

A  
**TRUE INTERPRETATION**  
OF THE  
**ELEVENTH CHAPTER**  
OF THE  
**REVELATION OF ST. JOHN,**  
**AND OTHER TEXTS IN THAT BOOK :**  
AS ALSO  
**MANY OTHER PLACES OF SCRIPTURE.**

Whereby is unfolded, and plainly declared, the whole counsel of God,  
concerning Himself, the Devil, and all Mankind, from the  
foundation of the world to all eternity.

NEVER BEFORE REVEALED BY ANY OF THE SONS OF MEN UNTIL NOW.

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**By LODOWICK MUGGLETON,**

*One of the two last Commissionated Witnesses and Prophets of the only  
high, immortal, glorious God, Christ Jesus.*

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TO THE SPIRITUAL DISCERNING  
READER.

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I HAVING, by the Revelation of the Spirit of Truth, gone through the 11th chapter of the *Revelation of St. John*, by giving the true interpretation of every verse, though but short, yet in truth and substance, so that every eye that hath but the least true spiritual light in it may understand the truth of it; though truth is hard to be understood when as it shines into darkness, and the darkness comprehends it not, yet when the darkness doth comprehend the light, it converts or turns that darkness into light, answerable to that saying of scripture, *I will make darkness light before thee*: that is, thou that wast in ignorance and blindness, not knowing the true God, nor his worship, thou didst worship a false god, thou being in darkness; but when thy darkness is made capable to comprehend the light, then may darkness be said to be made light before the Lord.

Truth is light, and light is life, and darkness is death; and when darkness is made light, it may be said that death is swallowed up of life; that is, ignorance and darkness in spiritual and heavenly things being enlightened by truth, it becomes spiritual and heavenly light unto every one that is enlightened with it; therefore it is said, that *Christ is the light of the world*, and that *he doth enlighten every man that cometh into the world*; also he is said to be *the Way, the Truth, and the Life*; for truth is life, and every man that is enlightened in the way of truth, let it be natural truth, or spiritual and heavenly truth, he may be said to be *enlightened by Christ*, he being truth itself.

All verity or truth, let it be either natural or spiritual, it may be called the light of Christ; but this wisdom or reason proceedeth from another root, which light or wisdom is in a continual opposition unto the light of Christ, therefore it is said, *If that light within you be darkness, how great is that darkness?* and this darkness thinking itself to be true light, it hath made war, and hath been at enmity with the true light, ever since the beginning of man upon the earth; witness that of Cain, killing his brother Abel, because his offering was not accepted of God as Abel's was; the one proceeding from the true light of faith; the other from the darkness of reason, he thinking it to be better light than Abel's, and more worthy to be accepted of God; but it did not prove so.

As it was said by Christ to his apostles, *You are the lights of the world, for you shall be endued with power from on high;* whereby you shall be preachers of righteousness, to expound and interpret scriptures, to enlighten the dark understandings of men, so that they may *become light in the Lord.* And this power is given to every commissioned prophet and apostle, and now in this last age unto us two, none having the true interpretation of the scriptures but we, the two witnesses of the Spirit; neither is there any true, spiritual, and heavenly light but what doth shine from this commission of the Spirit, being the two candlesticks of the Lord in this last age, which God was pleased to put his light into, to give light unto them that are in darkness.

This light in us the witnesses of the Spirit, consists in the knowledge of the true God and the right Devil, with the true interpretation of the scriptures; none now in this last age can interpret scriptures truly, but this commission of the Spirit only, none having the knowledge of those two foundations aforesaid, upon which foundations all the building of the scriptures stands; so that none can build a sure building but he that hath a sure foundation; neither can any man be a true interpreter of scripture, except he hath a sure foundation, which no man hath but he that is commissioned from God.

I being one of those two witnesses of the Spirit, and knowing those two foundations afore-mentioned, have, by the revelation of the true Spirit, undertaken to interpret the Eleventh Chapter of the Revelation of St. John, with many more places in that book; with divers other places of Scripture, without the help of other men's labours, but only as the revelation did arise in me from the seed of faith, which hath made a little volume; I may say a little volume, in comparison of those great volumes which wise men in reason have writ upon one verse, nay, upon one word of scripture, yet I am sure there is more true light declared in this little volume, than there is in all the great volumes in the world besides.

It is like unto that little book which John took out of the angel's hand, that he did eat up, which became in his mouth as sweet as honey, because it was the revelation of those heavenly mysteries spoken of in the scriptures, and the glory that should be conferred upon the seed of faith in the kingdom of eternal glory hereafter.

So likewise this little book of the *Interpretation of the Eleventh Chapter*, with many other scriptures, the revelation of it hath been in my mouth as sweet as honey, and so it will be to every one that doth truly understand the interpretation and believe it. And though it be not declared by such a glittering language as to please the wise men of reason, yet there is truth and spiritual substance made plain and clear to any ordinary understanding; for truth needeth no gloss to make it seem better than it is, for that hath light enough in itself, to see the way that is good to walk in it.

God did, for the most part, choose men that were unlearned to interpret scriptures; as many of the prophets in the time of the law, and the apostles in the time of the gospel, as shepherds and fishermen, it could not be expected that such like men as these could have any great breeding, yet these were they which God did make choice of to declare his will and pleasure; and herein is the glory of God the more seen, in that *he hath chosen the weak things to bring down the strong; the foolish things to confound the wise; and*

*things that seem as if they were not, to bring to nought things that are.*

Though the interpretation of this chapter be but short, and not set forth with glittering words of man's wisdom, yet there is true spiritual substance opened in plain words; for truth was always plain and easy to the seed of faith, but to the seed of reason hard, and not to be borne; therefore said by wise men in reason, that Christ's words *were hard sayings, who could hear them?* and the scriptures were written by the prophets and apostles in as homely a manner as this of mine is, though wise men in reason have put them into a better and handsomer form and order than they were in at the first, when they were spoken and written by those that were inspired for that purpose; yet reason knoweth nothing of the true meaning of the scriptures, notwithstanding he hath garnished the letter of them, putting of them into such handsome order.

Therefore I shall advise the seed of faith, and the seed of reason, when they shall read this Epistle of the *Interpretation of the 11th Chapter of the Revelation*, to mind the substance, and not the circumstance, and not to slight it because it is so plainly set down, not with glittering words, as a shadow, which proceedeth from the seed of reason; but truth plainly declared and interpreted, which will satisfy the seed of faith, faith not desiring curiosity of words, but the spiritual substance of things.

There is one thing more I would have the seed of faith to mind and observe, that though I have not given the interpretation of every verse in this chapter in order, as it lies in the chapter, yet I have given the interpretation, little or much, throughout the whole chapter; but there being many other things of concernment which came in by the way, which is as necessary to be known as the thing itself; also there are many other places of scriptures opened and interpreted, which did not belong to this chapter, yet many of them are of more concernment to be unfolded than the chapter itself; they all having reference to some part of the chapter, or else to some other deep secrets which is treated upon in this

Epistle, which will enlighten the understanding in the knowledge of the scriptures, and be as pleasant to the mind as the interpretation of the chapter itself.

Though this book of *The Interpretation of the Eleventh Chapter of the Revelation*, with many more places of scriptures opened, which never was revealed to any before, nor to us ourselves, until now of late it hath been revealed unto me, since my fellow-witness departed this life; yet I would have you that are spiritual to know, that in that book of ours called, *A Divine Looking-Glass*, written by John Reeve, hath contained in it (if truly understood) the deepest hidden mysteries that ever was spoken or penned by man; and no better foundation can any man lay, than what is laid in that treatise.

This book of *The Interpretation of the Eleventh Chapter of John's Revelation*, will be as an heavenly building upon that foundation, for all those that truly understand it, and believe it, to solace their minds here in the state of grace, and further their assurance of their eternal glory, in the presence of their almighty God, and blessed Redeemer; whereby they shall see him face to face, even as they are seen of him, with the sight of the holy angels, Abraham, Isaac, and Jacob, the prophets and apostles, and the two witnesses of the Spirit, beholding them all in their thrones of bright burning glory, for ever and ever. *Amen.*

*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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\* An error has occurred in several other Re-prints by putting an *e* at the end of *Lodowick*; by referring to Works printed for the Author, we find there is not an *e* at the end of his name, so we have omitted it accordingly.

# CONTENTS.

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*Some particular heads of the most divine mysteries, plainly opened in the several Chapters of this Book.*

*Chap. 1.* What is meant by the Reed like unto a Rod. Of the City of God. Of the little Book, and what is meant by the sweetness and bitterness thereof. Concerning the Temple of God, the Altar, and the Worshippers, with the measuring of them.

*Chap. 2.* Of the Court without the Temple. Of the treading the Holy City under foot, and what is meant thereby

*Chap. 3.* Of the two Witnesses. Who they were. An Explanation of the Commissions of Moses and Jesus. How these make up but two Witnesses or Prophets. Who they are that can only interpret Scripture truly. God's becoming flesh in the incarnation of Christ explained.

*Chap. 4.* Whence the Law came. To whom it was given. Who are under the Law, and who are not. Of the weakness and foolishness of Reason in the things of God, or faith.

*Chap. 5.* Of the Tree of Life, and the Tree of the Knowledge of Good and Evil. The agreement of Adam's form and nature with God's. The difference between the breath of life in Adam, and that breath of life which is in all other creatures. How the invisible life giveth form, whereby all forms differ from man's. How Adam was only capable to see the forms, and understand the speeches of the two Trees.

*Chap. 6.* How man in innocency could, and did see the face of God, as he was seen of him. Of man's misery by knowing good and evil. Of the end of his fall, wherefore it was. How Adam and his seed shall be raised up to a higher degree of happiness, than the state of innocency. How only those of Christ's seed or nature shall be raised to glory. How the breath of God died in Adam.

*Chap. 7.* Of the form and nature of the Tree of Knowledge of Good and Evil, &c. Of the extent of the curse upon Adam, &c. How the curse and death of Adam and his seed extended no further than the sorrows and death of this life. How none can be capable of the knowledge of good and evil, but the two seeds of Faith and Reason.

- Chap. 8.* What is meant when it was said that the Serpent should go upon his belly: and how he feedeth on the dust of the earth, and what that food is. How Cain was the first-born of the Devil. How the Angel's nature may be said to be the elder brother, and Adam's the younger. Of the Lord's judgment upon both natures.
- Chap. 9.* Of eating the forbidden fruit. How that could not produce seed. How the enmity lay in the two seeds. What is meant by bruising the head and the heel.
- Chap. 10.* How seed or nature was before form; and how form causeth seed or nature to appear, and how spiritual bodies may dissolve into seed or nature.
- Chap. 11.* What it was that made Adam know good and evil. How reason is the governor of this world, and not faith. How it may be said that spiritual bodies are not in their right region, except they be where celestial bodies are. That Adam in innocency had no reason in him. That all thoughts and motions in man ariseth from the two seeds.
- Chap. 12.* How reason (being the Angel's nature) was condemned, in the loss of the knowledge from whence it came. That reason cannot know the mind of God in the Scriptures; and the cause thereof. Of eating the flesh of Christ. An interpretation of eating Manna, and the true Bread.
- Chap. 13.* An interpretation of the Water out of the Rock. Of the Serpent in the Wilderness. How there was but two trees of a spiritual nature in the Garden.
- Chap. 14.* What the two Candlesticks were. In what nature the Law was written. Why no law is given, but to the seed of reason.
- Chap. 15.* How Hagar and her son, and Sarah and her son, were the types of the two Commissions, and the two Seeds. Of some Revelations of the two Seeds, in the Raven and Dove in Noah's Ark. Reason's imagination, concerning God and himself. Faith's knowledge, concerning God and himself, both declared what they are.
- Chap. 16.* How Moses in the Law may be said to be one of the Olive Trees. The meaning of the two Golden Pipes mentioned by Zechariah.
- Chap. 17.* How it was only external blessings that was given to the obeyers of the outward Law, and cursings to the disobeyers. How idolatry, or idolaters, proceeds from the not knowing and obeying the true God. The difference between Voice of Words, and Revelations from God.
- Chap. 18.* How the principle of God's being a Spirit without a Body

- did arise. Diverse Queries about the eternal being of God, with the blindness of reason therein.
- Chap. 19.* How Jesus Christ in the Gospel, may be said to be the other Olive Tree. How there is no Water of Life, but that which proceeds from the Tree of Life.
- Chap. 20.* Of the Cherubims who had the flaming sword to keep the way of the Tree of Life. What the flaming sword was; and how the seed of faith is preserved thereby from being destroyed by reason.
- Chap. 21.* Of the Tree of Life; the Fruits thereof, and the use of them. That Christ gave no Commission to his Disciples with power, till he was ascended, which was only to the twelve Apostles. That all spiritual Commissions came from Heaven.
- Chap. 22.* Of the Seven Churches, and what they are; and how one of them are enlightened above another, even till the Devil is transformed into an Angel of Light in the last: yet that they have all one and the same God and Devil.
- Chap. 23.* Of the Seven Churches further, shewing four of them have their Commission from man only: and the other three neither from God or man.
- Chap. 24.* Shewing no Spiritual Commission but from Heaven.—What the Baptism of John was. How the ordinance of Baptism belonged only to the Apostles, and to none of the Seven Churches since.
- Chap. 25.* How the Apostle's Commission came from the Tree of Life, and what that Tree was. That the Apostles were the Candlesticks, and why so called. An Interpretation of the Parable of the wise and foolish Virgins.
- Chap. 26.* Some mysterious sayings in the Book of the Revelations opened, viz.—*The New Jerusalem. The Tabernacle. The Angel which carried away John into the high mountain. The Golden Reed.*
- Chap. 27.* When the great City and holy Jerusalem came down from Heaven. Of the Tabernacle of God being with men, in opposition of the Tabernacle in the Mount. Of the great and high wall which had twelve Gates, and at the twelve Gates twelve Angels, and names written. How the partition wall was broken down, and when.
- Chap. 28.* Of the wall with twelve Foundations, and what the foundations are, and who set and did bear them up.
- Chap. 29.* Of the Reed wherewith the City was measured. The equality of the twelve Foundations. Of the Angel which shewed John these things by way of vision.

- Chap. 30.* The power of Commissionated Prophets. How that which hath been done by them, hath been accounted as done by God himself.
- Chap. 31.* That John the Baptist was the last Prophet under the Law, declaring the end of the worship under the Law, and the coming in of the worship under the Gospel.
- Chap. 32.* Of the persons who slew the Lord's commissioned Prophets, and Christ himself; with the woes pronounced against them, which were as fire proceeding out of their mouths.
- Chap. 33.* How that words of truth raiseth up rage in the seed of reason, and peace and joy in the seed of faith. That all strife between nearest relations about spiritual matters, ariseth from the two seeds.
- Chap. 34.* How fire proceeded out of the mouths of the Prophets and Apostles. The right understanding of the differences in the several Commissions declared.
- Chap. 35.* Of the sun being turned into darkness. And also of the death or darkness upon the eternal God opened, in explaining the prophecy of Joel, where it is said, *The Sun shall be turned into darkness, and the Moon into blood.*
- Chap. 36.* The power of the Prophet's Commission, in shutting the Heavens that it rain not.
- Chap. 37.* Of the further power of the Prophets.
- Chap. 38.* A declaration of the difference of Commissions. How Moses and the Prophets were all but one Commission.
- Chap. 39.* The Commission of the Water, and the Commission of the Blood, declared.
- Chap. 40.* Of the Commission of the Blood further, and how this Commission shut the heavens.
- Chap. 41.* What is meant by the Commission of Jesus turning the Waters into Blood. How the Law was overcome by Jesus, and how sin and death was overcome by his being offered up to death, through the eternal Spirit.
- Chap. 42.* Of the water and blood which came out of Christ's sides; how the law, which signified the water, was turned into blood.
- Chap. 43.* How the Commissions were the two Prophets mentioned by John, and how they plagued the earth with all manner of plagues.
- Chap. 44.* The interpretation of some sayings concerning John the Baptist. How John the Baptist was the greatest Prophet. What is meant by the Kingdom of God.
- Chap. 45.* Whom the Kingdom of Heaven was taken from, and unto

- whom it was given. What is meant by the two sons who were to work in the vineyard.
- Chap. 46.* What is meant by the beast that ascended out of the bottomless pit, and what is meant by the bottomless pit. What is meant by Satan's being shut up a thousand years. What the keys of heaven and hell are, and what is meant by Satan's being shut up a thousand years in the bottomless pit.
- Chap. 47.* What is meant by making war with the Prophets. What is meant by Tophet prepared of old, the pile, fire, and much wood, and the breath of the Lord. Of the death and resurrection of the law with man, for eternal punishment.
- Chap. 48.* The Parable of Dives and Lazarus opened. Concerning the resurrection, and the necessity thereof. What is meant by a drop of cold water to cool the tongue. Abraham's bosom the kingdom of heaven, Cain's bosom the kingdom of hell.
- Chap. 49.* What is meant by the two dead bodies.
- Chap. 50.* What is meant by the streets of the great city, and why called Sodom and Egypt.
- Chap. 51.* What is meant by People, and Kindred, and Tongues, and Gentiles. What is meant by painting the tombs of the Prophets, and garnishing the sepulchres.
- Chap. 52.* How the Scriptures are the two Prophet's dead bodies, which the learned men would not suffer to be buried, but have made merchandize of them.
- Chap. 53.* Of the Gentiles painting the tombs of Christ and his Apostles, as the Jews did those of Moses and the Prophets.
- Chap. 54.* Of rejoicing over the death of the Prophets, and of sending gifts one to another.
- Chap. 55.* What is meant by three days and an half. What by the Spirit of Life from God, and what by eternity. How that there can be no true interpretation of the Scriptures, but by him who hath the Spirit of Life from God.
- Chap. 56.* The death of Christ procured a greater power to himself than he had before. What is truly meant by the Prince of this world.
- Chap. 57.* How the Spirit of Life from God in a Commission quickeneth that which is spiritually dead. That the Apostles' Commission of the Holy Ghost was the Spirit of Life from God. What is meant by the great fear which should come upon men.
- Chap. 58.* Concerning 2260 days, and the three days and a half. Who is meant by the Woman that had the Eagle's Wings, and what

- the Wings of that Eagle were, and the wilderness she did flee into. What is meant by the Woman clothed with the Sun, the Moon under her feet, and the Crown of twelve Stars upon her head. What the Earth was that swallowed up the flood.
- Chap. 59.* Who it was that did hear the great voice from heaven.
- Chap. 60.* Who it was that made Christ's face to shine, and his garments glitter, and who the Angels were that watched over him. Of the two Prophets ascending into heaven; what is meant by their enemies that shall see them.
- Chap. 61.* What is meant by the word Earthquake in the Commission of Moses.
- Chap. 62.* A further explanation of the said Earthquake.
- Chap. 63.* What is meant by the word Earthquake of the Gospel, with the diverse effects it had upon the invisible Spirit, both upon faith and reason, for natural and spiritual Earthquakes.
- Chap. 64.* Interpretations of several Scriptures concerning Earthquakes. What is meant by the same hour the Earthquake should be.
- Chap. 65.* What the Sun was which was as black as sackcloth of hair, and how the Moon was like blood.
- Chap. 66.* The revelation of the Spirit only knoweth the distinction of Earthquakes.
- Chap. 67.* What is meant by the City: what by the tenth part of it. What by the seven thousand that should be slain; what the remnant was that was sore affrighted and gave the glory to God. How the Jews and Gentiles are called *The City of God*.
- Chap. 68.* What is meant by the first and second woes, and when they were past, which did belong to the two Commissions of the Law and the Gospel.
- Chap. 69.* Of the third woe which could come anon, how it doth belong to the third Commission. How the kingdoms of this world are become Christ's, and in what manner he will reign.
- Chap. 70.* Of the four-and-twenty Elders, and what they are. The difference of glory in the four-and-twenty Elders.
- Chap. 71.* Who it was that gave thanks to God. Faith looks at things to come, as in present being. Of God's putting an end to all time. The glory which shall be given to his Prophets and the seed of faith. The end of the kingdom of reason, and the eternal destruction of the Devil and his seed, with the place of their torment.
- Chap. 72.* The difference between the temple of God in the state of

mortality and of immortality. The interpretation of the two Covenants.

*Chap. 73.* How Christ came by water and blood, explained. Of the Three that bear record in heaven, and the Three that bear record on earth, and what they are.

*Chap. 74.* Of the Commission of the Spirit, which is the last record in the earth. The Witnesses names, and their authority and power concerning the spiritual and eternal condition of mankind.

*Chap. 75.* All spiritual counterfeit powers brought down by the Commission of the Spirit.

*Chap. 76.* The Witnesses of the Spiritual Commission, their sentence upon false Christs and false Prophets.

*Chap. 77.* How the two Witnesses of the Commission of the Spirit, may be said to be the two Witnesses mentioned in the 11th of the Revelation.

*Chap. 78.* As the Reed signified John's Revelation, so Revelation is the Reed of the Witnesses of the Spiritual Commission, to declare the deep mysteries of God hidden in the Scriptures, and to finish them. The spirit of prophecy in the three Commissions of Water, Blood, and Spirit, opened.

*Chap. 79.* How the Witnesses of the Spiritual Commission, are like the Olive Tree, the Candlesticks, and the spiritual light of the world.

*Chap. 80.* How, and what fire it is that proceedeth out of the mouths of the Witnesses of the Spirit, and how they shut heaven, and turn waters into blood.

*Chap. 81.* How the declaring of the true God, the right devil, and other mysteries, is the finishing of the Witnesses of the Commission of the Spirit's testimony, and are fore-runners of Christ's coming to judgment.

*Chap. 82.* How the same Beast that did arise out of the bottomless pit, and did make war against the Witnesses of the Water and Blood, upon the finishing their testimony, hath risen and made war against the Witnesses of the Spirit upon the finishing of theirs.

*Chap. 83.* How the Scriptures are the dead bodies of the Witnesses of the Spirit. None can interpret the Scriptures truly, but the Witnesses of the Spirit.

*Chap. 84.* How the Commission of the Spirit, is as Spirit and Life from God, and maketh the dead bodies to stand upon their feet, to the justifying of the seed of faith to eternal happiness, and the Condemnation of the seed of reason to eternal endless misery.

2.5.48

# TRUE INTERPRETATION

OF THE

## **ELEVENTH CHAPTER OF THE REVELATION.**

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### CHAP. I.

VERSE 1. *Then was given me a reed like unto a rod, and the angel stood by, saying, Rise, and mete the temple of God, and the altar, and them that worship therein.*

1. CAST your eye back on the chapter before, reading from the 8th verse to the end, and there you may see what this reed like unto a rod was, and when it was given.

*And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.*

*So I went unto the angel, and said unto him, Give me the little book; and he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*

*Then I took the little book out of the angel's hand, and ate it up, and it was in my mouth as sweet as honey; but when I had eaten it, my belly was bitter.*

*And he said unto me, Thou must prophesy again among the people, and nations, and tongues, and to many kings.*

2. These four verses in the 10th chapter, doth make known unto the spiritual man what that reed like unto a rod was, which was given unto John to measure withal, and because God hath endued me with the same spirit of revelation, I shall know the better to give the true meaning what John did mean by that spiritual, mystical, and heavenly language, expressed by literal words.

3. By the revelation of the same spirit, I shall unfold the spiritual meaning of John's revelation in these words: *And there was given me a reed like unto a rod, &c.*

4. This reed like unto a rod, which was given unto John, I declare it was that book called, *The Revelation, or Inspiration, or Spirit of Prophecy*, whereby he was inspired with the knowledge of things past, present, and to come ; which knowledge of inspiration was in his mouth as sweet as honey.

5. But when he had seriously considered what trouble and persecution should come upon the city of God, that is, upon all the seed of faith, or upon the believing Jews and Gentiles, whose bodies were the temple of God.

6. Then this little book, which he took out of the angel's hand, which was the revelation of the spirit, which was exceeding sweet at the first receiving of it into his understanding, but when the serious consideration of that great destruction that should come upon the outward and visible temple, which the people of the Jews did so highly esteem of.

7. And so of that spiritual temple of God, which was the believing Jews and Gentiles, to suffer great persecution even to death itself ; the knowledge of this sunk deep into his understanding, which may be called by the revelation of the spirit, *his belly*, and so became bitter.

8. For the revelation of the spirit is at the first receiving of it sweet as honey, but when it is swallowed down into persecution, which is the belly, that makes revelation to become bitter.

9. So it was with John, both in respect of himself, and all the believing Jews and Gentiles, which were to suffer in the time of that commission.

10. When John had this spirit of revelation and prophecy, he must *rise and mete the temple of God, and the altar, and them that worship therein.*

11. I shall declare unto you that are spiritual what this temple of God was, which John was to measure. This temple of God, in the literal sense, was the nation of the Jews ; for they were at that time accounted the only temple or people of God.

12. Because there was no nation nor people in the world, that had any rules or precepts of visible worship given unto them from the Creator, but the nation of the Jews only.

13. Therefore, after Moses had given the nation of the Jews a law of worship, they differed from the worship of the nations all the world over.

14. And that was the great controversy that God had by his prophets with Juda and Jerusalem, because the Jews were so subject to fall to the idolatrous worship of the nations.

15. This nation of the Jews was called *The Holy City and Holy Temple*, because of those outward sanctifications which the priests had in that visible worship which was set up by Moses, both to sanctify himself and others; as you may find it written in the *Hebrews*.

16. But the temple of God, as it is to be understood in the spiritual sense, the meaning is, all the believing Jews and Gentiles, or seed of faith, as aforesaid; for indeed, as the Scripture saith, speaking to believers in their doctrine of Christ, *that your bodies are the temples of the Holy Ghost*, and so they come to be the holy city and temple of God indeed.

17. And as for the altar that John's Revelation did measure, it was chiefly meant of the visible altar which the Jews did offer up their sacrifices upon, in the time of the law; which was but a type or figure of the true altar itself.

18. For Christ made himself the altar, to offer up himself as a sacrifice unto death, *that he might destroy him that had the power of death, which is the Devil*; which Devil I shall open more at large hereafter.

19. And as there was a visible and legal sacrifice offered up in the time of the law, upon a visible altar, so likewise there is a spiritual and invisible sacrifice to be offered upon that invisible altar to the invisible eye of reason, but visible to the eye of faith.

20. For faith seeth spiritual things to be of as real substance as the eye of reason doth things that are natural.

21. Again it is said, *And them that worship therein*. Now the Revelation of John had relation both unto that legal worship of the law of Moses, and of that spiritual worship which was set up by the Apostles of Christ, which were afterwards persecuted by the Romans, both the worship of the law, and the worship of the gospel.

22. Therefore the revelation of the spirit in John did foresee that both their worships would be destroyed by that persecution that should arise from the Roman Gentiles ; therefore it is said in the next verse, *That the court without the temple should be left out ; for it was given to the Gentiles.* But I shall shew what that court is in the next chapter.

23. But it was those true believing Jews and Gentiles that was the true worshippers of God ; that is, they did worship God in sincerity of heart, through those visible ordinances and forms of worship which was set up by them.

24. So that you that can spiritually discern, you may see what that temple of God was, and the altar, and them that did worship therein, which John's revelation was to measure, with reference to their great sufferings by those Roman Gentiles, but to their eternal glory hereafter.

25. For where the revelation of the spirit doth call a nation or people the holy temple, or city, it is with reference either to an external holiness, or else an internal holiness.

26. And so it was with John's Revelation, it was with relation to that outward legal worship which was set up by the law of Moses ; which was counted a holy worship, so long as that tabernacle or worship stood.

27. With reference to that spiritual and holy worship of faith which was preached by the Apostles, and believed by the Jews and the Gentiles ; and this was indeed the holy city and temple of God, which John's Revelation was to measure, &c.

## CHAP. II.

VERSE 2. *But the court which is without the temple, cast out, and mete it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months.*

1. **THERE** is very little in this Chapter, nor in this book of the *Revelation*, but it is to be understood with a spiritual eye of faith.

2. By which I shall give you the true literal and spiritual meaning of this chapter, and many other places of scripture.

3. Now I shall declare unto you that have faith, that can spiritually discern what the Revelation of John did mean by the court without the temple, *which must be left out, and not measured, because it was to be given unto the Gentiles, and they should tread the holy city under foot, &c.*

4. I declare from the spirit of truth, that this court without the temple here spoken of, was all that outward and visible worship which was established and set up, and acted by the commission of Moses, which he gave to the nation of the Jews, and the commission of Jesus which he gave to his Apostles.

5. Now these two visible commissions did set up two visible forms of worship, though differing one from the other.

6. These visible worships which did belong to these two commissions, were that court without the temple, which must be given unto the Gentiles.

7. The Gentiles having the letter of these two commissions, which did set up a form of visible worship, and the Gentiles must have the outside or shadow of the true worship given unto them, which is called, *the court without the temple*, so that the Gentiles might set up a visible form of worship, by their imagination of reason, from the letter of the scriptures, without a commission from God, as the other did that had a commission from God.

8. And upon this account they should tread the holy city under foot, that is, they should persecute and put to death that seed of faith, both in Jew and Gentile, that would not

submit to that visible worship, which was, or should be set up by the Gentiles.

9. So that never since this court without the temple was given unto the Gentiles (which court is that visible worship aforesaid) there hath not been a man commissioned from God to administer gospel ordinances, or any visible worship.

10. For whatsoever men do of that nature now, it is from their forefathers the Gentiles, which are the Papists, which had this court without the temple given unto them, which were the Roman Catholics, which have set up a form of visible worship, both of the law of Moses, and of the gospel of Jesus.

11. And they, by this visible worship, which is called "The Court without the Temple," have trod the holy city under foot this 1350 years

12. Again, you that are spiritual may know, that this court without the temple, is meant all that outward and visible worship, which was set up by these two commissions, which John saw by the spirit of revelation was to be cast out.

13. That is, the spirit of truth would not own it no more, because the true commissioners were all dead and put to death.

14. And the believers, which were the Holy City, were trod under foot; and indeed they have been trod under foot ever since, until within this few years.

15. That is, they have been kept under darkness and blindness, as believing that the learned men and priests of the earth, had power successively to set up gospel ordinances, or visible worship, to please God.

16. And herein did the Gentiles tread the holy city under foot; that is, all the seed of faith, both Jew and Gentile, whose consciences were tender, and could not submit unto that visible worship which the Gentiles set up, from the letter of that worship which was set up by the law and the gospel, which was the court without the temple.

17. And thus hath the Gentiles, the Roman Catholic, the Papist, trod the holy city under foot ever since the ten persecutions, which is a matter of 1350 years before liberty

of conscience was procured in these Islands, and the Commission of the Spirit came forth upon this earth in the Year 1651.

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### CHAP. III.

VERSE 3. *But I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and threescore days, clothed in sackcloth, &c.*

1. **THERE** hath many men undertook in former times, and now in these latter days, to unfold and give the interpretation of these two witnesses, both learned men and unlearned.

2. Some men have understood these two witnesses to be the magistrate and the minister,

3. Others have understood them to be the flesh of Christ, and the spirit of Christ.

4. And another sort of men understood these two witnesses to be the law and the gospel.

5. But these various opinions doth arise from the imagination of reason, and not from the revelation of faith.

6. Therefore, there can be no assurance nor satisfaction in that interpretation which reason doth imagine.

7. Therefore, by the revelation of the true spirit, I shall unfold who those two witnesses were, and who they are now, according to the mind of the Spirit that first spake, and writ this book, called, "The Revelation of John." *For all Scripture was given by inspiration, and holy men spake as they were inspired by the Holy Spirit.*

8 Therefore I say, that none can interpret scripture truly, except he have the same gift of revelation, or inspiration as those had which spake them.

9. For though men may give some true interpretation of words upon some places of scripture, yet, for want of the knowledge of the true foundations, they have no assurance nor certainty of what they speak to be true; not as to satisfy

themselves, nor to satisfy the conscience of any other that believes them.

10. Therefore, you that are of the seed of faith, mind the discourse that followeth. First, I shall shew who those two witnesses were, and afterwards, who the two witnesses are now, and what their power was, and what their power is now.

11. But first I shall speak of the two former witnesses spoken of in the 11th of the Revelation. These two witnesses there spoken of by John, was chiefly meant those two commissions which proceeded from Moses and Jesus, which was the law and the gospel; therefore it is said in scripture, *That the law was given by Moses, and grace and truth by Jesus Christ.*

12. That is, the law was given by Moses, and all the prophets that were under the law of Moses, they are all accounted (by the revelation of the spirit) but one man, or one witness, or one commission, as will appear hereafter.

13. So likewise all those evangelists, apostles, pastors, and teachers, that were under Christ their head, and any that had their commission from the apostles; I say all these are included under the title of one witness or prophet.

14. Therefore you that have any spiritual discerning, may in some measure see who these two witnesses were which the Revelation of John doth speak of; and that they were Moses and Jesus I shall open more largely in the following discourse.

15. For observe, that all those that were impowered with the spirit of prophecy and revelation under these two commissions aforesaid, I say, they make up but two witnesses, or two prophets. Again, it is said, *That these two prophets should prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

16. Now these two prophets had the gift of prophecy, and they were called but two witnesses, because it was with relation to those two heads of those two commissions, or the law and the gospel.

17. And because you may know that it was Moses & Jesus that were the heads of the law and the gospel; therefore called by the spirit in John, the two witnesses and prophets.

18. And Moses being the head and prophet of the law, and the first prophet that was inspired with the spirit of prophecy, to declare the mind of God unto man;

19. Therefore the scriptures doth say, that the law was given by Moses, and that he was a prophet and a law-giver, and had power to set up a law of worship; and to plague and destroy those which disobeyed that visible law of worship which he gave to those people in his days.

20. Again, Moses was the first prophet, in that he prophesied of the incarnation of Christ, which is no other but the incarnation of God.

21. That is, God's becoming flesh, that he might become a prophet himself, which was the Creator of all prophets, and gave all prophets the spirit of revelation and prophecy; therefore Moses saith, *God will raise you up a prophet like unto me, him shall ye hear.*

22. Again, you that have any spiritual understanding may comprehend this mystery, which is, that which was first is become last, and the last first; for this Jesus was before Moses, answerable to that saying of Christ to the Jew, *Before Abraham was I am.*

23. So that this Jesus was that God which did appear unto Moses, and spake unto Moses, and he that made Moses's face to shine, so that the people of Israel could not look upon him, it was so bright and glorious.

24. Yet nevertheless he himself came down from that glory, which he had before the world was.

25. And took upon him the form of a servant, and he gave that power to Moses and Eliah, and put them in the glory of the Father.

26. Whereby they were made able by their presence, to make his face to shine and his garments glitter, even as he made Moses's face to shine, when he was in the glory of the Father himself.

27. So that you that do spiritually understand, may see that the first is become last, and the last first.

28. That is, Jesus was before Moses, yet Moses is set before Jesus: why? Because the law of Moses was given before the gospel of Jesus.

29. Or the commission of Moses was public and visible to the world, before the commission of Jesus was, therefore cursed Cain, and cursed Ham, scoffing Ishmael, and prophane Esau, these were the first-born, or elder brother, that should become servants unto their younger brother, which is of the seed or law of faith, or the commission of the gospel which should be given by Jesus Christ.

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#### CHAP. IV.

1. **HEREIN** is hid that mystery which the Apostle speaks of, Rom. ix. 12, 13. as it is thus written, *The elder shall serve the younger*: that is, *Jacob have I loved, and Esau have I hated*; yet Esau was of the seed of Isaac after the flesh, as well as Jacob.

2. But Esau was not of the seed of faith, but of the seed of reason, which was born under the law; for the law was given only unto the seed of reason, and not to the seed of faith; therefore saith the Apostle, speaking to believers, *We are not under the law, but under grace*; so that all the seed of Abraham, that is, of the faith of Abraham, are freed from the law of sin and death.

3. Therefore mind what you read; for I say, that the law is not written in the seed of faith's nature at all, but in the seed of reason's nature only.

4. Therefore the seed of faith is not under the law, but is above the law; that is to fulfil the law in the performance of it, or else to suffer the punishment that reason shall inflict upon the seed of faith, by their interpretation of the law.

5. Therefore you that are of the seed of faith may know when the spirit speaketh to the seed of reason, and when it speaketh to the seed of faith.

6. For when the scripture saith, *In those days I will pour out of my Spirit upon all flesh*; the meaning of the Spirit is this, that God will pour out of his Spirit upon all the seed of faith which is cloathed with flesh, and not upon the seed of reason that is cloathed with flesh.

7. For the seed of reason hath no assistance from the Spirit of God, but only the bare outward letter of the law; therefore it might well be said, that *the law was given by Moses, and grace and truth by Jesus Christ.*

8. For indeed Moses gave the nation of the Jews the law, but he gave them no power for to keep it.

9. Yet the nature of reason in them thought itself so wise and powerful, that if God would give them a law by his servant Moses, then they should have power that would arise out of their own reason, so that they would keep the law.

10. Therefore they gave great promises to Moses, that whatsoever the Lord should command to be done by Moses, they would do it; which made Moses to say, *O that there were such a heart in you indeed!*

11. As if Moses should have said, I know reason thinks itself very strong, but is exceeding weak; mighty wise, but a very fool; full of great promises, but no performances.

12. So that you that are spiritual may see, that the seed of reason hath no assistance from the spirit of God, but only the bare letter of the law, which is a killing letter.

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## CHAP. V.

VERSE 4. *These are the two olive trees, and two candlesticks standing before the God of the earth.*

1. BEFORE I come to unfold the nature of these two trees, I shall unfold, by the revelation of the spirit, those two trees spoken of by Moses, Gen. ii. 9. namely, *the tree of life, and the tree of knowledge of good and evil, which were both in the midst of the garden.*

2. I would have you that are capable to comprehend spiritual things, to mind the spiritual interpretation of this scripture. These two trees were trees of a spiritual nature, therefore called the Tree of Life, and the Tree of Knowledge

of Good and Evil; and they stood both in the midst of the Garden.

3. Now as for the place or the Garden itself, whether it was in the East or the West part of the earth, or no, I shall not trouble myself nor the reader with it; but the thing which I intend, and is necessary for you to know, is to open and make known what the form and nature of these two trees were, and what they are.

4. First, I declare, that the Tree of Life, which stood in the midst of the Garden, I say it was the very Person of God himself.

5. He being a spiritual body, or person, in the form of a man, and Adam being his image, or likeness.

6. Only Adam's form was earthly, and God's form was heavenly; according to that saying in scripture, *The first Adam was of the earth, earthly; and the second Adam the Lord from heaven, heavenly.*

7. So that this heavenly Adam, which came down from heaven into the Virgin's womb, a matter of four thousand years after that commandment was given unto the earthly Adam; I say, this heavenly Adam was that very same Tree of Life which stood in the midst of the Garden.

8. Which earthly Adam was created and made in the image of God, not only in his bodily form, but in his nature also.

9. His spirit or nature was of the very same life and nature as God was of; therefore it is said, that *God breathed into Adam the breath of life, and he became a living soul.*

10. Therefore mind the words; for God doth not say, that he would, or ever did breathe the breath of life into any other creature, but into Adam only, no, not into the angels; notwithstanding other creatures have a breath of life in them, but not of the same nature of God as Adam's was.

11. Therefore other creatures have not the same form as Adam had, for it is the invisible life, or nature, that gives the outward and visible form to man, or any other creature.

12. For if there were not an invisible life in nature, then would it produce no form to live at all, but would be all dead, senseless, and formless matter.

13. Again, Adam's life and nature being of the same which God's nature was of, it made Adam capable to see and to understand the spiritual forms of these two trees.

14. It was these two trees that spake, both the Tree of Life, and the Tree of Knowledge of Good and Evil.

15. It was the Tree of Life that gave Adam that commandment, that he should not eat of the Tree of Knowledge of Good and Evil, lest he died.

16. Likewise it was the Tree of Knowledge of Good and Evil that tempted Adam, saying, *You shall become as Gods, knowing good and evil.*

17. Adam being made of the earth, though his spirit was of the immortal seed, yet it was capable to fall from that state of innocency wherein he was created.

18. For while he stood in the state of innocency, he was capable to behold the face of God and live.

19. But, after his fall, he could not see the face of God, and live; therefore, saith God, *Now, lest the man stretch forth his hand, and take also of the Tree of Life, and eat, and live for ever,*

20. *He must be put forth of the Garden;* that is, he must now no more see God face to face, while he is in the state of mortality.

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## CHAP. VI.

1. **THEREFORE** I declare, by revelation from the Holy Spirit, that never since the fallen estate, no man, let him be ever so just, righteous, or holy, or one that God hath spoken unto; nay, Moses himself, could not see the face of God, and live; that is, he could not see the face of God in his glory.

2. For there is a great deal of difference between the state of innocency and the fallen state.

3. For the innocent state of Adam was the spirit and nature of faith, which could visibly see the face of God, even as he was seen of God.

4. But he was to fall from that innocent state wherein he was created, because that seed of faith might generate, and bring forth, as stars in the firmament, or as the sand on the sea-shore.

5. So that, after generation, Adam's posterity comes to the knowledge of God by faith only, and not by sight, as Adam did in the state of innocency: therefore saith the scripture, *Faith is the evidence of things not seen, and the substance of things hoped for.*

6. So that it may be clear to you whose understandings are enlightened, that this Tree of Life, which stood in the midst of the Garden, was no other but God the Father.

7. And that Adam, in the state of innocency, though he was in a capacity to fall, yet he was capable to see God face to face; which he could not do afterwards; no, nor none of his seed.

8. Though Adam and his seed shall be raised up to a higher estate of happiness than that state of innocency was, wherein Adam was created.

9. Because that innocent nature was the seed of faith, which was the eternal seed of God, which must pass through death into eternal life.

10. Which God himself was offered up unto death, through the eternal Spirit, that he might draw all men after him; that is, all men that are of the seed of faith, or the seed of Adam; answerable to that saying in Scripture, *As in Adam all died, so in Christ shall all be made alive.*

11. Not as men do vainly imagine, that all men shall be saved; for all men did not die in Adam, therefore not made alive in Christ.

12. But they died in the serpent, neither was the serpent's nature the same that Adam's was; for Adam's nature was of the same nature of God, but the serpent's nature was the same nature as the holy angels are of; which I shall open more at large hereafter.

13. But the serpent's nature being fallen from that purity wherein it was created, it is raised up no more to eternal happiness, but to eternal misery; because Christ, which

was, and is God, took not on him the nature of angels, but the seed of Abraham.

14. The seed of Abraham is the seed of Adam, and the seed of Adam is the seed of God : therefore saith the scripture, *I will put enmity between the seed of the woman and the seed of the serpent ; it shall bruise thy heel, and thou shalt bruise his head.*

15. The meaning of it is this ; that the serpent's seed should bruise the heel of the seed of faith, which is the seed of the woman.

16. By having the government and lordship of this world, to persecute and put to death the seed of faith, if the seed of faith will not worship God, according to the imagination which reason thinks God is well pleased with : witness that saying in Genesis, where Cain slew his brother Abel, because his offering or worship was not accepted of by God, as Abel's was.

17. Therefore take notice of this, that Cain's offering was the offering of reason, the devil, and Abel's offering was the offering of faith, which was the seed of God : therefore God had respect unto the offering of Abel, because it was of the seed of faith, which was of his own nature ; but had no respect unto Cain or his offering, because it was the offering of reason, which is the devil.

18. Therefore Christ is said to be *the Lamb slain from the beginning*, because Abel was the very seed of Christ, which is the seed of God.

19. So that ever since the seed of the serpent hath had, and still hath the rule and government of this world, whereby to persecute and put to death the seed of faith.

20. Which doth amount to no more than the bruising of the heel, because it is not eternal.

21. Which the breaking of the serpent's head will be in the next world, which is the second death.

22. Then shall that saying be fulfilled, *The elder shall serve the younger* : for reason, the Devil, is the elder brother ; and Jacob, the seed of faith, is the younger brother.

23. So that it may be clear to you that are enlightened in the knowledge of the two seeds, that this Tree of Life, in

the midst of the Garden, is the very person of God the Father, which was, and is in the form of a man.

24. And his nature was, and is all faith, which is all power and life, which is able to pass through death and life, and quicken into life again ; according to that saying, *death was not able to hold him under.*

25. For by that faith which was in God he passed through death, viz. when as *Christ was offered up unto death through the eternal Spirit.*

26. For if the fulness of the Godhead dwelt bodily in him, then, I say, that which dwelt bodily in him, that very same was offered up unto death.

27. That is, the Eternal Spirit passed into death, and through death, into eternal life ; which nothing could do but the Eternal Spirit only.

## CHAP. VII.

1. AGAIN, in the next place, I shall open unto you, by the revelation of the true Spirit, what the form and nature the Tree of the Knowledge of Good and Evil was of, which Adam was not to eat of, lest he died.

2. I declare that this Tree of Knowledge of Good and Evil was a spiritual body, in the form of a man :

3. Which was endued with such piercing rational wisdom, as the scripture saith, *That he was more subtle than all the beasts of the field.*

4. As his subtlety was more than all the beasts of the field, yet it is to be observed, that it is not said that he was, neither was he a beast of the field ; so likewise, his punishment or curse was above all the beasts of the field.

5. The beasts of the field were cursed for Adam's sake, and so was the ground cursed for Adam's sake.

6. That is, the beasts were made subject to vanity ; that is, subject to death, even as Adam himself was, *which was taken out of the dust, and must return to dust again.*

7. So that you that have any spiritual discerning, may see that the curse or death of Adam did not extend no further than the sorrows and death of this life.

8. *Therefore the ground also was cursed for his sake, and in sorrow shall he eat of it all his days.*

9. So that it may be clear to you that see by the eye of faith, that all Adam's posterity, that is, all those that died in Adam; I say, the curse did extend no further than the sorrows and death of this life.

10. Because all that seed of faith which died in Adam, and was made subject to death, shall be raised up to a more excellent and glorious state and condition than that state of innocency was wherein Adam was created.

11. But I shall return again to the Tree of Knowledge of Good and Evil, which stood in the midst of the Garden, which is called the serpent, which was more subtle than all the beasts of the field.

12. Why? because the serpent his nature or spirit was all reason, which is, wise as Gods, knowing good and evil; for there is nothing can be wise as Gods, to know good and evil, but reason and faith.

13. And these two trees which stood in the midst of the Garden were two spiritual bodies in the forms of men, therefore called the Tree of Life and the Tree of Knowledge of Good and Evil; or, as I may say, faith and reason, which wisdom did arise from these two seeds, or these two trees, were wise as Gods.

14. To know good and evil, because they were both Gods, and are Gods still, and did come to know good and evil.

15. But the one of them knowing good and evil at the present, namely, the serpent, he being endued with the seed or spirit of reason, which did immediately afterwards dissolve into seed or nature.

16. Which spirit of reason was wise as Gods, to know good and evil; for it was of the same nature or seed as the holy angels are of.

17. Therefore it was called a Tree of Knowledge of Good and Evil, because the serpent was an angel of light, indued

with the same rational God-like wisdom as the holy angels are.

18. Only this wisdom, which formerly knew good, now it knoweth evil; also yet it is as a God, knowing good and evil: for this spirit or seed of reason hath a God-like power in his nature still.

19. For it hath the government of this world given into his hands; for what is there that doth govern this world, but the spirit of reason only?

20. The spirit or seed of faith hath no government at all in this world, according to that saying of Christ, *My kingdom is not of this world; if it were, then would my servants fight, so that I should not be delivered into your hands.*

21. Which is the spirit of reason, which is the God of this world, which is no other but the devil: for this world is given into his hands, according to that saying of the devil unto Christ: *All the kingdoms of the earth are mine, and I will give them thee, if thou wilt fall down and worship me.*

22. Which saying of the devil was true; for that devil was a man which spake in the height and head of reason, which is the governor and ruler of this world; not in one particular person, but in all that seed which is of the serpent or reason, the devil.

23. Which is branched forth into many heads, whereby this serpent's nature, which is reason, is made head and governor all the world over, and so will continue to the world's end.

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## CHAP. VIII.

1. AGAIN the scripture saith, *Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.* Here you that are spiritual may see what and who that is which must go upon his belly, and feed upon the dust of the earth.

2. It is plain and clear to those that can discern, that it is no other but the seed or spirit of reason that feeds upon the dust of the earth.

3. That is, by the motions of the flesh which is in the mind, which proceeds from the seed of reason.

4. Which lives, and delights itself in getting up the gold and silver, which is but dust of the earth ; and that makes the serpent's nature to exercise lordship over the seed of faith

5. Because reason is the elder brother, and faith is the younger brother ; therefore reason's heaven is in licking up the dust of the earth, which is the gold and silver, and treasure of the earth :

6. Whereby reason is made more honourable, and liveth in more pleasure than the seed of faith doth.

7. For the spirit of reason hath nothing else to feed upon but these earthly things : for doth not reason feed upon silver, gold, honour, fleshly wisdom, and the like ?

8. Every one of reason's seed doth feed upon the dust of the earth, either by feeding upon it, or desiring to feed upon it ; for every one desireth to be rich, or wise, or both ; nay, the poorest of reason's seed feedeth upon the dust of the earth.

9. Because they have no other food to feed upon, that seed being ignorant of any other bread of life but what is in this world.

10. Neither doth that seed know from whence it came, or of what seed or generation it came from ; which till a man doth know, he can feed upon no other food but the dust of the earth.

11. For the knowledge of the two seeds gives a man plainly to see, that all the things which are so desirable in this world, which the spirit of reason doth so labour and thirst after, as riches, honour, wisdom, pleasures, and what not ? I say they are all but dust of the earth, and the effect of them reach no further.

12. Therefore the scripture in so many places doth exhort men to *put off the old man, and put on the new man ; to mortify the deeds of the flesh ; for they that are after the flesh do mind the things of the flesh ; for to be carnal'y minded is death, but to be spiritually minded is life and peace.* Which carnal mind is no other but the spirit or seed of

reason, which is the serpent, that feeds upon the dust of the earth, as aforesaid.

13. Which was that curse that God pronounced upon the serpent and his seed, which doth continue upon all his seed to this day, which must be at enmity with the seed or spirit of faith.

14. And this is that which must bruise the seed of faith's heel; that is, by coveting the riches of this world, which is no other but the dust of the earth.

15. Whereby the seed of reason may exercise lordship over the seed of faith, which is the younger brother.

16. Therefore the serpent's curse was in the seed, so that Cain was the first-born of the devil, which was the serpent transmuted into seed.

17. Which first grew up in its height in Cain, and in cursed Ham, scoffing Ishmael, and profane Esau; these were all the seed of the serpent, with divers others I will not now mention.

18. Therefore take notice of this, that the seed of reason must needs be the elder brother, because the angels were before Adam.

19. For they were of a spiritual nature, made above and beyond the stars, before this world did visibly appear, which Adam was made of.

20. And his nature being the pure nature of God, yet in an earthen vessel; therefore the seed of faith is called the younger brother, though it be of the eternal nature itself.

21. And whatsoever this nature lost by the fall of Adam, it shall be raised up to the same eternal happiness from whence it came.

22. But, on the contrary, the elder brother, which is no other but the seed of the serpent, which is the angel's nature, which wisdom of reason floweth from, which rules and governs the whole world at this day: therefore saith the scripture, speaking of Christ, *He took not on him the nature of angels, but the seed of Abraham.*

23. Which is clear to you that have any discerning between the two seeds, that the seed of reason is not redeemed,

because he took not on him that nature, therefore not redeemed, and so not saved.

24. Therefore the seed of the woman should bruise the serpent's head, which is no other but to keep the seed of reason under eternal death, which is the second death :

25. Which is always dying, yet never dead ; and this is the bruising of the serpent's head, which is ever bruising, yet never put to death : so that it may be clear unto you whose understandings are enlightened, that this serpent was an angel whose nature was reason.

26. And Christ not taking upon him the nature of angels, which is the seed of reason, all that nature or seed which liveth so long in this world, as to be capable of the breach of the law, there is no possibility for it to be saved, but will be damned to eternity.

27. Therefore you that are the wise and prudent men of this world, who hath the government of this world put into your hands, examine yourselves, whether any of you be of the seed of faith, or of the seed of reason.

28. It is hard to find any government in this world but what is set up by the angel's nature, which is reason.

## CHAP. IX.

1. NOW I shall speak further concerning these two trees, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil.

2. Some men may object, and say unto me, if there were no more trees of a spiritual nature in the garden but those two trees, why then doth God say unto Adam, *Of all the trees of the garden thou may'st freely eat?* Again it is said, *Out of the ground the Lord God made to grow every tree which is good for food, having seed in itself;* implying, that there was more trees in the Garden than them two trees.

3. To this I answer by revelation, and from the Holy Spirit I declare, that there was other trees in the Garden

which had seed in themselves, which was lawful for Adam to eat of.

4. Which would never have produced such effects as this did; for the eating of any fruit of the tree with the teeth would have gone down into the belly, and so into the draught, so that Adam's nature or seed would have been never the worse.

5. Neither would the punishment of his sin have gone any further than upon his own person, and not to his seed successively, as it hath done ever since.

6. Again, if it had been any tree that he had eaten with his teeth, then would there have been but one seed still.

7. But now there is two seeds, namely, the seed of the serpent, and the seed of the woman; for if it had been nothing else but the eating of an apple, or some other fruit;

8. I say, that would never have produced another seed, namely, the seed of the serpent, which bred an enmity with the seed of the woman.

9. Mind what you read, and observe, there never was no enmity between the person of the serpent and the person of the woman.

10. But the enmity which lay between them was in the two seeds, so that it was the two seeds that were cursed in the manner before expressed, and as hereafter followeth.

11. The woman's seed was cursed so as to have its heel bruised, which doth reach so far as to suffer death itself, as did afterwards appear:

12. Witness righteous Abel, and divers prophets, and Christ himself, and many true believers, being of the seed of faith.

13. Again, the serpent's seed was cursed so as to have his head bruised, which doth amount to no less than to eternal damnation, which is the second death.

14. Which must be bruised by the seed of the woman, that is, by Jesus Christ, which took on him the seed of Abraham, which is the seed of Adam, which is the seed of faith, which is the seed of God.

15. Which is that breath of life that God breathed into Adam, and he became a living soul.

16. That is, that breath of life became seed in Adam, and so Christ took on him that seed, being his own.

17. For this very purpose, that he might raise that seed which hath its heel bruised, by passing through this first death, to that eternal glory or original from whence it came, which is to the enjoyment of the presence of God its Father.

18. But, on the contrary, as the seed of the woman is raised up unto that happy estate, so likewise will he raise the seed of the serpent to that eternal and endless misery.

19. And this is that bruising of the serpent's head, and that enmity that shall be between the two seeds ; for the seed of the serpent's enmity shall reach so far as to kill the body, which is this first death, and hath no more to do. .

20. But the enmity of the seed of the woman doth extend so far as to cast body and soul into hell fire ; and this is that second death, which the serpent's seed must have his head bruised with.

21. Which is always bruising, yet never quite bruised ; according to that saying of the prophet, where he saith, *The worm never dieth, and the fire never goeth out.*

22. Therefore, let men and women think what they will of themselves, there is two seeds, and that of men and women ; and that the greatest part of them are the seed of the serpent.

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## CHAP. X.

1. **THEREFORE** you that have your understandings enlightened in the knowledge of the two seeds, understand thus much, that it is not the eating of any thing with the teeth that doth produce seed or nature.

2. But I confess that eating with the teeth doth nourish and increase nature or seed, but it gives no being to seed or nature.

3. Mind this, I declare that seed or nature was before form had any being ; that is, before form did visibly appear ; yet nothing can cause seed and nature to appear but form.

4. Therefore that serpent which beguiled Eve was an angel of a spiritual seed and nature, which was created by the power of the Creator, a glorious spiritual body.

5. Which was capable to dissolve into seed or nature, and so is all spiritual bodies above the stars, they are all capable, at the pleasure of the Creator, to dissolve into seed or nature, which no earthly body can do.

6. For though earthly bodies may be made spiritual bodies by the power of the Creator, yet can they not dissolve into seed, as that spiritual body can, which was spiritual in its first being.

7. I would willingly have the seed of faith to understand this mystery, viz. that the eternal seed or nature, which is God himself, which was a spiritual body, did himself dissolve into seed or nature, and so made the eternal spiritual seed or nature capable to suffer the pains of death.

8. And so the eternal nature quickened into life again, it hath clothed itself with flesh and bone, as with a garment of eternal glory.

9. So that now God himself is not capable to dissolve himself into seed or nature, as he was before.

10. Neither shall any angel, nor any spiritual body, dissolve into seed or nature again, though there be a capacity in their bodies so to do.

11. Because the Creator hath done it once for all, to shew his prerogative power over all bodies, both spiritual and earthly bodies.

12. So that it may be clear to you that are grounded in the knowledge of the two seeds, you may easily understand that these two seeds, they were those two spiritual bodies which are called by the revelation of Moses two trees.

13. Yet they were in the forms of men, and was capable, as they were spiritual bodies, to dissolve into seed or nature, and so became capable to suffer the pains of death, as aforesaid.

## CHAP. XI.

1. BUT to give further satisfaction to the question aforesaid, why the scriptures saith, *Of all the trees of the garden thou mayest freely eat of*; which doth imply, as if there was a great many more trees besides those two that you speak of.

2. To which I answer, and mind what I say, there was a great many more trees which was good for food ; that is, to eat with the teeth.

3. But there was never a tree good to make one wise as Gods, to know good and evil, but that tree only.

4. Therefore take notice of this, that the scriptures doth oftentimes join spiritual and temporal things together; and so hath Moses done in this place, in saying, *Of all the trees of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou mayest not eat of it, lest thou die.*

5. Now Moses giveth the world no distinction whereby men might know whether there were any difference between the form and nature of this tree, and the form and nature of the other trees, which Adam might freely have eaten of.

6. Therefore the reason of man being blind, doth imagine that there was no difference between the form and nature of this Tree of Knowledge of Good and Evil, and the other trees which Adam might have eaten freely of.

7. But observe, this tree was a Tree of Knowledge of Good and Evil, and knowledge proceedeth from life that hath wisdom in it: and so it is clear by experience,

8. That our first parent's eating of that Tree of Knowledge of Good and Evil hath made his posterity wise as Gods, to know good and evil.

9. According to that saying, *The man is become as one of us*; that is, the man is become wise and knowing, which wisdom is the wisdom of reason :

10. Which is the angel's nature which was called a Serpent, or a Tree of Knowledge of Good and Evil ; and this

serpent was an angel, and his wisdom was the high wisdom of reason, which is the god of this world.

11. For it is the wisdom of reason that governs the whole world at this day, wheresoever there is a government set up amongst men: therefore saith God, *The man is become as one of us*; that is, he is become wise as the serpent, or as the angel, to know good and evil.

12. For as the angel or serpent knew formerly good when he was with the rest of the holy angels in heaven, and now he being cast down into this earth, he knew evil also.

13. Because a spiritual body is not in its right region, except he be where those celestial and heavenly bodies are; and in this regard the serpent or angel did know both good and evil.

14. Again, it is said, *That Adam is become like one of us*: the meaning is this, that Adam, in the state of innocency, knew only good:

15. Because he had only the seed or wisdom of faith in him, which is the image of God, which hath all peace and good in it.

16. But now, he having eaten of the Tree of Knowledge of Good and evil, he is made partaker of the angel's seed and nature, which is called the serpent, which is no other but the wisdom of reason, which doth make men wise as gods, knowing good and evil.

17. That is, the seed of faith and the seed of reason, the one being the seed of Adam, which is the seed of God, and the other was the seed of reason, which was the angel, which was called a serpent.

18. I say, these two seeds had both of them wisdom in their natures, the one leading to all plain innocency and truth, but the wisdom of the other leading to policy, hypocrisy, and unchasteness, and the like.

19. So that these two seeds being in conjunction in one womb, they have brought forth two motions, two voices speaking in man, and two wisdoms.

20. So that which wisdom soever a man is led or guided by, that wisdom he is servant unto; whether it be of the motions of the spirit, which proceedeth from the seed of

faith, or from the motions of the flesh, which proceedeth from the seed of reason.

21. Therefore I declare, that all the happiness and misery that shall come unto men and women after death, in the world to come, it doth arise from the two seeds, namely, faith and reason.

22. Therefore saith the scripture, *In Isaac shall thy seed be called*; not in Ishmael shall thy seed be called, because Ishmael was of the seed of reason; that is, the wisdom of reason, which is the wisdom of the serpent, it was Ishmael's Lord and guide.

23. Therefore it is said, *In Isaac shall thy seed be called*, because Isaac was the seed of faith, being the very son of Abraham, not only according to the flesh, but also according to the Spirit.

24. For faith is called the Spirit, which doth arise from its seed; therefore Abraham is said to be *the father of the faithful*: for, *That which is born of the flesh is flesh: and that which is born of the Spirit is spirit.*

25. The meaning of it is this: that which is born of reason is flesh; for reason savours of the things of the flesh; therefore, whatsoever is born of the seed of reason, it is but flesh.

26. So, on the contrary, that which is born of the seed of faith is Spirit, because it mindeth spiritual and heavenly things.

27. So that you may see that the scripture taketh no notice of the outward bodily flesh, but according as the two seeds doth operate and work in man.

28. Either to the purifying of the mind, or to the defilement of it; which purity and defilement doth arise from the two seeds, namely, faith and reason, as aforesaid.

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## CHAP. XII.

1. IN further answer, why there is no distinction made by the revelation of Moses, between these two trees and the other trees, because, in process of time, the seed of reason

might be kept wholly dark in the knowledge of itself, from whence it came ; for the not knowing of its rise or original, from whence this seed of reason came, is that which is the condemnation of it.

2. Therefore when God gave reason a law by his servant Moses, he gave him an outward visible tabernacle, which pattern Moses received the fashion of in the mount.

3. With many other outward legal ceremonies which did belong unto it, which was only to signify the true tabernacle itself, and that true spiritual worship that did belong unto it.

4. And all that legal service that was practised by the nation of Jews, which did belong unto that tabernacle that Moses received the fashion of in the mount, was only as a pattern to set forth those spiritual and heavenly things that were to be acted forth in the commission of Jesus, which he gave to his Apostles ; which the spirit or seed of reason could not see by that tabernacle and legal service which Moses gave unto them.

5. So that there was always a mixture of outward, visible, and legal things, with invisible, spiritual, and heavenly things, patterns of things to set forth heavenly things themselves ; and so did Moses in this place, where he saith, *Of all the trees of the garden thou mayest freely eat of, but of the tree of knowledge of good and evil, thou mayest not eat of it, lest you die.*

6. So that you may know that there is generally in the scriptures a mixture of temporal trees with spiritual trees, and earthly things with heavenly things ; so that the seed of reason may be kept wholly blind ; according to that saying of Isaiah the prophet, *He hath blinded their eyes, he hath hardened their hearts, and hath made their ears heavy, lest they should see with their eyes, understand with their hearts, and be converted, and I should heal them.*

7. Therefore, from the spirit of truth I declare, that all the writings of Moses, and the Prophets, wheresoever their writings are prophetically spoken, there is a vail afore the scriptures, even as there was before Moses's face ; so that there is none of the seed of reason that can see the face of the scriptures ; that is, the spirit and truth of them.

8. But seeth them darkly, as in a glass; so that it may be clear that the seed of reason is always under a cloud, or seeth as in a glass.

9. Therefore the letter of the scripture is as a veil before reason's face, because reason cannot see those spiritual and heavenly things, which is set forth in the letter of the scripture by literal and temporal expressions.

10. Therefore mind what the Lord Jesus saith to the Jews, John vi. 32, *Moses gave you not that bread from heaven*, speaking of that manna which Moses fed their fathers with in the wilderness.

11. Which was but a type or shadow of the true bread which Christ saith of himself, verse the 48th, *I am that bread of life; for your fathers did eat manna in the wilderness, and are dead*. So verse 50, 51, *I am the living bread which came down from heaven, that a man may eat thereof, and not die; for, saith he, I am that living bread that came down from heaven, if any man eat of this bread he shall live for ever; and the bread that I will give is my flesh, for my flesh is meat indeed, and my blood is drink indeed*. So in the 58th verse, *This is that bread which came down from heaven, not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever*.

12. So that you that are enlightened in the knowledge of heavenly and spiritual things, may plainly see that the manna that Moses fed the children of Israel with, was only a type or shadow of that heavenly bread, which was the body or flesh of Christ.

13. Which whosoever did eat of that manna which Moses fed them with, it did but preserve this natural life only; but whosoever doth eat of this bread, which is the flesh of Christ, shall have life eternal abiding in him.

14. That is, to believe that this flesh of Christ is the flesh of God, and this blood of Christ to be the blood of God; and this it is to eat his flesh, and drink his blood, and so they shall never die.

15. That is, the fear of eternal death shall be taken from them, so that death shall be but as falling asleep, answer-

able to that saying of Christ concerning Lazarus, *He is not dead, but sleepeth.*

16. So, on the contrary, those that did eat of the manna which Moses fed them with, are dead; that is, they died under the fear of eternal death, because they did not see that true bread which the manna did signify, or typify out.

17. Neither did they see that the water which came out of that rock did signify the blood of Christ.

18. Notwithstanding they all drank of it, according to the Apostle's words, 1 Cor. x. 3., where he saith, *They did all eat of the same spiritual meat, and did all drink of the same spiritual rock that followed them, and that rock was Christ: but with many of them God was not well pleased, for they were overthrown in the wilderness:* Because they tempted God, in that they tempted Moses, as in Num. xxi. 5., *And the people spake against God and against Moses, saying, Why have you brought us up out of Egypt to die in the wilderness? For we have nothing to eat but this manna, neither have we any thing to drink of but the water which cometh out of this rock.*

19. Which manna was only to signify the true bread of life, which was the flesh of Christ; and the water that came out of that rock did signify the blood which was poured out of the blessed body of Christ, which was that rock which the Apostle speaks of, 1 Cor. x. 3.

20. Therefore the meaning of Christ's words in the 6th of John, *Your fathers did eat manna in the wilderness, and are dead,* is this, that those fathers of yours that tempted God, in that they tempted Moses, they were overthrown by natural plagues in the wilderness.

21. The meaning of Christ is, they were damned to eternity; for all those that fell in the wildeness through unbelief and murmuring against God, they were all damned to eternity.

22. Else would it have been to no purpose for Christ to say, *Your fathers did eat manna in the wilderness, and are dead; but whosoever shall eat of that bread which I shall give, he shall live for ever* Observe and mind the sense of the words; for there was many of the seed of faith in that nation of the Jews, which did see the substance of those types and shadows

which the manna and the water, with divers other things, did signify, yet they all died a natural death.

23. And those which did eat of the true bread when it was come, as the apostles and believers in his time, they all died a natural death, as well as those that were overthrown and slain through unbelief.

24. Therefore the meaning of Christ's words did extend to eternal life and death: *For whosoever doth eat of that bread that I shall give him, shall never die*: that is whoever, believes that my flesh is the flesh of God, which is that bread of life, and that my blood is that blood of God, or that water of life, which that manna and water that Moses gave you did signify, shall never die.

25. That is, he that believes this hath passed from death to life; that is, he is passed from the fear of eternal death to the assurance of eternal life, which doth abide in him.

26. So that he that truly believes doth not see death, but falleth asleep in the full assurance of faith, that God, which hath promised, and hath power, and is able to perform, to give them the end of their faith, which is life eternal.

27. But, on the contrary, those which did eat manna, and are dead, it was spoken with reference to eternal death, or the second death; that is, they had the fear and seal of eternal death abiding in them, which fear and seal in spiritual things, is many times taken for the thing itself.

28. And so it is in this place; for it could not be meant of this natural life, for all died alike, both he that did eat the manna in the wilderness, and he which did eat of the true bread itself, they all died a natural death.

29. Only this, the one is taken away in his sin of unbelief and rebellion against God, and so passeth through this first death into the second death.

30. And the other is taken away in his faith, or belief, or obedience unto God, and so his faith passeth through this first death into eternal life.

31. This is the true meaning of Christ, concerning their fathers eating manna in the wilderness, and are dead, and of the bread that he doth give, whereby he that eats of it shall never die.

## CHAP. XIII.

1. YOU that are of the seed of faith may see that the scriptures doth hold forth earthly things to set forth heavenly things, temporal things to set forth eternal.

2. As that manna which was to eat with the teeth, to set forth the true and heavenly bread which was the flesh or body of Jesus, which the mind was to feed upon by faith, which the seed of reason could not feed upon; for reason can feed on nothing but what it can see with this visible eye.

3. So likewise, the water that came out of that rock did signify the blood of Christ, for he is that Rock of Ages; and the drinking of this blood is in believing that the blood of Christ is no other but the blood of God, and this is that water that whosoever drinketh shall never thirst more.

4. My meaning is this, he shall never thirst more after the forgiveness of his sins, nor after the assurance of his salvation; for the drinking of one draught of this blood, his thirst is allayed for ever.

5. That is, if a man be well grounded in his faith, that this Jesus, that was put to death by the Jews, was no other but the very body of God, and that blood was no other but the very blood of God.

6. And in this believing he doth eat his flesh, and drink his blood, and so doth never thirst no more, but is ceased from sin, and so is entered into the assurance of his eternal rest. Again, it is said, John iii. 14. *As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.* Here may you see that the brazen serpent had such virtue and power in it, that whosoever could but look upon it, and see it, they were cured of the sting which the fiery serpent had stung them with.

7. So that there was great power in that brazen serpent, which was visible, and yet but temporal; therefore the virtue and power of it did extend no further than for the healing of this natural life.

8. Which was only to set forth these two things: First, that this brazen serpent was lifted up upon a pole; that is,

above the heads of men : Secondly, That those which were stung with the fiery serpent might look up and see it, and so be cured of that bite which the fiery serpent had bit them with.

9. Observe what virtue and power there is in that, which is but a type or shadow, when as God hath set it apart for that purpose ; for it was nothing but that external faith which those men had in the brazen serpent ; therefore they had, according to their faith, an external deliverance.

10. But as these two serpents, namely, the brazen serpent and the fiery serpent, the one did sting, and the other did heal ; these two, though they were visible and external, and the effects and operations of them both did reach no further than to this temporal life ; but this figure or type did signify things spiritual and eternal, as in John iii. 14, *And as Moses lift up the serpent in the wilderness, even so must the son of man be lifted up ; so that whosoever believes in him should not perish, but have everlasting life.*

11. So that, as the external brazen serpent was lifted up upon a pole, so likewise must the son of man, which was the eternal God, be lifted up upon the Cross : so that, as men were healed that were stung with the fiery serpent, and did but look upon the brazen serpent, were externally healed, so likewise all those that are stung in their consciences with the sense of their sin, or the fear of eternal damnation, if they can but look up by the eye of faith, and see that this Son of Man, which was lifted up upon the cross, was the only God, and that blood that was shed was the blood of God.

12. Then shall they be as perfectly whole in their minds and consciences, as concerning their eternal happiness, as ever any of those were which were stung with the fiery serpent which were made whole, as pertaining to the temporal and external health of the body.

13. So that it may be clear to you that are of the seed of faith, that the scriptures do generally hold forth outward visible, and external earthly things, to set forth invisible, spiritual, and heavenly things.

14. Or an outward visible worship, as a shadow or type of that invisible and spiritual worship, which is to worship God in spirit and truth.

15. So that this outward visible worship is as a veil over the face of reason still, it being contented with the outside form or shadow of the scriptures, which were other men's words and practices; but as for the spirit of them, reason is totally ignorant.

16. Because they have no certainty in themselves, whether those types and shadows in the law were ended in the Gospel, or no.

17. Therefore the reason of man hath patched up a worship together, partly of the law, and partly of the gospel, which they have nothing to do with either of them, not as to set up any visible worship in these our days.

18. So that it may be clear to you that see by the eye of faith, that there was no more trees not of a spiritual nature in the Garden, but these two trees, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil; notwithstanding the scripture saith, *Of all the trees of the garden thou mayest freely eat of*; only to keep the seed of reason wholly in darkness, as aforesaid.

19. Again I declare, by revelation from the Holy Spirit, that out of these two spiritual trees came forth these two commissions, namely, the commission of Moses and the prophets, and the commission of Jesus and the apostles, which afterwards are called the two olive-trees, and the two candlesticks, standing before the God of the earth.

20. Now I have opened the form and nature of these two spiritual trees which Moses speaketh of, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil; whereby you may the more easily understand the unfolding of these two olive-trees, and the two candlesticks, standing before the God of the earth, which John speaketh of, Revelation xi. 4. which I shall treat upon in the next chapter.

## CHAP. XIV.

VERSE 4. *These are two olive-trees, and two candlesticks, standing before the God of the earth.*

1. THESE two olive-trees and candlesticks here spoken of, I declare are those two commissions which came forth of these two spiritual trees aforesaid.

2. For there was written the law in the seed or nature of the Tree of Knowledge of Good and Evil.

3. It was also called a serpent, but it was an angel, which was endued with piercing, rational, God-like wisdom, which had the spirit of the law written in its seed, it being the seed or spirit of reason.

4. And Moses acted as a God in the person of the angel, or Tree of Knowledge of Good and Evil; that is, Moses did give forth the outward letter of the law unto the seed of reason, to shew what was written in the inward seed or nature; according to that saying in scripture, *The heathen which had not the law, did by nature the things contained in the law, shewing the law written in their hearts, their thoughts accusing and excusing*: Therefore it is said, *that the law was given by Moses, and grace and truth by Jesus Christ.*

5. Because Moses was the first olive-tree and candlestick which stood before the God of the earth, he being the first law-giver that did give an outward visible letter of the law, for to enlighten that which was written in reason's seed or nature, which was written in the angels' nature: for the law was written in no other nature or seed at all, but the seed of reason only, which is the angels' nature, as will more appear hereafter.

6. But observe, in that Moses was the law-giver, he gave the law to no other but to man, that is endued with the wisdom of reason, which hath the law written in its seed.

7. So that this outward visible law that Moses gave is a light unto reason's paths, and a lantern unto its feet, which whosoever doth, it shall live in it.

8. But because reason fallen is not able to do it, therefore it lieth under the condemnation of the law.

9. Yet is the law just and good in these two respects : First, in that the law doth enlighten reason to do as he is done unto, but not as he would be done unto ; and reason judges this law, to do as he is done by, to be very just and good. Secondly, the law doth condemn reason, for not doing that which the outward letter of the law doth say, *Thou shalt do, or not do.*

10. As for example : the outward letter of the law doth say, *Thou shalt not kill : Thou shalt not steal : Thou shalt not commit adultery : Thou shalt not bear false witness :* and the like ; which, as soon as reason hath committed any of these things aforesaid, the law presently claps in upon the action, and condemns him, either publicly, or secretly, in the mind.

11. Which is a clear testimony that the law is written in the seed and nature of reason : therefore the apostle saith, *That the heathen, which had not the law, did by nature the things contained in the law, shewing the law written in their hearts, their thoughts accusing and excusing.*

12. Yet they had no outward letter of the law given them ; therefore, as the Apostle saith, they shall be judged without law ; that is, they shall be judged by the law that is written in the seed, according to the accusing and excusing of those motions and actions which did arise from that seed, there being no outward law given unto them.

13. Therefore you that have any spiritual understanding, may see that the law was written in the seed and nature of reason, which is the angels' nature.

14. Therefore it is said in scripture, *that the nation of the Jews was fed with angels' food ;* for that manna which Moses fed them with from heaven was angels' food.

15. Which was only to signify the law which was written in the holy angels' nature, which the serpent, or angel, or Tree of Knowledge of Good and Evil, which Adam did eat of, had the same law written in his nature, and did live by the same manna or food as the holy angels did live upon, while he was in that state and condition as the holy angels are in.

16 But after that angelical and spiritual body was dissolved into seed, and so became mortal and earthly, then that law which was spiritual, and was written in that spiritual nature, is now become external and earthly, both the spiritual nature and the law that was written in it.

17. Therefore there was a necessity that there should be given unto the seed of reason an external outward visible law, whereby reason might be either justified or condemned by its own law, which is written in its nature; which the outward letter of the law is as a glass for reason to see his own face in, yet he is weary of the outward letter of the law, because it shows what is written within.

18. And as the children of Israel were weary of that sweet manna, so as to loath it, even so is the seed of reason weary of the outward letter of the law, notwithstanding it is written in his seed only.

19. For had not the law been written in his seed, there would never have been any outward law given at all unto man.

20. For the seed of faith hath not this law written in his seed; therefore it is said that true believers *are not under the law, but under grace*; because grace is that law which is written in the seed of faith; which grace, or law of faith, gives peace and joy in God, which passeth all understanding.

21. But, on the contrary, the law of reason being written in its seed or nature, it worketh a secret fear of eternal damnation; therefore it is called *a law of sin and of death*, it being given unto reason, because reason is sin; for there is nothing doth break the law but reason; therefore it is called *a law of sin and of death*; that is, there is nothing doth commit sin but reason, therefore nothing to suffer eternal death but reason only.

22. So that it may be clear to you the seed of faith, that the law was written only in the angels' nature, which is the seed of reason, to whom the outward letter of the law was given.

## CHAP. XV.

1. AND this law that was given by Moses was one of those two olive-trees, or candlesticks, standing before the God of the earth.

2. And this is that commission of Moses and the prophets, wherein Moses is the head, and all the prophets under the law make up but one olive-tree and candlestick ; so that this commission of Moses and the prophets, though it was of the law, yet it was an olive-tree, and candlestick, standing before the God of the earth.

3. Hagar, that bare Ishmael, was a type of the law ; and Sarah, that bare Isaac, was a type of the commission of the gospel.

4. Therefore Abraham is commanded of God to cast out the bond-woman and her son, because Ishmael should not be heir with Isaac, which was the son of Sarah ; the free-woman.

5. Now these two sons were to bring forth two great nations according to the flesh, that there might be a continual opposition and war one with the other, partly about the things of this life, and partly about religion, and worshipping of God.

6. But the true spiritual meaning of those words, *Cast out the bond-woman and her son, for he should not be heir with Isaac*, it was with relation to those two commissions, namely, the law and the gospel, and to set forth the two seeds, namely, faith and reason ; and so it was with Jacob and Esau.

7. And that will plainly appear by those words in the Epistle to the Hebrews ; the Apostle there speaking concerning the giving of the law, saith he (speaking to believers), *You, saith he, are not come unto Mount Sinai, which burneth with fire which might not be touched ; but you are come unto Mount Sion, the city of the living God.*

8. Which Mount Sinai was the commission of the law, and Mount Sion the commission of the gospel ; the one doth gender unto bondage, and the other unto peace.

9. Therefore the Apostle doth exhort the believers of the gospel, *that they should not be entangled with the worship of the law, which did gender unto bondage, as Hagar.*

10. For Hagar did signify the law, and Ishmael her son did signify the seed of reason, shewing that the law was written in the seed or nature of reason; therefore the outward letter of the law being given unto the seed of reason, it genders unto bondage, even to the fear of eternal death.

11. So, on the contrary, the free-woman and her son, which was Sarah and Isaac, did signify in the spiritual, as well as in the natural, the commission of the gospel.

12. And as Hagar did signify the letter of the law, so did Sarah signify the letter of the gospel, and her son Isaac did signify the seed of faith; shewing that the law of faith was written in its seed or nature, whereby it did gender unto peace, and to the assurance of eternal life; and this is that which is come unto Mount Sion, the city of the living God.

13. The scriptures give several titles to these two commissions; they are called *the law and the gospel; Mount Sinai and Mount Sion; the sun and the moon*, as in Rev. xii. *The woman clothed with the sun, and the moon under her feet.*

14. The moon did signify the law of Moses, which must now be trod under foot by the sun-shine light of the gospel; so that the moon, which signifies the law, shall no more gender unto bondage, not to the seed of faith, who are the children of Isaac, which was the son of the promise, but shall be trod under foot for ever, because they are come unto Mount Sion; that is, to believe in the Gospel of Jesus, being freed from the bondage and fear of the law.

15. But, on the contrary, Ishmael, the seed of reason, the son of Hagar, are in bondage to this day, and will be for ever; neither shall that seed go from Mount Sinai, which is the law that genders unto bondage, nor from the fear of eternal death, as aforesaid.

16. This is the true spiritual meaning of that saying, *The elder shall serve the younger*; that is reason, the elder brother, shall serve faith, the younger brother, because reason goeth with Ishmael into bondage with his mother Hagar,

which is the law that genders unto bondage, whereby he is in continual fear of eternal death, with his mother, the law.

17. Likewise the seed of faith, which is Isaac, the son of Sarah, the younger brother, shall go unto Mount Sion, with Sarah, his mother, to the peace and assurance of eternal life and glory; and in this sense *the elder shall serve the younger*.

18. Also that saying, Genesis the 8th, beginning at the 7th verse, concerning Noah's sending forth of the raven and the dove out of the ark; this raven and dove did signify in the spiritual the two seeds, namely, faith and reason, though the things were natural, and acted in the natural before any commissions were given forth of God unto men, which were to be acted by the two seeds, in those two commissions aforesaid.

19. This raven, which Noah sent forth of the ark, did signify the seed of reason, the ark did signify the body of man; so that, as Noah did send forth the natural raven, to see if the waters were abated, the raven returns not again into the ark, but goeth to and fro, until such time as the ground was dry; for the raven flying high, did find the tops of high trees to rest her feet upon, until such time as the waters were dried up.

20. Which was to signify the reason of man, which doth send forth the motions that doth proceed from reason, which is in the body of man, which is reason's ark; and those high trees which the raven did set her foot upon, did signify the high imaginations that proceedeth from the seed of reason.

21. For the imagination of reason doth soar very high, both in things natural and in things spiritual, in finding out the secrets of nature, and all arts and sciences, whereby it receives much content and satisfaction; so that the imagination, which is the sole of reason's foot, hath somewhere to set her foot, until such time as the waters of trouble be abated.

22. Likewise the imagination of reason doth go to and fro in things spiritual, as concerning God and devil, imagining that God is an infinite, vast, incomprehensible spirit, that taketh all things into itself, imagining that all things came out of God, and that all things shall return into God.

23. Again likewise, reason doth imagine that the devil is a bodiless spirit, flying in the air, and can assume any manner of form to appear unto men in, and lay it down again at his pleasure.

24. These, and such like imaginations, doth proceed from the seed of reason, which is that raven that standeth upon these high imaginations, which is as high trees to set her foot upon.

25. So likewise the dove which did signify the seed of faith, *went out of the ark, but found no place for the sole of her foot, but returned in again*; that is, when the motions of faith goeth out of the body, which is the ark, she cannot set her foot upon those high and vain imaginations, as the seed of reason doth, concerning God and Devil, as afore-said.

26. But the spiritual dove, which is the motions of faith, must have substantial ground to set her foot upon; that is, the seed of faith hath a personal God, which is a real spiritual substance to set her faith upon.

27. Also the seed of faith doth not imagine what the devil is, as the seed of reason doth, but doth perfectly know what the right devil is, both his form and nature, and that he is a real substance, and not a bodiless spirit flying in the air, as the seed of reason doth vainly imagine, as afore-said.

28. And the knowledge of these two substances, the one a glorious spiritual substance, *viz.* God, and the other a living natural substance, which is the devil.

29. And the knowledge of these two, their forms and their natures, are firm grounds for the dove, which is the seed of faith, to set her feet upon.

30. So that the seed of faith cannot be shaken or forced to flee to set her foot upon those vain imaginations, which are as high trees, as the spirit of reason doth, which the raven did signify.

31. And as Hagar and Sarah did signify those two commissions which were to be acted afterwards on this earth, so likewise that raven and dove did signify the two seeds, namely, reason and faith; which two commissions, and

two seeds, came forth of those two spiritual trees, namely, the Tree of Life, and the Tree of Knowledge of Good and Evil, which I shall treat of in the next chapter.

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## CHAP. XVI.

1. AND that you may know that these two heads of these two commissions were those two olive-trees, and the commissions themselves were the two candlesticks standing before the God of the earth, answerable to that saying in Zechariah iv. 11, 12, 13, 14th verses, the prophet speaking there of the two olive-trees, which stood on the right and left side thereof; also they are called *two olive-branches, which, through the two golden pipes, empty themselves into the gold*: Then, said he, *these are the two olive-branches that stand with the ruler of the whole earth*: so that the meaning of the prophet here is the very same as John speaketh of, Revelation xi., though there be some difference in the words, yet the sense and meaning is all one.

2. And as for the right and left side, it is spoken with relation to the person of God; therefore it is said that the *sheep shall stand on his right hand, and the goats on his left hand*; that is, the seed of faith shall stand on his right hand, and the seed of reason on the left; that is, the one shall enter into eternal glory, and the other into endless pain and shame.

3. By the revelation of faith I declare, that the heads of these two commissions, namely Moses and Jesus, were those two olive-trees, and two candlesticks, standing before the God of the earth, which the Old and New Testament speaketh of.

4. That is, all those prophets which were chosen of God, and commissioned, though they were under the law of Moses, yet they make up but one entire olive-tree and candlestick, standing before the God of the earth.

5. For their commission did, for the generality, extend no further than an outward, visible, or external worship; which

was the cause of all that controversy which Moses and all the rest of the prophets had with the nation of the Jews.

6. Both in the promising of blessings, if they did obey, and threatening of curses, if they disobeyed.

7. There was none of the prophets that were commissioned to write scripture: but all of them, little or much, did prophesy of the second commission, and of the effects that should proceed from it.

8. Yet their declarations, and the controversy which Moses and the prophets had with the house of Israel, it was, for the most part, about that visible and external worship which was set up by Moses, which was the first olive-tree and candlestick standing before the God of the earth.

9. It may appear clear unto you whose understandings are enlightened, that these two olive-trees, or two olive-branches, which empty themselves through the two golden pipes, *empty themselves into the gold*, or empty their golden oil out of themselves; which may be clear to the seed of faith, that they were no other but those two commissions; for there is no light or golden oil of joy and gladness, but what proceeds from these two golden pipes, or olive-trees.

10. Therefore the prophet, Zech. iv. 14. where he saith, *These are the two anointed ones, standing before the God of the earth*; meaning Moses and Jesus.

11. Because they were those two heads from whence these two olive-branches, or two golden pipes, or those two commissions, had their first rise and original.

12. Which is the very same as John speaketh of, Rev. xi., for that which Zechariah calleth the Ruler of the earth, John calleth the God of the earth.

13. The meaning of them both is this, that these two commissions, which proceeded from these two heads, namely, Moses and Jesus, these are called the two olive-trees, and candlesticks, or the two branches, or the golden pipes, which empty their golden oil out of themselves into the gold.

14. This gold, which doth receive the golden oil, is the seed of faith, which is the vessel that doth receive the truth that is emptied through these two olive-branches, though called two golden pipes, yet are these two commissions

which proceeded from those two olive-trees, therefore called the two olive-trees standing before the God of the earth.

15. Therefore I declare by revelation from the Holy Spirit, that there was no true spiritual light, or oil of joy and gladness, could flow into man, or unto man, in those times, but by those two commissions; and these were those two golden pipes which empty their golden oil, which was that heavenly truth, out of themselves, into the seed of faith, which is as a vessel of gold.

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## CHAP. XVII.

1. I shall speak something more concerning the commission of Moses, it being, for the generality, but external and temporal; therefore the blessings which were promised in the obedience unto it, were, for the most part, but temporal blessings, and the curses denounced by it were external also.

2. For those that were enlightened by, and did walk obedient unto it, were blessed in external things above other men; and, on the contrary, they that were disobedient unto it were punished with external punishments, besides those sorrows which are natural.

3. There was no commission or law of worship given to no other people, but to the nation of the Jews only; for God did not mind or punish the heathen for their idolatry, and worshipping of images.

4. Because they were not in covenant with God, neither was there any commissioner sent unto them, either to bless or curse them for their idolatry; for the heathen having no commissioner sent unto them, therefore no outward letter of the law, nor visible worship from God at all:

5. But was left altogether to their dark reason, to set up what worship their dark imagination thought fit; therefore they made images of man, and sometimes of four-footed beasts, and creeping things, worshipping these things instead of God.

6. Which is evident, that they had no knowledge neither of God's form nor nature ; and this is the very ground and case of all idolatry, not to know the form and nature of God.

7. This was the very cause the heathen made so many forms of God, to fall down and worship it ; neither had they the outward letter of the law, nor a visible worship given unto them of God, as the nation of the Jews had.

8. Yet many of the nation of the Jews did fall to the same idolatry of the heathen, notwithstanding they had Moses, the true commissioner, which represented the person of God, in that he was the law-giver ; as if Moses were a God to give a law unto man, that whosoever did obey that law which he gave, should live in it, and by it ; and whoever doth disobey it should die by it, and from it, as doth plainly appear in the books of Moses.

9. But when Moses was gone up into the Mount, out of their sight, they fell presently to the idolatry of the heathen, and needs would have a calf to be a God to go before them : Here you may see how dark the reason of man is before it be enlightened by the letter of the law ; for these Jews that would have a calf for a God to go before them, were as ignorant as the heathen : I say that those Jews were not so much as enlightened by the outward letter of the law, but were in the same state and condition as the Gentiles were ; for the Gentiles were a most woful idolatrous people, and so they are to this day.

10. Therefore it is evident, that those Jews which would have a calf for a God to go before them, were as ignorant of the form and nature of God as the Gentiles were.

11. For if they had been any ways enlightened by the outward letter of the law, they would not have imagined that the Creator, which made man in his own image, and that had done such mighty miracles by the hand of his servant Moses, that he should be in the form and person of a calf.

12. He that spake to Moses face to face, and voice to voice, yet Moses saw no form, yet Moses knew that God was a glorious form, and what manner of form he was, with his nature also.

13. But his commission did not extend so far as to declare the form and nature of God, because he was but the giver of the law, which gave no man power to keep it; for if Moses should have declared what form that God was in that spake to him, reason would have made an image according to that form which Moses had declared.

14. And that you may know that Moses did know the form and nature of God, read Num. xii. beginning at the 5th verse, to the 8th, where it is thus written: *And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam, and they both came forth. He said, Hear now my words: if there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my 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.*

15. Therefore you that are enlightened in the knowledge of revelation and prophecy, know this, it is but as God making himself known, but by way of vision or dream.

16. As if God should say, I will not reveal myself so unto my servant Moses; for he hath been faithful in all my house; that is, in the commission of the law, for that was God's house; therefore I will speak to him mouth to mouth, and not by vision and dream, which is but dark speeches, in comparison of speaking mouth to mouth; for that maketh a man to know God apparently, *and the true similitude of the Lord shall he behold.*

17. For consider this, that Miriam was a prophetess, and Aaron was a true prophet, yet their revelation or prophecy was but as a vision or dream, and all those speeches which God spake unto Aaron, it was by way of vision and dream.

18. That kept Aaron in obedience, but it gave him no power and authority over those that did oppose him.

19. But the words that God spake unto Moses mouth to mouth was of great power and authority; for whatsoever he said, whether it was blessing or cursing, it came to pass.

20. So that you that have faith in the scriptures may discern a great deal of difference between the spirit of revelation

and prophecy, and the power of a Commission, wherein God doth speak mouth to mouth; that is, when God doth speak to the hearing of the outward ear.

21. For it is God's speaking plain words to the outward ear that doth make a man a Commissioner.

22. As for example: there was many prophets in the time of the law which had the spirit of revelation and prophecy, and could foretell of many things which were true, and did come to pass according to their revelation; yet none were commissioned prophets but those which God did speak unto, to the hearing of the ear.

23. They only were authorized to deliver messages to the kings and rulers of Israel; but if any other prophets were authorized from those which had a voice to the hearing of the ear, it is as much as if they had delivered it themselves.

24. Also David was a prophet, and did prophesy of many things, something concerning himself; as with reference to his victories, wherein he enquired of the Lord by the Ephod, and at other times he was inspired to prophesy of Christ, as in divers places in his Psalms, yet, for all this, David was no commissioned prophet, neither did God speak to him to the hearing of the ear, as he did to Nathan the Prophet.

25. For there is a great deal of difference between that which is by inspiration, revelation, vision, or dream, and that which is given by voice of words to the hearing of the external ear.

26. Though inspiration and revelation be as true in the faith and knowledge of spiritual and heavenly things, for the peace of their own minds, and others that are partakers of it. yet there is no such power and authority, it doth not make a man a commissioner, so as to be judge of all spiritual matters which doth concern the spiritual estate of mankind.

27. This I know by experience, I myself was inspired with the spirit of revelation some space of time before I had authority to judge of all spiritual matters in religion; which authority is from the voice of words which God spake unto *John Reeve* three mornings together, to the hearing of the ear, which was our Commission of the Spirit: but I shall

speak more of that when I come to treat upon the witnesses of the Spirit.

28. I could instance many more places of scripture to this purpose, as God's speaking to the hearing of the ear, as to Isaiah, Jeremiah, Ezekiel, Amos, and divers other prophets, which had voices to the hearing of the ear, which made them to be the judges of kings, and rulers of Israel, in external things; as Nathan the prophet judged David for his murder and adultery; and Elijah judged Ahab for his injustice to Naboth, and his wicked idolatry, in worshipping of Baal.

29. So Isaiah and Jeremiah, and the rest of the prophets, were made judges to the kings and rulers of Israel, in telling them what external judgments should come upon them for their wicked idolatry; for as their worship was visible and legal, so likewise was their punishment visible and temporal.

30. So that it may be clear to you that understand the nature of a commission, that there is a great deal of difference between the voice of words, to the hearing of the ear, and that which is secretly inspired in the mind, or that doth arise from the seed of faith, which is God's own nature.

31. So that you that have faith in the true God may easily understand that this Moses, and all the rest of the prophets under the law, make up but one entire commission, or olive-tree and candlestick standing before the God of the earth.

32. Which commission of the law came forth of that spiritual tree called the Tree of Knowledge of Good and Evil, as hath been shewed aforesaid.

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## CHAP. XVIII.

1. BEFORE I come to speak of the other olive-tree, I shall speak a little by way of query concerning the eternal being of God: First, Is it not as good sense, and better, to believe that the Creator of all things was a person in the form of a man from eternity, as to believe that he is an

infinite, incomprehensible, formless Spirit, which cannot be comprehended or known, either by faith or reason.

2. Nay, such a great vast Spirit do not know itself, neither can this vast Spirit tell where to find or see itself; and if it cannot know nor see itself, how should his creature be able to know or see his Maker, when as he cannot know or see himself.

3. And if it were so as wise men do vainly imagine, then would that be a vain thing which is spoken of in holy writ, where it is said, *It is life eternal to know the true God.*

4. When as he doth not know himself, then how should the creature be capable to know such an infinite, vast, incomprehensible Spirit, which hath no form of his own, yet he will have his creature to know more than he doth himself.

5. Again, doth it not stand to better sense and reason for to believe that God was a spiritual person, in the form of a man, from eternity, than to imagine that there was no form or person of God from eternity at all, but nature only?

6. As if nature did produce of itself an infinite vast Spirit, and then this infinite Spirit did create out of that nature, which was eternal, viz. earth and water, all manner of variety of bodies out of this earth and waters, which were eternal: and then this vast infinite Spirit, which men call God, did infuse some part of his own spirit into those bodies aforesaid, and so made them to become living forms; but all this while he had no form of his own: and yet his creature, man, is called upon by his prophets *to love and serve him*; and yet he hath no person for them to love or serve at all, neither can God love himself, because he hath no person to set his love upon.

7. For this I do affirm by that spirit of faith which is in me, that if God be not a person or form, a spiritual body in the form of a man, then I say that there is no God at all, but nature only.

8. And so this infinite vast spirit lay hid in those two eternal substances of earth and water; and so this infinite Spirit brought forth variety of several living creatures, all of them being of his own life or spirit, let them be good or bad.

9. And this is agreeable to that principle of those men that

say, *God is the life of every creature*; and there is very little difference in those men that say, *God is a Spirit without a body*, and *that their spirits doth return to God that gave them*.

10. The generality of all the seven churches of Christendom are of that faith, as well as the heathen; for it was the heathen philosophers which was the first authors of that faith, of God's being a Spirit without a body, and of his being the life of every creature; or that the life of every creature hath some part of the essence of God in it.

11. And so it is derived into the seed of reason all the world over, and very much among those which do profess the letter of the scriptures, which doth imagine God to be an infinite, incomprehensible Spirit, without a body, because God said unto Moses, when as he desired to see God, he said, *Thou canst not see my face and live, but thou shalt see my back parts*.

12. Because Moses could not see the face of God with his natural eyes, therefore reason doth imagine that God hath no face at all.

13. It doth not follow that because Moses could not see God's face with his natural sight, therefore God hath no face at all; but doth plainly prove to the contrary that God hath a face, else why should God speak to Moses of his face and yet had no face?

14. God had a face in immortality and glory, though Moses could not see it; he being in the state of mortality fallen, could not see him with his natural eyes, no more than we can look upon the face of the sun when it shines in its brightness; it quite dazzles the light of the natural sight of the eye: yet the sun hath a face or body, though reason cannot discern the just form of it; therefore they have made the picture of a face, imagining that to be the true form of it.

15. Shall the sun have a face or body, and shall God, that made the brightness of it, have no face at all? Because man in mortality fallen could not see it, must it follow therefore that the Divine Being hath no person nor face at all? Then to what purpose are those sayings in scripture, that *Christ was the express image of his father's person*.

16. Though Christ was in the state of pure mortality, in the same state as Adam was created in, which was in the image of God: and if God had no face, how could Adam have been the image or likeness of God, except reason can prove that Adam had no face? And Christ being the *express image of his Father's person*, though in the state of pure mortality, and if Christ should have had never a face, surely men and women would have had but very little affection to him when he was upon earth.

17. For if God hath no face, then Christ could not be *the express image of his Father's person*.

18. If it should be as the imagination of reason doth say, that God's essence or spirit is the life of every creature, then the horse or the cow may be said to be the express image of God, as well as Christ and Adam: for if their life be of God's nature, they must needs be of the express image of that nature they are of.

19. These creatures cannot be without a face, yet he that made them must have no face of his own, but is fain to be beholden to every creature's face to shew himself in, because he hath no face of his own.

20. How blind is the reason of man in the knowledge of God, and of himself, having no faith in the scriptures; they declaring so plainly that *God made man in his own image and likeness*, and *Christ being the express image of his Father's person*; and yet, with a whimsy, reason will turn these plain scriptures into an allegory, saying, that holiness and righteousness is the image of God, and yet it hath no body to abide in of its own, nor to act itself forth! But reason will find it otherwise when all things are fulfilled that hath been believed by the seed of faith, which hath been spoken of by the holy prophets and apostles, and now by the Witnesses of the Spirit, it being the last declaration of truth unto the world, until time be no more.

## CHAP. XIX.

1. IN the next place I shall open, by the revelation of the Spirit, what the other *olive-tree and candlestick standing before the God of the earth* is, and from whence it proceeded. This olive-tree and candlestick proceeded from that Tree of Life which stood in the midst of the garden; that is, the gospel of Jesus, which was the commission of the apostles, and all other pastors and teachers under them, proceeded from that Tree of Life which stood in the midst of the garden.

2. Whose nature or seed was all faith or grace; therefore it is said in scripture, that *the grace of God hath appeared unto all men*; which grace is no other but the gospel, or commission of Jesus, which was preached by his apostles.

3. Therefore take notice of this, that as the commission of Moses and the prophets came forth *of the Tree of Knowledge of Good and Evil*, so likewise did the commission of Jesus and the apostles proceed from *the Tree of Life*.

4. Which Tree of Life was the very person of God himself, even as the *Tree of Knowledge of Good and Evil* was the very person of the fallen angel.

5. As that commission of the law was to set forth what was written in the angel's nature, so likewise the commission of the gospel was to set forth what was written in the nature of the Tree of Life, which was the law of faith, which is all power.

6. And that you may know that Jesus was that Tree of Life, and the commission of the gospel proceeded from it, read Rev. xxii. 2, where he saith, *In the midst of the streets of it, and of either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations*

7. This Tree of Life spoken of here by John is the very same tree of life as Moses speaketh of, Gen. ii. 9, where he saith that *the tree of life also in the midst of the garden, and that river which went out of Eden to water the garden, which*

*parted into four heads, I declare was the very same river as John speaketh of, Rev. xxii. 2. So likewise it is said, Gen. iii. 24. So he drove out the man, and placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.*

8. This Tree of Life as Moses speaketh of in the beginning of Genesis, is the very same Tree of Life that John speaketh of at the latter end of the Revelation ; therefore John saith, Rev. xxii. 13. *I am Alpha and Omega, the beginning and the end, the first and the last.* So verse 14. *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.* And the river which Moses speaketh of in Genesis, which parted into four heads, is the same river which John speaketh of, Rev. xxii. 2.

9. Again I declare, that the Tree of Life which is spoken of in so many places of scripture, is meant the very person of God, from whence proceeded that pure river of water of life, clear as chrystal, proceeded out of the throne of God and of the Lamb.

10. Which Lamb of God proceeded from the Tree of Life, which was God the Father, which stood in the midst of the garden ; so that this Lamb or Son of God, proceeded from that Tree of Life, which was God the Father and Creator of all things.

11. This Tree of Life begetting himself into a Son, or a Lamb, as the scripture saith, he is made able to refresh the seed of his own body, which is the seed of faith, with that water of life which is pure and clear as chrystal.

12. Therefore saith the scripture, speaking to believers, *Let your hearts be purified by faith, which must be in the blood of the Lamb ; for there is no water of life but what proceedeth from this Tree of Life, answerable to that saying of Christ to the woman of Samaria, John iv., If thou hadst known the gift of God, and who it is that asketh, thou wouldst have asked me, and I would have given thee water of life, or living water ;* which made the woman to marvel from whence he should have that water, he having no pitcher or pot to

draw any water out of the well: she could not conceive that he had any water of life in himself.

13. Therefore said he to the woman again, that *whosoever shall drink of the water that I shall give him, shall be in him a well of water springing up into eternal life*: so that it may be clear to you the seed of faith, that this Jesus was that very Tree of Life from whence that pure river of water, clear as chrystal, proceeded; which John and Moses speaketh of.

14. So that the drinking of one draught of this water of life, it doth allay the thirst of a man for ever; because the receiving of one drop of this water into the spirit or heart of man, it procureth a well which is always springing up, until it be sprung into eternity.

15. So that a man shall never thirst no more after the forgiveness of his sins, nor after eternal life; because he hath eternal life abiding in him, because this water of life, which proceeded from the Tree of Life, is as a well springing up continually.

16. So that a man never thirsts more after the forgiveness of his sins, as aforesaid, nor after eternal life; because the assurances of it doth abide in him which doth proceed from this water of life, which is as a well springing in him continually.

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## CHAP. XX.

1. NOW I have opened somewhat of the Tree of Life, both of the form and the nature of it, as hath been opened at large before, where I treat of the Tree of Life, and the Tree of Knowledge of Good and Evil: there I shewed how that the commission of Moses, which was of the law, it came forth of the Tree of Knowledge of Good and Evil; and now I shall shew that the commission of Jesus and the apostles proceeded from the Tree of Life, which stood in the midst of the garden. But before I come to open the commission of Jesus, which proceeded from the Tree of life, I

shall speak a word or two of that saying, Gen. iii. 24. *So he drove out the man, and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the Tree of Life.*

2. I shall not trouble myself nor the reader with the garden, nor the place, whether it was in the east or west part of the earth, nor with the name Eden; it is better to believe it as it is laid down in scripture, than to go to prove it: but the thing that is most necessary to be known is this, what is meant by those *cherubims, and the flaming sword which turned every way, to keep the way of the Tree of Life.*

3. I declare by the spirit of revelation, that these cherubims were two angels, which had their names and titles differing from the name and title of angels; for there is a difference in the names of angels, as there is in the office of angels: therefore it is said that *Michael and his angels fought with the dragon and his angels*: that dragon was the head angel of reason, and his seed are called his angels, they all proceeding from that Tree of Knowledge of Good and Evil.

4. And Michael was Christ, and the seed of faith are his angels, which proceeded from the Tree of Life: and by these two seeds, which are called angels, is that great battle fought, under these two heads, Michael, that is God, and his seed; the dragon, that is the devil, and his seed; and this battle is fought with the two seeds, according to that saying of God, *I will put enmity between the seed of the serpent and the seed of the woman.*

5. Also there are angels that are called arch-angels, and other angels, which have not this title given to them: there are also seraphims and cherubims, which do continually cry, *Holy, holy, Lord God of Sabbaoth*, that is, of rest.

6. Now these cherubims, I declare they are no other but two angels, which were of the same nature or seed as the Tree of Knowledge of Good and Evil was of: for this serpent, or Tree of Knowledge of Good and Evil, was as glorious a person before he became mortal, as any of them cherubims were, though they were great in power, and glorious in person.

7. So likewise was that serpent, or Tree of Knowledge of Good and Evil, he was as glorious when he said to the woman *You shall become as gods, knowing good and evil*, though his name and title was changed from an angel, or cherubim, to a serpent, or a Tree of Knowledge of Good and Evil, but his person or form was not changed at that time present.

8. So that those cherubims which had the flaming sword which turned every way, to keep the way of the Tree of Life, I declare that they were two angels of light, which had the same law of reason written in their seed or natures, as the serpent, or Tree of Knowledge of Good and Evil, had in his nature or seed.

9. Notwithstanding their names and titles were changed, and so called cherubims, which had the flaming sword which turned every way; and this flaming sword, which turned every way, was that very law of reason which was written in the angels' and cherubims' nature, which is called the moral law, or the law of Moses.

10. Therefore Moses acting his commission in the person of the cherubims or angels, by giving forth that moral law which was written in the pure nature of reason, which was in the angels' nature, which, after the seed of reason was fallen from that purity which was in its nature,

11. Then came forth that pure law which was written in the angels' and cherubims' nature; which pure law of Moses became a flaming sword, which turned every way, to keep the way of the Tree of Life.

12. For I declare that this seed of the serpent, which is the spirit of reason, the angels' nature fallen, it would not suffer any of the seed of the Tree of Life, not to live here in his kingdom, were it not for that flaming sword, which is the letter of the law, which, turneth every way.

13. So that when reason would kill the seed of faith, which proceedeth from the Tree of Life, and lasheth into the conscience of reason, whereby reason is afraid of being hanged and damned to eternity.

14. So in other cases, as theft, and adultery, defraud, deceit, and persecution for conscience sake, and the like: these, and such like things, keep men off from the Tree of

life, and the letter of the law being that flaming sword that turneth every way: for let reason turn which way he will, the law will turn with him, not only to the death of this life, but to death eternal, which is the second death; because the law will burn as a flame of fire. Which will never be quenched.

15. You that have a spiritual understanding may see what this flaming sword is, even the law of Moses, which was written in the angels' and cherubims' nature, which Moses's commission came forth of, he being the law-giver, as hath been shewed aforesaid.

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## CHAP. XXI.

1. NOW I shall return again to shew that the commission of Jesus and the apostles came forth of the Tree of Life, as John saith, Rev. xxii. 2, *The tree of life, which bare twelve manner of fruit, and yielding her fruit every month, and the leaves of the tree were for the healing of the nations.*

2. This Jesus was that Tree of Life which bare twelve manner of fruit, because he proceeded from that Tree of Life; according to that saying of his, *I proceeded from the Father, and as the Father hath life in himself, so hath the Son life in himself, and hath power to give life to whomsoever he will.*

3. And this Jesus, that was that Tree of Life, in immortality and glory, is now become the Tree of Life in mortality and shame; for it was not necessary, neither could it be, that the Tree of Life, in the state of immortality and glory, could be a commissioner to speak unto men which are mortal.

4. Therefore Moses, which was a mortal man, was commissioned to act his part on the stage of this world, in the person of the Tree of Knowledge of Good and Evil, or of the angel.

5. Therefore the law is said to be given by the disposition of angels, because Moses acted in the person of the angels, in giving forth that law which was written in the angels' nature.

6. So likewise Christ, he proceeding from the Tree of Life, which was immortal and glorious, he became absolute pure mortality, whereby he might become capable to be the head of the commission of the gospel; which commission proceeded from that Tree of Life, he being that Tree of Life himself.

7. *Which brought forth twelve manner of fruits*; which twelve manner of fruits were the twelve apostles, which should be witnesses unto his death and resurrection.

8. And they were called twelve manner of fruits, in respect of the diversity of gifts which those twelve apostles should have, differing one from the other, yet all of one faith and one doctrine.

9. Also these twelve had their commission from this Tree of life, which was the Holy Ghost, which Christ did promise to send, which did invest these twelve apostles with several gifts, as aforesaid.

10. Now these twelve apostles were that twelve manner of fruits which the Tree of Life did bear, and yielded her fruit every month; and the leaves were for the healing of the nations.

11. Every month is spoken with relation to the twelve apostles, there being twelve of them, as there is months in the year; they should exercise the gift of the Holy Ghost, which sat upon each of them as of fire, which was their commission; so as that some fruit of faith and love to God should be brought forth by their doctrine every month, and that doctrine of faith and love, to the death and resurrection of Christ, should be as the leaves of the Tree of Life, to heal the nations.

12. And this was fulfilled in the commission of the apostles, according to that saying of Christ, Luke xxiv. 49, *Behold I send the promise of my Father unto you, but tarry ye in the city of Jerusalem until you be indued with power from on high.*

13. This did Christ speak after his resurrection to the eleven apostles; therefore you shall find, Acts i. 26, that Matthias was chosen to make up the twelve; so that he, with the other eleven apostles, might receive the Holy Ghost, which was their commission, as Christ had promised

before his ascension ; as in Acts ii. 2, 3, 4, *And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.*

14. You are to take notice of this, that those cloven tongues sat upon no other but upon the twelve apostles, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

15. And this was their commission that was given by Jesus Christ, when he was risen from the dead, but confirmed upon them when he was ascended, in that he sent the Holy Ghost upon those twelve apostles, according to the promise of Christ which he had declared before, when he bade them stay at Jerusalem until they were endued with power from on high.

16. So that it may be clear to you that have faith in a commission, that these twelve apostles are those twelve manner of fruits which the Tree of Life did bear.

17. And they may be said to be twelve manner of fruits, in respect of the diversity of gifts which those twelve apostles had, differing one from the other, yet all of them joining in one doctrine concerning Jesus being the Son of God, and all those several gifts proceeding from the Tree of Life.

18. Out of which came the commission of the apostles, which should baptize with the Holy Ghost and with fire ; according to that saying of John the Baptist, he speaking concerning Christ, which should come after him, *He should baptize with the Holy Ghost and with fire.*

19. Yet Christ did not baptize any with the Holy Ghost and with fire, not while he was in the state of mortality, not until such time as he was ascended ; which was performed and made good, according to his promise to his Apostles ; which was performed when as those cloven tongues sat upon each of them, as of fire ; *then were they indued with power from on high.*

20. And by virtue of this power they did baptize with the Holy Ghost, and with fire ; which may be said that Christ did do, because he gave them that power.

21. Therefore saith he to his disciples, before they were made apostles, *It is expedient that I go away, else the Com-*

*forter will not come ; but if I go away I will send him, and he shall convince the world of sin, of righteousness, and of judgment.*

22. And this is that commission that I will send, that shall baptize with the Holy Ghost and with fire ; both ways a fire, love and joy in the seed of faith, and a fiery wrath and pain in the seed of reason : and this may be said to be the baptism of Christ with the Holy Ghost and with fire, because the commission of the Holy Ghost was given by him after his death, resurrection, and ascension.

23. You the seed of faith may understand that all spiritual commissions cometh from heaven, as you may perceive by that question that Christ did ask the Jews, *Was the baptism of John from heaven, or of men?* Which they could or would not answer, as you may read the cause why.

24. Again, though Christ gave his disciples a commission, while he was on this side of the heavens, yet those his apostles could do no miracles, neither could they cast out devils, until he was ascended ; so that the power of their commission it must come from heaven ; therefore if any man pretend a spiritual commission, and hath it not from heaven, it will be but of little worth.

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## CHAP. XXII.

1. BEFORE I speak any further of the Tree of Life, or the olive-tree, I shall speak something concerning the seven churches' ministry, they having no commission from God.

2. The seven churches are these: the Roman Catholic, the Episcopal, Presbytery, Independent, Baptist, Ranter, and Quaker: the ministry of all these do pretend a commission from God, yet none of them knoweth the true God, nor the right devil, nor the nature of angels, nor the rise of the two seeds, nor any one true principle or foundation of faith.

3. Yet all the seven churches are at strife one with the other, about their worshipping of God, yet they have all one God, and all one devil ; nay, there is no difference in

their God and devil, not from the dark Roman Catholic to the light Quaker.

4. Yet every one of these churches hath gotten some more light one than the other ; so that every child condemns his father, thinking that his father was dark and ignorant, but he is light and knowing.

5. As thus: the Roman Catholic was the first that did ensue after the ten persecutions, wherein the apostles commission was quite persecuted out of the world ; and the Roman Catholic getting the letter of the law and the prophets, and the letter of Jesus and the apostles, which was their commissions, have undertook to be ministers of Christ.

6. Also this letter of the scriptures hath been given by this Roman Catholic to the other six churches, whereby they have taken upon them to be ministers of the gospel, without a commission from God.

7. But it will be said to all the ministry of the seven churches in that great and notable day, *Depart from me ye workers of iniquity, I know you not.* As if Christ should say, I sent you not, I sent my apostles ; and whom my apostles did send I know and own ; but you having got the letter of their commission, you make a trade of it, and say that you are ministers of Christ, when as I sent you not, neither had you any commission from me so to do.

8. But there is some of these seven churches which have their commission neither from heaven, nor from men ; therefore I shall shew how these seven churches proceeded one from the other.

9. First, the Roman Catholic proceeding presently after the ten persecutions, which is the father, or rather the great grandfather, of all the other six churches.

10. The Episcopacy, or Protestant, is the first-born son of the Roman Catholic, and he is somewhat more enlightened than his father.

11. The Presbytery is somewhat more enlightened than the Episcopacy, and the Independents' light is more moderate than the Presbytery, and the Baptists' are more enlightened in the letter of the scripture than the other four aforementioned ; for if the letter of the scriptures were a suffi-

cient ground to make a man a minister of gospel-ordinances, then the Baptist ministry would be the truest of all.

12 The ministry of the Ranters, for the most part, proceeded from the Baptist; and the Ranters were that Capernaum which were exalted up to heaven; for they were got so high, that they had found light and darkness to be all one, sin and righteousness, God and devil, to be all one; so that he that could not act sin as no sin, could not be free from sin.

13. And the Quakers being the seventh and last church, which, for the most part of them, they proceed from the Ranters: for I know many of them that were Ranters in the practice, and others in judgment, and not in practice.

14. And these Quakers are the seventh and last angel that will sound before the great and notable day come, this being the purest angel that will sound, because they have got their God within them, whereby they seem to be more pure, and more enlightened, than all the other six churches; yet all these churches proceed one out of the other.

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## CHAP. XXIII.

1. NOW I have shewed how these seven churches did proceed one from the other, and none of them hath a commission from heaven, and there is but four of these seven that have their commission from men, that is, the Roman Catholic, Episcopacy, Presbytery, and Independent, these four have their commission from man.

2. Because they are chosen by the magistrate's power, therefore the magistrate hath appointed and ordained maintenance for them.

3. But the other three have no commission, neither from God, nor from man; therefore the magistrate taketh no care to provide any maintenance for them, neither to preserve them in their public worship, they taking upon them to preach from the letter of the scriptures, which were other men's commissions which are dead.

4. For these three churches, namely, the Baptist, Ranter, and Quaker, having got the letter of the scriptures, which were other mens' commissions, they take upon them, even as those vagabond Jews, sons of Sceva the priest did, to cast out devils in the name of Jesus, whom Paul preached.

5. So likewise doth the Baptist take upon them to administer gospel ordinances, because they find in the letter that Paul and Peter, and the rest of the apostles, did, by virtue of their commission; therefore these Baptists would set up a ministry according to the apostles' letter, when as the Spirit and power is gone out of it.

6. So likewise the Ranter and Quaker, they have nothing to prove their ministry but the letter of the scripture, and that makes them to be as far off the knowledge of the true God, and the right devil, as any of the other.

7. Therefore the ministry of the Ranters doth hold forth God to be an infinite, vast, incomprehensible Spirit, that fills all places and things with his presence; so that there is nothing acted or done, whether it be good or evil, but God doth it.

8. And from this wicked imagination cometh that doctrine of the Ranters, who say light and darkness, God and devil, are all one.

9. It is because they have nothing but the bare letter of the scripture; therefore they will quote such places of scripture as these, where it saith, *I create light, and I create darkness, and I will make darkness light before thee: and, Is there any evil in the city, and I have not done it?* These, and such like places, doth the ministry of the Ranters make use of.

10. And as for the ministry of the Quakers, which is the seventh and last angel, till time be no more, neither have they any commission from God nor man, not to go forth as ministers of the everlasting gospel.

11. But all the commission they have is from that light within them, which light within a man never was, nor never will be, a sufficient ground to make a man a messenger, or minister of God, but he must have his commission from something without him.

12. Either from a spiritual and eternal God, or else from

a natural mortal man: and if he have his commission from a spiritual God without him, then is he made a minister of the Spirit, and not of the letter; and if he have his commission from man, then is he a minister of the letter, and not of Spirit.

13. But the Quakers have no commission from God nor man, but from that light within them; which light within a man, though it *were able to remove mountains, and work miracles*, and could give the true interpretation of scripture, yet it is not sufficient to make a man a prophet, minister, or messenger of the Lord.

14. For if the light within a man were a sufficient ground to commissionate a man to be a prophet, minister, or messenger of God, then would there be more ministers than people to hear them.

15. For all people have a light within them, little or much; and though it be never so small, yet it is the light within him; and why may not he be as true a commissioned minister of the gospel, as he whose light is in a greater measure?

16. And this is the very cause why so many doth exercise the office of the ministry in all the seven churches; for the magistrate doth ordain so many by his authority, having commissions to be ministers of the letter.

17. Others, from their notional wit from the letter of the scriptures, doth conceive that they have as good a commission from the letter of the scripture, as they have which have their commission from man.

18. And the Quaker thinks that his light within him is a better commission, and more true, than any of the other.

19. These are the grounds that there are such a multitude of ministers and messengers of Christ in all the seven churches, yet not one true commissioned minister of Christ, not in all the seven churches.

20. This do I know to be true, being one of the chosen witnesses and prophets of this last age that ever shall speak in his name, by virtue of a commission from God.

## CHAP. XXIV.

1. NOW I shall speak something more concerning the commission of Jesus and the apostles, which came forth of *the tree of life, which bare twelve manner of fruits.*

2. Read John xv. 5, where Christ said unto his disciples, *I am the vine, ye are the branches*; his meaning is plain, that he spake to no other but to his apostles, which were called at that time disciples, because they had not received the Holy Ghost, which was their commission, as you shall find in the 14th of John, and the 26th verse, where it is thus written : *But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance which I have told you.* So John xv. 26, *But when that Comforter shall come, whom I will send unto you from the Father, even the Spirit of Truth, which proceeded of the Father, he shall testify of me.* So in the 27th verse, *And ye shall witness, because ye have been with me from the beginning.*

3. So that it may be clear to you that have faith in a commission, that this Holy Ghost, or Spirit of Truth, which was the apostles' commission, it proceeded from the Father, which Christ did promise to send after he was ascended.

4. Because he could not give any commission whilst he was in the state of mortality; therefore he telleth his disciples so oft, *that it was expedient for him to go away, else the Comforter would not come.*

5. Neither can any man have a spiritual commission, except he have it from heaven; neither was that commission given to any, but to those disciples that *were with him from the beginning*, they only should be witnesses unto him; and it was them only that Christ *bade stay at Jerusalem until they were endued with power from on high.*

6. Which power was the commission of the twelve apostles, which was given when those cloven tongues sat upon each of them, as of fire; and then was fulfilled that saying of John the Baptist, *I baptize you with water, but he that*

*cometh after me shall baptize with the Holy Ghost and with fire.*

7. Which was not fulfilled until the time which Christ did give the apostles their commission of the Holy Ghost, which was when those cloven tongues *sat upon each of them, as of fire.*

8. And this Holy Ghost should *convince the world of sin, of righteousness, and of judgment : of sin, because they did not believe in him ; of righteousness, because he went to the Father ; of judgment, because the prince of this world is judged.* The meaning of Christ's words was this, that the Holy Ghost, which was the apostles' commission, should have such power and authority, that it should convince the world of that sin of unbelief which was fulfilled in the apostles' commission, as you may find Acts vii. 51.

9. Where Stephen, being full of the Holy Ghost, which he received by the laying on of the apostles' hands, which made Stephen go forth with great power and authority to the convincing of the Jews of their unbelief, in that they resisted the Holy Ghost as their fathers did ; for which of the prophets did not their fathers persecute, and put to death ? and therein they resisted the Holy Ghost in the prophets.

10. And these their children resisted the Holy Ghost in the Son of God, by calling the Holy Spirit in him a devil, by which he did those great miracles ; and not only so, but they persecuted and put to death the Lord of Life, even as their fathers had done the prophets.

11. They being betrayers and murderers of the Just One, whom the prophets had foretold of, which, by the power of the Holy Ghost in Stephen, they were cut to the heart, and did gnash upon him with their teeth.

12. So in Acts ii. 14. Peter standing up with the eleven, lift up his voice saying, *Now is fulfilled those sayings of the prophets, in the foretelling of the coming of the Just One,* and of the giving of the commission of the Holy Ghost.

13. So Acts ii. 36, *This Just One was made both Lord and Christ : this Jesus, I say, whom you have crucified :* which power of the Holy Ghost in Stephen and Peter, and the

eleven apostles, were so powerful in the convincing of sin, that it made some *gnash upon them with their teeth*, and others to cry out, *Men and brethren, what shall we do to be saved?*

14. But those that gnashed upon Stephen with their teeth, and persecuted the apostles, these, I say, were the seed of reason, and their convincement was in wrath, to their eternal damnation.

15. But those that cried out, *What shall we do to be saved?* their convincement was in mercy, to the assurance of eternal life; therefore those which did believe the apostles' declaration were baptized with water, in the name of Jesus Christ.

16. Which ordinance of baptism with water did belong only to the commission of the apostles, and for the most part of them that were baptized with water in their commission; but they were also baptized with the Holy Ghost and with fire, according to John the Baptist's words, which he said of Christ.

17. And at this time was fulfilled that saying, *He shall baptize you with the Holy Ghost and with fire*: for none could give the Holy Ghost but the Lord Jesus, and he could not give it himself until such time as he was ascended up into heaven, as aforesaid. Therefore he saith, *It is expedient that I go away, else the Comforter will not come; and I will send the Holy Ghost in my name, and he shall convince the world of sin, &c.*

18. So that you may see by the eye of faith these two things: First, that the baptism of the Holy Ghost and fire came only from Jesus Christ, according to the words of John the Baptist: Secondly, that Christ could not baptize with the Holy Ghost and with fire, not in the state of mortality.

19. So that it may be clear to you that can discern the difference between the commission of Moses, which was of the law, and of Jesus, that was of the gospel; and that all spiritual commissions cometh from heaven, whereof two is past, and the third will come anon: but I shall speak of that in the last place, because it is last in order.

## CHAP. XXV.

1. AND this commission of the apostles came forth of the Tree of Life, which was the very person of God himself; therefore you shall read in many places of scripture, that men are called trees, and God is called a tree, and the devil or angel is called a tree; therefore men are called *tall cedars of Lebanon*; so Matt. iii. 10, speaking to the Jews, *Now also is the axe laid to the root of the tree, and every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.* So Jer. xi. 16, there the men of Israel and Judah are called a *green olive-tree*, though they were both reproved by the prophet Jeremiah for their great idolatry, with judgments declared against them, as you may read in that chapter.

2. Likewise in the 19th verse, and there the prophet Jeremiah is called a tree, he speaking, being a commissioned prophet, in the person of Christ, therefore he saith, *I was like a lamb, or an ox, that is brought to the slaughter, and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.* That is, let us destroy the person of the prophet, and the fruit thereof, which fruit was the doctrine or righteous declaration of the prophet, which is called *the fruit of the tree.*

3. So that they might hear no more reproof of their wicked idolatry and worshipping of graven images, therefore the rulers of Israel and Judah had devised how they might destroy the prophet and his doctrine, which was the tree and the fruit thereof.

4. So Rom. xi. 17, the Apostle speaking there of the Gentiles being taken out of *the wild olive-tree, and ingrafted into the good or true olive-tree*: that wild olive-tree is the state of nature or reason, the devil, which is wild by nature; signifying, that reason is that wild olive-tree, from whence cometh that which is called pure, or impure reason in man.

5. So likewise that good olive-tree, which the Gentiles

were ingrafted into by faith, was the very person of Christ, whose nature was all faith, which is all power.

6. Therefore it is by faith that a man is ingrafted into *the good olive-tree*, and so he receiveth of the sap and fatness which proceedeth from the root of the good olive-tree.

7. So Christ is called *a vine, a door, the way, the truth, and the life*, all which doth proceed from the Tree of Life which bare twelve manner of fruits, and this is that Tree of Life which Moses speaketh of, Gen. iii. and John Rev. xxii. 2, and in many other places: also this is that good olive-tree the Apostle speaketh of, Rom. xi. 24.

8. And this is that other olive-tree and candlestick standing before the God of the earth; that is, the commission of the apostles which was given by Jesus Christ, is called *an olive-tree and candlestick*, because it proceedeth from the Tree of Life, which was the person of God.

9. So likewise did the commission of Moses and the prophets proceed from the Tree of Knowledge of Good and Evil, he acting his part in that seed; and so the law of Moses is called by the Revelation of John, one of those two *olive-trees and candlesticks standing before the God of the earth*.

10. They are called two candlesticks, because there was no true spiritual heavenly light to be seen or walked in at that time, but by the light which was declared by those two commissions, they being as candlesticks to hold that for the heavenly light, which is the candle of the Lord, to enlighten the two seeds, which is faith and reason, which those five wise virgins and the five foolish did signify; and that oil that was in the wise virgins' lamps did signify the seed of the Tree of Life, who had faith in their hearts, which was as oil in their lamps, to light them into that eternal bliss.

11. But the seed of reason, the five foolish virgins, had lamps, that is, hearts, but had no oil, that is, no faith; therefore no heavenly light, that is, they received no faith by the declaration of these two commissions; therefore reason, the foolish virgins, could not enter into the marriage-feast; that is, to live in the presence of the bridegroom, the eternal

God, for ever and ever, but had the door shut upon them, and bid to go and buy oil when it was too late, for before they could come again the doors were shut.

12. That is, if men do not believe while a commission is in being, and so have oil in his lamp, which may burn all his life long, so that when the candlestick of their commission is taken away, they may have oil in their lamps; that is, faith in their hearts, which will be as a fountain of oil in their lamps, to supply their light, so that it will never go out, as the seed of reason, the foolish virgins, did signify: much more might be spoken of this, but I thought it necessary only to give a little touch upon it, it falling in by the way.

## CHAP. XXVI.

1. NOW that I have shewed what those two olive-trees and candlesticks were, which John's Revelation so mysteriously speaketh of, with their natures: in the next place I shall come to open the power which these two prophets or olive-trees had, which is set down in the next words.

2. But before I come to treat upon that in order, I shall open some mysterious sayings in the book of the Revelation of John, Rev. xxi. 2. *I John saw the Holy City, the New Jerusalem, coming down from God out of heaven.* I declare from the Holy Spirit, that this New Jerusalem, or holy city, was the very person of Christ.

3. Therefore John saith in the third verse, *The tabernacle of God is with men, and he will dwell with men.* This tabernacle, and the other afore-mentioned, are all one thing, and that you may see in verse 10, *And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.*

4. This angel which carried John away in the Spirit unto this great and high mountain, where he saw those things aforesaid, I declare it was the spirit of revelation which he speaketh of in the fifteenth verse, where he saith, *And he that talked with me had a golden reed to measure the city, and the gates thereof.*

5. This golden reed was the spirit of revelation, which gave John to understand the deep things of God concerning the incarnation of Christ, which is God's clothing himself with flesh and bone.

6. Though John doth give the spirit of revelation the title of an angel, as the apostle Paul being wrapt up in the spirit of revelation, which made him cry out, *O the height and depth, length and breadth of the love of God, which is in Christ Jesus our Lord.*

7. Which was no other but those high and glorious revelations and ravishments, whereby he saw things unutterable; which revelation of his did arise from the seed or spirit of faith.

8. And in this regard it may be called an angel, which doth give a man a reed like unto a golden rod, whereby a man is able in some measure to understand the deep mysteries of God.

9. For Christ being the angel of the new covenant of the gospel, therefore the revelation that doth arise from the seed of faith is his own divine nature.

10. And in this regard the revelation which doth arise from this seed may be said to be a reed like unto a rod which is given from the angel, which is the spirit of God in the seed of faith.

11. Which doth lead a man that hath a commission, and one that is endued with the spirit of revelation, it doth lead such men unto a great and high mountain.

12. Which is to the knowledge of the deep and hidden mysteries of God, which doth consist in God's becoming flesh, and the devil or angel becoming flesh; on these two, and the effects that flow from them, dependeth all the discourse of the Old and New Testaments.

13. You that are acquainted and know the spirit of revelation, may know what that reed like unto a rod is, which doth measure the deep mysteries of God: also you may understand what that angel is that doth give this golden reed to measure withal; that is, to understand or comprehend that great mystery of the true God and the right devil, &c.

## CHAP. XXVII.

1. **THIS** great city and holy Jerusalem, which descended out of heaven from God, I declare it was when the Holy Ghost did over-shadow the virgin Mary; for that Holy Ghost was God, therefore said to come from God, and so from heaven.

2. And so the tabernacle of God was with men; for the body of Jesus was the tabernacle for the eternal invisible Spirit to dwell in.

3. Therefore it is said in scripture, *a body hast thou prepared*, that is, a visible body of flesh and bone in pure mortality; whereby men might believe in that which is a real substance, and not upon a mere shadow or phantasy, as the seed of reason doth vainly imagine.

4. This tabernacle of God was spoken of in opposition of that tabernacle which Moses received the fashion of in the mount; and this body of Christ of flesh and bone is that tabernacle of God which John's Revelation speaks of.

5. And all those that do truly believe it shall enter into the gates of this city, which John setteth forth with such high spiritual expressions, which is set forth by such things as these, Rev. xxi. 18, *And the building of the wall of it was of jasper, and the city was of pure gold, like unto clear glass.*

6. With divers others high and heavenly expressions, as you may read in that chapter, which is only to set forth those transcendent heavenly joys which God hath in his own person, and that exceeding joy and glory those shall have that believed in those two commissions, which those two tabernacles did hold forth.

7. Not that I deny, but do justify, that there is in the kingdom of glory things that are visible to delight the senses of spiritual bodies, as well as things visible doth delight the senses of natural and earthly bodies.

8. But the thing that is necessary for us to know, is to understand what that wall, which was so great and high is, which had twelve gates, and at the gates twelve angels, and

names written thereon, which are the names of the twelve tribes of the children of Israel.

9. This great and high wall was all that visible and external worship which was set up by Moses, which did belong to that tabernacle, which did consist of in that ceremonial service.

10. And these twelve gates which did belong to this great and high wall, were those twelve tribes of Israel, to whom that service, or worship of the tabernacle, was given: and this is that partition-wall which the Apostle speaketh of in the Hebrews.

11. And this tabernacle which Moses received the fashion of in the mount, and the ceremonial service which did belong to it, it did serve only for a type or shadow and example of heavenly things.

12. So Acts vii. 44. *Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion which he had seen.*

13. And this tabernacle and the service belonging to it was that great and high wall which was given only to the twelve tribes of Israel; therefore it is said that this great and high wall *had twelve gates.*

14. And the names of the twelve tribes written thereon, that is, the twelve gates were the twelve tribes themselves; therefore every tribe had a name given unto it according to its tribe; and in this regard it may be said, *that the great and high wall, which was the service of the tabernacle, had twelve gates, and the names of the twelve tribes written thereon: the service or worship of this tabernacle which Moses gave to the twelve tribes was that great and high wall which is called by the Apostle in the Hebrews, the partition-wall, which is broken down.*

15. For whilst that tabernacle stood, there was no possibility for the Gentiles to come in to be partakers with the Jews in that external worship and service, which did belong to that tabernacle, which was as a type and shadow of the true tabernacle itself, which was the body of Jesus, from whence

the commission of the apostles did proceed, which did break down that great and high wall.

16. And made way for the Gentiles to come through the gates of this city, of which heavenly city that tabernacle which Moses had the fashion of in the mount was the example or shadow of the true; and that ceremonial service which did belong to it was that partition-wall which is called by the Revelation of John a *great high wall*.

17. So that there was no coming in for the Gentiles to be partakers of the worship and service of God which did belong to that tabernacle, but through some of these twelve gates, which were the twelve tribes, because the worship and service belonging to that tabernacle was given only to those twelve tribes of Israel.

18. And if any of the Gentiles had a mind to be partakers in that worship, they must apply themselves to some one or more of these tribes, else they could not be admitted to be partakers of their worship and service; and these twelve tribes were those twelve gates belonging to *that great and high wall*.

19. All which was broken down on every side by the commission of the apostles, which brought in the righteousness of faith; so that the Gentiles rushed into the holy city by having faith in Jesus, and broke down and destroyed that worship and service of the law which was formerly as a great and high wall, which kept them out.

20. Also that tabernacle was a glorious thing, and decked forth with an exceeding external glory, only to typify that spiritual and heavenly glory of the true tabernacle itself, even the body or person of the Lord Jesus glorified.

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## CHAP. XXVIII.

1. AGAIN, in the 14th verse of this chapter, it is said, *that the wall of this city had twelve foundations, and in them the names of the twelve apostles of the Lamb*. Here the

twelve apostles are called by the Revelation of John, *The twelve foundations which doth bear up the wall of this city.*

2. Now this wall that standeth upon these twelve foundations, I declare is those gospel-ordinances of visible worship which were set up by the twelve apostles, which are called twelve foundations.

3. Even as the ceremonies and worship of Moses' law was a great and high wall, which had twelve gates belonging to it, which gates were the twelve tribes aforesaid ;

4. So likewise this wall of gospel-ordinances doth stand upon those twelve foundations, because this wall of gospel-ordinances was set up only by the twelve apostles.

5. For Christ himself did set up none, but he gave them power and authority to set up gospel-ordinances as a wall, and to pull down that great and high wall which Moses set up, and to be the foundations to bear up this wall themselves.

6. So that it may be clear to you that understand the power of a commission, that this wall which stood upon twelve foundations was no other but those ordinances of visible worship which was set up by the twelve apostles, by virtue of their commission.

7. Therefore it is said that *the names of the twelve apostles of the Lamb were in the twelve foundations which this wall stood upon*, because they were the rearers up of that wall.

8. Now as for the city itself, that is meant the person of Christ himself, which John speaketh of, verse 16, where he saith, *And the city lieth four square, and the length is as large as the breadth.*

9. And when he saith it is four square, the length is equal with the breadth ; the meaning of it is this : that when the Lord Jesus was crucified upon the cross, then was this holy city, New Jerusalem, which came down from heaven, four square, the length equal with the breadth.

10. As thus, when his arms were spread abroad and nailed to the cross, then was this holy city the breadth equal with the length ; that is, his arms being spread abroad, it was even with his feet and his head.

11. And the spirit of revelation in John was that golden reed to measure this city, and it was found to be twelve

thousand furlongs, the length and the breadth, and the height are equal.

12. Also that reed which John had to measure the city, and the wall thereof, and the gates thereof, it was the spirit of revelation which John was inspired with, whereby he was enabled, in the verge of his understanding, to comprehend what that holy city was, and the wall, and the twelve foundations, what they were in the state of mortality.

13. The spirit of revelation gave him to understand also the glory they should have in the state of immortality, therefore he saith, verse the 18th, *And the building of the wall of it was of jasper, and the city was pure gold, like unto clear glass.*

14. Which was nothing else but to set forth the glory of this holy city, New Jerusalem, and the two commissions; namely, Moses and the apostles, and that you may see in the 19th verse, where he saith, *And the foundations of the wall of the city were garnished with all manner of precious stones, for every foundation a precious stone.*

15. So in the 21st verse, *Every one of the twelve gates had twelve pearls*, which twelve pearls was spoken with reference to the twelve tribes, whose names were written or engraven upon the breast-plate of Aaron, he being the high priest, none might go into the inner court of that tabernacle, but the high priest only; and in this sense the twelve tribes are called twelve gates, and names, and twelve pearls.

16. Again I declare, that the wall of this city which was made of jasper, it was those ordinances of worship which were set up by the commission of the apostles, which was a wall of jasper about this city, which was that pure gold like unto clear glass.

17. So likewise these twelve foundations which bare up this wall, they were the twelve apostles which bare the name of Jesus, in bearing witness, and in suffering persecution for his name here in mortality.

18. Therefore John's Revelation doth set forth the glory of eternity by such things as these; as comparing the holy city, the New Jerusalem, which was the person of Christ, to fine gold like unto clear glass, and his apostles like unto

precious stones, and their worship unto jasper, and the twelve tribes unto pearls.

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## CHAP. XXIX.

1. AGAIN it is said in the 16th verse, *And he measured the city with the reed twelve thousand furlongs, and the length, and the breadth, and the height of it were equal.* This is spoken with reference to the twelve apostles, which should be equal in the kingdom of glory, even as they were equal here in the kingdom of grace, and were witnesses unto this New Jerusalem, or holy city, which came down from heaven, as aforesaid; answerable to that saying of Christ unto his disciples before they had their commission: *You, saith he, shall sit upon twelve thrones, and judge the twelve tribes of Israel.*

2. And as there was an equality in the holy city itself, when he was in the state of mortality, he that was Lord and master made himself a servant, even to wash his disciples feet, even to shew the equality that should be amongst them; *for he that would be the greatest among them was to be the least.*

3. And as there should be no pre-eminence with the twelve apostles here in the kingdom of grace, neither should there be any pre-eminence in the kingdom of glory; and in this regard the holy city may be said to be measured twelve thousand furlongs, *and the length, and the breadth, and the height of it were equal.*

4. So in the 17th verse: *And he measured the wall thereof one hundred and forty and four cubits, according to the measure of a man, which is, of the angel.*

5. This wall, which was measured as aforesaid, was that wall which stood upon those twelve foundations which I spake of before, that was the ordinances of worship in the gospel, and was that wall which was measured an hundred and forty and four cubits, which did amount to no more than the measure of a man, which is of the angel:

6. Which is Christ, he being the angel of the covenant of grace, from whence those twelve apostles did proceed, which did rear or set up this wall of gospel-worship, which is measured by the Revelation of John, to a hundred forty and four cubits, which is no more but the measure of a man, because the man Christ Jesus was the author of the twelve foundations, and the wall that stood upon them.

7. Also John did see by way of vision, as well as revelation; but the spirit of revelation was that golden reed, like unto a rod, which did measure the holy city, and the wall thereof; and he found it by his revelation and vision to be no more than the measure of a man, notwithstanding he doth express it in such various words.

8. Which angel that shewed John these things by way of vision, was either Moses or Elijah, as you may see, Rev. xxii. 9, when as John would have fallen down to worship the angel which shewed him these things, in the 9th verse: *The angel said, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that kept the sayings of this book. Worship God.*

9. So that it may be clear unto you that are endued with the spirit of revelation, that this angel was one of those two prophets which represented the person of God whilst he was in the state of mortality; therefore the city, and the wall thereof, is called the measure of a man, which is of the angel.

10. Which angel did shew John those spiritual and heavenly things by way of vision, and also did stir up that revelation in John, which became like a golden reed, like unto a rod: and this was that little book which he took out of the angel's hand, and eat it up, as you may read in the 10th chapter of the Revelation.

11. And this was that great and high mountain whereupon John in the Spirit was carried: his understanding being enlightened by the spirit of revelation and vision, whereby he was capable to measure, that is, to comprehend those high and deep mysteries of God and devil becoming flesh, and the mystery of those two tabernacles, or two commissions, or two worships.

12. Which is spoken in such a high mysterious language, only to set forth the glory of the person of God, and the persons that were the heads of those two commissions, and those that acted faithfully in them.

13. No man can understand that spiritual and eternal glory which the Revelation of John doth speak of in this book, called the Revelation, but he that hath a commission, and is endued with the same spirit of revelation as he was that writ of those things : and you that are of the seed of faith may understand some part of it, now it is in some measure opened unto you.

14. For the Revelation of John doth speak of things to come, as if they were already in present being, because God, which is truth, hath spoken, and cannot lie, neither will he frustrate the faith of his prophets nor apostles, which were inspired to foretel of this spiritual and heavenly glory.

15. Whereby many thousand believers being of the seed of faith, have set to their seal in believing the truth of it, which made them obedient unto those two commissions or worships which was set up in their times, by Moses and the apostles.

16. So much concerning the interpretation of the New Jerusalem, or holy city, with many other things spoken of in the 21st chapter of the Revelation. But I shall return again to interpret the chapter in order as it lieth.

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## CHAP. XXX.

VERSE 5. *And if any man will hurt them, fire proceedeth out of their mouths, and devoureth their enemies.*

1. I have shewed before what those two witnesses were, and what those two olive-trees and candlesticks were. In the next place I shall shew what their power is ; which power is, *that fire shall proceed out of their mouths, and turn water into blood, and plague the earth as oft as they will.*

2. But first I shall shew how it may be said that fire proceeded out of their mouths : and this fire proceeded first out

of the mouth of Moses, who acted his part in the person of the Tree of Knowledge of Good and Evil.

3. Which fire that proceeded out of his mouth was in giving forth of the law unto the seed of reason.

4. Therefore you may find it written, *Exod. xix. 16. And there were thunders and lightning, and a thick cloud upon the mount.* So in the 18th verse : *And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.* So *Deut. iv. 11, And ye came near and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.*

5. So in *Hebrews xii. 18*, the Apostle speaking to believers in the commission of Jesus : *You, saith he, are not come unto the mount that might be touched, and that burneth with fire ; nor unto blackness, and darkness, and tempest.* All these terrible things which the Apostle speaketh of here in the *Hebrews*, was only to set forth that fire that proceeded out of the mouth of Moses, which was in the giving forth of that fiery law, which made not only the people of Israel to quake and tremble, but Moses himself also ; as you may see verse 21.

6. And Moses being the head of the commission of the law, which was as a fire that proceeded out of his mouth, he being the lawgiver ; therefore you shall read in scripture records, that fire proceeded out of his mouth very often : as *Levit. x. 1, 2*, where you shall read that Nadab and Abihu, *for offering up of strange fire, there went out fire from the Lord, and devoured them, so that they died.*

7. This fire which came from the Lord, it is used to burn up the true sacrifice or offering, which did belong to the commission of Moses : the same fire which did burn up the true sacrifice did burn up the persons of Nadab and Abihu also ; and this was that fire which did belong to the commission of Moses and the prophets.

8. As you may see the 1st of *Kings, xviii. 38*, whereas *Elijah prayeth that the Lord would make himself known to be the God of Israel, and that he was his servant, and had done all things at his word.* Upon which the fire of the Lord fell,

and consumed the sacrifice and the wood, and licked up the waters which were in the trenches.

9. For this fire that came from heaven at the prayer of Elijah was that same fire which did burn up the sacrifice which Aaron did offer up, according to the direction of Moses, which was the true commissioner of the law.

10. As in Numb. xvi. 24, concerning Corah, Dathan, and Abiram, and all their company, where the ground did open and cleave asunder, and swallow them up, according to the word of Moses : which word of Moses was as a fire which proceeded out of his mouth ; therefore it is said in the 35th verse, *And there came forth a fire from the Lord, and consumed the two hundred and fifty men that offered incense.*

11. Which may be plain and clear to you that have faith in a commission, that this fire did proceed out of the mouth of Moses, though it be attributed unto the fire of the Lord.

12. For whatsoever a prophet or messenger of the Lord doth, according to the tenor of his commission, it is as if God did do it himself ; because God doth own whatsoever a prophet saith or doth, so it be in obedience unto his commission.

13. And this you may see, in the 2nd Kings, the first and tenth verses, whereas Ahaziah, the son of Ahab the king, he being reprov'd by the prophet Elijah for his inquiring of Baalzebub, the god of Ekron, whether he should recover of his sickness, or no ?

14. And Elijah telling the messenger that he should not recover, but should die ; whereupon the king did send forth two captains, and their fifties, to fetch Elijah to him, thinking within himself that he would put Elijah to death first ; at which Elijah called for fire from heaven, and destroyed those two captains, and their fifties : and this fire may be said to proceed out of the prophet's mouth, which devoured his enemies ; for they had a full intent to have brought him to the king, that he might have been put to death.

## CHAP. XXXI.

1. SO likewise all those declarations and reproofs which the rest of the prophets did declare unto the kings and rulers of Israel; as Isaiah xxvi. 11, the prophet speaking there that if the mercies of the Lord would not teach men that are wicked to take notice of his high hand of goodness towards them, *then the zeal of the righteous, and the fire of their enemies, should devour them.*

2. So Jer. iv. 4, the prophet shewing that the judgments of the Lord should come upon Israel for their great idolatry, which should *be as a fire which should burn, and none should quench.*

3. So Jer. v. 14, the word of prophecy which the Lord put into the prophet's mouth concerning the destruction of the Jews, *which should be as a fire to devour them, even as wood is devoured before the natural fire.* So Lament. ii. 3, *And there was kindled in Jacob like a flame of fire, which devoured round about.* Many places more might be quoted of the rest of the prophets, and of David in the Psalms, which speaketh much of the destruction of Israel, for their idolatry and false worship, which should be as a *fire unto them.*

4. And this fire may be said to proceed out of the prophets' mouths, because they were sent of God to declare these things, which made the kings and rulers of Israel to persecute and put to death the prophets for it.

5. For there was no worship true but that worship which was set up by Moses, which did stand in full force until the Messiah was born, and after he was born, until the giving of the Holy Ghost, which was the apostles' commission, which was after Christ's ascension.

6 And then prophecy did cease, as with reference to that worship, or to external judgments; for John the Baptist being the last prophet of the law, he brought up the rear, or the conclusion of the law: therefore Christ doth say that *John the Baptist was the greatest prophet that was born of woman*; yet he did no miracle.

7. He was the greatest prophet in this regard, because he was the last prophet of the law, *and the end of it to them*

*that should believe.* He was also the bringer in of the gospel; therefore saith he, *I baptize you with water, but he that cometh after me shall baptize with the Holy Ghost and with fire.*

8. Which baptism of John's with water was only to signify the end and conclusion of the law, which was to shew that there should be no more prophets after him sent unto the nation of the Jews.

9. Not to encourage them any more to practise, or set up that visible external worship which was set up by Moses, neither to threaten nor denounce any judgments for their not walking in the ways of that worship which was set up by Moses.

10. And in this regard it may be said that *John the Baptist was the greatest prophet that was born of woman*, because he was the last prophet of the law, and the first that did declare the commission of the gospel.

11. He being the voice crying in the wilderness hearts of the Jews *to prepare the way of the Lord*, which was in declaring that the true Messiah was at his heels; and that this is he that *Moses and all the rest of the prophets had foretold of.*

12. And now you are no more to mind the worship of Moses and the prophets, but you are to look now what the Messiah saith, and what worship he will set up; for *he is the end of the law to every one that shall truly believe in him.*

13. Because he being the substance did put an end to all that which was a shadow or circumstance; and John being the last prophet of the law, and the first bringer in of the gospel of Jesus, he may be said to be *the greatest prophet that was born of woman*, though *he did no miracle.*

14. And fire did proceed out of the mouth of John the Baptist, which was the last prophet of the law, and that you may find Matt. iii. 7. where John seeing the Pharisees and Sadducees coming to his baptism, he saith unto them, *O generation of vipers who hath forewarned you to flee from the wrath to come?* For these Pharisees and Sadducees were the children of reason, the devil.

15. Therefore John calleth them a generation of vipers, as if he should say, *who hath forewarned you to flee from the*

*wrath to come?* As if he should say, Get you back again into the law of Moses, and do not you come to be partakers of my baptism, which will lead you to the knowledge of the true Messiah and Saviour of the world.

16. And so you will be made to escape the wrath to come, which is not appointed for you, because you are a generation of vipers, or of reason, the devil, which must endure the wrath to come: and this was as a fire that proceeded out of the mouth of John the Baptist, which was the last prophet of the law, therefore called *the greatest*.

## CHAP. XXXII.

1. IN the next place I shall shew how it may be said that fire proceeded out of the mouth of Jesus, and the commission which he gave to his apostles: therefore you shall find it written, Matt. xi. 20, 21, 22, whereas Christ himself began to upbraid the cities wherein most of his mighty works were done, because of their unbelief, as in the 21st verse, where he saith, *Woe unto thee Chorazin, woe unto thee Bethsaida; for if the mighty works which were done in thee had been done in Tyre and Sydon, they would have repented long ago: therefore it shall be more tolerable for Tyre and Sydon in the day of judgment, than for you.* So in the 23d verse, *And thou Capernaum, which art exalted up to heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained to this day: therefore saith he in the next words, It shall be more tolerable for the land of Sodom in the day of judgment than for thee.*

2. These words of Christ may be clear unto you that have faith in the scriptures, that these woes which Christ did pronounce against those persons and places, telling of them that it would be more tolerable in the day of judgment for Sodom, that was burnt with fire for their unclean unnatural lusts, which the very reason of man doth judge, that there be no mercy in the day of judgment for the land of Sodom, nor for any Sodomitish men and women.

3. So likewise the people of Tyre and Sydon were a most wicked people, and that the nation of the Jews did know ; therefore Christ did upbraid them with the most wicked people and places, saying, *that it should be more tolerable in the day of judgment than for them.*

4. Which was only to prove that there was no possibility for Sodom, nor Tyre, nor Sydon, to be saved in the day of judgment, neither was there for these Scribes and Pharisees, hypocrites.

5. This woe and sentence which Christ did pronounce against them was as a fire that proceeded out of his mouth, as you may see, Matt. xii. 24, *But when the Pharisees heard of it, they said, this fellow doth not cast out devils but by Beelzebub the prince of the devils.*

6. These Pharisees were the same that took counsel how they might destroy Jesus, as you may see in the 14th verse, and that was for his doing that great miracle in healing the man's withered hand, and their blasphemy against the Holy Ghost, it was in calling the Holy Spirit a devil, or Beelzebub, by which Jesus did cast out that dumb devil, and made the man that was blind to see.

7. And this was that unpardonable sin which the Pharisees committed, which will never be forgiven in this world, nor in the world to come.

8. So in the 34th verse, Christ called the Parisees, *O generation of vipers ; you being evil, how can you speak good things? for out of the abundance of the heart the mouth speaketh.* As if he should say, I can expect no other from you but murder and blasphemy against the Holy Ghost, because you are of that generation of vipers which cometh from that corrupt tree, even reason, the devil, which became Cain, which is the father of you all, for he was a liar and a murderer from the beginning.

9. These words of Christ was as a seal upon their consciences here in this world, and in the world to come they should have the possession of their eternal damnation, and this was as a fire that proceedeth out of his mouth.

10. For words of truth are as a fire both ways, as well in damnation as in salvation : so Matt. xxiii. 23, whereas

Christ doth pronounce a woe unto the Scribes and Pharisees, hypocrites, as in the 29th verse, where it is said, *Ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets:* which is evident, that they were witnesses unto themselves, that they were the children of them that shed the blood of the prophets: therefore saith Christ, *Fill you up the measure of your fathers, ye serpents, ye generation of vipers, how can you escape the damnation of hell?*

11. As if he should say, it is impossible that you should escape being damned to eternity, because you are the seed of the serpent, yea serpents yourselves; for you are the children of those bloody men which did shed the blood of the prophets and of righteous men, and now you go about to shed the blood of the Son of God, which you must effect; so that all the righteous blood that hath been shed upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

12. The meaning is, all that blood that was shed for righteousness' sake. And these Scribes and Pharisees, hypocrites, were no other but the seed of Cain, which was the seed of the serpent; for it was Cain that did shed the blood of righteous Abel, and it was their fathers that killed the prophets, and that slew Zacharias between the temple and the altar.

13. And these Scribes and Pharisees being of the same seed, they must shed the blood of the Son of God; so that all the righteous blood from the beginning of the world to the latter end, might be brought upon the seed of the serpent the devil, which is no other but the reason of man.

14. For it is reason, the devil, that doth blaspheme against God, and doth shed the blood of prophets and of righteous men, under pretence of zeal towards God; as if the prophets and righteous men, and the Son of God himself were blasphemers.

15. Therefore hath the prophets, and Christ himself, denounced damnation against them, which is as a fire that proceeded out of his mouth.

16. Therefore you may read in that chapter what many woes Christ did pronounce against the Scribes and Pharisees ; and in the conclusion of all it doth amount to no less than to the damnation of hell ; which words of his was a seal upon their consciences, which became as a fire that proceeded out of his mouth.

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### CHAP. XXXIII.

1. SO Luke xii. 49, whereas Christ saith, *I am come to put fire on the earth, and what is my desire if it be already kindled?* This fire which Christ did bring, did proceed out of his mouth, his words being words of truth, they did kindle a fire in other men, a fire of love in his disciples, which did bring peace and joy unto their souls, they being the seed of faith.

2. And a fire of wrath and envy in the souls of those Pharisees, which were of the seed of reason, as you may read in the first verse of this chapter ; *whereas an innumerable company of people came unto him, so that they trod one upon another*, but his disciples were but few, therefore he gave them notice *to take heed of the leaven of the Pharisees, which is hypocrisy.*

3. And these were those lawyers, and Scribes, and Pharisees, which were all of them hypocrites, as you may read in the chapter before, these were they which did urge the Lord Jesus, *to see if they could catch any thing from his mouth whereby to accuse him.*

4. Therefore upon that occasion he spake so many parables, so that they could not understand what his meaning was, yet they fearing that those parables was concerning themselves, they grew envious and full of wrath, which was as a fire burning in the seed of reason, when, as they thought that his words would have been words of peace unto them, they found it altogether to the contrary.

5. Therefore saith Christ in the 51st verse, *Think you that I am come to bring peace on earth? I tell you nay, but rather*

*debate*, for in the 53d verse, *The father shall be divided against the son, and the son against the father, and the mother against the daughter*, with many other sayings to that purpose. Which was only to shew what great power and operation his words should have upon the minds of men and women, that they should be so divided among themselves, so that one should love him, and the other should hate him.

6. So that instead of looking for peace and unity, they should have strife and debate, and this strife and debate which should be between the father and the son, and the mother and the daughter, was only to set forth that strife that should be between faith and reason; which strife should arise from the two seeds, the one should love him, and the other should hate him, even so far as that the Son should be divided against the father.

7. That is, the seed of faith, which is in the son or daughter, shall receive the word of Christ into their souls with such zeal and burning love, that it should make them forsake father and mother, house and lands, for his name's sake.

8. This may be said to be a hating of father and mother; therefore saith Christ, *He that loveth father or mother more than me, is not worthy of me*: that is, if a man love father or mother more than truth, then may a man be said to hate truth.

9. Therefore it is clear that those Scribes, Pharisees, and lawyers were of the seed of reason, which is the devil, and not of the seed of faith, which is of God.

10. Therefore it was that Christ came to *bring fire on the earth*; that is, instead of peace they should have debate; and instead of unity with the Father and the Son, they should be divided in their affections.

11. And this should burn in the conscience of the seed of reason, even as a fire of eternal vengeance which should not be quenched.

12. This fire was kindled in them through the words of truth, which was spoken by the Lord Jesus, which was as *a fire that proceedeth out of his mouth*.

## CHAP. XXXIV.

1. IN the next place, I shall shew how that fire proceeded out of the mouths of the apostles also; and as there was fire proceeded out of the mouth of Moses, he being the head of that commission of the law, so fire did proceed out of the mouths of the prophets that were under that commission.

2. And as fire did proceed out of the mouth of Jesus, which was the head of the commission of the gospel, as aforesaid; so likewise fire did proceed out of the mouths of the apostles, which were under that commission of the gospel: and this you may see, Acts ii. 3, when as the Holy Ghost was given them, which was their commission, *There appeared unto them cloven tongues like fire, and sat upon each of them, and they were all filled with the Holy Ghost, and they began to speak with other tongues, as the Spirit gave them utterance.*

3. The Holy Ghost sat upon none, *like as of fire*, but upon the twelve apostles only; neither could any other speak with tongues by inspiration but the twelve apostles; neither did fire proceed out of the mouths of any other, but such as were authorized by them.

4. *Therefore Peter standing up with the eleven, lift up his voice, and reproved the people of the Jews for scoffing at the apostles, because they spake with other tongues the wonderful things of God. At which some were amazed, doubting, saying one to another, What should these things be? but others, scoffing, said that they were drunk with new wine.* These were they that Peter speaketh of, Acts ii. 7. 14, he exhorting them that did believe the doctrine, and were baptized into the faith of Jesus, *that they should save themselves from this forward generation*, meaning those scoffing Jews aforesaid.

5. These being all of them the seed of the serpent, and the words of the apostles was as a fire that *proceeded out of their mouths*, in the convincing of their consciences, that they had crucified the Lord of life, which made them to gnash upon them with their teeth.

6. These words of the apostles *was a fire that proceeded out of their mouths*, according to that saying of Peter, Acts ii, where he saith, *Now is fulfilled that saying of the prophet Joel, I will shew wonders in heaven above, and tokens in the earth beneath, blood and fire, and the vapour of smoke.* These things spoken of by the prophet Joel, was now fulfilled in the commission of the apostles.

7. That was in those fiery tongues which sat upon each of them, which gave them such wisdom to interpret the law and the prophets, and the power of working miracles, so that it became as wonders in heaven, and tokens in earth, and blood, and fire, and vapours of smoke.

8. And you may see the truth of this, Acts ii. 14, whereas *Peter standing up with the eleven, lift up his voice, and expounded the prophecy of Joel, from the 14th verse to the 20th, shewing that the prophecy of Joel was now fulfilled in this commission of Jesus, which is the commission of the blood.*

9. I would have you the seed of faith to take notice of this, that though the apostles had the Holy Ghost, *which sat upon them as of fire*; also they had an extraordinary gift, so as to speak with other tongues, and to give the true interpretation of Moses and the prophets, and the power of working miracles, and all by the power of the Holy Ghost in them.

10. Yet their commission was not the commission of the Spirit, though they had the assistance of the Holy Spirit in all their interpretations of scripture, and in all those signs and wonders that they wrought.

11. Yet their commission was not the commission of the Spirit, but the commission of the blood; because they were chosen witnesses to testify against the rulers of the Jews, *that this Jesus which they had crucified was that Son of God.*

12. Which Moses and the prophets had so long prophesied of, and as their fathers had shed the blood of the prophets, so you their children have shed the blood of the Son of God, unto which we apostles are chosen witnesses.

13. And for that purpose he being ascended up to heaven, hath given us the gift of the Holy Ghost to speak with other tongues, and to shew signs and wonders before you.

14. Therefore it may be clear unto you that can distinguish between commissions, that the apostles' commission was not the commission of the Spirit, but of the blood, which did signify the sun, even as the commission of Moses did signify the moon.

15. Yet the Holy Spirit was in, and did assist these two commissions with a great visible power, yet their commissions was not the commission of the Spirit, which power and authority is invisible and spiritual.

16. Which standeth in the true understanding of the form and nature of God before he became flesh, and of the form and nature of the right devil before he became flesh. But I shall speak more of this when I come to shew who those two spiritual witnesses are, and when I come to treat upon the commission of the Spirit.

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## CHAP. XXXV.

1. Therefore I shall return to the matter in hand, wherein I shall shew what the prophet Joel did mean, which Peter reciteth, Acts ii. 20, *And the sun shall be turned 'into darkness, and the moon into blood.*

2. The sun being turned into darkness, did signify the Son of God, answerable to that saying in the Revelation of John, where he saith, *The sun shall be as black as sackcloth of hair.* Which was only to signify, that as the natural sun in the firmament was darkened at the death of our Lord,

3. So likewise there was a death or darkness upon the eternal God, which was then looked upon but as the Son of God, and it was well for those in that time that could go so far as to know that he was the Son of God.

4. And this sun being turned into darkness, was, as aforesaid, Jesus Christ, which was called *the Son of God*, and this darkness was upon the eternal Spirit that was in him.

5. Because he was offered up unto death through the eternal Spirit; that is, the eternal Spirit entered into death, and

lost the sensible knowledge of itself for a season; and this was the sun turned into darkness.

6. Also take notice of this, that at his death the natural sun in the firmament was darkened, from the sixth hour to the ninth hour; and as the natural sun was darkened a matter of three hours, so likewise was the eternal Spirit, which was in the Son of God, darkened for three days and three nights, not being sensible of its own being for that season.

7. Also those disciples of his which were his chosen witnesses, their understandings were darkened for that time, not knowing which way to turn, until such time as he was risen again: and then he opened their understandings, and expounded the scriptures unto them. And this is the true meaning of the prophet Joel, where he saith, *And the sun shall be turned into darkness*; it being a prophecy of the eternal Spirit entering into death for a season.

8. I shall also give you a word or two, and shew what is meant by the *moon being turned into blood*; this moon here did signify the law of Moses; and the turning of the moon into blood, the meaning is this, that the professors of the worship of the law of Moses should turn all that light which they had by that ceremonial worship, which was set up by Moses, into bloodshed and murder.

9. Which light that the professors had in those types and shadows which was used in the law, it was but as the light of the moon, in comparison of that light of the sun, which was the commission that Christ gave unto his apostles after his resurrection and ascension.

10. For after that the sun had passed through that darkness, as aforesaid, then it did shine more brighter than it did before; so that it did put the light of the moon quite out.

11. That is, the commission of the apostles which they had from the Son of Righteousness, did shine so bright, by having those gifts to speak with tongues, and to shew many signs and wonders; so that the worship of the law of Moses, which worship at the best was but as the light of the moon, was put out.

12. Now the doctrine and miracles of the gospel, which was the commission of the Son, or of the blood, did shine so bright, that it put the light of the moon quite out.

13. That is, the ceremonial worship of the law, shewing that righteousness could not be had by the law, which made the professors of it, which was the rulers, to turn persecutors and murderers, both of the Son of God himself, and those that were witnesses unto him; and so they became bloody-minded men, and never were at rest but when they were shedding of blood for conscience's and religion's sake.

14. In this regard the moon may be said to be turned into blood, because the priests and rulers of Israel, which were the professors of the worship of the law, which did signify the moon, were turned into persecution and blood; as you may clearly see in many places in the Acts of the Apostles. Thus, in short, I have given you what is meant by the moon being turned into blood.

15. This commission of the apostles, it sat upon each of them as of fire, and it became as a fire to both seeds; it was as a fire unto the seed of faith, warming their souls in faith, that works by love in the blood of the Son of God, to their eternal rest and peace.

16. But on the contrary, it was as a fire proceeding out of their mouths unto the seed of reason, sealing unto their consciences the guilt of the blood of the Son of God, which should seal them up to their endless misery, which should be as a fire burning in their consciences to eternity. So much concerning the fire that proceeded out of the mouth of Jesus and the apostles.

## CHAP. XXXVI.

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

1. **THESE** which have power to do these great things, is those two prophets aforesaid, or those two commissions, or those that were empowered by these two commissions;— therefore I shall open unto you that can spiritually discern, what is to be understood, *by shutting up of the heavens that it rain not, and by turning the waters into blood, and plaguing the earth as oft as they please.*

2. You may remember that I have shewed before, that these two prophets, which should have such power, were Moses and Jesus, because they were the heads of those two commissions; and whatsoever wonderful work or miracle was acted by those two commissions, it may be said to proceed out of the two prophets' mouths, though many other men did act those wonderful things.

3. Yet they were all acted in these two commissions, therefore called but two prophets; and these two prophets, or these two commissions, *should torment them that dwell on the earth.*

4. And their torment should lie in these four things:— First, in that fire should proceed out of their mouths. Secondly, they should shut the heavens, that it rain not.— Thirdly, they should turn waters into blood. Fourthly, they should plague the earth as oft as they will.

5. I have shewed you, in the chapter before, how that fire proceeded out of their mouths, and how it proceeded out of the mouths of those two commissions, namely, the commission of Moses, which is of the law, and of the commission of Jesus, which is of the gospel; and now I shall come to shew how it may be said, that these two prophets should *shut the heavens that it rain not in the days of their prophe-*

*syng, and the turning of the waters into blood, and plaguing the earth as oft as they please.*

6. I would have you to understand that there is a twofold meaning in this scripture, as there is in the other; that is, a literal or natural meaning, and a spiritual or heavenly meaning.

7. Therefore it is that the revelation of the Spirit doth oftentimes express heavenly and spiritual mysteries by literal and earthly expressions:

8. So likewise there was a real natural shutting up the heavens, that it did not rain for a season, and a real turning of the natural waters into blood, and the sending of natural plagues upon the earth, both upon man and beast.

9. Because the reason of man is more capable to comprehend the misery that doth ensue upon those natural plagues, than it is of those plagues which are spiritual; yet those plagues which are spiritual are more intolerable to the spirit of man than the natural plagues are, where the spirit of man is sensible; for those natural plagues are but a shadow or figure of that which is spiritual, because the one is but for a time, and the other is for eternity.

10. Therefore the shadow or figure is acted first upon this earth visibly, and as the commission of Moses was acted in the natural, as well in these plagues, as in many other things, which was but as a type or shadow of the things themselves.

11. Therefore I shall shew in what sense you are to understand that the commission of Jesus did shut the heavens, that it rained not, and turned waters into blood, &c.

12. But I shall first shew how the commission of Moses did shut up the heavens, that it did not rain, and turn the waters into blood, and plague the earth as oft as he pleased; therefore you shall find it written, *Exod. ix. 23.* Moses being the head of that commission of the law, and being sent unto Pharaoh, *he stretched forth his rod towards heaven, and the Lord sent thunder and hail, and the Lord rained hail upon the land of Egypt.*

13. So that it was Moses that stretched out his rod that brought that rain upon Egypt, as a judgment or plague upon them, as he did in many other things.

14. So likewise, in the 33rd verse of the same chapter, the same Moses that caused the heavens to rain, so as to be a plague to the Egyptians, he likewise had the same power to shut the heavens, that it should not rain: therefore it is said, that *Moses went forth from the presence of Pharaoh, and stretched forth his hand, and the hail and the rain stayed.*

15. So that it may be clear to you that have a spiritual discerning, that Moses being the head of that commission of the law, had power to shut the heavens, that it rain not.

16. So, Deut. xi. 17, Moses speaking before in that chapter to the people of Israel, promising them that when they did enter into the land of Canaan, that if they did observe those laws which Moses gave them, and not fall to idolatry, and worship false gods, then they should have rain upon the earth, which should cause the earth to bring forth plenty; so that their cattle might have grass enough, and the fruits of the earth be plentiful; so that man and beast might be satisfied with the plentiful fruits of the earth, which the rain should cause to spring forth.

17. But, on the contrary, if their hearts were deceitful, and did not walk in the commandments of God, which Moses gave; that is, if they did not observe that visible worship which Moses set up, but turn to worship a false god, or idols, as you may read in the 16th verse; and so by their worshipping a false god, the anger of the Lord be kindled against them, and he shut up the heaven, that there be no rain, and that their land yield not her fruit.

18. Because you may know that it was Moses that shut the heavens, that it did not rain in the days of his prophecy, read Deut. xxxii. 2, where Moses, speaking in the verse before, *Hearken ye heavens, and I will speak, and let the earth hear the words of my mouth; my doctrine shall drop as the rain, and my speeches shall distil as the dew, as the shower upon the herbs, and as the great rain upon the grass.*

19. Here you may see what power the words of a prophet are that hath a commission from God; that the words of his mouth, or that doctrine that is declared by his mouth, should be *as the drops of rain, or like the dew upon the herbs;*

or like unto those great showers of rain upon the grass, which should make the grass and herbs to grow.

20. So, on the contrary, the words of a commissioned prophet should be of such power, that it should shut the heavens, that it rain not, so that the grass and herbs should wither and die, so that man and beast should perish for want of rain to refresh the earth.

21. And this you may see, that almost all the commissioned prophets under the commission of the law had power to shut the heavens, that it rain not in the days of their prophecy.

## CHAP. XXXVII.

1. SO likewise, 1 Kings, xvii. 1, *Elijah said unto Ahab, king of Israel, As the Lord God of Israel liveth, before whom I stand, there shall be neither dew nor rain these years, but according to my word: so that the drought was so extreme, that the rivers dried up, as you may read in the 7th verse, so that man and beast did perish for want of rain to refresh the earth; for Ahab the king, and Obadiah, went through all the land, and unto all the fountains of water, and rivers, to see if there were any grass to save the horses and mules, for they were almost ready to perish, as you may see in the 18th chapter and the fifth verse. So, in the tenth verse, There was no nation nor kingdom, but the king had sent unto and sought for Elijah; and when they said he is not here, he took an oath of the kingdom and nations, if they had not found Elijah.*

2. So that you that have any spiritual discerning may see what the power of a prophet is that hath a commission from God, who, at the power of his words, could shut the heavens, that it rain not in the days of his prophecy.

3. Observe, though the heavens were shut, that it rain not in the days of their prophecy, yet it is not to be understood that the heavens should be shut all the days of the prophets' life, but in some part of that time wherein they were made prophets by a commission from God.

4. Which is only to shew the power of a prophet, that in the time of his commission he hath power to shut the heavens, that it rain not for so long time as he please ; as you may see the prophet Elijah did, where he speaketh as if he had the authority of a God, when as he saith, *There shall be neither dew nor rain for these years, but according to my word.*

5. So you shall find that the prophet Elisha had power to shut the heaven, that it rain not, if not to shut the heaven that it should not rain ; yet he did that which did seem to be a greater miracle, as you may find in the 2nd Kings, the third chapter, concerning that story of king *Jehoram, the son of Ahab, king of Israel, when as the king of Moab rebelled against the king of Israel, so that the king of Israel sent to Jehoshaphat, king of Judah, and the king of Edom, to assist him against the king of Moab ; and when they had compassed the way seven days, they had no water for the host, nor for the cattle that followed them.*

6. Therefore doubtless there had been a drought a long time before, else water would not have been so scarce in seven days' time, so that the king of Israel began to be afraid that he, and the other two kings, and all their hosts, would have been famished for want of water ; and so the king of Moab would have overcome them, so that they themselves, and all their hosts, would have been delivered into the king of Moab's hands.

7. But the king of Judah being a man that feared God, did inquire *whether there was ever a prophet of the Lord*, as you may find in the eleventh verse, where one of the king of Israel's servants said, *Yes, there was Elisha, which poured water upon the hands of Elijah.*

8. That is, he waited upon Elijah, or held the bason of water while Elijah did wash his own hands.

9. Then the king of Judah was much refreshed at those words, saying, *that the word of the Lord was with him* ; so that Jehoshaphat would needs go to see Elisha, and to inquire of the Lord by him, and the other two kings with him.

10. At which the prophet Elisha did sharply reprove the king of Israel for coming to inquire of him, but bade him

go and inquire of those prophets which his father Ahab, and his mother Jezabel, did use to inquire of, and not to come unto him, that was a true prophet of the Lord; yet nevertheless, for the king of Judah's sake, thou shalt see the wonderful power of God, which, had it not been for him, thou shouldest not have seen my face, nor that great miracle which thou shalt now see. And this miracle which Elisha did shew is set down in the 16th and 17th verses of this chapter: *Thus saith the Lord by the mouth of Elisha, Make this valley full of ditches; for thus saith the Lord, ye shall neither see wind, nor see rain, yet the valley shall be filled with water, that ye may drink, both ye and your cattle.* Yet doth the prophet Elisha count this great miracle in giving them water for themselves and their cattle, but a small thing in comparison of his delivering the Moabites into the king of Israel's hands, as you may see in the 18th verse.

11. So that there was not only a power in the prophet Elisha to shut the heavens, that it rain not in the days of his prophecy, but there was a power in his words to make water come out of the earth, even as there was power in Moses to command water to come out of the rock.

12. So that you that have any spiritual understanding may see that these prophets did shut the heavens, that it rained not.

13. I might name many more places of scripture to this purpose, as that place in the second book of Samuel, i. 21, concerning Samuel's prayer, *that there might be no rain nor dew upon the mountains of Gilboa.* So Isaiah v. 6. So the prophet Jeremiah, and Amos iv. 7, and the prophet Zachariah, xiv. 18. Therefore it is said by the prophet Zachariah, *that all those that would not come up to worship the God of Israel should have no rain, and that should be the plague which should come upon them.*

14. So that you may see that all the prophets that were under the law had power, either little or much, in one kind or other, to shut the heavens, that it rained not.

15. Only I would have you to understand this, that though the commissions of the prophets did differ one from another

in many several particulars, yet the commission is counted by the revelation of the Spirit but one commission.

16. And though there was many prophets, yet are they counted by the revelation of the Spirit but one prophet, or one commission.

17. Which prophet was Moses, he being the head of that commission of the law ; therefore it is said *that the law was given by Moses.*

18. And so it may be said that all those prophets that were commissioned under the law of Moses make but one prophet.

19. And so it may be said that Moses was one of those two prophets which did shut the heavens, that it rained not in the days of his prophesying.

### CHAP. XXXVIII.

1. ALSO these two prophets *should have power to turn water into blood, and to plague the earth with all manner of plagues as often as they will* : now, as I said before, that as there was a natural shutting up of the heavens that it rained not, so likewise there was a natural turning of the waters into blood, and that was in the commission of Moses, which was of the law, as aforesaid.

2. Therefore in the commission of Moses and the prophets you may read that the natural waters was turned into blood, as you may see, Exodus iv. 9.

3. In this place the Lord doth as it were make trial of Moses, and shewed some signs unto Moses himself, whereby that Moses's faith might be more exercised and strong, when as he should come to put it in execution in the land of Egypt.

4. Therefore you may read in the verse before how God *did turn the rod into a serpent, and Moses's hand unto a leprosy, and the third sign, he should take some waters of the rivers, and pour it out upon the dry land, and it should become blood* : thus was God pleased to shew three miracles unto Moses, to

strengthen his faith in God, that when Moses saw that he could do these three miracles, his faith grew strong in the Lord, so that he had faith to believe that he could do many more, even as many as the Lord should require of him.

5. This sign which Moses did before he went to Pharaoh, which was but a little quantity of water out of the river which was turned into blood, was but a resemblance of that great power that he should have, in that he should smite the whole river, and it should be turned into blood, as you see, *Exod. vii. 17.* So verse 19. *The Lord commanded Aaron to stretch forth his rod upon the waters of Egypt, and upon their streams, and upon their rivers, and upon their ponds, and upon their pools of water, and upon their vessels of wood, and their vessels of stone, so that all the waters which were in the rivers, and in all ponds or vessels, were turned into blood, so that the fish did stink, neither could man nor beast drink of the waters any where for a season, because they were all turned into blood:* I might quote many more places in the prophets, and that of *Isaiah v. 6.* and *Jeremiah iii. 3.* and so in *Amos* and *Zechariah*, and many more of the prophets under the commission of the law, which had power to shut the heavens that it rained not, and to turn the waters into blood.

6. But because Moses was the head of that commission, therefore they are all counted by the revelation of the Spirit but one prophet.

7. So that it may be clear to you that understand the nature of a commission, that Moses, and that commission which he was the head of, was one of those two prophets which had power, and did shut the heavens, that it did not rain in the days of his prophecy, and did turn the waters into blood, and plague the earth at his pleasure.

8. Only take notice of this, that his commission and power was for the most part external and natural, and had natural effects.

## CHAP. XXXIX.

1. BUT Jesus, he being the head of the commission of the gospel, his shutting up of the heavens that it rain not, and his turning of waters into blood, was of a more spiritual nature.

2. Because the commission of the gospel was of a more spiritual nature than that of the law; therefore you shall find that the apostles' declaration and worship was more spiritual than their worship was, which was of the law.

3. Because the commission of Jesus, which he gave to his apostles, was the commission of the blood, and the commission of Moses was the commission of the water, which was afterwards turned into blood, as I shall make it appear in the following discourse.

4. But first I shall shew how it may be said that the other commission did shut the heavens, that it did not rain in the days of their prophecy.

5. Therefore you shall find it written, Hebrews vi. 7. the Apostle there speaking of the earth that receiveth in the rain, doth bring forth fruit, which is the blessing of God, yet this blessing is but natural, which is common to all other creatures as well as man.

6. Yet the Apostle doth bring this as an allusion to set forth the doctrine of the gospel, that it should become as the drops or showers of rain upon the heart of man, which should cause those fruits of love, peace, faith and patience, which are those spiritual fruits or blessings of God, and these blessings or fruits should be brought forth by that doctrine of the commission of Jesus which should be as the showers of rain upon the earthy heart of man.

7. So in James v. 7. there James doth exhort those believers of the gospel that they should be patient, and wait for the coming of the Lord again, *even as the husbandman doth wait for the fruits of the earth, for the husbandman hath long patience, waiting for the former and the latter rain.*

8. Knowing within himself, that if there be but rain in due season, that the harvest and the fruits of the earth will come

forth in their seasons, which doth make *the husbandman to wait with patience for the former and latter rain.*

9. So likewise is it with the doctrine of the gospel of Jesus, it is like *the former and the latter rain*, which doth cause those fruits to spring forth as aforesaid; therefore it is that James doth advise the believers in their time to be patient, and settle their hearts, for the coming of the Lord draweth near.

10. As if he should say, You have the same ground to wait patiently for the coming of the Lord, which will come when the harvest is ripe, as sure as the husbandman's harvest is every year.

11. And all the showers of rain doth cause the fruits of the earth to bring forth plentifully, to the great comfort of the husbandman, so likewise shall the doctrine of the gospel be *as the former and the latter rain* upon your souls.

12. Which shall cause much fruit of peace and joy, and faith and love, which is the fruits of the Spirit; which, if you have but patience in your souls, you shall have the doctrine of Christ preached unto you, which shall be as the former and the latter rain.

13. Which shall cause the fruits of the Spirit to increase in you, whereby you shall be satisfied, and patiently wait for the coming of the Lord, which draweth near. So James v. 17, James there speaking before unto the believers, exhorting of them, that if any of them were sick, that they should send for the elders of the church, and they should pray for them.

14. So he doth further shew what the power of prayer was; therefore he saith, *the prayer of faith should save the sick, and the prayer of the righteous should avail much, if it be fervent.*

15. Therefore James doth quote that place concerning Elijah praying that there should be no rain, and then he prayed again, and there was rain.

16. Which was only to set forth the power of prayer in a prophet, according to the tenor of his commission.

17. And as it was the tenor of his commission to shut the heavens in the natural by his doctrine and prayer, even so was the doctrine and prayer of the elders according to the

tenor of their commission, which they received from the apostles laying on of their hands.

18. And this doctrine and prayer of theirs, was as the showers of rain upon the believers of that commission, which did cause their souls to be that good ground, which should bring forth good fruit of peace, joy, love, faith, and patience, and all other fruits of the Spirit.

19. Which should grow plentifully in them by that doctrine of the apostles, *which was as the former and the latter rain.*

## CHAP. XL.

1. **BUT** on the contrary, as the doctrine and prayer of the commission of Jesus, was the showers of rain unto the believers of it, so likewise, it did shut the heavens, that it rained not upon the unbelievers.

2. Neither could they bring forth any good fruit, for want of that dew of heaven to water their souls, which was poured out by the commission of the gospel.

3. Which was the commission of the blood, which had water of life in it, which should cause the fruit of the Spirit for to grow up in the assurance of eternal life.

4. But as for the unbeliever, the seed of reason, this heavenly rain should be shut up from raining upon that seed.

5. Because they are that ground which beareth briars and thorns, who are to be reprov'd, and is near unto cursing, *whose end is to be burned*, as you may see, Hebrews vi. 8. the Apostle speaking in that chapter before, as if this doctrine of Christ had been poured out upon them, whereby some of them did seem to have been enlightened, or watered with the dew of heaven; but that ground was dry, and brought forth nothing but thorns and briars, which fruit that they brought forth, was fit for nothing but cursing and burning.

6. And if you look but at the beginning of the chapter, you may see what those thorns and briars were, which was fit for nothing but to be burned; and these thorns and briars,

which this seed of reason brought forth, was in that after they had made some progress in the doctrine of the gospel, and did seem to be enlightened, and to taste of the good word of God.

7. Which was as the drops of rain, and did pretend that they had tasted of the good word of God, and the powers of the life to come ; and yet for all this, they came to fall away, and to question the foundation, or the doctrine of Christ which the apostles had laid down, *that whosoever did repent and believe the gospel*, with many other principles of doctrine which the apostles did lay down as necessary to salvation unto all those that did believe, as you may read in the 1st and 2nd verses.

8. But these the seed of reason, which did seem for a time to be very much enlightened, so as to receive the doctrine of the apostles, as the showers of rain, which made them seem to bring forth good fruits of faith and love.

9. But instead thereof, they brought forth thorns and briars, that is, instead of faith and stedfastness in the first principles of their doctrine concerning Christ's death and resurrection, they brought forth unbelief, and questioning that doctrine which they formerly did profess.

10. And instead of love to it, and speaking for it, they did envy and despite against it.

11. These was those thorns and briars which was fit for nothing but to be cursed and burned ; and these were those that were uncapable of receiving in the rain unto their souls.

12. That is, they were uncapable to receive any refreshings of spirit from the doctrine of Christ, which doth refresh the mind of man, even as the rain doth the earth.

13. And doth cause the mind of man to bring forth fruits of righteousness, which yieldeth peace, even as the rain doth cause the earth to bring forth fruit unto the comfort of him that doth dress it.

14. But as for the seed of reason the devil, which is that ground that doth bring forth thorns and briars, which is fit for nothing but the fire.

15. Therefore there shall be no showers of rain shall flow from that heavenly doctrine upon the seed of reason, but

they shall grow dryer and dryer, so that they may be the more fit for that eternal fire which cannot be quenched.

16. And thus hath the commission of Jesus shut up the heavens, that it rained not in the days of that commission of the gospel, which was the commission of the blood.

17. So likewise it was the exhortation of James to the believers of his doctrine, *that they should wait in patience for the coming of Jesus, even as the husbandman doth for the former and latter rain.*

18. But as for the seed of reason, he is so far from advising them to wait for the coming of the Lord, so as to be any refreshment unto their souls, but rather that all those motions of peace which doth arise in them from these natural and earthly things, might be turned into wrath and vengeance.

19. So that no spiritual peace might be rained down upon them, but rather that God would rain down that eternal fiery vengeance upon them.

20. Because they had put their trust in riches, whereby they did exercise oppression, that they themselves might live in all manner of earthly pleasures, and to exercise murder for conscience sake.

21. Therefore James doth accuse them of *putting the just to death*, meaning the Lord Jesus, but giveth his brethren an exhortation to *be patient, and wait for the coming of the Lord, even as the husbandman doth for the rain.*

22. That the Lord will come quickly, and recompense them with the possession of his eternal joys, of which they had the dew of heaven to refresh their souls before by that doctrine of Jesus, *which was as the former and the latter rain.*

23. So, on the contrary, he shall give the seed of reason the possession of their endless misery, according to their oppression and murder; because the heavens were shut, that it should not rain upon the seed of the serpent, which is the devil.

24. That is, the doctrine of the apostles should not water their spirits, so as to make any good fruit of spiritual peace or love to come forth from them, because the dew of heaven should not sink into their hearts, no more than the rain doth into a stone.

25. But all those fruits which they bring forth is but as thorns and briars, fit for nothing else but for the fire.

26. For what is oppression and murder for conscience sake fit for, but for that eternal fire which shall never be quenched ; and this was the shutting of the heavens, that it did not rain in the commission of the blood, which was the commission of Jesus, he being the head of it.

## CHAP. XLI.

1. IN the next place, I shall unfold what is meant by the commission of Jesus, *turning the waters into blood.*

2. You may remember before how the commission of Moses did turn the natural *waters into blood*, because his commission was the commission of the law, which did signify water.

3. Therefore this power, and all those that were under that commission, did for the most part consist of natural signs and wonders, because the law was given to reason, therefore reason can better be convinced with natural and visible signs and wonders, than it can with that which is more spiritual and invisible.

4. Therefore the commission of the blood, which is the commission of Jesus, doth turn the waters into blood after another manner than Moses did ; so that none but he that can see with a spiritual eye of faith can understand the spiritual meaning of the commission of Jesus, how it may be said that his commission did turn the waters into blood. Therefore you may read, I John v. 6, where it is thus written, *This is that Jesus Christ that came by water and blood, not by water only, but by water and blood.*

5. This water and blood was the two commissions ; that is, the law and the gospel.

6. The law was the water that he came by, and the blood was the gospel.

7. Why is it said that he came by water ? Because he came to fulfil the law, which did signify the water ; not

that the law was written in his nature, for if the law had been written in his nature, he would never have been able to fulfil the law.

8. And if he had, it would have extended no further than for himself; then all the seed of Adam would have been in danger of being damned to eternity, except they could every one in particular have kept the law.

9. Therefore it is said that he came by water; that is, he came by the law of Moses; that is, he came to perform it, and to fulfil whatsoever was written in the law of Moses.

10. Therefore saith the scripture, *He was made under the law*; that is, he was made to perform it in every tittle, and to suffer the pains of that death which the law had laid upon all the seed of Adam, which was death eternal, which all the seed of Adam must have suffered, if so be that the eternal Spirit itself had not passed into death, and through death, whereby he came to destroy him that had the power of death, which is the devil.

11. That is, the moral law was written in the nature of reason, and so had death written in it, so that death being the first-born of the law, it went forth as a conqueror of all life, both in God and man.

12. Therefore you may see how powerfully death went on in the first-born of the devil, which was Cain, when he slew righteous Abel.

13. And that law of death was written in the angel's nature, but could not be brought forth until the angel's spirit and his spiritual body did become natural or mortal, then death went on conquering.

14. Only that promise of God to Adam *that the seed of the woman should break the serpent's head*: this promise did put a little stop to him that had the power of death, which is the devil.

15. But yet it went on conquering and reigning over all life, as the Apostle saith, *Death reigneth over all from Adam until Moses*: and so it did from Moses until Jesus did suffer death.

16. Therefore it is said when Jesus was put to death, *that he was offered up through the eternal Spirit*: that is, there was

nothing could conquer or overcome death, but the eternal Spirit only.

17. Therefore it is said in scripture, *In that he died, he died unto sin*: that is, he died to satisfy, or to overcome sin, or to overcome death, which sin did produce.

18. Therefore it is said in scripture, *O death I will be thy death*; so that nothing could be death's death but that which was the eternal Spirit of all life, and he could not kill death but by his eternal Spirit of life, entering or submitting unto death itself.

19. And so the eternal Spirit quickening again into life, did conquer over sin, death and hell, which could not be but by the death of the eternal God.

20. Therefore when Christ died, it was God that suffered death, and not a mere man, nor the mere manhood of Christ, as it is vainly imagined by the reason of man.

21. Therefore that blood of Christ that was spilt, was the blood of God, because that life in the blood was the soul of the eternal God.

22. Therefore it is said in scripture, *that he poured out his soul unto death*: that is, the very soul of God, which was the eternal Spirit, which gave life unto every creature, and was all life in itself, did pour out his own soul unto death: therefore it was that Christ said, *I have power to lay down my life, and have power to take it up again: no man takes it from me, I lay it down of myself*. And this life of his was laid down unto death; that is, it must enter into death, and pass through death, before it could see eternal life again.

23. To this great mystery of God becoming flesh, the tongue of men or angels cannot unfold the secretness of it.

24. Therefore you that have faith may be satisfied in what can be revealed by your fellow-creature.

## CHAP. XLII.

1. AGAIN it is said in scripture, *That out of the sides of Christ there came forth water and blood*, which was only to signify the law and the gospel.

2. And the law of Moses was one of those three that should bear record on earth, and his record was that of the water which should be turned into blood by the commission of the gospel, which was the commission of the blood.

3. So that there was now no more righteousness to be had by the law, because the righteousness of the law was now turned into blood; that is, all those that had faith in the blood of Christ, that righteousness which they had of the law, which was as pure water unto their souls that were obedient unto it, is now turned into blood, because there is no true righteousness now to be had but faith in that blood of Christ.

4. So that faith in that blood is like unto pure water, because it is the righteousness of faith, which is as pure water of life; and this is turned into the blood of Jesus.

5. Therefore it is said, *Let your hearts be purified by faith in the blood of the lamb*: so that the righteousness of faith is as pure water in the spirit of man, yet it must be turned into blood, and so doth cause the virtue of the blood of Christ to be sprinkled upon the consciences of those that do believe.

6. Likewise the waters of the seed of reason are turned into blood, because the professors of the law of Moses, which was that record of water, were so moved with envy, that righteousness could not be had by the law, that all their water was turned into blood; that is, they did not care how they persecuted or put to death, that brought any other commission, or righteousness, but that commission and righteousness that Moses brought.

7. So that all that peace which they had from the righteousness of the law, which was as pure water unto their souls before, is now all turned into blood, and instead of having the blood of the Son of God to sprinkle their souls to their eternal peace, they had his blood to drink.

8. So they had the blood of most of his disciples to drink, but never could get their thirsts quenched, because the waters of their souls was turned into blood, which was always burning in their consciences.

9. Because the guilt of that blood of the Son of God had turned all the waters of their souls into blood, so that they could not look for one drop of cold water of eternal life, to cool the tongue of their consciences; and this is the true spiritual meaning of the Revelation of John, concerning the turning of waters into blood.

10. And wheresoever you read in scriptures of the moon being turned into blood, it is meant of the law of Moses, because the moon doth signify that light which the commission of the law did hold forth; which light was but as the light of the moon, because it was but a watery light in comparison of the light of the gospel.

11. Which was the commission of the Son or the blood, and therefore it was that the professors of the righteousness of the law, which was but the record of water, was turned all into blood, either to their everlasting comfort, or to their endless misery. So much concerning the turning of the waters into blood.

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## CHAP. XLIII.

1. AND as for their plaguing the earth as oft as they please, it is not a thing much material to be treated upon, because there is no difficulty in the words.

2. For every one doth read how that Moses, he being the head of that commission of the law, and wherein he did plague Pharaoh and the land of Egypt at his pleasure; and so he did Israel, when as they were disobedient unto that worship which was set up by him.

3. And this power did remain in all the prophets under the law, either little or much, or in one kind or other, as you may read almost in all the books of the prophets.

4. For the Revelation of John doth speak of some particular eminent actions for all, because they were acted in and by such a commission.

5. So likewise there was many sore plagues upon the earth in the time of the commission of Jesus, as well as there was in the commission of Moses.

6. Therefore it is that Christ doth foretel what great plagues shall come upon the earth, as famine, pestilence, and sword, with many other fearful things, which should be acted in the time of the commission of the gospel, after he was put to death; and these were those plagues which the Revelation of John did mean, that the two prophets should plague the earth with.

7. That is, the commission of Moses and the commission of Jesus should plague the earth with all manner of plagues as oft as they will.

8. It may well be said all manner of plagues, because there was both natural plagues and spiritual plagues upon the earth, therefore called all manner of plagues; and this did John speak as with relation to those two commissions of Moses and Jesus, being the two heads of them, therefore called, by the Revelation of the Spirit in John, the two prophets that tormented them that dwell upon the earth.

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## CHAP. XLIV.

1. BEFORE I come to treat upon the seven verses in order, I shall interpret some sayings of Christ concerning John the Baptist, which is said *to be the greatest prophet that was born of woman, yet he that is least in the kingdom of heaven, is greater than he.* The meaning of Christ in those words is this, that he which is invested with the least measure of the gift of the Holy Ghost, so that it be but a commission, he may be said to be greater than John the Baptist.

2. Though John the Baptist was the last prophet of the law, and the forerunner of Christ, which was the head of the commission of the gospel; therefore called, *the greatest prophet that was born of woman.*

3. Yet, *he that is least in the kingdom of heaven is greater than he*, because Christ was that kingdom of heaven himself; and he that should have but the least share in the commission of the gospel, which he should give, should be greater than John the Baptist.

4. And this is clear from that saying of John the Baptist unto the Jews, *Repent, for the kingdom of heaven is at hand*, which kingdom of heaven was no other but the person of Jesus, and that commission of the gospel which should be given by him.

5. So, Matt. xi. beginning at the 9th verse, Christ saith unto the Jews, speaking of John the Baptist, *What went you out to see, a prophet? yea, more than a prophet.* He was more than a prophet, because he was the messenger to *prepare the way of the Lord, and to make his paths strait*, according to that saying of the prophet; therefore Christ saith in the 11th verse, *Among them that were born of women, arose there not a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven, is greater than he.*

6. Which is clear, that the meaning of Christ is, that he that hath the least measure of the commission of the gospel, is greater than he: for the commission of the gospel is called *the kingdom of heaven*; therefore it is said in the 12th verse, *From the time of John the Baptist until now, the kingdom of God suffered violence, and the violent take it by force.*

7. As if Christ should say, as soon as ever John the Baptist began for to preach, that *the kingdom of God was at hand*. which kingdom of God was the Messiah, or the commission of the gospel, which was given by Jesus Christ, according to that saying of John, *I baptize you with water, but he that cometh after me shall baptize you with the Holy Ghost and fire.*

8. The meaning is this, that Jesus Christ was the kingdom of God, and the commission of the gospel, which would be given by him, which is called the kingdom of heaven; this is that which should suffer violence, by the oppression which

it should meet withal by the professors of the law of Moses, and this was in those Scribes and Pharisees and Sadducees, which came to John's baptism.

9. Those were they that were called the violent, which took the kingdom of heaven by force; for these Scribes and Pharisees were always laying wait to intrap Jesus, which was the kingdom of God, to take or catch him in his words; till at the last, when his time was come, the violent did take him by force, and put him to death; and this suffering of his did begin as soon as ever John the Baptist came, *preaching in the wilderness of Jewry.*

10. Again, you may read, Matt. xxi. 43. where Christ speaking to those Jews aforesaid, saith, *Therefore I say unto you, the kingdom of God shall be taken from you, and shall be given to a nation which shall bring forth the fruits thereof.* And this kingdom of God was his own person, which was *that stone which the builders did refuse, and is now become the head of the corner,* as you read in the verse before.

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## CHAP. XLV.

1. SO that it may be clear to you that see by the eye of faith, the meaning of Christ was, that the kingdom of God should be taken from those Chief Priests, Scribes, and Elders of the Jews, and should be given unto the Gentiles, which were publicans and sinners, in comparison of the Scribes and Pharisees, which had the righteousness of the law in them.

2. And now the commission of the gospel, which was the kingdom of heaven, should be taken from them, and given to a nation that would bring forth better fruit; that is, to a nation which should believe the doctrine of the apostles, concerning the death and resurrection of Christ, which was the kingdom of God.

3. And that you may know that this is the true meaning of Christ's words, read Matt. xxi. 28. where Christ putteth forth that parable to the Chief Priests and Elders of the peo-

ple, concerning a certain man, *which had two sons, and he commanded the one to go into the vineyard and work, and he said, and would not; yet afterwards repented, and went: and the second answered, and said, I will go, yet did not; so that he that said he would not, and yet did, was more justified than the other, that said he would, but did not.*

4. Now these two sons were the Jews and the Gentiles; for it was the Jews which did promise to work in the vineyard, that was, in the commission of Moses, by promising, whatsoever should be commanded by Moses concerning the worship of God, they would do it; yet as soon as ever Moses's back was turned, they fell from that worship which Moses set up, to the work of idolatry.

5. Also Moses and the prophets did prophecy until John, of the Messiah, which was the kingdom of God, as aforesaid, which prophecy was given only to the nation of the Jews. And they thought that they could have interpreted the law and the prophets, so as to have known the true Messiah when he was come; so that they might have entered into the kingdom of heaven, by receiving the message of John the Baptist, which bade them *repent, for the kingdom of heaven was at hand.*

6. That is, the true Saviour, which the prophets had foretold of, was at hand, which did bring glad tidings of salvation, which is the *gospel of peace*, which is the kingdom of heaven; because the belief of it gives a man the assurance of eternal life.

7. So that it may be clear, that the rulers of the Jews was that son which said *he would go and work in the vineyard, but did not.*

8. And the Gentiles was that son which said *he would not work in the vineyard, yet afterwards repented, and did go;* which work was to believe in the Son of God, according to that saying of scripture, *This is the work of God, that ye believe in his Son.*

9. Therefore you shall find it written in the 31st verse, *Publicans and the harlots go before you into the kingdom of God;* because they have faith in the Saviour of the world, by the preaching of John the Baptist, as you may read, verse 32.

10. *For John came unto you (meaning the Jews) in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, though you saw it, were not moved with repentance, that afterwards you might believe him..*

11. For instead of working in the vineyard, by the obedience of faith, they went altogether to the contrary, even to persecute and kill the Lord of life; therefore the gospel of peace, which was the kingdom of heaven, it should be taken from the rulers of the Jews, and given to the Gentiles that should bring forth better fruits; *For the righteousness of faith is better fruits than the righteousness of the law.*

12. For the Gentiles were but publicans and harlots in the account of the Jews; therefore you may remember what the proud Pharisee said, *I thank God I am not like this publican,* which was looked upon by him to be a great sinner; and so were all the Gentiles looked upon by the rulers of the Jews.

13. Therefore it is said in scripture, *I will provoke them to jealousy by a foolish nation;* that is, a foolish, ignorant, idolatrous nation, which should receive the faith of the gospel of Jesus, which is the kingdom of heaven.

14. Which must be taken from the rulers of the Jews, as aforesaid, and given to the Gentiles, which were a nation looked upon by the Jews, to be a people unfit to bring forth fruits of faith toward God, which is better fruits than theirs of the law, to whom the kingdom of God was first preached by John the Baptist, which was the last prophet of the law, and so of that commission, and the first bringer in of the commission of the gospel, in that he was the first that did use that ordinance of baptism with water, which did belong to the commission of the apostles, so long as that commission stood in force.

## CHAP. XLVI.

VERSE 7. *And when they have finished their testimony, the beast that cometh out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.*

1. YOU may remember how I have shewed before what those two prophets were, and their power : in the next place I shall open, by the revelation of the true Spirit, what this beast is, that doth ascend out of the bottomless pit, and what is meant by the bottomless pit.

2. This beast, I declare, is the spirit or seed of reason in man ; and the bottomless pit is the imagination which the spirit of reason liveth in, or that floweth from the seed.

3. And the imagination of reason may well be called *a bottomless pit*, because it can find no beginning of itself, nor no end ; neither can it find out how God should come to be.

4. And from this imagination, reason doth think that his spirit or life to be of the same eternal essence and life as God is of.

5. But it being but a lie, and not truth, it is unsatisfied, and always afraid of eternal damnation ; for there is nothing but truth can satisfy.

6. Neither can there be any foundation for the motions of a spirit to stand upon, but truth ; neither in things natural, nor in things spiritual.

7. For imagination is not certain, nor satisfied, though it doth imagine that which is true ; because it is not sure his imagination is, or will be true.

8. Therefore the imagination of reason is compared to *a bottomless pit*, it having no bottom to set his feet upon, nor no top to hang his hands on.

9. It cannot descend so low into hell, as to find any bottom ; neither can it ascend so high up to heaven, as to find any top.

10. That is, the imagination of reason cannot find out what God is, which is heaven ; nor what the right devil is, which is hell ; and this is that bottomless pit, which the

beast, which is the spirit of reason, *doth ascend out of, and make war with the two prophets, and the believers of them.*

11. This is that bottomless pit spoken of Rev. xx. 3. and Rev. xi. 7. and that satan or dragon, which the angel cast into the bottomless pit, was no other but the spirit of reason, which is called a beast.

12. That angel that had the key of the bottomless pit was Christ; he being the angel of the covenant of grace, or of the commission of the gospel.

13. He shut satan up in the bottomless pit for a thousand years, and after the thousand years were expired, he should be let loose, to deceive the nations. Now this satan or dragon was the spirit of reason, as aforesaid, which was shut up in the bottomless pit for a thousand years, and then to be let loose for a season, to deceive the nations.

14. This thousand years of satan's being shut up in the bottomless pit, it was during the time of the apostles' commission, which did last a matter of three hundred years; in which commission was those ten persecutions, and all that persecution which the saints did suffer for their faith in Jesus, was that shutting up of the spirit of reason or satan, into the bottomless pit of his imagination

15. So that all that while that the apostles' commission did last, there was truth in the world; so that satan could not go forth out of the bottomless pit of his imagination, to deceive the nations, but was kept in by that key which Christ, who was the angel, gave unto Peter, he being the head of the apostles, and having *the keys of hell, and of heaven* which key of hell was that of the bottomless pit.

16. And that faith which was built upon this rock, was that key that shut up the spirit of reason into the bottomless pit of his imagination, so that he could not go forth to deceive the nations.

17. Because the faith in Jesus, which the saints had, in being made able to suffer those torments joyfully, which the spirit of reason laid upon them, it reflected back upon the spirit of reason with the fear of eternal damnation; being angry that he could not make their faith and confidence in Jesus stoop unto his reason.

18. So that instead of his deceiving of them, he lost many of his own kingdom, which came to suffer for the faith of Jesus.

19. And these sufferings of the apostles and the saints for their faith in Jesus, in the ten persecutions, was that thousand years that the dragon, that old serpent, the devil or satan, was cast into the bottomless pit of his imagination.

20. So that he could not go forth to deceive, till the thousand years was expired ; that is, not till the commission of the apostles was quite extirpated out of the world.

21. But after that he must be loosened for a little season ; the meaning is this, that after the commission of the apostles was rooted out of the world, then the spirit of reason shall go forth, deceiving the nations with his false worship, because there is no true worship now in the world to oppose him.

22. And he shall go without any interruption, deceiving the people in the four quarters of the earth, and so he hath this thirteen hundred and fifty years, in all the four quarters of the earth, until the year 1651, that the commission of the Spirit was given ; for there was no true faith upon the earth until the said year, that the commission of the Spirit was given, answerable to that saying of Christ, *When the Son of man shall come, shall he find faith upon the earth?*

23. For there was little or no true faith when he came on earth with his commission of the Spirit ; for I do certainly know that there is more true faith upon the earth now, than there hath been, this thirteen hundred and fifty years.

24. Which is called, by the Revelation of John, but a season, and satan's being shut up into the bottomless pit, to be a thousand years, which was but a matter of three hundred years.

25. For the revelation of faith doth not count or number as reason doth, only to keep the seed of reason wholly in darkness, concerning spiritual and heavenly things, and that might reveal them to his own seed.

26. This is the true meaning of satan being bound for a thousand years, and his being loosened for a little season ; for the revelation of the Spirit doth call that which is a longer

time, a little season, and that which is a shorter time, a thousand years, only to keep the seed of reason in darkness, as aforesaid.

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## CHAP. XLVII.

1. **THOUGH** the spirit of reason in all magistrates is that beast that doth arise out of the bottomless pit of their imagination all the world over, yet the Revelation of John did mean the spirit of reason in those magistrates that make a profession of the letter of the scriptures.

2. The spirit of reason in them is that beast that cometh out of the bottomless pit of their imagination, which always did make war with the two prophets, or two commissions, and the believers of them.

3. For it was the spirit of reason in the kings and rulers of Israel, that made war with the prophets, and overcame them, and killed them, as you may read in the Acts of the Apostles, where Stephen telleth the rulers of the Jews, saith he, *which of the prophets have not your fathers persecuted, and have slain, which shewed before of the coming of the Just One.*

4. So it was the same spirit of reason that ascended out of the bottomless pit, in the commission of the gospel, as well as of that of the law; for it was the spirit of reason in the rulers of the Jews, and of the priests, that sought to intrap the Lord Jesus, which was that great prophet and head of the commission of the gospel.

5. This was the same spirit of reason that persecuted the prophets in the time of the law, or under that commission of Moses.

6. Therefore you may read, that Christ called the Scribes and Pharisees, serpents, devils, *You are of your father the devil, and his works you will do; for he was a murderer and a liar from the beginning.*

7. And you being his children, go about to kill me, which you must effect, you being of the same seed or spirit of reason which proceedeth from the devil, Cain, he being the first-

born of the devil; therefore the first murderer and liar from the beginning, which was when he slew his brother Abel.

8. Therefore Christ is said to be the Lamb slain from the beginning; and as he was the Lamb slain from the beginning, so was the spirit of reason in Cain the first murderer from the beginning.

9. And this spirit of reason, which was in the rulers and high-priests of the Jews, was that beast that did arise out of the bottomless pit, and made war with the two prophets, that is, with the two heads of these two commissions.

10. The same spirit of reason that persecuted the prophets under the law, did persecute the apostles under the gospel, and this spirit of reason, which is the devil, was in great power in the rulers of the Jews: therefore it is said, Acts vii.

*Which of the prophets have not your fathers persecuted and slain, which have shewed before of the coming of the Just One? and now he is come to you, with wicked hands have you murdered him.*

11. Which is clear that these Jews were the very same as Christ speaketh of in Matthew, saying, *They were of their father the devil, and his works they would do*: and these works of murder and lies, they do arise from the seed or spirit of reason, which is the devil; as the scripture saith, *the devil is the father of lies*.

12. Also this seed or spirit of reason hath many titles given unto it; it is called *a devil, satan, a serpent, a dragon, a king, a beast, a certain rich man*; with many other titles, which I will not mention here.

13. But I shall give you the interpretation of one or two places of scripture, whereby you may the more clearly understand that the spirit of reason is no other but the beast that doth ascend out of the bottomless pit.

14. Therefore mind what you read, when as the prophet saith, *Tophet is ordained of old for the king, the pile is fire and much wood, and the breath of the Lord shall set it on fire*. The meaning of the Prophet in those words is this, that the body of man is that Tophet that was ordained of old, and the spirit of reason is that king, which must abide in this Tophet, it being both king and governor of this world.

15. Therefore it is reason that hath a law given to it, and it is reason the king that doth break laws ; for it was reason that slew righteous Abel, and the prophets, and Christ himself.

16. Again it is said, *that the pile is fire and much wood, and the breath of the Lord shall set it on fire.* This fire I declare is the motion of sin, which proceedeth from the seed of reason ; and the actions of sin is that pile of wood which is acted forth by the wisdom of reason, as those actions of murder and lies, and many other actions, which doth become as a pile of wood, as aforesaid.

17. And as for the breath of the Lord which shall set it on fire, I declare it is meant the law of Moses, or the moral law ; for the law may be called the breath of the Lord, because the law is as a pair of bellows, which doth blow up both the motions and actions of sin into a flame ; answerable to that saying of Paul, where he saith, *He had not known sin to have been sin, had not the law said, thou shalt not lust or covet.*

18. So likewise the law doth say to reason, the king, *Thou shalt do no murder, thou shalt not steal, nor commit adultery, nor bear false witness, and the like.* So likewise the Apostle saith, *that the law was added because of transgression, that sin might appear exceeding sinful ;* and this law is as the breath of the Lord, which doth set the motions and actions of sin on fire, whereby reason, the king, is burning eternally, according to that saying of the prophet, *where the worm never dies, nor the fire never goeth out ;* because the law is always blowing up the remembrance of those motions and actions of sin which was acted in this body, which is that Tophet.

19. And the same remembrance of those motions and actions of sin will be drained or conveyed into that body which the spirit of reason shall have in the resurrection ;— and that law which did blow up that flame in his conscience here in mortality, shall die, and quicken again, in that dark spiritual body, which the spirit of reason shall have in the resurrection.

20 For the law being written in reason's nature, shall also die with reason; and when reason is quickened again, then shall the law also quicken again with him.

21. So that the law will be as the breath of the Lord, to keep the *worm that it never die, and the fire that it never go out*: thus I have opened somewhat of those two places of scripture.

### CHAP. XLVIII.

1. AGAIN, in the next place, I shall unfold the meaning of those words of Christ in that parable, where he saith, *And there was a certain rich man, named Dives, which did fare deliciously every day; and there was a certain poor man, named Lazarus, which did beg at the rich man's gate.* The thing that is necessary to know, is, what is meant by this certain rich man, and certain poor man; these two were to set forth the two seeds here in mortality.

2. This rich man, I declare, did signify the spirit of reason, which hath the government of this world given into his hands, which spirit of reason is a king, as aforesaid; which Tophet was ordained of old for; therefore the scripture saith, *It is hard for a rich man to enter into the kingdom of heaven.*

3. For reason, the king, having the government of this world in his hands, doth *fare deliciously every day*; when as the poor man, which did signify the seed of faith, can hardly get bread.

4. Because reason, the rich man, hath got all the world into his hand, both sea and land, so that nothing can be had for Lazarus, the poor man, except he beg, or become a bond-servant unto the rich man.

5. Again, it is said, *That Lazarus, the poor man, died, and was carried into Abraham's bosom: also the rich man died, and being in hell, he looked up to heaven, and saw Lazarus in Abraham's bosom.* The meaning of it is this, that as soon as ever death was entered into reason, the rich man's

blood, then was reason taken out of his heaven, which was in the prosperity of his natural life; and when this first death was entered into his blood, then the fear of eternal death did seize upon him.

6. And this fear of eternal death is that hell, that reason, the rich man was in; and he looking up to heaven, saw Lazarus, the poor man, the seed of faith, in Abraham's bosom: and his looking up to heaven was nothing else but his reason, remembering how honourably, and gloriously, and in what pleasure he had lived in, in this world which was his heaven.

7. And considering what misery Lazarus, the poor man, the seed of faith did endure in this world, he could not but see, by the eye of reason, that Lazarus was in Abraham's bosom.

8. Because *Abraham was the father of the faithful*, to whom the promise of eternal blessedness was made, as you may see by that dispute which Christ had with the Sadducees, concerning the resurrection of the dead; *Have you not read in the law, where it is said, I am the God of Abraham, the God of Isaac, and the God of Jacob; for God is not the God of the dead, but of the living, for all live unto him.*

9. The meaning of Christ's words is this, that there is a necessity that there should be a resurrection of the dead, else that promise which God made to Abraham, Isaac, and Jacob, would be to no purpose.

10. For if God should not raise them again, then is he the God of the dead, and not of the living; and so the faith of Abraham, Isaac, and Jacob, and all the prophets and righteous men, are all in vain, and are yet under the state of death, and *doth not live unto God*, as the scripture saith.

11. But *faith being the evidence of things not seen, and the substance of things hoped for*; believing that nothing is too hard for God, which he hath promised, and caused all his servants, the prophets and apostles, and all the seed of faith to believe the resurrection of the dead, and a life eternal; which cannot be, except there be a resurrection of the dead.

12. For we see, and the scriptures doth affirm, that Abraham, Isaac, and Jacob, and David, and the prophets are

dead, and their sepulchres are here in this world at this day.

13. So that if there should be no resurrection of the dead, then all those promises which God made to Abraham, the Father of the Faithful, and to Isaac, that was the son of the promise, in whose seed all the nations of the earth shall be blessed, (and Jacob was he that brought forth the twelve patriarchs, or twelve tribes, and these are all asleep in the dust of the earth,) if God doth not raise them again, then was that promise which God made unto them, to no purpose.

14. Neither was those high and glorious commendations, which Moses, and all the rest of the prophets, and righteous men of old time, (which did put their trust in the almighty power of God, in that he could and would raise them again to that eternal happiness which their faith did pitch upon,) to any purpose, if God doth not raise them again; for they, and the apostles, are all asleep in the dust, and all that seed which had faith in the power of God, only these three;—namely, Moses, Elijah, and Enoch.

15. But as for Abraham, Isaac, and Jacob, and all the rest of the prophets, they are asleep in the dust, as aforesaid;—and if God doth not raise them again, then was their faith vain, and God is the *God of the dead, and not of the living; for all die unto him, instead of living unto him.*

16. Then is the seed of reason in the most happy condition; for what need reason, the rich man, fear going to hell when he dieth, seeing there is no resurrection, and that all men shall lie in the dust eternally.

17. But there is no man that is educated in the scriptures that can be satisfied in his mind, except he do believe the resurrection of the dead.

18. And this rich man was the spirit of reason, which was educated up in the outward knowledge of the letter of the scriptures, which looked up to heaven, and saw Lazarus sitting in Abraham's bosom, which made reason to cry out *for one drop of cold water to cool his tongue*; which drop of cold water is one motion of peace and hope, which proceedeth from the seed of faith.

19. Which cannot be granted, because reason is separated from all commerce and motions both of natural and spiritual comforts; and this is that great gulf between hell and heaven, or faith and reason; so that faith cannot come down to hell, neither can reason ascend up to heaven.

20. Because faith, which did signify the poor man, hath the seal and assurance of his eternal happiness in the bosom of Abraham, in the kingdom of eternal glory.

21. And reason, the rich man, hath the seal and assurance of his endless misery in the bosom of Cain, which is the devil and his angels for ever and ever: the most rich men in this world being of that seed, will find these things to be true.

22. And this is that hell which reason, the rich man, is in; for the seal in the consciences of hell or heaven, is spoken of in scripture, as if they were in the present being; because time belongeth unto mortals; but eternity unto the immortal God, which is truth itself.

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## CHAP. XLIX.

VERSE 8. *And their dead bodies shall be in the streets of the great city, which is spiritually called Sodom and Egypt, where our Lord was crucified.*

1. I SHALL open, by the revelation of the true Spirit, what is meant by these *two dead bodies*, and what this *great city* is, and what is meant by *the streets of it*, and why it is called *Sodom and Egypt*. Those two dead bodies, I declare, was the letter of the Old and New Testament.

2. For as Moses and the prophets was one of those two prophets that tormented them that dwell upon the earth, while they were living; but the letter of their declaration was their dead bodies; so likewise the letter of Jesus and the apostles, was the other prophet's dead body.

3. But the Jews, which were the rulers of that people, did persecute and kill that spirit of life in the prophets, and

so did separate that life from the letter; and so it became as a dead letter, or dead body.

4. Because the spirit of life was *killed by the beast that ascended out of the bottomless pit*, which was the spirit of reason, as aforesaid, which was in the chief rulers of Israel; therefore they slew the prophets, according to that saying of Stephen in the Acts, *Which of the prophets have not your fathers persecuted, and have slain? which shewed before of the coming of the Just One.*

5. And these prophets which their fathers had slain, was one of those two witnesses, but the dead body they would not suffer to be put in the grave, though they did hate the spirit of life in them, because it did reprove them for their wicked idolatry, and false worship.

6. And as the letter of the law was the dead body of the prophets; so likewise the letter of the gospel was the other dead body.

7. And as the *beast which did ascend out of the bottomless pit, and made war with the prophets, and overcame them, and killed them*, the same spirit of reason in the rulers of the Jews, did make war with Jesus and the apostles, and overcame them, and killed them; but did not suffer the dead letter to be put in graves.

8. That is, the spirit of reason, which had persecuted and killed the spirit and life of those two prophets, or witnesses, because they tormented them with speaking words of truth.

9. For truth is that spirit of life, which doth torment the seed of reason, which was in the rulers of the Jews, which is called a *beast that ascended out of the bottomless pit*, which knew better what to do with the letter of the Old and New Testament, which was the two prophets' dead bodies.

10. Because they can turn and wind the dead letter which way they please, by giving the sense of their imagination upon them, the dead letter, which is the two prophet's dead bodies, no ways contradicting of them; having no life in them.

## CHAP. L.

1. AGAIN, I shall open unto you that can spiritually discern, what is meant by the *streets of the great city, which is spiritually called Sodom and Egypt; and the dead bodies of these two prophets must lie in the streets of this great city.* You may remember that I have shewed before, that the letter of the law and the gospel was the two prophet's dead bodies.

2. In the next place, I shall shew what is meant by the *streets of this great city, which is spiritually called Sodom and Egypt, where our Lord also was crucified.*

3. I declare, that the streets of this great city is meant the hearts of the Jews and Gentiles, but more especially the hearts of the Jews, because the nation of the Jews was that great external city, which was always counted by the prophets, the city of God.

4. And yet spiritually called Sodom and Egypt, where our Lord was crucified, because *in them was found the blood of the prophets, and of righteous men, and of saints; nay, the blood of the Son of God himself.*

5. And this you may know, because the prophets were sent chiefly to the nation of the Jews, as it is said by Christ, *he came unto his own, and his own received him not; meaning the people of the Jews.*

6. Neither did any other nation persecute the prophets, nor righteous men, but the people of the Jews only; neither was the declarations, or word of prophecy, given to any other people but to the Jews only.

7. Therefore the Jews had the Books of Moses and the prophets, to expound every Sabbath Day; therefore it is said by Chrst, *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which was sent unto thee: which is plain and clear, that the nation of the Jews was that great city, which is spiritually called Sodom and Egypt, and the hearts of the rulers was the streets of the city.*

8. And this you may know to be the true meaning, because they persecuted all those which came to them upon a

spiritual account, their message being from a spiritual and an eternal God, which the eye of reason could not see.

9. And the hearts of the rulers of the Jews, being the streets of this great city, and the dead bodies of the two prophets must lie in it, being spiritually called Sodom and Egypt, where our Lord was crucified.

10. Which may plainly appear that our Lord was not crucified in Sodom, nor in Egypt, nor by any inhabitants of Sodom and Egypt, but he was crucified by the nation of the Jews at Jerusalem, and so was the apostles persecuted and put to death by the rulers of the Jews, as you may read in divers places in the Acts of the Apostles, and in their Epistles, as in that place concerning Stephen's being stoned, for witnessing against their wicked murder, in putting the Lord of Life to death, and these are them streets of the city, which are spiritually called Sodom and Egypt, where our Lord was crucified.

11. For it was the same seed or spirit of reason which was in their fathers that persecuted the prophets in the time of the law, and these rulers of the Jews being their children, they persecuted and put to death the Son of God, and persecuted that spiritual declaration of the gospel, which was given by him unto the apostles.

12. And so between them both, what with their fathers, and with the children, they persecuted and put to death these two prophets and witnesses, and overcame them, and killed them.

13. But as for their dead bodies, they would not suffer them to be put in graves; which dead bodies were no other but the letter of the law and the prophets, and the letter of the four Evangelists, and the Epistles, and the Spirit of Life which was in them, which was the Spirit of Truth that was killed by the rulers of the Jews.

14. So that there remained no more life in them, but so many letters, which is a dead letter, or a letter that hath no life in it; and this is called by the Revelation of John, the dead bodies of those two prophets and witnesses, which should not be suffered to be laid in grave, or buried in oblivion, so as to be seen no more.

## CHAP. LI.

*VERSE 9. And they of the people, and kindred, and tongues, and Gentiles, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.*

1. THESE people, and kindred, and tongues, and Gentiles, which should see their dead bodies, were those people of the Jews; and those kindreds were those that did own the declarations of the prophets, and the tongues were those which did hear the apostles speak to every man in his own language, as you may read in the Acts of the Apostles;—and those Gentiles were they that did receive the declaration of the commission of Jesus, by the mouth of his apostles.

2. These were they that should see the dead letter of the scriptures, which were the two prophets' dead bodies, but would not suffer them to be put in graves, because the people of the Jews and the Gentiles did know better what to do with the dead letter of the scriptures, than with the Spirit and life that spake them; for if they had not known better what to do with them, they would have buried them also, so that no man should have seen them.

3. For they first put to death their live souls, and buried their dead souls in graves; but kept their dead bodies from being put in graves.

4. Therefore you may understand that the Revelation of John did not mean that their bodies, which had flesh, blood, and bone, should lie unburied in the streets of the great city, for there never was any such thing; but those dead bodies were the letter of the scriptures, as aforesaid.

5. Which made the learned men which saw them great merchants; whereby they got abundance of riches and honour, by turning and winding these dead bodies which way they pleased, none having the viewing of them but the learned: much like the practice of doctors and surgeons, none must open the dead body or carcase, but they.

6. And this was in those Scribes and Pharisees, as Christ saith, *Who builded the tombs of the prophets, and garnished the sepulchres of the righteous, and say, if we had been in our father's days, we would not have been partakers with them in the blood of the prophets.*

7. The building of the tombs of the prophets, and the garnishing of the sepulchres of the righteous, it was those natural forms and sepulchres, which was only to signify that high esteem which the Jews should have, and had, of the letter of the law and the prophets, which should be garnished with great hypocritical honour; therefore they honoured the writings of the prophets, which did foretel of the coming of the Just One.

8. But always persecuted and killed the Spirit of Life; therefore it was that Stephen, Peter, and James said unto the rulers of the Jews, *You always resist the Holy Ghost, as your fathers did,* and yet they honoured the writings of the prophets, and expounded them every Sabbath Day; and this was that painting of the tombs of the prophets, and their not suffering of their writings to be put in grave; that is, they would not suffer them to be buried in oblivion.

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## CHAP. LII.

1. ALSO it is said, that the Gentiles shall see their dead bodies three days and a half, and should not suffer them to be put in graves. These Gentiles, I declare, were those Roman emperors which overcame the nation of the Jews, which was in the destruction of Jerusalem, according to the prophecy of Christ.

2. Which was in the ten persecutions, which was in the primitive times so called, which did first arise from Herod, that red dragon, which John speaketh of, Rev. xii. 3. where he saith, *I saw a wonder in heaven, a great red dragon, having seven heads and ten horns.*

3. This great red dragon was Herod, that sent forth his men of war to slay all those young children which were two years old, and under.

4. And this was that red dragon that had seven heads and ten horns, which seven heads were seven sons that should come forth of his loins; and those ten horns was those ten persecutions, which should be in those seven kings' reign, which did last about three hundred years; now, a while after, did arise a king or emperor, which had some affection to the writings of the prophets and apostles.

5. The story of England doth say it was Constantine the Great; but whether it was he or no, it matters not: but this king or emperor having some affections to the writings of the prophets and apostles, did, by the advice of his nobles and wise council, think good to call learned men, which were skilled in the knowledge of the tongues, which was Hebrew, Greek, and Latin.

6. Though the apostles did speak with other tongues, yet their Epistles were written either in Hebrew, Greek, or Latin, according to that which Pilate writ over the head of Christ when he was crucified.

7. And these learned men, which could interpret these three languages by their education, they found very good words in the writings of the prophets, which was in Hebrew; and the apostles' writings, which was for the most part in in Greek and Latin.

8. The knowledge of these did make much for the honour and riches of the learned, and so by degrees got to be above kings, and so came to have a spiritual power by the letter of the scriptures, over kings and people.

9. Nay, they have gotten, by the letter of the scriptures, power over the temporal dignities of kings and people; and this power was procured by learning in the knowledge of the tongues which men have got by education, and not by inspiration, as those had that spake the scriptures.

10. Thus did learned men come to be popes, and bishops, and ministers of the letter, and not of the Spirit; and thus they have continued a matter of 1350 years, which is counted

by the revelation of the Spirit, the three days and a half;— for it is about so long time since the spirit and life of the commission of the gospel was persecuted out of the world.

11. So that ever since there hath not been a man commissioned from God, to give the true interpretation of the scriptures; but whatsoever men have done of that nature, it hath been through the strength of reason, from the letter of the scriptures, which is the two prophets' dead bodies, as aforesaid.

### CHAP. LIII.

1. **THEREFORE** it is said, that the Gentiles shall see their dead bodies three days and a half, and shall not suffer them to be put in graves; for the Gentiles had as much respect unto the letter of the scriptures as the Jews had.

2. Therefore the Gentiles did paint the tombs of the apostles, and garnish the sepulchres of the saints, even as the Jews did the tombs of the prophets, and the sepulchres of the righteous.

3. And as the Jews did honour the writings of the prophets, so do the Gentiles the writings of the apostles.

4. And these Gentiles were the Roman Catholic, which was the first professors of the faith of Christ, and of the apostles, whereupon they do paint the tombs of the apostles, and garnish the sepulchres of the saints.

5. And this every one that hath but a little reason in him, more than a natural fool, may see by their crucifixes, and pictures of Christ and of the apostles, and of many saints which the scriptures make mention of, (besides saints that they have made of their own, as St. Austin, and St. Ambrose, with many more.)

6. Therefore they have garnished the tombs of Christ and the apostles, by setting up of a piece of wood or stone, to put them in mind what holiness there was in those forms or persons, which the sight of those images would produce great love and affection unto Christ and his apostles.

7. Also the Gentiles do set an high esteem upon the writings of the New Testament, which is but the dead body of Christ and his apostles ; for let them give what interpretation they will of it, the dead letter will never reprove them for it.

8. And upon this account they have put many to death, for not believing their interpretation of the dead letter.

9. They having not the spirit and life of it ; for the spirit and life of it was killed in the ten persecutions ; and the Gentiles see their dead bodies, which is the letter of the Old and New Testament, to lie in the streets of the great city, which is spiritually called Sodom and Egypt.

10. Which city is the bodies of men and women, and the streets is the hearts of them, as aforesaid ; they would not suffer the letter of the scriptures to be put quite out of the world, as they did the spirit and life of them.

11. Because they could get more riches, honour, and glory, by their dead bodies, than they could do by their living bodies, which had flesh, blood, and bone.

## CHAP. LIV.

VERSE 10. *They that dwell upon the earth shall rejoice over them, and be glad, and send gifts one to another ; for these two prophets tormented them that dwell upon the earth.*

1. THE meaning of the Spirit is this, that the Gentiles should rejoice over the letter of the scriptures, which was the two prophets' dead bodies, the spirit and life of them being put to death.

2. And now they looked upon themselves very sure, because there was none left that had a commission from God, whereby to vex them.

3. Therefore they are moved in their minds to rejoice, and sent gifts one to another ; because now they had got the letter of the scriptures, the two prophets' dead bodies.

4. Whereby they might get exceeding great riches and honour, which they could not do while the spirit and life of

them was living, because they always met with some reproof which was as a fire that proceeded out of their mouths, which vexed them that dwelt upon the earth, so that they could not rejoice but with the sting of sin in their souls.

5. But this three days and a half hath been this thirteen hundred and fifty years, wherein the Roman Catholic, and all the rest of the churches which sprang from them, have seen the dead bodies of these two prophets.

6. Therefore you that have any spiritual discerning, may plainly see what the Spirit of revelation in John did mean by the two prophets' dead bodies, which was no other but the dead letter of the law and the gospel. And this is that which is said to lie in the streets of the great city; and this is that which they would not suffer to be put in graves. So much concerning the 8th, 9th, and 10th verses.

## CHAP. LV.

VERSE 11. *But after three days and a half, the Spirit of Life coming from God, shall enter into them, and they shall stand upon their feet, and great fear shall come upon them which saw them.*

1. THIS Spirit of Life coming from God into these two prophets' dead bodies, after the three days and a half, which made them for to stand upon their feet, it is spoken by the Spirit in John also, with reference to those three days and three nights as Christ lay buried in the heart of the earth; answerable to that saying of his to the rulers of the Jews, when they would have seen a sign, that they might believe, he said, *that there should no sign be given them, but the sign of the prophet Jonah*: which every one may read what sign that was.

2. And Christ being three days and three nights in the grave, so that there was no man upon the earth that could truly interpret the law and the prophets; for they lay as a dead body in the streets of men's hearts, until the Spirit of

Life from God entered into them, and made them for to stand upon their feet.

3. Which Spirit of Life from God, it came from Jesus Christ, after he was risen from the dead, and ascended up to heaven, then did he give that Spirit of Life, which was the Holy Ghost, it being the apostles' commission, according to his promise, after he was risen from the dead.

4. And in this regard it may be said, *that after three days and a half the Spirit of Life from God should enter into them*; that is, after the death of Christ; for the revelation of the Spirit doth not count as reason doth; for if the Spirit will call three days and three nights but three days and a half, how shall reason help it?

5. And if the Spirit call thirteen hundred and fifty years but three days and a half, how will reason do to find it out? And for these various sayings concerning number, times, and seasons, it is only to keep the seed of reason wholly in darkness, that reason might never find out the spiritual meaning of the scriptures by the dead letter, and that he might reveal it unto those that he hath appointed for it.

6. For the Revelation of John doth set forth, or rehearse, all those eminent and transcendent actions, which hath been acted upon the stage of this world ever since the beginning of the commission of Moses, unto the latter end of the commission of Jesus.

7. Therefore he hath expressed his Revelation in such high mysterious sayings, as if he had seen these wonders in heaven, as if they had been acted above, and beyond the stars; but those visions which he saith he saw in heaven, I declare they were acted upon this earth, in those two commissions aforesaid.

8. Only he doth speak of the most eminent actions of these two commissions, from the beginning to the end of them; and so he seeing by way of vision and revelation, the glory and eternal blessedness of those external actions, which was acted by these two heads and members of these two commissions.

9. Those persons that have been faithful in these two commissions, shall be crowned with those high and glorious titles

and places in the kingdom of eternal glory, as the Revelation of John doth speak of.

10. For the Spirit of revelation doth speak of things to come, as if they were already in present being; because faith lives in eternity, and knoweth that eternity did become time, and that time should become eternity again.

11. For God, that was eternity itself, became time when he became flesh and bone, which flesh and bone became time, and now it is become eternity again, and will very shortly put an end to all time, and nothing shall remain but eternity, both eternal happiness and eternal misery, according to the Revelation of John, as he hath related concerning the blessedness and cursedness which did belong to these two commissions aforesaid.

12. And the Spirit of Life coming from God, entered into them, and made them for to stand upon their feet; which Spirit of Life was that Holy Ghost that was in Jesus, and given afterwards unto his apostles, after his resurrection and ascension, which became spirit and life, entering into the dead body of Moses; that is, the letter of the law and the prophets.

13. By having power to interpret the law and the prophets, and to fulfil it; therefore it is said that *Christ came not to destroy the law, but to fulfil it*: therefore it was, that he did interpret or expound the law unto the Jews. And this was that Spirit of Life coming from God, that entered into the dead body of Moses and the prophets, and made it for to stand upon its feet, the Spirit of Faith being of the same nature of God; therefore called, *The Spirit of Life from God*.

14. And this is that which doth make the dead letter of Moses and the prophets for to stand upon its feet; that is, the law shall have the spirit and life of it revived in the consciences of men, even to the justifying of them that do well, and to the condemnation of those that do evil; according to that saying, *He that doth the law shall live in it*; so, on the contrary, *he that doth break the law shall die by it*.

15. Again, that you may know that the commission of the Holy Ghost, which was given to the apostles, was that

Spirit of Life, that came from God, read Acts ii. there you may see that the commission of the Holy Ghost did empower them *with the gift of interpretation*, whereby they could truly say, *Now is fulfilled such sayings of the prophets.*

16. Which none of the rulers of the Jews could do, notwithstanding they were the *expounders of the law and the prophets every Sabbath Day*; but they having not the Spirit of Life from God, which is a commission, they could not tell when those prophecies were fulfilled, which was spoken by Moses and the prophets, though the things that they prophesied of was acted before their eyes.

17. You that understand spiritual things may see the power of a commission; it is the Spirit of Life that cometh from God, and entereth into the dead letter, which is the dead body of Moses and the prophets.

18. This is that Spirit of Life from God which did enter into the dead body of Moses, by giving the true interpretation of it, causing the dead letter for to stand upon its feet with such power and authority, that none of the seed of reason shall be able to encounter or stand before it; *For by the deeds of the law shall no flesh be justified*, but will be condemned to eternity. So much concerning the dead body of Moses.

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## CHAP. LVI.

1. IN the next place, I shall shew how it may be said, that *the Spirit of Life entered into the other prophet's dead body*, which is the letter of the gospel.

2. Observe, the four Evangelists' writings is that spiritual sepulchre of Jesus, wherein lieth buried or hid that secret incomprehensible mystery of God's clothing himself with flesh and bone, that he might make himself capable to suffer death, knowing within himself that he had power to quicken again into life, and so hath purchased a greater power to himself than he had before.

3. By having power over him, *that had the power of death, which is the devil*, that is, the reason of man; the spirit

of reason in Cain was the first devil that was clothed with flesh and bone, and so became the first liar and murderer.

4. Upon these two becoming flesh is hid all the mysteries of the Old and New Testaments, the letter of them being the two prophets' dead bodies.

5. The letter of the four Evangelists being the dead body of Jesus, neither could any man give the true interpretation of those mystical sayings of his, contained in the four Evangelists' writings, until the Spirit of Life from God entered into it, and made it for to stand upon its feet.

6 And this Spirit of Life was given unto his twelve apostles after his death, resurrection, and ascension, as you may see, John xvi. 7. *I tell you the truth, it is expedient that I go away; for if I go not away, that Comforter will not come unto you; but if I do depart, I will send him unto you.* So in the 8th verse: *And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not in me; of righteousness, because I go to the Father; of judgment, because the prince of this world is judged.*

7. The meaning of Christ's words is this, that the Holy Ghost, which should be given unto the apostles after he was ascended, should have such power and authority, that it should convince the world of these three things aforesaid.

8. First, of their unbelief, because they did not receive his testimony, when as they heard his wisdom themselves, *no man ever speaking like him*; and those miracles which he wrought before them, he shewed to the Jews that he was from above, and that they were from beneath, and that they were none of Abraham's children, if they had, they would never have gone about to kill him, for Abraham saw his day, and was glad.

9. Again, the Holy Ghost should convince the world of righteousness; that is, the world should know that they *had put to death that Righteous One, as Stephen speaketh of in the Acts of the Apostles, he speaking there to those Jews that had a hand in the death of Christ; Which of the prophets, saith he, have not your fathers persecuted, and have slain, which have shewed before of the coming of the Just One? and you being the children of them that persecuted the*

*prophets, you also have been betrayers and murderers of the Just One now he is come; which made them to gnash upon him with their teeth.*

10. The power of the Holy Ghost in Stephen and the apostles did lay this murder of the Just One so close to their consciences, that they could not but be convinced in their own hearts, that they with wicked hands had slain the Lord of Life, that Righteous Person, and that their own actions were unrighteousness itself.

11. Also they were convinced that this Righteous Person was ascended up to heaven to the Father, and this was by the apostles witnessing to his resurrection and ascension.

12. Also they should be convinced of judgment, because the prince of this world shall be judged. The meaning of those words is this, that the spirit of reason in the rulers of the Jews, which spirit of reason is the prince of this world, should be so convinced, that there was an eternal judgment that did belong unto all persecuting spirits and murderers, and more especially unto those that persecute and put men to death upon the account as they are prophets.

13. For I do affirm, that wheresoever the spirit of reason, whether in ruler, priest, or people, hath been acted forth, so as to persecute and put to death men upon a spiritual account, as prophets or messengers of Christ, or upon any thing that is simply a case of conscience, but will receive their reward, which is eternal damnation. And this is that judgment that the prince of this world shall be judged with.

14. And this was fulfilled upon those rulers of the Jews that persecuted and put to death the Lord of Life, and afterwards persecuted the commission of the apostles; but the Holy Ghost in them did judge the spirit of reason in the rulers, which was that prince that must be judged.

15. For the spirit of reason is the prince of this world, and doth take upon him to judge of spiritual matters, as he doth of things of nature, pretending zeal unto God; and of his law, as if reason could not endure blasphemy against God, nor against the law of Moses; therefore the rulers of the Jews and the priests did call Christ a blasphemer, *because he said he was the Son of God.*

16. The apostles were accused for speaking against the law of Moses, calling it blasphemy ; therefore persecuted by the priests and rulers of the Jews.

17. But the Holy Ghost being that Spirit of Truth, which Christ did promise to his apostles to send, was that which *did convince the world of sin, of righteousness, and of judgment*, as aforesaid.

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## CHAP. LVII.

1. ALSO this commission of the Holy Ghost that was given to the apostles, was that *Spirit of Life which came from God, and entered into the two prophets' dead bodies*, by their having the true interpretation of the law and the gospel, which no man at that time could do, but the apostles only.

2. Neither could any man say, by the expounding of the law and the prophets, that the Saviour of the world was come, but the apostles only ; though the learned Scribes of the Jews did think by their expounding the law and the prophets every Sabbath Day, to have known when and where the Christ should come.

3. Yet when he was come, and talked with them, and did many signs before them, they knew not that this was he, neither from the scriptures, nor by his own personal presence ; notwithstanding his much discourse with them, and those many miracles that he wrought before them.

4. Which may be plain and clear unto those that have but the least measure of true light, that those learned rabbies and priests that were the expounders of the scriptures, had no commission from God ; therefore none of that *Spirit of Life from God*.

5. And so could not give the true interpretation of Scripture, whereby it might stand upon its feet ; because the *Spirit of Life that cometh from God*, was not given unto them, but left them wholly to the dead letter, that they might be ministers of the letter, and not of the Spirit.

6. But this commission of the apostles, that was the commission of the blood, which is called *the Spirit of Life from God*, which made the letter of the law and the gospel for to stand upon their feet.

7. There being none that could truly interpret scripture, but the apostles only, and those that had their authority from them, and not any that took their authority from the dead letter.

8. For words of truth are spirit and life, according to that saying of Christ, *My words are Spirit and Life*; because his words were words of truth, which hath power to quicken that which lyeth dead and buried under a lie, yet shall life spring forth through words of truth, according to that saying of Christ, *He that believes in me, though he were dead, yet shall he live*.

9. For there is a real being dead in sins, being void of all true spiritual and heavenly life; yet by the words of truth is that seed of faith quickened, which was as a thing dead and buried, being not able to stand upon its feet, as life doth, according to that saying of the Apostle, speaking to believers, *You that were dead in trespasses and sins, hath he quickened*.

10. I would have you to understand, that there is no quickening power, but in a commission from God; neither can any man truly interpret scripture, but those that are impowered from on high.

11. And the commission of the Holy Ghost being given to the apostles, according to that saying of Christ unto his apostles, *Stay you at Jerusalem, until you are indued with power from on high*: and this power from on high, was that *Spirit of Life from God*, that should convince the world of sin, of righteousness, and of judgment, and should enter into the prophets' dead bodies, and make them stand upon their feet.

12. They only having the true interpretation of the letter of the law and the prophets, and of the four Evangelists, which is the gospel of Jesus, in witnessing that this Jesus was he, which the law and the prophets had foretold of, and now they with wicked hands had slain, whereby they were convinced of their just condemnation in themselves, in that

they had resisted the Holy Ghost in the prophets, and now in the Son of God himself.

13. And the interpretation of the apostles, and the power of miracles, was that *Spirit of Life coming from God, which entered into the two prophets' dead bodies*, as aforesaid, and made them to stand upon their feet.

14. Which did cause a great fear to come on them which saw them; and this was fulfilled according to the promise of Christ, after he was ascended, as you may see, Acts ii. 32. Peter speaking with the rest of the apostles, concerning the resurrection of Christ, saith, *We all are witnesses*, meaning the twelve apostles, as you may see, verse 33, towards the latter end, speaking of those Jews which had heard them speak, and seen the power of the Holy Ghost in them, which Christ did promise he would send after his ascension; which now is made good by the interpretation of those sayings of David, and the rest of the prophets; and the power of miracles being shed forth, which ye now hear and see, made them cry out, *Men and brethren, what shall we do?* as you may see, verse 37. And these were them that should have great fear come upon them.

15. That is, when men's understandings are enlightened, and made capable to hear and to see the true spiritual substance, which is hid in the letter of the law and the gospel, by the true interpretation of the *Spirit of Life which cometh from God*, and entering into the dead letter of the scriptures, which is *the two prophets' dead bodies*, and maketh them to stand upon their feet, to the great amazement of both seeds.

16. The one fearing his just recompence of eternal damnation, for his persecuting the Spirit of Life that was in them; and the other's fear doth arise from love, which would neither persecute, nor willingly be persecuted.

17. And these two seeds; namely, faith and reason, hearing the interpretation of the apostles, and seeing their miracles, were those that had that great fear upon them, the *Spirit of Life from God being entered into the two prophets' dead bodies, they stood upon their feet, to the great amazement of them which saw them.*

18. You that are spiritual may understand what that *Spirit of Life coming from God* is; and what those *two bodies* were; and why they were called, *the two prophets' dead bodies*.

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### CHAP. LVIII.

1. NOW I have opened the 9th, 10th, and 11th verses, before I come to treat upon the 12th verse, I shall speak a word or two concerning the thousand two hundred and threescore days, and the three days and a half; because the Spirit of revelation, which is of God, doth not number as the reason of man doth; therefore, saith the scripture, *My thoughts are not like your thoughts, nor my ways like your ways; but as the heavens are above the earth, so are my thoughts above yours*.

2. Neither is the Spirit's numbering like unto the numbering of reason; therefore it is said in scripture, *That a thousand years is as one day with the Lord*; so likewise, Rev. xii. 6. it is said, *The woman fled into the wilderness, where there was a place prepared of God, where she should be nourished a thousand two hundred and threescore days*; which length of time is the same that the forty-two months are, and as the time of the two prophets should prophesy.

3. So that the Spirit of revelation expressing it in such various terms, that the reason of man cannot tell what is meant, neither by the time, nor the thing itself.

4. For I declare, that sometimes the Spirit doth mean such a certain time, and no more, and sometimes the Spirit doth take up the same words to express a long time, as it doth a short time: as for example, in that saying, Rev. xii. 6. where it is said, *The woman fled into the wilderness, and was nourished a thousand two hundred and threescore days*. So likewise, chapter xii. 14. *But unto the woman was given two wings of a great eagle, that she might flee into the wilderness unto her place, where she is nourished for a time, and times, and half a time*.

5. This is the same woman which is spoken of in the 6th verse; so likewise this time, and times, and half a time, is the very same which is called a thousand two hundred and threescore days, which doth amount to no more, in reason's account, but three years and a half, which my revelation doth lead me to judge that it was no more than three years and a half, according as men do account.

6. Because this woman, which had the wings of an eagle given to her to flee into the wilderness, where she should be fed or nourished for a thousand two hundred and threescore days, or for a time, and times, and half a time. These two places bear all one sense, and all one length of time; for the word *time* did signify one year, the word *times* did signify two years, and the words *half a time*, do signify half a year; so reckon them together, it is just three years and a half: and so the thousand two hundred and threescore days doth amount to the same length of time as to three years and a half, as aforesaid.

7. And because you may understand that this is the true meaning of the Spirit in this place, I shall give you a word or two, to shew what this woman is which had the wings of an eagle given to her; also I shall shew what the wings of an eagle were; likewise I shall shew what that wilderness was which she must flee into.

8. First, I declare, that this woman which the Revelation of John speaketh of, was the Virgin Mary which bare Christ, and this was that woman which was clothed with the sun, and the moon under her feet, and a crown of twelve stars over her head, as John speaketh of, Rev. xii. 1.

9. This sun which the woman was clothed with, was the person of Christ, the Son of God, or Son of Righteousness, *which should arise with healing in his wings*, as the scripture saith.

10. The moon under her feet did signify the law of Moses, that is, that there should be no eternal happiness looked for now by the righteousness of the law; therefore the righteousness of the law should be trod under foot by the Son of Righteousness, which is the righteousness of faith.

11. And the crown of twelve stars over her head, did signify those twelve apostles, which should be the preachers of the gospel of the Son of Righteousness; and these twelve apostles should be like a crown of twelve stars, that should shine so as to give light unto all nations, according to that saying of Christ to his disciples, *Ye are the lights of the world.*

12. Thus I have given you but a short interpretation of those words, because my fellow-witness hath written somewhat more large of these words in our other writings.

13. Therefore you that have any spiritual understanding, may see what was meant by this *woman which fled into the wilderness.*

14. In the next place, I shall shew you what is meant by the wings of an eagle; these wings of an eagle, I declare, was the Spirit of revelation which was given to her, when as Herod sought to slay her son, which was when he slew all those young children of two years old and under, which was in Bethlehem.

15. Then was Joseph forewarned in a dream to go, or flee into Egypt, and this revelation or forewarning of Joseph's, was as eagles' wings: for her revelation and his together, was as two eagles' wings, to make them flee into Egypt.

16. Therefore saith the Spirit in John, *there was given to her the two wings of a great eagle;* which two wings of a great eagle, was no other but that great revelation which was given to her, and to Joseph her espoused husband, which made her to flee into Egypt.

17. Which Egypt was that which John calls *a wilderness;* it was called *a wilderness* in this regard, because Egypt was void and barren of all knowledge, or any expectation of any Messiah, or Saviour, that should come into the world, because none of the prophets was sent unto them, neither had they the scriptures to peruse, whereby they should expect any such thing.

18. And in this regard Egypt is called *a wilderness,* where the woman was nourished for a time, and times, and half a time, which my revelation telleth me, it was but three

years and a half; and so much the more, because the woman was warned to go back again, because he which sought the child's life was dead, which was Herod; for Herod was that great red dragon which cast floods of water out of his mouth, thinking to have devoured the woman.

19. Which floods of water which came out of his mouth, was in his sending forth of those men of war which destroyed the young children; and these young children are called *the earth*, which helped the woman, which swallowed up the flood which the dragon cast out of his mouth.

20. That is, the children which Herod the dragon slew, was that earth which swallowed up the flood which came out of the dragon's mouth, which was in the destruction of those young children; thus, in short, I have opened what is meant by the woman. Secondly, what is meant by the wings of an eagle. Thirdly, what is meant by the wilderness.

## CHAP. LIX.

VERSE 12. *And they shall hear a great voice from heaven, saying unto them, Come up hither; and they shall ascend up to heaven in a cloud, and their enemies shall see them.*

1. NOW you must consider who it was that must hear this great voice from heaven, and this you may perceive by the interpretation which I have given of the verses before, was those two prophets, namely, Moses and Jesus, as aforesaid.

2. Therefore I declare, that as the letter of the law and the gospel, which was these two prophets' dead bodies, which was made to stand upon their feet by the commission of the Holy Ghost, which was given unto the apostles, whereby they had the true interpretation of the law and the gospel, with the power of miracles, which made the dead letter of the law and the gospel for to stand upon their feet.

3. So likewise I declare, that it was these two prophets that did hear this great voice from heaven, saying, *Come up hither*; that is, Moses and Jesus, these two being the two

heads of these two commissions, I declare were those that did ascend up in a cloud, and their enemies shall see them ; therefore you shall find, that when Moses was taken out of this world, it is said *that God buried him* ; that is, God translated him as he did Enoch, and this translation may be called a *death*, only this death doth not see corruption, therefore Moses did ascend up into heaven in that same body as he did act forth the letter of the law in.

4. Only this, those elements of water, earth, and air, were thrust out of him by that mortal fire, which mortal fire was made immortal by the word of the Creator, which did cause his flesh to become spiritual, and so capable to ascend up to heaven as Elijah did.

5. Though there be no scripture that doth speak of Moses ascending up to heaven, as it doth Elias, yet you that can see by the eye of faith, may understand that Moses was ascended up to heaven, in that body which he acted forth all that visible worship, and all those wonderful great miracles in his commission, which was of the law.

6. Therefore you may read, Matt. xvii. 1. *Whereas Jesus taking Peter, and James, and John, and brought them up unto an high mountain, and was transfigured before them, and his face did shine as the sun, and his cloaths were as white as the light, and behold there appeared unto them Moses and Elias talking with him*: so that it may be clear to you that have faith in the scriptures, that Moses was translated and ascended up to heaven in that body, which he did act those wonderful miracles by in his commission.

7. For observe, that if his soul had ascended up to heaven without his body, as learned men do vainly imagine ; I say, then he could not, by his personal presence, to have made the face of Jesus for to *shine as the sun, and his cloaths to be as white as the light, neither could Moses have talked with him*, as you may read in the 3rd verse.

8. For spirits cannot speak or talk without a tongue, and there can be no tongue without a body, either a spiritual body or a natural body.

9. So that it may be clear to you that can see by the eye of faith, that Moses is ascended up to heaven, and that he was

the head of the commission of the law; therefore it is said, *that the law was given by Moses*; so that Moses was one of these two prophets that ascended up into heaven, and their enemies did see them.

## CHAP. LX.

1. AGAIN I shall shew unto you that can spiritually discern, who the other prophet is, that should ascend up to heaven in a cloud, and their enemies should see them.

2. This other prophet, I declare, is the Lord Jesus Christ, who (after three days and three nights, which is called by the Revelation of John, three days and a half; the three days and a half, that is, after his resurrection from the dead) heard a great voice from heaven, saying, *Come up hither*.

3. Which voice from heaven, I declare, proceeded from Moses and Elias, even as Jesus, when he was in the state of immortality and glory, did make Moses's face to shine, so that the children of Israel could not look upon him.

4. Likewise it was this Jesus which was the only God, which did call up Moses and Elias into heaven, for to represent the Person of God the Father, while he went that far journey in the flesh, that is, while he did continue in the state of mortality; and these were those angels that should bear him up, *lest at any time he should dash his foot against a stone*: that is, lest at any time he should be overcome by the temptations of reason, which is the devil.

5. Therefore, that you may know that Moses and Elias were those two angels which did watch over him after his resurrection; read John xx. 11. where Mary weeping, *bowed herself unto the sepulchre, saw two angels in white, sitting one at the head, and the other at the feet, where the body of Jesus had lain*.

6. So likewise, Luke xxiv. 4. it is said, *And it came to pass, that as they were amazed thereat, behold two men, sud-*

*denly stood by them in shining vestures*; these two men which are spoken of here in Luke, were the very same angels as John speaketh of; namely, Moses and Elias.

7. So likewise you may read, Matt. xxviii. 2. *And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, and his countenance was like lightning, and his raiment white as snow.*

8. This angel was the very same as the other two places before doth make mention of, though Matthew doth express it but in the singular person, or one angel, which perhaps was no more to his visible sight; therefore he doth express it with greater and higher astonishment, than the other two Evangelists doth.

9. So that it may be clear to you that have any spiritual understanding, that these angels which the four Evangelists doth make mention of, they were no other but the very persons of Moses and Elijah, which were made spiritual bodies by the glory of the Creator, when as he was himself in the glory of the Father.

10. So that they might be capable to represent, and to sit in the glory of the Father, and to govern the holy angels, and to watch over the Person of God all the days of his journey in the state of mortality, even from the beginning of his birth, unto his death and resurrection, until he was ascended unto the Majesty on high.

11. These two angels, namely Moses and Elijah, were they that spake that great voice, saying unto the Lord Jesus, which was risen from the dead, and did stand upon his feet, *Come up hither*; and he ascended up to heaven in a cloud, as you may read, Acts i. 9. *And when he had spoken these things while they beheld, he was taken up*: for a cloud took him up out of their sight. So in the 10th verse, *And while they looked stedfastly toward heaven as he went, behold two men stood by them in white apparel.* So in the 11th verse, *Which also said, Ye men of Galilee, why stand you gazing unto heaven? this Jesus, which is taken up from you into heaven, shall so come as you have seen him go into heaven.*

12. So that it may be clear to you that see by the eye of faith, that these *two men which stood in white apparel*, were no other but Moses and Elijah, as aforesaid, which did represent the Person of God the Father; and that the voice which came from heaven at all other times unto Christ, (before he was ascended) and this voice now, which said, *Come up hither*, I declare that they were spoken, and came from one, or both of these two, namely Moses and Elijah.

13. Further, I declare, that this is the true meaning of the Revelation of John, when he saith, *They ascended up in a cloud, and their enemies beheld them, or saw them*; that is, Christ, which did fulfil the law, and was the end of the law for righteousness to them that believe, which were of the seed of faith.

14. But he was not the end of the law for righteousness unto the seed of reason, because reason is under the law still, and so not freed from the law of sin and death; yet could they see him *ascend up in a cloud*; that is, the seed of reason hath so much light in the outward letter of the law and the gospel, as for to acknowledge and confess that these two prophets must needs ascend up into heaven, namely, Moses and Jesus.

15. Because *Moses was the law-giver, and grace and truth came by Jesus Christ*; that is, the gospel of truth came by Jesus Christ. So that whosoever is enlightened but in the outward letter of the law and the gospel, will confess that Moses and Jesus is ascended into heaven; and so it may be said by the Revelation of John, that their enemies beheld them as well as their friends.

16. For it was the two prophets' friends that did see the Lord Jesus for to ascend, when he was taken up to heaven in a cloud; for those men of Galilee, which stood gazing after him, were true believers, which were his friends, that did see him go up to heaven in a cloud visibly, with their natural sight.

17. So likewise, a true believer doth by faith see him ascend up into heaven, as truly as they did, which did see him with their visible eyes.

18. But on the contrary, the seed of reason having neither the sight of the visible eye, nor faith in the heart, hath nothing but the bare letter of the law and the gospel; that is, he hath nothing but what the strength of reason can imagine from the letter of the scriptures, which being enlightened by the letter of the scriptures, *may see as in a glass*: and so reason may see, by the letter of the scriptures, that these two prophets are ascended up into heaven in a cloud.

19. Because there are *a cloud of witnesses*, in the letter of the scriptures, that Moses and Jesus, who were the heads of these two commissions, are those two prophets that are ascended up to heaven; and so it may be said that their enemies did see them ascend up to heaven in a cloud.

20. Thus, as short as I can, I have made known what is meant by *that great voice from heaven*. Secondly, who it was that spake that *great voice*. Thirdly, who it was that did *ascend up in a cloud*. Fourthly, what is meant by *their enemies that shall see them*.

## CHAP. LXI.

VERSE 13. *And the same hour there shall be a great earthquake, and the tenth part of the city shall fall: and in the earthquake shall be slain in number seven thousand; and the remnant were sore affrighted, and gave glory to the God of heaven.*

1. THE thing that is needful for all you that are spiritually minded, is, to know what is meant by this *great earthquake*, which the Revelation of John doth say, *shall be in the same hour*.

2. The words of this verse hath a dependence upon the verse before, that as soon as ever that the two prophets were ascended *up in a cloud*, and *their enemies had seen them*, in the same hour was this *great earthquake*.

3. Therefore I have shewed in the verse before, what those prophets were which did ascend up to heaven in a cloud ; and, in the next place, I shall open unto the spiritual discerning man, what the Revelation of John doth mean by *this great earthquake*.

4. Now you must understand, that as there is a twofold meaning in scripture, a literal, or natural meaning, or else a spiritual and heavenly meaning, and no more ;

5. So likewise, there is a twofold earthquake ; a spiritual earthquake, and a natural earthquake, and no more.

6. Therefore it is that the Revelation of John doth express the spiritual earthquake in literal words, because the reason of man is more capable to understand what a natural earthquake is, better than it doth that which is spiritual.

7. Because none but he *that is spiritual can understand the things of the Spirit*, as the scripture saith ; and as the natural man cannot understand the things of the Spirit, concerning the eternal God, and things of eternity ; neither can he discern what this spiritual earthquake is, but a natural earthquake only.

8. Again, though the scripture doth express the earthquake of the Spirit in the same sense as it doth the natural earthquake, yet the revelation of the Spirit doth attribute several other judgments to be earthquakes, as well as earthquakes themselves.

9. Therefore it is that the Revelation of John, doth speak of all those earthquakes and judgments which were called earthquakes, because they were as bad, or worse, than earthquakes themselves, as you may find it written in the two Testaments, or two commissions, namely, Moses, and the prophets ; Jesus and the apostles.

10. For the Revelation of John, especially this Book called the Revelation, is very little else, but only a rehearsal of all those eminent and transcendent actions which was acted in the two commissions aforesaid, both in respect of those great and glorious deliverances which the nation of the Jews had, when as they were obedient unto the visible and external worship which was set up by Moses.

11. And of those great judgments which the nation of the Jews did suffer, when as they did fall away to the idolatrous worship of the Heathen. And these judgments which were brought upon them were called, by the Revelation of John, *great earthquakes*, though sometimes they were real natural earthquakes, but, for the generality, they were other great afflictions, which was as bad as earthquakes, as you may read, Isaiah xxix. 6. *Thou shalt be visited with the Lord of hosts, with thundering, and shaking, and a great noise.* So Amos i. 1. The prophet Amos saw that great trouble that should come upon Israel in the days of Jeroboam, two years before the earthquake. Zech. xiv. 5. *And ye shall flee like as ye fled from the earthquake in the days of Uzziah, king of Judah.* 1 Kings xix. the latter part of the 11th verse, the Lord speaking there unto Elijah, *out of the wind and earthquake*, and many other terrible things, as *the rending of the rocks and fire*, which was only to signify unto the prophet Elijah, those terrible overthrows that the house of Ahab and the people of Israel should have.

12. Which should be like unto the rending of the rocks asunder, and as a devouring fire, or like unto a great and terrible earthquake, as you may read in the chapter following, concerning the anointing of Jehu king, for to destroy the house of Ahab, which was a most terrible earthquake to the people of Israel at that day.

13. So likewise, the 29th of Isaiah, and the 6th, the Prophet there prophesying of that great calamity which was spoken against Jerusalem for their idolatrous worship, in dedicating the altar of the City of David unto a false god, which the Lord will bring into distress and heavy sorrow; and this heavy sorrow and great distress should be as pleasing unto the Lord, for it should become unto him like an altar, as you read in the second verse, and so until you come to the sixth verse, speaking before of great desolation and destruction that should come upon Jerusalem for their idolatry against God, so that *their mighty and strong men should be but as chaff, that passeth away*; and this should be unto that people as a *thunder, and a shaking, and great noise, which should*

*become as a great earthquake* ; because there should be great trembling and fear, both upon small and great.

14. So likewise, in Amos i. 1. where the Prophet saying, that *the word of the Lord came unto him two years before the earthquake* : and that earthquake is more explained by Zechariah xiv. 5. the Prophet speaking to the nation of the Jews, that they should be overcome and destroyed, and that they should flee *like as you fled from the earthquake, in the days of Uzziah, king of Judah.*

## CHAP. LXII.

1. NOW what was that great earthquake in the days of Uzziah, king of Judah, but a great destruction which their enemies had over the people of the Jews, which did cause a great fear and trembling of heart, which may be called, by the revelation of the Spirit, *a great earthquake.*

2. Because the mind of man is altogether earthly, and doth mind nothing but earthly things ; therefore it is that the Prophet doth say, *O earth, earth, hear the word of the Lord!* Now you must not understand that the Prophet did mean that earth which we tread upon ; but his meaning was, the heart of man, which mindeth earthly things, which *have eyes, and see not ; and ears, and hear not ; and hearts, and understand not ;* but the earth which we tread upon hath no eyes to see, nor ears to hear, neither is it capable to understand either spiritual or earthly things.

3. Therefore of necessity, when the scripture doth speak of a great earthquake, it is meant of the heart of man, which mindeth nothing but earthly things ; and when there is a more than ordinary affliction or distraction, either to a particular person, or, in general, to a nation or people, it doth cause an extreme fear and trembling of heart unto all those which do escape with their life.

4. And many are so overpowered with fear and trembling, that it becomes death itself, and so are slain in the earthquake ; so many fleeing through fear from the battle, or

from the pestilence, which doth cause a great earthquake in the minds of men and women ; whereby many a thousand have been slain in this earthquake, as our own experience can witness in these our days, both in the time when the pestilence was in this land, and in the days when those battles were fought.

5. Thus, in some measure, I have given you in short what is meant by the word earthquake, as it was meant in the commission of Moses and the prophets.

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### CHAP. LXIII.

1. IN the next place I shall shew what is meant by the word *earthquake* in the gospel ; therefore you shall find it written, *Matt. xxvii. 51. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the stones were cloven.* So in the 54th verse, *When the centurion and they that were with him watching Jesus, saw the earthquake, and the things that were done, they feared greatly, saying, Truly this was the Son of God.* So likewise, *Matt. xxviii. 2. And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.* So *Acts xvi. 26. And suddenly there arose a great earthquake, so that the foundation of the prison was shaken, and by and by all the doors opened, and every man's bonds were loosed.*

2. These four places of scripture do bear all one and the same interpretation, because there was a real natural earthquake ; but this you must understand, that these several earthquakes they were not every where, but in some particular places.

3. So likewise it was not all the people in general which did see these earthquakes, but some few people in particular, as in that place, *Matt. xxvii. 51.* speaking there of the earthquake which was at the death of Christ, is the very same as is spoken of in the 54th verse, where it is said, *That the centurion, and they that were with him watching Jesus, saw*

*the earthquake and the things that were done*; which earthquake and other wonderful things which the centurion and those that were with him saw, was that which caused a great fear in them, which made them to say, *Of a truth this was the Son of God.*

4. Observe, that this centurion which saw this earthquake, and other things at the death of our Lord, was the captain of that band of soldiers which was to see the Lord Jesus executed, or crucified, and that you may find, Mark xv. 44. whereas Pilate, marvelling that Jesus was dead, *called unto him the centurion, and asked of him whether he had been any while dead?* and the centurion did certify Pilate the truth of the thing.

5. So likewise, those soldiers that were under the centurion's command, were they that watched to see Jesus put to death; and these were they which did see this earthquake, and the natural vail of the temple rent from the bottom to the top, and those natural stones did cleave asunder, and the graves did open themselves, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many.

6. These wonderful works which was wrought by the power of Christ's death and resurrection, even unto the visible eye of reason, which was only to signify that great power and operation, that his death and resurrection should have upon the invisible spirit, both of faith and reason.

7. This outward and visible sight of the earthquake, did cause the centurion and the rest that watched with him, to be in great fear, which made them to say, *Truly this was the Son of God.*

8. And this great fear in them made their hearts to tremble and quake, because they had been a watch and a guard to put the Lord of Life to death; and this did cause a great earthquake in their souls and bodies, as well as that earthquake which they saw without them.

9. For all the people that went to see Jesus go to the place of execution, did not see this earthquake, but the centurion and those that were under his command, and appointed

to watch about that business, I declare were those which did see the earthquake; and the centurion was he which did relate the truth of it unto Pilate and the rest of the rulers of the Jews; and the soldiers which were under his command, were witnesses unto the truth of it, whereby many of the Jews were convinced in their own consciences, that they had put the Lord of Life to death; and the guilt of this blood did cause a fear of eternal damnation, as Christ said unto the Jews before his death, *You serpents, you devils, how can you escape the damnation of hell?*

10 This fear of eternal damnation was in the spirits and bodies of those Jews, which had a hand in the death of Christ, as a great earthquake.

11. For the fear of eternal death is a greater earthquake to the spirit of man, than a natural death is, though there is very sad fears and quakings of heart upon natural calamities, and natural death; but very small in comparison of the fear of eternal death. Thus I have opened somewhat of that natural earthquake, and somewhat of the spiritual earthquake.

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## CHAP. LXIV.

1. AGAIN it is said, Matt. xxviii. 2. *And behold there was a great earthquake, for the angel of the Lord descended from heaven, and rolled back the stone, and sat upon it.* Now this earthquake spoken of here in this place, I declare, it was seen of none but of those which was appointed to watch the sepulchre of Christ, lest his disciples should steal him away, as you may read in the 4th verse, *And for fear of him the keepers were astonished, and became as dead men.*

2. Now whether the angel of the Lord descending upon the sepulchre, and rolling away the stone, did make the earth in that place to quake, or no, I will not dispute; but this I am sure, that *his countenance being like lightning, and his raiment white as snow*, did cause the keepers' hearts to be possessed with such extreme fear, that the earth whereon they

trod did seem to quake and tremble unto them, when as indeed it was their own earthy hearts that did quake and tremble, and was that great earthquake; for their understandings and consciences were so astonished at the sight of the brightness of the angel, that with fear and trembling they became as dead men for a season, until such time as the earthquake was over, and that they had recruited their senses again, and then some of the watch came into the city, *and shewed unto the high-priest all things that were done*, as you may see in the 11th verse.

3. Which news of the watch did put the high-priest and the elders into a great fear of heart, that it became as a great earthquake unto them also; therefore it was that they took council together with the elders, and gave large money unto the soldiers which did watch the sepulchre, that they should tell a lie, even against that which they had seen with their natural eyes, and say, *That his disciples had stolen him away by night while they themselves slept; so the soldiers took the money, and did as they were taught*; and this was that great earthquake which the angel of the Lord did cause to be, when he descended from heaven upon the sepulchre, and rolled away the stone, and this earthquake had reference only unto the hearts of those soldiers which were to watch the sepulchre of Christ; and those high-priests and elders of the Jews being so amazed and affrighted at it, so that it became a greater trembling of soul, than that was which Felix had, when as Paul disputed with him about the resurrection of the dead; and in this regard it may be called a great earthquake.

4. So Acts xvi. 26. Paul and Silas being in prison for those great miracles they did, as you may read in that chapter, they prayed, *And there was suddenly a great earthquake*, so that the foundation of the prison was shaken, and the hinges, doors, and locks did fly open; which was only to signify that great earthquake, which should come upon the spirits of men and women, by the preaching of the gospel of Jesus Christ by Paul and Silas, and the rest of the apostles, and ministers made by them.

5. Therefore you may see what a great earthquake there was upon the spirit of the jailor, how he came trembling, and fell down before Paul and Silas, desiring with great fear, *What he should do to be saved?* for none knoweth what a great earthquake it was to his heart but himself, and so it was with many more in the time of their commission, as you may read in the Acts.

6. So that earthquake which made the foundation of the prison to shake, and the doors to fly open, was only to signify that great power which the commission of the Holy Ghost should have, and had over, and upon the spirits of men and women, which should be as a spiritual earthquake, to make the foundation, which man's heart is grounded upon to shake.

7. That is, the law of Moses, which the Jews did build upon as a sure foundation for eternal life ; but this commission of the Holy Ghost should be like a mighty rushing wind, that should shake the foundation of their faith, which was built upon the law of Moses, shewing that there could be no life eternal, not by the righteousness of the law ; and this should be as a great earthquake unto the Jewish nation, which were the seed of reason.

8. Which was only to signify what great calamity should be both upon the seed of faith, and the seed of reason, in the time of the commission of the apostles, as well as there was in the commission of Moses and the prophets, which should be as a great earthquake, as well unto the invisible spirit and heart of man, with reference unto eternal life and death, as it was unto external and natural judgments.

9. Which natural judgments cannot pass upon a nation, or a particular person, but it will cause a great earthquake, whether it be in general to a whole nation, or in particular to some one person or more ; therefore it is that the Revelation of John doth speak, saying, *That in the same hour there shall be a great earthquake* : meaning the whole time of the commission of Jesus and the apostles, which was a matter of three hundred years from the birth of Christ, to the latter end of that commission of the gospel, which is but as one hour in the revelation of faith's account.

10. Because the revelation of faith hath always an eye unto eternity ; therefore, when the Revelation of John doth say, *In the same hour there shall be a great earthquake*, it is with reference to those great calamities and terrible judgments, that should come upon the nation of the Jews, which were the seed of reason, and those believing Jews and Gentiles which did, and should be, true believers in that commission of Jesus and the apostles ; therefore, you shall find it written, Rev. vi. 12. *And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon was like blood.*

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#### CHAP. LXV.

1. **THIS** sun which was as black as sackcloth of hair, I declare was the Person of Jesus, which was the Son of Righteousness, which was the head of the commission of the gospel, which is said to be as black as sackcloth of hair.

2. Which was with reference to those great sufferings which he himself, and those which were commissioned apostles should suffer, and those which did believe in their commission ; which sufferings of theirs was even to death itself, and this suffering of death, it began first of all upon the Son himself, and then upon those commissioned apostles, and so upon the seed of faith, both upon Jews and Gentiles.

3. And this was in the ten persecutions, and this did cause that great earthquake to be both upon the seed of reason, and upon the seed of faith, which made the seed of faith to look upon Jesus, their head, to be as black as sackcloth of hair ; for when they understood that Christ their head, and the messengers which he sent to preach the everlasting gospel were put to death, the believers could see nothing according to outward appearance but blackness, like sackcloth of hair.

4. For there was nothing but persecution and putting to death, for the believing in the Son of God, which is called, by the Revelation of John, *The sun which was as black as sackcloth of hair*, because the commission of the gospel came

forth from the Son of God ; therefore he is compared to the natural sun, because the natural sun hath a more pure, bright, transcendent light, than any other lights whatsoever.

5. So likewise is that spiritual light, which was preached by the commissioners of the gospel, of a more transcendent glory than that spiritual light which was preached in the commission of Moses ; which commission did signify the moon, which was like blood, that is, the commission of Moses and the prophets should be now under the feet of the Son of Righteousness, as you may read in the 12th of the Revelations, which moon did signify the law of Moses, and the sun did signify the commission of the gospel of Jesus.

6. As for the moon being like blood, the meaning is this, that the Jews, which were grounded upon the law of Moses, concerning that visible worship which was set up by Moses, should now be so tormented and vexed, that righteousness could not be had by the law, that they would persecute and put to death all that shall bring in any other righteousness, but what was held forth by Moses.

7. So that these Jews became bloody-minded men ; so that all their worship which was in the law of Moses, did signify the moon, which was good in its time and place, is now become like unto blood ; because there is nothing else now, but persecution and murder from the professors of the law of Moses, which did signify the moon. More might be spoken of this ; but, I suppose, it is enough for any man that is acquainted with the spiritual meaning of the scriptures.

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## CHAP. LXVI.

1. **THEREFORE**, I shall return again to the matter in hand, whereby you that can spiritually discern, may know that this great earthquake spoken by the Revelation of John, was meant in that commission of Jesus and his apostles.

2. Therefore it is said, Matt. xxiv. 7. where Christ doth prophesy, *That nation shall rise against nation, and realm against realm; and there shall be famine, and pestilence, and great earthquakes in divers places.*

3. This place of scripture did signify that great destruction of Jerusalem, which should come upon the nation of the Jews; and of that persecution which the apostles, and the believers of their commission, should suffer after the death of our Lord; which destruction of Jerusalem, and the sufferings which the saints should have, should be *as a great earthquake.*

4. Again, it is said, Mark xiii. 8. *For nation shall rise against nation, and kingdom against kingdom: and there shall be great earthquakes in divers quarters, and there shall be famine and troubles: these are the beginning of sorrows. So Luke xxi. 11. Great earthquakes shall be in divers places, and hunger, and pestilence, and fearful things: and great signs shall there be from heaven.* These two places of scripture, and the other aforementioned, do bear all one interpretation, which was a prophecy of Christ concerning that great destruction which should come upon the nation of the Jews, and upon some of the Gentiles; and the persecution that the apostles, and the believers, both of Jews and Gentiles, should meet withal, which was with reference unto those ten persecutions, which should ensue after the death of Christ, and after the destruction of Jerusalem, which should be as a great earthquake both to the seed of reason, and to the seed of faith.

5. So that you that can understand the spiritual meaning of the scriptures, may clearly see that there is a twofold earthquake spoken of in scripture, yet they are both joined together by the revelation of the Spirit; so that there is no distinction to be given between that natural earthquake, and that spiritual earthquake, but by those which have a spiritual discerning.

6. Therefore, it is that the Revelation of the Spirit in John, hath joined all those temporal calamities and judgments, and those spiritual fears and tremblings of heart,

which was acted in the time of those two commissions aforesaid, into one great earthquake.

7. For, as I said before, this Book of the Revelation is very little else but a rehearsal of all those eminent and transcendent actions, which was acted in those two commissions, only he speaks it in such a high, mystical, spiritual language, as if those great things were acted in heaven, above and beyond the stars, when as they were for the generality acted upon this earth.

8. Because the reason of man should never find out the true meaning of the scriptures, but that the revelation of them should come only from God, or else to arise from the seed of faith, which is God's own nature. Thus I have given you that are spiritual, the interpretation of this great earthquake.

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## CHAP. LXVII.

1. I KNOW there will be something expected to be said concerning the words following: *And the tenth part of the city shall fall, and in the earthquake shall be slain in number seven thousand, and the remnant were sore affrighted, and gave glory to the God of heaven.* First, I shall give you to understand what this city is. 2. What is meant by the tenth part of the city that shall fall. 3. What is meant by those seven thousand that shall be slain. 4. What that remnant is that was sore affrighted, and gave glory to the God of heaven.

2. This city spoken of here, I declare it was chiefly meant of the nation of the Jews, as I shewed in the first chapter, for they were counted the only people of God, or city of God, because there was never a prophet sent to any other nation or people in the time of that commission of the law, but unto that nation of the Jews only.

3. Neither was there any visible worship given to any other people but to the Jews' nation only; neither was there salvation to be had in any other nation during that commission of Moses, but in that nation only; therefore it is said, *that*

*salvation is of the Jews*, and in this regard they were called *the Holy City*.

4. But when the commission of Jesus and the apostles came in, then the Gentiles which did believe, did come to be of this city, and to be called the Holy City, answerable to that saying of Christ, *I have other sheep which are not of this fold, which must be brought into this fold*. The words of Christ were spoken with reference to those Gentiles that should be brought into that fold, by the preaching of the apostles unto the Gentiles, for Christ himself did not preach unto the Gentiles, except there came one or two by chance which heard him, but he came unto the Jews' nation only, therefore it is said, *that he came unto his own, and his own received him not*.

5. So that it may be clear to you that can discern, that the nation of the Jews was that external City of God, because they had that external worship which no other people had, which should have led them to the knowledge of the true spiritual God-Man Christ Jesus, which some of that nation did understand at that time in that commission of Moses.

6. But when the commission of Jesus came in, that was given unto the apostles, then the Gentiles came to be believers of their doctrine concerning Christ, and so came to be ingrafted by faith into the true Olive-tree, and became temples of the Holy Ghost, and the City of God, and so the believing Jews and Gentiles became one city or temple, unto God.

7. For that holy seed of faith which is the divine nature of God, which is sometimes in scripture called *the Spirit of God*, and so it may be said that the Spirit of God, or Spirit of Christ is in you, so that in a spiritual sense, all the believing Jews and Gentiles may be called *the City of God*.

8. But as for that city which John's Revelation doth say shall fall, was principally meant of that nation of the Jews, with reference to those plagues which are spoken of by Christ in Matthew, Mark, and Luke, afore-named, *whereas nation shall rise against nation, and kingdom against kingdom, and famine, and pestilences, and earthquakes*, which was spoken

of by Christ, with reference to the destruction of Jerusalem, and then did the tenth part of the city fall.

9. That is, divide the nation of the Jews into ten parts, and the tenth part of it did fall; that is, it was wasted and destroyed by the famine, pestilence, and the sword, besides that great overthrow that the Romans had over the Jews, when as they took the city of Jerusalem, and pulled down, and burnt that glorious temple that Solomon had built, which was a great earthquake unto those people of the Jews, which did cause the tenth part of the city for to fall; which city was the people of the Jews, which had such a great and high esteem of that glorious temple, which was called *the house of God*.

10. Which was as a most terrible great earthquake wherein John doth say there was slain in number seven thousand, Now it is not to be understood, that the revelation of the Spirit did mean exactly seven thousand, and as the spirit of reason doth account; for the Spirit of faith calleth seventy and seven thousand but seven thousand, because the reason of man should be wholly kept dark in the knowledge of the mercies or judgments of God.

11. For I do rather believe that there was seven hundred thousand slain in that great earthquake, than seven thousand, though the Revelation of John doth express it to be but seven thousand.

12. And these which were slain in this great earthquake, were those carnal Jews which were professors of that worship which was set up by Moses, therefore called *the City of God*.

13 But that remnant which was sore affrighted, and gave glory to the God of heaven, were those true believing Jews and Gentiles which were sore affrighted, to see that great destruction, or earthquake, upon their brethren in the flesh, which might cause a great fear in them, being but a remnant in comparison, according to that saying, *Though Israel be as the sand of the sea, yet a remnant shall be saved*.

14. And the consideration of this, that this remnant of believing Jews and Gentiles had escaped the being slain in the great earthquake or great destruction, made them give praise and glory in their spirits unto the God of heaven.

15. Thus, as brief as I can, I have given you the true interpretation of the 13th verse. 1. Concerning that great earthquake. 2. What that city was. 3. What that tenth part of the city was. 4. What is meant by those seven thousand which were slain. 5. What that remnant was that was sore affrighted, and gave glory unto the God of heaven.

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## CHAP. LXVIII.

VERSE 14. *The second woe is past, and behold, the third woe will come anon.*

1. THESE two woes, which the Revelation of John doth say are past, were those two commissions, namely, the commission of Moses and the prophets, and the commission of Jesus and the apostles, which caused much woe to the inhabitants of the earth, in the time of their commissions.

2. Therefore, when the scriptures doth declare any woes unto the nations or people, it is unto those that are under a commission, or else unto those that should be the opposers of a commission.

3. Therefore the Revelation of John gave him to understand most of those eminent actions which was acted in the commission of Moses and the prophets, with those woes and judgments which was executed upon the nation of the Jews, for their great rebellion and idolatry against that worship of the law, which was set up by Moses.

4. Likewise the Spirit of Revelation in John did mean also those wonderful judgments and woes which was executed upon the enemies of the people of the Jews, as you may read in many places in the books of Moses and the prophets, and all those judgments which was executed under the commission of Moses and the prophets, is counted, by the Spirit of Revelation in John, but one woe.

5. So likewise, in the second woe, the meaning of the Spirit was this, that all those plagues and judgments which

was executed in the commission of Jesus and the apostles, make up but one woe.

6. Therefore you may read what a many woes the Lord Jesus did pronounce against the Scribes and Pharisees, and Lawyers; also he pronounced *Woe unto thee Chorazin, woe unto thee Bethsaida; for if those mighty works which were done in thee, had been done in Sodom, they would have repented long ago.* And all those woes which Christ did pronounce both against the persons and places, it did come to pass in the commission of the apostles.

7. Also there was a woe which the saints did undergo in the time of the apostles' commission, which commission did last about 300 years from the birth of Christ, to the latter end of the ten persecutions, so that there was many sad sufferings amongst the saints.

8. Likewise, the devils were not free from sufferings in this commission, no more than they were in the commission of Moses; and all these sufferings, both of saint and devil, which was in the time of a commission, I say, they make up but one woe.

9. For the Revelation of John did always speak with reference to what was acted in those two commissions, whether it was fire that proceeded out of their mouths, or the turning of waters into blood, or any other natural or spiritual action that was eminent in those two commissions, they are rehearsed by the Revelation of the Spirit in John in a hidden mysterious language, because the seed of reason might never understand the spiritual meaning of those two commissions.

10. So that these two woes which are past, was spoken with reference to those great calamities which did fall out in the time of those two commissions, with reference to that opposition that should be against that doctrine and visible worship which was held forth, or set up by those two commissions, as you may read in abundance of places in the commission of Moses and the prophets, and Jesus and the apostles.

11. So that when the commissions were past or ended, then was those two woes past or ended, as with relation to commissions from God; therefore it was that the Revelation

of the Spirit in John, was that reed that was given him, like unto a rod, to measure the temple of God, and the Holy City, and the altar, and them that worship therein ; that is, the Spirit of Revelation in John was made capable to comprehend all those chief eminent transcendent actions, which was acted, and should be acted, in these two commissions, with those two woes that did belong to them.

12. So that when the two commissions was fulfilled and past, then was the two woes which did belong to those commissions past also ; therefore it is said, *the second woe is past, and behold the third woe will come anon.*

## CHAP. LXIX.

1. NOW this third woe, which is to come anon, did belong unto the third commission, which is the commission of the Spirit, which is the last commission, and the last woe.

2. Therefore, as soon as ever the third commission doth come upon the stage of this world, verse 15, *And the seventh angel sounded, and there was great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*

3. All this latter part of the chapter, from the 15th verse to the latter end, is nothing else but a rehearsal of that spiritual and heavenly glory that should be given unto the Lord Jesus, the only God ; so that the kingdoms of this world are become his.

4. That is, the kingdoms of eternal glory are become his, and he shall reign for ever and ever. It may be said also, the kingdoms of this world are become his, because he hath put an end to all time, and all kingdoms, so that there shall be now no more kings, neither in heaven, nor upon earth, but himself ; therefore all the kingdoms of the earth are become his.

5. That is, there shall be no more heaven upon this earth for kings, nor for their subjects, neither shall there be any

putting of men to death by kings and magistrates, by a law, but all the kingdoms of this world, which are in so many king's hands, now shall become his, as well as that kingdom of glory is his.

6. Because he shall put an end to all the glory of this world, which was so highly esteemed of by the kings, and the inhabitants of the earth, and he shall reign for ever and ever.

7. That is, he shall reign over those persecuting spirits of reason the devil, which was in those kings and rulers that had the kingdoms of this world in their hands, by taking away their heaven from them, and by keeping them in utter darkness here in this world, where they had their heavenly pleasures.

8. And this power hath he purchased by his death, *to destroy him that had the power of death, which is the devil*; which is no other but the reason of man; and in this manner shall he reign over the seed of reason, which is the devil, which had the kingdoms of this world in possession; but now they are become the kingdoms of our Lord Christ; and he shall reign for ever and ever over the seed of reason, which is the devil, by keeping them under that eternal death, which is that second death, in utter darkness, *where is weeping and gnashing of teeth for evermore*. Thus are the kingdoms of this world become our Lord Christ's, and in this manner shall he reign over the seed of reason, the devil, for ever and ever. *Amen.*

9. And as he hath gained the kingdoms of this world by his death, whereby to reign over the seed of reason, by keeping them under eternal darkness, so likewise by the power of his life, quickening again out of death into life, he hath purchased crowns of eternal glory, in that kingdom of eternal glory wherein himself doth reign, for all the seed of faith.

## CHAP. LXX.

VERSE 16. *Then the twenty-four elders that sat before God on their seats, fell upon their faces, and worshipped God.*

1. THESE four-and-twenty elders, which sat before God on their seats, was those twelve tribes, and those twelve apostles, only the Revelation of John doth call them here the four-and-twenty elders; because the Spirit doth give many titles to one thing, as we do in things of nature.

2. So that I declare that these twelve tribes, and these twelve apostles, were those four-and-twenty elders that sat before God upon seats, or upon so many thrones, as Christ said to his twelve apostles, *that they should sit upon twelve thrones*; so likewise, the twelve tribes should sit upon twelve thrones in the kingdom of glory.

3. Only the twelve apostles, their thrones should be of a more bright burning glory than the other; because their commission was the commission of the blood, and the twelve tribes were the commission of the water, and they were witnesses unto the tabernacle, which was but a pattern or a type; but the apostles were witnesses unto the tabernacle itself, and did suffer more for their testimony to that tabernacle than the other did.

4. For their testimony did cost them the death of their souls; so likewise, as Paul saith, *As one star differeth in glory from another, so will it be in the kingdom of glory*: and so it will be between the thrones of the twelve tribes of Israel, and the twelve apostles, though the Revelation of John doth speak as if they were already settled in those thrones of eternal glory.

5. Because faith knows no time, but looks upon all time to be swallowed up into eternity; therefore speaks of things to come as if they were already done.

## CHAP. LXXI.

VERSE 17. *Saying, We give thee thanks, O Lord God Almighty, which art, and which was, and which art to come ; for thou hast reserved thy great power, and hast obtained thy kingdom.*

1. **OBSERVE** that it was the four-and-twenty elders that gave thanks unto the Lord God Almighty ; because he had taken by his great power the kingdoms into his hands, that he might reign for ever and ever ; that is, the Spirit of Revelation in John doth speak as if the things were already performed.

2. Because the eye of faith doth look upon things to come or afar off, as near at hand, and in present being ; therefore John saw those twelve tribes, and those twelve apostles, to whom those two commissions was given, fall down and worship, and give thanks unto the Lord God Almighty ; because he had put an end unto the kingdoms of this world, and would now reign over the seed of reason himself, with a rod of iron, or with a second death in utter darkness for ever and ever.

3. Even as the seed of reason did reign over the seed of faith for this many hundred years, by putting the heads of these two commissions, and many of the believers of them, to death.

4. Thus did reason, the devil, reign ; because he had the power of death in his hands, and so he will have as long as this world doth last.

5. Therefore, when John doth speak of the Lord God Almighty's reigning for ever and ever, it is spoken with reference to the end of the world ; therefore it is said in the 18th verse, *That the Gentiles were angry, because his wrath is come, and the time that the dead should be judged ; and that he should give reward unto his servants the prophets, and to his saints, and to them that fear his name, both small and great ; but will destroy them that destroy the earth.*

6. The meaning is this, that the Almighty God will now put an end to all time, and give reward unto his servants the prophets, and to his saints *both small and great*.

7. Or, as I may say, all the seed of faith, their reward is crowns of eternal glory, or a life of immortality and glory in the presence of their Almighty God and blessed Redeemer.

8. Where they shall visibly see their God face to face, and have a sensible distinction in themselves, and of their God and King, from all the rest of the holy angels, and from those four-and-twenty elders, and from Moses and Elijah, and all the rest of the prophets.

9. Also they shall know the distinction between every prophet, one from the other, by those crowns of immortal glory which they shall have, according to that gift or work, which they were commissioned for, when they were here in mortality.

10. Also there shall be an eternal increase of new wisdom, new joy and glory, for ever and ever, without end; and this will be the reward that the Almighty God will give unto his servants the prophets, and all the seed of faith, at the last day, when he shall raise the dead.

11. But on the contrary, he shall judge the seed of reason in his wrath, and destroy them that did destroy the earth.

12. The seed of reason did destroy the earth by persecution, and putting to death the prophets and apostles, and saints, and righteous men, for religion or conscience sake; therefore the seed of reason, which is the devil, must now rule no longer, and his kingdoms must be taken out of his hands, and given to the right owner, which first created them.

13. Therefore he will put them to what use he pleaseth, even where the seed of reason had his honour and pleasure, and would not suffer the seed of faith to live in his kingdom; therefore, now that which was the devil's kingdom of heaven, must now be his kingdom of hell; and that which was a kingdom of light and joy before, is now become a kingdom of darkness, and endless pain and shame.

14. Thus will the Lord God Almighty reign over the kingdoms of this world, when as the time appointed is ex-

pired, that he may give reward unto the seed of faith, and reign over them in the kingdom of eternal glory.

15. And reign over the seed of reason, by keeping it under that kingdom of eternal darkness, which is the second death: and thus will the kingdoms of this world become our Lord Christ's, and he shall reign for ever and ever.

## CHAP. LXXII.

1. SO in the last verse of this 11th chapter it is said, *Then the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant.* This temple of God which was opened in heaven, was the very same temple as is spoken of in the first verse of this chapter, that was the bodies of the seed of faith, both in the Jews and in the Gentiles, they make up but one temple of God.

2. Only John doth speak of the temple in the first verse, as it was in the state of mortality, and so to suffer many things by the rulers of the earth; therefore it was that John had that reed like unto a rod, given him to measure the temple of God.

3. But this temple of God, spoken of in the last verse, was meant the temple of God in glory; therefore it is said, *That the temple of God was opened in heaven,* meaning all the seed of faith, both Jew and Gentile, to whom his covenant of grace was made; therefore it is said, *There was seen in his temple the ark of his covenant.*

4. So that as there was a visible ark of his covenant, in the time of the law, so that all those that had the keeping of it did prosper in natural things, as you may read in the Books of the law; so all those that were faithful to that worship which that ark was a covenant of, were blessed with the assurance of everlasting life; and this ark was but a type of that covenant of grace, which God did make with the house of Israel, when as he said, *At that day I will make a new covenant, by writing his law in their inward parts.*

5. That is, by giving them a new covenant, and so a new law; that is, the gospel of Jesus was that new covenant, and that new law was the law of faith; and this law of faith should cause them to walk in his statutes; that is, to believe in the Son of God; and this new covenant was that ark of God, which was in the temple of God, which was opened in heaven.

6. That is, there was found faithfulness, both in the Jew and the Gentile, unto the covenant of grace, which was the ark of God, which was preached by his apostles; therefore the Revelation of John did measure the temple of God, as with reference to their sufferings for their faith in Jesus; so likewise, his Revelation did see that great glory that the temple of God, which was the seed of faith, both in the Jew and Gentile, should have in the kingdom of eternal glory, when time shall be no more.

7. And as there was lightnings, and voices, and thunders, and earthquakes, and much hail at the giving forth of the law of Moses, and in his commission of the law; so likewise will there be at the end of the world, which the Spirit of Revelation in John did see would surely come to pass; therefore he doth speak as assuredly, as if the thing were already performed; because faith and God knoweth no time, but liveth in eternity, and hath united time and eternity together.

8. So much for the last verse of this chapter. I have given as short an interpretation of the latter part of this chapter as I can, because there is not things of such high concernment in it, as there is in the former part of the chapter; besides, if I should be large in the interpretation of every verse, it would be too big a volume.

9. But, I suppose, that there is no spiritual wise man that doth truly understand the foregoing discourse, but he may perceive upon what foundation I go upon, and what it is that I drive at, and to what purpose all those interpretations of scripture doth tend.

10. For a short interpretation doth many times enlighten the understanding, and giveth better satisfaction to the mind of man, than a large one doth.

11. It hath been the custom of learned wise men in reason, to make a great volume of one verse in a chapter, and when a man hath read over the whole volume, he is as far unsatisfied in his mind, as he was when he began; because the substance of those words might have been unfolded in a few words, and so a man might have retained the true interpretation in his mind; but I shall let them pass.

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## CHAP. LXXIII.

1. NOW I have given some interpretation upon every verse, wherein I have shewed who those two prophets and witnesses were, that the Spirit of Revelation in John did mean, and what their power was; now, in the next place, I shall come to shew who those two prophets and witnesses are now in this latter age, and what their power is.

2. Therefore you shall find it written in the first Epistle of John, the 5th chapter, beginning at the 6th verse, John speaking there concerning Jesus Christ, saying, *That he came by water and blood: not by water only, but by water and blood; and the Spirit did bear witness, because the Spirit is truth.* The meaning of John in these words is this, That as there was water, blood, and spirit came out of the sides of Christ at his death, which water, blood, and spirit was only to signify those three commissions on earth; therefore it is said, that he came by *water and blood*, which water did signify the law of Moses; therefore it is said in scripture, *that he was made under the law*, and so he may be said to come by water, because he came to fulfil the law, and not to destroy the law, and in this sense he may be said to come by water.

3. And as for his coming by blood, the blood did signify the gospel of peace which was given by him, which he himself, and the ambassadors of it, and many of the believers had their bloods shed for believing, or witnessing to him, for which his own blood was spilt, for saying, *that he was the Son of God.*

4. So that he came indeed by water and blood, because he came to perform, or to fulfil the law of Moses, which did signify the water, and to have his own blood shed, and the blood of many others shed for bearing witness unto him, so that the commission of the law being fulfilled and ended, he being the end of the law, therefore there came water out of his sides; so likewise there cometh blood out of his sides, which was to signify that the commission of the gospel should now pass through blood, as he himself did; and in this sense he may be said to come by *water and blood*.

5. Likewise it is said, *And the Spirit beareth witness because the Spirit is truth*; now this Spirit that came out of his side, did signify the third and last commission of the Spirit.

6. That is, though the Spirit was in and did assist the former commissions, yet they were not the commissions of the Spirit; but the Spirit will have a commission of itself, else there cannot be three records on earth, as there is in heaven, as you may read in the 7th verse, of three that bear record in heaven, the Father, the Word, and the Holy Ghost, or Holy Spirit.

7. These three that bear record in heaven, is with relation to those three records on earth; that is, God did bear witness unto the commission of Moses, which did signify the Water, under the title of God the Father. 2. God did bear witness unto the commission of the gospel, which was the commission of the blood; therefore it was that the word, which was the second record in heaven, it became, or was made flesh, so that there might be a witness, or record of it on earth, as there was in heaven. And the third record in heaven was the Holy Spirit, which was to signify the commission of the Spirit that should be acted upon the stage of this earth, as the other two hath been, as you may see in the 8th verse, *And there are three that bear record in earth, the Spirit, Water, and Blood, and these three agree in one*.

8. Now these that bear witness in earth, are these three commissions; but take notice of this, that sometimes that which is last is set first, and the first last; so it is in this place, for you shall find in the verse before of those three re-

cords in heaven, that the record of the Spirit is last in order ; but here in these records in earth, the record of the Spirit is set first, before the witness of the water and the blood, yet acted last in this earth, because it is acted in order in this earth ; and as the Divine Spirit was the first agent, and assisting of the other two witnesses in earth, so likewise it will be the last ; so that the first is become last, and the last was the first.

9. That is, the eternal Spirit that did first assist the other two commissions, enabling them to bear record unto the Father, and the Word in heaven, so likewise there must be a witness of the Spirit here in earth, answerable to that record in heaven.

10. As the commission of Moses which was the water, bears record to God the Father, and as the commission of the gospel did bear witness to the Word ; that is, that the Word was God, and that Word became flesh, and dwelt amongst us ; and this was suitable to that record in heaven, that the Word was God.

11. So likewise there must be a third witness in earth suitable to that record in heaven, which record in heaven was the Holy Ghost ; therefore there must be a commission of the Spirit here in earth, to bear witness unto the other two commissions, which was the water and blood, therefore I shall not speak of that record in heaven, because my fellow-witness hath opened it already in that book of ours, called, *A Divine Looking-glass*.

12. Therefore I shall treat only upon those three records on earth, and as for two of them, I have shewed at large in this writing, so that every ordinary understanding may plainly see that the commission of Moses, which was of the law, was that witness of water in earth, and the commission of the gospel of Jesus, which was the blood, was the witness of the Word, and this was the second witness in earth.

## CHAP. LXXIV.

1. NOW the third and last witness in earth, is the witness of the Spirit, which witness of the Spirit is now extant in the earth, the names of them are *John Reeve* and *Lodowick Muggleton*.

2. Us two hath God chosen by voice of words, and to bear witness unto the true God, who hath given us more spiritual understanding of his mind in the scriptures, than all the men in the world at this day.

3 Neither doth any man truly know the spiritual meaning of the scriptures, but us two only, and those that receive our testimony, because this being the commission of the Spirit, it hath no visible forms of worship belonging to it, to blind the eyes of men.

4. Also God hath closen us two his last messengers unto this bloody unbelieving world, and hath put the two edged sword of his Spirit into our mouths, to pronounce blessing and cursing to eternity, which none ever had by commission from God this 1300 years, but us two only.

5. Because we two are the chosen witnesses of the Spirit in earth, and the third and last witness or commission that ever will be in the earth, while time is no more ; and this witness being the last witness, and of the eternal Spirit, therefore the spiritual understanding doth belong to it, and a spiritual power which had relation to men's eternal weal or woe.

6. Therefore when God said, he had chosen us to be his last messengers, and that he had given us more understanding of his mind in the scriptures than all the men in the world ; the meaning is this, that he had chosen us to be his third and last witnesses or record in earth, and for that purpose he had given us more spiritual understanding than all the men in the world.

7. That is, he had given us more knowledge in the heavenly mysteries concerning the true God and the right devil, with the true interpretation of the scriptures, above all the men in the world, whereby we should encounter against all

principalities and powers, which did seem to set in heavenly places.

8. Therefore it was that God did put the two-edged sword of his Spirit into our mouths, that we might be endued with power from on high, to bring down all those new lights which were become principalities and powers in heavenly places, by holding forth of themselves, and their light to be above all, and so they sat in the heavens of men's hearts, which is the temple of God, as if that they were God.

9. And thus one John Robins sat, he being the last false Christ that ever will come so high as he was, for he did set in the the temple of God, shewing himself that he was God unto all them that did believe in him, by plaguing their spirits and bodies if they disobeyed his command.

10. So likewise John Tauny did seem to hold forth a great light above ordinary, whereby he was one of those principalities which sat in heavenly places, for there was many that did believe him also.

11. And so also is the Ranters and Quakers, they also are new lights, and seem to know more than the ministry of the other churches doth, so that they are become spiritual wickednesses in high places, the one lording over the consciences or spirits of men and women, by that spiritual witchcraft in their ministry of hearkening to that light within them, and so denieth the true personal God without them, namely the Quakers.

12. And as for the Ranters, they, by their ministry lord it over the bodies and estates of those that believe in them, both by destroying and wasting their estates, and by destroying their bodies by filthy lust, and yet they pretend to do this in light and in righteousness, so that this principle of the Ranter's ministry, is one of those spiritual wickednesses in high places.

13. And as for the Baptist, Independent, and Presbytery, these also are new lights, and pretend a spiritual power from the letter of the scripture, but having no commission from God, their light goeth no further nor higher than the letter of the scripture; therefore they are but ministers of the let-

ter ; and it will be said unto these in that day, *Depart from me you workers of iniquity*, for the Lord shall say, *I know you not*, that is, he sent them not.

14. Therefore all their preaching and praying, and casting out devils in his name, by the letter of the scripture, it will be but a work of iniquity, because he sent them not ; these three aforesaid, their new lights doth arise no higher than the literal meaning of the scripture.

15. And as for the Episcopacy and the Papist, they are the two old dark lights, that are almost stark blind with age, and these many new lights, which are the sons of the other two ; for the Papist is the grand-father of them all, and the Episcopacy is the father of the other five churches ; so that the Episcopacy, their father, is grown, in their children's conceit, almost as blind with age, as their grand-father the Papist is ; but I shall pass by them.

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## CHAP. LXXV.

1. I COME to those that are, and do profess themselves to have more knowledge in spiritual things, than these now in this last age, for which the witness of the Spirit in earth, is now commissioned with power to bring down.

2. These high lights which have exalted themselves up to heaven, must be brought low into hell by this commission, or record of the Spirit, which gave us power so to do, to oppose and bring down all spiritual counterfeits, which profess themselves either to be God, or Christ, or prophets, or prophetesses, or Virgin Maries, or the Lord's high-priest, or a light within them only, or any that take upon them to be ministers, or spiritual ambassadors of the gospel of Jesus, without a commission from God.

3. I say, that all these have we had to do withal, by virtue of that spiritual power that we received from God ; first, we were sent to John Tauny, to bring down his spiritual power, which was very high at that time, he declaring himself that he was the Lord's high-priest, and that he would gather the

people of the Jews out of all nations, and lead them to Jerusalem and himself, and should be king of seven nations, and those people of the Jews should live happy under him, only he should be their king, with many other strange things, which was acted in the commission of Moses, which I will not mention of here. Thus did he endeavour to act over the law of Moses, which did signify the water. Again,

4. And John Robins, he came with an high spiritual power, as if he had been the head of the gospel of Jesus; therefore he did declare that he was Adam Melchizedech, the God and Father of the Lord Jesus Christ, and the Judge of the quick and the dead, with many more high spiritual titles, and many wonderful strange things, which he wrought in that time while his power stood; and thus he did pretend to act over the gospel of Jesus, which was the second record here in earth, called, *the witness of the blood*.

5. So that these two being the heads of all those false Christs, false prophets, and false Virgin Maries, Ranters, and Quakers; for that spiritual witchcraft in the Ranters and Quakers, is the very influence of John Robins and John Tauny's spiritual witchcraft, which they have received by giving their minds up to hearken to that light within them, according to the letter of the Old and New Testament, which hath been acted upon the stage of this earth by commissioned men already.

6. And now for want of a commission from God, they go to act over the law and the gospel again, which were the two records, or two witnesses in earth, as aforesaid.

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## CHAP. LXXVI.

1. BUT the witness of the Spirit, which is the last Record in earth, therefore called a *spiritual commission*, or, *the commission of the Spirit*, which was inspired with revelation, and spiritual and heavenly wisdom and power, and authority to encounter, and bring down all that spiritual power

that was exalted so high in John Robins, John Tauny, the Ranters and Quakers.

2. And this we have done, by pronouncing the sentence of eternal death upon these two heads, which caused the one of them to deny his God-head power, and so it came to nothing; and as for the other, he and all his doctrine is mouldered away; so that there is never a one of their believers that will own them, or their commission, with many other that went upon the account as prophets and prophetesses; their spiritual power is all fallen, by virtue of that sentence which we passed upon many of them, which hath made their witchcraft spiritual power to die within them.

3. Also this spiritual commission hath made a woeful destruction amongst the Ranters, and the ministry of the Quakers, which is an absolute influence of John Robins's spiritual witchcraft, and will as surely be damned to eternity, as he himself is; for he is the very prince of devils in this last age.

4. Again, we were moved, by virtue of our commission, to forbid the ministers of the other churches that they should not preach any more; because they had no commission from God; yet do they exercise a spiritual office, even from the letter of the scriptures, and from the authority of the civil magistrate, without any commission from God.

5. Though we have not brought down their spiritual power as we have the other afore-mentioned, because they are upheld by the magistrate, (for the magistrate will have one ministry or other, as long as the world endures,) yet they shall know when it is too late, that there was them on earth that had a commission from God, which was above the dead letter, or the power of the civil magistrate, even the third and last witness, or record in earth, which is, *the commission of the Spirit*, which hath power and authority from heaven, and not from the dead letter, nor from men.

6. So that we the witnesses of the Spirit have gone through all spiritual appearances, so that the world cannot be ignorant of this witness of the Spirit in earth, no more than they were of the other two witnesses of water and blood in earth.

## CHAP. LXXVII.

1. IN the next place, I shall shew, why we are called the two spiritual witnesses and prophets. First, because we are chosen witnesses of the Spirit. Secondly, because we are endued with more spiritual and heavenly understanding, than all the world besides. Thirdly, because the power which we do exercise is spiritual; and in this regard we may be called those two spiritual witnesses and prophets spoken of in the 11th of the Revelation; because we are the last record or witnesses of the Spirit in earth.

2. And that you may know that we are the witnesses of the Spirit, do but mind the words that God spake unto *John Reeve*, when he gave us the commission, which words were these; *that he had given him more understanding of his mind in the scriptures, than all other men in the world*; which knowledge of the scriptures was a spiritual knowledge.

3. Also there was given him a spiritual power, as you may perceive by those words following, where God doth say, *I have put the two-edged sword of my Spirit in thy mouth*; and in the next words following, *and I have given thee Lodowick Muggleton to be thy mouth*: which is plain and clear to those that have faith in a commission, that we two were the chosen witnesses of the Spirit.

4. Because we had more spiritual knowledge given us, than any other men: also the power that was given us, was a spiritual power, suitable to a spiritual God-man, or unto the commission of the Spirit, that we might be filled with spiritual wisdom, and spiritual power, to bear record in earth unto that blessed spiritual body of Christ, to be the only, and very true God, Father, Son, and Spirit; which none can bear witness unto, now in this last age, but us two, which are the witnesses of the Spirit.

## CHAP. LXXVIII.

1. THEREFORE, I shall open some part of the 11th of the Revelation, according to the spiritual sense, and how it doth agree with the commission of the Spirit, or with the wisdom and power of the two witnesses of the Spirit, which is the last record in earth.

2. As John had that reed like unto a rod, which did measure the temple of God, and the altar, with many other things as I have opened before; which reed like unto a rod, I shewed before, it was the Spirit of revelation which was given to him, whereby he was made capable to foresee those sad persecutions that should come upon the believing Jews and Gentiles in the time of the ten persecutions.

3. So likewise, God hath given us that spiritual reed, like unto a rod, which hath made us capable to measure the deep mysteries of God's becoming flesh, and the devil's becoming flesh; with the happiness that belongs to the one, and the misery that will happen to the other; with many more deep secrets that depend upon those two foundations, which the revelation of the Spirit hath given us to measure, many times since we had our commission.

4. It is said, verse 3, *And there was power given unto the two witnesses to prophesy*; and as there was the gift of prophecy in Moses and Jesus, as you may read that *Moses was a great prophet, and did prophesy of the incarnation of Christ*, that is, of God's becoming flesh; therefore it is that Moses doth say, speaking of Christ, *That God shall raise you a Prophet, like unto me, him shall you hear*.

5. So all the prophets, until John the Baptist, did prophecy of the coming of Christ in flesh, which prophecy of theirs was fulfilled as to that, when he was come; and this prophecy of theirs was the record or witness of the water in earth.

6. Again, the Lord Jesus is confessed to be a Prophet, by all that confess scripture; and that *he was that great Prophet and Shepherd of our souls*; and that he did prophecy, both of the destruction of Jerusalem, and of those many sad judg-

ments and calamities that should happen after his death, in the time of the apostles' commission; as that of famine, sword, and pestilence, and great earthquakes; and nation rising against nation, and kingdom against kingdom; and of that strife and debate that should be between the father and the son about religion, concerning the worship of the law of Moses, and concerning the worship of the gospel of Jesus. And these things did come to pass in the ten persecutions, according to the prophecy of Christ; which commission of his that he gave to his apostles, was the commission of the blood, which was the second record or witness in earth.

7. So likewise, there is the gift of prophecy given unto the witnesses, or record of the Spirit in earth; and their prophecy is of a more spiritual nature, because they are the witnesses of the Spirit, and the last record in earth; therefore our prophecy is concerning the spiritual estate of mankind to eternity, and of the end of the world.

8. But we cannot pitch upon time when these things will be, no more than the other two witnesses did; they prophesied of such things that should come to pass, but it was fulfilled in its season, at the time appointed by the Creator, and not according to the expectation of the seed of reason. So likewise will it be with the prophecy of the witnesses of the Spirit; for they shall have power given them to prophesy, and their prophecy shall come to pass at the time appointed, as truly as the other two witnesses of water and blood.

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## CHAP. LXXIX.

1. AGAIN, the witnesses of the Spirit may be said to be those two olive-trees, and two candlesticks, standing before the God of the earth; because of that oil of joy and gladness that hath dropped through our mouths, in the declaration of the doctrine of the true God, and the right devil, with many other heavenly secrets, which never was revealed since the world began, which hath made the hearts of some

rejoice more than those do that have their corn, and wine, and oil increasing. Again, we may be said to be those two candlesticks, because God hath put the commission of his Spirit into us, which is light and life, that light might shine on the earth, so that men might not walk in darkness, but might see his marvellous light.

2. For, I declare, that there is no true light but in a commission, and this being the last, and the witness of the Spirit, it is a heavenly and a spiritual light, which doth shew those that do truly understand and believe it, the way to eternal rest and peace.

3. And we two being those earthen vessels, or Candlesticks, standing before the God of the earth, it was his pleasure to make use of us two, to put his light into us, and make us worthy to be witnesses unto himself; because we are those two earthen candlesticks, that have that spiritual and heavenly light given into our mortal understandings, to declare through our earthly mouths.

4. And in this regard we may be said to be those two candlesticks standing before the God of the earth; because God was pleased to put that spiritual and heavenly light into us, even the record of the Spirit, to give light unto the seed of faith, to shew them the way to eternal bliss.

### CHAP. LXXX.

1. AGAIN, it is said, verse 5, *If any man will hurt them fire proceedeth out of their mouths, and devoureth their enemies, &c* Now, I have shewed you before in what sense it was said, that fire proceeded out of the mouths of the other two witnesses of water and blood.

2. In the next place, I shall shew how it may be said that fire proceedeth out of our mouths, being the third and last witness or record of the Spirit, and that is, from that authority which God gave unto us, when as he said he had put the two-edged sword of his Spirit into our mouths, to pronounce blessing and cursing to eternity.

3. This sentence is as a fire proceeding out of our mouths,

both of love and joy, and the assurance of everlasting life unto the seed of faith, and of a fiery burning wrath of pain and shame, which is as a fire that doth secretly kindle in the breasts of those reprobates, which opposeth or despiseth the witness of the Spirit.

4. And this fire which proceeded out of our mouths, is an invisible and spiritual fire; because we being the witness of the Spirit, we have to do only with the spiritual and eternal estate of mankind, and in this regard it may be said that fire proceeded out of our mouths.

5. Likewise in the 6th verse it is said, *These have power to shut heaven that it rain not, and power over waters, to turn them into blood, and to plague the earth as oft as they please.* Now you may remember how I shewed before, in what sense the other two witnesses of water and blood did shut the heaven, that it did not rain, and in what manner they did turn waters into blood, and plague the earth as oft as they please.

6. Now these witnesses of the Spirit have power also to shut the heavens that it rain not, and to turn waters into blood, but in another nature; for as the two edged sword of the Spirit was that power given them, so it was as a fire that proceeded out of our mouths; so likewise, it gave us power to shut the heavens of men's hearts, that it rain not; that is, after the sentence of eternal death upon them, it doth prevent the motions of the spirit, that did formerly arise from the seed of faith, which was as spiritual and heavenly drops of rain, upon the souls of men and women, which they did receive by those good motions, moving forth upon holy and religious duties and good conference, discoursing upon the scriptures, which did much refresh the spirits of men and women, in the hopes of everlasting life.

7. But after the sentence of damnation is passed upon them those motions which did use to refresh their spirits, in the performance of those duties aforesaid, shall now be full of the fear of eternal death, that will dry up that hope of mercy, which did drop from the heavens of men's hearts, which was as a great rain to refresh their souls; and in this manner have we the two spiritual witnesses shut the heavens, that it did not rain.

8. Also we have turned waters into blood, that is, by turning those motions of peace and hope of men's souls, which was as sweet water unto them to drink, is now by the power of this sentence and declaration of ours, turned into wrath, envy, and bloodshed, desiring if they could, to have our bloods shed, for declaring such things, which doth cause the waters of their own souls to be turned into blood.

9. And so it becomes a spiritual plague unto their own souls; and as there was a turning of the natural waters into blood by the commission of Moses, which was the first record in earth, so likewise is there a real turning of the waters of men's souls into blood, by this record of the Spirit, which is the third and last record in earth.

10. For there is a water of life, which is a water that proceedeth from the Spirit, which doth satisfy or quench the thirst of a man's soul, with reference to the hopes of an eternal life of blessedness, as there is a natural water to quench the thirst of the natural body, as Christ said unto the woman of Samaria, *If thou hadst asked me, I would have given thee water of life.*

11. Which is plain and clear, that there is two sorts of water, a natural and a spiritual water, as Christ saith in another place, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven;* that is, except a man be born of that water which proceeds from the Spirit, which may be called a spiritual water, or a water of life, because it doth purify the soul, and make it clean, even as the natural water doth purify and cleanse the flesh of the body.

12. Now there is no man but he hath some of this spiritual water, which doth arise out of his seed, which doth purify his heart from some pollutions of the flesh, which doth yield him some peace, which is as fair water unto his soul.

13. This is that water which we the witnesses of the Spirit do turn into blood, and this is the spiritual meaning of the turning of the waters into blood. More might be said in this thing, but, I suppose, it is enough for any spirit that can discern between things that are natural, and things that are spiritual.

## CHAP. LXXXI.

1. AGAIN it is said, verse 7, *And when they have finished their testimony, the beast out of the bottomless pit shall make war against them, &c.* You may remember that I shewed before what this beast is, and what is meant by the bottomless pit; therefore I shall only give you a word or two, and shew what is meant by these words, *And after they had finished their testimony*; that is, after that the two witnesses of water and blood had delivered their testimony; that is, after they had declared that doctrine of truth which did belong unto their several commissions, which was Moses and the prophets, which was the witness of the water, did prophesy and declare that the nation of the Jews were to believe their report; how that the Christ, the Saviour of the world, was to come, but did not prefix any set time; which made the reason of man, which is the beast, to arise out of the bottomless pit of imagination, and make war with the prophets, and overcame them, and killed them.

2. So likewise the witness of the blood, their doctrine and declaration was to witness that the Christ, the Saviour of the world, was now come, and that the rulers and people ought to believe in him, both those that had seen him, and those that had not seen him, else there could be no assurance of everlasting life to be had, but rather the seal of eternal death, if they did any ways despise or speak evil of their declaration, or through unbelief should stumble at this stone which is laid in Zion, which is the head corner stone, which many of the rulers and chief priests of the Jews, did stumble and fall upon through unbelief; which did cause the spirit of reason, the beast, to arise out of the bottomless pit of their imagination, to make war both against the head Prophet of prophets, and his apostles, and overcome him, and kill him, and many of them that did bear witness unto him.

3. And this was the same seed that made war with the witness of the blood, as made war with the witness of water; that is, the same spirit of reason, which is the devil, which did arise from the same bottomless pit of imagination.

4. So likewise, after we, the two witnesses of the Spirit, had delivered our testimony, which is this, that Jesus Christ is the very true God, both Father and Son, and Spirit, not consisting of three Persons or Essences, but one only undivided Essence and Person, in the form of a man, a glorious spiritual body, now seated in the highest heavens, in his personal, bright burning glory, and virtually in the lowest hearts here on earth.

5. Also it was given us to make known the form and nature of the right devil, with the place and nature of heaven and hell, with the person and nature of angels, and the mortality of the soul.

6. These were the chief points of doctrine, which we the witnesses of the Spirit do declare; but many other heavenly and divine secrets which doth arise from these six heads, with the power of sealing in the foreheads of the elect and the reprobates, against the coming of our Lord to judgment, when he shall say unto the seed of faith, *Come you blessed*: and to the seed of reason, *Go you cursed*.

7. Therefore I would not have you, the seed of faith, to start from your hopes and confidence in the commission of the Spirit, no more than those did which did believe in the other two commissions of water and blood.

8. Therefore let faith and patience possess your souls for a short time; for it cannot be long, because God hath said, *That we are his last messengers and the witnesses of the Spirit*; which must have a little time to spread truth in the world, before the end come.

9. And as John the Baptist was the last prophet of the witness of water, therefore it was his office to baptize with water only; yet was he the fore-runner of the witness of the blood, whose office was to baptize *with the Holy Ghost, and with fire*.

10. So likewise are we the witnesses of the Spirit, the conclusion of all those ceremonies and ordinances which was set up by the witnesses of water and blood, and the fore-runners or true declarers of the coming of the Lord to judgment, because there are no more to be sent from the Creator after us.

## CHAP. LXXXII.

1. AGAIN, they may be said, to *have finished their testimony*, when as they have declared their messages and doctrine for which they were sent; therefore it was that the prophets were sent on messages to the kings and rulers of Israel, to declare the messages of the Lord, which, upon the finishing of their messages, the spirit of reason, the beast, in the kings and rulers of Israel, did arise out of the bottomless pit of their imagination, as aforesaid, and *made war with them, and persecuted, and killed the prophets.*

2. So likewise, when Jesus and the apostles had declared their messages and doctrine to the rulers and high-priests of Israel, the same beast or spirit of reason, did arise out of the bottomless pit of their imagination, and made war with the head Prophet of all, and overcame him, and killed him, and persecuted and put to death many of those that did witness unto him.

3. Thus you that can spiritually discern, may understand what is meant *by the finishing of their testimony.*

4. So likewise, we the witnesses of the Spirit, after that we had delivered the messages where we were sent, and the doctrine, the beast out of the bottomless pit did arise, and make war with us, and did persecute, and put us in prison, and would have killed us, if their laws would have done it, as it did to the other two witnesses of water and blood.

5. And this beast was the spirit of reason which arose in our accusers, and in the Lord Mayor of the City of London, the bottomless pit of their imagination; for wheresoever the bottomless pit is spoken of in scripture, it is meant of the imagination that proceeds from reason, the devil.

6. And the beast is always meant the wisdom of reason, or the seed of reason itself; so that when, or whomsoever doth persecute men for conscience sake, it may be called *the beast that doth ascend, or arise out of the bottomless pit of their dark imaginations.*

7. So that we, the witnesses of the Spirit, may be said *to have finished our testimony*, because we have delivered the

substance of the doctrine and messages before the beast made war with us.

8. But I would not have you to conceive that all the revelation of the Spirit was finished ; for the revelation will hold as long as the commission doth last, which will be to the world's end, even as the revelation of the other two witnesses did last to the end of the appointed time of their commissions, though the doctrine or messages of them were declared in a few words ; so it is with us the witnesses of the Spirit. Thus, in short, I have given you what is meant by *the finishing of their testimony*.

### CHAP. LXXXIII.

1. IN the next place, from verse 8, I shall shew in what sense the letter of the scriptures may be called the *dead bodies of the witnesses of the Spirit*, as well as they were *the dead bodies of the two witnesses of water and blood* ; because it was the same Spirit that gave them their commissions, as chose us to be the witnesses, or record of the Spirit.

2. Therefore the letter of the scriptures may be called the dead bodies of the two witnesses of the Spirit ; because the same Spirit which did bear record in heaven, which was the Spirit of Truth, did hide or clothe itself with the letter or declaration of the prophets and apostles, which was the water and the blood ; so that the declaration or record of the Spirit might come forth clear, and be a witness unto the true God.

3. In that it is made able to unfold the form and nature of the Divine Being, which the letter of the scripture, which was the other two witnesses' dead bodies which they so much hinted at, but in very dark sentences ; because the Creator did see that it was not necessary that the other two witnesses of water and blood, should finish the mystery of God.

4. For then would there have been but two records in earth and so not answerable to those three in heaven, as aforesaid.

5. And as the Spirit of the Divine God was the chief Agent, both visibly and invisibly, assisting the other two records on earth of water and blood, aforesaid, so hath the Divine Spirit sent forth a third record, or witness, suitable to his own nature, and for that purpose hath invested them with a spiritual power, and declaration, and doctrine, without any visible ceremonies or outward ordinances of worship as the other two records had.

6. Because there is no necessity that the witnesses of the Spirit should set up any visible forms of worship; because the Spirit is the only interpretation of scriptures, and so putteth life into the dead letter, which was the two prophets' dead bodies, and makes them for to stand upon their feet.

7. In this regard, the letter of the scriptures may be said to be the dead bodies of the witnesses of the Spirit; because the same divine Spirit of Truth that was in the commissions of water and blood, and did assist them to bear witness unto that truth which was revealed unto them, according to the tenor of their commissions.

8. But the spirit and life of that letter had lain secretly hid in that letter, which hath been as a thing dead this many hundred years.

9. Because there was no man that had, or hath the true spirit, to give the true interpretation of them, not until now, that the third record on earth did come forth, which is the record of the Spirit, or the witnesses of the Spirit.

10. So that the spiritual understanding, or the saving truths of the scriptures, hath lain secretly hid, as a thing dead in the letter of the scriptures, which was the two prophets' dead bodies, so that the letter of the scriptures may be called the dead bodies of the witnesses of the Spirit.

11. Because our commission was given by the same Spirit of Truth as theirs were, that spake that letter, neither doth any man truly know, or can interpret the letter of the scriptures, but the witnesses of the Spirit only, and in this regard the letter of the scriptures may be called the dead bodies of the witnesses of the Spirit, as it was the dead bodies of the witnesses of water and blood. So much concerning the 8th verse.

## CHAP. LXXXIV.

1. AND as for the 9th and 10th verses, you may remember how I have opened them, and what interpretation I have given of them before, and so of all the verses following; therefore, I shall only speak a little of the 11th verse, and so conclude this Epistle. *But after three days and a half, the Spirit of Life coming from God shall enter into them, and they shall stand upon their feet.* Now this Spirit of Life coming from God, is the commission of the Spirit, or the third and last record on earth, which is entered into the two dead bodies, viz. the letter of the law and the gospel.

2. Because the witnesses of the Spirit have only the true interpretation of the scriptures, which true interpretation is that spirit and life from God, which doth make the dead letter to stand upon its feet with great power, both in the enlightening of the seed of faith in the true meaning of them, to their eternal happiness.

3. And on the contrary, it doth stand upon its feet with great power unto the seed of reason, in convincing of their consciences that they are but ministers of the letter, which is a killing letter; for it killeth them with an eternal death.

4. And as that seed of reason did kill that Spirit of Life that spake that letter, so that now the Spirit of Life is come into them again, they will stand upon their feet, and kill the spirit of reason with a death eternal.

5. And this Spirit of Life from God did enter into the dead letter of the scriptures, when as he sent the witnesses of the Spirit, and gave them more understanding of his mind in the scriptures, than all the men in the world.

6. Which knowledge of the scriptures was that Spirit of Life from God which entered in those dead bodies, and giving the true interpretation of them, which made them for to stand upon their feet with great power.

7. Also there was the two-edged sword of the Spirit put into our mouths, to cut down all those that doth oppose or despise the interpretation of the Spirit, which doth cause the dead letter to stand upon its feet with great power and au-

thority, even ready to condemn those that contradict the sayings of that letter.

8. This thing we the witnesses of the Spirit hath had great experience of, which hath caused great fear to fall on them which saw them; that is, those that hath seen the witnesses of the Spirit, and read our writings, and heard our interpretations of the dead letter of the scriptures, which was the prophets' dead bodies, as aforesaid, hath so convinced some, as to be silent, not opposing, nor despising, nor receiving, but marvelling what these things should mean.

9. Others again have been so convinced with wrath and anger at the spiritual interpretation which the witnesses of the Spirit hath given, that they have been damned to eternity by them.

10. Others again have received the interpretation, as spirit and life from God, to their eternal happiness.

11. So that the spirit and life from God is entered into the two prophets' dead bodies, and makes them for to stand upon their feet, to the great fear and amazement of them which saw or heard of them, even to the seed of reason, and to the seed of faith, the one having a fear that proceeds from light and love, to their eternal joy and peace, and the other a fear which proceeds from wrath and darkness, to their endless pain and shame.

12. For this I would have the seed of faith to know, that every commission which is given of God, is that spirit and life from God, because none doth, or can truly know or interpret scripture, but they that have a commission from heaven.

13. Therefore none could know the mind of God but Moses and Aaron, and those prophets which were under that commission.

14. Neither could any man truly interpret the law and the prophets, but Christ and his apostles, neither could any man truly say, now is fulfilled such and such sayings of the prophets, but that spirit and life which was in them aforesaid.

15. So likewise there is no man in the world at this day, that doth truly know what is fulfilled of the scriptures, and

what is not, but he who has the commission of the Spirit only.

16. Because all the learning which reason hath, can never know the spiritual meaning of the scriptures, but this spirit of life from God only, which chose us two to be the third and last record in earth, or the chosen witnesses of the Spirit, to give the true interpretation of the letter of the scriptures, which was the two former witnesses' dead bodies of water and blood, as aforesaid.

17. And this is that *Spirit of Life from God, which is entered into the two prophets' dead bodies, and makes them for to stand upon their feet*: for the letter of the scriptures did never stand upon its feet this thirteen hundred and fifty years until now, in the year 1651, that the commission of the Spirit was given unto us two, because there hath not been one true interpreter of scripture by commission from God, not since the apostles' commission, which did not continue above three hundred years.

18. Therefore the letter of the law and the gospel hath lain as *two dead bodies in the streets of the great city* ever since, that is, in the hearts of the Jews and the Gentiles.

19. But now *the Spirit of Life from God* is entered into them, by giving the witnesses of the Spirit the true interpretation of them, which no other man has at this day, neither will any man have hereafter.

20. This doth cause the *two prophets' dead bodies for to stand upon their feet*, which entered into *the two prophets' dead bodies*; for no man can give the true interpretation of scriptures, but those that are chosen of God for that purpose.

21. Neither hath there been any man chosen of God by voice of words, ever since the apostles' commission, but us two only; neither could any man give the true interpretation of the letter of the scriptures, but us two only; neither will God give it to any man after us, while this world endures.

22. And this voice of God given unto us two, is the commission of the Spirit, which is that *Spirit of Life that came from God, which entered into the two prophets' dead bodies*, namely, the letter of the law and the gospel, making them

for to stand upon their feet, by giving the true interpretation of them.

23. Because no man in the world at this day doth know the true foundations of the scriptures, neither can give the true interpretation of any one place of scripture, which is of high concernment, but us two only, and those that hath it from us, or doth believe our writings.

24. For there is no man in the world at this day that doth know the form and nature of the true God, what it was from eternity, or the form and nature of the right devil.

25. Which are the two foundations of all spiritual understanding, and of the letter of the scriptures, upon which foundation is built many other sacred mysteries, which hath lain hid in the letter of the scriptures, ever since the foundation of this world was laid.

26. Which hath been much hinted at by the holy prophets and apostles, but now in a more clear manifestation, it is made known unto the world by this commission of the Spirit, which is *the Spirit of Life from God*, now in this last age, *that is entered into the two prophets' dead bodies, and makes them for to stand upon their feet.*

27. With great power and authority both of the seed of faith, and of the seed of reason; for there hath not been such striving after the true meaning of the scriptures this thirteen hundred and fifty years, as there hath been since the witnesses of the Spirit came forth, none knowing the true God, nor the right devil; therefore could not give the true interpretation of scripture; therefore could not make *the dead bodies of these two prophets for to stand upon their feet*; but this record of the Spirit being the *Spirit of Life from God*, *is entered into the two prophets' dead bodies*, namely the letter of the law and the gospel, it doth make them for to stand upon their feet, it being words of truth; for truth is spirit and life from God, which giveth the true interpretation of the dead letter, whereby it standeth up in the consciences of men, with life and power to save, and to destroy; that is, to bless to eternity, and curse to eternity.

28. And this is that spirit of life from God which is in the two witnesses of the Spirit, which was given of God by voice of words unto us two, in the year 1651, three mornings together; and this commission of the Spirit is that *Spirit of Life from God*, that is entered into the dead letter of the scriptures, by giving the true interpretation of them, as may be seen by those books of ours, called *A Transcendent Spiritual Treatise*, and *The Mortality of the Soul*, and *The Divine Looking-Glass*, and now in this book, being *The Interpretation of the Eleventh Chapter of the Revelation*, with many other places of scriptures interpreted, which never was revealed to any, but unto the witnesses of the Spirit, which is that *Spirit of Life from God*, that is now entered into the two prophets' dead bodies, making them for to stand upon their feet, none having the true interpretation of the scriptures but us two only, as will appear to the seed of faith, which doth hear and understand it, to their eternal happiness; and to the seed of reason, that doth hear and not understand it, to their endless pain and shame.

So much concerning the WITNESSES OF THE SPIRIT, and the conclusion of this Epistle.

LODOWICK MUGGLETON.

F I N I S.

