this great mystery of God manifest in the flesh, and it will be for his good.

Fourthly, this will appear to be truth, John i. 1. *In the beginning was the Word, and the Word was with God, and the Word was God. Ver. 2. The same was in the beginning with God. Ver. 3. All things were made by him, and without him was not any thing made that was made. Ver. 4. In him was life, and the life was the light of men. Ver. 6. There was a man sent of God whose name was John. Ver. 7. The same came for a witness, to bear witness of the light, that all men through him might be saved. Ver. 8. He was not that light, but was sent to bear witness of that light. Ver. 9. That was the true light, which enlighteneth every man coming into the world, and the world was made by him, and the world knew him not. Ver. 14. And the Word was made flesh, and dwelt amongst men.*

These Scriptures are remarkable, to prove that Christ was the eternal God, and that it was he that created the world in the beginning, and that made man in his own image and likeness; for he was in the beginning the Word, and the Word was with God, and the Word was God, and all things were made by him, that is, by Christ, and without him was

nothing made that was made; so that Christ by the power of his word in the beginning made all things that are made; so that Christ was in the form, shape, and likeness of man's bodily shape, before he made all things, else he would never have taken that form and shape of man, had he not had that before he took it; likewise, we see by this Scripture, that in the beginning this Christ was God, the Father and Creator of all things; and that it was this Jesus Christ that created man in his own image, for this Christ was in the beginning the Word, and the Word was with God, and the Word was God, and there was nothing made that was made, but what this Word did make, and this Word made man in his own image and likeness; so that it may be clear by these Scriptures, that Christ was and is that God that created man in his own image and likeness, and that Christ, the only God, had that image and likeness, before it came into his heart to create this world, or man in his own image; but this twofold condition in God, transmuting his spiritual body into a pure natural body, it hath confounded the wisdom of reason, the fallen angels' nature, in all men in the world.

Likewise, in Christ was life eternal, and his life was the light of men, and John Baptist was sent to bear witness of the light, that all men through him might believe. Now John pressed no man to believe in any other God, but this Jesus Christ, that was the true light, that enlighteneth every man that cometh into the world. Now who can enlighten all men that cometh into the world, but he that is the only God? And this God was in the world, and the world knew him not, and the world was made by him. Now who could make the world but God, therefore Christ must needs be God as well as man; he that made the world, and was in the world, and the world knew him not; so that the world could not know Christ to be God and man, but some few he chose out of the world did know that Christ was God and man, and that he only had the words of eternal life; and further, they did know that this Christ was that Word that was made flesh and dwelt among them, and they saw his glory but as the glory of the only begotten of the Father, full of grace and truth. Thus the reader may see, that both

understand prophecy, revelation and interpretation of Scripture, that Christ is both God and man in one single person, form, and likeness of man.

CHAP. XVIII.

I SHALL give the reader some further proof, that Christ is God as well as man. So Col. ii. 9. the Apostle speaking of Christ, saith, *For in him dwelleth all the fulness of the Godhead bodily.* What fuller expression can be uttered to prove Christ to be God; for if all the fulness of the Godhead dwelleth bodily in that person of Christ, how then can there be any other God, either in person or spirit, but what is in Christ's body, for all the fulness of the Godhead is confined within that body of Christ; so that God is not such a great bulk to fill heaven and earth, as Penn the Quaker's imaginary God is, that the heaven of heavens cannot contain him; yet we see, that the apostle Paul did believe, that Christ, a middle stured man, did contain all the fulness of the Godhead bodily in him; and this is Reeve and Muggleton's faith also. But Penn doth abhor such a God, as is no bigger than a middle stured man, should create the heavens and the earth, and make man in his own image, he doth abhor and defy such a God that is no bigger than a man, as I can prove from his own hand writing: but let that pass.

These Scriptures afore-mentioned I have interpreted, to shew that Christ was God when he was upon earth, when he was in the condition of a Son or a servant, more like than a God; for eternity was then become time, and so was exposed to sufferings, even to death itself; but now he is risen again from the dead and ascended up on high, and hath given gifts unto men, and is entered into the same glory which he had before the world was, and is sate down on the right-hand of the Majesty on high: so that time is become eternity again, so that Christ is now become the eternal God

in glory again, as may be seen Rev. i. 18. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* This Alpha and Omega is Christ the almighty God, that is now in the throne of his glory, as may be seen Ver. 11. *I am Alpha and Omega, the first and the last.* Ver. 13. *And in the midst of the seven golden candlesticks, one like unto the Son of man, clothed with a garment, down to his foot.* Ver. 14. *His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire.* Ver. 15. *And his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters.* Ver. 16. *And out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in its strength.* Ver. 17. *Saying unto me, fear not, I am the first and the last.* Ver. 18. *I am he that liveth and was dead, and behold I am alive for evermore. Amen. And have the keys of hell and of death.*

These sayings of John doth clearly prove, that Christ is God Almighty, now upon the throne of glory, where he was before, and that Christ is that Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty. The meaning is, that Christ is now upon the throne of glory, therefore said, which is, and which was, that is Christ was Almighty God, the Alpha and Omega, in the beginning of this world, and from eternity; and which is to come; that is, Christ, the eternal God, the Alpha and Omega, shall come again in the clouds of heaven, with his army of mighty angels, to put an end to this wicked world, and to raise the dead, and to give judgment upon the wicked and unbelieving, that despised a personal God, that would not have him to rule over them, because he had a body and shape like man, as wicked Penn the Quaker hath, and he is to come to reward the righteous who did believe him to be their God, their King, their Redeemer, and that he is able to raise the dead, and give them everlasting life, according to his promise, when he was upon earth, which no anti-christian spirited Quaker doth believe.

And this Christ is he which John saw like unto the Son of Man in the midst of the seven golden candlesticks, with a

garment down to the foot; the seven golden candlesticks were the seven churches of Asia, and the Son of Man in the midst was Christ, and being cloathed with a garment down to the foot, was his flesh he suffered death in, was now glorified with the same glory which he had before the world was. This was that garment down to the foot; and Christ's head and his hairs, which had not a place to lay it on when he was upon earth, is now in glory, white like wool, as white as snow; and those eyes of his that wept over Jerusalem, are now as a flame of fire; and his feet, that were wiped with the hair of the woman's head when he was upon earth, are now in glory, like unto fine brass, as if they burned in a furnace; and his voice, that was not heard in the streets when he was upon earth, but was as dumb before the shearers, but now in glory, his voice is as the sound of many waters; and when he was upon the earth, there proceeded out of his mouth soft, meek, and mild words, even to his enemies, even as butter and oil, as was prophesied of him: but now he is in glory, there cometh out of his mouth a sharp two-edged sword: it will prove a sharp two-edged sword indeed to you anti-christian-spirited Quakers, that denieth his person that suffered death, to have any being, and the countenance of Christ when he was upon earth, which was sad, because of the sufferings he went through, with the temptations and persecutions from devils continually; but now he is in glory, his countenance is as the sun shineth in his strength; and this Christ that was upon earth is the first and the last, and it is he that liveth, and was dead, and behold he is alive for evermore. Amen.

And he, by the suffering of death upon the cross here on earth, in that he quickened again out of death unto life by his own power, therefore called a Quickening Spirit; he hath got power over death and the grave, in that death could not keep him in the grave, as it doth us, because he was that quickening Spirit, that quickened in his own body of flesh and bone, and raised it again, he hath gotten the keys of hell and of death: he hath gained to himself by his death and rising again a greater power than he had before the world was, in that he hath power now to keep the seed of the serpent, such as Penn the Quaker is, in hell, and under eternal

death, as I am sure he will, for his defying the living God in the form of man's bodily shape and likeness.

Thus I have proved by Scripture, that God was in the form of man from eternity, in opposition to Penn the Quaker, that saith in his pamphlet, that God is not in the shape of man, neither is man's bodily shape the image of God; and saith, God is an infinite Spirit, without any body at all. Also I have proved, that Christ Jesus was both God and man when he was upon the earth; and that he is God Almighty, the everlasting God, now in glory. I have been larger upon this point than I thought, but this being the most needful point of all for man to know, it being life eternal to know the true God, and not to know the true God is death eternal; and as I have proved by Scripture, that God was in the image and likeness of man before the world was, therefore God said, *Let us make man in our own image and likeness.* The Scriptures are more full to prove this point than any one thing, therefore I shall only name some places of Scripture, that doth say, man is the image of God, and so conclude this point.

Gen. i. 26. *And God said, let us make man in our image and likeness.* And verse 27. *So God created man in his own image, in the image of God created he him, male and female created he them.* So Gen. ix. 6. *Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man.* So 1 Cor. xi. 7. *For a man ought not to cover his head, forasmuch as he is the image and glory of God.* So 1 Cor. xv. 49. *And as we have borne the image of the earthly, we shall also bear the image of the heavenly:* And verse 47. *The first man is of the earth, earthly, the second man is the Lord from heaven.* So 2 Cor. iv. 4. *Let the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.* So Col. iii. 10. *And have put on the new man, which is renewed in knowledge, after the image of him that created him.* So Heb. i. 3. *Who being the brightness of his glory, and the express image of his person.*

These places all prove that man is the image of God, in respect of his bodily shape, without any allegorical or mystical meaning. And so much in answer to this point which

Penn calls "old heresy;" but I say it is an old standing truth, ever since God made Adam in his own image and likeness in the beginning; as will appear in the foregoing discourse to those that have any true light in them.

CHAP. XIX.

THE second points, "That God did not create the heavens and the earth out of nothing, but the substance of earth and matter was from eternity."

This Penn saith is inconsistent with Scripture, he will prove. I desire the reader to mind how weakly and poorly he doth prove what he saith, and what silly ignorant arguments he alledgeth against earth and matter being eternal; his proof he gives against it is not worth the trouble to answer; I am ashamed, that you, being a learned man, should set pen to paper and write no better. — *Reply.* To satisfy the people I do abhor to answer it, but that the Quakers will boast and say, that Muggleton was not able to answer Penn's book, it was so deep and learned a piece, written by that learned Penn the Quaker; upon this account I must say something to it:

I shall set down all his proofs of Scripture; and the chief arguments he brings, that is of any concernment; to prove that this opinion of earth and matter; how it should be consistent with Scripture to be eternal.

Penn's first proof of Scripture is, Gen. i. 12. *In the beginning God created the heavens and the earth, and the earth was without form, and void.* Penn's argument to this: page 19, saith he; "If they were created before they were formed; as saith the place, then creation and formation are not one and the same thing; (and saith he) either the authority of Scriptures must be denied, or else creation is first a bringing forth of the chaos rude substance."

Secondly, Penn, page 18; quotes Isa. xlviii. 22, 23. *Hearken unto me, O Jacob and Israel; I am he, I am the first*

and also on the last, my hand also has laid the foundation of the earth; Penn's argument upon these words; saith he; "Wherefore thus I argue, if God was before so much as the foundation of the earth was laid, then was neither the earth nor foundation of it from eternity with God,—but the text affirms, that God was first, or before the very foundation was ever laid."

—Thirdly, Penn quotes John i. 18. *And the Word was God, all things were made by him.* Penn's argument to this; saith he, "If all things were made by him, then both heaven and earth, because they are part of all things that were made by him;—but the place saith, all things, or whatever has being, were made by him, therefore all co-eternal of earth or heaven with the everlasting God is excluded and refuted."

Fourthly, Penn's argument to conclude this head: *For by him are all things created, and he is before all things, and by him all things consist.* Col. i. 16, 17. *And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands.* Heb. i. 10. And in page 14, Penn saith, "Nor can their idle shift; any way secure them from the dint of those Scriptures, nor the arguments built upon them, viz. making is fashioning; so God made the heavens and the earth, as a carpenter makes a door or a chest; he fashions it of wood, but he does not make the wood." Penn saith, "A distinction fitter for bedlam than men pretending to be in their wits: and (saith he) can they think that it was harder to almighty God to create out of nothing the more inanimate or lifeless part of heaven and earth, than to compose that variety of excellent creatures, and to infuse that great spirit and soul, by which they are respectively instigated or acted." These are his own, and the most considerable arguments that Penn brings against this point, to show how inconsistent it is with Scripture, for he never gives any interpretation nor meaning of any Scripture he quotes. The reader may consider the strength of Penn's arguments, and see whether they be satisfactory to the mind of man, that God created this vast earth and great waters of

nothing; if not, then earth and waters must needs be eternal; but those that are satisfied with his arguments let them keep to it, I shall not dissuade them from it, only I shall give answer and prove to the contrary by Scripture, that earth and waters was eternal, as followeth.

Answer. Gen. i. 1, 2. *In the beginning God created the heaven and the earth. Ver. 2. And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.* Mind, reader; here it was that I said unto Penn that Moses set the cart before the horse; that is, he set that first which should have been last, and the last first, as it was a common thing for prophets and Christ himself, to things that were acted last to speak of them first; it is an expression Christ useth often; that the first shall be last, and the last first, as may be experienced in that parable, Matt xx. 8. *So when even was come, the Lord of the vineyard saith unto the steward, Call the labourers, and give them their hire, beginning from the last unto the first;* here we see, he that had wrought but one hour in the day was paid his wages first of all; and he that had wrought twelve hours that was first hired, was paid his wages last of all, and had no more but his penny neither. As in verse 16. This parable did relate to the Jews that were first hired or chosen of God to work in the vineyard of God's worship, set up by his steward Moses, which people had wrought in the vineyard of God's worship many hundred years, which was twelve hours in the day, and he that wrought but one hour in the day was the Gentiles; and by believing in Christ in the last hour of the day, when Christ was upon earth, they received their penny of peace, and assurance of everlasting life in themselves, by working one hour in the vineyard of faith; so that the Jews that had wrought twelve hours in the day under Moses' law, did murmur, that the Gentiles, that wrought but one hour in the day in believing in Christ that was now come, that they should receive the penny of everlasting life first, and so easily, that had done so little work for it; nothing but to believe; I speak this only by the way, to show that the Scriptures are full of such expressions, that the first shall be last, and the last first.

So it was by Moses, he spake that first that should have been spoken last; where he saith, *In the beginning God created the heaven and the earth.* Now if Moses had said, *In the beginning the earth was without form and void, and darkness was over the face of the deep, and that the Spirit of God moved upon the face of the waters; and that God created out of this dead senseless earth and waters the heaven and the earth, into this excellent order as we see, as was the true meaning of Moses;* then Penn would never have made this objection. But because Moses spake that first which should have been spoken last, according to the rule of reason, but not by the rule of faith, which by the rule of reason is like setting the cart before the horse; as Moses doth in several other places as well as this, as I could name, but it would be too tedious: and this manner of sayings, it hath blinded the eyes of the seed of the serpent, such as Penn the Quaker is, that they might not understand the Scriptures, so that this place of Scripture doth no ways prove that God gave a being to those great substances of earth and water.

For the words following doth make it appear, that earth and water was eternal in their substance and being, in these words: *And the earth was without form, and void, and darkness was over the face of the deep:* the meaning is, that the earth was covered with water, so that it could not be seen by God himself, therefore said to be void; so that the earth was under the waters eternally, but void of any sight, either to God himself, or angels, or any other celestial creature in heaven above, before this world was made; likewise, the substance of earth, that lay eternally hid under the waters, was void of any form or virtue; but when God's Spirit had moved upon the deep waters, and caused them to be gathered together in one place; and let the dry land appear, and it was so, as may be seen, verse 9. *Then did God create the earth.* Mind, God created out of the substance of matter that was eternal; he created light, verse 3. *And God said, Let there be light, and there was light.* Now this light was made of something, God did not make light of nothing; he made light of those deep waters that had darkness upon the face of it eternally, until God's Spirit moved upon the face of the

waters, and made light out of that substance of water, that was eternally dark before.

Ver. 4. *God saw the light that it was good, and God divided the light from the darkness; that is, that part of the dark waters, which he, by the word of his power, had made light; he divided or set it apart from the dark waters as a thing finished.* Ver. 5. *And God called that piece of work which he had finished, Light Day, and that part of the waters that was not yet finished he called Night. And the evening and the morning were the first day.* This was God's first day's work. Ver. 6. *And God said, let there be a firmament in the midst of the waters, and let it divide the waters from the waters.* Ver. 7. *And God made the firmament, and divided the waters which were under the firmament from the waters above the firmament, and it was so.*

Here God created by the word of his power the firmament out of another part of those deep dark waters, whose substance was eternal. Ver. 8. *And God called the firmament Heaven, and the evening and the morning were the second day.* Mind, reader, God hath been two days making the light and the firmament of heaven out of the water, or substance of water, before the earth or dry land did appear; so that God did not create the earth before the earth did appear, though Moses is pleased to set it in the first place, yet the creation of the earth was God's third day's work, as may be seen, ver. 9. *And God said, Let the waters under the heaven be gathered unto one place, and let the dry land appear, and it was so.* Ver. 10. *And God called the dry land Earth, and the gathering together of the waters called he Seas; and God saw that it was good.* Ver. 11. *And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth; and it was so.*

CHAP. XIX.

MIND, here was no mention of any earth until the third day, neither did God see the earth that lay eternally hid under the waters, until the third day he had commanded the waters to be gathered unto one place; so that the earth must needs be eternally hid under the waters; likewise, the grass, herbs and fruit-trees, that did grow out of the earth, they had the seed in themselves eternally, God gave no seed to them, as is exprest, ver. 12. *And the earth brought forth grass, and herbs yielding seed, after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good; and the evening and the morning were the third day.*

The fourth day, out of the substance of water that was gathered together unto one place; ver. 14. *And God said, Let there be lights in the firmament of heaven, to divide the day from the night, and let them be for times and for seasons, and for days and years.* Ver. 16. *And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also; and God saw that it was good; and the evening and the morning were the fourth day.* So by faith we understand that God made the body of the sun, and the body of the moon, and the bodies of the stars, of that substance and matter of water, that was upon the face of the deep, and by the power of his word speaking, into those bodies of water congealed by his word, gave light into them to shine upon the earth, and to run their course to the work God appointed them to do, as long as this world doth last. Fifth day, God made out of the substance of water, all manner of fish and great whales, and all manner of fowl, God made of the substance of water; so that whatever God made, he had matter and substance to make it of, and that God did never make any thing whatsoever of nothing, for of nothing comes nothing. *And the evening and the morning were the fifth day.*

Ver. 24. *And God said, Let the earth bring forth the living creatures after his kind, cattle, creeping things, and beasts of the earth after his kind; and it was so.* So ver. 25. *And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind; and God saw that it was good.* And in ver. 26. *And God said, let us make man in our own image and likeness. Here is God's six days' work.* Now let the reader mind, that God made all these things spoken of before, out of these two eternal substances of earth and water: likewise, God made, out of the substance of water, the firmament of heaven, the sun, moon, and stars; fishes, whales, and fowl that fly in the midst of heaven, were made out of the substance of water; the beasts of the field, cattle of all kind, and all manner of creeping things upon the earth, and man himself, God made of the dust of this earth, that was an eternal chaos, until God, in the beginning, created or formed it, as we see: and this take notice, that God made all things of the substance of water first, and God made the beast of the earth and man of the substance of earth last.

Thus I have given the interpretation of God's six days' work, and how that the substance of earth and water was eternal, in there being an essence; and how that God, out of these two substances of earth and water, did create or made all things whatsoever; all the light of sun, moon, stars, and firmament of heaven, with all their bodies, and all other creatures whatsoever, that hath the breath of life in them; and that God did not make any thing whatsoever of nothing, as Penn doth blasphemously affirm; so that the reader may see the gross ignorance of that opinion; that God made this vast earth and waters of nothing, and the better understand the answer to Penn's arguments as followeth:

First, as for that place, Gen. 1. 1, 2. *In the beginning God created the heaven and the earth, and the earth was without form, and void,* I have answered before, showing that Moses spake that last which should have been first; so that Penn's arguments, built upon that text, falls to the ground. ogle

Secondly, Penn quotes Isa. xlviii. 2, 13. *Hearken unto me, O Jacob, and Israel, my called, I am he, I am the first and also am the last, my hand also hath laid the foundation of the earth.* Penn's argument upon these words: "Wherefore thus I argue, if God was before so much as the foundation of the earth was laid, then was neither the earth nor foundation of it from eternity without God; but the text affirms, that God was first or before the foundation was ever laid."

Answer. To what purpose is this Scripture alledged, for we do own that God is the first and last, and that he was in being in heaven above the stars, and did create all manner of celestial creatures, spiritual bodies, as angels, before the foundation of the earth was laid. Now mind, though God was before the foundation of the earth was laid, he doth not say he was before the substance and matter of earth was; to speak plain, God doth not say he was before the dark senseless chaos of earth and water; for it is plain, that the earth was without form, and void from the sight of God himself, and darkness was upon the face of the deep; so that there was deep waters, and earth under the waters, in the beginning, when God began to create; and when God's Spirit moved upon the face of the deep waters, there was matter and substance; there was water and darkness for God's Spirit to work upon before God began to work or create, so that the dark waters must needs be there before, if before God began to create, or before the beginning, then eternal; except God did first span, out of his great vast Spirit, without a body, these dark waters; and then he sets himself to work to make light bodies, out of those dark waters that came out of his great Spirit; so that God's Spirit, without a body, must needs be exceeding large, that could cause such vast substances of earth and waters out of his great vast Spirit without a body. I did not think that a Spirit without a body had been so large, as Penn doth blasphemously assert, yet by Penn's argument it must be so.

Again, if God made this vast earth and waters of nothing, would it not have been easier for God to have made the firmament, sun, moon, and stars; and all fish, fowl, and beasts of the earth; and every thing that hath the breath of life, and man himself of nothing: God might easier have made these excellent creatures of nothing, than for him to make this great vast earth and waters of nothing: I do admire that the imagination of man should conceive such a monstrous God that can make such great substances of earth and water, and the great rocks and mighty stones in the earth of nothing; but Penn's God is a Spirit without a body, that can do all this, by his own confession; but my God, that hath a body of his own, never did any such thing, he always had matter and power to make his creatures of: methinks, it is a wonderful great power in God to raise the dead again at the last day, and to reward every man according to his works, as the Scripture saith; this is a great work for God to do, yet this power is nothing in comparison of such a power that could make this vast earth and waters of nothing; then by the same power he may bring them to nothing again; so that as they were made of nothing, so they shall turn to nothing again; if this were so, it would be well for Penn and all reprobates to be turned into nothing, then their condition would be as happy as we that are something, and shall be something again in the resurrection.

And as for God's laying the foundation of the earth, we do acknowledge that God did lay the foundation of the earth in the beginning, but the earth was before he laid the foundation; for he could not lay a foundation of earth except he had earth to lay; it doth not say that God laid the foundation of the earth with nothing; but in the beginning, after God had found out this earth that was eternally hid under the deep waters, then God laid the foundation of the earth by the power of his word, so surely congealed and strongly closed together that it shall never fall, but it shall stand to eternity; yet, nevertheless, the substance of earth was before God laid the foundation of it; for man may as well say, that a wise builder may lay the foundation of a stately tower, without any matter or substance; no, not so much

as earth for his foundation; therefore Christ saith, a wise builder buildeth his house upon a rock; now this rock was before, he did not make this rock, his foundation, of nothing, the rock was before he made it a foundation to build upon: likewise, the foolish builder that built upon the sand, that made the sand his foundation, or laid a foundation of sand to build upon: this foolish builder did not make the sand, the sand was before; so it was with God, he laid the foundation of the earth in the beginning, but the substance of earth was before he laid the foundation of it; so that the substance and matter of earth was before God laid the foundation of earth, if before, then eternal; for the Scriptures doth not say, that God laid the foundation of this earth from eternity, but from the beginning, when God created the heaven and the earth, then God laid the foundation of the earth, as we see; but the substance of the earth was before he laid the foundation of it; so that this Scripture maketh nothing to Penn's purpose, but altogether to the contrary.

CHAP. XXI.

THIRDLY, Penn quotes John i. 1, 18. *And the Word was God, all things were made by him.* Penn's argument to this, "If all things were made by him, then both heaven and earth, because they are part of all things; but the place says, all things, or whatever has being, were made by him; (saith Penn,) therefore all co-eternally, of earth or heaven, with the everlasting God, is excluded and refuted."

Answer. We do acknowledge the Word was God, and all things were made by him, and that he made heaven and earth, and all things else in the beginning; but what is this to Penn's purpose? This doth not prove that God made the heaven and earth of nothing, neither doth it prove, that all things that God has made to be co-eternally with God, neither doth it exclude nor refute at all, that the substance of

earth and water was not an eternal chaos of dead, senseless matter and substance, but altogether to the contrary.

Fourthly, Penn's argument to conclude this head, *For by him were all things created, and he is before all things, and by him all things consist.* Col. i. 10. 17. *And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thy hands.*

Answer. We do own the words of these Scriptures to be truth, that the Lord in the beginning laid the foundation of the earth, and the heavens are the works of his hands; as I said before, so I say still, God did not lay the foundation of the earth with nothing, he had the substance of earth to lay a foundation before he laid it; neither was the heavens the works of his hands made of nothing; God had matter and substance to work upon, void earth and waters, even as a man hath to lay the foundation of an house, for God cannot work upon nothing no more than man can; and the Scripture doth say, that God laid the foundation of the earth in the beginning, which is clear, that the substance of earth and water was before the beginning of this world, even eternal; but it was in the beginning when God began to create this world, then did he work upon these two dead senseless substances of earth and water, that were eternal in their essence and being, and by his handy work he created the firmament of heaven out of that substance of water, as I said before; and when God had discovered to himself the earth or dry land, that lay hid under the waters, then he created the earth as we see, and laid the foundation of it in this order, as we see, this God did in the beginning, but the substance of earth and water was eternal, as I said before.

Page 14. Penn saith, *Nor can their idle shifts any ways secure them from the dint of those Scriptures, nor the arguments built upon them, viz. Making is fashioning, so God made the heavens and the earth, as a carpenter makes a door or a chest, he fashions it of wood, but he did not make the wood.* Penn saith, *a distinction fitter for Bedlam than men that are in their wits; and saith he, how can they think that it was harder*

to almighty God to create out of nothing the whole inanimate and lifeless part of heaven and earth, than to compose that variety of excellent creatures, and to infuse that great spirit and soul by which they are respectively instructed or acted.

Answer. That the dint of those Scriptures, nor Penn's arguments built upon them, doth no ways touch the foundation, that earth and water was not eternal, but proveth altogether that they were eternal; and all Penn's arguments built upon those Scriptures, will prove but an idle shaft indeed to himself, and all that believe him. And what doth the word create, making or fashioning signify, but the making of the fashion of something that had no frame or fashion before; therefore it is said, that the earth was without form and void, that is, it was void of all form in the beginning, when God began to create; but not void of substance, so God made that which was substance without form into form; so God created the earth, that is, he made that formless earth into form, to set forth the glory of his workmanship, therefore it is said, Heb. xi. 3. *Through faith we understand the worlds were framed by the word of God;* here we see, that framing is creating or setting the world into such a frame and order, as we see, but this doth not prove, that God had no matter nor substance to make this excellent frame of earth and heaven, and all creatures therein; but proveth to the contrary.

And you have made a fit comparison yourself; that though a carpenter doth make a door or chest, he fashions it of wood, but he does not make the wood; so it is with God, he hath framed the heavens and the earth, and hath fashioned them, and all creatures else, as we see; but the substance of the earth and water he made them not, no more than the carpenter made the wood; so that this distinction that is counted by learned Penn more fitter for bedlam than men in their wits, is become the chief distinction to bring down the wisdom of the serpent which is so high exalted; and that which Penn quotes, the wisest speech of all; he hath discovered his great ignorance, and the deepest darkness in his mind of all,

in these words. *And, saith he, can they think it was harder to almighty God, to create out of nothing the inanimate and lifeless part of heaven and earth, than to compose that variety of excellent creatures, and to infuse that great spirit and soul, by which they are respectively instigated or acted.* This is more like Bedlam indeed, than a man of learning; I shall deal truly with you, and with the reader, that we do not only think, but do perfectly know, that it was harder, for God to make this vast earth and waters of nothing, than it was to make the firmament of heaven, and all those excellent creatures which he hath made; nay, with reverence to God the Creator, we know he never did nor never could make any thing whatsoever of nothing, *for of nothing comes nothing*; methinks it is sufficient to satisfy the mind of man, to believe and honor the eternal God, the infinite Creator, in that he hath made such variety of excellent creatures, and man in his own image and likeness of something; and God hath glory enough, in that he hath framed the heavens and the earth out of those two dark substances of earth and water; but the seed of the serpent, such as Penn is, will not honor such a God that cannot make this vast earth and waters of nothing.

Neither did God ever infuse that great spirit and soul into any creature whatsoever; but when God created every living creature by the power of his word speaking, it received breath of life according to its kind; for if he made their bodies by his word, his word gave them life also: so that his great Spirit and Soul, as you call it, was not infused into no creature at all, but within his own body, which is no bigger than a middle-statured man, even the same bigness and height as Christ was of when upon earth; I suppose you may read in the history what stature Christ was of when he was crucified; and whoever believes in a God of a bigger bulk, then he believes in a false god, as most of you Quakers do.

Thus I have given an answer unto those Scriptures and arguments Penn the Quaker hath alledged against earth and water, being an eternal chaos of dark senseless substance;

and for the reader's better information, I shall propound these particulars following.

First, that the substance of earth and water were from all eternity uncreated, senseless, dark and dead matter, like unto water and dust, that have no kind of life, light or virtue in them at all. Secondly, it is an opinion of the learned, that those substances earth and water, were not eternal, but they have imagined that the Creator spake the word, and so they came to be; and, after he had given them their being, he formed all things that were made out of them. Thirdly, there is no Scripture that maketh mention of any such thing as God's giving being to earth and water. Fourthly, neither can it be proved by Scripture that God gave being to the vast dead earth, and dark deep water; neither did those two substances of earth and water proceed out of God's mouth, but their being in the original was eternal, and will be eternal. Fifthly, there is not a word throughout the Scriptures that God gave any being or beginning unto dead, dark, senseless earth and water. Sixthly, can Penn tell where God was resident when he gave a being to earth and water, for earth and water were uncreated substances eternally distinct from God. Seventhly, that earth and water were an eternal chaos of confused matter, essentially distinct from God the Creator. Throughout the Scriptures no man can find one word or tittle in reference to the deep waters, its beginning, therefore of necessity it must be eternal. Eighthly, that the waters covered the earth before God began to create, wherefore the earth being as it is in the deep waters, must needs be one essence eternally with those deep waters, and in the earth before God's Spirit moved upon the waters, and the earth was enclosed as a prisoner in the womb of darkness under the waters, so that the waters were under the earth, and above the earth; and the waters under the earth did bear up the earth, and the earth in the middle did bear up the waters, that covered the face of the earth; this was an eternal chaos: earth and water was eternal in their substance and being.

Thus much in answer to the second point, that earth and water was eternal, and that it is a standing truth, and that Penn, Augustine, and Aristotle, the great philosopher, were in a great error, and were grossly ignorant, to affirm, that God made the substance of earth and water of nothing, and no such great heresies as they themselves did own, in that they judged the truth to be heresies. Who made Augustine a judge of heresies? Not God, I am sure, but he spake as those blind men did at that time, when darkness overspread the earth.

CHAP. XXII.

THE third point Penn calls "old heresy" is, that the soul is generated or begotten by the man and woman with the body, and that the body and soul are inseparable.

In page 16, Penn saith; "That this is contrary to Scripture testimony he will prove." His first proof is, Eccl. xii. 7, the words are these, *The spirit to God that gave it.* Penn's argument upon these words: saith he, "No carnal generation can bring forth a pure spirit, external matter producing only external matter of its own kind; but (saith he) the soul of man is a spirit, (as the words expressed by Reeve and Muggleton, saith he,) therefore no man gets the soul or spirit of a man when he generates the body." Secondly, Penn saith; "That which returns to God came from God, but the soul of every man turns to God for sentence, and consequently came from him." This is all the Scripture Penn brings to prove the soul is not generated with the body.

Answer. First, that place, Eccl. xii. 7, is no Scripture, as I have showed before, they are the words of Solomon; he was no penman of Holy Writ, neither did he know himself from whence the soul of man came, nor whether the soul goeth, no more than Penn doth; for the soul of a man and the soul of a beast was all one to Solomon, and their breath was all one, and they went both to one place, the one went to God as well as the other; neither had man any pre-eminence

above a beast, in Solomon's judgment; and Penn is of the same mind of Solomon, so that Penn's argument, from that place, signifies nothing to this purpose, that the soul is not generated with the body.

But I shall prove by Scripture, that the soul is generated and begotten by man and woman with the body, as in Gen. i. 28. *And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth.* Now I shall not dispute whether a carnal generation can bring forth a pure spirit; but the thing which we say and do affirm is, that the soul of man is begotten in generation with the body, neither can any man get a body in generation without a soul; for if a man doth not beget a soul, then he begets no body at all; so that a body cannot be begotten by man nor beast without life nor soul; so that no souls can come forth of the womb without bodies, nor bodies without souls; for if the soul or life be dead when it cometh out of the womb, the body is dead also; if the soul be alive, the body is alive also, there is no separating one from the other.

Page 13. Penn's first argument, saith he, *Such as is the soul, such must be that which produceth it;* but (saith Key) it is spiritual; (and saith) now that which generates the body of man, being only and merely visible matter, it cannot produce an intellectual soul or spirit.

Answer. That God breathed into man the breath of life, and he became a living soul. Now this breath of life became life and soul in Adam, and this life and soul became seed in man, for a body without life cannot have any seed in it; for life lies in the seed, and seed lies in the body, else God would not have blessed them with the blessing of increasing and multiplying; to multiply must be by generation in the seed; so that though God breathed into Adam the breath of life, and he became a living soul, mind, God did so to none else; for Adam was made, and not begotten, but all men else are begotten, and not made; as Adam was in full proportion of a man, he did not grow bigger nor higher, than what God made him at the first: but all men since are

begotten, therefore born a child, and groweth to a man; so that the soul of man is generated and begotten with the body, except you would have God to make every man in the world at man's stature; and God breathed the breath of life into him, that he may become a living soul as at the first, which is absurd.

Then it must needs be, that when Adam begot Seth in his own likeness, that he begot Seth's soul, as well as his body, by generation, when he knew his wife Eve, and she conceived and did bear Seth, a righteous seed, instead of righteous Abel; so that the breath of life God breathed into Adam is now in Adam's seed, and by generation man begets the life and soul of man as well as the body, else God had not finished his work of creation, but must be put to the trouble continually to give souls to every lustful person that gets bodies; so God must be necessary to their lusts, and approve of them, in that he gives souls to them, bastards, that hath their bodies gotten unlawfully; and God hath given a strict law that man should not commit fornication nor adultery; yet when men hath done this contrary to his law, he comes and gives this child a soul to that body the man got unlawfully; this and many other absurdities will follow from that opinion, that man begets the body only, and God infuseth the soul of man; besides, how comes it to pass that a child doth grow in the womb without life? and which way doth God convey life and soul into the body of the child in the womb, seeing man doth not beget the soul, but the body only? Again, if there were any dead bodies brought forth of the womb, of man's begetting, and after it is brought forth dead, that God would give this dead child life and soul, then it would appear, that man got the body, and God gave the soul; but I know this cannot be experienced by none upon earth, so that it may be clear to the eye of reason itself, which is the devil, that the soul of man is generated and begotten with the body; for the spirit or soul of man lieth in the seed, and produceth life and soul that is spiritual, in that the soul worketh righteousness unto man, and worshippeth that divine spiritual God that made man in his own image in spirit and in truth, as righteous Seth did in his time; so

that visible matter, the seed of man, doth produce an intellectual soul or spirit.

2. *Argument of Penn*, saith he, *If man got the soul, then would that soul be as well the image of the father as the body, and partake as entirely of the father's nature and disposition in all respects; but, saith he, experience shows us, that sober parents have wild children, and righteous children debauched parents; therefore parents do not generate the soul.*

Answer. That man doth get the soul, as aforesaid, in the seed, for the soul lieth secretly hid in the seed, and no man can see the soul in the seed, until it gets a body to clothe itself with; for no invisible life whatsoever can be seen but by its body, for every seed has its own body; so that when man begets a body, he begets a soul also; and this soul man begets, is as well the image of the father as the body, for the father's spirit can be no more known nor seen without its body than the soul of man can be seen without its body; and the soul of man doth partake of the father's nature, even the seed and nature of faith; and the cause why sober parents have wild children, and righteous children have debauched parents, is, because that man hath two seeds in his nature ever since the fall, viz. the seed of God, the seed of faith; and the seed of the serpent, the seed of reason. Now when a man gets a child by generation, if the spirit of faith, which is God's own nature, be most predominant in the seed in the conception, then that child comes to be a good sober man, and cometh to believe in the true God, and is an elect vessel; but if the seed of the serpent, the seed of reason, be uppermost in the conception, then when that child comes to be a man, if not given to be a debauched man, he will be given to blaspheme, and despise the true God, with other wickednesses in nature, whereby he comes to show himself to be of the seed of the serpent, a reprobate; and take notice, which of these two seeds be uppermost in the conception, will be lord of that man's body as long as he liveth; and when he dieth, that which was servant in this life shall never be raised neither to happiness nor misery;

as thus, if the seed of faith was uppermost in a man's conception, then it guides a man, and is lord over the seed of reason in man, so that this seed of faith in man shall be raised to eternal happiness; and the seed of reason, that was servant in this life, shall never rise again; so on the contrary; if the seed of reason be uppermost in a man's conception, it will appear and be his guide, and lord over the seed of faith in him; so that the seed of faith is servant to this man's reason; so that when this man is raised again, his reason, that was lord in this life, shall be raised again to eternal misery; and that seed of faith in him that was servant in this life, shall never rise again; for there shall not be two voices in man, nor two seeds in the resurrection; but every seed in its own body, the seed of faith its body; and the seed of reason its body; and this I know, that the seed of reason, the seed of the serpent, was uppermost in Penn's conception, and is his lord; and this seed of reason in him shall be raised again, and he shall have but one voice in him in the resurrection, even the voice of reason, the devil in hell, that lake which cannot be quenched.

And furthermore, the cause why a righteous man may beget a reprobate, a servant; a devil, is, because the seed of reason was uppermost and most predominant in the conception; and a wicked man, a serpent, a devil, may beget in generation a saint, an elect vessel, because the seed of faith in his nature was uppermost in the conception of the child when he begat him; this may be experienced by Jacob and Esau, the father and mother were both righteous, yet one was loved of God, and the other hated; to speak plain, the one was elect, and the other a reprobate; and so we read of wicked king Saul, branded for a reprobate, yet he begot a righteous son, an elect vessel, Jonathan; and the cause why we cannot discern which is of God's nature, and which is of the serpent's nature.

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Answer to the Second Part of the
CHAP. XXII.

It is because the angels' bodies are in forms like God, and like man in respect of their bodies; though their natures are not the same as God's nature, and that angel that was thrown down from heaven that deceived Eve, his form of body was like the form and body of God, but his nature was pure reason fallen; and by his deceiving of Eve, all men in the world are made partakers by generation of the seed of reason, that is, of the seed of the serpent-angel, which is the cause that so many devils are generated and begotten in this world.

Thirdly, Penn's third argument, saith he, *If soul and body be inseparably generated, then the sexes will belong to souls as bodies, the which is absurd, as would be seen in women, in that very distinction to all eternity, and who ever read of the souls or female souls*

These are Penn's own words, without any alteration in the least, therefore I shall desire the readers to consider of them, and make sense of them to their own satisfaction, for I can make no sense of them, neither can I tell what he meaneth by them, so I shall give no answer to it, but leave it to the readers to satisfy themselves in it.

Fourthly, Penn's fourth and last argument to this point, and that which is his greatest strength; saith he, *If soul and body were intermixedly and inseparably generated by man, saith he, then in all anatomies it were no more difficult to find out the soul than any other part, and in case of opening or dissecting of living man, as I have at the University seen living beasts by anatomists, it would not be impossible, but rational, that one should behold the very thoughts, purposes, and intents of such man's hearts and souls; but because they were most*

vain, we shall conclude the soul is not generated with, nor inseparable from the body, but of an immortal nature.

Answer. This is Penn's master-piece. First, I shall prove by Scripture, that the soul and body are intermixedly and inseparably generated by man, as in Gen. i. 28. *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.* Here God blessed Adam and Eve with the law of generation by man, how would they increase and multiply and replenish the earth, but by generating and begetting of sons and daughters? Now did God bid them leave to generate and beget bodies only, without life and soul, and when they had multiplied in generating of bodies, then God would come and infuse some of his great Spirit into those bodies that were generated by their flesh. Was this God's blessing he gave unto them, that they should generate and beget bodies, and he would put souls into them as fast as they beget bodies? By this rule there was no life in the seed of Adam and Eve; and this I say, if there had not been life in the seed, there could have been no bodies generated neither; and if it be granted, that there is an invisible life in the seed, else nobody could be generated at all; so that if the invisible life in the seed doth generate and produce a body, else nobody at all could be generated nor begotten; the same invisible life in the seed, that doth in generation produce a visible body; it produceth a visible soul also; so that body and soul is generated by man and woman; and was the true meaning of God, when he said, *Increase and multiply, and replenish the earth with sons and daughters.*

But by Penn's assertion, he maketh God to be a necromancer or conjurer, to cause spirits to enter into dead bodies and carry them about, and make them to work, walk, and talk for a time; and when sickness or death comes to the body, then that spirit God puts into their bodies, slips out of their bodies; when they stand in most need of the spirit's assistance it is fled away from the body, none knoweth whither, except into the air. This is Penn's opinion; and he is not ashamed to publish such a gross ignorant principle in the

things of nature; besides, the beasts of the earth, and the fowls that fly in the midst of heaven, and the fish in the waters, God blessed them; and placed a law of generation in their natures, to increase and multiply, and replenish the earth and waters, and they cannot increase and multiply in other way but by generation; and do you, Penn, believe indeed, that the beast indeed doth not beget the life and soul of the beast in generation as well as the bodies? you cannot deliver yourself from the dint of this Scripture argument built upon it. Do you believe that the beasts of the earth doth generate and beget bodies only, and that God's vast Spirit doth infuse life and soul into them; for the beasts have life and soul in them as man hath, and God blessed the beasts with the same law of generation, to increase and multiply and replenish the earth, as he did to man; and we see by experience, that man and beast doth increase and multiply in the earth no other way but by generating; now the case is, whether you, Penn, do believe that the life or soul of the beasts be generated with their bodies, ay or no? if you grant the beasts generate and beget the life and soul with the body and that there can be no separating the life and soul of a beast from the body, but if one be destroyed, the other is destroyed also; the case is the same with man; if a beast beget body and soul in generating, by virtue of that invisible life in the seed, through the warmness of the womb, it congealeth body and substance together, and in its season, as God hath appointed to nature, this invisible life in the seed, it quickens into a sensible and visible life, and this visible life cannot be seen but by a visible body; so that without controversy, if the beast beget soul and body by generating, as is most certainly true, so without controversy the soul of man is generated with the body; and he that begetteth the body of his son begets the soul also; neither can there be any separation of soul and body one from the other, for they were both generated and begot together, they came both into the world together, they both lived together, and both die together, and shall both rise together in the resurrection; the Scriptures are full to prove this point.

See Gen. xlix. 1. *And God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And in Gen. viii. 17. Bring forth with thee every living thing that is with thee of all flesh, both of fowl and of cattle, and of every creeping thing that creepeth upon the earth, that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. So in Gen. xvi. 22. These are the sons of Rachel which were born to Jacob, all the souls were fourteen. And ver. 25: These were the sons of Bilhah she bare unto Jacob, all the souls were seven. ver. 26: All the souls that came with Jacob into Egypt, that came out of his loins, all the souls were threescore and six. ver. 27. And the sons of Joseph that were born in Egypt were two souls, and the souls of the house of Jacob which came into Egypt were threescore and ten.*

Can there be any plainer and clearer Scripture, that the soul and body of man is generated and begotten by man; if so many souls came out of the loins of Jacob, they must needs come out of his loins in his seed by generation, so that he begot the souls, by generating with those women, as well as their bodies; but what shall a man say to blind serpents? A man had as good throw stones against the wind, as speak to them of Scripture, or meanings and interpretations of Scripture; but for Penn the Quaker, he cannot understand that the soul can be generated with the body, though the Scripture be ever so clear, and nature doth prove it every day; one soul or other is generated, but all will not stop his mouth, nor open the eyes of his understanding, for he is as ignorant of this, as he was of earth and water being made of nothing, in that he would have God to infuse some of that great spirit and soul into those bodies that are generated, and not for man to beget soul and body; this is that anti-christian spirit rules in the Quaker's people in these last times.

Who would have thought that learned Penn had been so blind and ignorant of the law of generation; but I see God hath done by him as he did by those serpents in Christ's time, he hath eyes but sees not, ears but hears not, and a heart but he understands not; but, he being given over to blindness of mind, as well in the natural as in the spiritual,

yet he hath searched about the College at the University to find out the soul of man when the body was cut open; so that if the soul be generated by man, Penn counts it no difficult thing to find out the soul when a man is anatomized than any other part; and if Penn could but see a living man opened or dissected, as he hath seen at the University living beasts anatomized, it would not be impossible but rational, but that Penn might behold the very thoughts, purposes, and intents of such men's hearts and souls.

CHAP. XXIV.

Answer. You say you have seen living beasts anatomized. Did you ever see the soul of a beast after it was cut up? If you have, whether the soul of the beast were sensible, or no? You might see the heart of the beast, but no life nor sense in it, because the soul of the beast was dead; by anatomizing it alive they killed the soul; and when you saw the beast's heart, you saw the beast's dead soul; you might better have seen the life and soul of the beast when it was alive, for when the beast was alive, it showed what the heart, life, and soul was, in yielding obedience to the driver, even to be killed; so that a man may better behold the thoughts, purposes, and intents of man's heart and soul that is alive, but when a man is anatomized, there will be no thought, purpose, nor intent to be found at all; for out of the heart or soul that is alive, cometh evil thoughts, murder, adultery, theft, and such like.

Here Penn hath showed his ignorance of the soul of man, and knows not what it is no more than the beast you have seen anatomized alive did know its own soul; but I do know what your soul is, and the thoughts, purposes, and intents of your heart and soul, by what you have written; for out of the abundance of your heart your mouth hath spoken such gross ignorance, that it is a shame that a man of learning, a University man, should utter such gross foolish ignorance in the course of nature, that cannot understand that the soul of

man, and the souls of all other creatures are generated with the body, and are inseparable from the body, (and we see the same increase of men and women, by generation, every day) as is with the beast and all other creatures, according to God's holy ordinance in the beginning; so I shall conclude the answer to that point.

Penn quotes Socrates, Augustine, and Theodoros; that they judged this principle to be heresy; these men that lived in that dark time of the world; that were as ignorant of the truth as Penn himself; who gave them authority to be judges of heresies that knew not the truth, nor were not in the truth themselves? They would have judged the apostles' doctrine heresies if they had lived in their time, therefore what heed is there to be taken what those men in those times judged, that had no commission from God? But let that pass.

Fourthly, that the soul of man is mortal, and that the soul and body go to dust, and resteth there until the general day of resurrection.

Penn saith, it is inconsistent with Scripture; I prove, the first Scripture Penn brings, to prove that the soul of man is not mortal, is Gen. ii. 7. *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.* Penn's words to this, saith he, "If the breath of life made a dead body live, then the privation of the breath makes a live body dead." Secondly, Penn saith, This is further proved thus, If it was living breath before it entered into the body; it must be living breath after it is withdrawn from the body." Thirdly, Penn saith, "Though some of those things which are living may die, because they live by the borrowed or lent life of another, yet very life as life cannot die; (and saith) it is impossible that the breath of life, or soul of man, can suffer death, as here understood."

Fourthly, he quotes 1 Kings xvii. 21, 22. *And Elijah stretched himself over the child three times, and cried, and said, O Lord my God, I pray thee let this child's soul come*

into him again; and the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived.

Penn's words to this; saith he, "If the life was withdrawn, when the body lay dead, (saith he) but the soul was separated; and when it did return, and had resumed its forsaken dead body, it revived the dead body again; (and saith) therefore the soul died not with the body at all."

Fifthly, Penn quotes Luke xii. 4. *Be not afraid of them that kill the body and after that, have no more that they can do.* Saith Penn to this, "If Reeve and Muggleton speak true, then he that kills the body kills the soul too, for he cannot kill the one without the other."

Sixthly, Penn quotes Rev. vi. 9. *I saw under the altar the souls of them that were slain for the Word of God, and they cried with a loud voice, How long dost thou not judge and avenge our blood on them that dwell upon the earth.*

Penn's words to this; saith he, "If their souls lived, after their bodies were slain, then they did not die together; for they cried for vengeance on the blood-thirsty inhabitants of the world; (saith he) therefore souls are not mortal as bodies are; (and saith) in short, their bodies were slain, their souls were alive; their bodies were in the grave, their souls under the altar, worshipping God day and night for ever and ever." These are the most considerable Scriptures and arguments Penn doth alledge against the mortality of the soul.

Answer. That this point of the soul's mortality, and that the life or soul of man doth die, and that man is wholly mortal, it hath been sufficiently proved by writing already, both by Scripture and experience daily amongst us, that might convince the heart of any man, except his heart be harder than any flint stone; and the Quakers' hearts are more hard than any man's heart upon earth to be convinced, because of that seeming righteousness in outward appearance, hath blinded their eyes, and hardened their hearts, so that no light of life eternal can enter into them, not so much as to acknowledge themselves convinced, much less converted; but I knowing they are led and guided by the spirit of anti-christ in these

last times, I am the better satisfied in their opposition to truth. I am hated of all other religious people as well as of them, and have been persecuted by them; yet they are sooner convinced of what they heard me speak; than ever any Quaker was that did not believe me; therefore I shall only give the interpretation of those Scriptures Penn brings to prove that the soul is not mortal, nor will not die; and that will answer all that he hath built upon them.

The first Scripture is, Gen. ii. 7. *And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.*

Answer. First, that breath of life God breathed into Adam which made him become a living soul, it was immortal breath, when it came from God; and so was the breath of life in all other creatures; it was given by the immortal word of God: but this breath of life God breathed into Adam was more particular and peculiar than in any other creature; but God breathed this breath of life into an earthen vessel, whereby this breath of life that was immortal, as it was in God; but being breathed into an earthen man, that was made of the earth, this immortal breath was mortalized, yet in a perfect innocent state, and so was all other creatures in a perfect innocent state, nor capable of any sorrow or death; but all lived in a paradisaical state, and peace here on earth; only the man, Adam, was capable of temptation of the serpent-angel without him, but not of any temptation within him, as we are ever since, being generated and begotten, we are partakers of the serpent-angel's seed and nature in us; so that the temptation of the devil is now generally within every man; so that this invisible devil, which is so feared by all people, is no where else, but within man; so that man is become an absolute devil, as the Scriptures are full to prove; but that is not my business now, but the matter in hand. Mind, that though Adam was of the earth, earthy, and was created in a perfect innocent state, and the breath of life that was breathed into him was immortal, as it was in God; but being breathed into an earthen vessel as I said before, the im-

mortal breath of life was mortalized; yet this perfect innocent state Adam was created in, was as an eternal state to earthly bodies had he kept in it; because no sickness nor death could have touched him; & this state I had heard a great desire to attain unto; but it being revealed to me, that no man that is generated and begotten, that is, partakers of the serpent's seed in this conception, can inherit such a state and condition Adam was created in; but must unavoidably partake of the fallen state of Adam; and must die, & in time it was revealed to me which way I should attain that eternal estate of Adam, in the kingdom of heaven; I pray above the stars.

However, that breath of life God breathed upon Adam, was the breath of the immortal God; and that breath of life in all other creatures immortal, so long as Adam stood in obedience to God his Maker, and no death could invade; touched him; nor no creature else that God had made; so that Adam and all creatures else should have lived upon this earth for ever, and no kind of death should have laid hold upon any creature which had the breath of life in it as well as Adam; but by the disobedience of Adam; sin entered into the world, and death by sin; so that the immortal and paradisiacal state of Adam, and all other creatures that had the breath of life in them, is now become mortal; and must die; even the soul of Adam, as well as the souls of the beasts must die.

For now sin was entered into the world; and death by sin; therefore God said, *In the day that thou shalt eat thereof thou shalt surely die.* Mind; that as soon as sin entered into the world; so that Adam's immortality was quite lost; as soon as death entered; life and immortality in Adam; and all creatures else must die; in that very day sin entered into Adam; life and immortality was lost; and he became mortal; God did not say to Adam, thy body shall surely die; for that was lifeless before the breath of life was breathed into it; therefore without dispute; that breath of life that made him a living soul must die; and when the sentence of death entered upon Adam's life and soul; death entered upon the life and soul of all creatures God had made; who had the breath of life in them.

CHAP. XXV.

From all creatures were cursed for his sake, and his curse was to die the death; even his soul he made as his body, he that was the image of God made in the death, and turn to dust; besides, it was Adam's soul which was commanded not to eat of the forbidden fruit, therefore the life and soul of them both must die, and there is any thing capable to die but life and soul; is it not the life and soul that grows under sickness? Is it not the life and soul of man that fears the pains of death? the body is not sensible of pain at all; for we see that when a man's arm or leg is cut off, that limb feels no pain at all; but the rest of the body that hath life in it, is sensible of pain and fear of death, because his life and soul is in him still; so that nothing dies but life and soul; for it is the life and soul that eats, drinks, walks, and talks, that doth rejoice and is glad, and that is sorrowful and doth grieve, that doth good and doth evil; it is the soul that lives, and the soul that dies; therefore it is said, "The soul that sins shall die." Is it not the soul that doth murder, commit adultery, and steal? And when God said, *Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal*; did he not give this law to the soul of man as well as his body? and could the body act any of these things without the life and soul? therefore without controversy, the soul that sins must and doth die.

And when man sheddeth man's blood, doth he kill the soul or life of the man, yes or no? If the soul slips out of the body of man, when man's blood is shed, and his soul receive no harm: why then doth judges put men to death that did shed the other man's blood? he did not separate his soul from his body, he did not kill the soul of the man, and will you put him to death for parting two friends, one from the other, viz. his soul from his body, and perhaps his soul is gone to God, a better place than it was in his body; yet we see the man must be hanged for separating the soul from the body. But if Bennet be his stand, say, that when the judge hath sentenced upon a man for murder, that he shall be hanged till he is dead, that this man's soul did not die,

notwithstanding his body was hanged according to the judge's sentence, by Penn's assertion it must be so; for, saith he, the soul and life cannot die as it is life; but if Penn and those of that opinion were but hanged but one half hour, they would find by experience that their souls were killed, and were dead in their bodies, as all others are that are hanged.

But the Scripture saith, and so do we, that nothing doth or can die, but life only; so that it may be clear to those that are not stone-blind; that the soul of man is mortal and doth die; neither can it be separated from the body, but as both are begot together, and both born together, so both live together, and both die together, and both are laid in the grave together until the resurrection. God shall raise that dead soul into a new life, and that new life shall have a new body, even as the grain of wheat leaving the old body behind in the earth, and bringeth forth a new body with increase; so shall the soul of man, when it is quickened again by the powerful word of God, it shall bring forth a new body, every seed its own body, with increase, to the righteous increase of joys eternal, and to the wicked increase of eternal miseries. This is the true interpretation and meaning of this place of Scripture.

Secondly, Penn brings 1 Kings xvii. 2. 11. to prove the soul goeth out of the body, and doth not die; where *Elijah prayed that the child's soul might come into him again.*

Answer. The meaning is, That Elijah did pray in faith unto God to strengthen his faith, that he might have power to raise this child's life out of death again; therefore he stretched himself upon the child, and prayed, that the child's soul might come into him again; that is, that the child's life and soul might quicken in the body of the child again; for Elijah knew the soul of the child was dead, yet by the warm flesh, and the faith and prayer of the prophet, it begot life in the child again, so that the soul that was dead in the body of the child, is become life in the child again; and that life that did quicken out of death, by the power of faith, and prayer of the prophet, it runs through the veins of the child's body, and so the child's soul may be said to come

into him again; so that the soul never went out of the child's body, but was absolutely dead in the body; for this I say; if the soul of the child had been gone out of the body; then Elijah did not raise the dead child to life again; for it cannot properly be said he raised the dead child to life, if the soul of the child was not dead; but slept out of the body, and lived in some other place without any body at all; if the soul went to God while it was absent from the body, sure God would never have parted with the innocent soul of the child again. And I know, that Elijah would not have done the child so much wrong, as to pray to God to send the child's soul from heaven again to this earth, for the child to suffer another sickness, and another turning out of the body afterwards, as Penn doth vainly imagine; but the thing is clear, where true light is, in the understanding, that Elijah did raise the child; whose soul was absolutely dead in the body of the child, to life again, and Elijah, by the power of faith and prayer, for he prayed in faith, and whatsoever he asked in faith he received; and he asked this of God, that he might have power to raise the soul of this child that was dead to life again; and it was granted him; the prophet Elisha did the same thing to another child afterward; so that nothing is more sure than that the life and soul of man is mortal, and doth die with the body, and cannot be separated one from the other. This is the true interpretation and meaning of this place of Scripture.

Thirdly, Penn quotes Luke xiii. 4. the words are these: *And I say unto you, my friends, Be not afraid of them that can kill the body, and after that, have no more that they can do.*

Answer. The meaning is, that Christ did forewarn his disciples not to be afraid of persecution for his sake, nor of death itself, for he knew that some of them should suffer death for their faith in him; for they can put you to death but once, that is, the first death, or natural death, and when they have done so, there is no more that they can do; so that the first death they can put you to is counted but as killing the body, because they cannot kill your natural life and soul,

except they kill your natural body; and because they cannot come at your soul except they kill your body first, therefore it may be called but killing the body; and after that men have no more that they can do, though the malice of the devil would do more if they could; but he can but kill this natural life, because the devil is but natural himself, therefore he can kill no further than his power can reach, which is to kill this natural life, and that which is counted but killing the body.

But, saith Christ, *I will forewarn you whom you shall fear; fear him that is able to destroy both soul and body in hell;* that is, fear him that is able to cast soul and body into hell in the resurrection, when he shall raise them again, then will God cast them, bodies and souls into hell, that put you to this natural death, or first death, which was but for a moment, and then they had no more that they can do; but their death shall be the second death, where body and soul shall be cast into hell-fire, where the worm of conscience never dies, nor the fire of hell will never be quenched to eternity; this will God do in the resurrection, where death shall always live, and never die, to eternity; therefore fear him that hath such a power to punish with eternal death, to cast those persecutors and murderers, that killed your bodies, into a lake of hell for ever and ever; so that no souls can be cast into hell-fire without bodies; for as no soul can act any good without its body, neither can any soul act any evil without its body; so that body and soul together shall receive the reward of the good actions of faith and patience, and other virtues of everlasting life, in the kingdom of eternal glory, both body and soul; and that body and soul that hath done evil, by persecution and shedding of blood, and other unrighteous actions, shall receive the reward of their deeds in the resurrection, shall be cast, both body and soul, into hell-fire, where their torment shall have no end, because it is eternal; so that the soul cannot be punished in hell-fire without its body, nor no soul can be made happy in heaven without its body; but take notice, that every soul and body, both righteous and unrighteous, doth taste of the first death, and

when God shall raise the dead soul again, the soul or life will be a new life, and it will bring forth a new body with it, every seed of life, its own body, so that the body cannot be killed only, but the soul is killed also, which could not be if the soul were not mortal as well as the body; for those souls and bodies which God hath cast into hell are not mortal, but immortal and eternal, both soul and body, and can never cease to be, therefore called hell, which is the second death, where the worm never dies, nor the fire never goeth out to eternity; so that no soul is capable of torment in hell-fire without a body, nor no soul capable to enjoy eternal salvation without a body, and this cannot be till the resurrection, which Penn, the Quaker, and the whole body of them doth deny the resurrection of the dead with bodies, or that there will be any such general day of resurrection, or at least they hope there will be no such thing, which, if there be not, then it will be well for Penn and the rest; but if there be such a thing, as I do know by faith there will, then will Penn and others of them suffer those torments aforementioned; and this is the true interpretation and meaning of Hebrews 9:12 in this place of Scripture

CHAP. XXVI

FOURTHLY, Penn quotes Rev. vi. 9. *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. Ver. 10. And they cried with a loud voice, saying, How long Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth.*

Answer. Mind, the words are plain, that it was the souls of the saints that were slain under the altar; it doth not say, the bodies of the saints were slain under the altar, but their souls that were slain under the altar: they cried day and night unto God for vengeance on them that killed their souls;

their bodies never cried for vengeance; neither doth John say, their bodies were slain under the altar, but their souls that were slain under the altar for the Word of God, and for the testimony they held, and not their bodies, as Penn doth rashly imagine; so that this place of Scripture is clear, that the soul of man is mortal, and doth die, because it was their souls that were slain under the altar; and John could not properly nor truly have said, that their souls were slain under the altar, if their souls had been immortal, and had slipped out of their bodies, and were not slain at all.

So that their souls had no cause at all to cry unto God for vengeance, seeing their souls were not slain, their souls were only turned out of their bodies, and sent to a better place, even to God himself; for if it were as Penn saith, that their bodies were slain, and their souls were alive, their bodies were in the grave, and their souls under the altar worshipping God day and night for ever and ever. How contrary is this to reason itself, if it were as Penn saith, then those that were slain under the altar had more cause to cry unto God for a blessing upon those persecutors that shed their blood. Why? Because they did but let their souls out of the blood of their bodies, they did not kill nor slay their souls, but let them slip out of their bodies, and sent them to a better place, where they do worship God day and night; so that their souls that were slain under the altar had no cause to cry aloud for vengeance, seeing their souls could not be slain, as Penn saith, but only turned out of their bodies, and sent to a better place, to worship God day and night without bodies, and their bodies were quiet in the grave. What harm then did those murderers do to those men that sent their souls to God, to worship him, and their bodies to the grave, where they were quiet and still, so that neither bodies nor souls were not slain, nor suffered no harm? What cause had they then to cry for vengeance on them that shed their blood, seeing their souls were not slain, as Penn saith, but sent to God to worship him, which was a better place than in those days they lived in before?

This is the **Chakeron** main point of doctrine which they believe and hold, and they have not abashed to publish it, as would make a man that hath any true light of faith or mind to loath such a principle as this, and speak it out of his mouth; for it is the very foundation of darkness, for all these foolish, sottish, and ignorant imaginations of spirits appearing and walking without bodies, and of spirits assuming bodies that are not their own, which is nothing else but the power of darkness ruling in the imaginations of men's hearts, where the light of faith doth not shine in men's hearts; and this opinion, that the soul slips out of the body when a man die, it hindereth the light and understanding of all other heavenly truths whatsoever.

Therefore let the reader consider that the life is in the blood, and the life doth subsist in the blood, and the life is the fire, heat, and warmness of the blood; now if the blood be shed, the fire, heat and warmness of the blood beeth out, so that the blood groweth cold, and the cause why the blood is cold, is because the fire of life, heat, and warmness that was in the blood is grown cold, and as much to be what is the life or soul dieth in the blood; and as much to be what is the life of a candle, when the blaze is blown out, so that the light never goes out of the blood, but dieth in the blood, so that the soul or life of man hath no existence nor being at all after the blood in the body is shed, and hath lost its heat and warmness; and where the dead body is laid, the dead soul is laid there also until the resurrection, when people think may be a great while, but it will not be one quarter of an hour to the dead soul before it shall be raised again; for there is no time to the dead, six thousand years is as one quarter of an hour to the dead, but time, years, and days belongeth to life, that can number his days, years, and times.

Now I shall write a few words to satisfy the reader, how these that were slain under the altar could cry for vengeance; seeing they were dead under the altar, the meaning is, that the blood of those that were slain for the testimony of Jesus, it did cry virtually and efficaciously unto God, that he would avenge their blood according to his will and promise; and so

God doth hear the cry of their blood that was slain under the altar; I say, God doth hear the cry of them, as he did hear the cry of the blood of Abel, it came up unto God, as in Gen. iii. 10. And God said unto Cain, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. Now mind, Abel's soul was killed, and where his blood was spilt upon the ground, his soul was spilt upon the ground, for his blood cried from the ground unto God for vengeance upon Cain.

So in like manner the souls of them that were slain for the word of God, and the testimony they held, did cry unto God for vengeance on those that shed their blood. Now will you Penn say, that Abel's soul was worshipping of God in a better place than when his soul was in his body, and yet his blood cried from the ground where he was killed unto God for vengeance upon Cain; and we read, that God did avenge the blood of Abel upon Cain; for this very act only in killing his brother Abel; yet Penn saith, Abel's soul was not killed, nor did not die; it was his body only that was slain, though his blood was spilt upon the ground, yet his life and soul escaped and went to God, a better place to worship God in spirit and in truth, without any body at all. This is the Quakers' faith; and the main point of faith they have amongst them.

Let the reader consider these two things, and they may see how contrary this is to reason itself, and to Scripture.

First, the life and soul of every living creature lieth in the blood, and if the blood be spilt upon the ground, then the life, in the blood must of necessity die together; for they lived together, and never were parted asunder, therefore both died together.

Secondly, observe that what life soever doth live in flesh and blood, and no flesh can live without blood, and no blood can be without life in it; so that whoever killeth the body, he killeth the blood, and whoever killeth the blood killeth the soul and life in it, so that it may be clear to those that are not stone-blind in things of nature, that the soul of man is mortal as his body is, and doth die and turn to

dust until the resurrection, when God shall raise that dead soul and body out of the dust again, then shall that dead soul bring forth a new life, or new soul, with a new body, that shall be capable of eternal happiness, or eternal misery, because their bodies shall be spiritual, and not natural bodies, nor natural souls, as now neither shall that new life lie in the blood as it doth now in our natural bodies; neither shall that new soul and body that is raised in the resurrection be capable of ever being annihilated by death, as this natural soul and body is; but shall endure to eternity.

Also this is to be observed by the reader, that Penn doth not understand that a man may worship God in spirit and in truth, in these natural souls and bodies, that may and doth turn to dust, but when the spirit is split out of this natural body, and gone to God, that is a spirit without a body, as he doth vainly imagine, then their spirits without any body shall worship him in spirit and truth without bodies. This is the Quaker's vain imaginations. Again, if Abel's blood did cry from the ground for vengeance upon Cain, as is plain by the words he did, yet Penn saith, Cain did not kill Abel's soul, but his body only, then that sentence God gave upon Cain seemeth something cruel, because from Penn's assertion, Cain did not kill his brother Abel's soul; he did but part his soul from his body, he did but send his soul to God but a little before its time; he did not kill his soul; for Penn saith, Life as it is life, cannot die; so Cain did but separate his soul from his body: and was that such a heinous crime that Cain should be so punished, as to be a fugitive, vagabond, and renegade upon the face of the earth all his days, and be damned to eternity afterwards? Surely no; I speak this that men might be ashamed of the Quaker's faith; but to conclude, it is clear, that Cain did kill the life and soul of Abel, and it is as clear that the lives and souls of those saints that were slain under the altar for worshipping the true God cry unto him to avenge their blood upon these persecuting devils that dwell upon the earth; so that it may be clear to those that are not stone-blind, that the soul of man is mortal and doth die; and this is the true interpretation and meaning of John in this place.

CHAP. XXVII.

PENN hath read at the University some old blind authors that have judg'd this point of the soul's mortality to be heresy and wretched opinion.

Fifthly, Penn saith, but their most admirable secret of all is, that God descended with his body in the shape of man; dissolved himself into the virgin's womb, and so brought forth himself a man child, who, after he had lived to such an age, was crucified and really died, or ceased to be either God or man for three days and nights.

Penn saith, that this is, in three particulars highly inconsistent with Scripture. I prove first, saith Penn, God did not so transmute his divine nature into fleshly mortal nature; and the Scripture he brings to prove this is Job xiii. 56, 57, 58. The words are these, *Your father Abraham rejoiced to see my day; then said the Jews unto him, they were not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.*

Page 24. Penn's argument to this Scripture, saith he, If that which was before Abraham, and yet then in being, the same was God, as none that own the Scriptures do deny; then, saith he, because that outward visible body was not before Abraham, that was not God; and saith, I hope none will believe the eternal Deity was transmuted or transubstantiated into that visible body. And in Penn's second argument he saith, then that fleshly body, meaning Christ's body, was not God, or the eternal God was not substantially transmuted into that fleshly body of Christ.

In page 28. Penn saith, it was impossible, for God to transubstantiate himself from an immortal Deity to a mortal man. In page 30. Penn saith, that the immortal God could

never die or cease to be, is manifest, and the contrary saith he, blasphemously false." These are Penn's own words, and chief arguments, and Scripture, he doth alledge against that admirable secret or mystery of God manifest in flesh, as was spoken of by his servants, the prophets, and now declared more plainly by Reeve and Muggleton.

Answer. That this heavenly secret it doth consist with Scripture, I prove, and that God did transmute his divine nature into fleshly mortal nature. Secondly, I shall prove by Scripture, that Jesus Christ was that very God that blessed Abraham, and Abraham saw by faith, that this eternal God that blessed him, would, in the fulness of time, transmute that spiritual eternal body, into a pure natural body of flesh, blood, and bone, in the womb of a Virgin, so that immortality and life became pure mortality, and death, that is, God became flesh that he might become capable to die; and Abraham by faith did see Christ's day, that he was very God manifest in a body of flesh, and that God should eat and drink with man, as man, and in this sense Abraham did see his day, and rejoiced that God would become a body of flesh; so that Christ might well say, *Before Abraham was, I am*; for I am the very same God that blessed Abraham when I was a spiritual body in eternal glory in heaven above the stars, but I have transmuted that heavenly body which was eternal, into a pure natural body of flesh, in the womb of a Virgin, and am become mortal, and hath made myself capable to suffer the pains of death, to lay down my Godhead life for the redemption of the seed of Adam; so that Christ, when he was upon earth, was the same God that was before Abraham was, only he was not in the same condition as he was in before Abraham was; this is hard to be understood by the seed of the serpent, yet serpents will confess with the mouth that nothing is too hard for God; if so, why should it be too hard for God to transmute his spiritual body into a pure natural body, in all things like man, sin only excepted, and so make himself in a capacity to die, to be put to death by his own creatures. Why should this be thought too hard for God to do? But Penn, that serpent-devil, saith, "It was im-

possible for God to transubstantiate himself from an immortal Deity to a mortal man, yet the Scriptures are full to prove the same; *John 1:14* *And the Word became flesh, and dwelt among us, and we beheld his glory, as the glory of the only begotten Son of the Father, full of grace and truth.* Mind reader; that God did descend from heaven, in that spiritual body he had when he created man in his own image into the womb of the Virgin, and transmuted that spiritual body he had from eternity into a pure natural body, in all things like unto man, sin excepted, which was Jesus Christ; this was God became flesh, and dwelt among men; this was that child, *Isaiah*, by the spirit of prophesy, called, *The Mighty God, the Everlasting Father, the Prince of Peace.* This is he in whom all the fulness of the Godhead dwelt bodily; this Christ was, he Paul speaketh of, *God manifest in the flesh; justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* This is that *Alpha and Omega, the first and the last, the beginning and the end; this is he that was dead, and is alive, and behold he liveth for evermore.* This is he that said when he was upon earth, *I have power to lay down my life, and I have power to take it again; I lay it down of myself, no man taketh it from me.* This is he that made his soul an offering for sin. This is he that poured his soul unto death, by which he became a conqueror over sin, death, and hell. This is he that hath washed my soul, and the souls of all others, that have faith in his blood; this is he that did rise again from death to life, this is the Lord from heaven who is that quickening Spirit; this is he that shall judge the quick and the dead; this is he that shall raise the dead at the last day. And the dead souls in the graves, shall hear his voice, and shall come forth of the graves, some to the resurrection of eternal glory, and some to the resurrection of eternal damnation. I am sure *Peter* is one of those that shall receive the sentence of eternal damnation in the resurrection, as hath been given him here, by me, because he hath trampled the blood of Christ under foot, as an unholy, unprofitable and useless thing; in that he saith the soul of Christ did not die, with other base undervaluing expressions against God's person and bodily form, but hath adored in his imagination a formless confused spirit that hath neither form nor shape, to be above the

Lord of life; that never was without a form. This Jesus Christ is he that is King of kings, and Lord of lords, even the mighty God of Jacob. This is he that was before Abraham in a spiritual body in form like man: this is he that transmuted his spiritual body into a pure natural body, even the body of Christ, in the womb of the Virgin, as aforesaid.

This is he that said to the Jews, *Before Abraham was, I am.* These places of Scripture do clearly prove, that God did transmute his spiritual body into a pure natural body, even the body of Christ, and that Christ must needs be God and man, therefore called God our Saviour. Much more might be said in this point, but there hath been sufficient proof of this before in this treatise and elsewhere that may satisfy the soul of any that hath the true light of faith in them.

But I know many Scriptures may be alleged against these Scriptures I have named, which would be too tedious to answer or to interpret; for the Scriptures, without an interpretation and meaning, do contradict one the other more than any writings whatsoever; therefore there is a necessity that people should believe the interpreter, else the Scriptures will be of little benefit to any man.

There are several arguments more that Penn hath raised out of the imagination of reason, the devil in him, against this point: but they are so confused and unprofitable, that it would not be worth the while to disprove; for he raiseth several arguments against Elias, representing the place of God the Father, while God went that journey in the flesh, thirty-three years, was Elias in the throne of the Father; but this hath been so publicly proved by Scripture already many years since, so that I shall not give any answer to those arguments here; but this is to be considered by the reader, that one while Penn will have the eternal God to be so big, that he cannot be subscribed to any particular place, and another while he doth ride upon the sky, and upon the circle of the earth, which, if God filled all places at one time, and could not be subscribed or contained in no particular place, then he could not stir no where, for all places in heaven and earth are full with his omnipresence; so that it would be impossible

for God to ride upon the sky, or upon the circle of the earth; for such a God that can ride or move from one place to another, doth not fill heaven and earth with his presence, as Penn doth assert. Another while Penn will have nothing too hard nor impossible for God to do, no, not to make the vast earth and deep waters of nothing: yet another while he saith, it was impossible for God to transmute himself from an immortal Deity to a mortal man, and that it is as impossible for God to become a creature, or to dissolve his own infinite, eternal, and immortal nature into mortal nature; so that sometimes there is nothing too hard nor impossible for God to do, and at another time there are several things too hard and impossible for God to do, as aforesaid; but I shall desire the reader to mind the first point treated upon: that God was in the form and likeness of man's bodily shape from eternity, and that will prove this point more clear; so I shall leave it to the readers to consider and conclude this point, that the immortal God being in the form of man, did descend from Heaven into the womb of the Virgin, and dissolved or transmuted himself into a pure natural body in the womb of the Virgin, which was Christ Jesus, as the Scriptures do testify, and as I have proved at large in the foregoing discourse.

I perceive Penn hath read some old authors books that have judged this heresy also; but he that leaneth upon their judgments that condemned the truth of God for heresy, will surely perish to eternity; for they would have said as much by Christ himself had they lived in his time.

CHAP. XXVIII.

Sixthly and lastly, *That God hath elected some men to eternal salvation; and hath predestinated other some to eternal damnation, without any other inducement than His own will and pleasure.*

Penn saith this principle is accused by Scripture; I prove his first proof is *Book. xviii. 21.* The words are these: *The soul that sinneth, it shall die, the son shall not bear the iniquity*

of the father, neither shall the father bear the iniquity of the son, the righteousness of the righteous shall be unto him. *Yer 22.* But if the wicked will turn from all his sins, which he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. Penn's argument drawn from this Scripture; saith he, If righteousness or wickedness be the ground of God's rewarding or punishing souls of men, then saith he, there is no predestination without consideration had to their works; and saith therefore such decrees are denied and disowned. Secondly, Penn saith, If man may turn from his righteousness and wickedness; and saith, But men may turn from either, and accordingly they will be rewarded; and also saith, Therefore, no such predestinated damnation or salvation.

Answer. That this place of Scripture doth no ways relate to election and reprobation concerning eternal life and eternal death in the least, but altogether to the contrary, as will appear thus: mind the scope of the words: the soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; but if either the father or the son do commit wickedness, it shall be punished with natural death before nature's course is run; and if either the father or the son doth work righteousness, he shall have the reward of his righteousness he hath wrought, that is, he shall have the benefit of the legal law, and shall not be cut off from the land of the living, as long as his natural life doth last; likewise, if the father or the son hath committed wickedness in his life-time, yet if he shall turn from this wickedness, and keep God's legal statutes, that is, follow the law written in his heart, that is, *Thou shalt do no murder, thou shalt not steal, thou shalt not commit adultery, nor bear false witness, and the like,* and do that which is right between man and man, which righteousness is, but the righteousness of the legal law written in man's heart, and if a man doth this he shall surely live in it all his days, and shall not die before nature's course be run; likewise the son shall not suffer death for his father's sin, nor the father shall not die for the son's sin, but both sinners shall die for

his own sin; and if the father be righteous, it shall not save the son from death; and if the son be righteous, and the father wicked, the son's righteousness shall not deliver the father from death before the course of nature is run, but he shall be punished with death for his own iniquity.

For this is to be minded by the reader, that God saith in the commandment, *He would visit the sins of the fathers upon the children unto the third and fourth generation of them that hated him*: therefore it was a proverb among the people of the Jews, that if children that had fathers that were wicked, the children of those fathers were heartless to work righteousness themselves; seeing the sins of their fathers must be visited upon them to the third and fourth generation: they thought it was a vain thing to serve God themselves, seeing their fathers' sins must be charged upon them; therefore it was God took off the murmuring of the people, and doth promise that every one that sinneth, let it be the father or the son, he shall die for his own iniquity; or if either father or son doth work righteousness, it shall be rewarded upon his own head according to his righteousness; and if either father or son that hath committed wickedness doth return and repent of it, and do that which is right between man and man, he shall be forgiven that wickedness he committed before, and shall not die for his former iniquity.

So that this Scripture doth relate only to a legal righteousness, and to a legal punishment, and being put to death by legal plagues and punishments for sin; and hath no relation not in the least to election or reprobation; or to eternal salvation or damnation; for the keeping of that law or commandment could not give life, neither did God intend to visit the sins of the fathers upon the children unto the third and fourth generation to eternity. Penn might say that were unutterable cruelty in God, indeed; to punish a child eternally for his father's sin; but that punishment God threatened to visit upon the children to the third and fourth generation; it was temporal and not eternal, as famine, sword, pestilence, and natural death, as is express abundantly in the Old Testament; so that God's rewarding of man's legal righteousness, it was and is with temporal blessings of this life, and his punishing

were for committing wickedness, and breaking that legal law
 written in man's heart as aforesaid, he punisheth them with
 temporal punishments, even in this life, with death itself;
 and for example, is not there many a man for stealing put to
 death for that very act before he hath lived out half his
 days? And are not many murderers cut off by the legal law
 before his days be half expired? And is not the adulterer and
 adulteress many times destroyed by that foul disease the pox
 to the ends of their days? And these sins of the fathers are
 many times visited upon the children, to the third and fourth
 generation, by shame and disgrace to the children among
 men, besides diseased bodies, poverty, and beggary sticketh
 close to the children of wicked fathers, but the punishment
 of eternal damnation God doth not inflict upon any man for
 the sin of his father, but for his own sin only. This is the
 true interpretation and meaning of this Scripture, and that
 this place doth no ways relate to election and reprobation to
 eternity in the least.

Secondly, Penn quotes 1 Tim. ii. 3, 4. The words are
 these: *For this is good and acceptable in the sight of God our
 Saviour.* Ver. 4. *Who will have all men to be saved, and to
 come unto the knowledge of the truth.* Penn's argument drawn
 from these words; saith he, If the Apostle writ by the Spirit
 of God that gives to know the mind of God; then it was
 the good-will of God that all men, not excluding any upon a
 predestination, should come to the knowledge of the truth
 and be saved: and consequently, saith he, there is no pre-
 destined restraint upon men's understanding from knowing
 the truth, nor fore-appointed from their enjoying the end of
 such true knowledge, even the salvation of their souls.

Answer. That this place of Scripture hath no relation at all
 to election and reprobation; for Paul doth plead more for
 God's prerogative power, in electing and reprobating men by
 his own prerogative will and pleasure, without any relation
 to good or evil actions, than any man whatsoever, as I shall
 prove hereafter; and if Paul should deny election and re-
 probation in this place, as Penn doth infer, then he would

grossly contradict his own writing, Rom. ix. 11, which he so strongly disputeth and argueth for; but I perceiue Penn is blind and ignorant, and hath not been well read in the Scriptures; his mind hath been exercised at the University, more upon old histories, and studying to find out the thoughts of mens' souls when their bodies were opened and dead, but when their bodies were alive, he never knew what thoughts, purposes, nor intents they had in their hearts, not by their words and actions; but when they were cut up, he thought to find their thoughts, to find the inside of man, but that their souls were slipt out before they were opened. This is only a word by the way to show that Penn is grossly ignorant of the Scripture, that did not read Paul's mighty strong arguments for election and reprobation; and quote these words of Paul to overthrow all that Paul had written before; because Paul saith, *This is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth.*

This doth not disprove God's election; but Paul speaketh these words only to encourage men to believe in Jesus Christ, inasmuch as we apostles are ministers of Christ to preach life and salvation by believing in him, we are willing that all men that hear us should come to the knowledge of the truth, and be saved, for we not knowing who is God's elect, and who is not, but by their belief or unbelief of our doctrine; and it is our desire that all that hear us might believe us, as well as some, and be saved, and in this sense the Apostle might say it would be acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the truth; but when Paul saw that some men did believe his doctrine, and some men did not believe, but persecuted his doctrine, he knew then them to be elected to salvation that received his doctrine, and those to be reprobated to damnation that did reject, despise, and persecute his doctrine, which made him wish himself occurred from Christ for his friends and kindred in the flesh; he was so sensible that his kindred in the flesh were of the reprobate seed, and pre-ordained of God to be blinded and hardened, to oppose the truth, that they

might be damned to eternity; if Paul had not known this, he would never have wished himself accursed from Christ for their sakes; but that he knew himself elected and chosen of God; and that God could not alter his decree, and curse him now he had chosen him and blessed him; also he knew God had reprobated his brethren and kinsfolk in the flesh, that they should not believe the truth declared by him, but should perish in unbelief to eternity. Therefore it is said in Scripture, that as many as were ordained to eternal life believed; this Paul was sensible of, and could not alter his decree in reprobation, no more than he could in election. This is the true interpretation and meaning of Paul's words in this place.

CHAP. XXIX.

THIRDLY, Penn quotes 2 Pet. iii. 9. *The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to repentance.* Penn's argument drawn from these words; saith he, The long-suffering of God either related to the elect or reprobate, or neither, and saith, not to the elect, because there is no need of fearing their perishing; and saith, not to the reprobate, for there is no possibility of their repentance; and saith, therefore to neither; and saith, consequently, either the place is spurious or deceitful, or else those kind of elections and reprobations are mere phantasms; and saith, let these few instances serve of those hundred that might be mentioned most expressly to confirm the same.

This is the whole strength Penn hath, and Scripture he hath brought, to prove that this principle of election and reprobation is accursed by Scripture. Also, Penn hath given eight reasons against God's prerogative power in election and reprobation, but they are the very absolute reasonings of a reprobate, and he hath discovered himself plainly to be one of the seed of the serpent, a reprobate that will be damned to eternity, in that he hath oppsed, denied, and blasphemed in

a high nature, the prerogative power and will of God, is changing the Creator with being unrighteous, unjust, and more cruel than men or devils, for electing some men to salvation, and reprobating some men to damnation for his own glory. First, saith he, it renders God most unjust. Secondly, he saith, it greatly disparageth his justice. Thirdly, he saith, it quite destroys his mercy, and renders him the most cruel of all beings. Fourthly, he saith, but above all things it strikes at the very root of God's truth and faithfulness, and makes him worse than the worst of men or devils. Fifthly, he saith, this principle would defile his eternal inherent holiness, by making him as well the father of sin, as of destruction. Sixthly, he saith, but this would stain the glory of the Almighty, unless it be completed in the total destruction of far the greatest part of mankind. Seventhly, he saith, this destroys all God's works in reference to his unalterable decree, because man cannot, by his good works, nor his evil works, alter God's decree. Therefore will I give myself unto the liberty of the flesh, and enjoy the pleasures of this life, whilst I can have them. Eighthly, he saith, it destroys all government, since who care how they persecute, or what injury he doeth, who conceiteth of himself his post is pitched, his estate set, and that upon a geobly but breaketh all laws, taketh his revenge, and what will bring him to a dishonourable punishment for his unobedience.

That these reasonings proceeded out of the imaginations of your own heart, which is the devil, that rebel against God's prerogative power. Do you know that prerogative power is above all law, and there is no disputing against that power, except you be able to wage war with him, there is no way to deal with a prerogative power which is above all law, but by submitting unto it; for what a prerogative power doth, it is for his own will, and pleasure to set forth his glory; and there can be no glory to that power if all were happy, and none miserable; therefore if God should not pre-ordain some men to be saved to set forth the glory of his mercy, and pre-ordain some men to be damned, to set forth the glory of his justice, what ground should any man

have to praise God for his mercy towards him, being a fallen
 man, though the same if he will, then if I have obtained it by
 my righteousness, I received no mercy from God; it was a
 reward due for my righteousness; but seeing the case is so,
 that all men by nature are the children of wrath; that is, all
 men are concluded under sin and death, as well as the seed
 of Adam, the elect seed; as well as the seed of the serpent,
 the reprobate seed; so that these two seeds have replenished
 the earth with millions of men and women, more than can be
 numbered; now these two seeds being sown in the field of
 this world, and they are both fallen from that excellent state
 that God created them in; viz. the serpent's seed is fallen
 from that angelical state wherein he was created, and the
 seed of Adam is fallen from that paradisaical and innocent
 state he was created in; so that God hath sowed the field of
 Adam fallen; as wheat in the field of this world; and he hath
 sowed the seed of the serpent fallen from his state, as tares
 in the field of this world, and they both grow together.

Now it would make a man admire, and think it impossible
 for God to separate these two seeds again, even the tares
 from the wheat; that is, the seed of Adam from the seed of
 the serpent again, and that the seed of Adam, the wheat, the
 elect of God, shall be gathered into God's barn in the King-
 dom of glory; and the tares, the seed of the serpent, the
 reprobates, shall be burnt with unquenchable fire here upon
 this earth in the resurrection, when time shall be no more;
 but faith, both comprehend how God can do this, therefore it
 is said by Paul, that all that died in Adam shall be made alive
 in Christ; but those that died in the serpent-angel shall never
 be made alive in Christ; why? Because all that died in
 Adam are the elect of God, and shall be saved in the resur-
 rection, and all that died in the serpent are reprobated, and
 shall be damned in the resurrection; and this God will do
 for the own glory; neither could his glory be so exceeding
 splendid if he did not do thus.

Again, how is it possible that any man should know him-
 self a reprobate; and that God had pre-ordained him into
 eternal damnation for to set forth his glory? Or how shall
 any reprobate know his posterity pitched, his state set in God's

decrees, whereby to encourage him to be avenged of that decree, and act wickedness the more. This is impossible, for any reprobate to know himself to be a reprobate, and that God hath appointed him to be damned, except he do such things as Cain and Judas did, and then he would avenge himself, nor do no wicked action to any but to himself, as Judas did; for it is the nature of reason in man, that if he did certainly know that he should be damned, let him do well or ill, then would he be more righteous than before; for the cause why men do such wickednesses and exorbitances, it is because they do not know that they are reprobated, and shall be damned to eternity; if they did, they would avoid the doing those things seven times more than they do.

For the not knowing a man is pre-ordained to be damned, is one main cause that makes him act such wickedness as he doth, because he not knowing he shall be damned, he hopes for mercy, notwithstanding his wicked actions, which, if he knew he were a reprobate, he would act better things than he doth now he doth not know it; as for example, if you, Penn the Quaker, had known yourself to be a reprobate as well as I do, you would never have blasphemed against the living God in the form of a man as you have done, now you do not know yourself to be a reprobate, and pre-ordained to be damned.

For this I say, a man may, by faith, know his own salvation and election; and the salvation of others, therefore it is that Peter saith, *Make your calling and election sure, for if you do these things you shall never fall*; so that, a man may be sure he is elected, and shall be saved; but man, by sober reason, can never know that he is reprobated, and shall certainly be damned, though he may fear he shall, yet he hopes he shall not. Again, a man being sure of his own salvation and election, he knoweth perfectly that another man is a reprobate; as for example, I do perfectly know, that you William Penn, George Whitehead, George Fox, and several others of you Quakers, that they are reprobates, and pre-ordained to be damned to eternity, to set forth God's glory as vessels of wrath; this I do perfectly know, but you know it not, and which way will you deliver yourselves from God's

decreeing you in the seed to be damned to eternity, for God's glory, and my knowing it will be so unto you in the resurrection, for as I know myself to be of the seed of Adam, the seed of faith, and shall be saved, so I do perfectly know that you are the seed of the serpent, the seed of reason, and must be damnett, and you no ways can avoid what I have said.

In the next place, that the reader may be thoroughly convinced of God's prerogative power, and submit unto it as I have done, in his electing and reprobating men and women, some to be saved and some to be damned, the Scripture is as full for this very thing, as for any one point whatsoever, as may be seen by these Scriptures following.

CHAP. XXX.

ISAIAH xlii. 1. *Behold my servant whom I uphold, mine elect, in whom my soul delighteth.* So Mat. xxii. 21. *But for the elect's sake those days shall be shortened;* ver. 24. *Inasmuch that if it were possible, they shall deceive the very elect.* So Mark xlii. 20. *And except that the Lord had shortened those days, no flesh should be saved, but for the elect's sake, whom he hath chosen, he hath shortened the days.* So Luke xviii. 27. *And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them.* So Rom. ix. 11. *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.* Ver. 12. *It was said unto her, The elder shall serve the younger.* Ver. 13. *As it is written, Jacob have I loved, and Esau have I hated.* Ver. 14. *What shall we say then, is there unrighteousness with God? God forbid.* Ver. 15. *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* Ver. 16. *So it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.* Ver. 17. *For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, that my name might be declared throughout all the earth.* Ver. 18. *There-*

will he harden? Ver. 19. Who will say, I know not: why
 doth he yet find fault, you who had refused to walk
 Ver. 20. Nay, but I would not stand thus right against
 God! Shall the thing found say, he had transformed me? Or he
 that thou made me thus? Ver. 21. That I do, that I do, I do
 over the clay of the same lump, he that I have chosen, I have
 and I do not will to do that I do, I do, I do, I do, I do, I do,
 to the will of my will, and I do, I do, I do, I do, I do, I do,
 with which I do, I do, I do, I do, I do, I do, I do, I do, I do,
 Ver. 22. And it is his right to know the will of
 his glory in the vessel of mercy, which he had afore prepared
 unto glory. So Rom. 11. 5. Because there is a present time
 also there is a remnant, according to the election of grace.
 And here it. But the rejection of I do, I do, I do, I do, I do,
 that I do, I do, I do, I do, I do, I do, I do, I do, I do,
 of God, holy will be pleased to be so, I do, I do, I do, I do,
 a servant of God, and an apostle of Jesus Christ, according
 to the faith of God's election. Ver. 23. Here the reader may see, that God hath elected some
 to be saved, and rejected some men to be damned; here it
 is plainly clear, that the prophets, apostles, and Christ him-
 self, did know that some men were elected to salvation, and
 some men were predestinated for damnation, his purpose to
 set forth the glory of God without any relation to righteous-
 ness or unrighteousness; but merely to show forth the pre-
 rogative power of the Great God, for what glory could be given
 to God for his mercy and salvation, if the creature that is
 saved did not know that his fellow creature had not mercy
 showed to him; neither doth God show mercy to his elect
 because his sins are less than the sins of the reprobate; for
 many of the elect hath committed greater sins than the reprob-
 ate hath; yet because they are the seed of Adam, and so
 elected; God doth show mercy unto them; and although many
 of the serpent's seed, that hath been righteous all their days
 between man and man, and hath committed far smaller sins
 in man's account; as for example, the sin against the Holy
 Ghost is counted by righteous men but a small sin; only for
 speaking a word against the Holy Spirit, calling it the spirit
 of the Devil; God doth judge this sin unpardonable; which
 legal righteous men count but a small sin, which God count-

with the greatest sin of all; And God hath pardoned great
 sinners, that hath been ascribed upon the soul of
 man; and this sin that is looked upon by legal righteous men
 as the greatest sin; but think they do God good service in blaspheming
 against the Holy Ghost, in calling the spirit of truth a devil,
 which you Quakers, and many of you Quakers, have done; this
 God doth count the greatest sin of all, and hath said that it
 shall never be forgiven; neither in this life, nor in the life to
 come; but with an Ananias of sin, else shall be forgiven unto men.
 So that God will retain his prerogative power in election
 and reprobation for his own glory; for he hath made all things
 for his own glory, and the world for the day of wrath. Now
 if God hath made you Penn and others for the day of wrath,
 and Ananias he hath done with you help yourself? And though
 you say, and say, Why doth he yet find fault with who hath
 resisted his will? God doth know that you have not resisted
 his will, for he made you in purpose a vessel of wrath, to set
 forth his prerogative power in your condemnation, and he
 hath made also a vessel of mercy, to set forth his prerogative
 power in your eternal salvation. Of this I perfectly know, and
 though you reason against your Creator, and do count him
 more cruel than the worst of men or devils; God doth know
 this also, and doth exercise his prerogative power upon his
 creature; as the potter doth upon the clay; he maketh one
 vessel to honour and another to dishonour; and how shall the
 clay prevent the potter from doing what he will? Neither can
 any man prevent himself from being a vessel of wrath, nor
 from being a vessel of mercy; nor more than the clay could;
 but he that made both these vessels knoweth how to dispose
 of them for his own glory; and the vessel of wrath is as ne-
 cessary for God's use as the vessel of mercy; so that he
 hath made a vessel of wrath fitted for destruction; it is that
 he might make known the riches of his glory by the riches
 of mercy, which he had prepared unto glory. Also this is to
 be observed, that the clay doth not know whether the potter
 will make it a vessel to honour, or to dishonour; neither doth
 men that are born into this world, that God the potter of
 heaven hath made, the vessels of wrath, or vessels of mercy,
 until it is revealed unto them; by that word of Isaiah that is
 -

ripen in them; and when a man knoweth his own salvation; and that he is an elect vessel, he may easily discern another to be a reprobate vessel, of wrath appointed to be damned; though he doth not know it himself.

Again, it may be objected, that the clay that the potter maketh vessels of, one is to honour and another to dishonour, is a senseless lump, and feeleth no more pain on the fire, than the honorable vessel at the king's table is sensible of honour. Answer: That God, the potter of heaven, hath a prerogative power over a living vessel, as a living man death over dead clay; because he is the father and giver of all life to man and beasts, and all other creatures that hath life; for as dead clay doth set forth the wisdom and workmanship of living man, in making vessels of dead clay for his own use, honour, and glory; so is it with God, he maketh vessels of wrath to live in torment to eternity; and he maketh vessels of mercy to live in joy and pleasure for evermore; to set forth the glory of his mercy; so that both these vessels must live eternally, else God's glory would be eclipsed and veiled; and not seen in the splendor of it; and the cause why this must be so; is because God hath a prerogative power over all life; as the potter hath over dead clay; this point Paul doth prove with undeniable arguings, so that this point of election and reprobation is proved by Scripture; and it was the faith of the prophets, and the faith of the apostles; and it is Reeve and Muggleton's faith, yet Penn saith it is highly inconsistent with reason; but I am sure it doth consist with faith, and with the Scriptures, as hath been abundantly proved before.

Yet Penn saith, this principle is accursed by Scripture he will prove; and saith that antiquity both knew and abhorred this opinion; and quotes Josephus, and several other old authors, which know not their own election as more than Penn doth, that caused them and him to abhor the truth of God; and the Apostle's faith, and the prerogative power of God to limit his will and power to their dark imaginations. I know the cause why they abhorred this principle of election and reprobation, because they did not know themselves elected; nor their own salvation neither; neither did they make their own calling and election sure, if they had, they would never have

abhorred their own election; that God had made them vessels of mercy; for reason in man is subject to all; that another should be made in a better condition than himself; or that God should show more mercy to another than to him; this I abhorred; by men that knew not their own election and salvation; but I know they lived in a dark time of the world; and in ignorance of the true God; and of his power; so I shall have them to think I judge them less; they judge me less; truths to be heresies; Thus I have given answer to those six points, or sections of God; which Penn calls heresies; which may satisfy the reader that can understand the answer I fore-said; and they may see that I have proved by Scripture those six points and sections of God to be of absolute necessity for every man; and would not to understand and believe, against Penn the Quaker's deductions and arguments.

In page 26, Penn saith, that there was one Buddas; that writ several books, and his end was to break his neck; and Penn saith, It is to be feared that a worse will befall miserable Maggleton, even torment of spirit, as Heave is said to have left the world in it. And in page 27, Penn desireth the reader to delay not to pass the just sentence of impostor and counterfeit upon them and their commission.

CHAP. XXXI.

Answer. THAT John Heave did not leave the world in torment of spirit, as hath been said unto you and unto others; but he left the world in us, with peace of mind; and confidence in the commission of God that gave unto him; as could be expressed by many as some can witness at this day that are alive. But some that saw his departure, that closed up his eyes, and heard his last words; are dead since; but I look upon it; but I have things for us to vindicate ourselves from slanders, lies, and evil reports, for there is no stopping the mouths of serpents. Likewise, you say it is to be feared, that miserable Maggleton will have a worse death than break-

ing his neck. I know it would be the joy of the Quakers' hearts if such a thing should befall me; but God hath preserved me from all casualties from my birth to this day: I never had no broken bone, sprain, burstenness, disease of body, nor no defect in nature to this day; and I do not question but the good providence of God will preserve me from all accidents of nature to my life's end; but from persecution and abuses from wicked men I cannot promise myself to be secure, for mine enemies are more than I can number for multitude; but the law doth preserve me from them, therefore I do yet live in the land of the living, and am made able to withstand the malice and hatred of all mine enemies; besides, what would it advantage you Quakers and others that are under my sentence, if such misfortune should happen unto me; it might be some comfort to others that cometh after you, but it will advantage you nothing at all; for what I have said concerning you, and several others of your mighty men, it shall stand like a rock, that cannot be moved, and like the laws of the Medes and Persians, that cannot be altered; deliver yourselves if you can; and as for your desiring to pass the just sentence of impostor and counterfeit upon us and our commission, to this I say, it is not proper to call a man impostor, except a man had made a profession of truth before, which Reeve nor Muggleton never did, because we never did know the truth until about twenty years ago, except you do count the Puritan religion was the truth indeed. I was a zealous Puritan before, and I did fall from that profession to an honest just life between man and man; and if that was an impostor; then thousands, and many of you Quakers yourselves; are impostors; for I have known many of you did fall from being Puritans to be Ranters, and from Ranters to Quakers; so that you Quakers are double impostors by this rule; but this I say, you Quakers cannot properly be impostors, because you never were in truth, nor are not in truth now. But if I should fall from this faith I have declared above twenty years, then should I be an impostor indeed: likewise, whoever hath believed our doctrine of truth, which we have declared, and hath made a profession to own it, and to love and justify it, and shall afterwards fall from it, and question the

truth, both against it, such are impostors, indeed; for he never said, properly said, to be an impostor; but he that feeleth from a true prophet, true apostle, true minister of Christ, but there is never more in the world at this day that can become impostors, but such as have made a profession of Rees and Muggleton's commission, and fall from it, as aforesaid; such indeed are impostors, and none else; so that the reader may see the gross ignorance of learned Penn the Quaker, that doth not know who is an impostor, and who is not; most most em excessive doth was edit and edit of Agn. I understand that Penn hath been brought up to learning at the University in earth, to read old histories and old authors' judgments concerning heresies, and to find out the thoughts, purposes, and intents of men's hearts, when they are opened by the doctors; but that the soul was shut out before, as Penn doth imagine, so that no thoughts, purposes, nor intents of the man's heart could be found when the body was anatomized; so that Penn concludes that the soul cannot die, but is immortal; also the thoughts, purposes, and intents of a man's heart might be found when his body is cut up; this is Penn the Quaker's faith, and he is not ashamed of it; but who would have thought that learned Penn should have discovered such ignorance and blindness of mind, for he hath express great ignorance in quoting so many Polish authors' opinions and judgments upon heresy, which knew not the truth themselves; but do you Quakers indeed believe that Augustine, Eusebius, Socrates the philosopher, and many others you have named, were endued with an infallible spirit, or had any commission from God to be judge what was heresy and what was truth in their time? If so, why then do you Quakers revolt from those old authors' practice and opinion as to your doctrine?

For they never did own the light in man to be the very God, as you Quakers do; and do you think that Augustine, and the rest would not have condemned the Quakers' principle for heresy if it had been in their time? They would have judged it to be the greatest heresy of all others: for a man to believe their is no other God but the light within man, and that neither the Father nor the Son hath never a body of

their own, Augustine and all those old authors would have judged this to be anti-christian heresy indeed. I thought you would have been ashamed to bring old authors that lived in the dark time of the world to prove your doctrine. Did I ever bring any author to prove what I say against you, but the Scriptures and my own revelation for what I have declared: but Penn hath showed his gross ignorance, to bring old authors to prove what he saith; for Fox the Quaker hath said, that they could have known the mind of Christ, and that they were in Christ before the world was, if no letter of Scripture had been written; so that Penn's knowledge is far below Fox his father, notwithstanding his great learning; therefore I perceive Penn is very ignorant, and hath had no experience nor revelation of the light of Christ within him, but what he hath read out of those old authors' books, which doth cause him to talk and write after this rate; and for my part, I never saw any of those books he speaks of, neither did I ever read any of those points they condemn for heresy;

We never read no books but the Bible, and the revelation of the seed of faith arising in me hath led me by the hand to know the meaning of the Scriptures, and hath given me such appearance, that no question could be asked in spiritual things, but they have been easy to me; therefore I shall say this unto you Penn, who hath been brought up at the University on earth several years, and there you have read several books, as you have expressed, whereby you do judge these things to be heresy, because those books did judge them heresy; and are you sure those men you approve of, would not have judged Christ himself, when on earth, to have been a blasphemer and deceiver, as those did that heard him speak? And would not those old authors have persecuted the apostles, as those did in their time, for liars and deceivers, had they lived in the apostles' time? Yea, I am sure they would: for this is a certain rule, that he that will persecute a man for error in religion, will as soon persecute the truth as error, and call the truth heresy; for truth doth cause men to be more mad to persecute it as heresy: why? because the reason of man cannot grapple with it, nor comprehend it, which causeth him to be angry and persecute it as heresy: neither

did God ever give non-commissionated men power to judge of heresy in spiritual things; yet Penn hath no other proof for those six heads to be old heresies, but the antiquity of old authors' books, which Penn hath read at the University, as may be read in his book:

CHAP. XXXII.

BUT whatsoever I have learned in spiritual things, and as to these six heads, it is from the University of Heaven, for I have been at school in the University of Heaven almost 22 years. And I saw three books in heaven, and they were given me all three to read in; and the first book I read in it was the book of the law of sin and death, which is the letter of the law of Moses, which is a killing letter, which saith, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, and the rest; so that this book of the law was a book of death to those that committed these things; and as I read a little further, I found this law of sin and death written in my own heart, and in the heart of every man; and I saw that all men in the world were under this law of sin and death, and that God had concluded all men by nature under this law; and inasmuch as no man could keep this law written in his heart perfectly, but break it either in thought, word, or deed, therefore it is that every man hath under the judgment of this law written in his heart; therefore this book of the law that was given to me, that whoever did so it should live in it; yet by reason no man could keep it perfectly, it became the book of death in all men; which when I had read I was exceedingly troubled and perplexed in my mind what I should do to be saved; then I turned myself to read in another book that was opened to me, even the book of conscience, and I read in this book to see if I had been guilty of any of those things in the book of the law in act; and I read in the book of my conscience that I was not guilty of any actual breach of this law written

in my heart, which was some ease to my mind; that if I were to suffer eternal death by this law, yet my torments would be the less, because I had committed no actual sin; yet being that both righteous and unrighteous were concluded under sin, and are by nature children of wrath, by the law of sin and death; and that when God did raise the dead at the last day, both small sinners and great sinners, and that they should be judged by these two books, viz. the book of the law written in man's heart, and the book of conscience, when they are opened at the last day. As in Rev. xx. 12. *And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the book, according to their works.* Then was I exceedingly troubled what to do; and I read in the book of conscience again, saying, *I will test thy integrity, and do not let it go, but as thou hast been righteous, keep thyself righteous still; and a little while after this, there was given unto me the book of life to read in, and it was opened unto me by the revelation of the seed of God, the seed of faith in me; and I saw my name written in the book of life, that the second death should not have power over me, and that I should be judged out of the book of life in the resurrection, to wear a crown of life and glory to eternity; and I have read in the book of life above twenty years, and in the book of life I saw all these wonderful mysteries and revelations the prophets and apostles had concerning God being manifest in the flesh, and the devil being manifest in the flesh; of hell, of heaven, of angels, and their natures, and of the rise of the two-seeds, and of the fall.*

These things and many more have I read out of these three books in heaven, viz. the book of the law, the book of conscience, and the book of life; in these three books in heaven is contained the original and council of God in all things which he hath created, both in heaven above, and in the earth beneath, and of his secret decrees, which in a measure he did reveal unto the prophets and apostles of old, and in a measure Robt and Muggleton hath learned out of these three

books afford us the same knowledge as those that went before us; and when the book of the law was opened, I saw several of the Quakers' people; and more especially their ministers; were judged out of those things which were written in the book of the law and the book of conscience, and they were judged out of these two books to suffer eternal death; why? because they made the light of the law written in their hearts to be against God, and in as much as their consciences condemn them for rebellion against this God, the law written in their hearts; they are judged out of these two books, that is, they are judged and condemned by their God, the light of the law within them, and the conscience condemns them for rebellion against the light of the law within them, which is their God. Again, the ministry of the Quakers are led and guided by the spirit of anti-christ, that is, the spirit of reason the devil, transformed like unto an angel of light, in these last times, that hath clothed themselves with an outside righteousness, seemingly more pure than any saint, both in their words and apparel; no word must be placed out of joint; and as for apparel it must be plain, no ribbon, lace, nor gold button must be wore by them; and above all, be sure you keep your hat on before a magistrate, nay, put not your hat off before the king himself, and let not the women make any obeisance to the king himself, lest it be counted worshipping the king; this is some of the Quakers' outside righteousness, which seemeth to outstrip the righteousness of the prophets, apostles, and saints in their time; but as to the righteousness of faith which is the righteousness of God, the Quakers' people are the worst of all; for they deny that God was manifest in the flesh of Christ; they deny that Christ is God and man; they deny the blood of Christ to be of any value to redeem them that believe in it from eternal death; they deny and say the soul of Christ did not die; they deny that the same body of Christ, of flesh and bone, that was laid in the grave, that did rise again, they deny that the same body of flesh and bone, that suffered death, that rose again and ascended up to heaven, to be now a glorified body in heaven, in the form of man, as when he was upon earth; they deny the resurrection of a body, when Christ shall raise the dead at the last day;

and if this be not the anti-christian spirit in this Age, then there never was no spirit of anti-christ in the world at all, as is spoken of in Scripture; but I have had perfect knowledge that the Quakers' ministry is the absolute ministry of anti-christ in these last times, and that they shall be judged out of those things which were written in the books of the law, which they call God, and the book of conscience which hath rebelled against this law; for I have known several Quakers that hath committed actions of this when they were upon the rant, even against conscience, for which several of them hath received judgment in this life, even the foul diseases of poverty and beggary, besides their damnation hereafter.

CHAP. XXXIII.

AND when the book of life was opened, I saw many old authors that did prophecy that they true God was in the form and likeness of man, when he created man in his own image; and that he would descend from heaven to earth in the womb of a Virgin, and become very man and very God, and be found in the shape of man, and be like unto man in all things, sin excepted; and that he should suffer death, and rise again by his own power, and ascend up to the same glory which he had before the world; and these and many more glorious things did I see when the book of life was opened; and I saw in the book of life the authors of this faith, that God was a spiritual body in form like a man from eternity; and I saw in the book of life, Enoch that walked with God; and Noah who was righteous in his generation, and righteous Lot who received the five angels, and Abraham the father of the faithful; Isaac, Jacob, Moses, the Prophets, and Apostles; these were the fathers of old that prophesied and declared the same things that Retvet and Muggleton hath; so that these truths and secrets of God that Penn and his old authors calls heresies, were declared and prophesied of by those holy men of God aforesaid, whose names I saw written in the book of life; and I saw when

the book of life was opened unto us; that Reeve and Muggleton were the two last prophets and witnesses of the Spirit; to wit, the declaration of that great mystery of God, as was prophesied of by his servants the prophets; God manifest in the flesh, justified in the spirit, sons of angels, predestinated unto the glory, believed on in the world, and led up into glory. Thus I have given the reader some account of the old authors of these six principles of teaching, and established by Scripture (before) as Reeve and Muggleton both declared, in opposition to those old authors Penn hath brought out of these books he hath read at the University to prove them old harpies. Thus I have given answer to those six points that are of greatest concernment for men to know, without which there can be no perfect peace to the mind of man in this life, nor assurance of peace in the life to come.

MIXX. 94HD

The last thing for me to speak something to that is of concernment in Penn's book; by way of reply, is the dispute between us in page 88; I confess I did speak two unsavoury words in the discourse, being provoked, which I will not deny, as may be seen in the following discourse: and if those two words had not been uttered by me, Penn's book had not been worth two farthings but for waste paper; but them two unsavoury expressions put a great lustre to his book, and doth yield comfort to many serpent-devils. But to the matter in hand: I do acknowledge that many of those passages between him and me in the dispute, were as true as they are related by him; but some of them are false as they are set down; indeed, as Penn saith, he did stay too long before he writ them down, so that his memory failed him; that he hath writ some of those passages that passed between him and me false, and some true; but it would be too tedious for me to repeat what is false and what true, either will signify but little to the reader; so let them pass as they are, I am willing that mine enemies should suck what sweetness they can out of them, or what poison, for I am very well satisfied in what I said to him; and as for those two passages that seems to be unsavoury, I shall give the reason by and by: Page 41. Penn

calls me a liar, for saying William Smith, the Quaker, was dead; it seems he was not dead as was reported; but if Penn had etid his book a month longer, he had been found out for saying he is yet alive, for now he is really dead, and passed through the first death into the second death; but let Penn call to mind what false, lying and wicked reports hath been raised of me by Quakers and others, how many times I have been dead and in prison, to the joy of their hearts; and that Reeve left the world in torment of spirits. These wicked lies and slanders have been reported of us, but most especially of me, yet knowing my own innocency I never charged any for reporting these lies of me.

The second thing in this discourse was this, that I said William Penn the Quaker, thou art a cheat and a deceiver; neither did I speak this without some ground, for it was told to me in what particulars, both at Cambridge and in Ireland, by persons that knew Penn's beginning, and what his life was better than he did himself; the reader may perceive that this was before he had a rule of any estate, but what his father allowed him; but those persons are since dead, therefore they shall be nameless, and the things they reported of him shall be nameless also before he peeped after the Quakers; but if they did slander him and report lies of him, they were to blame; and if his conscience be clear, and not guilty of those things, then let the blame rest upon the head of those that reported lies, and his innocency will bring peace in himself, so far, as it extends; but upon these words, Penn and his friend George Whitehead said, Though it was not their principle to use the law, yet perhaps, said they, his friends may make use of the law to make me prove what I said; and upon their threatening what his friends might do, I did so scorn what his friends could do in that matter, that I said I cared not a far for them, nor what they could do; and threatening what they could do by the law, if they would use it; whereupon I did say I did not value nor care a far for him nor his friends, nor what they could do by the law in that matter, neither did I care what they could do in the law no more than the abovesaid. But let the reader mind the

pride of those Quakers' hearts; that because Penn's father
 was a man of estate, and in some power in the nation affairs,
 therefore he boasted of his friends, what they might do by
 law; I never heard any poor Quaker boast of their friends;
 and if Penn's father had not been born before his son, he
 would never have boasted of his friends; but if he had been
 born before his father, as I was born before my father, he
 would never have boasted of his friends, but might have been
 clothed in an old thread-bare black suit like a sequestred
 begging priest; as I did look like my teaching is, I do count
 all those fathers that get estates, and leave it to the son
 that never knew the getting of it, but the spending of it, such
 men's fathers were born before them, as Penn's father was;
 but such fathers that are poor and can give the son nothing,
 and yet the son by his labour and industry getteth a livelihood
 for himself, and doth rather help his father than burden
 him, such a son may be said to be born before his father, as
 I was, that never received sixpence portion of my father;
 and if Penn had been born before his father as I was, I be-
 lieve his son had been more thread-bare than mine; for it
 is known by many that Penn's father's beginning was low
 and mean; his descent far lower than mine that hath left me
 nothing; yet by the fortune of war, and his facing about to
 the right and left, and something else besides, he hath left
 his son a considerable estate; and I do wish his son to make
 much of that unrighteous mammon his father hath left him,
 and say, *Son take thine ease, for thou hast goods laid up for
 many years;* for I am sure it is all he shall have both in this
 life and in the life to come: and further, Penn shall know
 to his eternal pain and shame, that my God whose dimension
 is no bigger nor higher than a middle-statured man, as I said
 to him; and that I do justify that saying of mine still, that I
 would not give a pin for that God which would save us both;
 now I have given sentence of damnation upon you; neither
 would I give a rush for that God that cannot die; for our
 faith is in that God that made man in his own image, whose
 dimension is no bigger than a middle-statured man; even
 the brightness of Christ Jesus, who became a little child, and
 when he was a man he poured out his soul unto death; and

was absolutely dead for a space of time, as the Scriptures doth testify.

Thus I have said something in answer to every particular passage in Penn's book that is of concernment, and to the disputes between them and me; and as for the latter part of his book, it contains nothing but a repetition of our words, and the drawing objections out of his own dark imagination against them. If he would or durst set himself to read the Scriptures, and observe contradictions in them, as he hath in our books, he might bring ten contradictions in Scriptures, for one he hath picked out of our writings; but I shall leave it to the reader that hath read those books, and doth understand, whether they be not as good sense, and builded upon as sure a foundation, as any writings whatsoever, as the Scriptures themselves. To consider and conclude.

LODOWICK MUGGLETON.

THE END.

Here followeth a declaration what the whole armour of God is, and what is meant by the wilderness; and a description of the wild beasts I fought with, after the manner of men, in the wilderness, as I was journeying and travelling towards the heavenly Canaan, in those six years' time, from the year 1652, to the year 1658, concerning my travels through the spiritual wilderness of men's hearts in mortality, towards the spiritual and heavenly land of Canaan. As followeth:

It was the good pleasure of God to chuse me one of his two last prophets and witnesses of the Spirit, to declare that great mystery of God being become flesh, or God being made flesh, as the Scripture saith; and for that purpose the Lord God did give me understanding of his mind in the Scriptures, above all men in the world at this day; which thing hath been made manifest, and is clear to many, by those writings set forth by John Reeve and myself; this commission given of God unto me, it was the third day of February, 1651. And then I was chosen of God to be John Reeve's mouth, as Aaron was to be Moses' mouth; and as Aaron's rod in his hand did smite the earth and waters of Egypt, in the natural, it brought many natural plagues upon the Egyptians; and Aaron's rod swallowed up the Egyptians' rods; so hath this commission of the Spirit caused spiritual plagues to fall upon many despising spirits, upon their souls and bodies to eternity; and when they have cast down many curses upon me, I have cast down but one curse upon them, and it hath swallowed up all their curses, so that none are to be seen; and the curse I have cast down is but one curse to them, and it hath swallowed up all their curses, so that none are to be seen; and the curse that I cast down, it doth remain alone upon all serpentine spirits of men and women.

Also it is recorded in Scripture that Moses and Aaron went through the natural wilderness towards the promised

land of Canaan, a temporal land, yet a type of the spiritual and heavenly Canaan; and both trouble and opposition did they undergo in the wilderness, with the seed of the serpent; yet they being armed with the armour of God, when the commission of God that was put upon them, (as upon Aaron the mitre of salvation was set upon his head, the breast-plate of holiness and righteousness was the breast to his breast; the girdle of prophecy was as a white garment down to his feet; and the holy oil of wisdom and understanding was poured upon his head; it wet not his beard alone, but it deflected has been throughout; and finally, it did run down his skirts and rich attire throughout, signifying the soundness of doctrine and integrity of life, being the Urim and Thummim.) This was the armour of God, put upon Moses and Aaron in that commission of the law; and they preserved them from all their enemies that forty years in the wilderness, as they journeyed toward that temporal land of Canaan.

So likewise hath God, in these last times, chosen John Reave and myself his two last prophets and witnesses of the Spirit, to lead the Israelites indeed into the spiritual and heavenly land of Canaan, which the other was a type of, that is, all true believers of this commission of the Spirit, might enter into eternal rest; that is, to have the assurance of everlasting life in themselves; this is true rest in the soul of man, which many can witness at this day. And 'tis not seeme strange or hard, or a thing impossible in these our days, for men and women in the assurance of everlasting life abiding in them here in this life, for they can witness the truth of it; for true faith is the evidence of things not seen by the eye of reason, but by the eye of faith only. Also I read in the Scripture, that the apostles were charged with the whole armour of God in their commission of the gospel, as Moses and Aaron was in their commission of the law, and that many believing Israelites did enter into their rest, that is, had the assurance of everlasting life in themselves, and so did enter into the paradise of God; and into the spiritual rest and heavenly Canaan, that all true believers doth enter into in this life; this is that paradise the thief on the cross did enter into that very day he believed on Christ.

And that the reader may understand that all commissioned men that are chosen of God, hath the whole armour of God put upon them; that they may be made able to encounter with all wild beasts, like men without them; who lay yet in the wilderness, and not entered into their rest, as it was with Moses and Aaron, as aforesaid; so it was with the prophets afterwards; how did they fight in the name of the Lord with lions like men, dragons, tigers, serpents, scorpions; in the time of their tribulation.

And the apostles having the whole armour put upon them, as you may see, Rom. xiii. 12. Paul exhorteth the Romans that believed his doctrine of Christ; to *put off the works of darkness, and to put on the armour of light*. Now what the works of darkness were, are expressed in the words before; and what the armour of light is, it is expressed in the words following. See 2 Cor. ver. 7. Paul sheweth how the apostles of Christ and true believers were endued with the word of truth, and by the power of God, and by the armour of righteousness on the right hand, and on the left, made able to encounter with all enemies within themselves and without, as may be seen in the words before and after in that chapter.

Also you may see Ephes. vi. from the 10th to the 17th ver. Paul exhorting all true believers of his gospel, to *put on the whole armour of God*, the words are these as followeth, beginning at the 10th verse, *Finally, my brethren, be strong in the Lord, and in the power of his might.* Ver. 11. *Put on the whole armour of God, that you may be able to stand against the wiles of the devil.* Ver. 12. *For we wrestle not against flesh and blood, but against principalities; against powers; against the rulers of the darkness of this world; against spiritual wickedness in high places.* Ver. 13. *Wherefore take unto you the whole armour of God, that you may be able to withstand in the evil day, and having done all, to stand.* Ver. 14. *Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness.* Ver. 15. *And your feet shod with the preparation of the gospel of peace.* Ver. 16. *Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked.* Ver. 17. And

take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Here the reader may see, that the true apostles, and the true believers of them, were armed with the whole armour of God, which made them able to stand, and to encounter with all wicked principalities of religion, which were become spiritual wickednesses in high places, and as principalities and powers which became as rulers in the darkness of men's minds, to worship stocks and stones, as the Ephesians did the goddess Diana; and as your heathen philosophers and poets, who did imagine God to be the spirit and life of every creature; and so by consequence they conclude that God is nothing else but nature; and so doth adore an infinite unknown Being of beings, as the Quakers doth, and so they worship the creature more than the Creator, as the Quakers doth for the heathen; God is in them as they imagine, their own life being the life of God, thinking God to be the earth, the waters, the elements, the air; so they live, and more and more have their being in God.

So the Quakers Christ within them is so big to fill the heaven, earth, the air, and all the Quakers bodies besides, for the philosophers, heathen poets, and the Quakers God is all one God, for neither of them will own that God hath a person or body of his own; not now; hereafter, nor never had; also the apostles did encounter by this armour of God, with the sect of the Sadducees, who denieth any resurrection of a body after death; and with the Pharisee, who was tied to the observation of the ceremonial law of Moses; these were principalities and powers, and spiritual wickednesses that did rule in the dark mind of man in the apostles time, as well as persecution in the rulers of the Jews; therefore called spiritual wickednesses in high places, because the imagination was high in those men aforesaid, to oppose the doctrine of Christ's death, resurrection, and ascension, which the apostles preached.

But the apostles having put on the whole armour of God, and more especially the shield of faith; they were able to encounter and dispute against all traditional ceremonies used in the law of Moses; and against all heathen philosophy and

heathen poetry, and to prove that Jesus was the Christ, and that Christ was now alive in that body he suffered death in; and this I say, none but such as hath put on the whole armour of God could have fought against such wicked principalities and powers in high places, as aforesaid; but commissioned men, and those whose faith was strong.

Thus God hath put on his whole armour upon his chosen prophets and apostles, and with these weapons have they fought with many strange beasts after the manner of men; as Herod that great red dragon, Rev. xii. and Hecod that fox who beheaded John Baptist, and that generation of rippers that came to John's baptism, and serpents that talked with Christ, and fat bulls of Bashan, in David's time, and that devyl that tempted Christ, these were all men, yet, wise, prudent, and honourable men; yet called in Scripture dragons, serpents, vipers, bulls, dogs, devils, foxes, with many other names that belongeth to venomous, hurtful beasts, yet all but men; these were those beasts the prophets and the apostles fought with in their time; and with such beasts have we the witnesses of the Spirit fought with, which would be too large to tell of all the acts and battles that hath been fought by us the witnesses of the Spirit, since the year 1651, but shall wave all things in this place from the year 1651, to the year 1662, and shall only speak of some of the most remarkable passages, and battles that I have fought with several wild beasts, these six years; I thought it convenient to let the reader see, the truth of what hath happened in some part within these six years, but what hath been acted by us the witnesses of the Spirit the eleven years before, that may happen to be recorded before I die for the age to come, therefore I shall only speak of some particular passages that hath been acted by me in this six years time, as followeth.

It was made known unto me, by the revelation of faith, before I had a commission from God, that I should enter into that heavenly and spiritual land of Canaan; and it was shewed me, by revelation, that I must pass through the wilderness unto it, where many wild beasts and venomous creatures should seek to devour me, or destroy me, which thing I did not well understand at that time; but afterwards, appeared to

showed me what the wilderness was; and what wild beasts and venomous creatures should seek to devour, or destroy or devour me; but the voice of faith said unto me, *Be not afraid, be strong in the Lord, and in the power of his might, that hath showed thee all these things of his last prophets and witnesses of the Spirit, to encounter with all wild beasts thou shalt meet with.* And as the first Aaron God chose to pass through the wilderness toward the temporal land of Canaan; he was clothed with the armour of God as aforesaid; the mitre of salvation was set upon his head; the breast-plate of holiness and righteousness was tied fast to his breast; the ephod of prophecy was as a pure white garment down to his feet; and girt about his loins with a pure girdle of gold, blue, purple, and scarlet; and the holy oil, consecrated oil of the Lord, was poured upon his head, and it ran down to his feet.

So likewise when God chose me to be John Reeve's mouth, it was brought to my mind, that Aaron was given to be Moses' mouth, and there was put upon me at that time the whole armour of God, which I did not well understand at present; but the revelation of faith hath shined to me since in a large measure. There was put upon my head, at that time, the helmet of salvation, and upon my breast was put the breast-plate of righteousness, the breast-plate was double righteousness; the righteousness of the law, and the righteousness of faith; and about my waist I was girt with the girdle of truth, and my feet were shod with the doctrine of heavenly peace, and in my left hand there was put the shield of faith, and in my right hand the two-edged sword of the Spirit; thus being armed with the whole armour of God, I was to travel through the wilderness to the heavenly land; and I have met with great opposition in the wilderness, as I have journeyed this seventeen years; but I shall speak but of some few things that hath fallen out this six years, as I said before.

Now let the reader observe and mind what wilderness that was John the Baptist did come preaching, Mat. iii. It is said, *He came preaching in the wildernesses of Judaea;* sure it cannot be supposed by wise sober men, that it was any natural wilderness, where natural wild beasts do live, but

altogether to the contrary; as you may see, ver. 5, where it is said, *Then went out to him Jerusalem and all Judaea, and all the region round about Jordan*; Surely this multitude of people would never have gone into the wilderness, to have been baptized of John, had the wilderness been far from the cities of Jerusalem and Judaea; and can any sober, rational man imagine, that the Pharisees and the Sadducees, who were wise, prudent, and doct in the law, would have gone into the wilderness to have been baptized of John, had the wilderness been far from Jerusalem, thereby; therefore that wilderness John preached in, was no natural wilderness, for it would have been a vain thing for him to preach to trees and bushes, or wild beasts; besides, that cannot properly be called a natural wilderness that hath such a multitude of inhabitants near it, *has habet ad aqua*.

But some may say, *What wilderness (then) was it; he preached in?* To this I say, the barren hearts of the people that dwell in Jerusalem and Judaea, and the region thereabout, was that wilderness he preached in, and they were called a wilderness because of the barrenness of faith in their hearts; to believe his reports, that Christ the Son of God was now at hand, as doth plainly appear in *Matt. iii. 1*, *And if it be objected; where then did John baptize?* To that I say, it was a little distance; a mile or something more; or such a matter from the city and towns where water was, as it is in several places near London, as Hackney, Bow, and Duchy Lakes, as the people came to him out of the cities and villages where the water was, to be baptized of him in Jordan; so that the wilderness John preached in, and the wilderness Christ was said to be in, when he was tempted of the devil, as in *Matt. iv* was no other wilderness but the barren unbelieving hearts of the people of the Jews that dwell in Jerusalem, Judaea, and the region round about, and not any natural wilderness; as ignorant people do vainly imagine, but a spiritual wilderness in the hearts of men, being barren of all true faith, according to the prophecy of Isaiah, *Matt. iii. 3*, speaking of John the Baptist, saying, *The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight*; this was that spiritual wilderness of hearts that John preached in, and

that Christ fasted, in when he was tempted of the devil, and no natural wilderness, whatever men do imagine to the contrary; for this spiritual wilderness in men's hearts is in opposition to that natural wilderness Moses and Aaron led the children of Israel through, toward the temporal land of Canaan.

And such a like wilderness as this have I journeyed towards the heavenly Canaan; this many years, and have preached or declared the doctrine of the true and the right devil. In the wilderness of England, that is, in the barren unbelieving hearts of the seven churches of Europe; and some of all the seven churches hath either heard me speak, or seen my writings, and a few of all the seven hath believed. Yet the wilderness is yet large still, and I have travelled already through the sixth part of the wilderness, with great hatred, malice, and persecution, from several wild beasts in the wilderness of England, that is, the six churches; and now there is only one part more of this wilderness for me to journey through, before I can come at the promised land; and the wild beasts doth live in this latter part of the wilderness, being nearer to the land of Canaan than the other; for this part seems to border upon the edge of the heavenly Canaan, which makes the wild beasts, that inhabit there, to rage and roar, at me; for they are exceedingly moved at the sight of me, fearing that I should slay them with the two-edged sword of the Spirit that is put into my mouth, and pass into the promised land, which God hath promised me and all true believers of this commission of the Spirit.

Therefore I shall let the reader understand some part of the opposition and battles that I have fought with the wild beasts in this part of the wilderness, which seemingly lieth upon the edge of the heavenly Canaan, is as followeth. In the year 1662.

As I was journeying in the wilderness of Derbyshire, there came many serpents, and put forth their stings, thinking to have stung me by the feet; but my feet being shod with true heavenly peace, their stings could not enter; so I smote them with the two-edged sword that was in my right hand, and wounded the heads of most of them, and their venomous

stings was cut off, so that they could not hurt; so they crept away; the serpents were five or six Quakers at Nottingham and Mansfield.

After this I journeyed a little further, and there came forth another serpent; he was not speckled, but more like the colour of an old adder, and something brown; when he saw me he lifted up his head, and put forth his sting a great way out of his mouth, thinking to have stung me in my loins, between the breast-plate and the feet; but I having the girdle of truth about my loins, his sting could not enter; so I smote him upon the head with my sword of the Spirit, and cut off his sting, so that he cannot hurt none with his sting no more; this serpent-adder was Edward Borne the Quaker, spoken of in my book, called *The Neck of the Quakers Broken*.

After this, as I was journeying a little further in the wilderness, towards the promised land, there came forth out of the fern and mossy ground, two fiery serpents, whose stings were present death, where the brazen serpent could not be looked upon immediately; but I being armed with the whole armour of God, I knew myself able to encounter with them both: but when they had both sight of me; they crept apace till they came near me; they looked very fierce and fiery, and their stings were very long and poisonous; and they lifted themselves up both together, and thrust their stings at my breast, supposing it should have touched my heart; but I having a double breast-plate of righteousness upon my breast, which covered my heart, that is, the righteousness of the law, and the righteousness of faith was on my heart, and upon my breast, so that their stings could not enter there; they seeing this, their stings could not enter my breast; they both lifted themselves up a little higher, standing as it were upon their tails, with long fiery stings, they made at my head; but I having the helmet of salvation upon my head, so that they could not enter there neither. So they both lifted themselves up again, and made at my face, but the shield of faith in my left hand kept them off; so with the sword in my right hand I smote them both, at one blow, upon their heads, and cut out both their stings

that came out of their mouths, and they could do no hurt any more, but any child might handle them, and not be hurt by them, because their fiery poisonous stings were taken out of them: by one blow of the two-edged sword I smote them with, so they crept away from me; and I pursued them no further; they hid themselves in the mossy ground in the wilderness, their stings being both cut out, and wounded in their heads; it is thought one of them died a while after of the wound in his head; and the loss of his sting burrow gnied

These two fiery serpents, they were William Smith and Samuel Hooton, two Quakers spoken of in my book, called "The Neck of the Quakers Broken," there was many venomous beasts, as vipers, wasps, &c. that leaped on me, but I cast them off one to the ground; but several of the vipers leaped upon me again, thinking to have poisoned me with their stings; but I did as Paul did, cast them into the fire; so I did cast them into the fire of hell, there to burn eternally; Also there was many wasps, whose stings was in their tails; flying about me to sting me, but their stings could not hurt me; this battle was fought with these two fiery serpents, and other venomous beasts in the year 1662, as may be read in that book aforesaid.

After this, as I was travelling a little further in the wilderness, there came forth a great red dragon, very fierce and fell; he was exceeding fat and full of fury; he had two great wings on the sides of his breasts; and his tongue was as it were all in a fire with the poison that was in it; As if it had been long soaked in poison many days; and when he opened his mouth he cast forth poison; and whoever this poison did bite upon, it did venom and much hurt; but as soon as ever this dragon perceived me come towards him with the two-edged sword in my right hand, and the shield of faith in my left hand, he lifted up his two great wings, and stood as it were upright upon his feet, and thrust his tongue a great way out of his mouth; so I drew near unto him, and he cast forth poison upon my breast, but my breast-plate being double, as aforesaid, the poison could not enter; so I smote him on the breast, between his wings; with the two-edged sword; and loosened his two wings, so that no strength was

in them to bear him up any longer, and he seeing himself wounded in the breast, he roared and cast forth poison out of his mouth upon my head; but I having the helmet of salvation upon my head, the poison could not touch not so much as an hair of my head; so as he put forth his tongue again, thinking to pour out his poison upon my face, I smote him with the sword in my hand another blow, and cut off great part of his venomous tongue, so that he departed from me, being wounded in the thick bushes, among the serpents and adders in the wilderness, as we go to the heavenly Canaan, and there this dragon died about a year and a little more after he was wounded. This great red dragon it was Richard Farasworth, Quaker, as may be read in *The Neck of the Quakers Broken*, and of the battles fought between him and me, this was in the year 1663.

After this it came to pass, as I journeyed a little farther in the wilderness, in the year 1664, there came forth out of the mossy ground, a speckled serpent, and when he heard the sound of my feet he came out of his hole, and would have stung me by the feet, for he clinged or winded round my feet, but could not get his sting to enter, so I smote him upon the head with my two-edged sword, and as I lifted up my sword from off his head, the edge that was uppermost cut off his sting, so he crept away, with the wound in his head and his sting, out into his hole of dunghill again; so I heard no more of him to this day; this speckled serpent was Thomas Taylor, Quaker, who was then in prison in Yorkshire; it may be seen, his serpentine nature, and wicked poisonous sting he put forth against me, and the truth declared by me, in the letter I writ to him, which is joined to *The Neck of the Quakers Broken*.

After this, as I was journeying a great way further in the wilderness of England; something near the Land of Promise, in the year 1667, there came out of the wood a great old fat fox; this fox had no horns, but, however, he had ears, and they stood both upright, as stiff as if his ears had been horns; also this fox had two teeth before as sharp as needles, that what duck or goose-neck he set these two fore-teeth in were sure to be carried away, in that he threw their bodies upon

his back, and kept their necks between his two sharp teeth like needles, and his ears being strong and stiff, they could not roll off his neck; this fox seeing me travelling in the wilderness marvelled that I should pass through so many dangerous places, where dragons, serpents, and several other venomous beasts did inhabit, and yet not slain, nor wounded no where; so this fat fox leaped at my neck, thinking his two sharp teeth should have met together, and fastened them in a certain other way, but I bare him off my neck with the shield in my left hand, and with the sword in my right hand, I smote him upon one ear, which makes it hang down, and cannot stand up stiff like the other. Again, this fox leaped at my breast, and as he was leaping up I smote him upon the two sharp teeth with the edge of the sword, and brake them in pieces, which made him raging mad, because he cannot now bite the nor nobody else more, for his two sharp teeth like needles, are broken to pieces, and his ears that stood so stiff like a horn, it now hangs down, it only hangs by the skin. This fat fox I fought with in the wilderness, it was old George Fox the Quaker, he may be seen in that book of mine, called, *An Looking-Glass for Quakers*; how they may see themselves to be right Devils.

Afterwards in the year 1686, I journeyed further in the wilderness, where the wild beasts of divers kinds were very thick, grazing in the barren wilderness, some fed upon grass and short grass, others upon the thorn in the wilderness, some upon acorns, haws, and sloes, and such things as the wilderness would afford; this part of the wilderness it was some thing near Jordan, as London, something near the land that flows with milk and honey, and before I did encounter with any wild beasts any more, I thought to be well and rest a while; but as soon as I laid down my sword and shield, thinking to have a little rest after the battle I had fought with the great fox aforementioned, and knowing that I must fight with several wild beasts in this place; but as soon as ever I thought to take a little rest, there came suddenly upon me a wild bear, I never saw him or thought of him till he roared at me, his noise gave a great sound in the air, as if it had thundered,

and he was almost upon me before I could take up my sword and shield: his horns were short, but very sharp and strong; and his sharp horns were running full into my breast, thinking to run them through my heart; before I could take up my sword and shield to defend myself, but I laid my two hands upon his two horns, and by that strength, which was given me, I slung him about, and he burst in sunder and died in less than three weeks after, so was I delivered from this fierce wild bull, who would have destroyed me with his sharp horns at one push, had he entered my breast; but by the strength of my God, whom I served, he burst in sunder, and so died, and I received no harm; this wild bull, who roared at me, and ran his horns at my breast, it was Thomas, Lee, speaker of the Quakers.

(Afterwards, in the year 1708, I journeyed a little further in the wilderness, near Jordan, London; there came forth out of the dirty mire a wild bear; his bristles were all off his back, and he was so beameared, and dumber with his own dung that his flesh could hardly be seen, also he stunk, that a man might have smelt him at a great distance before he came near; he was very giddy in the head, as if he were phreasy in the brain, for he could live with less food than any of the wild beasts in the wilderness, being much given to fasting, which made his head to totter or joggle, and his eyes dazle, and his brains to hang loose; thus he fastened in his own dung, which made him so to glory in his stunk; for he would run among many clean beasts, as if he were as clean as any; when as the clean beasts could not endure the smell of this wild bear; this wild bear had two long tusks stuck out of the two sides of his mouth, and with these he did hurt many; for when he smote with his tusk he made a wound, as he hearing the sound of my foot as I was travelling in the wilderness, this wild bear came grunting with a few bristles about his neck, stood upright, with his two great tusks a great way out of his mouth; he seeing me, he made at me with all his might, thinking to have smote his tusk into my leg, but I smote him with the two edged sword between his two ears, which made him shake his head, for his ears are loose; and he finding his head very dizzy, but his tusks yet

sound, he made at me again, thinking to have wounded me in the leg: so as he was throwing his head aside, as boars used to do, I smote him upon that tusk next to me, and the sword went through his mouth, and brake the other tusk also, so that he is now disabled for ever for doing any more hurt, either with his head or with his teeth: this wild bear is one Solomon Ecle, a Quaker, spoken of in that book, called, "A Looking Glass for George Fox the Quaker."

After this, in the year 1668, it came to pass, that many vipers who leaped upon me with poisonous stings, but I cast them off me into the fire of hell; but there came two vipers above all the rest, which leaped upon my breast, thinking to venom my heart, so as to make my breast swell; but I having a breast-plate of double righteousness, as aforesaid, their venomous tongues could not enter, so I wiped them off my breast, and they fell on the ground; so they recovered themselves again, and they both together leaped upon my head; but the helmet of salvation being upon my head, for that was never off me night nor day this seventeen years, so their venomous tongues could not enter there neither; so I cast them down upon the ground again; then immediately one of these vipers leaped at my face, with great venom in his tongue, against me and my God; I seeing this, I smote him with the edge of the sword, even through and through his venomous tongue, and cast the body of him into that eternal fire of hell, where he can in no wise get out; the other viper seeing his fellow viper thus smitten, and thus sentenced by me, he also leaped at me, so I smote him with the edge of the sword also, even the sentence of eternal death; then they were both enraged, and in a flame with the fire of hell, and so departed from me, casting out abundance of poison, and foam of venom out of their mouths at me at their departure: and a matter of five days after this battle was fought with these two strange vipers, I heard that one of these two vipers was going out of the body, but it was a matter of twelve weeks after he received his deadly wound, before he did quite depart or go out of his body. These two vipers I fought with, it was upon the 7th day of October, in the year 1668; and these two vipers, George Whitehead and

Josiah Cole, two Quakers, and speakers of the Quakers; and since Josiah Cole is gone out of the body, as they do vainly imagine, but I say he is gone through the first death into the second death, where George Whitehead shall go in his time, where they shall never see light more to eternity: these were two such vipers as came to John's baptism, Matt. iii. 7.

After this it came to pass, as I was journeying in the wilderness near Jordan, there came forth of the wilderness a young spruce serpent, he was very quick and nimble; he was hardly a year and a half old, his sting was hardly grown to perfection, for he knew not well whether his sting was in his head or in his tail; if he had, he would have had a care of leaping upon the sword's point as he did; he had been in the wilderness but a year and a half, or thereabouts, amongst some old serpents, foxes, dragons, vipers, hoars, bulls, and other wild beasts; and he hearing so many of these serpents and wild beasts to be overcome and beaten before me, and yet I received no wound; he was conceited, being young and nimble, to leap at the first leap upon my head, thinking if he could sting me there, he might trample me under his belly, or that I might fall under his belly; and as he drew near me, or crept near me, he put forth his sting out of his mouth, it was sharp and long; but very small and slender, but it was poisonous enough for the time of its growth; and as he began to raise himself up to leap at me; I smote him upon the head with the edge of the sword, and the point of the sword went through his sting, so that his sting cannot hurt now at all, though he hath endeavoured since; so he went among the wild beasts in the wilderness again, and lieth in some hole in the earth. This young serpent it was William Penn the younger Quaker, who newly crept into the Quakers' anti-christian principle, being a scholar, grew so proud, and full of conceited wisdom, that he would trample me and my God under his feet as dirt, for which thing's sake hath the wrath and vengeance of that God-Man, the Lord Jesus Christ, whom I own, pursued and overtaken several of that cursed crew of anti-christian Quakers, who despiseth such a God that is in the form of a man. I have his own writing to show the truth of this.

After this battle with the young serpent, being in the wilderness near to the waters of Jordan, the serpents, vipers, and all manner of wild beasts were very brief, that I could have very little respite for fighting with one or other of them; for they were more numerous in this part of the wilderness than in all the rest which I travelled through; so I being weary, was willing to rest myself awhile, before I journeyed any further; but as soon as I was laid down to rest, there came forth of the thick bushes in the wilderness an old she-speckled serpent, and I heard her hiss very loud as she crept out of the bushes before I saw her; so I armed myself ready, but when I saw her I marvelled, for I did not think that she-serpents had such long fiery poisonous stings; it was more long and poisonous than any he-serpent I met with before; but that I knew she was the mother of another he-serpent spoken of before, I should have rather taken her for an old she-bear robbed of her whelps; for after she had first hissed aloud, afterwards she roared and spit poison out of her mouth; the poison lay upon the top of her tongue like soap-suds, and a sharp sting like a needle stuck out a pretty way beyond the poison; so I viewed her as she crept near me, and as she lifted up herself, standing as it were upon her tail, she put forth her tongue with a sharp sting like a needle, and the poison like soap-suds upon it, so I viewed it well, I smote her upon her poisonous tongue with the edge of the sword, and cut the sting and venom quite out, so that she is disabled for ever doing any more hurt with her sting; this she-serpent was Elizabeth Hooton, the mother of Samuel Hooton, a she-Quaker; her letter is to be seen, and my answer to it.

And immediately after the battle was ended with this she-serpent, there came forth out of the wilderness, being angry that this she-serpent was so disabled by my sword, three mad bulls, they roared upon me, I heard their noise, for they roared all together, but I saw none of them, for they would not appear because I should not see what colour they were of, nor smite them with the edge of the sword in my right-hand; but I suppose they were all Quakers; they sent a large letter to me with never a name but letters only. Several

other serpents and wild beasts in the wilderness have I fought with this year 1668, but these mentioned are the most eminent to be upon record. Thus, after the manner of men, I have fought with several sorts of beasts in the wilderness, as Paul did in his time, *In hope of the resurrection of the dead, some to everlasting glory, and some to endless misery.* 1 Cor. xv. 32.

By **LODOWICK MUGGLETON.**

F I N I S.

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1878

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1882

AN
A N S W E R
TO
ISAAC PENNINGTON, Esq.

HIS BOOK ENTITLED,
**'OBSERVATIONS ON SOME PASSAGES OF
LODOWICK MUGGLETON'S INTERPRE-
TATION OF THE 11th CHAPTER OF
THE REVELATIONS.'**

ALSO, SOME PASSAGES OF THAT BOOK OF HIS
ENTITLED,
'THE NECK OF THE QUAKERS BROKEN.'
AND IN HIS LETTER TO THOMAS TAYLOR.

Whereby it might appear what Spirit the said LODO-
WICK MUGGLETON is of, and from what God his
Commission is. As by what authority his Spirit is
moved to write against the people called Quakers.

*Written to inform those that do not know the Antichristian spirit of false
Teachers, in these our days,*

By LODOWICK MUGGLETON.

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THE
PREFACE

TO

ISAAC PENNINGTON, Esq.



IT may be you will blame me for giving you that title, being a Quaker. It is the same you have given yourself formerly when you printed books, and it was always my nature to give every man his birth-right in temporal things, but in spiritual things I am much like unto Jacob, subject to steal away the blessing from my brother Esau: so that I can now truly give honour to whom honour belongs, and tribute to whom tribute doth belong. Or thus, I have learned to give God the things that are God's, and Cæsar the things that are his: so that I know that title is your birth-right; for I knew your father many years ago, when I was a zealous Puritan; in those days your father was Lord Mayor of London: I had no acquaintance with him, but by sight I knew him; but as for yourself I do not remember I ever saw you in my life; I do remember several letters of yours to John Reeve, and of his unto you, some are yet to be seen; and this I say your language was then very high, only it was groundless; and I suppose you had no faith in what you writ yourself, if you had, sure you would not have left that high language, and have fallen to the silly Quaker's principles, where there is neither head nor foot, bottom, nor top. For if you Quakers did lay down what principles, or points of doctrine is of absolute necessity for people to believe, let them be few or many, then people would know what the Quakers faith and doctrine is; there are a multitude of people that are Quakers, and

have respect to them and hears them at their meetings, but know no more why they should believe the Quakers, nor what doctrine they ought to cleave unto, than a child of eight years old.

You did express in a letter to John Reeve, these, or the like words as follows: 'Who knoweth' say you 'the vast Spirit of the Lord which taketh all things into itself. Certainly,' say you, 'heaven and hell were at union in the root. Thence,' say you, 'they come, thither they shall return again.' This was an high language, but it was the depth of satan that is the depth of reason, the devil's imagination; it is as much as to say, that God and devil were friends in the root, though there be some difference between them here in their fruit; one brings forth good fruits, and the other bringeth forth evil; but the vast Spirit of the Lord taketh the evil spirit to itself again, as you imagined at that time from whence it came: 'for' say you, 'thence they came, thither they shall return:' so that by consequence, the spirit of reason, the devil, came out of God and shall return into God again: This is the foundation of the Quaker's faith; but it was not set to be made public to all, but I perceive your mind is changed. to bring forth better fruit now than you did then; yet the root of your spirit I perceive is the same, and doth think that your spirit of reason came out of God, and so it shall return to God again. But I say, no; your spirit never came out of God neither shall it return to God again; no, nor see God to eternity; and as for your travels towards the Holy Land in the days when you were a Puritan, which you speak of in the latter end of your book. I do approve of your experience in that condition very well, for it is much like the experience which I had myself when I was a Puritan, so called, my experience was great in that way, it would be too large a volume to tell what I suffered in my mind, whilst I was an hearer of the Puritan Ministers: yet I was always kept from actual sin from my childhood to

this day; for if I had been guilty of actual sin, God would never have chosen me to be his Messenger; but I speak no more of that here. I see that your spirit hath moved you in the behalf of the Quakers, to write against the revelation of the Spirit of God; for you ought and are bound to believe the revelation declared by us the witnesses of the Spirit, as you are the Scriptures; for we have the same authority for our doctrine, as the prophets and apostles had for that they writ; and our commission is from the same God, and there is as true and deep things declared and revealed in that interpretation of the 11th Chap. of the Rev. you so despise, as in the Scripture, and things of a more high nature, and giveth more satisfaction to those who understand and believe them, than the Scripture doth. There were several other books written by us the witnesses of the Spirit, which you make no mention of, as if you had never seen them: as first, a Transcendant Spiritual Treatise. Secondly, a Divine Looking Glass. Thirdly, the Mortality of the Soul. Fourthly, the Interpretation of the whole book of the Revelations. Fifthly and lastly, a book called, a Looking Glass for George Fox the Quaker. That would have informed you of many of those things you spake of in your book, and have shown you how God may be said to fill heaven and earth and to be infinite, and what the nature of infiniteness is; but perhaps you have not seen them yet; but you have undertook to pick at a few things in those books you have read over, to write against those things you have writ against, in the Neck of the Quakers broken, which hath been writ against by the Quakers over and over again, by Richard Farnsworth, and George Fox. That Looking Glass to George Fox, is an answer to more places in that book, than you mention. Sure you Quakers do not know one another's mind, nor what one another writes. I did expect to have had a great volume from you Quakers, in answer to that Looking Glass, but the Quakers were so many of them damned, and some of them gone out of the body, that they could

not find out a man that was able, that was not under the sentence but yourself. So that they have laid the burden upon you it seems; but there is nothing in your book which I expected, seeing you were not under the sentence of this commission before. I shall give some answer to it for the satisfying of others more than for myself; if you had read the *Looking Glass for George Fox*, you might have saved yourself a great deal of labour; for all those things and a great deal more did George Fox write against in the *Quaker's Neck Broken*, and Thomas Taylor's letter; you did but go over the same things again which your brethren hath gone over already, and though I have answered sufficiently already to those things you write against me, more than any man in the world could do at this day; yet because you are one of the most eminent writers, thought to be of the Quakers now alive, excepting George Fox, your father, who is the head of you all. I will trouble myself so far as to give answer to those things that are needful, to inform the reader more than I have written already, lest it should be said by you Quakers that Isaac Pennington writ such a book against Muggleton that is unanswerable; therefore in as brief a manner as I can, I shall say as follows.

AN
ANSWER

TO

THE ISAAC PENNINGTON, Esq.

Muggleton's Words. THE law is not written in the seed of faith's nature at all, but in the seed of reason's nature only; and that the spirit of reason in man is the devil.

Pennington's Observation. To this he saith, 'The sum of the law is even to love God above all, and our neighbour as ourself; and this love which is the sum of the law, God writeth in the hearts of his spiritual seed.'

Mug. Words. Is this a good answer to the above-said? Let any sober man judge.

2. Mug. Words. That saying of the devil was true, when he said to Christ, 'All the kingdoms of the earth are mine.'

Pen. Observ. He saith, 'The earth is the Lord's and the fullness thereof;' and saith 'The devil hath no right in it;' and saith, 'God himself is judge,' and quotes 'Psalms lxxv. 7. Daniel iv. 2, 5.'

Mug. Words. Is this a sufficient answer, that the kingdoms of this world is not in the devil's hands; for God's kingdom is above the stars, and the devil's kingdom is here upon earth; though God created this kingdom of the earth, yet he it gave into the hands of the devil to be the governor of it.

3. Mug. saith, 'There never was no enmity between the person of the serpent, and the person of the woman; but the enmity which lay between them was in the two seeds.'

Pen Observ. 'Is not' saith he, 'the enmity as ex-

pressly placed by God, between the serpent and the woman, as between their seeds; I will put enmity between thee and the woman, and between thy seed and her seed,' Gen. iii. 15.

Mug. Words. Is not here a poor answer? let all sober people judge.

4. Mug. Words. In Page 21 he saith, 'that now God himself is not capable to dissolve himself into seed or nature as he was before.

Pen. Observation, saith he, 'Is God changeable, is he one thing to-day and another thing to-morrow? and can he be any more than what he was yesterday? his God may be so; but,' saith he, 'the true God is not so. I the Lord change not;' and saith, 'his nature, his seed, his life, his spirit, his power is the same for ever.

Mug. Words. What a weak observation is this of a wise man, cannot I prove by Scripture that God doth change, and hath changed several times when his own will moves him unto it; that is a true prerogative power that can change when he will, and not change when he will.

5. In page 21 Mug. saith, 'that the two seeds they were spiritual bodies, which were called by the revelation of Moses two trees.

Pen. Words. 'O the depth of imagination from the spirit that giveth imaginations to them, and will receive them,' and saith, 'he that is taught of God never learned thus.'

Mug. Words. Here he begins to creep towards the sin against the Holy Ghost, in that he judgeth the pure truth revealed by the spirit and revelation of faith, which is God's own divine seed and nature, to be deep imagination and deceit, as may be seen in page 41 of his book.

6. Mug. saith, 'Knowledge proceedeth from life and hath wisdom in it.'

Pen. Observations. 'The living knowledge doth; but,' saith he, 'there is a knowledge which comes not

from the true wisdom, nor doth convey life, but death; and saith 'such is the knowledge he hath from his God.' and saith, 'It poisons and corrupts the mind.'

Mug. Words. Here he hath crept a little further towards the sin against the Holy Ghost.

7. In page 4 Pen. saith, 'That Mug. declares by revelation, that Moses acted his commission of the law in the person of the Tree of Knowledge of good and evil, in the form of a man.'

But saith Pen. 'Doth not he call this tree the serpent?' and saith, 'Had Moses his commission from the serpent? Every one that is of God,' he saith, 'will say no.'

8. Mug. saith, 'It was the serpent tree that tempted Adam.'

But, saith Pen. 'The serpent tempted Eve to eat of the fruit of the tree.'

9. Mug. saith, Moses acted as a God in the person of the Angel, or Tree of Knowledge of good and evil.

But, Pen. saith, 'Moses was faithful in all his house, and a servant,' and saith, 'Nor did he act in the person of the serpent, for the serpent was the devil, and was out of truth long before Moses's time,' and saith, 'Who can bring a clean thing out of an unclean, or an holy commission out of the devil.'

10. Mug. saith, 'The law of Moses is just and good, and doth enlighten reason to do as he is done unto, and not as he would be done unto.'

Pen. saith, 'If Christ may be believed, he saith otherwise; for he saith, All things whatsoever ye would that men should do to you, do you even so to them, for this is the law and the prophets,' Mat. 7. 12.

Also in page 5. Pen. saith, 'That God gave man reason in his creation, and made him reasonable. Also he speaketh against the interpretation, Revelation 12. And saith, 'That the law is not trodden under foot by the commission of the spirit, or the righteousness of the law, which signifies the moon should be trodden under foot by the righteousness of faith and the gospel of Jesus Christ, called the sun who had the moon under his feet.'

11. In page 27 of the Revelations, Chap. 11. Pen. abuses and belies the true meaning of the words, as if I did affirm that none of the prophets were commissioned to write Scripture; when as it is altogether to the contrary, as my words following will clear the sense; for in all my writings I have justified all the prophets to be pen men of holy writ, in their time, more than any, but reason the devil, will pick and quibble at words, and take a place that will serve for his purpose, and leave the rest in obscurity that will clear the matter.— This the Quakers do more than any other people whatsoever, because they are more Antichristian spirited than any other.

12. Mug. saith, 'As for what I have written concerning the infinite vast great Spirit that doth not know itself, it is a pure truth and plainly and clearly opened at large already in that book of Revelations 11.

Pen. Words. 'Here,' saith he, 'is dark imagination indeed,' and saith, 'He that cannot read in the Spirit, let him read that place, Isa. xl. 12 according to the plainness of the letter, and see if God can be less than infinite and incomprehensible.

Mug. Words. Here is another step to the sin against the Holy Ghost; he creepeth towards damnation by degrees; likewise the reader may see how Quakers can read in spirits if there were no letters nor words; but if any can read in spirits what they were before the world was as you skilful Quakers can, then such may read in the letter of the Scripture, as in Isa. xl. 12.

13. In page 8 Pen. rehearseth my words, where I say death being the first-born of the law, it went forth as a conquerer of all life both in God and man.

Observe what Pen. saith to this, 'The law,' saith he, 'is holy, just and good, and bringeth forth only that which is holy. Sin,' saith he, 'is not of the law, but against the law, and the wages of sin is death, yet,' saith he, 'neither sin nor death could conquer the life of God; for,' saith he, 'God's kingdom is an everlasting

kingdom, which sin, nor death, nor hell could ever conquer; that life which Christ did give up, none took from him as a conqueror, but he laid it down freely at the requiring of the Father, knowing his glorious power was able to restore and raise it up again.

Mug. Answer. Here Pen. hath shewed his gross ignorance of the strength of the law, and of the conquering power of sin and death, and how that death did conquer, and get victory over the life of Christ for a moment; and that life of Christ that was conquered by death for three days and three nights, it was the life of God, or the Godhead life, else Christ could not be God as well as man; neither could all the fulness of the Godhead dwell in Christ bodily, as the Scripture saith; neither do we read in Scripture that the Father did require any such thing; but Christ said of himself, 'He had power to lay down his life of himself and power to take it up again, and whosoever believed in him he would raise him up at the last day. Here was no help required of the Father in that great work, neither could any lay down his life and take it up again, but the Godhead life only; but sin as I said in that book brought death upon all mankind, and upon the life of God also; but by the Godhead life quickening again, he hath got power over death; so that his own image even the children of Adam, shall not be kept under death in the grave, not eternally, but he will raise them up at the last day to eternal happiness with himself.---Nay, the seed or children of the serpent, as most of you Quakers are, shall not be kept under death in the grave, but shall be raised at the last day and shall be cast into a living death, where many of you Quakers and others, shall never die, nor never live in comfort to eternity; for it shall be a living death and a dying life, always dying and yet never dead; then will death be conquered, when death is cast alive into the lake of fire, then will that saying of Scripture be fulfilled, 'O death I will be thy death;' for the punishment of death's

death, will be a living death, or a death that always lives in misery; if any hath understanding in these secrets, let him understand, and it it will be for his good.

14. Mug. saith, Eternity did become time. and time shall become eternity again.

Pen. saith, 'Eternity did never become time, but is unchangeable in its nature, spirit, life, and being for evermore.

Mug. answer, Here the reader may see the black darkness that lieth upon the antichristian Quaker's spirit; for the Quakers do say, they were in Christ before the world was, but since the world was, the body of Christ hath been seen by multitudes of people, as the scriptures are full to prove, and it is believed now by those that look for benefit by the visible body and blood of Christ that was crucified. Now I would ask Pen. the Quaker, (seeing his eternal spirit clothed itself with a pure natural body) whether God cannot change; for you may see by the scripture, that God became flesh, and dwelt amongst men. Now I think none of you Quakers will say, that God was clothed with flesh before the world was, therefore God did change when the word was made flesh, and that flesh was in time, and that flesh is meat indeed, and that blood was and is drink indeed, to every one that truly believeth the flesh of Christ to be the flesh of God, and the blood of Christ, to be the blood of God, then it is meat and drink indeed, as I shewed in all my writings.

Here the reader may see that eternity became time, for that body of flesh was not eternal before the world was, and this body of flesh is now become eternity again; because the eternal God, who was a spiritual body from eternity, laid down his spiritual he had from eternity, in the womb of a virgin, and changed into a pure natural body, in all things like unto man, sin only excepted, this is the great mystery of God manifested in flesh, which the scriptures are full to prove, and several places of scripture do prove that God can, and doth change,

when his glory doth move him to it; so that it is a true saying of mine, 'That eternity became time, and time became eternity again.

Pen. page 12. saith, 'That the immortal nature of Christ could not die.' He is woefully troubled here to make it out, yet in a lame manner he says somethng of it for he overthrows himself; for saith he, 'I am the resurrection,' saith Christ. Now if Christ be the resurrection and the life, he must needs be God, he poureth out his soul unto death; then the Godhead life suffered death. Yet the Quakers saith, The life of Christ did not die, but left the body of Christ to suffer; for saith he 'The life and power of the father, which dwelt in, and was revealed through the body, died not with the body, but remained alive to raise the body.' This is right anti-christian, that denies the power of Christ's Godhead, who said, 'He had power to lay down his life; and take it up again;' as I said before. But I perceive Pen. believes that the Godhead spirit, or life that was in Christ, slipt out of the body as he was suffering death, and left the body to suffer all, and after he was buried, the Godhead spirit or life might enter into the body, and raise it up again.

This is a pretty juggle, and little benefit shall any man find by the death of Christ, if his Godhead, life and spirit slipped out and suffered nothing, but left the body to suffer without any life in it, then it cannot properly be said, that Christ died or was offered up through the eternal Spirit, or that his soul was heavy unto death, or poured out his soul unto death as the Scriptures doth abundantly prove, but he that hath any true light in him, may see by what light the Quakers are led and guided, even the absolute spirit of Antichrist in these last times. Also it is an infallible truth that the Quaker's ministry have not received the same spirit as the prophets and apostles had, not in no measure at all, but the Antichristian spirit of reason, the devil, they have received in a great measure.

Pen. saith, page 17. 'The Quakers keep from griev-

ing God's Spirit, much more from sinning the great unpardonable sin against it.'

Mug. reply. Yet in the next place he sinneth that unpardonable sin, in these words, page 8. 'Oh! cease deceit, for shame be silent; thy cursing is manifested too narrow;' also you say in the same page, 'But he hath manifestly in these things, as in several others also discovered himself to be a false witness, and,' say you, 'a false witness can never be a true judge.'

'Nay, alas,' say you, 'his judgment is of and like his spirit, which manifestly is not of God, and his knowledge,' say you, which he holds forth, leads not to God, nor to life, but to the chambers of hell and death.'

Pen. saith, 'That the sum of the law is love, even to love God above all, and our neighbour as ourself.'

Mug. reply, The sum of the law, which is love in one thing, and the law written in the seed or nature of reason is another.

Page 8. Pen. saith, 'The earth is the Lord's, and the fulness thereof. The devil, saith he, hath no right to it, and said, God never gave it to him.'

Answer, That God hath given the kingdoms of this world into the devil's hands, I shall prove.

Page 8. Pen. saith, 'The enmity is as exactly placed by God himself, between the serpent and the woman, as between their seeds.'

Answer, That the enmity between the serpent and the woman, it was properly placed by God in the two seeds, else the persons of the seed of the serpent, and the persons of the seed of the woman, would never have joined themselves in copulation, as they have ever since the sons of God looked upon the daughters of men, and saw that they were fair, and they went in unto them, and begat giants. These daughters of men, were the daughters of Cain, who was the serpent himself, and the sons of God were the sons of the seed of the woman. Yet the persons of these two did like one another very well, but their seeds and natures did not agree, but were always at enmity.

Pen. saith, page 3. 'Is God changeable, is he one thing to-day, and another thing to-morrow.

Answer That God is capable to change his person and mind ; that I shall prove, he hath both changed his own spiritual body into a pure natural body ; and that he hath changed his word and his mind several times, I shall prove by Scripture.

Pen. saith, page 4. 'In the feeling sense and experience he knoweth the two seeds.

Answer. It is necessary you Quakers should feel, that is, have the sense of feeling; for I am sure you Quakers are more stone blind in spiritual matters than any professors, and cannot see the true light of life eternal no more than the Sodomites did see where Lot's door was, for the two angels had smote them blind. So have we the two witnesses of the Spirit, smote you Quakers blind in the knowledge of the Scripture, and what God is ; so that you may feel after the door of heaven, but I am sure you shall not see the door of heaven, no more than the Sodomites did Lot's door.

Pen. saith, page 4. 'Had Moses his commission from the serpent ; surely,' saith he 'every man that is of God will say, no.

Answer. Moses acted his commission in the person of the serpent, before the serpent was cast down from heaven upon this earth, that pure law was written in the serpent angel's nature before his fall; and Moses being chosen of God to be a law-giver, he gave forth that pure law of the serpent's seed to practise and walk by here in the state of mortality, even that law that was written in the serpent's seed and nature before its fall; and the law written in his seed was also pure. And Moses may be said to act as a God, in the person of the reprobate angel, or tree of knowledge of good and evil; in that he gave forth a pure law, that was written in the serpent's nature before his fall, for the seed of the serpent to walk by, now the serpent is fallen, and become mortal; therefore it is said in Scripture, 'that,

the law was given by the dispensation of angels (meaning Moses,) so that Moses did act his commission in the person of the serpent angel before his fall; as is more largely opened in the interpretation of the 11th of the Revelations you speak against.

Pen. page 5, seems to contradict that saying of mine, that reason, or the law of reason, is to do as he is done unto, not as he would be done unto; against this he pleads the words of Christ, 'Whatsoever you would that men should do to you, do you even so to them.'

Answer, These words of Christ were a new law, which was written in the seed of faith's nature, the seed of Adam, and not in the angel's nature, nor in the law of reason; for the law of reason speaks on this wise, and so doth the law of Moses say, 'An eye for an eye and a tooth for a tooth; and thou shalt love thy friend, and hate thine enemy.' This did Christ say was of old time (meaning Moses) and the law of Moses which he gave to Israel. But, saith Christ, 'I say unto you, resist not evil, if one smite thee on the one cheek, turn to him the other. And when it has been said of old, thou shalt love thy friend and hate thine enemy. Christ said, love thine enemy, and such like sayings of Christ, which the law of Moses, nor the law of reason, did not bind men to, but the law of Christ is the law of love. or law of faith, differing from the law of reason; or the law of Moses, like unto a new law God would write in the hearts of his people. and cause them to walk in his statutes; that was to believe in his apostles doctrine of Christ's death, resurrection and ascension, it was not the old law of Moses made them to believe the apostles doctrine, but the new law of faith written in their hearts made them to believe. So it was the new law of Christ gave to those that had power to receive it, they could do as he advised them to do, and had power to become the sons of God, even as many as believed in his uame. But I see Pen. cannot distinguish between the new law of faith, from the law of reason; the old law, they are both one to the Quakers.

Pen. saith, page 6, 'See if God can be less than infinite, and incomprehensible, and saith he, 'He that knoweth the nature and spirit of God, knoweth God to the eye of reason.

Answer, That God is infinite and incomprehensible; I do acknowledge, but not without a body; for the seed of faith doth comprehend God also, now it is life eternal, to know, if a man cannot comprehend God, he cannot know God. Indeed if God were a formless, bodiless Spirit as the Quakers do vainly imagine, then God could not be comprehended indeed, neither by faith, nor by reason; but the seed of faith doth know God is infinite, and can comprehend him, because he hath a body of his own, his wisdom, power, and glory are indeed incomprehensible, both to faith and reason, and his ways are unsearchable, and past finding out; but he himself may be comprehended by the seed of faith, and known in his form and nature, as at this day by many; for we know what the nature of infiniteness is. But Pen. doth not know what the nature of infiniteness is, so doth not know what God is; for there never was, nor never will be any such infinite Spirit without a body of his own, as the Quakers do vainly imagine.

Pen. page 8, saith, 'The body of man is not the Tophet, or Hell, but,' saith he, 'Tophet is that whereinto the souls and bodies of the wicked are to be cast.'

Answer. Those that I have cursed shall never be cast into any other Tophet or Hell, but their own bodies, the which shall be that Tophet, where the spirit of reason, the devil in you, shall burn in your bodies, being barred up close prisoners in your bodies to eternity, and you shall find no wicked in your Tophet, but your own souls in particular. You shall have every one of you despisers, a Tophet distinct of yourselves; you shall not go one to the other, but every one of you shall abide in his own Tophet, his dark spiritual body to eternity.

Pen. saith, page 9, 'Eternity did never become time,

but is unchangeable in its nature, spirit, life and being, as he saith.

Answer. That eternity did become time, and did change itself into time, nay, the eternal nature, spirit, life, and being of the eternal God became changeable, which will appear thus, as in John i. 1. In the beginning was the word, and the word was with God, and the word was God. 2nd verse, The same was in the beginning with God. The 3rd verse, All things were made by him, and without him was not any thing made that was made. The 4th verse, In him was life, and the life was the light of men. And in the 14th verse, And the word was made flesh, and dwelt amongst us. And here the reader may see, that eternity became time, and changeable, for this word that was in the beginning was with God, and the word was God, and all things were made by this word that was in the beginning is called Him; and in Him is life, and the life is the light of men; and I think there is none that professeth the Scriptures that will deny this word in the beginning to be any thing else but God, who is eternal; for who should have life in himself, and give light and life to men, but the eternal God; for by him were all things made that were made, and without him was not any thing made that was made; therefore the word spoken of by John, in the beginning, must needs be the eternal God: yet we read that this word became flesh, and God manifested in flesh; the Scriptures are full to prove God to be made flesh, pointing to Christ's body of flesh; so thus the flesh of Christ was that word that became flesh, which word was with God, which word was God, and this God was made flesh, and dwelt amongst men here upon earth. Now will you Quakers say, that eternity did not become time, or that God could not change: You may see that God had no body of flesh in the beginning, nor from eternity; yet you may see if you are not stone blind, that God became pure human flesh in time, sin only excepted. So like-

wise, see 1 Tim. iii. 16. where it is thus written, 'Without controversy great is the mystery of godliness, God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory.' Here you Quakers if you were not stone blind, might see and understand, that eternity became time and that God became flesh, or God was manifested in the flesh, even in that pure flesh of Christ, which the apostles did witness unto. Now will you Quakers say, that God had a body of flesh, or that flesh of Christ was from eternity? if not then God did change his eternal Spiritual body into a pure natural body of flesh and bone, which was visibly seen by the natural eyes of man, and handled by the hands of man, and by Thomas after he was risen again, and this visible flesh of Christ was God manifested in flesh; this was the faith of the apostles and saints, they preached unto in their time.

Now I ask you Quakers, hath not God been changed in this thing, and hath not eternity been changed into time? how should God be manifested in the flesh, or God be made flesh, if he could not change when his own will moves him to it.

So Colos. 2. and 9. verses, The Apostle pressing them to beware of philosophy, and vain deceits, which is not after Christ, for in him dwells all the fulness of the Godhead bodily: Now if all the fulness of the Godhead, bodily dwells in Christ's body of flesh (as the word doth imply) what need any man look any further to find out God, than to the body of Christ, there is all the fulness of the Godhead there, in that body of Christ to be found truly, and known, and no where else; there is the infinite spirit, light, life and power, that created all things, and gave light and life unto men; this is the faith the apostles preached, and it is the faith of us the witnesses of the spirit, and that which we teach. But you Quakers will have all these texts of scripture in a mystery, so that there is no reality in your mystery of iniquity, for you will say, God is manifested in your flesh, and

that you are bone of his bone, and flesh of his flesh; and that the fulness of the Godhead, being a great vast spirit without a body, dwells in every Quaker's body, and in all bodies else; and the life of every creature is the life of God, and so the life of God dwells in every man's body, and in every man; this is indeed the Quaker's mystery of iniquity, in these last times, in opposition to the mystery of God manifested in flesh in the single person of Christ, declared by us the witnesses of the spirit.

How a prerogative power can change, and repent when it will; and how a prerogative will not change, nor repent, when it resolves its own will not change, nor repent, and such is the nature of infiniteness; for that which is infinite hath a prerogative power, and is above all law, and may give laws to his creature, which he knows his creature cannot perform, and if he please, may forgive his creature that punishment due for the offence, and if he will inflict the punishment upon another creature, whose offence may be less than the other he pardoned, who shall gainsay it? for who shall strive against his maker, or reply against a prerogative power, this is infinite? and above all law; who can bring glory to his own prerogative justice, in punishing his creature for sin, which he knew the creature could not avoid, and hath raised to himself an increase of honor and glory by his mercy he shewed to the other, he pardoned and forgave, who committed a greater offence than the other. This is a true infinite prerogative power which is in God, and not in any creature whatsoever; this power have I submitted myself unto, and have found mercy, and blessed and happy are all those that do as I have done in this; Numb. 23. 19. It is said, 'God is not a man that he should repent, hath he said, and shall he not do it,' Sam. i. Chap. 15. 11. verse, it is said, 'It repented God that he had set up Saul to be a king.' And in the 20th verse it is said, 'The strength of Israel will not lie, nor repent, for he is not

a man that he should repent; Gen. 6. 6. 'It repented the Lord that he had made man on the earth, and it grieved him at his heart; for he said, 'It repenteth me that I have made them. The Scriptures are full of such expressions, that sometimes God did repent of that which he had made, and of those punishments which he had threatened, and at other times he would not repent of what he had set up, or made for destruction, nor repent nor reveke the punishment he had threatened against such an offence, the Scriptures are full to prove; as in Mal. iii. 6. 'For I am the Lord, I change not, therefore ye sons of Jacob are not consumed.' Also you may see Gen. xxii. and the 1st verse, how God tempted Abraham to offer up his son Isaac, and gave him a command to do that which was against nature and reason.—You may see in the 19th verse, God changed his mind and said, 'Lay not thy hand upon the lad, neither do any thing unto him.' Here you may see God's command to Abraham was a mere temptation in God, for the trial of Abraham's faith; and God (seeing his faith would have performed God's commands, even against nature and reason, God changed his mind and would not suffer him to do that which he had commanded him to do. So that it may be clear that God doth tempt man when his will moves him to it, and when he will changeth his mind; this doth belong to the prerogative power of God, and who shall reply against it; for this ought to be observed, that though God hath a prerogative power to tempt man for the trial of his faith, or otherwise, yet man ought not to tempt God, because God made man to serve and obey him, and not to tempt his maker; for in so doing he becomes a devil, that tempts the Lord his God; for there never was, nor ever will be, that ever did, or ever will do, to tempt the Lord his God, but man only.

Therefore, James 1st saith, 'Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil; neither tempteth he any man.' The

meaning is, that evil minded men do tempt God; but their temptation do not prevail with God, to consent unto them as they do unto evil men; neither doth God tempt any man to the evil of lust, theft, murder, or any such like evil which proceeds out of the evil heart of man, but every man is tempted when he is drawn away of his own lust and enticed. For there is a great difference in God's tempting of man, and man's tempting of God; for the one is the Creator, and the other his creature, who ought to serve and obey his Maker. Do not you Pen. see that Paul contradicts your assertion of Christ his being the seed of Abraham after the flesh, Rom. ix. 8. He contradicts that saying in the 3rd and 5th verse, the words are these, 'They which are the children of the flesh are not the children of God, but the children of the promise are counted for the seed. Now if the children of God be not the children of the flesh of Abraham, then Christ cannot be said to be of Abraham's seed according to the flesh. For though the Jews were the seed of Abraham, yet they were not all counted the children of God, of whom Christ came, to whom the promise was made or did belong unto. — Therefore it is said, 'They are not all Israel that are of Israel; but because the Jews came in general out of the loins of Abraham, the apostle Paul could not distinguish which were the children of Abraham, after the flesh, or the children of Abraham after the promise; but as he seeth the seed of faith arise in them so he knew them to be the seed of Abraham by promise, and so the children of God; and this seed of faith in Abraham, was that seed Christ took upon him, and not the nature of angels which is the seed of reason. But Paul not knowing how many of these Jews, nor every particular person that should believe, or that was of the seed of faith, he spake in general to them all, that they were Abraham's seed according to the flesh; but yet makes a distinction that those that were unbelieving, were never the better for being Abraham's seed, they

were but the children of the flesh of Abraham, they were not children of the faith of Abraham, nor children of the promise of whom Christ came. So that Christ, taking the seed of Abraham, and the faith of Abraham upon him, he clothed that faith or seed, with pure flesh and bone; and in this sense Christ may be said to come of Abraham after the flesh and no otherwise.

Pen. page 11. Speaks against interpretation of scripture from men without, may easily be deceived, but saith, 'That kept not the anointing within, may easily be deceived.'

Page 14. Pen. saith, 'Mind reader, what is the reason he revileth us above others, meaning the Quakers; but because he saith, 'We stand most in the way, because we cannot receive him as a law-giver.'

Answer. Your saying is true, you do stand most in the way; and are the most and greatest fighters against the true God of any; and your antichristian spirit doth stand most in the way of any other people; therefore I have cut down so many of you Quakers, in less than seven years, with the two edged sword that is put into my mouth; and it would have been well for you, and many more of your brethren, if you had received me as a law-giver, as Moses was a law-giver, and all those that received him so, were happy in so doing, in being obedient to the law-giver; but on the contrary, those people in his time, that did not receive him as a law-giver, but were rebellious against him and his laws, were they not plagued by Moses, if he spake but the word, the ground opened its mouth and swallowed up the rebellious and disobedient. And do you Quakers think to escape now? What I have said for your rebellion, a despising a personal God and me his messenger; for if you had received me you should have received him that sent me, the true Christ. And do you think that Christ within you shall deliver you Quakers from that curse I have pronounced upon you. Nay, I know hell will open its mouth and swallow you up alive, according

to the words and sentence I have passed upon you Quakers, as the ground did open its mouth and swallow those that rebelled against Moses, and then you shall know that God has made a mortal man like yourselves, a law-giver, and shall think you are damned for nothing else but for your disobedience to this law-giver you have so much despised.

Pen. saith, page 19, 'God is not known by the description of words, of the earthly wisdom, but of his own feeling spirit and life.

Answer. What pretty tricks the Quakers have, they can know God by feeling, without seeing or hearing of words of the earthly wisdom. I marvel there are so many Quakers speakers, they are but earthly words they speak to the people, earthly men; why do not you Quakers go all a feeling after Christ, and let outward words and seeing and hearing alone? for you Quakers do feel that you were in Christ before the world was, and you do feel that you were in the light before darkness was indeed. You may very well be suffered to feel after Christ, the light of heaven; for I am sure you see neither of them, neither have you ears to hear the truth when it is declared unto you and if you could not feel neither, your case would be sad indeed; for this commission of the Spirit hath smitten the Quakers stone blind in spiritual matters, as the Sodomites were smitten blind in the natural, by the two angels that came to Lot's house; so that the Sodomites did feel after the door, but could not find it, because they could not see. So it is with you Quakers in the spiritual, you feel after the truth, and true knowledge, and after the door of heaven, but the Lord's two messengers have smote you blind in the Spirit, so that you cannot see, but have left you to feel after the door of heaven, but you shall never find it, nor get to it, no more than the Sodomites did Lot's door.

Pen. saith, page 22. 'The bow of the Quakers abides in strength, and the hands of their arms have been made strong.'

Answer. To this, I say, their arms have been made strong against the temporal persecutions, which hath made them to increase and multiply, the sufferings of the Quakers by temporal persecutors, have mightily increased their number, and many fall to the Quakers, because of their sufferings, but can no more give a reason of the Quaker's faith and doctrine, than a Parrot, nor so much as as a Parrot can in words, though a Parrot hath no reason in him, yet he will speak better reason than many Quakers can; but this commission of the Spirit hath broken your bow in pieces, so that your bow hath little strength in it now, and your hands are become feeble and hang down, many of your valiant captains are cut down and fallen, neither are you like the people you were at first, their power and witchcraft fits are mightily abated; you Quakers can hardly now produce a witchcraft fit in you, which formerly the power of witchcraft was strong in the Quaker's people, then their bow was strong witchcraft power, but now it is made weak, and your hands feeble, by the power of two men sent from God, the true God, the Man Christ Jesus. I confess you Quakers do, as it was said of Israel, increase as the sand on the sea shore, yet but a remnant of you shall be saved. And though you have multitudes that are Quakers amongst you, and when one is cut down, another is set up in his room; so that you Quakers will never want a ministry while the world do last; for if men may take up the ministry from the light within man, I am sure there never will want labourers in the vineyard; for there are too many sent forth by the light within man in these our days already as there was in Jeremiah's time, by the powers of the nation without man. And this I say; though you Quakers have defied my God of five or six foot high, and bid him stand forth, and see if he be able to defend himself and me from the stroke of their great and dreadful majesty, who hath neither form nor substance of his own, which they call God; yet this I say to you people

called Quakers, if there were as many of you as would stand six abreast, between York and London, yet I myself, which am but one man and there is not another, nor never will be, with the help and faith I have in that God, who is in the person of a man of five or six foot high, whom you Quakers have defied, shall be too hard for you all, and cut you down, even as the uncircumcised Philistines were destroyed, and scattered before David, when he slew ten thousand to Saul's one thousand; so have many of your champions and valiant men been slain by the two-edged sword of the Spirit, from that little God who is but the stature of a man, and the rest of you will be scattered in your principles, as chaff before the wind. This I know will come to pass among you Quaker's people.

Pen. proves, that God abides in himself; from that saying, God spake to Moses when he went to the Israelites in Egypt, God saith, I Am hath sent thee to them. Did the Israelites, or any Quakers in these our days, know ever the more what God is in his form and nature, or how he abides in himself for reading these words? No but now I do clearly see, that saying of the prophet Isa. justified in these my days, as it was in Christ's time, that God hath blinded the eyes of all you Quakers, and made your ears deaf as adders, and hardened your hearts, lest you should believe the true doctrine of Christ's death, resurrection, and ascension, declared by the two last prophets and witnesses of the Spirit, and be converted and saved, as many can witness at this day; indeed you Quakers have eyes and see not, and ears, but hear not; you have hearts but understand not. The Lord made your hearts fat with a conceit of a light of Christ within you; and this I plainly see, and know that the Quaker's people are to finish the mystery of iniquity, or the mystery of Babylon, in opposition to the mystery of God declared, and will be finished by: of the two last witnesses of the Spirit. And further, I have seen and do know, that the wrath and vengeance of

this personal God have fallen upon you Quaker's people more than upon any others, and his vengeance will yet fall upon you Quakers, more than any other, even in this life, besides your damnation hereafter; because you Quakers have defied the living personal God, even Christ Jesus, who is now in the form of a man in heaven, in the same stature, height and bigness, as he was when he was on earth, which is judged to be about five or six foot high; this God have several of you Quakers defied, even as Goliath did the God of Israel, when David slung a stone into his forehead; so have several of you Quakers defied and trampled, as they said, and bid him stand forth, if he be able to deliver himself; these things I have in writing to shew from you Quakers; as for this thing I ask, hath the stone of God's vengeance smote the foreheads of your eminent Goliaths; for defying the living God in the person of a man, and more of you will feel his stroke e'er long, and perhaps may come to public view hereafter, that the generations to come may see what a wicked principle you Quakers own.

Pen. page 20, saith, 'O thou despiser, reproacher, and belier of the work of God in the hearts of his Children.' Because I have discovered the true righteousness that cleanseth the Quaker's hearts, and their perfection they glory in; as may be read in Thomas Taylor's letter sent unto him.

Pen saith also, 'I am not yet cleansed from lying lips; for' he saith, 'he doth own the death of that body, which the Father prepared for his Son, which suffered without the gates of Jerusalem.' See here the gross darkness of the Quaker's principles, that a wise man hath shewed himself more dark in this point than the rest of his brethren. I ask, did that body of Christ suffer death without life or soul? Did that body do the will of his Father, without life or soul? Are bodies capable to suffer the pains of death without lives? is it not life that suffers pain? Is it not the soul that sins

shall die? What benefit shall any man receive by the death, or suffering by Christ's body without the gates of Jerusalem, if his soul and life did not suffer and die. But I know the Quaker's juggle; you look upon the Spirit that was in Christ's body to be the Spirit of God, and that guided that body in all righteousness, and did assist his body with wisdom and strength, till the body was brought to a tree to be crucified; but when the nails was struck into his hands and feet, the Spirit of God that had comforted, and had strengthened him before now slipped out of him, and left the body to suffer alone. Is not this the faith of you Quakers, you are ashamed to own it openly, but I am sure it is your very principle of faith. You own in secret amongst the most knowing Quakers, but the ignorant simple multitude doth not know what the Quakers' principles of faith are, no more than a child doth.

Pen. page 21, saith. 'The Quakers bow abides in strength, and the hands of their arms have been made strong.' I say no, your bow is broken, and made weak by the commission of the Spirit; how many of your eminent Quakers have fallen by the edge of the sword of the Spirit put into my mouth, and your antichristian spirit destroyed to your everlasting shame and confusion. Indeed you have a great many shatter-brained people, who are laden with sin and ignorance, that fall in amongst the Quakers, and knows no more what the Quaker's principles are than a child, as before said.

Pen. saith, page 21. 'If any man preach any other God than he who is created anew in the true light; death and destruction, and the curse are his portion from the hand of the Lord.'

Answer. You Quakers preach another God, which did not create the worlds, a God without a body; when, as the Scripture saith, speaking of Christ which hath a body, 'By him the worlds were made, and without him was not any thing made that was made.' Therefore the curse belongs to you Quakers; indeed it has laid

hold upon many of you already, for preaching another God than what the prophets, apostles, and we the witnesses of the Spirit have preached and believed.

Pen. saith, page 21, 'Now, O people, any of you that reads this man's writings, (meaning me,) and admire them, saith, what Spirit are you of? What do you feel in you? not the truth, I am sure, saith he, but that in you, that must perish and come into death.'

Page 22, he saith, that he 'certainly knows that the knowledge and notions which he holds forth, are not pure nor able to cleanse the heart of any that receive them.' Also he saith, 'O wait on God, that you may be enabled by him rightly to distinguish between receiving notions concerning God and Christ, for deceit may enter in at the one, but cannot at the other;' and after a little rambling about the feeling power, which he calls the power of God, received from him, saith 'Here his enemies and deceit are at an end;' yet knows not what God is, nor by what power the Quakers' hearts are cleansed, nor what they are cleansed from; neither doth the true God live in the hearts of the Quaker's people at all, for they have no faith in the true God, to purify or to cleanse their hearts, no more than the Heathens have, only the law written in their hearts, as I have shewed in the Looking Glass to George Fox; for what power hath the faith of a Quakers in his God, or what holiness is in a Quaker more than a Heathen.

Pen. page 22, concludes with a kind of prayer for me; yet his prayer is more blasphemous against the Holy Spirit that sent me than all the rest of his book, his words are these, 'First,' saith he 'notwithstanding all that he has done against the Lord, and his dear people,' (meaning the Quakers.) Secondly he saith, 'That he might examine wherein he hath provoked and sinned against the Lord, that the Lord should thus leave him, not only to be deceived himself, but to become head, or root of deceit to others, and so bring the blood of many souls upon him, which will be his burden and

miserable in the day of the Lord upon him.' and saith, 'When the Lord shall rebuke him for blaspheming his name, his sight, his spirit;' and saith, 'shall justify in the sight of men and angels, those to be his heritage, and everlastingly dear unto him,' (meaning the Quakers,) and saith, whom he hath reproached, misrepresented, and cursed to eternity. But, saith he, 'they are gathered by God into the blessed seed, which he knoweth not.

Answer. I have examined myself, and do know, and am very well satisfied, that I have done nothing against the Lord, nor against his people, but have been faithful in the commission of the true God, as Moses was faithful in all his house, so have I been these seventeen years; I have not been partial in all my judgments; I have pronounced upon men and women, let them be high or low, rich or poor, if they have come under the sin against the Holy Ghost, as near as I can, I never let them escape the curse and sentence; I minded not whether they were righteous otherways or wicked, let that be to themselves; if they did well according to the outward law, the righteousness of it would be rewarded in this life; and if they did ill, sin would lay at the door of conscience without my judging them; for I never condemn any man or woman for any other sin; but for the sin against the Holy Ghost only; as the Quakers' people have committed that sin more than any others, for which cause I have cursed so many of them; so that I certainly know that the Quakers' people are none of God's dear people; but this I perfectly know, that the generality of them are the seed of Cain, that wicked one, and there is never a Quaker I have cursed shall escape that curse, for I know you Quakers are fallen from that traditional and outward faith, which we Puritans, thirty years ago did profess. But the Ranters and the Quakers are those spoken of by Paul, that should in the last times fall away from the faith of Christ without men, which Paul and the rest of the apostles did preach

to a Christ within men, a mere allegory and antichrist; for the Ranters were the first that fell away to the mystery of iniquity and their practice was nothing else but iniquity, according to their doctrine; so you Quakers have taken up the doctrinal part of the Ranters, but left their practice; and because the Quakers practice is not so wicked and vile, they grow so proud and conceited of their outward righteousness, as if they were more holy than others, when as they are more antichristian and enemies to the true God than any others. Also I say further, that if the Lord hath left me (as you say) to be deceived myself and to deceive others, then I say, as I have said in all my writings, both in the Quakers' Neck broken, and in that called a Looking-Glass for George Fox, and in other letters to several Quakers; I say, let the curses I have pronounced upon all you Quakers, and others let them be upon my head, and you shall go free.

Further, I say, if I have deceived any man or woman, of their salvation, or in the saving of their souls, in the day of the Lord, then let their blood be upon my head. Nay, if I have not been an instrument to save the souls of many, and to bring them out of darkness into God's marvellous light, then I say let their blood be required at my hands; I do expect no mercy from the God of truth in this matter, if I am a false prophet and deceived myself, and have deceived others.

But if I be true, as I knew I am, as sure as the divine nature of God can make a man, sure, how then will you Isaac Pennington, and all the rest of your Quaking brethren and sisters do to escape that curse I have pronounced upon you for your sin against the Holy Ghost, in speaking evil of the things you know not.

First, you have called the revelation of the true Spirit, a deep imagination and deceit.

Secondly, you have called that wisdom and knowledge revealed by God's true messenger, saying, 'It doth not convey life, but death;' and that it poisons and corrupts the mind.

Thirdly, the opening of the revelation concerning that infinite vast Spirit that doth not know itself, this Pennington saith, is dark imagination indeed.

Fourthly, he saith, 'O cease deceit, and for shame be silent; thy cursing is manifested too narrow.' And that I have discovered myself to be a false witness; and that the knowledge I hold forth leads not to God, but to the chambers of hell and death.

Fifthly, he saith, 'O thou despiser, reproacher, belier of the work of God in the heart of his children,' (meaning the Quakers' people.)

Sixthly, he saith, 'Thou art not yet cleansed from lying lips.'

Seventhly, that the doctrine declared by this commission of the Spirit, 'are notions, devices, and deceits. Nay, the head or root of deceit.'

Eighthly, that I shall be 'rebuked for blasphemy.'

Now out of your own mouth shall you be judged, even from your own hand writing, for you have written what was in your heart, and now the proof whose God is the true God, your God or my God; if the true God be an infinite Spirit without a body, or which cannot die; or whether my God, the man Christ Jesus, who hath a body now of his own, who is both God and man in one single person, who did die and hath redeemed me, and many more with his blood, who is distinct from angels and men, and from all other creatures. I say, in the same spirit and power as Elias spake when he was upon earth, if his God whom he served was God, then let fire come down from heaven and burn up the sacrifice in the sight of the people; but if Baal be God, let him bring fire from heaven, without putting natural fire to the sacrifice, and all Israel shall serve and worship Baal. So say I, if the Quakers' God or Christ within them, be able to deliver them from that curse I have pronounced upon them, from a commission from my God without me, and distinct from me, even the man Christ Jesus, as before said. I say, then let it be wit-

nessed upon me, and all those that believe the doctrine of the true God, declared by me ; else let all the speakers of the Quakers, who have deceived many people with their great God, that cannot be known nor comprehended ; I say, let them be cut off from the face of the earth. I have known several of them cut off in these six years time, and shall see many more of them cut off this earth before I depart this life, besides their eternal damnation hereafter ; but I know you Quakers will believe nothing but what you see with your natural eyes, except you were served as Elijah served the priests of Baal, to cause four hundred of you to be cut off at once, visibly in the sight of other people ; but I know there is more than four hundred, or four thousand either, of you Quakers, that will suffer the vengeance of eternal fire hereafter, for despising this personal God who died, and did rise again by his own power, and me his messenger ; but because it is to be hereafter or after death, you make slight of it, and think there is no such thing as the resurrection of the dead with bodies ; for I know you will say, as they did in Paul's time, ' With what bodies shall the dead rise ? ' Paul answered, ' With bodies as God shall give them ; ' every seed its own body, the seed of reason which you call the light of Christ within you, shall rise a dark spiritual body, who did not believe that God could not, or would not raise them again ; so likewise the seed of faith shall be raised spiritual bodies, light and swift able to ascend at their pleasure, every seed its own body, in that the seed of faith did believe when on earth, that God could and would raise it up at the last day, and give it a spiritual body, like unto himself.

I have viewed your book seriously over, and find that you have not been so wrathful and fiery as others of your brethren has been ; you have been more moderate than many of them have, but I perceive your faith, doctrine, principle, and God is the same as the Quakers' is ; also you have brought yourself within the sin

against the Holy Ghost, as well as others, in that you have despised and spoken evil of the revelation of the Spirit, and the doctrine declared by us the witnesses of the Spirit. You have spoken evil of that God that sent us, even the man Christ Jesus, above the stars in heaven; in that you have spoken evil of the Revelation declared by me, and you have utterly denied yourself of any benefit by the death of Christ; for you say the Godhead Spirit of Christ did not die; therefore no virtue nor eternal life can be had for you by his death.

Now I shall name your words and passages in your book which make up the sin against the Holy Ghost.

First, you have called the revelation of the true Spirit, a deep imagination and deceit.

Secondly, you have called that wisdom and knowledge, revealed by God's true messenger, saying, it doth not convey life but death; and poisons and corrupts the mind.

Thirdly, you say, it is dark imagination indeed.

Fourthly, you say, O cease deceit, thou hast discovered thyself to be a false witness, and that my knowledge leads not to God, but to the chambers of hell and death.

Fifthly, thou sayest, O despiser, reproacher, belier, thou art not yet cleansed from lying lips.

Sixthly, you have called the revelation of the Spirit, notions, devises, deceits, and head and root of deceit.

These I have viewed, and considered, and find these sayings of yours to be the sin against the Holy Ghost, a sin which God will not forgive.

And, inasmuch as God hath chosen me, his messenger to be the judge of blasphemy, against the Holy Ghost or Spirit.

Therefore in obedience to my commission from God, for these wicked sayings aforesaid; I do pronounce ISAAC PENNINGTON, Quaker, cursed and damned, soul and body from the presence of God, elect men and angels, to eternity.

Now do you see, whether your God, who moved you to write against me and my God, can deliver you from this curse I have passed upon you, by a commission from a God that did die, and is alive again, and behold, he is alive for evermore.

I give not judgement upon you out of any malice or hatred, but had rather you had been quiet, and still as you have been many years since you wrote to John Reeve; neither can you say that I gave sentence against you at uncertainty; therefore you can plead no excuse for yourself; for if you had not written to me, against me, and my revelation, I should have let you alone; for I never did judge any man or woman till they did judge me first, in one kind or other; either they judge me to be a blasphemer, liar, deceiver, false prophet, deceit, deluder, or delusion; with other words of judging, before ever I give my judgment upon them. It is a marvellous thing you should be so in love with the Quakers' doctrine, that you will venture the sentence of eternal damnation upon their principles, and sandy foundation.

FINIS.

