

A TRUE
REPRESENTATIO
OF THE
Abfurd and Mifchievous
PRINCIPLES
OF THE
S E C T,

Commonly known by the Name of

MUGGLETONIANS.

By Dr John Williams.

H-L Ball

L O N D O N,

Printed for W^{ts}. Chiswell, at the Rose and Crown in
St. Paul's Church-Yard, MDCXCIV.

THE
MAGAZINE
OF
THE
ROYAL
SOCIETY

Volume 100
Part 1
1972

THE
P R E F A C E.

After that I had, for the use and satisfaction of a private Friend, made some enquiry into the Principles of the contemptible Sect, known of late times by the name of Muggletonians, I threw the Papers aside, as thinking the time not at all well spent, that I had employ'd in reading their Books, and in the Examination of what is made up of Impiety, Nonsense, and Absurdities. But however, I was at last prevail'd with to permit them to be made publick; which I did submit to, not so much for the sake of those poor deluded Souls that are won over to that pernicious Sect, that having no shadow of Reason for its support, will not submit to the tryal of it; and so are incapable of Argument; but for the sake of others: And to give the World an instance of the power of Enthusiasm, and how far it exposes Persons to be led away by the confidence or craft of any Pretender, how ignorant or selfish soever he be.

And of this sort were the first Ring-leaders of this Sect, John Reeve and Lodowick Muggleton, in the year, 1651. a time of Universal Liberty; and which gave an opportunity for the worst of Men to vent the absurdest and most infamous Errors.

The former of these, J. Reeve, by Profession a Baker, pretended that the Lord Jesus spoke to him by Voice of Words three days together; and with such a Godlike Majesty, that he saith of himself, I did not know whether I was a Mortal Man, or an Immortal God. That the Voice told him, that he had given him Understanding in the Scripture more than all the World besides: And that he had given L. Muggleton to be his Mouth, and that they two were the last Commissioners to the World; and the two Witnesses spoken of Revelation 11th. who exercis'd a Commission of an higher nature than those of the Prophets and Apostles; and that they knew more, and had a greater power than any of them; as they could bless or curse, save or damn, to all Eternity irrevocably. And therefore, whosoever should oppose or vilifie this their Commission and Doctrine, would be guilty of the unpardonable sin against the Holy Ghost.

Accordingly when these two were tried, 1653. at the Old Bailey, before the Lt. Mayor Fowke; and ordered to lie in Bridewell six Months,

The Preface.

See Letter to the Remonstr. Months, they gave Sentence against the said *Ld. Mayor*, the Recorder Steel, and the Jury, after this manner. In obedience to our Commission received from the Holy Spirit, &c. we pronounce you cursed and damned, Soul and Body, to all Eternity.

Now if we come to enquire into their Doctrine, there is nothing more absurd, false, and precarious: As they tell us, God has a Body like that of a Man, of very flesh and bone; and that the Trinity, or Father, Son, and Holy Ghost, are only variety of Names: That God the Father left Heaven for a time, and became an absolute mortal Man; and died, and was buried; and that during his absence from Heaven, Elias did there represent him; and was the Protector of God, during his Minority in the Earth; and that God was raised from the dead by a compact with Elias, who surrendered up all again to him.

They say farther, that there was but one Angel that fell, and that he entred into the Womb of Eve by her consent, and there died; and that Cain was the very Seed of that Serpent Angel; and so was Brother to Abel, only on the Mother's side. And that from him sprung all the Carnal Seed of Reprobates, who were not of the Seed of Adam, such as Cain and Judas, &c.

They hold farther, that there is no Devil at all without the Body of Man; and that he is no other than Man's Spirit of unclean Reason, and cursed Imagination. Nay, sometimes they will determine as positively in matters of History and Philosophy; and tell us from the Lord, that the Epistles of the Apostles were wrote in Hebrew, Greek, and Latin: That the Sun and Stars are but little bigger than they appear to be: That the Sun's Eclipse proceeds from its nearness to the Moon; and that no one can foretell Eclipses but by Inspiration.

Marvellous Discourses! And which our Astronomers and Almanack-makers are much beholding to them for. For whilst Men of Learning in that way thought they went by a certain rule of Nature, and constant Observation, they think too meanly of themselves. These new Commissioned Men instruct them better; and tell them, they write their Ephemerides and Almanacks by Revelation, if they therein infallibly foretell Eclipses, as what Astronomer doth not?

By this, we have a taste of these new Prophets pretences; and may see that their History, Philosophy, and Divinity, are much alike, and the apparent Fruits of Ignorance, Confidence, and Imagination.

But I shall leave these to be handled in the following Treatise.

THE

THE
PRINCIPLES
OF THE
MUGGLETONIANS
CONSIDER'D.

IN the treating upon this Subject, there are two Questions to be taken into Consideration; viz.
1. Whether *John Reeve* and *Lodowick Muggleton* are sent from God? And, 2. Whether they are the *Two Witnesses* in the *11th* of the *Revelation*?

CHAP. I.

Whether they are sent from God?

I Here premise, That a man may pretend to be sent, and to have a Commission from God, when he is not sent, and has no such Commission.

So did *John Robins*, of whom *J. Reeve* and *L. Muggleton* say, that he is the last and great *Antichrist* spoken of in the *Thessalonians*. *Remonst. p. 4.*
Transcend. Spir.
Treat. p. 6, 7.

B

Such

The Principles of

Such also were *John Tance, Bull, Varnum, Evans*, as they confess.

True Interpret.
of Revelat. ch.
75. n. 3. 5.

So they say the *Ranters* and *Quakers* were false Christs and false Apostles.

Look. glass.

ch. 22. n. 15.

Therefore they plead, That there was a necessity of the witness of the Spirit, because of late and at present so many several Antichristian Spirits are come forth.

From hence I infer, That unless *J. Reeve* and *J. Muggleton* can prove that they are sent and commissioned from God, more than those were whom they grant to be Impostors and Deceivers; we have no more reason to believe they came from God, and were sent by him, than they themselves had reason to believe that the forementioned Deceivers came from God. For do they say they were sent from God? So did the others also declare.

2. Therefore we must enquire into the Evidences and Proofs they bring of their Commission. This they grant a proper way.

ch. 27. n. 38.

So [in the Book call'd a *Looking-glass*] If divers Men appear as Witnesses, or Prophets, immediately sent forth by a Powerful Commission from the Everlasting God, are there not certain Divine Seals to distinguish between those Embassadors which are infallible, and them that are but fallible?

In treating upon this, I shall enquire,

Q. 1. What are the Evidences they bring; and whether they are not such as other Deceivers have alike pretended to, and even exceeded them in?

Q. 2. Whether there are not as great Evidences against them, as they have against other Pretenders?

If we prove the former, we prove that they have no sufficient Evidence; and they have not those *Divine Seals*, which (as they say) distinguish between those

Em-

Embassadors that are infallible, and those that are fallible.

If we prove the latter, then they are no better than Deceivers.

Sect. I.

Q 1. I shall consider what the Evidences are which they bring of their Divine Commission?

And they are these, as I find them scatter'd up and down in their Books.

1. A Voice to *J. Reeve*, three several Mornings, in the Year, 1651.

2. That their Commission is such as never was before, *viz.* wholly Spiritual.

3. That there is no contradiction, and that throughout there is no point in the Book call'd the *Looking-glass*, contradicting it self, nor one another.

Look. glass. p. 60. n. 36.

4. Because it discovers all irrational Opinions concerning God, &c.

Look. glass. p. 60. n. 37.

5. Because it allows no Man to murder another, to cut off the head Magistrate, &c.

n. 38.

6. Because it denies all Power, Spiritual or Natural, to be capable to act without a continued Light to proceed from a Spiritual Body, &c.

n. 39.

7. It's from an unerring Spirit, because they were induced to write a Volume as large as the Bible, and as pure a Language as that is, without looking in any writing whatsoever.

p. 112 n. 45.

8. That since the Apostles Worship ceased, which was in or at the end of the ten Persecutions, and above 1000 years ago, not a Man hath been commissioned till they, *J. Reeve* and *L. Muggleton*, were.

Joyful News, p. 49.

These they call *Infallible Grounds.*

The Principles of

These I shall examine, and try whether they are sufficient Evidences, and Infallible Proofs of a Divine Commission.

I. *Character. A Voice.* Of this J. Reeve saith, *The Lord Jesus by voice of words spake to me, saying, I have given thee understanding of my mind in Scriptures above all Men in the World, &c.*

See Transcendent Spir. Treatise, S. 1. p. 4. 5. Quakers neck. p. 67.

Look, glass. p. 111. n. 43.

Revelat. p. 42. n. 21.

This he makes a necessary and distinguishing Character of a true Commission; so he saith of others, for want of a true Commission by voice of words from the God of Heaven and Earth, they do not declare, &c. It is God's speaking plain words to the outward Ear that doth make a Man a Commissioner.

Now I shall shew this is no sufficient and distinguishing Character.

1. This is no distinguishing Character according to them; for they say others had *imaginary* and *lying Voices*. But if Voices be common, both to true and false Apostles, how can it be a proof of the truth of a Commission? and how shall we thereby distinguish the true from the false?

Look, glass. 1 Epist. and p. 112. 117. 168. n. 8. 169. n. 15. 195. n. 34. 197. n. 34.

2. This is no sufficient and distinguishing Character, according to the Apostle, if it be alone without other Evidence, and much more is it not so, if contradictory to Scripture, we have a more sure word of Prophecy, &c. saith St. Peter.

2 Peter 2. 17, 18, 19.

3. It's not sufficient in it self; not to the Persons to whom the Voice is said to come: for they may be imposed upon by Men (as Pope *Celestine* and others were) or by Evil Spirits, or by imagination, as they grant, when they call them *imaginary Voices*.

And much less is it sufficient to others that heard not the Voice, but only have it from them that say they

they heard it; and so are liable to be imposed upon by the Craft or Imagination of others.

So that if they will pretend to a Voice for the proof of their Commission, we expect to have some proof that they had such a Voice, and that this Voice came from God.

And especially, because they say that they Seal up Men to Eternal Life or Death irrevocably; and that whoever speaks against this Commission of theirs, hath committed the unpardonable Sin, and so is by them pronounced cursed Soul and Body to all Eternity.

Remonst. p. 9, 11, 12.
Transcend. p. 3, 6, 8, 9, 41.
Letter to A. d.
Mayor, p. 3.
Look. glass. p. 42. n. 10.

Which being contrary to the temper of the Gospel, and what they have no written Authority for, they are oblig'd to shew such Proof for as is Infallible, or else are gross Deceivers.

II. *Character.* Their Commission is such as never was before, as it's *all Spiritual*; and as they had *more Spiritual Understanding than all the World besides*; and such as never was reveal'd before.

Transcend. p. 41.
Revelat. p. 158. ch. 77. n. 1.
Muggleton's Epist. to Look. glass. p. 3.

1. I answer the pretence to its being Spiritual is no sufficient Evidence. For they grant that amongst those that were Deceivers, there was a great pretence to Spiritual and inward Voices of Power; to Spiritual appearances in themselves; to Spiritual Light and pure Worship; to Spiritual Power and Signs, to the being Spiritual Officers and Embassadors.

Look. glass. p. 111. n. 43.
167. n. 1, 2.
Transc. p. 7.

Which yet they themselves call Spiritual Witchcraft, and lying Wonders, and Counterfeits. And so theirs is no more true or Spiritual for their saying so, than those that they condemn.

Revel. p. 156. n. 2, 3. p. 157. n. 1, 2, 4. 158. n. 3, 4, 5.
Look. glass. p. 168. n. 11, 12.
171. n. 33.

2. To plead that they have more Spiritual Understanding, and that they reveal what was not before, is no more an Evidence that it is true, than it may be

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Transcend. p. 7.

be that it is false. *John Robins* pleaded that he came from God, nay, that he was *the God and Father of the Lord Jesus Christ*, and confirmed it (as *Reeve* saith) by great Signs and Wonders, such as the Popes could never shew, to the amazement of many deceived by him, &c.

And, without doubt, he would as readily declare, that he had more Spiritual Understanding than all the World besides; for the Letter of the Scripture is silent in it. And this they will grant was such Doctrine as never was before; and consequently its no sufficient Plea, nor by which they can prove their Commission to be true, more than *J. Robins* could prove that he was God the Father.

It is not then what they profess to reveal that is sufficient; but the point is, whether what they so profess is true? And that is to be proved by somewhat else, such as Scripture or Miracles.

Transcendent.
p. 41.

Look, glass. p.
92. p. 93. n.
25. 99. n. 37.

This shews the Vanity of what they so often appeal to: As when they say, *This is a true Testimony, that he hath sent us by his Holy Spirit; because there is none upon this Earth that beareth witness unto that Man Jesus that was crucified at Jerusalem, to be the only God and Everlasting Father, but we only.*

Transcend. p. 7.

Remonstr. p. 4.

For so might *J. Robins* have said, there is none that beareth witness but my self, that the Trinity of Persons is *Adam, Abel, and Cain* (as *J. Reeve* saith he professed.) And so might *John Tance* have said, there is none that beareth witness, but my self, that there is no Personal God.

It all rests upon their say so, but where is the proof? Where is the Scripture, where the Miracles, that they prove their Commission, and their Doctrine by? For to prove their Commission by their Doctrine, is
much

much one as to Prove their Doctrine by their Commission. And yet this absurd way do they take. For ask them how they prove their Commission? They say, Because there is none upon Earth that beareth witness that Christ crucified was God the Father, but we. Ask them again, how they prove the truth of their Doctrine? They answer, by their Commission. *Look, glass. p. 99. n. 37, 38.*

3. The matter of Fact is not true; for there have been others before them of the same Opinion; so little reason have they to claim the first discovery to themselves; as I shall presently shew.

4. It's an ill sign, that this should be the first discovery, and that for above 1600 years, the whole Christian World should know nothing of it, as they themselves acknowledge.

III. *Character, or Proof of their Commission, is, That throughout the Book, call'd the Looking-glass, there is no point contradicting it self, nor one another; which he calls an Infallible Proof of the Truth of this Writing.*

If there was no other proof of a Point contradicting it self, than what is here asserted, that is sufficient. For he saith, That to have no point contradicting it self nor one another in a Book, is an *Infallible Proof* of the Truth of that Writing. By which Argument, every Book consistent with it self, would be necessarily true; whereas nothing more evident, than that a Book may be consistent with it self, and yet be false.

As for instance, They say that one *Bull* and *Varnum*, and others long before them, have pretended to be the two Witnesses in the 11th of the *Revelation*.

Suppose we now that those two had wrote a Book *Look, glass. p. 99. n. 36.* (as *L. Muggleton* has done) and call'd it, a *True Interpretation*

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Interpretation of the 11th of the Revelation; would that have been a sufficient proof of the Truth of that Writing, that there was no point in it contradicting it self nor one another? I trow not; and yet no one can deny but such a Book might have been contrived. And I durst have put it to the venture, whether, if this be true, it would not have been as much a proof of their being those Witnesses; and they might have alike Subscribed their Book, as he doth his; viz. By ——— Bull and ——— Varnum, the two last Commissionated Witnesses.

And as this is not an Infallible proof of the Truth of the Writing, so much less of the Divine Inspiration of it, and of their Commission: For a Book may in all points agree with it self, and contain nothing but Truth, and yet be of Humane Invention.

If a Book be inconsistent with it self, it's to be sure not of Divine Inspiration; but it may be consistent, and yet be only of Man's Composition.

*Look. glass. p.
14. n. 29.*

*Revelat. p. 143.
n. 11.*

And yet they fail in this point; for it will be a difficult matter to reconcile it to it self: For they say they write from an Infallible Spirit, which implies the highest certainty, and yet say, *I am perswaded in my Spirit, and I do rather believe that there was seven hundred thousand, than seven thousand, though the Revelation of John doth express it to be but seven thousand.*

To be perswaded, and to believe a thing to be so, are inconsistent with Infallibility; for that admits no less than I am sure of it.

So again, Muggleton saith of the Angel St. Matthew speaks of, that perhaps it was no more to his visible sight; and speaking of St. John's Revelation, he explains

the Muggletonians consider'd.

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explains it, *so it may be said.* Now these words *perhaps,* and *it may be said,* are doubtful Expressions, and not reconcilable to Infallibility. *Revelat. chap.
60. n. 8. 15. 19.*

IV. V. VI. Suppose these Characters to be true for the matter, yet that follows not that they are of Divine Inspiration, and Infallible. 1. Because then it would follow that all good Books and true were infallible. 2. The 5th is what others have held as well as they.

VII. If the largeness of the Book, and the not looking in any Writing, were Signs of an unerring Spirit, then the Writings of several Quakers, as *Burroughs* and *G. Fox,* &c. might pretend to it, if they may be believed, who often begin their Books with *The Word of God.* And so would those of *Jacob Behem,* who saith, he writ without Humane Assistance.

And if the Purity of the Language be a Sign of Truth and Infallibility, then I am sure that the Writings of these two are far from being either true or infallible.

This, it seems, was notorious in the former Edition of the *Looking-glass,* 1656. And therefore *L. Muggleton* doth wisely to lay it upon the *Abuse it received* *Epist. prefixed
to it.*
in the Press.

But if *L. Muggleton* was the Corrector, and was to rectifie those abuses by his own *unerring* Spirit, it would have escaped no better than his *True Interpretation of the 11th of the Revelation,* which abounds with false *English* beyond number; and of which I never read a Page that wanted it.

And even, that very Book (which this is immediately spoken of, *viz. The Looking-glass.*) after his Correction of it, fails in the propriety of the Words, the Concord, the Connexion. In the Paragraph just before

C

this

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See p. 76. n.
2, 4.
p. 92. n. 21.
p. 108. n. 3.

this bold Challenge and the Appeal he makes to the Purity of its Language [n 45.] we find the Word *Tosticated*, a vulgar, but a much mistaken word, and is for *Intoxicated*. Where is the Concord in the Phrase, *Things of such Concernment requires*. [Epistle 1. prefixed by Reeve] *And Men takes upon them*. [p. 165. n. 29.] *My Brethren that hath*. [p. 207. n. 8] *Secrets that hath not been reveal'd*. [p. 208. n. 17.] Where is the propriety, in *Neither did he know not what Power he was endued with*. [p. 127. n. 21.] *and confounded of Conscience*. [p. 96. n. 18.]

These are passages I casually met with; but if any one will have a Specimen, let him read *L. Muggleton's* Epistle annexed to that Book, and try what Purity and Elegancy is in it.

It's a sign these Persons did not understand true *English*, nor often the Sence of what they wrote, that would venture upon this, and produce the *Purity* of the Language as a Note of an *unerring Spirit*, in the compiling of it.

Look glast. p.
98. n. 31.
Transc. p. 6.
p. 18.

VIII. *Character, or Evidence is*, That since the Apostles Worship ceased, which continued about 300 years, and which was in or at the end of the ten Persecutions, not a Man hath been commissioned till they were.

How many things are here taken for granted, which there is not a Syllable of Proof for?

As, 1. That there was a time when the Apostles way of Worship was to cease, and actually ceased.

2. That this time was at the end of the ten Persecutions.

3. That none was Commissioned from that time.

4. That *J. Reeve* and *L. Muggleton* are now Commissioned.

After

After all that has been said, where is the Evidence of these Mens Commission?

They did wisely to lay aside Scripture and Miracles: as they do.

Of Scripture, they say, *The Commission of the Spirit agreeing with, and explaining of the former Commissions of the Law and the Gospel, differing only in point of Worship.*

Title page to the Looking-glass.

And as for Signs, they are for those that are *Spiritual, Invisible Fire, and Burning within*; but as for *Natural Visible Signs*, they leave them to the first and second Commission, to *Moses and Christ.*

Transc. p. 4, 5, 6, & 41.

Look. glass. p.

158. n. 24.

186. n. 33.

Revelat. p. 162.

n. 4.

But yet after all, we think we may as well say to them, as they to others; *If thou shalt imagine thy self fit to Minister, I would fain know of thee, whether thou art indued with a Ministerial Power? Doth Christ immediately pour forth the Gift of his Spirit, or cure the Sick when thou prayest over them? or doth he own thee in casting out Devils, by thy Word? or doth he own thee by raising the Dead, curing the Lame, &c.*

Joyful News.

p. 51.

Thus far we have considered the Evidences, which are such as are no distinguishing Characters, and what others may equal them in; and so we have no more reason to accept them as Commissionated, than they had to accept Impostors; and have as much reason to reject them, as they had to reject other Impostors. For what is there they pretend to, which Impostors have not, or might not have pretended to?

Nay, if either be accepted, they are so to be that exceed these in their Evidence, as did *J. Robbins*, who shewed many Signs, and presented his Person to some riding upon the Wings of the Wind, like unto a Flame of Fire, &c. and did plague the Bodies and

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Spirits of others at his pleasure, in a most dreadful manner, as they report.

Transcend p. 9.

Here was a sensible Evidence; it was conspicuous, *he plagued the Bodies and Spirits of Men*: But these Men pretend only to a Voice that one of them heard, and to a Power of pronouncing Men damned to all Eternity irrevocably.

Sect. II.

Q 2. I shall consider whether there be not as great Evidence against *J. Reeve* and *L. Muggleton*, as they had against other Pretenders; which if it be, they are as much Deceivers as the others?

1. They are Deceivers, and have no Commission, who contradict, and make void a former Commission, without sufficient Authority or Commission for it.

2. They are Deceivers, and have no Commission, who pretend to Inspiration and Infallibility, and yet have actually mistaken in what they pretend Infallibility and Inspiration for.

1. They have no Commission, who contradict and make void a former Commission, without Authority or Commission so to do.

They say in the Title to the *Looking-glass, The Commission of the Spirit agreeing with, and explaining of the two former Commissions of the Law and Gospel, differing only in point of Worship.*

1. I shall consider how they differ in Worship from the former Commission (as they call it.)

2. I shall shew, That if they differ (as they say) *only* in point of Worship, yet in so doing they do contradict

contradict, and so far make void the former Commission.

3. That they differ from the former Commission in many other things, as well as Worship; and which are of such consequence, that did they agree in Worship with the former Commission (as they grant they do not) yet those alone would be sufficient to shew that they do thereby make void the former Commission.

Which if it be made good, then what remains for them, but to shew their Commission for so doing; and if their Authority for it be not proved by as good, clear, and sufficient Evidence, as the former Commission was confirmed and established, we have good reason to think no better of them than they did of *Robbins*, *Tanee*, and other Impostors.

i. I shall consider how they differ in Worship from the former Commissions of *Moses* and *Christ*.

Of this, let us hear them.

This Commission of the Spirit doth hold forth no visible nor external outward Worship, as the other two Commissions [of Moses and the Apostles] did; [so Muggleton's Epistle to Looking-glass.] that is, All visible Worship from Mens Tongues, Eyes, and Hands, was to be done away; and is now but as a Golden Calf of Mens own imaginations; and no more accepted by Christ, than the cutting off of a Dog's neck. 'Tis not outward Praying, Preaching, Fasting, or Thanksgiving, to be seen of Men, but it is an inward, spiritual, silent Praying and Praising, &c.

Joyful News,
p. 40, 43.

And yet they grant this Visible Worship was the way of the Apostles, which did last till the end of the ten Persecutions; and which was then in great force so long as that Commission stood, as *Muggleton* acknowledges

knowledges in the foresaid Epistle. So that in this point the Commission of the Apostles, and theirs, are inconsistent.

2. I shall shew, that supposing they thus differ from the second Commission (*that of Christ and his Apostles*) *only in Worship*, yet, in so doing, they so far make void the former Commission.

Muggleton's
Epist. to Look
Glass.

This is granted: for they say, *When God doth give a New Commission, the Old is made void, as with reference to the Visible Worship. Therefore you know, that the Apostles Commission did wholly thrust out the Visible Worship which was set up by Moses. So likewise it is with this Commission of the Spirit; because this Commission of the Spirit doth hold forth no visible outward Worship, as the other two Commissions did.*

They own Christ's Commission did appoint a Visible External Worship, but this of the Spirit (as they call it) doth not, but forbids it; and so the latter doth make void the former.

Now then, since their Commission doth as much make void the Commission of Christ, as to External Worship, as Christ's Commission did that of *Moses*; we may enquire who gave them this Commission, or how do they prove they received it from God? For certainly, they who will make void the Commission of Christ and the Apostles, ought in Reason to give as good Evidence of a Divine Authority for so doing, as our Saviour gave of his; and so much the more, as Christ is above *Moses*. Our Saviour did not expect the *Jews* should give credit to him further than he gave them Evidence; and 'tis surely then unreasonable to give credit to these persons without it. And our Saviour's Evidence would have been none, had he only that to say for himself, which these pretend to. Would it have been

been enough for our Saviour, when the *Jews* required a Sign, to have said, as these do, *This is the old Serpent that arraigns the glorious God at the Bar of thy Carnal Reason?*

No: Though our Saviour call'd the *Jews* an *adulterous Generation*, because they continued incredulous, after the Miracles wrought among them; yet at the same time, he tells them that there was one in reserve which would convince them, or nothing would; which was his own Resurrection. *Matth. 12. 39.*

Look glass. p. 185. n. 26, &c.

It is not necessary every one sent from God should, in every case, have this Testimony of Miracles, as it was with *John Baptist*, *John 10. 41.* But had *John* come to make void the former Commission of *Moses*, he must have produced the Evidence. And this our Saviour did, and so ought these to do; or else must be reckoned among the false Christs, and false Apostles.

3. They differ from the former Commission in many other things as well as Worship; and that of so great Consequence, that these alone would be sufficient to shew, that they thereby make void the former Commission; and so must be Deceivers, if the former Commission be in force; and it is in force, if they have no Authority to make it void; and they have no Authority, if they have not sufficient Evidence for it.

Sometimes they say, there are six Principles, *viz.*
1. The Person of God. 2. Person of Angels. 3. Person of the Devil. 4. *Adam's* Condition. 5. Joy of Heaven. 6. Eternal Death. At other times they say, there are two Foundations of all Spiritual Understanding, *viz.* The form and nature of the true God, and the form and nature of the right Devil.

Remonstr. p. 7.

But the things of this kind I shall refer to these Heads, *viz.* God, Angels, and Men.

1. Let us take a view of their Principles that respect God, concerning whom they hold, 1. That

Transc. p. 14.
Look. glass. c.
18. n. 9, 10.
Look. glass. p.
195. n. 34.
Transcend. ibid.
Look. glass. p.
79. n. 25, 31.
p. 49. n. 13, 14.

1. That God is not a Spirit, but hath a body; and is very Flesh and Bone: and so they call an *infinite Spirit an infinite nothing, a cursed, lying, and imaginary God, and a pretended Spiritual God.*

2. That God was in the form of a Man, and like unto the first *Adam* from all Eternity.

3. That the words Father, Son, and Spirit, are only variety of Names, and are the same Godhead, in a three-fold Condition; and that the Man Christ Jesus is the Father, Son, and Spirit in one Person; and that by Declaration of the Spirit, the addition of two

Persons more proceeds only from the Serpentine Antichristian Devil in Carnal Men.

4. That God the Father uncreated himself from his Eternal and Immortal Glory, and entered into the Virgin's Womb, and became Flesh; and for a Season became an absolute Mortal Man.

5. That the Man Jesus that was Crucified, is the only God; and that the whole Godhead died, and was buried for a Moment.

6. That *Elias* was taken up bodily into Heaven, that he might represent God the Father whilst he went his Journey into the Flesh; (a) and so was the Protector of God for a Moment, when God became a Child, (b) and was an absolute Creature; (c) and watch'd over him all the days of his Mortality, from his Birth to his Ascension: (d) and that fill'd him with all those great Revelations of his former Glory, when he was the Immortal Father. (e)

That *Elias* was the God and the Father to whom Christ said, *My God, my God—and Father, into thy hands—and to whom he prayed, Father, if it be possible, &c. (f)*

That

That *Moses* (who was also Glorified, and never died, but was Translated *g*) and *Elias* did represent the Person of God the Father in Heaven; and were the Angels of whom its said, *He shall give his Angels charge over thee, lest at any time thou dash thy foot against a stone; that is, lest he should at any time be overcome by the Temptations of Reason, which is the Devil.* (g) *Revel. ch. 59 n. 3. 5.* (h) *Trans. p. 31. Revel. ch. 60. n. 4.*

That Christ was raised from the Dead by a *Spiritual Compact* with *Elias* (*i*); and that he surrendered all up to Christ when he ascended into the Right hand of all Power (*k*): And all this, they say, they speak by Revelation from the Holy Spirit. (*l*) (i) *Trans. p. 37. (k) p. 38. (l) p. 35, &c. Lock. glass. p. 96. n. 18.*

2. As to their Opinions concerning the Holy Angels and Devils, they say, That the Angels are Persons in form like Men. *Look. glass. p. 9. n. 3.*

As to Devils, they affirm,

1. That there was but one Angel fell. *Look. glass. p. 8. n. 8. p. 130. n. 4.*

2. That the Angels (cast out with him) were of his Seed and Generation, through his Union with the Entrails of *Eve* by her consent; into whose Womb he presently enter'd, where he died, and became essentially one with her: That *Cain* was the very Seed of that Reprobate Serpent Angel; and so *Cain* was Brother to *Abel* only on the Mother's side. *Quakers neck. n. 14. Transc. p. 21. Lock. glass. p. 130 n. 5. 134. n. 26. 153. n. 15.*

3. That *Cain*, and none but he alone, is *Beelzebub* the Prince of Darkness, and the Father of all the Angels of Darkness; and so the two Seeds of *Adam* and *Cain*, though mixed together by Carnal Copulation, yet are distinct; and so *Cain* and *Judas* were not of the Seed of *Adam*. *Transc. p. 21. Lock. glass. p. 154. n. 22, 23, &c. p. 156. n. 34, &c. n. 44.*

4. That there is no Devil at all without the body of a Man; so that that Devil so frequently spoken of in the Letter of Scripture, that tempts Men to all Unrighteousness, is Man's Spirit of unclean Reason and corrupted Imagination. *Trans. p. 25. Remonstr. p. 8. Lock. glass. p. 147. n. 21, 27. 148 n. 31.*

D

3. As

3. As to Men.

They say, that the Spirit of a Man is Mortal, dies, turns into Dust, and is utterly annihilated until the Resurrection. And therefore, when Solomon said, *The Spirit returns to God who gave it*; those words proceeded not from the Spiritual Knowledge of God in him, but from his own Carnal Reason. And though he was a wise Man, his Wisdom was not Prophetical, nor was he a Pen-man of Holy Writ.

4. By Inspiration from the unerring Spirit, they positively affirm the Substances of Earth and Water were from all Elements.

I shall briefly reflect upon these.

As to God.

1. He saith, God is not a Spirit, but hath a Body.

I answer,

1.) The Scripture makes a Body and a Spirit two opposite things; so that a Body is not a Spirit, nor a Spirit a Body. *Eccles. 12. 7.* The Body returns to the Dust, and the Spirit to God. So a Spirit has not flesh and bones. *Luke 24. 37, 39.*

2.) The Scripture calls God a Spirit, but never a Body; which it might do, if he was a Body and not a Spirit, or if a Body as well as a Spirit.

2. They say, God is in the form of a Man.

I answer,

1.) The Scripture saith, God is invisible, *Heb. 11. 27.* and as no Man hath seen him, so whom no Man can see, *1 Tim. 6. 16.*

2.) It especially takes us off from all such gross conceptions of him. *John 5. 37. Deut. 4. 12.*

3. That the words Father, Son, and Spirit are only various Names.

*Transf. p. 50, 54.
Look. glass. p.
100, 101.*

*Joyful News.
p. 10, 12, 13.
Look. glass. ch.*

*30. n. 25
p. 126. n. 15.
128. n. 30, 31.*

*Look. glass. p.
5, 6, 28, 29.*

I answer.

If so, then Christ must be begotten of himself, and be in the bosom of himself. He must then send himself, and come by himself to himself; and be an Advocate with himself, and be greater than himself.

John 1. 14, 18.

John 5. 37.

14. 6.

1 *John* 2. 1.

John 14. 28.

He must judge no Man, and yet commit and take all Judgment to himself. And after he has administered the Kingdom, he must deliver it from himself to himself.

John 5. 22.

1 *Cor.* 15. 24.

John 5. 18.

And to conclude this point, he must be the Father of himself.

4. God the Father became flesh.

Answer.

Quite contrary to Scripture; which saith, God sent forth his Son, made of a Woman, *Gal.* 4. 4. And God sent his Son in the likeness of sinful Flesh, *Rom.* 8. 3. And the Word, the only Begotten of the Father, was made Flesh, *John.* 1. 14. And his Son was made of the Seed of David, *Rom.* 1. 3. 1 *John* 4. 9.

But there is not one word, that the Father was made of a Woman, and was made Flesh, &c. and became the Son.

5. That the Godhead died, &c.

Just contrary to Scripture; which saith, God is immortal, 1 *Tim.* 1. 17. and that he only hath Immortality, 1 *Tim.* 6. 16.

6. *Elias* is all Fable.

Let any one read the Divine Prayer of our Blessed Saviour, just before his Apprehension, *John* 17. and see how it would look, if applied to *Elias*.

Did *Elias* give him Power over all flesh? &c. Was *Elias* the only true God? And would it be Eternal Life to believe in *Elias*, as the only true God? Did *Elias* give him the Work he was to do? And had he

The Principles of

a Glory with *Elias* before the World was? Did *Elias* give him the words he was to give to his? and did the Apostles believe that he came out from *Elias*, and was sent by him? was *Elias* in him, and he in *Elias*? and were all Believers to be one in *Elias* and him? &c. O horrid Blasphemy!

I think that Chapter alone is enough to rid any of this Frenzy. So one while they say *Elias*, had charge of God for a Moment, [*Transcend. p. 35.*] and yet elsewhere, from his Birth to his Ascension: [*Revelat. p. 130. n. 16.*] that he was quickned by the Compact of *Elias*; [*Transcend. p. 37.*] and yet by his own Power [*General Epist. p. 5.*]

As to the Devils, they say,

1. But one Angel fell.

Just contrary to Scripture, which tells us of the *Angels* that fell, *Jude 6.* And this cannot be applied to *Cain* and his Posterity; because, according to these Mens Principles, they never fell, being Devils by Extraction and Propagation, and not by Transgression and Apostacy.

2. That the Devil entred into the Womb of *Eve*, and there died; and out of him came *Cain*, &c.

The Scripture plainly saith, that *Cain* was the Son of *Adam* as well as *Eve*. *Gen. 4. 1. Adam knew his Wife, and she conceived and bare Cain.*

Reeve wisely observes, that in the Genealogy of *Adam* unto *Jesus*, there is no mention made of *Cain*. This is said for want of Knowing that *Jesus* was descended from *Seth*; and he might as well have said there is no mention of *Abel*: For as *Abel* died without Children, so all the Posterity of *Cain* perished in the Deluge: And it was only the Posterity of *Seth* that survived and peopled the World again.

Look. glafs p.
158 n. 50.

3. That

3. That *Cain*, and none but he, is *Beelzebub*, &c.
Answer.

The same Scripture that speaks of *Beelzebub*, being Prince of the Devils, speaks of him as casting them out, and so supposes *Beelzebub* then in being in his own Person; but that cannot then be applied to *Cain*, who is not in Being at all (as they hold) in his Person.

4. There is no Devil without the body of a Man, and Devils are only Mens Lusts and Imaginations.

Answer.

1. Then the Devils which the Heathens and Israelites offer'd their Sacrifices and Children to, were their own *curst Imaginations*. *Levit. 17. 7. Psal. 106. 35.*

2. Then the Devil that transported Christ, and argued with him, and that hurried him into the Wilderness, set him upon a Pinnacle of the Temple, must be his own imagination.

3. Then the Devils that enabled the young Man to break his Chains; [*Mark 5. 2. &c.*] and that tore and bruised the Child, [*Luke 9. 39.*] and that go about to and fro in the Earth, [*Job 1. 7. 1 Peter 5. 8.*] and that contended with *Michael*; were only the Lusts of Men; that is, the Lusts of Men broke Chains, bruised and tore Persons, walk'd to and fro in the Earth, &c. which is irreconcilable.

As to Man, they say the Soul is Mortal, and turns into Dust with the body.

Answer.

The Scripture on the contrary tells us, that the Souls of Men are alive after their Departure hence.

So [*Matth. 22. 32.*] Our Saviour proves from that Saying, *I am the God of Abraham, &c.* that *God is not the God of the Dead, but of the Living*; that is, God is said to be their God after they were Dead;
and

and that he could not have been, had they not been in Being after their Decease.

This again our Saviour's argument shews, *Mat. 10. 28.* *Fear not them which kill the body, but are not able to kill the Soul;* where he not only makes the Soul and Body two distinct things, but so really such, that the one may be killed, but the other cannot. But if the Soul was mortal and turn'd into Dust, they would as well kill the Soul as the Body; and would kill the Soul, by killing the Body.

So *Luke 16. 22.* The Beggar that died was carried into *Abraham's bosom*, and the Rich Man was in Hell. How? not as to their bodies surely; for they were left in this World, the Rich Man was buried. And this was before the Resurrection, for it was while their Brethren were alive, *v. 28.*

And therefore it must be as to their Souls alone, that one was with *Abraham*, and the other in Hell.

II. They are Deceivers; That plead Divine Inspiration and Infallibility, and yet have been guilty of Self-contradiction; and have actually mistaken in Principles and matter of Fact.

It has been just before shew'd, that they have grossly err'd in their Principles, which are contrary to the Word of God.

Let us then now proceed to their Self-contradictions, to Errors in matters of Fact, by which it will appear that what they say of themselves, that they are infallible, and not guilty of any mistake, is one of the number.

1. I shall consider their Self-contradictions.

In one place they say, *If any man despise this writing of theirs, he commits the unpardonable Sin against the Holy Ghost.* So the *General Epistle, &c.* And yet in another it is, *To persecute others for the sake of Christ, is that Sin.*

Look. glass. p.
42. n. 11.

At

At one time they tell us, that they two were the Fore-runners of the End of the World, and that this was to be suddenly after they had delivered their Message.

Transcendent.
Spir. Treat.
Remonstr. p. 5.

At another time it is, Whosoever shall live to see an end of them two, shall suddenly see the Dissolution of the World.

Remonstr. p. 6.

By the first suddenly, they are to be understood of what was immediately to come to pass; for they say John Robins, the Man of Sin (as they make him) was to appear a little before the Personal Visible coming of Christ. And that the Dissolution of the World was presaged by the many Fires then happen'd in London; and by the Condition of the People.

Transcend. p. 6.
Look. plajs. p.
191. 28.
Ibid. p. 198.
n. 15.

Now this Message of theirs (which the end of the World was suddenly to follow) was declared 1651, as appears by their Remonstrance, which is above 40 years since: And Reeve has been dead above 30 years; for it was before Muggleton reprinted the Book call'd his Looking-glass, 1661.

But why should we wait the end of these two? for if they be the Witnesses in the Revelation, they are to die by the hands of Violence, and to rise again, and to ascend up into Heaven in the sight of their Enemies. And Muggleton may as well tell us, that it was so with John Reeve; as he doth that Moses was Translated; of whom the Scripture saith, that he died and was buried.

Revelat. c. 59.

But let us proceed to their palpable mistakes, and which yet they affirm to be true, as well as themselves to be infallible.

And this in the first place I take to be one, that they affirm, That they had more knowledge in the Scriptures than all the Men of the World besides; and yet every where betray the grossest ignorance in them.

i. As

The Principles of

1. As first of all, when they say that *Moses* was Translated, who, the Scripture saith, died and was buried, Deut. 34. 5, 6.

Revelat. ch. 9.
n. 8.

2. *Muggleton* supposes *Matthew* to have seen the Angel at our Saviour's Resurrection; and gives it as a Reason why he speaks but of one; saith he, perhaps he was no more to his (Matthew's) Visible Sight.

Revel. ch. 63. 5.

3. He saith, that the Souldiers did see the natural Vail of the Temple rent from the bottom to the top; Whereas the Vail was in the most inward part of the Temple, and the Souldiers were at Mount *Calvary*, watching the Body of *Jesus*.

See pag. 20.

4. He saith, we read not of *Cain* in the Genealogy from *Adam* to *Jesus*: forgetting that *Jesus* was not descended from *Cain*, but *Seth*.

5. We may add to this, gross Ignorance, when he affirms, that the Apostles Epistles were written either in *Hebrew*, *Greek*, or *Latin*; and for the most in *Greek* and *Latin*. [Revelat. ch. 52. n. 6, 7.] Whereas those Epistles were written in *Greek* only.

Revelat. ch. 53.
n. 4.

6. He affirms, That the *Roman Catholicks* were the first Professors of the Faith of *Christ*, and of the Apostles. Whereas it is notorious in Scripture, that the *Jews* Converted were the first Professors of it; and then the *Gentiles* in *Judea*.

Let us proceed to another sort of mistakes.

Look glass. p.
41. n. 2.

1. They say, The first sort of Persons that affirm the Holy One of *Israel* to consist of three Persons, are *Athanasius*, *Socinus*, alias *John Biddle*. As if *Athanasius* and *Socinus* were of the same Opinion; whereas *Athanasius* was a zealous Assertor of the *Trinity*; and *Socinus* and *Biddle* Oppugners of it. And as for *Socinus*, he would not allow the Holy Spirit to be a Person at all; and *Biddle* would have him only a Created Angel, and so not God.

2 They

2. They affirm, That God had a human Body, and that he was as there is hardly any thing else, but that there is as little as wild and fenciful as themselves in past Ages.

(1.) The *Anthropomorphites*; and *Adians*; and *Manichees* held; that God had a human Body.

(2.) That there was but one Person in the Deity, only called by different Names; so held the *Nestians*, *Coluchians*; and *Sabellians*.

(3.) That the Father suffer'd; so the *Cataphrygians*, *Belians*; (called therefore *Patropassians*) and that the Divinity of Christ suffer'd; so the *Thomastites*.

(4.) That the Soul died with the Body; and that there was no Resurrection of the Body; so the *Kalenstians*, *Manichees*, &c.

(5.) That the Wicked are of the Posterity of Cain; so the *Kalenstians* and *Setites*.

Without taking farther into this matter, this is sufficient to shew, that they are not the first Broachers of these Doctrines.

3. They affirm, That the Reason of the Eclipse of the Moon, is through her near Conjunction with the Sun; whereas it's manifest, that it is when it's opposite to the Sun; and that the Earth is between them.

Look glass. p. 33. n. 50, 58.

4. They affirm, That no Man can know the time of Eclipses, but by Inspiration: whereas they may be as well foretold, as the time the Sun will rise at to Morrow.

Ibid. p. 34. n. 59.

5. He positively affirms from God, That the Bodies of the Sun, Moon, and Stars, are in compass not much bigger than they appear to our natural sight; whereas it's evident on the contrary, that every thing

Ibid. p. 35. n. 34, 35.

Ida p. 31, 32.
33.

diminished in its appearance according to the degree of its Elevation: And consequently those heavenly bodies, being vastly remote from the Earth, must be vastly greater than they appear to the Eye.

6. He affirms, That the Sun, Moon, and Stars neither borrow, nor lend light to one another: Whereas we see plainly that the Moon borrows light from the Sun; and that, according as the Earth is between it and the Sun, so it's proportionably obscured.

7. He affirms positively from the Lord, That the Sun, Moon, and Stars are only in one Firmament: Whereas it's evident on the contrary, 1. That the Moon is in an Orb lower than the Sun, and both of them lower than the Stars. 2. That these are different motions, a slower and swifter in the Planets, and that those called fixed Stars only move all alike, and are in the same Firmament.

Whether these are Errors or no, let all Men judge; and if so, what becomes of their Infallibility? what of their pretence to Divine Illumination?

CHAP. II.

IT remains now to proceed to to the second Question, viz.

Q. Whether J. Reeve and L. Muggleton are the two Witnesses spoken of in the 11th of the Revelation?

This they both do avow, and *L. Muggleton* has wrote a Comment upon that Chapter, in his way, foolish and absurd enough, to try how he can work it to his purpose.

*Interpret. of the
Revelat. c. 19.
v. 1.
c. 12. v. 7.*

But like one that is not in himself over confident of his performance; he sometimes strips from it, and comes off with a very do: as, *It may be said, so he that has Obedience; and the two Witnesses may be said to have judged, &c.*

Now

the Muggletonians consider'd.

How what more striking and painful! After they have boldly assum'd this Character to themselves, to give it over again, and retire from it, as if they fainted under a distrust, and the fear of inconsistencies in it. As a Specimen of which, I shall compare the Text of Scripture and his Exposition together.

Revelation, Ch. 11. Chap. 78, &c.

TEXT.

EXPOSITION.

Ver. 3. **I** Will give power unto my two Witnesses, and they shall prophesie one thousand two hundred and sixty days, clothed in Sackcloth.

V. 4. They are the two Olive-trees, and the two Candlesticks standing before the God of the Earth.

V. 5. If any man will hurt them, a fire proceedeth out of their mouth, and devoureth their Enemies; and if any man will hurt them, he must in this manner be killed.

V. 6. These have power to shut heaven, that it rain not in the days of their prophesie; and have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will.

V. 7. And when they shall have finished their Testimony, the

WE, J. Reeve and L. Muggleton, shall prophesie concerning the Spiritual Estate of Mankind to Eternity, and of the end of the World.

Olive trees, because of the Oyl of Joy in our Doctrine.

Candlesticks, because God hath put the Commission of his Spirit into us, which is Light.

Fire proceedeth, to pronounce blessing and cursing to Eternity.

To shut heaven; that is, the Heaven of Mens hearts.

That it rain not; that is, after the Sentence of Eternal death, it prevents the motion of the Spirit.

Turns water into blood; that is, the motions of peace and hope of Mens Souls (which are as water to drink) into wrath, and so it becomes a Spiritual Plague.

Finished their Testimony; that is, the Doctrine of Truth, which is, that Jesus Christ is God the

The Principles of

Bottomless Pit shall make War against them, and shall overcome them, and kill them.

V. 8. *And their dead bodies shall lie in the streets of the great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*

V. 9. *And they of the People, and Kindred, and Tongues, and Nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in Graves.*

For the meaning of this, he refers us to what was before, and that I find in *cb. 51, 52.*

V. 10. *And they that dwell on the Earth shall rejoyce over them, and make merry, and shall send Gifts one to another, because these two Prophets tormented them that dwell on the Earth.*

Father, Son, and Spirit, &c.

The Beast; that is, the Spirit of Reason in the Lord Mayor, Aldermen, and Jury.

Bottomless Pit; that is, the Pit of their Imagination.

Shall kill them; that is, would have killed us, if their Law would have done it.

Dead Bodies; that is, the Letter of Scripture.

In the streets of the City; that is, the Hearts of Men.

The People; that is, the *Jews* who owned the Letter of the Law.

Gentiles; that is, those that owned the Letter of the Apostles, that is, the *Roman Emperours*, which overcame the Nation of the *Jews*, which was in the Destruction of *Jerusalem*, which was in the ten Persecutions.

Three days and a half; that is, 1350 years; for so long the Letter of Scripture lay dead.

Not suffer their bodies to be buried; because the *Jews* and *Gentiles* knew better what to do with the Letter than the Spirit. And so the *Roman Catholics*, and those that sprung from them, have seen the dead bodies of the Scripture lie dead 1350 years.

They rejoyced over the Letter of the Scriptures; the Spirit and Life of them being put to Death. And now they looked upon themselves as very sure, because there were none left upon Earth

V. 11. *And*

the Muggletonians consider'd.

V. 11. *And after three days and a half, the Spirit of Life from God enter'd into them, and they stood upon their feet, and great fear fell upon them which saw them.*

that had a Commission to torment them.

The Spirit; that is, the Commission of the Spirit enter'd into the Letter of the Law and Gospel; and by a true Interpretation they made the dead Letter stand upon its feet, and that kills the Spirit of Reason with Death Eternal; which it never did this 300 years, till the year 1651.

Great fear; so as to convince some, and make them silent: Others were filled so with wrath, as to be damn'd to Eternity; others receiv'd it to Eternal Happiness.

V. 12. *And they heard a great Voice from Heaven, saying unto them, Come up hither. And they ascended up to Heaven in a Cloud, and their Enemies beheld them.*

Of this Blank. Here he seems to be at a loss.

I shall now draw all this together, and the Sum of the whole is this.

That *J. Reeve* and *L. Muggleton* are the two Witnesses, the Olive Trees, and Candlesticks (spoken of in this Chapter). That these two were to prophesie 1260 days, beginning in *February, 1651*. And had power to save and damn irrevocably to all Eternity, &c. That upon declaring this Commission, the Beast out of the Bottomless Pit, that is, the *Ld. Mayor Fowke*, the Recorder, and Jury, out of the Pit of their Imagination, made War against these two aforesaid Witnesses, 1653. and killed them; that is, the Letter of the Scripture. And their dead Bodies, which is the Letter of the Scripture, lay dead in the streets of the hearts of Men. And the People and Kindred saw the dead Letter of the Scripture lie dead three days and a half, or 1350 years, and rejoiced at it. But at the end of the 1350 years, in which the Bodies of the Witnesses, or the Letter of the Scripture, had lay dead, the Spirit entered into them, by the Commission given to *J. Reeve* and *L. Muggleton*.

gleston, 1651. And to the Bodies of the Witnesses, or Letter of the Scripture, stood up again.

And it should have been added, That the Witnesses ascended up into Heaven in a Cloud, and their Enemies beheld them. But lo! — for J. Reeve has been long dead.

Now reconcile all this who can?

For, 1. He saith that they two are the two Witnesses, and the Bodies of those two Witnesses are the Letter of the Scripture.

2. If the Letter of the Scripture is the Body of the Witnesses, and that Lay slain 1350 years before these two say, they receiv'd their Communion, then the Bodies of them were slain before, and 1350 years before, these two Witnesses were in being.

3. He saith, The body of the Witnesses, or Letter, was slain 1350 years before, and yet makes it slain again by the Ld. Mayor. And if it was slain in his time, then the three days and a half was to begin after his time, and a new 1350 years was to follow.

4. Observe, That in the Revelation, the two Witnesses had their Communion before the Cities were slain; but if the Bodies of the Witnesses is the Letter of Scripture, and was slain 1350 years ago, then they were slain too long before these had their Communion, which was not till 1651.

It's plain, this Shifter knows not where to fix. He would fain, like Simon Magus, be accounted some great One, and he and his Partner would set up for Broachers of New Doctrines, how sordid and contradictory soever; but he wants the skill to patch things cleverly together; they are at the best but tatters, and can never be brought into one intire piece. And this Exposition of his is so sorry and pitiful an attempt, that he might as well have undertaken to have proved himself and Reeve to be the two great Lights in the Heavens, and to as good purpose have in like manner wrote an Exposition on the first Chapter of Genesis.

To conclude, If confusion and self-contradiction, may pass for Exposition; if confidence and self-assuming may pass for Inspiration; if nonsense and obscurity may pass for Illumination; if cursing and damning others may pass for Charity; if Blasphemy may pass for Religion; then these two may be allowed to be what they pretend. But if these things will not pass among Mankind; then they will no more be Prophets and Witnesses from God, than they will ascend into Heaven in a Cloud, in the sight of their Enemies.