

A
S T R E A M

FROM THE

T R E E O F L I F E :

OR, THE

T H I R D R E C O R D

V I N D I C A T E D .

BEING THE

COPIES OF SEVERAL LETTERS AND EPISTLES

Wrote by the two last Witnesses of Jesus Christ.

WHEREIN

TRUTH RIDES TRIUMPHANT AND IMAGINATION IS CONFOUNDED.

These were not included in the Volume of **SPIRITUAL EPISTLES** because of the
great expence.

Printed from the original Manuscript in the year of our Lord
M.DCC.LVIII.

To all those that fear not the sudden appearing of JESUS CHRIST.

BRETHREN,

IT is a great pleasure to the only true Church of Christ, to see so great a progress, in not only re-printing but also putting in print what never was before, things of the highest eternal consequences to the seed of faith, at a vast expence. It is surprising how it is so far accomplished, considering what a handful we are, and how few of that handful have substance sufficient to support so great an undertaking. Notwithstanding all this, love hath carried on the work, inso-much, that within these seven years, we have printed, besides this, The Interpretation of the Eleventh Chapter of the Revelations, The Divine Appendix, The Soul's Mortality, The Answer to William Penn, the volume of Spiritual Epistles, [never printed before], The Transcendent Spiritual Treatise, The Looking-Glass for George Fox, and The Neck of the Quakers Broken.

So there is nothing now scarce, except The Acts, and The Divine Looking Glass. And if we are preserved in the same love and harmony we are in at present, their printing will soon be effected also. For no other way can we serve God, than by making The Third Record on Earth public to his friend, the captive seed of faith. For a candle is not lighted to be put under a bushel; and what is done to his seed, he accounts it as done to himself.

So wishing love may increase in the Church, as without that no heavenly virtue can inhabit the soul, I subscribe myself an unmoveable believer of these glorious truths, which will remain unshaken to eternity.

JOHN PEAT.

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Here followeth the Copies of several LETTERS and EPISTLES, taken from the original Manuscript, for the further Consolation of the Elect.

The Prophet Muggleton's EPISTLE to the Believers of the Commission, touching the Rebellion occasioned by the nine Assertions.

AND now I shall speak a few Words unto him, and the rest of Believers, as followeth :
And because one of the Conspirators in Rebellion hath repented of his Rebellion, and asked Forgiveness before it was too late, and I forgave him his Trespas against me, and against God ; (namely, *Thomas Burton.*) He did well to agree with his Adversary while he was in the Way, for the Prophet is an Adversary to all Rebels against God.

And this I would have you to know, though it be now too late, that Obedience is better than Sacrifice ; that is, Obedience to the Prophet is better than all the legal Righteousness you have performed between Man and Man all your Days ; yet this ought to be done, but not to leave the other undone. And this you may know, that Rebellion is as the Sin of Witchcraft, for Rebellion against the Prophet is Rebellion against God ; for when King *Saul* rebelled against the Prophet *Samuel's* Words, he rebelled against God, for it was the Prophet *Samuel* that gave the King a Command, and it was he that reproved the King for his Disobedience and Rebellion,

for God never spake to him, nor never gave Judgment upon him, it was the Prophet only. Now ought not King *Saul* to have minded the Prophet only? But *Saul* minded God only, as you have done, and rejected the Prophet *Samuel*; and because he minded God only, in that he thought to please God better by offering up the best of the Cattle in Sacrifice to God, he thought it was better to mind God than the Prophet's Words: But how did God reject him for disobeying the Prophet? And his Sacrifice was rejected also. Now had not *Saul* better have minded the Prophet only? then would it have been well with him; but he minded God only, and disobeyed the Prophet, and rebelled against his Command. What a woful Effect did fall upon him! and so it will upon all Rebels against Prophets. Thus it is with Men that think themselves wiser and more righteous than their Fathers; for whosoever disobeys a true Prophet, disobeys God, and it is accounted so of God; therefore it is good for Men to mind the Prophet only, and pin their Faith upon the Prophet's Sleeve, else there can be no Peace nor Safety, because no Man can come unto God to reason or dispute with him but by his Prophet only. This hath been the Way God hath walked in all Ages; and now I being the last Prophet of all, God hath put me in his Place here upon Earth, and hath raised me up as he did that good Man *Joseph*, *Genesis* the last, the 19th Verse, who said unto his Brethren, *Fear not, I am in the Place of God*; and Verse 21, *Now therefore fear you not, I will nourish you; and be comforted them, and spake kindly unto them.*

So God hath raised me up to be his last Prophet, and hath set me in the Place of God, to nourish his People, who have believed his Prophet's Report, with spiritual and heavenly Knowledge: For true Prophets, true Apostles, true Ministers, have made Saints in all Ages; so that, without these, no Saints at all; they may be elect Vessels, but not Saints; for no Man or Woman can properly be said to be a Saint, except they come actually to believe in a true Prophet, true Apostle, or true Minister of *Christ*.

And further I say, that whoever doth not act well, by that Law written in his Heart, and doth not stand in Awe of that,
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and fear to offend that Law of Conscience, as if God himself did stand by, and take notice of all his Actions; therefore he doth well, because God's Eye is over him, else not. I say, all his well-doing is but Eye-service, and respected of God no more than the cutting off a Dog's Neck. And that Man is in the Depth of Darkness, who will do nothing that is good, except God doth take notice of him, to reward him for every good Deed he doth; but if he doth Evil, then he desireth God to take no notice of it, but blot it out of his Remembrance, as if God were beholden to Man to do well, when there is a Blessing in the Deed doing, and a Curse in evil-doing. But this I say, if there were no God to reward the Good, nor to punish the Evil, yet could not I do any otherwise than I do; for I do well, not because I expect any Reward from God, or refrain from Evil, because God will punish me, or that he doth mind me in it; but I do well to please that Law written in my Heart, so that I might not be accused by that Law in my Conscience, as God hath placed for his Watchman, to tell me when I do well: So am I justified by Faith in God, in my own Conscience, and being not condemned by the Law written in my Heart, I have Boldness to the Throne of Grace. Neither do I refrain from Evil for fear of God's Person seeing me, and he seeing me will punish me; but I refrain from Evil, because the Law written in my Heart seeth all my Doings, and that Watchman God hath set there to watch me, will tell God of all my Doings; so that God need not trouble himself to watch over every Man's Actions himself, for he hath placed his Law a Watchman in every Man and Woman, to give notice of all their Doings, whether good or evil.

Thus, in the Original, God taketh notice by his Law, written in every Man's Heart, both of Saint and Devil; and no otherwise doth God mind to take notice of his Saints in particular at all. Not that I do own this Law written in Man's Heart to be the very God, as the Quakers do; but God is a distinct Person of himself, and distinct from this Law written in Man's Heart. And in this Sense, God may be said to take no notice of his Saints, nor doth not mind them at all.

True Believers are my Brethren and Sisters, and the Prophet hath spoken kindly unto them, and hath nourished their Souls with Bread of Life, as *Moses*, he hath fed them with heavenly Manna; also the Prophet hath been like *John Baptist*, a burning shining Light in this last Age, as *John Baptist* was in his Time; a shining Light that hath discovered the Darknes in all the World, for it is Light that discovereth Darknes; and hath not the Prophet enlightned the Understandings of many, that in Light they see Light? Hath not the Prophet fed them with Bread of Life? He hath given them the Flesh of God to eat, he hath given them Water of Life to drink, even the Blood of God to drink, to satisfy their thirsty Souls; also, he hath brought them to the Knowledge of the true God, his Form and Nature; he hath brought them to feed upon the Flesh of God, and to drink his Blood by Faith, whereby their Souls have never hungered nor thirsted more after the Forgiveness of Sins or Satisfaction of Mind as to Things of Eternity; for who hath fed the People with the Knowledge of God, the Knowledge of the right Devil, the Knowledge of Scripture, and all other heavenly Secrets which are hid from all the People in the World, besides? Hath not the Prophet taken the People by the Hand, and pulled them out from the Spirit of Bondage, which kept them under Fear, and hath pulled them out from under the Task-masters of Superstition in *Egypt*? The Prophet hath led them through the Wilderness of their Minds, and hath brought them into the Paradise of Peace, and hath shewed them where the Tree of Life stood in the Midst of the heavenly *Canaan* above the Stars, and many of them have stretched forth the Hand of Faith, and have taken of the Tree of Life, and eat and live for ever, and so are set down at Rest there. And doth not all the People in the World else perish for Want of Knowledge, but those few who are led and guided by the Prophet? He hath blessed many of them, and hath led them into the Way of Peace, a strait and narrow Way, that few can find; and when they have wanted Comfort of Mind, he hath comforted them; and when they have been weak in Knowledge, he hath strengthened them; and when any of their Brethren have been too strong one for another, he would

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not suffer the Strong to trample upon the Weak and Feeble, but would lift him up, and uphold him with his own Knowledge, so that no People under the Sun live better for the Generality than those People who are obedient unto the Prophet, or under him. Hath the Prophet been a Burthen, or oppressive to any of the Faith, let them speak, and he will restore them two-fold; or hath he favoured the Rich, or oppressed the Poor; nay, hath he not forced the Rich to help the Poor? Nay, the Yoke laid upon the Neck of these People by the Prophet is easier and better, both spiritual and temporal, than the Yoke of any other People whatsoever.

And now I shall speak unto you in particular, and ask the Reason why you rebelled against me. What Cause did I give you to rebel? Were you offended at my Words? And because I did bear with many Weaknesses of some of your Brethren in the Faith, and had Compassion on them, and would not suffer them to be so much oppressed in Spirit for the Guilt of their own Sins, and judged and condemned by their own Brethren in the same Faith, because they were of corrupt Natures, so doth God himself bear with corrupt Natures; the Prophet must bear with corrupt Natures, as well as with pure uncorrupt Natures, though you cannot; for Prophets are not sure that all uncorrupt Natures will believe them; so that if a Prophet hath not Power to uphold some corrupt Natures that believe him, to what Purpose then should God send him? And will you find Fault with the Prophet for being merciful to corrupt-natured Men, whose Nature is more corrupt than your's? Yet the Prophet hath upheld you these many Years. You may remember when you came acquainted with me first, that there was some Difference between *Claxton* and you. *Claxton* was high in Knowledge at that Time, and yourself weak and low in Knowledge at that Time, and his Knowledge and Faith was over you, and above you, and did keep you under him, though his wicked Life had been worse than your's, yet your legal Righteousness between Man and Man could not have delivered you from his Power, had not the Prophet kept him down; and when you made your Complaint to me I strengthened you against him, and upon your Request I blessed you, and you became in my Favour; and

when any spoke against your wrathful Nature, Words and Actions, I pleaded for you, and upheld you against them; also I led you in a Way which you knew not, and in a Path which was not known to any but myself, even the Way and Path of Peace; I brought you into the Assembly of Saints, for there is no true Saints on Earth at this Day but those that are under the Prophet; I brought you with the rest of the Saints from under *Mount Sinai*, that is, from being under that fiery Law written in your Hearts; I led you by your Hands through the Wilderness of your Minds; I led you unto *Mount Sion*, the City of the living God; I shewed you the holy Hill of *Sion*; the Habitation of the holy God is *Mount Sion*, the City of the Living, and the holy Hill of *Sion* signify the holy God himself, from whence Prophets, Apostles and Saints receive their most holy Faith, Revelation and Prophecies in the Original; also I brought you to the Spirits of just Men made perfect, as *Noah*, a Preacher of Righteousness by Faith, he built an Ark, and *Lot* by Faith received two Angels, therefore called righteous *Lot*; *Abraham* by Faith would have offered up his Son, therefore called the Father of the Faithful; *Isaac* and *Jacob*, *Moses*, the Prophets, *David*, the Apostles, these were all just Men, made perfect by Faith, yet several of these just Men, whose Spirits were made perfect by Faith, they committed Evil and Sin after the Blessing was given of God; as, *Noah* he was drunken with Wine, and discovered his Nakedness; *Lot* was drunken with Wine, and committed Incest with his two Daughters; *Abraham* told a Lie, because of his Wife; *Jacob* lied to his Father, when he stole the Blessing; *David*, a Man according to God's own Heart, was guilty of Murder and Adultery; *Peter*, the Rock upon whom *Christ* built his Church, plaid the Hypocrite, and dissembled, when he circumcised *Timothy*; *Paul* dissembled, and plaid the Hypocrite, when he pretended a Vow, and shaved the four Men's Heads. These, and several other just Men, whose Spirits were made perfect by Faith, committed Evil, after the Blessing was given them of God; but their Faith never failed, and should not he uphold them that blessed them? But this Prophet is blamed for upholding smaller Sinners than some of those that believe.

Now if these Men's Spirits were made perfect by Faith, and so said to be the Spirits of just Men made perfect, so are all true Believers of this Commission of the Spirit, whose Faith holds out to the End, are counted of God the Spirits of just Men made perfect by Faith, and so may be said to come unto the Spirits of just Men made perfect. Also I led you into the Paradise of Peace, where the Thief went that Day he believed in *Christ*: I brought you, with the Rest of Believers, to the Tree of Life, which stood in the Midst of *Paradise*; you said you saw it, and you liked it well; and if you had stretched forth the Hand of Faith as others did, and have taken and eat of the Tree of Life, and have lived for ever, then had you not rebelled. I shewed you the Tree of Knowledge of Good and Evil, you saw it, and understood what you saw; I shewed you the *New Jerusalem*, that came down from Heaven, and that is said to be four-square, the Length and Breadth are equal. The *New Jerusalem* that came down from Heaven, it was when God became Flesh in the Virgin's Womb, and its being four-square, the Length and Breadth equal; it was when *Christ* was nailed to the Cross, his Arms being spread abroad were equal with his Head and Feet, and so may be said to be four-square, and so is every perfect Man: And so the *New Jerusalem* that came down from Heaven, the Person of *Christ*, may be said to be four-square, the Length and Breadth equal. Likewise I brought you to an innumerable Company of Angels, I shewed you their Forms and Natures. These Things I did for you, in the spiritual, and many more; and the Prophet hath not been the least beneficial to you, in the temporal; I have not been your Hindrance, but your Furtherance, in what lay in my Power; I never was beholden to you in any temporal Matters, and did not satisfy you for what you did. And when several Believers did complain of your rude Speeches, your wrathful Words, your merciless Judgment, I have pleaded for you against them, and have upheld your corrupt Nature, else you would have been forsaken of several Believers before now; but those I have done most for, and have been the least beholden unto, have lift up their Heel against me, so that you have been
offended

offended against me, and rebelled against me without a Cause, which hath caused you to be cast out of my Sight, and out of God's Sight, as *Cain* was, and out of the Society of the Saints. And now, may all your own evil Words and desperate Wishes which you have uttered, come upon your own Head.

First, You say, if *Claxton* were saved, you would be damned ; how do you limit God's Mercy to your Wrath ?

Secondly, You say, that if God did not take notice of you, then would you had been a Toad, a Dog, or a Serpent, or any Thing but a Man.

These are desperate Words, and it will be a Wonder if you have not Cause indeed, to wish yourself a Toad, Dog, or Serpent, rather than a Man.

Thirdly, You call the Prophet, Devil ; *Peter* might as well have called *Christ* Devil, for calling him Sathan ; for *Peter's* Offence was out of Love and Pity to *Christ*, but your Offence to me, was out of Pride and Rebellion ; for I was your Master and Judge, as *Christ* was *Peter's*.

Fourthly, You slighted the Blessing from the Prophet, and in a rude and uncivil Language, said, you cared not a Hart for it.

Fifthly, When *Burton* bid you burn the Assertions, and humble yourself to the Prophet, as he did, you said you would perish first.

Sixthly, You despised the Government of the Commission of the Spirit, saying, it is poorly and weakly managed.

These are desperate Words against God, and against the Prophet, and high Rebellion ; I do not think it could be paralleled, not by all the Prophets and Apostles, since the World began. And if this Rebellion be forgiven, then let it be said, that this last Prophet and Witness of the Spirit had
Power

Power to do more than any Prophet or Apostle ever did in the Time of their Commissions.

Written by

LODOWICK MUGGLETON,

One of the two last Prophets and Witnesses of the Spirit unto the High and Mighty God, the Man Christ Jesus in Glory. Amen. In the Year 1671.

A LETTER written by the Messenger of God, Lodowick Muggleton, to Walter Bohenan, of Condemnation for Apostacy, January 23, 1671.

Walter Bohenan,

THIS is to let you know, that I have seen three of your rebellious Letters, for which Cause I was not willing that any Rebel should see the Answer to those Assertions laid down by *William Medgate*, that grand Rebel. Your Letters are full of Nonsense, and not good *English*; and you have laid down the Assertions false Lies, and not true. Those nine wrote by *Medgate* were well laid down, and I own them all to be true as they are laid down; and I have given an Answer to them all, but no Rebel shall see them if I can help it.

But it seems that you have undertaken, not only to answer the Assertions, but to give Judgment upon them; and not only so, but you vapour and threaten me, that you will force me to give Answer to them, as if so be you were commissioned to judge me. I shall not speak of many of your wicked, nonsensical, rebellious Words; it would be too tedious, only these few:

First, You say you do believe that I, and all the Devils in the World, cannot hurt you; for my Power, you say, you

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are not afraid of it, no more than of a Child of one Day old.

Secondly, You say, That if I do give Sentence upon you before I have answered the Assertions, you say you will force me to it, if you and I do live in *England*; and that you will bring me on the Stage. This is *Judas* like.

Thirdly, You say, You have more Ground to be offended with me than I have to be offended with you: For, say you, I do affirm that you are fallen from the Truth, and have gone about to overthrow *John Reeve*, and have contradicted myself: This is Devil like, to judge his Lord and Master.

Fourthly, You, say you, will make me believe a Lie, and more than one, but many Lies, contrary to all the Prophets and *John Reeve's* Writings. Here is the Mark of a Reprobate, to charge his Teacher with Lies from dead Men's Writings; these are but a few of the Fruits of your Rebellion, but there is enough to condemn one Rebel to Eternity, if there were no more; but this I shall say unto you, that you have shewed yourself a right *Scotchman*, a dissembling false-hearted Man, of the *Scottish* Nature. And it would be a rare Thing to meet with a true-hearted *Scotch-Man* or *Woman*, that is upright in Heart, either to God or Man: For I have been in this Commission almost twenty Years, and I never knew but two, one a *Scotchman*, and a *Scotch-Woman*, that made a Profession of this Faith, and they proved both false-hearted, both to God and Man; for the Woman did fall from *John Reeve* in his Time, for which he branded her with a Title of false-hearted *Scot*, and you, the Man, is fallen from that Faith, you once had in me, to Rebellion, for which I shall brand you with the Mark of Reprobation, for you have shewed yourself a Reprobate, a false-hearted Man, a Cast-away. Did you not say, that you did believe that I had Power to give a Blessing unto you of eternal Happiness, else you would not have asked it of me.

And upon your Request, saying you did believe that I had such Power, I gave you a Blessing, and you continued in my Favour, and in the Favour of many Believers, for a While; but

but now you have despised the Blessing as *Eſau* did his Birth-right ; for the Blessing of a Prophet is a good Birth-right, it be not despised ; but you have despised and disowned it, and forsaken the Blessing of a living Prophet, and do cleave unto dead Men's Words, and to the Doctrine of those that are dead. *John Reeve* is dead, and those that wrote the Scriptures are dead, but he that God hath preserved alive, to be the Judge of *John Reeve's* Writings, and Judge of the Writings of the Prophets and Apostles, which you never knew, neither did you ever receive any Light or Knowledge from them, but what you received from me ; yet have you lift up yourself in Rebellion against me, and have despised the Blessing, therefore you shall have the Curse of a Prophet in the room of it, and see, if that will stick more close unto you ; for this I say, you shall never cast that off, as you have done the Blessing, but it shall remain upon your Spirit to Eternity ; for your Condition is much like unto King *Saul's*: The good Spirit of the Lord departed from him, and an evil Spirit was sent from the Lord to him ; that is, while he kept in Obedience to the Prophet *Samuel*, the good Spirit of Peace from the Lord in his Seed gave him Peace of Conscience ; but his Rebellion and Disobedience to the Prophet *Samuel*, caused that Peace of Conscience to depart from him ; and the evil Spirit in the Seed of Reason, of Rebellion, and Disobedience, was sent unto him, and that became a Worm in his Conscience, that never dies, and a Fire in his Conscience, that will never be quenched.

This will be your Condition for your Rebellion and Disobedience unto me ; for while you were kept in Obedience unto me, the Prophet of the Lord, the good Spirit of the Lord in your Seed, that believed in his Prophet, it preserved you in Peace of Conscience, in that I gave you the Blessing ; but now, through your Disobedience to the Prophet of the Lord, and Rebellion against God, for it is all one, if God himself were in my Place, you would say as much to him as you do to me ; but the good Spirit of the Lord is departed from you, and an evil Spirit, from the Lord, is sent unto you, even the Fruit of your Disobedience and Rebellion, which is the Curse of God, you being rejected of God and of his Prophet, and

cast out from the Society of the Faithful for ever ; so that the Worm of Rebellion will never die in your Conscience, nor the Fire of Hell will never be quenched in you ; so that you shall know this Torment is for nothing but your Disobedience and Rebellion against the Prophet.

And as for your vapouring that I, nor all the Devils in the World, cannot hurt you, and that my Power is no more feared by you than a Child of a Day old, these Words you have learned of *Medgate*, that Dragon Devil, who hath roared out his Rebellion like a mad Bull ; and you have learned of him to call the Prophet of the Lord Devil, who was his Lord and Master, and yours also. But for all your Vapour, you shall find that my Power shall reach you wherever you go ; if you ascend up to Heaven in your Imagination, my Faith and Authority shall pull you down from thence ; and if you go down into Hell, I shall find you out there, and your Act of Rebellion shall be executed, and my Judgment shall be executed upon you there. And if you go to the uttermost Parts of the Earth, you shall not flie from that Curse that shall follow you ; so that you shall know that the most High hath chosen me, and rejected you. And for your threatening me that you will force me to answer the Assertions, if you and I live in *England*, and that you will bring me upon the Stage, do you not shew yourself a *Cain* and *Judas* Devil ; you would both betray your Lord and Master, as *Judas* did his, and kill, as *Cain* did his Brother, because he was accepted, and *Cain* rejected. So, because God hath accepted of me, and hath set me in his Place, and hath rejected you, therefore you would betray me, to bring me upon the Stage. Your evil Spirit is willing, I perceive, but your Power is weak. And will you dare to talk of bringing a Man upon the Stage, that is free-born, and free by Service, by you, that are a Foreigner, a Stranger, and Alien, one that is by Act of Parliament counted a Vagabond, a Runagate, a Fugitive in a Nation which is not your own, who is not free-born, nor free by Redemption ; yet you will dare to bring me upon the Stage, because I condemn you for your Rebellion. And this I say, if I were treacherous in Heart, as you are, I would quickly cause you to be removed from *Ware*, if not out of *England* ; but I shall let that pass ; and

and I would fain know how you can force me to let you see the Answer to the Assertions, or to bring me upon the Stage ; you may do what you can now, I provoke you to it, but here you may see the Pride and Presumption against your own Soul, in that you have lifted yourself up against your Lord and Master.

And whereas you say and affirm that I am fallen from the Truth, is not this the Word of a Rebel, that learned and was taught the Way of Truth, and what Truth is ; neither had you any Light or Truth at all, but what you received from me, your Lord and Master ; and yet the Spirit of Rebellion in you is grown so wise to judge your Master that taught you, to be fallen from Truth, so that you know how to teach your Master better than he can teach you. But how can I expect any better from the Spirit of Rebellion ? Also you say, I would make you believe Lies : Who made you a Judge, what is a Lie, and what is Truth ? You say, I go about to overthrow *John Reeve*, and that I would make you believe many Lies, contrary to all the Prophets and *John Reeve's* Writings :

To this I say, What have you to do with *John Reeve's* Writings, now he is dead ? Neither have you to do with the Prophets nor Apostles Writings ; they are all given into my Hands, that is alive, and you ought all to be taught of me that am alive, or else you cannot be taught of God. And whereas you say, I contradict *John Reeve* :

To this I say, I have Power so to do, and I had Power so to do when he was alive, and did contradict him in some Things, when he was alive ; and *John Reeve* wrote some Things that was Error to me, and Error in itself, which I did oppose him in to his Face, and he could not deny it. And yet notwithstanding *John Reeve* was infallible, and did write by an unerring Spirit. This will seem a Riddle, except it be unfolded thus : As to the doctrinal Part contained in our Writings, the six Principles were written by an unerring and infallible Spirit in *John Reeve*, and the Interpretation of Scripture written by him was infallible ; but *John Reeve's* Experience and Apprehension of God's taking immediate Notice of every Man was Error ; and that God did supply every Man
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and Woman immediately from his own Person, this was Error in *John Reeve's* Judgment and Experience, as I did prove to his Face ; but the Things being written before, and they were of no Consequence as to eternal Happiness, they were let pass. Besides none can judge of a Prophet's Writing or Judgment, but he that is equal in Power and Judgment with him. Being chosen of God, I had Power to contradict him in his Judgment ; and though it was Error, it would have been Rebellion in any Believer to do as I did. And now, I being the last Liver, it is Rebellion in you to call any Thing Lies or Error that I do justify to be true ; for none is to call me to an Account, or to resist my Judgment in spiritual Things or Matters, but God only. And I am sure he hath and will justify me in what I have done, and in what I do of this Nature. Besides, where Men are chosen equal in Power, they may contradict one the other in some Things, and yet both infallible Men in Doctrine, but not in Judgment and Practice.

As for Example, *Peter* was an infallible Man, and did write by an infallible and unerring Spirit, as to the Doctrine of *Christ*, yet he erred in his Judgment and Practice, and circumcised *Timothy*, contrary to his Commission from *Christ* ; and it was a great Error in *Peter*, and *Paul* being an Apostle, and in equal Power, withstood him to his Face, and reprov'd him of Error and Dissimulation. Now should any Believer of *Peter's* Doctrine have said to *Peter*, thou art a Liar, and no true Apostle, nor hath not an infallible Spirit, but art in Error, if this should have been spoken by any private Believer, as it was by *Paul*, who was equal in Power, I would not have been in that Believer's Condition for all the World.

Again: Did not *Paul* write by an infallible Spirit ? As to the Doctrine of *Christ*, *Peter* and he did agree in that ; but *Paul* committed an Error in his Judgment and Practice, when he pretended a Vow ; this was a great Error in him, it had like to have cost him his Life. And should any dare to say that he wrote his Epistles by an erring lying Spirit ? So likewise *Paul* and *James* do absolutely contradict one another: *Paul* saith, *Rom. iii. 28. You see then by Works a Man is justified, and not by Faith only.* Here is a quite Contradiction to *Paul*. And should any Believer, in their Time, dare to say, that

that either of these did write Error and Lies, and that they were not infallible Men, in their Doctrine of *Christ*, because they differed in Judgment, in Point of Faith and Works; this was much like *John Reeve's* believing God did take notice of every particular Man, and my Judgment that God did not.

Now shall any dare to say, that either of us are Liars, because we differ in Judgment in some Things? Besides, this is a common Thing in the Scripture, for Prophets and Apostles to differ in Judgment and Practice, but not in Doctrine; as the four Evangelists, they contradict one another very oft, and the Words of *Christ* himself contradict one the other, in many Places, which would be too tedious to name now. Now because *Christ's* Words do contradict one the other, shall any dare to say he spake Lies, and taught Error, and that which he spake was contrary to all Truth, or that he was not a true *Christ*? None but Devils did say so, when he was upon the Earth. And should any, in the Apostles, *Matthew*, *Mark*, *Luke*, and *John's* Time, dare to say that any of them wrote Lies and Errors, because they contradicted one another, in point of Judgment and Experience? None but Devils did find Fault and cavil with them, when they were alive. And so it is now, with *John Reeve* and me; none but Devils would have made a Fraction and Disturbance amongst the Believers, about *John Reeve's* writing of Error; for this I must tell you, that no Man upon Earth is to judge what is infallible, and what is not, but the Prophet only that is alive; and if Men will not take Things upon his Words and Judgment, whoever refuseth it upon his bare Word, will perish to Eternity; therefore the Spirit of Rebellion hath deceived you, and made you forsake the Prophet that is alive, and to cleave unto *John Reeve*, that is dead, and to trust to the Scriptures, that were never spoken to you, nor given unto you; but those People they were spoken unto, did receive Benefit by them, if they did believe in Time, when that Faith was in Being. But *John Reeve's* Writings, nor the Scripture, will do you no good, now you have rebelled against the Prophet that is alive; neither will that Faith in them deliver you at all from those eternal Torments, neither will those dead Prophets deliver you from

from your Rebellion, nor help you to the Knowledge of Truth, now they are all dead ; but this live Prophet shall torment you, and those dead ones shall not deliver you from my Power.

And as you have walked in the Steps of *Korab*, *Dathan* and *Abiram*, those notable Rebels, who rebelled against *Moses* and *Aaron* : And what was the Fruits of their Rebellion ? Did not *Moses*, the Prophet of the Lord, cause the Ground to open and swallow them up alive. And this you shall know, though I cannot cause the Earth to open its Mouth as *Moses* did, yet this I can do, by my Commission of the Spirit, I can open Hell's Mouth, and that shall swallow you up alive, and keep you there eternally, where your Worm of Conscience shall never die, and the Fire of Hell shall never go out, that you may know to your endless Pain and Shame, that you rebelled and forsook the Blessing of a true Prophet alive upon Earth at this Day. And for all your Pride, Presumption, and Vapouring, lifting yourself up against the Lord's anointed chosen Prophet. And it will be a Wonder, if God's Vengeance doth not make you exemplary in this World, to be a Fugitive and Vagabond upon the Face of the Earth before you die, besides your Damnation hereafter ; for Sins of this Nature are punished with a greater Punishment than any other Sin whatsoever, but Murder ; and it would have been good for you and *Medgate*, if you had never been born. Therefore, in Obedience to my Commission, for this your Wickedness, in falling from the Faith you once had in the Prophet, now alive, to Rebellion against him and against God, and for many base, proud presumptuous Speeches in your Letters, I do pronounce you cursed and damned, in Soul and Body, from the Presence of God, Elect Men and Angels, to Eternity. And now do you see whether God will take Notice of you, to deliver you, or whether he will own you or me ; or whether your Faith be stronger than mine ; or whether you have declared Truth or I ; neither shall any of this Faith eat or drink with you, or trade any more with you, if I can help it ; for you are cast out of God's Sight for ever, and cast out of the Prophet's Sight, and cast out of the Assembly, or the Society of the Believers, for ever ; and now you may seek new Acquaintance

tance in the World, and see if you can find a better Sort of People than those you find Fault with. And you need not fear as *Cain* did, that every one that meets you will kill you ; but your own evil deceitful Heart to your Principles, and rejected Spirit, may meet your Conscience, and kill the Peace of it.

Written by

January 23, 1671.

LODOWICK MUGGLETON.

A COPY of a LETTER written by the Prophet Lodowick Muggleton, to Mr. James Whitehead of Braintree in Essex, bearing Date June 13, 1682.

Loving Friend in the true Faith, James Whitehead,

I Received a Letter as from you, but I suppose not of your Hand-writing nor inditing ; but I perceive you do own it as your's by the Direction of it, and your Name being at the latter End of your Letter, being your own Hand-writing, wherein your Desire and Request is, That I would answer those six Queries you have laid down, as followeth.

Query 1. Whether there be such an Estate attainable in this Life, that a Man may be certainly assured of eternal Life on the other Side of Death ?

Answer. To this I say, That the Scripture is full to prove, that the Fathers of Old, as *Moses* and the Prophets do declare, and there was such an Estate attainable of the full Assurance of their eternal Happinefs in the Kingdom of Glory after Death, even while they were in this mortal Life ; else how could

Abraham, Isaac, and Jacob have blessed their Children? Shall an Man imagine, that their Blessing did extend no further than the Things of this Life? Or shall any Man think, that those they blessed had not the Assurance of eternal Life in themselves?

As for Example, Christ said when on Earth, *Whoever believeth in me shall not perish, but have everlasting Life abiding in him.* So that, if Christ, when on Earth, was assured of his own eternal Life and Glory after his Resurrection, when he had passed through this first Death, I say the very same Assurance was attained unto in this Life in every true Believer in that Commission, who continue stedfast to the End.

For this you must understand, that those Men God hath chosen, and hath given Power to bless and curse, must needs have Assurance of eternal Life in themselves, else they could not give a Blessing of eternal Life to those that believe them: So that Person that doth truly believe hath the same Assurance of eternal Life abiding in himself, as he hath that gave the Blessing, else what Peace and Satisfaction can any Person have in this Life; and if this Peace and Assurance be not attainable in this Life or in this World, it will never be attained to in the Life to come; but I know that you and many others have attained the Blessing and the Assurance of everlasting Life in yourselves now in this present World, which will endure to Eternity.

Query 2. If attainable, whether a Man having once attained it, can finally fall away, and be reduced to a State of Damnation?

Answer. That if a Man hath attained the Assurance of eternal Salvation, and that it doth abide in himself, he cannot finally fall away, nor be reduced to a State of Damnation; but if a Man do attain to the Assurance of eternal Salvation in his Head and in his Tongue only, such a one may finally fall away, and be reduced to a State of Damnation. Why? because this Assurance of eternal Life did not abide in him, that is, it did not sink down into his Heart, it remained in his Head and Tongue only, so that it taketh no Root in the Heart; so that the Assurance of eternal Life in such Men it springeth

springeth up, and maketh a fair Shew quickly; but a little Opposition causeth it to wither, and finally to fall away, and be reduced to a State of Damnation.

This I have had Experience of, by some Persons you know, for he that hath attained the Assurance of eternal Life after Death, abiding in his Heart, then it is in himself; for it is said, *Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Strength*; so that, whoever hath attained the Assurance of eternal Life here in this World in his Heart, shall hold out to the End of this natural Life, and shall not fall away, nor be reduced to a State of Damnation.

Query 3. Whether our Justification and Peace of Mind ariseth not purely from the Act of Faith from the true God?

Answer. That the Justification and Peace of our Mind, it doth arise first from the Act of Faith in the Messenger of God; for a Man must first believe he is a Man of God, or sent from God, else why should any Man enquire of him after heavenly Things: Therefore it was the Prophet said; *Who hath believed our Report, or to whom is the Arm of the Lord revealed?* So that if People do not believe the Prophet's Report, that bringeth glad Tidings of Life and Salvation in the first Place, he cannot have any Act of Faith in the true God, because it is the Prophet that doth declare the true God; which is the Prophet's Doctrine; so that our Act of Faith doth first arise in believing the true Prophet, and that leads us to the Act of Faith in the true God; for there must be a receiving which is believing, which is an Act of Faith in him that God sent in the first Place, and then you shall receive God that sent him.

And so Justification and Peace of Mind ariseth purely from the Act of Faith in the true Prophet, who hath declared unto you the true God, which is the Rock to build your Faith upon, that will say unto you in that Day Come, ye Blessed, because you believed my poor despised Messenger, when on Earth, enter into the Joys of Heaven, which is Life eternal, which my Messenger I sent declared unto you; and in as much as you believed him which I sent, you believed in me.

Thus do true Believers come to have Justification and Peace of Mind in this Life, by the pure Act of Faith that ariseth in their Hearts while here on Earth.

Query 4. Of what Use is the Moral-Law to us who have received the Commission of the Spirit in the Love of it, and have yielded Obedience thereunto, and have chose rather to suffer under the Odium that evil Men have laid upon it than to enjoy the good Report the Men of this World give to false Worshippers.

Answer. That the observing and yielding Obedience to the Moral-Law is of great Use to all those who have received, and that have Faith in this Commission of the Spirit, and that have yielded Obedience unto it in the Love of it. Why? Because the Moral-Law is the second Commandment; for as *Christ* said, when on Earth, *There is but two Commandments*; that is, one Commandment on God's Part, and the other on Man's Part.

The Commandment that is for God, is evangelical, spiritual, and heavenly; that is, *Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Strength.* This Commandment no Man, in the World, can keep, or perform, but those that do truly believe in this Commission of the Spirit: Why? Because no Religion in the World, at this Day, doth know the true God in his Form and Nature, but those that believe in this Commission of the Spirit. Therefore no Man can love God with all his Heart, nor with all his Soul, nor with all his Strength, because he doth not know God. For how can a Man love him with all his Heart, which he doth not know; but by Reading the Scriptures or the History of a God, a Man may know God in his Head by the Imagination of Reason, and in his Tongue to talk of a God, and so love that which he doth not know with all his Head, and all his Tongue, and all his Imagination.

This is the State and Condition the whole World lieth in, as well Professors of the Scriptures, as others; For none can love God with all his Heart, but such as know God by Faith in this
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Commission of the Spirit : This is a strait and narrow Gate, which few do enter in at.

And the second Commandment is like unto it, *Thou shalt love thy Neighbour as thyself* ; because the Moral-Law is written in every Man's Heart, which Law doth speak in every Man's Mind : Do as thou wouldst another should doe to thee. For this I know, that there is never a Man in the World, but would have every Man to do justly and honestly by him ; but he will not do so by others. For this Moral-Law, written in every Man's Heart, is on Man's Part to keep and perform ; that is, whatsoever he would have another do unto him, let him do so to another ; for if all Men did walk by this Moral-Law, written in every Man's Heart, then there would be no Wickedness acted upon this Earth ; for observe, there is no Man that hath his Senses or in his Wits, and his Reason in him, that would willingly have another Man to commit Adultery with his Wife, whom he loves, or to commit Fornication with his Daughters. The Nature of Man doth loath and abhor this in another Man, yet himself will commit Adultery with another Man's Wife, and commit Fornication with other Men's Daughters.

This is not to do as he would be done unto ; and so of the Rest of the Particulars in the Moral-Law, written in every Man's Heart ; and he that breaketh one of these six Commandments is guilty of the Breach of all the Moral-Law written in his Heart, which is contained in the second Commandment, which is on Man's Part, to do as he would be done unto, which is this Moral-Law, written in Man's Heart, which if this Moral-Law were kept, performed, and done by all Men, there would be no Disobedience to Parents, no Adultery nor Fornication committed, no Murder, no Stealing, no Covetting his Neighbour's Wife, his Ox or his Ass, or any Thing that is his ; so that the Moral-Law is of great Use to the Believers of this Commission of the Spirit, and to all religious Men, as well as wicked, in all Ages. And especially since *Moses* published this Law written ; for where the Righteous doth break this Moral-Law, the Worm of Conscience will gnaw in the Righteous now in these Days, as it hath done in the Days of old. As *David*, for his Murder and Adultery, who brake the
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Moral-Law written in his Heart, in a high Degree ; he was loath that another should have done so by him as he did to *Uriah* and his Wife, in that he gave Judgment himself ; That another Man should die that did do as he had done, not thinking in the least, that he was the Man. It was a very bad Example of a Righteous Man, and to all Kings that should come after him ; for the Breach of this Moral-Law caused him to make a great Outcry to the God of Heaven, and to his Prophet to take off this Burthen of his Soul. I have had the like Experience of some that shall be nameless, since I have been in this Commission. So that the Moral-Law is of great Use both to Saint and Devil. And I could wish that all the Believers of this Commission of the Spirit might be observed from the Breach of the Moral-Law in Act, as I have been from my Childhood : For this I say, Millions of People are damned to Eternity for nothing else, but for the Breach of the Moral-Law, written in their Hearts, and Millions of Men and Women, who are legally righteous, and many of them never brak the Moral-Law in Act, yet being of the Reprobate Seed, have despised the Truth, and others being shut up in Unbelief of the Truth, will perish to Eternity.

Query 5. What is that which gives Trouble and Distraction, in the Hour of Death, to some Believers in this Commission, when as we know and believe, that being justified by Faith, we have Peace with God, and Peace with Death ? What then, I say, is it that seems to separate us from that Peace and Joy we had in the Time of Health, to the great Dishonour of Truth ?

Answer. It is Sin, after they have believed the Truth ; I say, it is the Breach of the moral Law, written in his Heart, in some Kind or other, after he received the Truth, which gives the Trouble and Distraction in the Hour of Death, to some Believers of this Commission, as I have had Experience of, in my Time, of several ; and of some I have taken off the Trouble of the Mind, and restored them to their former Peace and Assurance they had in their Health (as the Prophet *Nathan*

than did to *David* and others) that have fought to me, in the Trouble of their Minds, to ease them of their Burthen, but I would not, but left them to the moral Law written in their Hearts, and their Sin, after they received the Truth, to grapple together ; so that which got the Mastery, the Soul must be subject unto. Their Persons on both Sides shall be nameless.

Likewise, I do know that every true Believer in this Commission is justified by Faith ; they have Peace with God, but have no Peace with Death, but fight with it. Neither is Death at Peace with any Man that hath Life in him ; for Death and Life is always at War, one with another ; and Death is never at Peace with Life, until Death hath conquered and overcome Life ; then is Death and Life at Peace one with the other ; for Death is the King of Terrors ; so that the God of Heaven, when he was on Earth, was made capable of the Fear of Death, which caused him to cry out, if it be possible, this Cup of Death might pass away from him ; but he, knowing that he could not be Death's Death, no other Way but by suffering of Death, to have the Conquest of the Godhead Life for a Moment ; so that Death and the Godhead Life was at Peace, one with the other, for a Moment ; but this Godhead Life, being the quickening Spirit, it quickened out of Death again, into a new and eternal Life ; and this new eternal Life is Death's Death, and hath conquered Death, Hell, and the Devil ; that is, by his quickening out of Death into an endless Life, he hath procured an eternal Death, that is, a living Death, and a dying Life ; so that Death shall always live in Hell, and Hell shall always live with Death, and the Devils, which are Men and Women in the Resurrection, shall live with Death and Hell, in utter Darkness, to Eternity.

This did *Christ* purchase, by his suffering of Death, and his quickening again into Life eternal ; else there would have been no Death eternal to the Seed of the Serpent, nor no Life eternal to the Seed of the Woman, which is the Seed of God.

These Things are deep and secret Mysteries, the Tongue of Men and Angels cannot express.

This is more largely treated of in my two Books of the *Revelations*, and what that is that seems to separate us from that

that Peace and Joy we had in the Time of Health, to the great Dishonour of Truth.

To this I say, it is the Guilt of some Sin which is secret and hid in a Man's Heart, which in his Health he would willingly hide from his Brethren of the same Faith, lest he should lose his good Reputation and Credit among his Friends, and of the World, that had a good Opinion of him, thinking in his Health that in Time he shall order his Matters so as to satisfy his own Conscience, and that none shall know that he ever did any Evil at all to any Man. This was *David's* Case, he thought he hid his Sin of Adultery, by causing her Husband to be killed ; but Death appearing presently after the Act of Sin, Sin appeareth also; for Death and Sin always goeth Hand in Hand together, to accuse the Conscience, and Hell followeth at the Heels. As for Example, when *Adam* had sinned his Sin, his Sin did not accuse him, but thought himself well enough, till the Voice of the Lord called, *Adam, Where art thou?* immediately after his Sin was committed, and said, *Hast thou eaten of the Tree of Knowledge of Good and Evil, which I forbid thee to eat of?*

So likewise when *Cain* had killed his Brother *Abel*, he thought all would be well with him ; but when God called unto *Cain*, and said, *Thy Brother's Blood crieth from the Ground unto me for Vengeance*, then Sin and Death joined together in *Cain's* Conscience, which caused him to say, his Punishment was greater than he could bear.

And so it was with *David*, he thought himself well when *Uriah* was slain, till the Prophet *Nathan* in his Parable had convinced him of his two Sins in Act of Adultery and Murder, then Sin and Death went Hand in Hand together against his Conscience, which made him cry out, he had sinned against the Lord.

And this is that, as I said before, that doth seem to separate a true Believer in this Commission of the Spirit from that Peace and Joy they had in the Time of Health, which is to the great Dishonour of Truth, which no Prophet, nor God himself when on Earth, could prevent, the Fear of Death being not at Peace with Death in Health.

Query 6. Whether a Person dying so, may be accounted true in the Faith, and may notwithstanding obtain a Crown of Righteousness from the God of our Hope at the last Day?

Answer. That a Person so dying in Trouble and Distraction in the Hour of Death, if his Trouble and Distraction of Mind doth arise through some actual Sin, after the receiving of the Truth, then, except he can procure a Forgiveness from him that is the Head of that Doctrine which he received the Truth from; I say, such a Person that hath dishonoured the Truth, and hath committed Sin in Act, after he received the Knowledge of the Truth, he may not be accounted true in the Faith, neither can he obtain a Crown of Righteousness from the God of our Hope at the last Day, except he can procure Forgiveness of that Person as aforesaid.

Thus I have answered your six Queries, according to your Request; and having no other Matter, at this Time, to write unto you, I shall take Leave, and remain, in that eternal Truth, which none knoweth, but those that truly believe in this Commission of the Spirit,

Your Friend,

London, June 13, 1682.

LODOWICK MUGGLETON.

A COPY of a LETTER written by the Prophet Lodowick Muggleton, to Colonel Phaire, and the rest of the Believers of the Commission of the Spirit. Dated in London, February 16, 1680.

Loving Friend in the true Faith, Robert Phaire,

I Having the Opportunity to send unto you by our Friend *Mary Stone*, the Daughter of *Mrs. Penson*, who came on purpose, as she saith, to see me and *Saddington*; therefore it

was necessary that I should write a few Lines unto you, upon her Request, to signify unto you that she hath been with me ; which Lines unto you are as followeth :

I have had great Experience of your stedfast Faith in the true God, and in this Commission of the Spirit, ever since You first heard of it, even above twenty Years ; you have been, as it were, the Corner-stone, that was laid in that Kingdom of *Ireland*, which many have stumbled at, and have dashed their Foot against a Stone ; and others again have built their House upon this Stone, as upon a Rock, so that no Winds nor Storms of Persecutions, Reproaches, Slanders, and Lies, could make it fall, or shake this Doctrine of the true God, in his Form and Nature, and of the right Devil, in his Form and Nature, which *Reeve* and *Muggleton* have declared in our Writings, which I perceive you and others are very well satisfied in, do truly understand and believe ; for there can be no true Faith in the Heart, except the Understanding be enlightened first. And these two Forms and Natures are two Pillars ; the one Pillar bears up Heaven, and the other bears up Hell.

Now, God's Form is spiritual, heavenly, and glorious, yet in the Form of Man, and his Nature is all pure Faith, which is all Power : Therefore all true Believers do partake of the Divine Nature of God, even the Seed of Faith, which is but as a Grain of Mustard Seed, a very small Seed ; yet is able to remove that Mountain of Ignorance, Darknes, and Unbelief, that lyeth before the Understanding of every Man by Nature ; so that by Faith we come to know the Worlds were framed by the Word of God ; that is, by the Power of Faith in God. And by Faith in these our mortal Bodies, we come to know God in his Form and Nature ; and by Faith we see God here in Mortality, as in a Glass, as the Apostles saith ; and when this Faith is immortalized in the Resurrection, then shall our vile Bodies be made like unto his glorious Body, then shall Immortality appear, and shall see the immortal God in the Form of Man, Face to Face ; even as we are seen of him, according to our Faith here in this Life, shall it be unto us.

Furthermore, by Faith we do feed upon the Flesh of God, and drink his Blood, as *Christ* said, when on Earth ;
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Except you eat my Flesh, and drink my Blood, you have no Life in you; for his Flesh is Meat indeed, and his Blood Drink indeed.

And this I say, None upon Earth, at this Day, doth eat his Flesh, and drink his Blood, but those that do truly believe the Doctrine of this Commission of the Spirit: Why? Because no Man hath Faith to believe that God became Flesh, and dwelt amongst Men here upon Earth, who doth not believe that the Flesh of *Christ* was the Flesh of God, and the Blood of *Christ* to be the Blood of God; and who hath not Faith to believe, That the Godhead Life died when *Christ* was offered up unto Death through the eternal Spirit; no, not any but those that believe our Report.

Therefore it is that all religious Men perish for Want of Faith in the true God, they cannot eat the Flesh of God, that is Meat indeed, to satisfy their hungry Souls; neither can they drink the Blood of God, which is Drink indeed, to quench the thirsty Soul of Man. But blessed are your Eyes that see, and Ears that hear, and have Hearts that understand the Things that belong to your Peace; for God hath given you his own Flesh to eat, and his own Blood to drink, which hath assured you that you shall drink of those new Joys, and new Pleasures, and new Glories in the Kingdom of Eternal Glory.

This is that Wine that *Christ*, our God, our King, and Redeemer, will drink a-new with his Apostles, and us the Witnesses of the Spirit, and you the Believers, in the Kingdom of eternal Glory.

And this I say, all those, or all us, that have eat of the Flesh of God, and drank his Blood by Faith here in the State of Mortality, we shall be gathered together in the Resurrection (as the Fowls) to fly in the Midst of Heaven, being immortalized, shall come to the Supper of the great God, that we may eat of the same Flesh as he eateth of, which is the Flesh of persecuting Kings, and the Flesh of Captains, and the Flesh of mighty Men, even of Judges, and the Flesh of Horses, and of them that sit on them, and the Flesh of all Free-men and Bond-men, and of Small and Great; that is, all wicked reprobate Men, both small and great, that have per-

fecuted and hated the Lord's Prophets, Apostles, and Messengers, which he sent in this World.

Oh ! how blessed are we that shall sup with the great God of Heaven, in the Destruction of our Enemies ; for as God was hated when he was on Earth, so are we for his Sake ; and as God is pleased to make his Supper with the Destruction of the Souls and Bodies of the Seed of the Serpent, to Eternity, and he hath invited us, the Fowls of Heaven, to sup with the great God, why should not we rejoice in this Supper which the great God hath made, even in the Destruction of this wicked World ; for this Earth is a Habitation of Devils, while the World doth endure. And for my Part, I could willingly sup with the great God of Heaven, that hath redeemed my Soul, in the Destruction of this World, that I might eat the Flesh of mighty Men ; Mayors, Judges, Juries, small and great Devils, that have hated me without a Cause. Oh ! how happy are we that shall sup with the great God, that is, in the Assurance we have, that God hath ordained wicked persecuting Kings, and high Captains, and Judges, and mighty Men, and all other inferior Devils, both small and great, more than the Sand of the Sea-shore, which cannot be numbered, to be damned to Eternity, to suffer those eternal Torments.

These I know shall be cast alive into a Lake of Fire, burning with Brimstone, to all Eternity ; and we, the Fowls of Heaven, shall eat or feed upon the Miseries of these mighty Men, as in a Supper with the great God, praising and magnifying him that redeemed us with his own Blood, from being Devils incarnate, or Devils in Flesh. And in this we shall eat the Flesh of Kings, and the Flesh of high Captains, and the Flesh of mighty Men-Devils, and the Flesh of small and great Devils. And this Supper, I know, we shall have with the great God in the Resurrection, when we shall ascend in the Clouds of Heaven, and meet the Lord in the Air, and leave the Devils, the Serpent, and his Seed, here upon this Earth, where they shall be tormented Day and Night for ever, and evermore, even to Eternity. This is the true Interpretation of *John's* Words, in the xixth Chapter of his *Revelation*, concerning the Supper of the great God, and the Fowls of Heaven ; for God hath sowed in this World the Seed of Faith, which is counted
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the small Seed, even as one Grain of Mustard Seed, which indeed, as *Christ* saith, *Matt.* xiii, and 32, is the least of all Seeds ; but, when it is grown, it is the greatest among Herbs. And it is a Tree, so that the Birds of Heaven came and built in the Branches thereof : So in *Mark* the ivth, and 31st, the Kingdom of God is compared to a Grain of Mustard Seed, which, when it is sown in the Earth, is the least of all Seeds ; but after it is sown, it groweth up, and is greatest of all Herbs, and beareth great Branches, so that the Fowls of Heaven may build under the Shadow of it. So in *Luke* xiii, and 19, then said he, What is the Kingdom of God like ? It is like a Grain of Mustard Seed, which a Man took and sowed in his Garden, and it grew and waxed a great Tree, and the Fowls of Heaven made Nests in the Branches thereof.

This small Grain is the Grain of Faith that was in God from Eternity, by which he created the Heaven and the Earth, and all Creatures else, in both Worlds, by this little Grain of Faith, no bigger than a Mustard Seed, hath he done all his Wonders. By this Grain of Faith did he sow himself in this Earth or Garden, which was in this World, which was in the Virgin's Womb, and brought forth himself a Man-Child, in pure Mortality. And this Grain of Faith, that was sown in the Field of this World, it grew up to be a Tree, that is, a Man, whose Branches spread themselves forth so thick, that the Fowls of Heaven do make their Nests in the Branches thereof.

This Tree of Faith, which is compared to a small Grain of Mustard Seed, was *Christ*, the only God, become Flesh ; when he was in the Glory of the Father, he was that Man that sowed that Grain of Faith in the Field of this World, or in the Garden of *Eden*, when he breathed into *Adam* and *Eve* the Breath of Life, and they became living Souls : Then was this little Grain of Faith no bigger than a Grain of Mustard Seed, sowed in the Field of the elect World : So that, all that are Partakers of this little Grain of Faith, they build their Nests in the Branches of this Tree, by having Peace, Salvation, and Life eternal abiding in them.

These are the Fowls of Heaven, that build their Salvation upon *Christ's* Death, Resurrection, and Ascension, which
none

none in this World doth at this Day, but those that truly believe this Doctrine declared by *Reeve* and *Muggleton*. We are the Fowls of Heaven in this last Age, that have received a Measure of this Grain of Faith, which doth cause us to make our Nests, and rest quietly in the Branches of God's free electing Love, in his Redemption and Salvation.

Thus I have given you the true Interpretation of the Excellency of this little Grain of Faith, as small as a Grain of Mustard Seed, which you, that have but a Measure of it, can experience the Truth of it. Therefore I shall say no more at present, but remember my Love to yourself and good Wife, your Sons, and Daughters, that are Partakers of this precious Faith, and to all the Rest of our Friends in the true Faith, in that Kingdom, I take Leave, and remain,

Your Friend in the eternal Truth,

Feb. 16, 1680.

LODOWICK MUGGLETON.

A COPY of a LETTER written by the Prophet Lodowick Muggleton, to Mr. Edward Fewterell of Chesterfield, bearing Date from London, March 29, 1660.

Friend,

I Received your Letter, wherein I perceive you are a Man that hath been led through several Opinions, yet not suffered to join with any, but have been made to wait upon *Jesus Christ*, the only God, for Satisfaction; and now it hath been his great Love, which he hath loved you, to let you have a Sight of those infinite Truths written by the Hands of his two Witnesses, and *Lawrence Claxton*, which Writings of ours, I perceive,

perceive, by your Letter, have given you more Satisfaction than any that ever you read before.

Only this I perceive, that you did, and do, still much approve of *Jacob Bemon's Works*, and for this Cause; because you were, as I perceive by his Writings, exhorted to resign your Will unto God's Will, and to come unto that happy State, neither to will or desire any Thing, but to abide in the Will of God, which is *Jesus Christ*, into which Estate the Lord did twice bring you in some Measure.

Also you say, that it is a hard Thing to cast out that Devil that is in us, nor can it be done, as we say, or think, but by that Resignation and Faith in the true God.

Likewise you say, that you were a great Disputant against all Forms and formal Worship, till the Lord silenced you, and did let you see it was but a vain Thing to wrangle and jangle with the Devil more.

But I shall pass by Part of your Letter, and I shall answer you to those Things that are of most Concernment.

You say, that there was that Portion of Scripture brought into your Remembrance, of his Promise, *I will send the Spirit of Truth, which shall guide you into all Truth*; and there have you had your Rest reposed.

In the last Place, I find that you would have some Answer to some Doubts, concerning that Devil that doth appear to Witches, and suck of their Bodies and what that is that doth appear to Conjurers, and the Authors of lying Wonders of *John Robins*, though you do believe there is no Devil but Man. You do believe also, that the Soul of Man is mortal, and must needs die, and so cannot appear, though you thought otherwise in your Reason.

You say, Whether is there a Spirit in Man, that surviveth, and is allured by them, or do they stir upon awaking the Power of the first fallen Angel through their devilish Faith; or is these Things from their vain Imaginations? If so, how? If not, what it is, is your Desire to know of me.

To which I shall give you some Answer, both to the first Part of your Letter, and also to the latter Part of it.

First, You say, That you have been made to wait upon *Jesus Christ*, the only God, for Satisfaction thereof.

I would have you to consider, how could you wait and be satisfied in the Belief of such a God, which you never knew? For the Letter of the Scriptures did never declare to you, that *Jesus Christ* was the only God; neither did God commissionate no Prophet nor Apostle for to declare it, though their Declarations was as necessary to be believed, in their Time and Place, as this Commission of the Spirit; which Commission of the Spirit hath deeper Mysteries held forth in it than the other two Commissions had: For God never did give to any Prophets or Apostles the Knowledge of his own Form or Nature, before he became Flesh; if they did know it, they did not reveal it; but he hath given it to his two last spiritual Witnessess and Prophets, *John Reeve* and *Lodowick Muggleton*, who were those chosen Witnessess of God, which should have more Understanding of the Mind of God, in the Scriptures, than all the Men in the World.

Which Knowledge of God's Mind in the Scriptures doth consist of these six Heads:

First, Of the Form and Nature of God, before he became Flesh.

Secondly, Of the Form and Nature of the Devil, before he became Flesh.

Thirdly, Of the Place and Nature of Heaven.

Fourthly, Of the Place and Nature of Hell.

Fifthly, Of the Nature and Persons of Angels.

Sixthly, Of the Mortality of the Soul.

Upon the Knowledge of these six Principles depends the eternal Happiness of many. And the Knowledge of the two Seeds is those two Keys that doth open those two, namely, the strait and narrow Gate, that leadeth unto Life, and the broad and wide Gate, that leadeth to Destruction. And those
two

two Keys are given unto us two aforesaid, which hath the Commission of the Spirit given unto us.

So that there is no coming unto the Knowledge of the true God, nor the right Devil ; but where the Declaration of this spiritual Commission doth open the Doors or Gates of Men's Hearts, and lets them see what Seed they are of. And so Men come to know the true God and the right Devil. And then a Man may truly say, that he can resign his Will to God's Will, as you say *Jacob Bemon* in his Writings doth declare.

Yet this I would have you to know, that *Jacob Bemon* had no personal God at all, not to resign his Will unto ; but his God was an infinite, incomprehensible formless Spirit, as all the World hath ; neither had his Devil a Person, nor Form ; neither had his Angels he speaketh so much of any Body, or Form at all ; but they were all Spirits without Bodies, which in Conclusion was no more but so many Letters, that is, three Letters, G. O. D. And so of the Devil and Angels.

And yet this Man would resign his Will unto God's Will, and yet his God had no Form nor Nature at all. Therefore there could be no Will in his God, whereby any Man should resign his Will into God's Will ; whereas there can be no Will in God, except he hath both Form and Nature.

And this is that Will of God, which you call *Jesus Christ*, into which Estate the Lord did twice bring you ; which Estate of yours in that Faith of *Jacob Bemon's* could not be a true Estate, because there was not the Knowledge of the true God. And where there is not the Knowledge of the true God, there cannot be the Knowledge of the right Devil.

Without the Knowledge of these two, there can be no true lasting Peace in Man.

And as for your being a great Disputant amongst all formal Worship, I do not question the Thing, because I know that the Wisdom of Reason, which is the Devil, doth love to be uppermost in Disputes.

But, how can you say, That the Lord did silence you, and made you to see the Vanity of all Disputes, whereas you did not know any other God, but what is generally believed

on in the World ; that is, an infinite, incomprehensible Spirit ; not minding whether God had any Nature or Form at all ?

Therefore it could not be the true Lord that did silence you, but it was something that did arise out of your own Seed, which did shew you the Vanity of all Disputes.

In the next Place you say, That there was brought into your Remembrance that Portion of Scripture concerning his Promise, that he would send his Spirit of Truth, which should guide you into all Truth, and there have you had your Rest reposed.

Answer. That this Place of Scripture did not belong unto you, nor to any Man in the World, at this Day ; for that Promise was given only unto his Disciples, which Disciples of his, to whom those Words were spoken, were afterwards made Apostles of *Christ* ; so that the Promise which *Christ* did promise to his Disciples, before his Death, was that of the Blood, which was given unto his Apostles, which was called the Spirit of Truth ; because it should lead them into all Truth ; because they should witness unto the Truth, that is, unto his Death, and Resurrection, and Ascension.

Therefore take Notice of this, That that Promise was fulfilled upon his Apostles after he was ascended up to Heaven, as you may read in the second of the *Acts*, and not to every Man, that doth read the Promises, which God did make to his commissioned Apostles, it doth not belong to every Man that doth read them ; but every Man is to mind that Commission which he is under.

Therefore, for you to repose your Truth upon such Promises as were given to other Men in their Commission, that Peace will not endure to the End, but will vanish like Smoak in the Fire.

In the next Place, I shall give you some Answer to those Doubts which you spake of, concerning that Devil which doth appear to Witches and Conjurers, and how those lying Wonders were acted by *John Robins*.

Answer. There is a twofold Witchcraft, the one is natural, the other is spiritual.

Now this natural Witchcraft is acted by such as are called Witches and Conjurers. Now as for those ignorant Women, which are Witches, their Witchcraft lies in their wicked Nature, by giving themselves up to believe that there is no God at all, but Nature only, and so by that strong Faith that they have in Nature, they have Power over those whose Understandings are of a lower Capacity than themselves; and so People being ignorant and fearful of them, doth many Times disturb and searh their Blood with the Extremity of Fear, which they have of one that is suspected for a Witch, and so by their own Fear and Imagination they come to be bewitched. As a Man being overcharged with extreme Grief, or being prevented by one that he loves, he goes distracted, or runneth mad, which is no other but his being bewitched. And so it is with all those that are ignorant and overcharged with Fear; and as for those Children and Cattle that are bewitched, it is by some other Sorcery, which they do use, with Herbs and Plants, and some other Things of Nature, they having some small Knowledge of that Sympathy and Influence the Stars have over those Bodies and Herbs; and so mixeth their Faith and Experience together, pretending to do all Manner of Good, but intendeth nothing but Evil; so that there is no such Thing as People do vainly imagine, as for Spirits to suck Witches; but all the Devils that is, is their own dark Reason, and that Spirit that doth bewitch any Creature, it doth arise out of their own Imagination. And as for Conjurers and Magicians, their Reason is more enlightened than the others is, because they do go altogether by the Figure, which is an Art by which the Reason of Man hath produced Characters and Figures for the several Stars and Planets; and so they came to imagine the Influences of those Stars and Planets upon the Bodies of Men; and many Times they do affright, yet it is still but Witchcraft, for it is nothing else but the Imagination of Reason, that doth pry into the Secrets of Nature. And the first Witchcraft that ever was, it was produced by learning of Numbers and Figures, I say it was first from the *Egyptians* Arts, and from thence came Conjuraton, and the Knowledge of the Influence of the Stars and Planets, and the Knowledge of Physick, which are no other in the Original but Witches; only this

their Witchcraft is more tolerated by the Powers of the Nations ; but I am confident that there is more People in the World bewitched with them, than there is with the other Sort of Witches ; that is, they are deceived both in Body and in Mind, and Estate ; for when a Man is deceived in his Expectations and Faith which he had in that Art, he may very well be said to be bewitched. But as for the raising of Spirits, without Bodies, there is no Witch, no Conjuror, or Magician, nor the greatest Artift in the World, can do ; neither can any Spirit assume any Body but its own.

So much for natural Witches.

And as for those lying Signs and Wonders which *John Robins* did act, it was by a mere spiritual Witchcraft ; his was not by the Knowledge of the Stars, though he had some Skill in that too ; but the Power of his Witchcraft did lie in the assuming and taking upon him the Title of the great God, as you may read in our Books ; and so that his Reason being more exercised in the Scriptures, upon spiritual Matters, because the whole Body of the Scriptures doth consist of spiritual and heavenly Matter ; and he having more Knowledge in the Mystery of the Scriptures, at that Time, than all Men in the World, therefore he had many that did fall down and worship him, because his Knowledge in the Scriptures did surpass other Men, and so produced Voices in himself, and could present lying Signs and Wonders unto all those that were deceived by him, or that were afraid of him. Yet he did not deal with Spirits that had not Bodies, but all that Wisdom and Witchcraft that he did shew, it came or arose out of his own Spirit of Reason, which was inclosed in his own Body. And there is the Influence of the same Spirit of Witchcraft doth now remain upon those People called Quakers, notwithstanding their seeming Holiness ; for they have many Times such fleshly Fits falling upon them, which doth seem as if they had the Falling-Sickness, and be as Men dumb, and will not speak a Word for three or four Hours together, and upon a sudden, they will break forth into a strong Language, as if the Spirit did immediately move them to speak. This, I say, it is nothing else but an Influence of *John Robins's* spiritual Witchcraft, which is produced out of their own Spirit within them,

them, and not from any Spirit which hath no Body, without them. And all this is because they have no Knowledge of the true God, or the right Devil.

Therefore it is that the greatest Part of the World doth lie under Witchcraft, either a natural Witchcraft or a spiritual Witchcraft; there is a very few, that is delivered from being under one or both of them. There is none delivered but those that are come to have Faith in this spiritual Commission, which is now extant in the World; for Faith in it doth lead Men to the Knowledge of the true God and the right Devil, with all those deep Mysteries, which doth depend on them, the Knowledge of which doth free a Man from all Witchcrafts whatsoever.

Therefore, I would advise you to read the Book of ours, called *The Divine Looking-Glass*; for that you may see there, that there can be no Spirits without a Body; neither can any Witch or Conjuror raise any Spirit without a Body: But these Conjurors may do, through the Ignorance and Darkeness of Man's Reason, and that Fear and Belief that is in the Ignorant, they may, by their ignorant Power, raise a Shadow of Things, as if they were real Bodies, or Spirits, in the Shape of Bodies, as the *Egyptians* did before *Pharaoh*, King of *Egypt*; they did seem to raise Frogs and Grasshoppers in the Sight of *Pharaoh*, King of *Egypt*; but I say they were not real Frogs and Grasshoppers, but Shadows of such Things, which as soon as ever their Witchcraft Power Art was over, their Frogs and Grasshoppers were gone also, else would the King and his People been as much troubled at those Frogs, which the Magicians did bring up on their Land, as they were with those which *Moses* brought up, which went into their Houses. And now, if *Moses* had not raised Bodies, as well as Spirits; or if he had raised Spirits without Bodies, they would have been as little troubled at those Things which *Moses* did, as they were at those Shadows, or seeming Things, which the Magicians of *Egypt* did. There is some more of the Letter; but I have not Time to writ it. *Vale*, so resteth your Friend,

London, March 29, 1660.

LUDOWICK MUGGLETON.

A DISCOURSE between John Reeve and Richard Leader, Merchant; recited by Lodowick Muggleton, one of the two last Witnesses and Prophets of the most high God, the Man Christ Jesus in Glory.

THIS *Richard Leader*, notwithstanding he was well satisfied in spiritual Things, as to his eternal Happiness, yet there was some Things as to temporal Matters, which we had declared, that he could not as yet consent unto, because it was contrary to the Rule and Art of Astrology and Philosophy; for I asked him what it was; he said, you declare the Sun is not much bigger than it seemeth to be, and our Art saith, it is threescore Times bigger than the Earth: Also, said he, you say the Moon doth not borrow any Light of, nor from the Sun: Likewise you say, that the Heavens is not much above six Miles high from the Earth; and we by our Art do say, the Heavens are Thousands of Miles high from the Earth; these Things, saith he, seemeth something strange.

Then I answered, and said unto him, You are a Man, that have travelled through many Parts of the World, and you have been in that Place, called the equinoctial Line, where the Sun is nearest to the Earth of any other Place, where the Heat is so great, that no Creature can scarce live, the Sun is so hot; did the Sun seem any bigger to your Sight, when it was near to the Earth, than at other Times, when you were at a Distance? You saw the full Proportion of it, did you not? He answered, and said, he did. Then said I, did the Sun seem any bigger to your Eye-sight, where it was near to the Earth, than at other Times? He answered, no, not any bigger, as he could discern. Why then, said I, will you believe your lying Figure, before you will believe your own Eye-sight? You must either say, the Sight of your Eye is false, or the traditional Figure you depend upon is false; now hath not God appointed the Sight of the Eye to be Judge of that it sees?

sees? But Men hath chose rather to believe their lying Imagination, which they never saw, nor never can see, nor knows not what it is; therefore it hath erected a Figure, that Man might be led into Darknes, imagine Things that are not, and make People believe, that the natural Sight, that God hath given Men in their Creation, to be Judge of what it sees, to be a false Sight, and a false Judge; and your dark Imagination and Figure to be a true Light, and a true Judge of the Bigness of the Sun. For consider,

That the Imagination of Reason in Man, doth always judge God to be bigger than he is, or lesser than he is; likewise Imagination being blind, it judgeth God's Power to be greater than it is, or lesser than it is; and so it doth in the Works of Creation: As for Example; the Imagination of Man judgeth, that God made this vast Earth and Waters of Nothing; which is more than God could do, for he never made any Thing of Substance of Nothing, for of Nothing comes Nothing; for what Thing or Creature, that God made of Nothing, God will turn it to Nothing again. Then would it be well for all wicked Men, if the Earth was made of Nothing, and Men made of the Dust of the Earth; then, when this Earth is turned to Nothing, its Original also; but this Earth was an eternal dark Chaos, and shall return at the last Day into Darknes again, and wicked reprobate Man shall live upon this Earth in eternal Torments, in utter Darknes, for ever and ever.

So that neither the Earth, nor wicked Man, the Seed of the Serpent, shall neither of them both be turned to Nothing, but shall be in utter Darknes to Eternity. Again, the Imagination judgeth the Sun, Moon, and Stars, to be of vast greater Bigness, though they seem to be small Bodies to us; so that the Imagination of Man, being blind, judgeth every Thing bigger than it is, or less than it is; though God hath made the Sun, Moon, and Stars, little Bodies, to give Light unto the Earth and Waters, and in their Light, the Creatures here on Earth do see Light; and God hath made these Lights, Bodies in Heaven, to answer to that Light that is in little Bodies here on Earth. And shall a Man say, the Light of his Eyes is no true Light, but the

the Imagination, that seeth not at all, is called true Light; thus it is with Astrology, and Philosophy, that judgeth God to be bigger than he is, or lesser than he is, and his Power to be greater than it is, to create this vast Earth and Waters of Nothing; and the Sun, Moon, and Stars, of such a vast Bigness, all out of Nothing: So that the lying Imagination hath created to itself a bigger God than the true God, and this God hath a greater Power, and hath created Things of a more bigger Magnitude, than the true God ever did, and could do, as to make this Earth of Nothing, and the Sun, Moon, and Stars, of such a vast Bigness, far bigger than ever the true God made them. But to tell the Imagination of Man of the true God, that created Man in his own Image, he became Flesh, and became a little Child, and grew to a Man, and suffered Death by his own Creatures. O! no, saith the Reason in Man, God could not die, it is impossible for God to die; here God's Power is looked upon, by the Imagination of Men's Hearts, to be less than it is.

Objection 1. Said he, The Sun may seem to be but a little Body, because of the great Distance from us: As for Example, set a Man upon the Top of *Paul's*, and at a Distance he will shew as little as a Crow. To this he answered and said, Indeed a dark Body at a Distance doth shew less than it is. But, said I, let a light Body, as a Torch, or Candle, be but a Mile above the Earth, if it were possible, and it shall shew bigger a hundred Miles Distance from it. As for Example:

When a Beacon is set on Fire, it seemeth a greater Blaze forty Miles Distance, than it doth near at Hand, for it is but a little Thing of itself; yet nevertheless, it is the Nature of all light Bodies, to shew rather bigger at a Distance, than they are of themselves; and it is the Nature of all dark Bodies, to seem less at a Distance, than they are in themselves. When he heard this, he was convinced; and did acknowledge, that it must needs be so in Nature, that light Bodies did show bigger at a Distance, and dark Bodies less; so that the Sun being a bright Fire, light Body, and running so swift in its Course, it could not be much bigger than it seemeth to be, notwithstanding he had long imagined the contrary.

Objection 2. Saith he, We by our Art doth judge, that the Moon doth borrow her Light of the Sun, because, saith he, so far as the Sun is right against the Moon, so far the Moon is light, and when the Moon is at the Full, the Face of the Sun is right over it ; so that sometimes the Moon seems to have a dark Body, only a little Piece of it forked, why is it then, said he ? Because the Sun is right against no more of the Moon, and so much of it as the Sun is against it, it receiveth Light from the Sun, and the rest of the Body of the Moon seemeth dark : To this I answered and said,

If this should be so, then that Saying of Scripture, *Gen. i. v. 16.* must be laid aside, where it is said, *God made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night.* Certainly the Moon hath Light in itself to rule the Night, else those Words cannot be true ; for if God made the Moon a dark Body, and that it hath no Light in itself, but what it receiveth from the Sun, then God made but one great Light, and one dark Body, and not two great Lights ; for if the Moon hath not Light in herself, but doth borrow of the Sun, then the Moon had no Light in her Creation : A Man may as well say, That a Man is a living Man, that hath no Life in him ; for if a Man hath not Life in himself, he cannot move no farther, than a Man that hath Life doth carry him ; so likewise if the Moon were a dark Body, and had no Light in itself, how could it move to rule the Night ? The Sun, that hath always Light in itself, must carry the Body of the dark Moon, and move it about the Firmament of Heaven, to rule the Night, which would be a great Trouble to the Sun to do two Bodies Works ; for God hath set every Thing in order, and every particular Thing shall do it's own Work ; the Sun shall rule the Day, and the Moon shall rule the Night, and the Stars shall give their Light ; so that every Thing that God hath made, shall do their own Works, according to the Law God hath placed in their Natures. If the Moon must rule the Night according to God's Command, certainly he gave the Moon a Light in itself to rule with, else it could not rule ; for borrowed Lights never ruleth well. A Man that is Stone-blind, may as well

say to another Man that can see, I would borrow your Eye-sight, that I may see the Light of the Sun, as you do : This cannot be done, for in Light we see Light ; for there must be two Lights, else a Man cannot tell that there is any Light at all.

For that Man that was born blind, could not tell that there was any Sun or Light at all in the Day-time, but as he heard others say ; but when *Christ* opened his Eyes, then he saw Light, because he saw Light in himself ; and when he received his Light, was not this Light of his Eyes in himself ? Was it any borrowed Light, or Light for *Christ* ? I trow not, for God hath made every Creature, that hath Light in itself, to see another Light that is out of itself ; so that in Light we see Light ; there must be two Lights, else Things cannot be distinguished ; for dark Bodies, that hath not Life and Light in itself, cannot borrow Life and Light of any other ; neither can the Moon borrow any Light of the Sun at all, for it hath an inherent Light in itself in it's Creation, as the Sun hath in it's Creation ; so that the Words of *Moses* are true, that God *made two great Lights, the Sun to rule the Day, and the Moon to rule the Night* ; only the Moon hath a lesser, but both hath a Light in themselves, and doth not borrow one Light of the other ; else how could the Moon fight with the Sun in the Eclipse sometimes ; if the Moon were a dark Body, and had no Light in itself, could it oppose the Sun as it doth, that the Moon even darkens the Sun in the Fight ? Can a dark Body fight with the Light of the Sun ? You may as well say, that a dark Body may fight with a living Man : But these Fictions of Men's Imaginations, hath deceived the whole World, and keepeth the People in Darknes, and putteth out their own Light of their Eyes, and calleth Darknes Light, and Light Darknes, even in Things that are visibly seen.

Objection 3. Then said he, How comes it to pass, that there is so many new Moons, and sometimes we see but a Piece of the new Moon, and do discern the rest of the Body to be dark, and so the Moon doth intrace the dark Bodies filled up with Light ; so that in a Matter of fifteen Days, the Moons full
and

and all Light, and in a little Time, it is quite gone, and seen no more in our Horizon. To this I answered, and said,

Were you ever up in the Firmament of Heaven? Do you know by your Imagination how God hath framed it, and how many Chambers he hath made in it? And how many Planets, Stars, and Lights, he hath put in every Chamber, in the Firmament of Heaven? You Astrologers yourselves say there is twelve Houses and four Houfons, are you sure there is no more Houses in the Firmament of Heaven, but twelve? And do you know how many Lights there is in every House, and when these Lights do remove out of one House into another? Or do you know whether one Star doth take its Light from another Star? Or hath every Star Light in itself? Or doth the Light of the Stars and Planets remain in their own Bodies, and neither increase nor decrease their Light, since they were made and sit in the Firmament of Heaven? Is there any of those Stars or Lights in the Firmament of Heaven missing, that were made at first? Or hath any of them lost their Light God put in them at first, when God created the Heavens and the Earth?

If you can tell this, then you can say something, as the Moon borroweth Light of the Sun; but to give you a little further Satisfaction; God hath placed the Sun, Moon, and Stars, in the Firmament of Heaven, and every one of these, Houses of their own, that is, the Place where they first began to give Light, and to shine upon the Earth, that is, the House of the Sun, Moon, and Stars; now God that made them, knoweth the House and the Place of the Firmament of Heaven, where they first began to give Light; because he had measured out the Firmament of Heaven, because he made it; but Man doth not know, nor cannot know by his Imagination, Art, and Figure; also God hath given these Lights Power to go out of their own House, into any of the Chambers of Heaven, even as a Man doth out of his own Dwelling-House, into more remote Parts, yet the Man retaineth his own Wisdom and Knowledge, when he is remote from his own Dwelling House, as at Home; so it is with the Sun, Moon, and Stars, though they go out of their own House, yet they retain the same Light in themselves, wherever they

go. And if God hath made the Sun so swift and bright, to run through all the Houses of the Firmament of Heaven, in twenty-four Hours, yet that is the Sun's own House, where it went first from, and it is the Work God hath appointed the Sun to do every Day and Night; and when the Sun is absent, in its Place, the Moon supplieth her Light, and the Moon not being so swift as the Sun, it cometh not so soon into our Horizon as the Sun doth; besides, it passeth throughout the same Region as the Sun doth, but in a Region of a lower Degree in the Firmament of Heaven, than the Sun doth; and the Cause why the Moon sheweth the Light, but a little Piece of her, when she is but a Quarter old, so by Degrees she increaseth, till she is at the Full, so that the Full Face and Light of her, may be seen by the Light of the Eye. The Cause why we see her by a little and a little, is, she cometh out of one Chamber or House of Heaven into another, and as the Houses and the Firmament of Heaven be at such a Distance one from another, so we see her Light the more, and we see her sometimes half light and half dark; now the Piece that seemeth dark, it is because she is not come out of that House or Region; but when she is come to that Horizon, where she was at the Full, then she is all Light and no Darknes at all; not but that she was all Light in herself before at all Times, but she was in some Chamber of Heaven, which shadowed her so, that we could not see her whole Light of her whole Face. As for Example: Suppose a Man stand in a Bottom, and there be two high Hills before him, at a Distance one from the other, the Man standing in the Bottom, discerneth a Man upon the Top of the farther Hill, so seeing him come down the Hill a pretty Way, but a little lower he loseth the Sight of the Man, until such Time as the Man cometh up that Hill nigh to him, and when he cometh to the Top of this Hill before me, I do discern first his Head, then after his Face, then after his Body, so that I see it is a perfect Man which I saw at first, but this Hill before me hindred the Sight of him till he came to the Top of it: So it is with the Moon, a Man cannot discern the full Face of her, till she hath passed in her Journey thro' all those Houses of the Heavens, which lieth lower in that Region where she is, so
that

that the Hill and Mountain of the Earth doth hinder the Sight of her, until she cometh to the Top of the Hill of our Horizon, then can we see her whole Face; for the Earth is as a Ball, standing upon and in the Air; that is, the Power of God's Word hath made the Air a Foundation for the Earth to stand upon; therefore it is, that the Earth standeth upon Nothing as a Man can see; and this is the Foundation God hath laid this vast Earth upon: And who could lay the Foundation of this Earth upon such a Foundation as the Air? None but God only, whose Power is infinite and unspeakable. Likewise the Earth about with the Element, then the Earth must needs interpose and shadow the Light of the Moon, so that she cannot be seen in her perfect Light, untill she stands upon the Top of the Ball; but those that are on every Side and underneath the Ball cannot see her, for she is always at the Full in herself, tho' a Man cannot see her so perfectly, but when she is at the Full; yet the Moon is the same Light in herself always, as when she is at the Full, tho' those on the Sides and underneath cannot see her; neither is there any Newness in her, but she is the same To day, Yesterday, and same for ever, as long as the World lasteth; ever the great Light, which God created and appointed to rule the Night in one Place or other of this World continually: This is Truth, and *Moses's* Words are Truth, whatever Man by their Imaginations do say to the contrary.

Objection 4. Well, said he, how will you make it appear, that the Heavens are not above six Miles high from the Earth?

I answered and said, that I will make it appear by Scripture and Reason. That will do well, (said he.) Then said I, see that Scripture, *Gen. xi. 4. And they said, Go to, let us build us a City, and a Tower, whose Top may reach unto Heaven:* And in the 5th Verse, *And the Lord came down to see the City and the Tower which the Children of Men builded:* And the 6th Verse, *And the Lord said, behold the People is One, and they have all one Language, and this they begin to do, and now nothing will be restrained from them, which they have imagined to do.* Here, said I, it is plain, that there was a Possibility for the Sons of Men to build.

build a Tower up to Heaven ; now if Heaven had been Thousands of Miles high, as the lying Art of *Astrology* saith, there could have been no Possibility to build up to Heaven, and that these Men's Reason know well enough, neither could they have laid a Foundation to build Thousands of Miles high ; now the Imagination of Reason in these Men were more right, which went by no Figure, nor Rule of Art, but by the Sight of the Eye, and their Reason and Sense ; and they did imagine by the Sight of the Eye, that it could not be above three Miles to the Clouds, which the Philosophers grant by their Art, the Clouds to be but three Miles high from the Earth ; so they imagined that the Firmament could not be above three Miles higher ; and we do imagine, said they, in themselves, that they might lay a Foundation to build six Miles, and thought they, when we come up to the Clouds in Building, we shall see then how far it is to the Firmament, and so build up unto it. Now, the Lord himself said, it was possible for them to do what they had imagined, for (saith he,) *Nothing will restrain them for what they have imagined to do.* So that God knew there was a Possibility to build up to Heaven, else he would never come down from Heaven himself, to prevent them, in confounding their Language, if the Heavens had been Thousands of Miles high : Besides, said I, do you think, when *Christ* ascended up to Heaven, after he was risen from the Dead, that he ascended with that Body thousands of Miles high, from where he ascended up to Heaven ? It is said, *Acts* i 9. *While the Men beheld, a Cloud received him out of their Sight.* That is, they saw him ascend up as far as the Clouds, which is half Way to the Firmament of Heaven ; for the Clouds opened for him to pass through, and closed together again, out of their Sight ; for they could not see no farther than the Clouds : Likewise, when the Prophet *Elijah* went up to Heaven in a fiery Chariot with Horses of Fire, Do you believe that he had thousands of Miles to Heaven ? He said, No : Besides, there is a Possibility to build up to Heaven now, as there was then, only it is forbidden of God : But this I say, if it were lawful, and that a Man was sure to live 7 or 800 Years upon this Earth, as they did then, then a Man might as easily build up to Heaven now, as then ; were it lawful, as I said before.

So that God hath not made the Heavens so high, as the lying Imagination of Reason hath ; for Reason imagineth the Heavens to be higher than they are ; and Reason imagines Hell to be lower than it is ; so that Heaven is so high, that Reason can never ascend up to it, and Hell so deep, that Reason can find no Bottom ; therefore called, *A Bottomless Pit*, when indeed Hell is but six Miles Distance from Heaven to this Earth, where Men acted all their Wickedness, shall be that Place of Hell for all the Damned, and the Place where the Devil and his Angels, which are wicked Men and Women, shall be tormented to Eternity.

But the Seed of Faith knoweth the Height of the Heavens, and but a few Miles high, and can easily ascend up to it ; and Faith knoweth the Bottom of Hell, and knoweth it is upon this Earth, and no deeper than this Earth, and that the *Bottomless Pit*, so much feared by Man, it is in a Man, and not without a Man : Therefore, said I unto him, your Figure, Rule and Art, must be laid down ; but Arithmetick and Numbers is necessary only for Things on this Earth, to measure Land, and other Accounts between Man and Man here on Earth ; your Arithmetick and Figures is not to measure the Height of the Heavens, nor the Depths of Hell, that belongeth only to the Seed of Faith, being God's own Nature.

Faith measureth the Height of Heaven, and the Deepness of Hell : Therefore, in these Things, you are to lay aside your Figure Art, and depend wholly upon Belief of what we have said in these Things, because your Reason, Skill and Art, let it be never so great, cannot disprove a stedfast Faith.

When he heard this Discourse, with much more than is here written, he was very well satisfied in these Things, and many others, and he grew very mighty in Wisdom and Knowledge, both in natural Wisdom and heavenly ; so that every great Man of his Acquaintance did submit to his Wisdom, and loved him for his Knowledge ; so he continued in it all his Life : But about a Year or two after *John Reeve* died, he died at *Barbadoes*.

A LETTER from the Prophet Muggleton.

Loving and kind Friend in the true Faith, Thomas Tom-
kinson,

MR. *Delamaine* would have written sooner, but being in great Trouble, had not Leisure to write; for the Shepherd being smitten, the Sheep were all scattered. Upon the 17th Day of *January* last past, Judgment was given upon me, to stand upon the Pillory in three several Places of the City of *London*, and the Books they took away from me were divided into three Parts, and were to be burnt before my Face, those three Days I stood on the Pillory.

So they offered up the Books as three Burnt-offerings, to the unknown God; and they offered me up as a Sacrifice, to be slain by the rude Multitude; and it was a wonderful Providence I was not slain outright.

I was exposed to the uttermost Rigour of the Law, more than any ever did, that suffered in that Time; however, they have shed the Blood of the last Prophet, although not to Death. Oh! what shall be done to this bloody City, for shedding innocent Blood! The God of Heaven will say unto this bloody City, You shall be punished with Poverty, Beggary, and Imprisonment.

But those that have had a Hand in the Persecution and Blood of my Servant the Prophet, shall be cast into that bottomless Pit, in utter Darkness, where shall be wailing and gnashing of Teeth for evermore, where they shall never see bright Day, to Eternity.

This, I am sure, will be the Effect upon those that have had a Hand in these Sufferings of mine. I cannot enlarge in particular of these great Sufferings of mine, that hath happened to me of late, it would be too large a Volume, to relate the Particulars of it; but you may understand by a little what a great deal means. So being in Haste, I shall take Leave, and rest, only my Love to yourself, and my Wife's Love to yourself

yourself and your Wife, and all Friends else there with you,

I rest your Friend in the true Faith,

From the *Press-yard, Newgate,*
April 23, 1677.

LODOWICK MUGGLETON.

An E P I S T L E

To a Q U A K E R.

Dear and loving Friend,

I Shall not salute thee about perishing Natures, or empty Observations, for the exalting of an Idol ; but the Desire of my Soul is, that we may be found real in the Things of the Spirit, that we may be impowered to perform our Christian Duties to each other, in the Things of Flesh ; which is that which girts the Spirit, or strengthens the Soul with lasting Peace.

Is it not a real Comprehension of him that made us, by Virtue of his heavenly Light or Love abiding in us ? If this be true, as I am certain it is, how is it possible then, that we should be one in Spirit, or in the Flesh either, until the true God be made manifest to us, or in us ? Indeed Time was when I was strongly deceived with an Imagination of the eternal Salvation of all Mankind, though they lived and died under Power of all Manner of Unrighteousness whatsoever.

And this Error arose in me through a lying Doctrine, founding in my Ears, of a pretended universal Love to the whole Creation, from those People called Ranters, which gilded Love I found at length to be nothing else but carnal

Lust, in the Bottom of it ; why, because it had no spiritual Foundation to build his Faith and Hope upon, but within itself only.

Peradventure, thou at this present mayst imagine, that thy Society, called Quakers, are endued with more excellent Light than all others whatsoever ; but if I should condescend to such an Imagination, I must belye the Light of all Things, which, through his eternal free Love, hath lately shined into my dark Soul ; but it hath not so shined into it as to persuade me to mind no other God or Christ, present Light, or future Glory, but what is within me only, as formerly I did, when I was deluded to idolize my own lying Imagination with Titles of divine Glory, by worshipping of it with the holy Name of eternal Jehovah, or Jesus, and calling of it the high and lofty One, or holy One of *Israel*, the only begotten Son of God, the everlasting Father, the Daughter of *Sion*, the Glory of all Perfections, with many other such like heavenly Expressions, which indeed belongs only to a glorious personal God, eternally living without me, and not to any spiritual God or Christ, Light or Glory, that is, or may be within me, in the least.

For whilst I groped after Light and Life, only within myself, behold I met with nothing but thick Darkness, and a secret Fear of an everlasting Vengeance ; but since I came really to understand that all the spiritual Godhead is wholly abiding, remaining, or dwelling in the glorified Body of the Man Christ Jesus, and that by the Light or Virtue of his Spirit only, he lives by his redeemed Ones, I have enjoyed much sweet Peace, and pure Hopes of spiritual Glories, in that Life to come, which are eternal.

Moreover, though the Variety of spiritual, or temporal Joy and Glory, be of none Effect to the Creature, without an inward Manifestation of it, yet, when I feel a Want of new and heavenly Consolations, to satisfy my hungry Soul, thro' the manifold Temptations of the Flesh, behold I seek not for it from any spiritual Light or Life that is within me, or within Men or Angels, because, by woful Experience, I certainly know it is not there to be found ; but the Light in me ascends up on high without me, even into the glorious Body of the everlasting

everlasting God-Man Christ Jesus, the Lord both of Quick and Dead, whose spiritual Godhead wholly died with its Manhood, and lived again alone by his own Power, and from thence, from whence alone all spiritual Excellencies proceed, received I divine Satisfaction in this Life, according to my present Necessity, with a full Assurance of a transcendent bodily Glory in that Life to come, at the Resurrection of all the Souls and Bodies of Mankind that are dead, asleep in the Dust of the Earth, when Time shall be no more.

I say again, as aforesaid, that all the true Peace, Joy, or Glory, which the Creature doth or shall enjoy in this Life, or the Life that is to come, proceeds not from any spiritual God or Christ, Light, or Life, or Glory, that is within the Spirits of Men or Angels, in the least; but it flows only from an infinite Fountain of spiritual Glories, which are wholly dwelling in the Man Christ Jesus, that is without them, the personal Majesty, in the Sight of many true Witnesses, visible ascended far above all imaginary bodiless Gods, Heavens, Angels, or Men.

Furthermore, notwithstanding all this, if thou shouldst still imagine, that both our Lights may or will produce eternal Life in us at the last, though we should be at Variance about the Knowledge of the true God and his divine Worship, to our Lives End, I am not of thy Mind. Why? because as there is but only one true God, so likewise I certainly know there is but only one true Light or Worship, appertaining to his glorious Person, which Worship of his is now only spiritual and invisible, suitable to an invisible Glory.

Now thou mayst suppose thou art guided by an inward pure Light, yet certainly know, that instead of spiritual teaching, grounded upon a firm Foundation, thou art in Bondage to outward Forms and empty Declarations, proceeding from Man's carnal Spirit, who, through fleshly Guilt and Loftiness of Spirit, with a pretended pure Language and Practice above all other, Pope-like, are violently hurried about, to proselyte the whole World to themselves, which cunningly they endeavour to bring to pass by the Sword

of the Tongue, for Want of a Sword of Steel in their Hand, deluding their own Souls, and many of their Hearers, vainly to imagine, that all Men and Women have so much true Light in them, which will make them eternally happy, if they will.

But the Light in me witnesseth the contrary; for by it I am really informed, that there are select Numbers of Mankind, who, in the free Love of the Creator, were set apart for the Enjoyment of the Light of Life eternal, even before the Foundation of the World was laid.

So likewise, on the contrary, I am fully satisfied against all Gainsayers, that there is a Generality of Men and Women, who, in the Foreknowledge or Purpose of the living God, were ordained to an Estate of Unbelief in his glorious Person, and the spiritual Mysteries of his heavenly Kingdom, that they might everlastingly perish, even for Want of the Light of Life eternally shining in them: So that it is clear to a spiritual Eye, that it is not in him that willeth, nor in him that runneth, but in God alone that sheweth Mercy unto eternal Salvation, or withholdeth his divine Light or Love to himself, unto everlasting Condemnation, as aforesaid.

And who shall be able, in the great Day of Account, to look on his Face, and to say unto him, Why hast thou made one all glorious, and another altogether miserable? Woe be unto them that contend with their Maker, by speaking Evil of him and his secret Councils, which they know not, which he hath not revealed to the dark Multitude, nor never will, no, nor to any Speaker that hath handled a Sword of Steel to slay Mankind, or hath defiled his Marriage Bed, under what Pre-
tence whatsoever.

Again, I say unto thee, that the Light in me disowns those Men to be spiritual Commissioners, or Witnesses unto the true God, that say they are guided by an infallible Spirit, through which they speak against all deceivable Preaching or Writings to the People, and yet do the very same Thing.

Moreover, the Light in me bears Witness against all Kind of publick or private Meetings in the World, in a ministerial Way of Worship, as not by a Commission from the Holy One of *Israel*. Why? Because of the great Ignorance I find in them,

them of the one spiritual God, and personal Glory, prepared for his Elect, and bodily Misery ordained for the Reprobate, at the last Day; therefore, as before, I certainly know, that such Men have no Authority from the living God, to prophecy, preach, or speak of heavenly Things to the People, but only from their own lying Imaginations.

Furthermore, I say again, the Light in me bears Witness against those Men that own no other spiritual God or Christ, but what is within the Creature, or within this Creation only, to be for the present in the deepest Darkness of all Mankind, concerning heavenly Things, or that worship the literal Word Light, instead of Jesus Christ, the eternal Word, who alone is both God and Man in one single Person, glorified as aforesaid, whose ever-blessed Body is a fiery glorious Substance, distinct from all Things and Places, that he alone is worthy, may have the Pre eminency over all, and in all, who above all is worthy, having purchased it from himself, by Virtue of the pouring forth of his Godhead-Life, Blood unto Death, and quickening that divine Life again, in the very same Body that died, into transcendent ravishing Glories, even out of silent Death, or Darkness itself.

Now I am compell'd from undeceivable Experience, to let thee know, that thou hast never heard such a Language of seeming glorious Enjoyment, from any imaginary God or Christ abiding within the Creature only, as I have done; therefore it is not the Words of Men or Angels that can now convince me in the least, that they are in the Truth, unless they are able plainly to declare who or what that God or Christ is, both in his Nature, Form, and Essence, from whence they suppose they enjoy such spiritual Consolation above all others, that are not endued with the same Light.

For as Men's painted Words will not fill the Belly, nor cloath the Back, without Food and Raiment; so likewise an imaginary God of goodly Words, only living within the Creatures, will not satisfy my hungry Soul, without the real Knowledge of a glorious Substance to feed upon.

But peradventure, thou mayst reply and say unto me, that every rational Man and Woman, hath so much true Light in them, that will lead them to the real Knowledge of the true
spiritual

spiritual God, whereby they may attain everlasting Happiness if they will, by hearkening unto it with a diligent and obedient mind; *Many are called, but few are chosen, for all Men have not Faith*: Wherefore to this I answer, if this thy supposing of all Men possessing spiritual Light in them, were as true as it is false, indeed then there would be no need of any other spiritual God to instruct Mankind but what is within them only.

Again, if every rational Soul were possess'd with never so little of Salvation Light in it, how is it possible that it should live and die in Wrath with God or Man, as commonly it doth? What, is Man principally guided in spiritual Things, is it the Light of his own Spirit or another Spirit? Now if you acknowledge it to be the Light of Gods Spirit that bears Rule in the Creatures, what is it then that purifies the whole Man from all Filthiness of Flesh and Spirit, and leads it into Righteousness? Is it the Light or Will of his own Spirit, or of the Spirit of God, as aforesaid? Now if it be the Light of another Man's Spirit, that opens Man's dark Understanding, enabling them, in some Measure, to comprehend the glorious and wonderful Things of Eternity, and not the Light of their own Spirit, as I am certain it is; it is not then in the Power of any Man's Will, at his Pleasure to obey or disobey the Light that is in him, as many Men vainly imagine. But it is the Power of God's Will only by his most blessed Spirit, to perswade Man's Spirit to be willing to yeild Obedience to the Light that he hath freely given him, or sometimes it is his Pleasure to leave him to his own Strength, through which he rebels against the Light that is in him, to the wounding of his own Soul, That he may learn to know, that the Power by the Virtue of which he is perswaded from Eternal Ruin, is not in himself but in the living God that made him, who freely gives the Light of Life eternal, to whom it pleaseth him, but neither can nor will give his Glory to Men or Angels, or to the Light that is in them; why, because the Tree of eternal Life and Glory is not within them, but the Fruit of that heavenly Tree only, as abundantly aforesaid.

Wherefore, *whither Spiritual Obedience, Praise or Glory belongs to the Fruit or to the Tree, Judge ye.*

Now

Now thou mayest know there is a twofold Light in Mankind, a natural and a spiritual, the natural Light comprehends natural Things or Notions only, but the spiritual Light comprehends heavenly Things that are past, present, and to come, and is not ignorant of natural Things neither; for the natural Light enthralls the Soul with fleshly Whimsies, literal Observations, censorious Madnes, and what not.

But the spiritual Light sets the Soul at perfect Liberty, from inward Wrath and outward Rage, carnal Whimsies, or invented Formalities, leading the Soul into all spiritual Loveliness and Peace, to the utmost of its Power, with all Mankind even all its Days, not that it can have any heavenly Communion, with any but those which enjoy its own Light. What Communion hath Light with Darkness, or Life with Death; Now in that personal God and his Light declared in this Epistle, I am thy loving Brother in the Flesh and in the Spirit for ever. I do fully expect thy Answer to this Writing, and shall with Patience wait for it, that the true and saving Light may distinguish between the Spirits that set Pen to Paper.

JOHN REEVE, *One of the Lord's two last Witnesses unto the Foundations of all Truth, and Pen-Man to this Epistle.*

An EPISTLE *written by the Prophet*
LODOWICK MUGGLETON.

THE Occasion of this Writing, is in Answer to some Objections made against me. The first is, that there is no Power given of God unto Man, to give Sentence of Damnation upon Man for his Wickedness and Blasphemies against God and a true Prophet. In Answer to which, I say, it is recorded in the Old Testament, That he that despised *Moses's* Law died without Mercy; these are the Words of a mortal Man, and where there is no Mercy, there remains nothing but Condemnation or Damnation, which is all one. Again,

is it not said, *Jacob have I loved, and Esau have I hated, before they had done Good or Evil*; but this is to be observed, God had appointed them to live to be Men, and two Nations to come out of their Loins; so when they were come to be Men, the one had the Seal of God's everlasting Love in his Soul from his righteous Actions: The other had the Seal of God's everlasting Vengeance from his wicked Actions. Is this any other than Blessing and Cursing, or Salvation and Damnation? And these are the Words of a Man, that had Power from God to set Life and Death before all Men; and this I say, Happy is that Man that hath the Seal of God's everlasting Love in his Soul; and miserable is he, that is sealed up, through the Evil of his own Heart unto eternal Condemnation, which all Men are that have committed the unpardonable Sin, by despising the Teachings of God's Holy Spirit, and blaspheming against it. By this you may see there is a prerogative Power in God, above all Law, to place his electing Love where and in whom he pleases; and to fix his rejecting Power where and on whom he will, without any Motive to it, for the Advancement of his own Glory: For this I say, God will have as much Glory by reprobate minded Men, as he hath by the Elect: For as the one setteth forth his Love and his Mercy, so the other setteth forth his Justice, Power, and Wrath, without which the Glory of God would be quite lost: For Mercy cannot be called Mercy, if there be no Justice to punish Wickedness; take away the one, and you destroy both. He that pleads against this Doctrine and Power opposes an infinite Being; and who art thou that contendest against it? For Infiniteness is above all Law. The Apostle *Paul* hath spoken positively and fully to this Point, which I refer to your Consideration. This Doctrine is owned, I suppose, by the Church of *England*, but is very coldly maintained; for I don't remember I have heard it preached to any Purpose in my Time. And now I shall return to my first Proposition, and prove, in the second Record, that Power was given unto Man to give Sentence of Damnation upon all such as refuse to believe, or rather despise the Doctrine of the Apostles. For it is said: *He that believes and is baptized shall be saved, and he that believes not shall be damned.*

Is not this a positive Sentence of Blessing and Cursing, or Salvation and Damnation? And these were Men who pronounced it; and this Power was given to the Apostles when the Keys of Heaven and Hell were given to Peter. These Keys were the Gospel of Jesus, by which they opened the Hearts of all such as had Faith in their Doctrine to Salvation; and to shut the Gates of Heaven upon all such as despised and persecuted it unto Condemnation. This was opening the Gates of Hell in the Hearts of all despising, blaspheming spirited Men that villifye God's Prophets, Apostles and Saints, when Salvation is offer'd to them, by calling them Blasphemers, Liars, Hereticks, and their Doctrine false Delusion, persecuting the Name of Christ afresh, and yet expect to be saved by the same Name which they persecute, this is a Sin not to be repented of, and will never be forgiven. This I speak of Men that had their Commission from Heaven given of God by Voice of Words, as *Paul*, and *Moses*, and several of the Prophets had; and he that speaks Evil or persecutes a false Prophet, will do the same by a true Prophet, for he knoweth not who is false and who is true, and all Persecution is of the Devil, and will be punished with eternal Death; as well he that persecutes a false Christian, as he that persecutes a true Christian.

Note, The same Power that was given to God's chosen Messengers in the two past Records, the same Power was given to his two last Witnesses in this third and last Record that God will bare to this World; and which will last to the End of the World; and that Ministry that hath not Power to bless Men for their Faith and Obedience to God, and to curse Men that are disobedient to the Teachings of his Holy Spirit in his chosen Messengers is not of God.

The next Objection I shall answer is, these Sayings in the Scriptures where the Devil was cast out of the Man that had an unclean Spirit, and suffered to enter into the Herd of Swine: But first I shall endeavour to discover the right Devil from the imagined Devil, which Man hath created to affright himself with all, how fain would Man have a Devil distinct from himself: But there is no such Thing, the right Devil is the Seed or Spirit of Reason in Man, from whence the Ima-

gination flows which was first seated in *Cain*, and runs in the Line of his Seed to the End of the World, therefore *Cain* is branded with the Title of a Devil, and *Judas* was a Devil, and those Jews that pleaded they had *Abraham* to their Father, Christ tells them, they were of their Father the Devil, which was a Murderer and a Liar from the Beginning and his Work they would do, and so they did, for they crucified him, and put him to Death. These were all Men Devils, and I can find no other Devils mentioned in Scripture. *Esau* was a Devil, and would have murdered his Brother *Jacob*, had not his Mother by the Revelation of Faith sent him out of the Way. Now observe, it is said, all Evil is of the Devil, not only actual Evil, but all such Evils as are Incident to the Nature of sinful Man, for by Sin came Death; and Diseases being the Forerunner of Death, these are the evil Spirits or Devils that Christ cast forth of Men, that were afflicted with them, and the Man out of whom the unclean Spirit was cast, was a lunatick Person, and was distracted in his Senses, as may be seen by his Breaking of Chains, so that by his raging Madness, his Strength was doubled to him; and Christ commanded this unclean Spirit to come out of him, whereby his Senses were restored, and he became in his right Mind as before this unclean Spirit, Devil or Disease took Place in him, and went away praising or giving Glory to God for his Mercy toward him, so likewise Christ cast out the Fever. Now I would not have Men think that Christ cast out a Spirit, an Existence in itself distinct from the Body of Man; for there is no such Thing as Spirits without Bodies, for Spirit and Body is one inseparable Being, and cannot be parted from its own Body; and as to the casting out this unclean Spirit, Christ by his commanding Power, caused this Spirit or Disease to cease and have no longer Power in him; for he became whole and in his right Mind: And as to the Devil or Disease entering into the Herd of Swine, I affirm the Devil did not enter into Hogs, for there were no Hogs in that Country, but Hogs the People, and they abhor Swine's Flesh, for the Swine the Devil entered into, were Men of a brutish, swinish Nature, a stubborn, ungovernable,

governable, unruly People, that would neither be obedient to the Law of God nor Man, but always resisting the Power of Christ, when he was upon this Earth, as you may see, where they accused Christ of casting out Devils by *Beelzebub*, the Prince of Devils; and these unclean Spirits that entered into them, arose out of their own Souls or Spirits; for Soul and Spirit is all one. And it is said, they run down a steep Hill into a Sea or Lake, and were drowned: Now this Sea or Lake was not a Sea or Lake of natural Waters, neither was that Hill a Hill of Earth; but it was the Worship of the Law of *Moses* was that Hill they are said to run down; for these *Gadareans* were a zealous People in the Worship of the Law; and those high and lofty Imaginations they had of that Worship, was that steep Hill; for that Worship was esteemed as a Mountain, overtopping all other Worships; and this was that high Mountain the Devil tempted Christ upon, where he shewed him all the Glories of the World; and these Waters were spiritual Waters, wherein they were choaked or drowned: For the Testimony that Christ did bear, in declaring the Gospel of Peace, and the Miracles he wrought, and with the lunatic Man's declaring him to be the Son of God, it took away or destroyed their Peace they had in the Worship of the Law; so that no true Hope of Salvation remained in them: Thus they may be said to be drowned in the Fears of eternal Death; these were those spiritual Waters they were drowned in.

Again, I never read, that Christ destroyed any Man in his temporal State, while he was upon this Earth: He came not to destroy, but to save Sinners. I wonder that Men should be so dark in their Imaginations, to think that the Devil entered into Hogs. Were not all Things made for the Use of Man, and to support him with Food whilst he is in a State of Mortality, and so to end and be no more? The Beasts cannot sin, nor be tempted of the Devil, nor suffer eternal Torments: It is the Devil and his Angels, or his angelical Seed of wicked reprobate Men, that will be cast into Hell-Fire at the End of Time. And now observe; this lunatic Man is said often to frequent, or have his Dwelling amongst the Tombs: These Tombs signify a Burying-Place or Church-Yard, near unto

which might be an Assembly of People to be instructed in the Worship of the Law of *Moses*; and for their Unbelief, and despising Christ's Power and Miracles, they are called a Herd of Swine; for they were many in Number; and those Herdsmen were their Teachers, which went to the City and told what was done, which brought a Fear upon them; so they came humbly to Christ, and besought him to depart their Coasts. Again, it is said, *Cast not your Pearl before Swine*: It is not meant, cast not natural Pearl before Swine; but those Pearls they were forbid to cast before Swine, were those Salvation-Secrets that tend to Mens everlasting Happiness; these are those Pearls such swinish Men are not worthy of. Thus, if your Eyes are opened, you may see something into the spiritual Meaning of those Scripture Sayings.

And now I shall discover the Devil Man hath created out of his lying Imagination of his own evil Heart. This Devil is a Spirit without a Body, and hath no Form of his own, but borrows some other Form to represent himself in; for he can assume what Shape he pleases; he can whip into a Man, and tempt him to all Manner of Evil, which once committed, he can whip out of him again, and leave the Man to suffer for his Sins; he is invisible, and yet visible; he is in Hell-Fire, and yet out of the Fire; he is chained, and can go no farther than God suffers him; and yet at Liberty, and can tempt Millions of Persons at the same Time: He is a Monster of a Devil; for he hath Horns and never a Head to place them upon; he hath Wings, and never a Body to fix them to: I have seen him represented with Claws to tear and torment People with, but still hath no Body of his own. This is the Devil Man hath made to affright himself withal.

The next Thing I insist upon is to distinguish a true Minister from a false, which I have in a Measure explained before, as thus; a true Minister is one that God hath chosen and fitted for his Purpose, by inspiring him with the Revelation of his Holy Spirit, and then giveth him a Commission to go forth in this World, to propose Terms of Salvation or Condemnation to his People. Thus he is made Christ's Ambassador, and is impowered to set Life and Death before all Men, and this Power is blessing all such as believe, and are obedient to his Doctrine

Doctrine or Declaration to them, and a Curse upon all such as refuse to believe or rather despise it: For God doth not come now into this World himself to treat with his People, But giveth Power to a mortal Man to be a Prophet, an Apostle, Minister, or Ambassador of God, the King of Heaven; as the the Kings of this Earth do to their Ministers. And these commissioned of God, stand in God's Stead, and represent the Person of God the King of Heaven, as an earthly King's Minister doth represent his Person and Power, and such Men are true Ministers of *Jesus Christ*, and happy are those Men that are made obedient to them, and miserable are all such as despise their Declaration.

A false Minister is such a one as may be distinguished by the Contraries of the foregoing Discourse, that hath no Commission from *Jesus Christ* by Voice of Words, spoken from Heaven to the hearing of the outward Ears, but counterfiteth a Commission from the Letter of the Scriptures, but have none of the Spirit that declared them, nor no Authority from God. Some of them justify themselves by the Authority of the national Power, and if this will serve their Turn at the last Day, it is well with them. Others think the Letter, which was other Mens Words, that had their Commission from Heaven, to be as good a Commission as that of the national Power; And if this will bare them out, it is well with them also; others think themselves as good Ministers as those before mentioned from the Light within them, these are the People called Quakers; but this Light I know to be only the Law written in their Hearts, which no Man can keep, therefore serves only for Condemnation. So that when all those Ministers comes to plead in their Hearts and say, Lord we have preached in thy Name, prayed in thy Name, cast out Devils, and done wonderous Things; their Answer will be, Go ye Workers of Iniquity, I know you not, I sent you not. Thus you may see God will not own them, because he did not send them; there are some of the Ministers have got away of whining and toning in their preaching, as if their Words had not the same Meaning, without toning as with it. Again, they shall repeat one Word or short Sentence, three, four, or six Times together.

Thus

Thus they go on, till they have filled their Noddles, topful, and when they have tired themselves and their Congregations, then they depart, and in half an Hour or an Hour's Time, their Sculls are as empty as before they came together, and if they talk together as they go Home, they shall admire their Teacher, he is a precious Man, a great Gift in Prayer, a sound Preacher. These are such as by their canting Language climb into the Hearer's Affections, empty their Pockets, and fill their Heads and Hearts with Nonsense. It was my Chance to hear a Clergyman say, if he had a Horse or any other Goods to expose to Sale, and if this Horse was all over Faults he was not obliged to discover any Fault at all, except it was demanded of him to discover them, to which I agree; by the Laws of the Land, he may conceal them; but by the Law of *Moses*, which is the Law of God, by which the Law of the Land is made, I can find no Justification for Man to deceive his Neighbour by Concealment; but because Men can find no positive Words to forbid this Deceit, therefore Men justify themselves in it; yet the Law is good, and doth not allow any Man to be deceived by his Neighbour, and he that lives by over-witting or any wordly Deceit, will be found to deceive himself; if Man was not corrupt in his Nature by Sin or Evil, which is of the Devil, he would abhor such Deceit in himself, and not encourage it in others. There is a new Law given, which is to do as ye would be done unto; and I believe no Man is willing to be deceived or wronged in any Kind; and if this Man had instructed Men in the Christian Law, I should have approved of it much better. This Law of Christ saith, love your Enemies, do good to them that hate you, and evilly intreat you; and such Men that seek to pervert the Law of Christ, or Christian Law, are rather to be esteemed Ministers of Deceit, than true Christian Ministers: Men are apt enough to take this Liberty to deceive their Brethren, although it disturb their Consciences; therefore they need not be encouraged in it.

He that peruses this Writing, and considers it in his own Mind, may see that God doth give Power unto Man, to judge, and give Sentence upon Men, of Salvation or Condemnation,

demnation, according to their Obedience or Disobedience to God and a true Prophet. Likewise he may see, that the Evil that arises out of a Man's Soul, is the Devil, and no Spirit without hath Power to tempt him to any Evil. Again, he may see, that he that takes upon him to be a Minister of *Jesus Christ*, and hath not a Commission from Heaven, as *Paul* had from God's own Mouth, I say, he commits spiritual High Treason against God, and will be punished with everlasting Death for so doing, if he continues in it.

LUDOWICK MUGGLETON.

An PPISTLE of JOHN REEVE to his
loving Friend Christopher Hill.

Brother Hill, in the Eternal Truth,

MY Love to you and the Rest of our Friends. This is a spiritual Love Letter that I am moved to write unto you, wherefore by Virtue of my Commission I pronounce thee *Tho. Martin, William Young, and Eliz. Wyles*, the Blessed of the Lord to Eternity; the Remembrance of this the Lord's Blessing, will do you no harm when I am in my Grave; in the mean Season, our good God cause you to love one another more than your temporal Enjoyments, and that will become a Heaven upon Earth in your innocent Souls; Faith fetcheth spiritual Comfort, the Fountain to each particular Soul; but Love fulfilleth all Righteousness both to God and Man. Oh! the transcendent Excellency of the Love of Christ in his new born People, it is not to express'd by the Tongues of Men or Angels.

JOHN REEVE.

A Copy

A Copy of a LETTER wrote by the Prophet JOHN REEVE to Mrs. Alice Webb, containing her Blessing, and the Six Principles, on August 15, 1656.

Loving Friend,

DESIRING your Eternal Happiness in that Place of Glory above the Stars, I am moved from the Spirit of the Lord to write these Lines unto your serious Consideration.

This I know as sure as God knows himself, that *Jesus Christ* from his Throne of Glory spake to me by Voice of Words three Mornings together, which Speaking of his hath opened my dark Understanding to declare such spiritual Light to the Chosen of God, as never was so clearly manifested before, especially in these six Foundations.

First, What the Person of the true God is, and his Divine Nature.

Secondly, What the Persons of the holy Angels are, and their Nature.

Thirdly, What the Persons of the Devils are and their Natures, and what the Person of the Devil was before he became a Devil, and begot Millions of dark Angels or Devils, it being all one.

Fourthly, In what Condition the Man *Adam* was created in; and by what Means he lost his first Estate and the Effects of it.

Fifthly, What Heaven and Glory is, and the eternal Residence of it.

Sixthly. What Hell and eternal Death is, and the Place where it shall be to Eternity.

This

This I know certainly, That before the Lord sent me to declare his Pleasure unto his People, no Man upon this Earth did clearly understand any one of these six fundamental Truths, which to understand is Life eternal, and to be ignorant of them is Death eternal. Now the Lord hath sent his two Messengers to declare them, I mean, to all those that may be informed in these spiritual Things, and do reject us (that are the Lord's Messengers of these Things of Salvation) through the Love of carnal Things, they must all perish to Eternity.

Again we know from the Lord by that infallible Spirit that he hath given us, of divers Persons that shall be eternally blessed with us: and all that we pronounce Cursed to Eternity are eternally Cursed, as sure as *Jesus Christ* the Lord of Life is Blessed, because it is his Curse and not ours.

Again, if the Lord Jesus do not bear Witness unto our Testimony, and make it evident that he hath sent us in a few Months, than you may conclude, that there never was any true Prophets nor Christ, nor Apostles, nor Scripture spoken from the Mouth of God to Men. But there is nothing but the Wisdom of Men and Nature their God. But this we know, that those that are joined with us, are Partakers of those Truths, and shall be blessed for evermore, and shall in the mean Time patiently wait for the fulfilling of our Prophecy, and shall have Power over their Thoughts, Words, and Deeds, purifying their Hearts by Faith in the Person of God even as he is pure, trampling all the Riches and Honour of this World, under the Feet of their Souls as Dung, because they have tasted of that Glory to come, that no Tongue of Men or Angels can express, and this makes them not only love one another in carnal Things, but for the Truth's sake they are ready if (need require) to forsake all Relations, and Life itself for one another, and is that Power of that one only Faith and Truth, declared from the Spirit of God, the Man Jesus by us, which none enjoys but those of this Faith.

Much more might I write, but speaking Face to Face, (if it may be) is far more profitable: *Farewell.*

JOHN REEVE, *the true Propbet, of the only true Personal God, the Lord Jesus Christ upon the Throne of immortal Glory in the higheſt Heavens.*

An EPISTLE of JOHN REEVE to a Friend, written in May, 1657.

Shewing,

THAT Elect Angels are distinct from him who visibly beheld him Face to Face; and what that reprobate Serpent-Angel was in his Creation, which by the secret Council and unsearchable Wisdom of God, fell from his created Glory like Lightning from the invisible Heaven above, to this visible Earth beneath; and through his super-seeming God like Counsel, he overcame innocent *Eve*; and she yielding unto him, he wholly entred into her Womb, and naturally changed himself into her Seed, and so became the first-born Son of the Devil, and afterwards a cursed *Cain*, and the Father of all those *Cananitiſh* Reprobate Angels, spoken of in the visible Records of the Scriptures; *Not as Cain, who was of that wicked one, and slew his Brother;* the 1st of *John*, the 3d Chapter, and 18th Verse. *And the Tares are the Children of the wicked one,* *Math.* 13th Chapter, and the 18th Verse. Also in what Condition *Adam* was created in, and how he came to fall from his created Estate, and what that Sin was that *Eve* and he were guilty of, and how Sin came first in their pure created Natures.

Again, what that heavenly Glory is and where it is, that God's Elect Wheat, which are the Seed of *Adam*, and not of *Cain* shall possess when time shall be no more, and what that shameful Eternal Death is, and where it is reserved for the Seed of *Cain*, and not of *Adam*, who are either a Spirit given

up to persecution of Men's Consciences, or else they are left in Darknes to condemn the Things of Eternity, because they cannot comprehend them for want of a true distinguishing Spirit, which is a Gift of the Holy Ghost, unto him which is immediately sent by the Lord of Glory, that he may be distinguished by the new born of God, from all those counterfeit or deceived Preachers or Speakers in the World, who are apt and ready to judge Men in Darknes, if they soberly ask them needful Questions concerning things of Eternity; the understanding of those glorious Excellencies, which is the Saints Inheritance, being utterly hid from them, because they went before they were sent.

Friend and Brother in the Eternal Truth,

By this infallible Demonstration, you may know a Man that hath not a Commission from the true God, to preach and speak unto the People.

If a searching Speaker or Writer, deliver any thing unto those People that joyn with him, then for fear of his Weakness or Ignorance being discovered, he will counsel the Hearers to stick close to the Ordinances in the Word of God, or to hearken to them, or to that in their Consciences, and to beware of false Christ's and false Prophets, and such like borrowing Scriptures Languages, to prevent the People of ever hearing the Glorious and dreadful Things of Eternity from the ever-living God, revealed both by Voice of Words without, and Inspiration within, unto his two last despised true Messengers.

Thus it is clear, they have not the true Spirit of *Paul* in them, who gave the true Saints Liberty to try all Things or Opinions of Men, (for that was his Meaning) but to *hold fast to that which was good.*

Again, that Speaker or Preacher to People, whether publick or private, that declares against all Appearances that are contrary to his Way, discovers himself to a discerning Spirit not to be of the Lord, unless he can demonstrate a Spiritual Commission received by Voice from Heaven, from the Mouth of the Lord Jesus Christ, so that no Man can disprove him, though few from a true Understanding received him.

Again, he that preaches or teaches only of a God or Christ in Men's Consciences, doth he not question the Scripture Records concerning the Resurrection and Ascension of the glorious Body of the Lord Jesus Christ, who through Faith in his invaluable Bloodshedding, the Consciences of the Elect being sprinkled, are purified from the Power of all Unrighteousness of Flesh and Spirit, and so doth he not question the Resurrection of Mankind after Death.

Again, if after Death there be no bodily Resurrection for the Spirit to possess an immortal God like Glory, or to suffer an eternal Devil-like Shame, according to their Deeds done in their Bodies ; is it not one of the vainest Babblings under Heaven, for Men to talk of a God or Christ, or of Righteousness, or Purity, or Mercy, or pure Love without Envy, or of any Spiritual Excellency whatsoever, unless it be for Gain or Glory amongst Men.

The eternal Spirit and alone everlasting Father, which essentially reigneth in the glorified body of our Lord Jesus Christ his eternal Son, and spiritually, and motionally, or virtually liveth or reigneth in elect Men and Angels, bear Record between me and you for Everlasting, or World without end, whether this Witnessing be not sent unto you, and all the Elect that shall view it principally for the re-establishing of your tender Spirit, upon that spiritual Rock of all Ages, the Lord Jesus God and Man, in one distinct Person Glorified and everlastingly Honoured, with all Variety of Spiritual new Songs and Praises, from his Redeemed or Elect Men or Angels, when all Time or Times is swallowed up into Eternity or Eternities.

JOHN REEVE.

Another EPISTLE of JOHN REEVE'S

S I R,

YOUR Replication to mine doth but still harp upon the same Matter as your former, and yet you suppose you have given such Arguments as may quite silence my former Assertions, were that there are no Spirits without Bodies, but such as mere Shadows and that God is not a bodiless Spirit, but hath and ever had Form, Substance, and Shape, and that is no other but the Form of a Man.

This is Contradicted by you, and so you affirm these Particulars following.

1st, You take at those my Words which said, that if a Spirit have no Body or Shape, then it is no more than a meer Shadow: This you deny, by saying, that a Shadow is only privative, but a Spirit, say you, is positive.

2^{dly}, You further say, that there is such immaterial Substances, which have a separate Existence from such gross Bodies which we have about us; witness say you the Soul of Man, which is immaterial, and lives after the Body is dead, which is, say you, confirmed by *Paul*, 2 *Tim.* i. 10. which saith, that the *Gospel brings Life and Immortality to Light.*

3^{dly}, This Doctrine, say you, was known by the Light of Nature to the Heathen Philosophers, and hath since been confirmed by Scripture of the New Testament to us, and so conclude it no ways repugnant to right Reason.

4^{thly}, You charge me with quoting the Scripture falsely, when I said, that Christ reply'd to the young Man, saying, *That no Man was good but one, which was God*; therefore say you it is false that the Scripture saith, that God is a Man.

To each of these take this particular Answer, 1. If your Spirit have neither Shape nor Substance, it is but a Shadow and no more than what the *Egyptians* Sorcerers produced before *Pharaoh*, what *Moses* brought up were real Substances, but their's no other but Shadows, but therefore a Spirit without Substance is not positive; for that which is privative can have no Being without a positive, because that which is positive hath a Being or Substance: Now he that will not admit God to have a distinct Being of himself, his God that he worships is nothing but a Shadow.

2dly, Where you speak of Spirits being immaterial Substances; if they be immaterial, how are they Substances, and what Existence can they have, and how can a Soul be immortal in a mortal Body; it is said, *the Soul that Sins, it shall die*; yet you, it is immortal and cannot die, and would prove it in 2 *Tim.* i. 10. when as that Place shews plainly, that it was Christ's Death and Resurrection which brought *Life and Immortality to Light*; so that if there be not a Resurrection, then can there be no immortal Life.

Therefore it is, that the Scriptures doth affirm, that there can be no Salvation without a Resurrection, so that if the Dead should not rise, then were all Faith vain, and God the God of the Dead (seeing Death is not abolish'd) and not of the Living; so that there is no Spirit that can subsist or have any Existence without a Body, either Spiritual or Natural.

Again, doth not the Gospel bring *Life and Immortality to Light*, and is this Life and Immortality brought to Light without a Body, but it will have a Spiritual Body suitable to that mortal Spirit made immortal. And doth not the Scripture affirm, that it shall have a Body like unto God's own glorious Body, and yet you say, God hath no Body, and a Soul hath no Body.

Do you not read also, that Christ had a Body, and that it was after the *express Image of his Father's Person*: Would you trace substantial Truth into an Allegory, and say Righteousness, Knowledge, and Holiness is the Image of God, and yet must have no Body to act forth itself in. When God said, *be ye holy,*

boly, as I am boly, must we turn our Souls out of our Bodies, to make them like your bodiless God.

When we are said to worship God in Spirit and Truth, is this spiritual Worship performed without a Body, although there is a Mental, Privy, and Praise without a vocal Expression, yet it must arise from a Heart, and that Heart must be placed in a Body.

There is no Light without a Sun, no Stream without a Fountain, and no Spirit without a Body.

3dly, As to your third Particular, this I must tell you, that no Light of Nature can discover Spiritual and Evangelical Truths, and it is very gross for any Man to subject the Spiritual Truths of the Gospel, to the heathenish Principles of Philosophers, making the New Testament no other but for the Confirmation of the Principles of Nature, which Nature you call right Reason, which say, you never repugns the Gospel, nor the Gospel it.

By this your Discourse I find, that you own that Christ came, but to confirm the heathenish Principles of Nature, as, that God, and Spirits, and Angels, were all without Bodies, being immaterial Beings, and you know not what.

Now give me leave to be plain with you, and to tell you, that I could never read that the Gospel of Christ was ever sent to enlighten Nature, Nature or Reason hath no Interest in it at all. In the moral Law it hath, and therefore it is written, *the Law came by Moses*; and what to do, but only to enlighten Reason unto whom the Law was given: But as to the Gospel, *it came by Jesus Christ*, and particularly belonged to another Seed; namely, *to the lost Sheep of the House of Israel*; so that you can no more distinguish between the Law and the Gospel than between the two Natures of Faith and Reason it is all a Mystery to you. Do you know what right Reason is, if you do, you must ascend up into the Kingdom of Heaven, and view it in the holy Angels; for you will not find neither pure, nor right, nor uncorrupted Reason any where in this Orb below the Stars: For it is evident that Reason's Notion can never be capable to comprehend Spiritual Truths, as from the Power of its own Nature, it only serves to comprehend natural and temporal Things.

Things, it being but natural itself; but Gospel Truths are comprehended by another Light, according as it is written by *David* saying, *in thy Light shall we see Light, &c.*

So that from what is said, we need not fear (as the World have) of the Heathens rising up in Judgment against us, for maintaining Gospel Truths against their Darknels of Reason.

4^{thly}, As to your fourth Point, where you charge me of fathering upon the Scripture those things that are not, and you make a Wonderment of it, that I should say, that God was a Man, and to quote Christ's Words for it, telling the young Man, *that there was no Man good but one, which was God*; this you tell me was false, for you say, the Text saith that *none is good but one, which is God*. Here your Ignorance appears very great, and may be wonder'd at considering your great Learning and continual Study; but it appears, it is but in those heathenish Philosophers; for observe for better Instruction, did not that young Man call Christ Master, and own him to be a Man and no more: Now to this you may find that Christ's Answer did tacitly imply, that if he was but a Man, he was not perfectly good, and that no Man could be perfectly good.

And furthermore for a more full Answer in the Old Translation, attending to mark it, is render'd thus Word for Word *that there is no Man good but one, which is God*.

This is plain Scripture, and yet you are ignorant of it; I perceive you are not very conversant in Scripture, your Philosophy turns you out of all Scripture knowlege. But to proceed farther, cannot you find by Scripture that God was ever called a Man, did not you ever read that Scripture that saith, *God was a Man of War*.

Much more might be said of this, and several positive Proofs from Scripture might be produced to confirm it withal, but because it is not the general received Opinion, therefore it must be quarrell'd with; for the Honour of this World must be both fought after and submitted to.

And whereas you farther say, that the Apostles of Christ did ever teach after they had received their Commission, that Spirits were immaterial and could subsist without Bodies, now answer to this:

It is most certainly evident, that the Apostles never taught, that any Spirit could subsist without a Body, but the contrary altogether; for their Doctrine was, that as the Soul and Body lives together, so it dies together, and at the Last Day rises together, and is ever without Separation.

When the Apostles said, *That many Spirits were generate into the World, which denied that Christ was come in the Flesh*, did he mean Spirits without Bodies: And when Paul said, *that the Spirit speaketh expressly, that some shall depart from the Faith*: Now what Spirit was that, but Paul's own Spirit of Faith, in his own mortal Body; for without a Tongue it could not be expressed.

And where the Apostles tells of the Doctrine of Devils were those Devils bodiless, and taught damnable Doctrine?

So that the Apostles never taught that there was any Spirits without Bodies, but always Spirit and Body went together, and so makes Longitude and Latitude profoundly, as your Philosophical Notions teacheth, although you cannot apply it to any sublime or spiritual Thing, you knowing nothing of it but all is nothing and of no Substance; and so in that your Darknes I leave you, seeing you are no Friend to the Light; and rest yours in all civil Respects,

JOHN REEVE *the only true Witness unto the very true God, amongst many pretended Spiritual Messengers in this confused Age.*

An Epistle wrote by the Prophet JOHN REEVE to ISAAC PENNINGTON, Esq; dated 1658. concerning an Answer to a Book of his, with several Mysteries and Divine and Spiritual Revelations declared by the Prophet, concerning God's visible appearing in the Flesh.

IN your Self-return, you seem to mourn over the sunk Spirit of both Creations, so termed by you. Also you write as though many from a satanical Spirit write most accurately, both of the Works of Creation and Mystery of Redemption by an immediate Gift of God from our Lord Jesus Christ. To this I answer, a little Season will produce Mourning enough in you, when you shall see your angelical Motions like Lightning, cast down with Confusion of Fear, from their former Perfection of imaginary Glory, rational Dreams and Visions, Revelations, Inspirations, Experiences, or Voices proceeding from an incomprehensible Spirit.

Again; I have both read and heard a Voice to say, that the Secrets of the Lord are his choice Treasures, reserved only for Redeemed ones; but I never read or heard from any spiritual wise Man before now, that any satanical Spirit was able to intellect deceived Persons, exactly to write of the hidden Mysteries of the Everlasting God. Again, you pretend unto no such Revelations as I proceed upon, but say you, there is another Way more certain than Reason or Revelation, which whether as I presume you were led into, the Lord will one Day make manifest, from the true Light of Life Eternal. To this I answer, your Light as terming of the true Inspirations of the Lord Jesus Christ, written by me to you, is because as yet his Holy Spirit viels them from your Eyes; but as for your new Sound of teaching them from your God, more certain than Reason or Revelation, from the Divine Voice spoken in the Ear, through the glorious Mouth of my Lord.

I de-

I declare that in all Ages the Elect lost Sheep of *Israel*, did never read or heard of any more than two original Ways either natural or spiritual in Mankind, whether you call them Creature or Creator, Light or Darknes, Truth or Error, Revelation and Reason, Inspiration and Imagination, Truth and Unbelief, Flesh and Spirit, and such like.

'Tis confessed, that visible Appearances of God or any else unto Morrals is teaching of all, but he that expects that kind of Teaching any more until Men are immortalized, lieth under at present as great an imaginary Deceit, as ever yet appeared in this Land. It is also granted that the most holy God speaketh to his Chosen Messengers by Voice of Words, even to the hearing of the Ear unto which Truth for Ends best known unto himself, by his gracious Power only, can bear Record in this present Generation, unto the Grief only of all angelical Wife, envious, proud, inglorious, hypocrritical Reprobates that hear of it.

Moreover if your more sure Way of teaching from God were Vision itself, yet it is impossible for you to enjoy any true and lasting Peace, unless it swallows up all your former Writings produced from your own Spirit, without an immediate Commission from God, and in the Room thereof, perswade your Soul to pour in your Oil, into the natural Wounds of oppressed Persons, under what Opinions or Appearances whatsoever.

Again, you say, O Lord God, pity the Captivity of Man, yea, pity the Captivity of thy own poor Seed, hear the Prayers of that Spirit that interceedeth with thee for every Thing, not according to any fleshly Imaginations, but according to Truth and Righteousness of thine own Ballance. From the God of Truth, to this I answer, concerning that spiritual Captivity of the Elect, in Reference of a right Understanding of the Creator, you need not trouble yourself about that, unless you think through much importuning the unchangeable God, may be perswaded to loose their Bonds before the decreed Time thereof; but if you think that Glory of God's eternal Love towards them, will provoke to their spiritual Darknes through the invisible Appearances of his own pure Light, then you

may know, until his own glorious Season, that all the Desires of Men or Angels are of no Effect, no nor of the Son himself, if you imagine a Father besides. 'Tis confessed, when the Time draweth near of some great Deliverance of the Chosen of God, usually the Lord provokes his People to cry unto him with Sighs and Groans, which cannot be uttered but from the innocent Spirit of his spiritual redeemed Ones, as his Due, he may receive all Honour, Praise and Glory for their Deliverance out of their natural Darkneses, unto his marvellous Light.

Again, I declare from the true Light of the true God, that the Spirit which interceedeth with the Creator for all Mankind, upon the Account of his eternal Happines, was never principled upon a spiritual Foundation of Truth, whatever subtile Expressions of God's righteous Ballance procedeth from him. Moreover, is it not the new heavenly Glances of Christ Jesus in Man's dark Soul, which upon an immortal Account, becomes all Light, Life, or ravishing Glory in him; and of the contrary, is it not the absenting Voice or Virtue of the uncreated Spirit of the Lord Christ Jesus, that occasions Men's Spirits to be full of satanical aspiring Wisdom about the Creator; and whence think you cometh this to pass, or possible could be of the Spirit, if the Creator were, and Angels were essentially living in one another there.

Again if your literal Request unto the Lord God, as in Reference unto the miserable Captivity of poor Mankind, lying under the miserable Yoak of unmerciful rich Tyrants, especially over his own innocent Seed or chosen People, then this will most necessarily follow; nay, you cannot deny it, if there be any Light in you, that all your conceived Spiritual Speakings, or Writings, or Prayers, in the great Day of the Lord Jesus Christ, will become but fiery burning Death in you of utter Darknes, according to the true Saying *If that Light in you be Darknes, how great is that Darknes?* Unless as before said, answerable to your Profession of Love unto God, and Pity unto Man, you are a bountiful Reliever of his oppressed Ones, according to his Bountifulness towards you, then mind the Virtues of Christ Jesus thus shining in you, will occasion from the refreshed Bowels
of

of his own Seed new spiritual Acknowledgments, and a loving Return in the Lord for you, Why? because it is rare to find a merciful rich Man.

Friend, I certainly know that if you are one of God's Elect, you cannot be offended with me for writing the Truth, though at present, I be contrary to you in Spirit. Again, you write that you would beg unto the Lord for me, both with Tears and Blood, and you would speak somewhat concerning me, but you are afraid to open the Spirit before the Season thereof. *Friend*, As to that if ever the Lord of Life and Glory manifest himself to your Soul, then you will see clearly the Vanity of those Words.

Moreover, if I should tell you, that in the pure Eyes of the Lord Christ Jesus, that one handful of your Silver Tears, are of more Value than a Horse Load of your Tears and Blood, you might account it a very strange saying from me; truly I unfeignedly believe it will be found a principal Truth, when our Lord Jesus Christ shall say in the Day of Judgment, *Come ye blessed of my Father, inherit the Kingdom prepared for you, for when I was hungry, you fed me; Go ye Cursed into everlasting Fire, when I was hungry ye fed me not*: So that without Controversy, there is nothing in Man comparable to Love, Mercy and Forgiveness, even to his greatest Enemies.

Again, it is a marvellous Thing, if you or any other Man, should have a Spiritual Gift to distinguish between divine and diabolical Appearances, and yet defer the Examination thereof to another Season, or did the most wise God ever commission any Man or Angel to make a Discovery of any spiritual Counterfeits, and yet that Messenger remaineth dark in his own Understanding, concerning the Creator that sent him. I remember such a like Scripture Saying as this, *him whom you ignorantly worship, declare I unto you*. Moreover, if the most wise Creator, either visible or invisible by himself or Angel, hath appeared in your Spirit, whereby unto your thinking, I was clearly discovered as a deceived Person among the rest, is it not a strange Thing that you should have Power over that Light above Men or Angels before you, for the Producing of it at another Season, the Creator himself will visible make it manifest, *even so come Lord Jesus Christ, for thy glorious Name*.

Name-fake, come quickly, and in the visible Sight of Men and Angels bear Record whether thy Holy Spirit sent me (as I have declared almost these three Years) or no. Again, when the Lord made Choise of such a simple poor Man as I was, as many can witness in the City of London, that have known me about these twenty Years, that I might instrumentally discover the two principal Heads of mischievous Darknets in the Land; as namely *John Robins* past, and *John Tawney* almost spent, truly I had no Power in me to put by his Message until another Time; why because (whether you can believe it or no) his Voice was so glorious in me, that it shone as the Sun, and it was of Motion swifter than Thought, and so pleasant to be declared by Tongue; yet for all that Godlike Glory piercing in me, and through me there arose a Desire in me to be eased of that Burden of the Lord committed to my Charge, because of that sharp Sentence that I was to declare against any Man that should despise it; then the Lord spake again unto my Soul, Words of burning Death, of sensible unutterable Darknes, answerable to that *Jonas-like* Rebellion in me, against so great convincing Glory; and truly I was compelled immediately to cry unto him for Deliverance from the Wounds or Anguish of my Soul, that I might presently obey his Word that shined in me with such Light, and Majesty, and Glory in whatsoever it should command me.

Wherefore, *Friend* happy are you if preserved from slighting an Appearance, that is contrary unto your Light, though it strike at the Foundation on which is built all your Spiritual Enjoyments; for alas, you know in the End, all false Lights will be made manifest unto those that possess the true Light of Eternal Life in them; blessed therefore are those, that in Obedience unto the Creator from a purified Spirit are compassionate to all Men, but especially to those innocent Appearances, in the Name of the Lord, though they all differ in their Declaration for them. If there be but one true Messenger from the Lord amongst the rest, they shall as formerly, receive an Angel of God unawares, and with him be Partakers of the glorious Secrets of the everliving God, to their eternal Consolation: For this I know, from the Spirit
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of Truth, that those that are left under a Spirit of rejecting and despising of false Appearances, coming forth in the Name of the Lord, they not clearly knowing them to be so, they will as readily despise a true Messenge of the Lord to their eternal Hurt; wherefore are all those, that neither Honour nor Life itself is dear unto them, but upon an Account of Spiritual Wisdom amongst wise Man, when the Glorious Things of Eternity, though in base Appearance presented unto them, from that Spiritual Rock of all Ages, which is our Lord Jesus Christ, God and Man, is one distinct Body or Person glorified; for whatsoever Men dream from their imaginary Gods, of two or three Persons, or a vast incomprehensible Spirit, essentially living in all Things and Places; from an immediate Voice from the highest Heavens, I positively affirm against Men or Angels, that there neither is, nor ever was any other God or Creator, but that God-man Christ Jesus, which was nailed to the Cross, the which Glorious God will one Day visibly appear with his mighty Angels, to the everlasting Terror of those that reject his Person, as to love a Thing for an infinite God to dwell in or to be; yea this very true God in Opposition to all other Gods, Men or Angels, is already come with his invisible pure piercing Light, to make an everlasting Distinction between the imaginary notional Misteries of Men in rational Darkness, and the spiritual Misteries of his everlasting Kingdom, by true Inspirations from an holy and unerring Spirit. *Even so come Lord Jesus Christ, visibly also according to thine own Word, come quickly. Amen.*

Yours with all the Elect, in that only wise very true God, which in the Sight of Men and Angels visibly appeared in Flesh, and in that very Body of Flesh and Bone, is ascended far above all Gods, Heavens, Angels, or Men, and there to remain until the Resurrection of all elect Things, or the Judgment-Day, whose uncreated Spirit of fiery Love, is all Variety of immortal Crowns of new ravishing Glories, prepared for all those that long for his visible appearing, to make

an everlasting Separation, between the merciful Elect, and unmerciful Reprobate.

JOHN REEVE, *the only true Witness unto the very true God, amongst many pretended Spiritual Messengers in this confused Age.*

And Moses was never buried.

THE Testimony of the Prophet *Muggleton*, concerning the Death of *Moses*, the first Commissioner from God to the Children of *Israel*, he saith, That *Moses* went into the Mount, and there died, and God raised him again in a Moment of Time, and translated him into Heaven, but *Enoch* and *Elias* were both translated, and did not taste of Death, and God not thinking fit to bury *Moses* by the Hands of the Children of *Israel* under the Earth, because till he had laid down his God-head Life himself, he could raise none from the Grave.

As concerning who gave *John* the Baptist his Commission, whether *Elias*, or Christ, the Prophet *Muggleton's* Testimony is that *Elias* gave it to him from Heaven, therefore saith the Scripture, he came in the Spirit and Power of *Elias*.

Is There any Evil in the City, and I the Lord hath not done it; the Interpretation is thus, when a sinful Land committeth all Manner of Sins and Wickedness, which in the committing to them is pleasant, but when God cometh and bringeth the Evil of Punishment, as Plagues, or Fire, or Sword, then he bringeth the Evil upon them.

An EPISTLE of the Prophet REEVE.
Written in the Year, 1656.

BLESSED are all those that shall read, or hear this Epistle with a meek Soul, and are kept from judging Things that seem strange at first Appearance, but by sober searching of the Scriptures, compare spiritual Things with spiritual, as those noble born did in the Apostles Time, being made patient to wait the Lord's Leisure, who reveals his Secrets to such only who with a pure Conscience hearken to his Spirit; *He that believeth maketh not Haste.*

In the 6th Chapter of St. *John* 36th Verse, are these Words, *The Words that I speak unto you are Spirit and Life*; and in the 10th, 17th, and 18th Verses, it is thus written, *I lay down my Life that I may take it again: No Man taketh it from me, but I lay it down of myself I have Power to lay it down, and Power to take it again.* Therefore, that you may increase in your most holy Faith unto your eternal Glory, which are appointed to believe in that distinct glorified Body of the Lord Jesus Christ, the only God and everlasting Father, from the Holy Spirit, I shall shew you wherein that Power did consist of Christ dying and living again.

This his Power was secretly hid in the Truth of his Word speaking. Why? Because the Nature of Christ's Soul within his blessed Body was only one Voice of spiritual Faith and Truth. Therefore, you may understand, whatever he spoke in that Word speaking, was all Power to effect the Thing spoken of. *The Words that I speak unto you are Spirit and Life*, that is, as if Christ should have said, "My Words tend not to Joy in carnal Things that perish, but in the rejoicing in spiritual Things which are eternal; or, as if the Lord should have said, "My Word is all spiritual Light and Love, Meekness, "Patience, with all Variety of immortal glorious Joys beyond "the Comprehension of the Spirit of Men and Angels.

Again, Christ's Words are said to be *Spirit and Life*, because all Spirits in the Creation were made by his Word speaking only: Furthermore, because his Word only, is the original Cause of all Light, Life and Glory in Heaven and Earth, and in Men and Angels; *I have Power*, said Christ, *to lay down my Life, and Power to take it again*. I declare from the Holy Spirit, none in Heaven and Earth could ever truly speak those Words, but that Man Christ only.

Again, it is as if Christ should have said, "I only have
" all Power within my Soul, by a Word speaking, to die
" and live again".

Moreover, *Christ Jesus* being Lord of Life and Death, did believe without any Motion of doubting in him, that whatsoever he spoke should come to pass, and that gave a Being to the Thing spoken of, and that made him to say in the 24th of *St. Matthew*, ver. 25. *Heaven and Earth shall pass away, but my Word shall not pass away*.

So that Christ being the only God of all Truth, you may understand that it was his Faith in that living Truth, or Virtue of his Word speaking, which gave him Power to lay down that divine Soul, or spiritual Godhead Life in the Hell of the Grave, and to quicken his spiritual Life again from Death, to reign in immortal Glory to Eternity, in that very Body of Flesh wherein he suffered Death. For I declare, from the Holy Spirit, from that everliving Virtue continually flowing from the former Suffering of God on this Earth, in the Body of Christ, the Tongue of Men nor Angels can never express the Variety of new glorious Joys, the eternal Spirit of God the Father hath in that glorious Garment of *Flesh* he hath clothed himself withal.

Again that divine Faith of Christ in that living Truth and Virtue of his Word speaking gave him Power over Life and Death, that by his precious Blood shedding, he might purchase from himself the Lordship of the Dead and Quick.

Again, If God had not been able to have made his Soul to die in his Body, and by the living Virtue of that almighty Word of Truth, spoken through his holy Mouth, to quicken a new and glorious Life again, O then would it be impossible for him at the last Day, by the Power of his Word to quicken and make alive, all the Souls and Bodies

of Mankind that are dead asleep, and buried in the Grave.

You may understand, that living Virtue of his divine Word of Truth, spoken before he died, was that God, which raised the everliving God from Death to Life again.

Therefore, because the Lord your God liveth, ye which are to live eternally with him with astonishing Wonder and Admiration behold your God, that was absolutely dead and alive at one and the same Time.

Therefore Christ spoke those Words to his Apostles of the Power of Faith, *Matt. xxi. 21.* and *Jesus* answered and said unto them, *Verily I said unto you, if ye have Faith, and doubt not, ye shall not only do what I have done to the Fig-tree, but also if you say to this Mountain, take thyself away, and cast thyself into the Sea, it shall be done;* and in *Matt. xix. 26.* *But with God all Things are possible,* and in *Gen. xiv.* *Is any Thing hard to the Lord.*

Woe, Woe, therefore, to all that are left under the Power of carnal Reason, that they may ever war against that incomprehensible Power of spiritual Faith and Truth essentially reigning in the glorious Body of the only wise God, your alone Redeemer, which long for his Appearance, which by the almighty Power of his Word speaking of that Substance of Earth and Water, created both Worlds, and all living Forms that in them are, into that Order they appear now to be, whether for a Time, or for Eternity, which also twice changed the Condition of his glorious Form by the almighty Power of the Spirit of Faith and Truth speaking thro' his heavenly Mouth.

Moreover, his divine Godhead died in the Flesh and quickened in the Spirit, not only to redeem his elect lost Sheep of the House of *Israel*, from the bitter Cup of eternal Death, but also to prove his infinite Power and Wisdom of Truth speaking, and for the disproving of all lying Reprobates, which always either in Heart or in Tongue, speak against that glorious Power of their Creator.

You know, that it is a common Thing for them to say, that it is Blasphemy for any Man to say, that *God could possibly die*, with many such like cursed Speeches against incomprehensible Power. And why do atheistical Hypocrites

say, that God could not die? Because of their lying Imagination they cannot comprehend by what Means God should possibly live again if he were dead.

Thus they measure that incomprehensible Power of divine Faith or heavenly Truth, by the narrow Compass of their blind Reason, and bottomless Pit of lying Imagination, which understand nothing of that spiritual Power of true Faith.

And because they are not able to comprehend the spiritual Ways of the Lord *Jesus Christ*, they hate both him and his Elect, and call him a Liar to his Face, both in his Person and in his Word, and in his Prophet, and in his People.

Moreover, because they see no Power in themselves, neither to live nor to die, presumptuously they take upon them to judge the God of all Power over Life and Death, by their no Power at all.

Again, if that God that said, *I have Power to lay down my Life, and Power to take it again*, did not die, and was buried both Soul and Body in the Grave, and after the decreed Time of three Days and three Nights, by a quickening Spirit revive a new and glorious Life again in Despite of Death's Power, then (angelical Reprobate) the following Scriptures were Words of Truth, spoken from the Spiritual Mouth of the everlasting God, that sent me to declare this Secret, who did die, but cannot possibly lie; for lying is of a mortal Man, like unto thyself. In the Words of *Isa. lv* and the last Verse, *Because he poured out his Soul unto Death*. In *Psal. 16*: ver. 11. *For thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy One to see Corruption*. In *Acts ii. 27, 31*. *Because thou wilt not leave my Soul in the Grave, neither wilt thou suffer thine holy One to see Corruption*; he knowing that he before spoke of the Resurrection of Christ, that his Soul should not be left in the Grave, neither should his Flesh see Corruption. *Rom. xiv. 9*, *For Christ therefore died and rose again, and revived, that he might be Lord both of the Dead and Quick*. In *Rev. i. 17, 18*. *Saying unto me, Fear not, I am the first and last I am he that liveth, and was dead, and behold I am alive for evermore, Amen; and have the Keys of Hell and Death*. And *Rev. ii. 8*. *These Things saith the first, and the last, which was dead and is alive*.

If this Truth be not sufficiently cleared by the Letter of the Scriptures concerning Christ's Soul and Body being both dead and buried in the Grave, and living again by his own Power, I would it were. This I am certain of, that they that deny this Truth, are not only naturally blind, but wilfully also do shut their Eyes, and stop their Ears, and call the Scriptures Lies, because of the Cross of Christ, without which there is no Crown of Glory.

Again, if the everlasting God for a Moment could not have died, and left himself void of all Light, or Life, spiritual or natural (as the Condition of all Mankind is, which are dead asleep in the Dust of the Earth) then he could not possibly have experimentally known the State of the Dead, whether elect or reprobate. Moreover, neither could he possibly, in his Creature-ship Condition, be capable of entering into the immortal Glory of his Creatorship again, but by his entering into Death, that he might live again, and upon his glorious Head, instead of a Crown of Thorns, wear a double Crown of eternal Glory.

Again, that he might also shew unto his elect Men and Angels, his almighty Power and unsearchable Wisdom, by quickening an immortal, transcendent, glorious Life, out of Death itself.

Thus the Lord of Life and Death, by suffering all Conditions in his innocent Soul and Body, did purchase, at a dear Rate, from himself, a prerogative Power of being Lord and King over all Conditions whatsoever; and from hence he experimentally knows what immortal Crowns and Glory are most suitable for all suffering Conditions his blessed ones undergo; and, by Virtue of his unspeakable Sufferings at the Hands of *Jewish, Canaanitish* Devils, he knoweth what Measure of eternal Death in utter Darkness is most meet for the Souls and Bodies of all the Sons and Daughters, proceeding from the Bowels of cursed, bloody *Cain*, that reprobate, angelical, old wise Serpent-Devil, and Father of all the Damned; who through the Decree of God, was cast out of Heaven into this World, that he might bring forth his Generation of proud, envious, scoffing, persecuting, wise Serpent-Devils; not only to war against the Lord of Life and the Truth of Holy Scrip-
tures.

tures, but also against his Holy Spirit of divine Faith or Truth, in all the elect lost Sons and Daughters proceeding from the Loins of *Adam*: So that their eternal perishing by the secret Decree of God, being hid from them by his Wisdom, they might justly be damned in themselves from the everlasting Remembrance not only of all their Actions of vain-glorious Hypocrisy, but unmerciful Cruelties.

This will be that gnawing Worm of Conscience which never dieth, and that fiery Curse of the Law, of the Wrath of God in Mens Souls, that never goeth out.¹

And so much concerning that everlasting Word of Truth that was spoken by the glorious Mouth of the everlasting God, that Man *Christ Jesus*, upon the Throne of all immortal Crowns of Glory and Majesty, far above all Heavens, Angels, and Men.

*Yours, who love the Lord Jesus, more than this
perishing World.*

JOHN REEVE.

*A Copy of a Letter written by the Prophet
LODOWICK MUGGLETON, to ANN ADAMS
of Orwell, in Cambridgeshire, bearing Date
from London, March the 27th, 1663.*

*My Dear and Loving Friend, Ann Adams, the Wife of Wil-
liam Cakebread, my Love remembered unto you.*

THESE are to certifie you, that I came well Home, therefore I thought it convenient to write these Lines unto you, as followeth: First in that thou wast honoured of God to be an Handmaid or Guide unto a Prophet, unto *John Reeve*, when thou wast but in thy Infancy concerning the
Know

Knowledge of Things of Eternity, but the Seed of Faith which was in you, though it was but small, yet it hath taken deep Root downward in the Heart, and hath brought forth Fruits of Faith and Love upwards; for thou hast and shall find it no vain Thing to receive a Prophet in the Name of a Prophet, and the reward is no less than Peace of Mind here, and eternal Life hereafter in the Kingdom of Glory, let the World esteem of it how they will.

There is one thing which I shall always have a Love to thee for, in that thou wast kept innocent in the Days of thy Ignorance, for that was a Thing which I always did love in myself in the Days of my Youth and Ignorance, and it doth yield me a great deal of Peace, the Remembrance of it now; because the World cannot say justly, that there is any Evil found in me, neither is there any Blot upon my Mind, for I can say truly as the Prophet did in another Cause (where he saith) whose Ox have I stolen, or whose Ass have I taken away; so I can say whose Wife have I committed Folly with, whose Daughter have I deflowered, which is a great deal of Peace to me, and it may be some Satisfaction to all you that are innocent; and for others of the Seed of Faith, which have been guilty in the Days of their Ignorance; for this I would have thee, and all the Seed of Faith to mind, that almost all those that have gone forth upon the Account of Prophets, and Prophetesses, and Speakers of every Sect, they have been for the generality of them guilty of Lust, many of the Baptists and Quakers have been guilty. Therefore impossible they should be Messengers or Ministers of Christ's whatsoever they pretend, yet we the Witnesses of the Spirit can bear with those that have been guilty; but it was always my natural Temper to be more affectionate to that which hath been kept undefiled from their Childhood, and as that Seed of Faith lay secretly hid in thy Nature.

The Declaration of the commission of the Spirit hath brought it forth to publick View; and as Nature hath beautified, thy outward Form or Person, so likewise hath that Grace of Faith beautified thy Heart and Mind, in that your Understanding is enlightened to discern betwixt Faith and Reason, God and Devil, with many more heavenly Secrets which

which is hid from the Eyes of the World; and as thou art Partaker of the like precious Faith with us the Witnessers of the Spirit, so likewise thou shalt be Partaker with us of the like spiritual and heavenly Glory; and the stronger thy Faith is in this Commission of the Spirit, the more bright will you shine in that Kingdom of eternal Joys, where Pleasure will run as a Stream or as a River out of your own Person, and not only so, but you shall see your God Face to Face, of whose Seed and Nature we are, and this will produce those Pleasures that are at his right Hand for evermore.

I thought good to write these few Lines unto thee; not but that I am well perswaded before of thy eternal Happiness, but only that you mayst know that the Blessing of the true Prophet is as if God had blest thee himself; and thy so receiving of it will grow to a perfect Peace here, and to eternal Happiness hereafter.

No more at present but my Love to your Husband, and to your Mother, and Goody *Candy*, as being in the same Faith with you, and your Husband's Brother *Symonds*.

I cannot enlarge, because I have so many Letters to write and other Business to do, because of my long Absence; therefore I shall take leave, and subscribe myself your dear and loving Friend in the true Faith.

LODOWICK MUGGLETON.

My Daughter *Sarah*, and her Husband with other Friends in the Faith, remember their Loves to you, your Husband, and Mother, with all the rest in the Faith with you.

London, March 27, 1663.

F I N I S.