

THE THIRD AND LAST TESTAMENT OF
OUR LORD JESUS CHRIST.

BEING THE

Commission of the Spirit,

AGREEING WITH AND EXPLAINING THE TWO FORMER

COMMISSIONS OF THE

Law and Gospel,

DIFFERING ONLY IN POINT OF OUTWARD WORSHIP, AS THE
GOSPEL DIFFERED FROM THE LAW.

BY

JOHN REEVE & LODOWICK MUGGLETON,

The Chosen Witnesses spoken of REV. XI.

To fulfil that Scripture, I John, chap. v. 8: "And there are three that bear witness in earth, the Water, the Blood, and the Spirit; and these three agree in one God;" as in the verse before.

IN THREE VOLUMES.

THE FIRST VOLUME
CONTAINS,-

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| <p><i>First Printed.</i></p> <p>I. A Transcendent Spiritual Treatise 1652</p> <p>II. A General Epistle to Ministers; a General Treatise on the Three Records; on What was from Eternity; a One Personal Uncreated Glory; with the Scriptures proving Christ to be the only God 1658</p> | <p><i>First Printed.</i></p> <p>III. A Remonstrance from the Eternal God to the Parliament and Commonwealth of England .. 1653</p> <p>IV. A Divine Looking Glass, or the Third Testament of our Lord Jesus Christ (Revised 1661) 1656</p> <p>V. Joyful News from Heaven, or the Mortality of the Soul ... 1658</p> <p>VI. A True Interpretation of the Witch of Endor 1669</p> |
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THE SECOND VOLUME
CONTAINS,-

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| <p><i>First Printed.</i></p> <p>I. A True Interpretation of Revelations, chapter xi. 1662</p> <p>II. The Neck of the Quakers Broken, or Cut asunder by the two-edged Sword of the Spirit 1663</p> <p>III. A True Interpretation of the Whole Book of the Revelations 1665</p> | <p><i>First Printed.</i></p> <p>IV. A Looking Glass for George Fox 1668</p> <p>V. An Answer to Isaac Pennington 1669</p> <p>VI. An Answer to William Penn. 1673</p> <p>VII. The Acts of the Witnesses of the Spirit 1699</p> |
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THE THIRD VOLUME
CONTAINS,-

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| <p><i>First Printed.</i></p> <p>I. A Book of 168 Letters 1755</p> <p>II. Sacred Remains, 5 Letters ... 1755</p> <p>III. A Stream from the Tree of Life, 17 Letters 1758</p> | <p><i>First Printed.</i></p> <p>IV. A Supplement to the Book of Letters, containing 23 Letters 1831</p> |
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Being the conclusion of all the writings of Reeve and Muggleton the Church is in possession of.

[TURN OVER.]

DISCERNING READER! compare Scripture with Scripture—be not hasty—but consider that a candle is not lit to be put under a bushel, but to give light to the understanding of both rich and poor, because God reigns personally in the highest heaven and on earth by faith in humble hearts.

The Third Testament of our Lord is now extant in print; and the First Volume, uniformly printed in Chapter and Verse, is of the same size as this title page or list.

The Second Volume is by the author divided into Chapters; but only the "Interpretation of the Revelations, chap. xi.," and "The Acts of the Witnesses," are in Verse.

The Third Volume containing "Spiritual Epistles," is printed uniform with the Second Volume, and therefore they may be bound together.

I have arranged the Third Testament into Volumes, because the Second and Third Volumes are at present not uniform with the First Volume, so that they cannot all be bound together.

The "Witch of Endor" has been lately reprinted (1856), and, having been arranged in Verses, is removed from the Second to the First Volume; and now the "Transcendent Spiritual Treatise" (1857) so far completes the First Volume.

And it is hoped that when the Second and Third Volumes are reprinted they will be arranged and made uniform with the First Volume, and so be completed in that handsome order of Chapter and Verse as the Bible and Testament, which are made so easy for reference, and pleasant to read.

It will then form one Volume about the size of the Bible and Testament, wherein will be found that hardly a question can arise out of the heart of man or woman on a spiritual account, but what is answered in one part or other of these Writings. Thus the three Records being placed together in unity, they will be found in accordance with that saying, a "Threefold cord is not easily broken."

Although this Third dispensation differs in point of worship, yet there is a true spiritual power or light of life eternal, in this Third Commission of the Holy Spirit, as there was in the two former commissions, which will raise men and women that are dead asleep in sins and trespasses to a sensible knowledge of their own salvation, which is called the first resurrection, preparatory to the second resurrection at the last day, over which the second death hath no power, according to that saying, "He that believeth in me shall not be hurt of the second death;" and, "He that believes in a true prophet shall have a prophet's reward;" (that is, a blessing); and he that despiseth him, despiseth Him that sent him, and shall have his reward with the false prophets and priests.

It will be seen, that it is necessary that this Third Commission should be circulated, or else there would be only two, and not three, Records (or Testaments) that bear witness in earth.

JOSEPH FROST.

A List of the Books, which may be had separately, and Prices.

FEBRUARY 1857.

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A
TRANSCENDENT
SPIRITUAL TREATISE,
UPON
SEVERAL HEAVENLY DOCTRINES,
FROM
THE HOLY SPIRIT OF THE MAN JESUS, THE ONLY TRUE GOD
SENT UNTO ALL HIS ELECT,

AS
A TOKEN OF HIS ETERNAL LOVE UNTO THEM BY THE HAND OF HIS OWN
PROPHET, BEING HIS LAST MESSENGER, AND WITNESS, AND FORE-
RUNNER OF THE VISIBLE APPEARING OF THE DISTINCT PERSONAL GOD
IN POWER AND GREAT GLORY, IN THE CLOUDS OF HEAVEN, WITH HIS
TEN THOUSANDS OF PERSONAL SAINTS, TO SEPARATE BETWEEN THE
ELECT WORLD, AND THE REPROBATE WORLD, TO ALL ETERNITY ;

CONTAINING
THOSE SEVERAL HEADS SET DOWN IN THE INDEX
OF THIS WORK.

JOHN REEVE & LODOWICK MUGGLETON,

The two last Witnesses and true Prophets

OF

THE MAN JESUS, THE ONLY LORD OF LIFE AND GLORY, SENT BY HIS HOLY SPIRIT TO SEAL
THE FOREHEADS OF THE ELECT, AND THE FOREHEADS OF THE REPROBATE, WITH THE
ETERNAL SEALS OF LIFE AND DEATH ; AND SUDDENLY AFTER WE HAVE DELIVERED THIS
DREADFUL MESSAGE, THIS GOD, THE MAN JESUS, WILL VISIBLY APPEAR TO BEAR WITNESS
WHETHER HE SENT US OR NOT.

Ye that are the Blessed shall patiently wait for the Truth of this thing.

Fifty Edition.

CAREFULLY EXAMINED BY THE ORIGINAL, PRINTED IN CHAPTER FOR THE AUTHOR IN
THE YEAR 1652, THEN RESIDENT IN LONDON; AND IS NOW PUT INTO VERSE, 1857.

LONDON:

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OPPOSITE SHOREDITCH CHURCH.

1857.

A N E P I S T L E

FROM

THE Holy Spirit of the Lord Jesus Christ, the eternal Father, written by the Lord's two last Witnesses and Prophets that ever shall declare the mind of God, the Man Jesus, that was crucified without the gates of Jerusalem; the Lord Jesus, by us, His poor despised Messengers, hath sent this writing unto the Christian world so called. Wherefore we declare, by virtue of our Commission given unto us by voice of words from the Holy Spirit of the Lord Jesus, from the throne of His glory, to make known His prerogative will and pleasure, both to the elect world and reprobate world, a little before His glorious coming to separate between the two worlds, that whosoever despiseth this writing, whether he be a king or a beggar, by calling it blasphemy, or heresy, or delusion, or a lie, or speaking evil of it in any kind whatsoever; in so doing they have committed that unpardonable sin against the Holy Ghost or Spirit that sent us. Wherefore, in obedience to our Commission from the Lord Jesus Christ, whom they have despised, and not us, we pronounce them cursed, both soul and body, from the presence of the Lord Jesus, elect Men, and Angels, to all eternity.

JOHN REEVE and LODOWICK MUGGLETON, the Lord's two last true Witnesses and Prophets, spoken of in the Eleventh of Revelation, a little before the coming of Him that sent us, who is the Judge of both quick and dead.

*** The Printer of this edition was instructed to follow the original edition, printed for the Authors, as closely as possible.*

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TRANSCENDENT

SPIRITUAL TREATISE,

&c.

CHAPTER I.

1. *Of my Commission received by Voice of Words from the Spirit of the Man Jesus in Glory.*

FEBRUARY the 3rd, 4th, and 5th, 1651, three mornings together, much about an hour, the Lord Jesus, the only wise God, whose glorious Person is resident above or beyond the stars;

2. I declare from the Spirit of truth, that this Jesus, from the throne of His glory, by voice of words, spake unto me John Reeve, saying: I have given thee understanding of my mind in the Scriptures, above all men in the world.

3. The next words the Lord spake unto me were these, saying: Look into thine own body; there thou shalt see the kingdom of heaven, and the kingdom of hell. The Lord spake unto me twice together.

4. Again, the Lord spake

unto me these words, saying: I have chosen thee my last messenger for a great work, unto this bloody unbelieving world; and I have given thee Lodowick Muggleton to be thy mouth.

5. At that very moment the Holy Spirit brought into my mind that Scripture of Aaron given unto Moses.

6. Again, the Lord spake unto me these words, saying: I have put the two-edged sword of my Spirit into thy mouth, that whoever I pronounce blessed through thy mouth, is blessed to eternity; and whoever I pronounce cursed through thy mouth, is cursed to eternity.

7. When I heard these words, my spirit desired the Lord, that I might not be His dreadful messenger: for indeed I thought, upon the delivering of so sad and unexpected a message unto men, I should immediately have been torn in pieces.

8 Again, the Lord spake unto me these words, saying: If thou dost not obey my voice, and go wherever I send thee, to deliver my message, thy body shall be thy hell, and thy spirit shall be the devil that shall torment thee to eternity.

9. Then for a moment I saw this hell within me, which caused me to answer the Lord these words, saying: Lord, I will go wherever thou sendest me; only be with me.

10. These were the Lord's words, spoken unto me the first morning, and my answer unto my God; I being as perfectly awaked when He spoke unto me, the Lord is my witness, as I was at the writing hereof.

11. Again the next morning the Lord spake unto me, saying, Go thou unto Lodowick Muggleton, and with him go unto Thomas Turner, and he shall bring you to one John Tane, and do thou deliver my message when thou comest there; and if Lodowick Muggleton deny to go with thee, then do thou from me pronounce him cursed to eternity.

12. These words the Lord spake unto me the second morning and no more.

13. The third and last morning, the Lord spake unto me these words, saying: Go thou unto Lodowick Muggleton, and take such a woman along with thee; and then go thou unto one John Robins, a prisoner in New Bridewell, and do thou

deliver my message to him when thou comest there.

14. These were the Lord's words the third and last morning, and all the words in the commission of the Lord spoken unto me; only this message of the Lord extends in general to the whole world, because the elect Jews and Gentiles are mixed in marriages through all parts of this earth, for whose sakes only we are sent:

15. But as for those natural unbelieving Jews, that deny that God is come in flesh, those Jews shall never come to the faith of Jesus; we are not sent unto these.

16. The Holy Spirit beareth witness in my spirit of the truth of that which I shall write unto you, that the first words that the Lord spake unto me, the words speaking came into my spirit and body, with such an exceeding bright burning glory of God-like majesty, that I did not well know whether I was a mortal man or an immortal God;

17. So glorious are the words of the immortal God, that the tongues of men or angels can never express it;

18. My body also was changed at that time for a season in a most dreadful manner to behold, of which there be many that can bear witness, at this time.

19. Again, for your information that are spiritual, the Lord opened the understanding of my fellow witness, and made him

obedient with me in the messages of the Lord, as Aaron's understanding was opened, to make him obedient with Moses in the messages of the Lord at that time.

20. And the Lord hath given him as glorious testimonies by revelation from his Holy Spirit, many a time, of the full assurance of this commission to be from the Lord, as ever the Lord gave to Aaron, to assure him that Moses's commission was from the Lord;

21. Only Moses's commission (he being the Lord's first commissioner unto men) was manifested by natural signs, visibly upon the bodies of men and women;

22. And, on the contrary, we being the Lord's last commissioners, our commission is manifested by spiritual signs upon the invisible spirits of men and women, because our message is all spiritual, concerning men and women's eternal weal or woe in the life to come.

CHAPTER II.

1. *Of the last great deceiving Antichrist, and Man of Sin, that ever shall be.*

AGAIN, that you that are elected unto eternal glory may understand something of this John Robins aforesaid;

2. I declare from the Holy Spirit, that this John Robins was that last great Antichrist, or man of sin, or son of perdition, spoken of by Paul the Apostle in the Thessalonians, who (as

it is written) opposeth and exalteth himself above all that is called God; so that he as God, sitteth in the temple of God, showing himself that he is God;

3. This is he that was to appear in this last age, a little before the personal visible coming of the Lord Jesus in the clouds with His ten thousand of saints in power and great glory.

4. To separate between the persons of the true Christians, whose weapons are spiritual faith, that work by love and patience, with all other such-like heavenly virtues, from the persons of all lying hypocrites, who call themselves Christians, but they are indeed far worse than heathens, by killing their neighbours with the sword of steel.

5. Therefore their damnation will be far greater than the heathens in the day of the Lord's vengeance.

6. Again, it would be too tedious to write unto you, wherein this John Robins did appear to be the man of sin as aforesaid;

7. So that the Pope is not the man of sin, as men blindly imagine, for want of the spirit of the Scriptures; but, on the contrary, I declare from the Spirit of the Lord Jesus, that all men that call themselves Christians, and yet make use of the sword of steel, in any case whatsoever, the Pope and those men are both Christians alike;

8. Therefore to be an Antichrist or a man of sin, to oppose

God, as beforesaid, I declare from the Holy Spirit that is, when a man doth exalt himself in the place or person of God, and doth set up a worship seemingly far more pure than the simple plain worship of God.

9. And to manage his design he doth show many great lying signs and wonders, as this John Robins did, to the amazement of many deceived by him.

10. It was a spiritual opposing of Jesus, which is the only God, by showing of seeming spiritual lying signs and wonders, as this John Robins did; yea he showed such signs as the popes could never show, nor never shall show:

11. Wherefore, that you that are the elect may no longer remain in the dark concerning the last great spiritual Antichrist, I declare from the Lord Jesus, that this John Robins did attribute to himself the titles of the only God:

12. First, he called himself Adam Melchisedek; again, he called himself the God and Father of our Lord Jesus Christ:

13. Also, he held forth a Trinity of persons; as, namely, Adam, Abel, and Cain: again, he called himself the first Adam, saying, after he had been five thousand six hundred and odd years in the dust, he was risen from the dead, to deliver his people;

14. Then he said Abel was his son Jesus, the second person of his Trinity; then he called Cain the Holy Ghost, and

this was his third person of his Trinity.

15. This Cain, that was the seed of the serpent, or son of the devil, this was his Holy Ghost.

16. I could write very much of his Trinity concerning his wife Eve, so called by him; and of a Jesus he said should be born of her, of his begetting; and of a disciple of his that he called Cain, to make up his counterfeit Trinity, but that it would hinder things of more value.

17. Again, he declared, that he knew all angels, their names and their natures; also, he said, he had a power over all voices; also, he said, that he knew what the spirits of men spake that were in the dust; again, he said, that he was judge both of quick and dead:

18. Again, he said, that the Lord Jesus was a weak and imperfect Saviour, and afraid of death; but he said, that he had no fear of death in him at all; but this Cain hath proved himself an old liar, since his great blasphemy against the Lord Jesus:

19. Again, this John Robins did declare, that he was to gather the Jews in all nations, and to lead them into their own land, unto Jerusalem; with many more such-like things declared by him.

20. As for his lying spiritual signs and wonders, they were these and such-like: unto some that were deceived by him,

he did present the form of his person riding upon the wings of the wind, like unto a flame of fire :

21. Also he did present unto some in their beds a great light like unto a flame of fire over all the room, that they have been compelled to hide their faces in their beds, fearing they should be burned ; but when they hid their faces in their bed, the light did appear brighter than before :

22. Also he would present unto them half-moons and stars, and sometimes thick darkness, darker than any natural darkness whatsoever.

23. Also he did present his head only in the day time, without a body, to a gentlewoman that I know, in her chamber ; also presenting unto her, to deceive her, the forms of strange beasts, as, namely, dragons and such-like.

24. Again, I declare from the Lord, that this John Robins did present the form of his face, looking me in the face in my bed the most part of a night, insomuch that I cried in my spirit unto the Lord, and the Lord, by his Spirit, revealed this great Antichrist unto me, to my exceeding joy and his everlasting praise.

25. Much more might be spoken of his deceits in this kind ; but now I shall declare the manner of his being worshipped as a god by those deceived by him.

26. They prayed unto him, and they fell flat on their faces,

and worshipped him, calling him their Lord and their God.

27. Also he gave commandment to some of them, that they should not make mention of any other god, but him only :

28. Also he gave authority unto some of his disciples, both unto men and women, to change their wives and their husbands, telling them that they were not united to their own bone.

29. This cursed Cain changed his own wife first, for an example, and called her name Eve, telling his disciples that she should bring forth his Son Jesus, and it should be caught up into heaven : many of his disciples following of his cursed example to their utter ruin in this life, and that to come.

30. Also he commanded his disciples to abstain from meats and drinks, promising them that they should in a short time be fed with manna from heaven, until many a poor soul was almost starved under his diet, yea, and some were absolutely starved to death, whose bodies could not bear his diet ;

31. For those that believed on him indeed, they brought in their whole estates unto him, so that then he had full power over their souls, and bodies, and estates, and he did plague their spirits and bodies at his pleasure in a most dreadful manner, if they were not obedient to his commands, of the which I myself was an eye-witness.

32. I could speak more of this prince of devils in this last age,

but I know I have written enough for a spiritual Christian to discern something of this great deceiver in what I have written.

33. When his wickedness was at the full, the Lord Jesus sent me, as beforesaid, unto this John Robins, to declare his wickedness unto him, and immediately to pronounce him cursed in soul and body, from the presence of the Lord Jesus, to all eternity; unto the which I, with my fellow-witness, were made obedient.

34. Then about two months after this sentence of the Lord Jesus, this John Robins wrote a recantation of all his seeming great matters declared by him, and sent the writing to General Cromwell, and so obtained his liberty:

35. And when he was out of prison, he gave all his disciples about London the slip, and with what silver he had left, that he had cheated from them, Cain-like, instead of building of cities, he went into his own country and repurchased his land;

36. But it was rebought with the innocent blood of many poor innocent souls, in the highest nature, that ever any man gained such a sum of silver as he did.

CHAPTER III.

1. *Of the Unlawfulness for a Spiritual Christian to war with a Sword of Steel.* 21. *What was from Eternity.*

A GAIN, I declare from the Lord Jesus, that all those

that bear the name of Christians and yet make use of the sword of steel to slay men who are the image of God, they are utterly ignorant of the true God, the Man Jesus, and enemies to His Gospel that commands men to love their enemies;

2. Therefore their fleshly reasoning causeth them to forsake the gospel of suffering the cross of Christ, and they apply themselves to the law of Moses, to prove it lawful to kill the gospel of Jesus, instead of yielding obedience to it.

3. Unto you that are chosen to work righteousness, I declare, by revelation from the Holy Spirit, that no spiritual Christian hath anything to do to meddle with any Scripture from the law given by the hand of Moses, to prove it lawful to war with the sword of steel, because it was lawful for the nation of the Jews only, by commission from the Lord, to war against all the heathen Gentiles that rose up against the Jews, because they worshipped the God of Israel, who was contrary to the heathen's idol gods;

4. And this war of the Jews was lawful until God the Father became flesh, to reconcile both Jew and Gentile into that one faith in the body of his flesh, and no longer.

5. Therefore, since God became flesh of our flesh, and bone of our bone, sin only excepted, I declare from the Lord Jesus, that they that are Christians indeed, they are not under the

law of Moses, that is, a sword of steel, but they are under grace, or the gospel of Jesus, that is, the sword of the Holy Spirit.

6. That makes all true Christians to understand, that in this world their portion is to suffer all kind of wrong from all men, and to return mercy and forgiveness unto all men, yea, and to forgive those that would kill them, because they know all vengeance is the Lord's, and He will repay it; therefore they dare not rob God of His glory.

7. Again, when the Lord Jesus gave that new law of love unto all his elect believers, where He saith, It was said of old, An eye for an eye, and a tooth for a tooth; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you.

8. These be those Christians indeed that may be called perfect, as their heavenly Father was perfect; the Lord Jesus, who did all good, and suffered all wrong, yea, and laid down His life for that whole world of His elect, when they were all become His enemies.

9. Again, I declare from the Lord Jesus, that they that are new born by the Holy Spirit, they are so far from killing or consenting to the killing of any man, offensively or defensively, in their own behalf or in the behalf of any other man, that they are afraid of their own evil thoughts, and much more of evil words or deeds, against God or men;

10. Because they know nothing but pure righteousness, pure love without envy, and pure innocence, shall reign in eternal glory with the only eternal Father, the Lord Jesus.

11. And on the contrary, they know all man-slayers, under what pretence soever, and all covetous, idolaters, drunkards, swearers, liars, sorcerers, whore-mongers, and all those that vindicate unrighteousness, through the love of silver, in opposing of that pure law of love that commands all Christians not to do as they are done unto, that is the hypocrite's unrighteousness. on the contrary, to do unto all men as you would they should do unto you, this is the righteousness of pure faith, which is the righteousness of God, which makes men to fulfil all righteousness.

12. For want of this, those unrighteous persons foresaid must all perish to eternity.

13. Again, I declare from the Lord Jesus, that all those that hate to yield obedience to this pure peaceable law of love, proceeding from the pure spirit of the Lord Jesus; I say in the great and notable day of the Lord, by His decree, or by a word speaking from His mouth, they shall every one of them rise out of the dust together, not with the same bodies they died or fell asleep in, because there was somewhat of God in those bodies whilst they lived, which perisheth with them in death;

14. But the bodies which they

shall have shall be in form of their former bodies, but they shall be fiery bodies of spiritual darkness, yea, bodies of all unrighteousness, having all their wicked deeds of their former bodies conveyed into these bodies as fuel to kindle the fire of new sorrows in these bodies of hell and utter darkness, and their spirits in their bodies shall be all fiery devils;

15. So their bodies shall be their kingdom of hell, and their proud spirits, that had pleasure in unrighteousness, shall be the devils that shall be barred in close prisoners within their bodies, from all motioning or thinking of any former comforts, either spiritual or natural, to give them any ease at all, because all time is past;

16. Then, as beforesaid, shall their spirits and bodies burn together like a flame of fire, that is, all as dark as pitch, they never stirring from the place of their resurrection, nor never seeing one another's faces more, much less shall they see the face of God, just men, or angels, to all eternity;

17. And the place of their eternal torment shall be upon this earth, where they acted all their bloodshed and all other unrighteousness.

18. Then shall the sun, moon, and stars, and all other natural lights in this lower creation or world, vanish or go out like the snuff of a candle, giving no more light to eternity:

19. Then shall this fruitful,

pleasant earth be like unto dry burning sand, the seas and all rivers or springs of water being dried up for evermore, as if they never had any being.

20. This whole creation being turned into a chaos of confusion, without form, and void of all light or sap, either natural or spiritual, to all eternity, as beforesaid.

21. Again, I declare by revelation from the Holy Spirit, what was from eternity, before any creature was formed, that had any sensible life, either in heaven above or in this earth beneath.

22. There were these two uncreated substances of earth and water, with the uncreated spiritual Person of God the Creator, in whose glorious presence these senseless substances of earth and water were eternally resident, that the Creator might create or form by His infinite wisdom, out of those dead substances, all variety of sensible living creatures in His own time, for the setting forth of His visible glory to eternity.

23. Again, I declare by revelations from the Holy Spirit, that the earth and the water were both dark substances, having no light or sensible life at all in them; but the Person of the Creator was infinitely full of all glorious light and sensible life to Himself, both within and without. Thus it is clear there was death from eternity, only it was not in a sensible form; as well as there was sensible life,

light, and glory, in form from eternity.

24. Again, eternal life, or God, was a substantial Form from eternity; but eternal death, or darkness of earth and water, was substance without form, void of all spirit or life; so that life or spirit only is all substantial form, and death or darkness only is all substance without form:

25. So that life and death from eternity are not bare words, as blind hypocrites imagine, but the invisible Creator of all life or spirits was a God of a glorious substance, a spiritual Body, in the form or likeness of a man from all eternity.

26. Again, I declare from the Lord Jesus, that the glorious sensible life or light, in the Person of the Creator, could not possibly be known by men or angels, but by His creating or forming of some creatures to live sensibly in death and darkness, shame and misery, and by His creating other creatures, in opposition, sensibly to live in life and light, joy and glory.

27. Again, the infinite glorious prerogative power of the Creator could not possibly be known to any of His creatures to make a distinction between the glory of eternal life and the misery of eternal death, but by His forming of creatures of the same lump to be vessels of honour and vessels of dishonour to eternity.

28. But, on the contrary, if the Creator, without distinction, had formed His creatures to be

all eternally glorious, like Himself, then the glory of His prerogative power of infinite love or mercy, and infinite justice or wrath, and all His infinite new wisdom, increasing or flowing in His glorious Person as a fountain of living waters, must in a manner have been shut prisoner in His own Person, and the creatures must have been all as gods instead of creatures:

29. And so the Creator would have had no glory in His creation at all of the prerogative power of His Godhead.

30. Wherefore I declare, by virtue of my commission from the only wise God and everlasting Father, the Man Jesus in glory, that all those that are made to yield obedience in love to the prerogative power of God are His elect ones, appointed for blessedness to all eternity.

31. But, on the contrary, all those that are offended at the prerogative power of the Creator, and love to dispute against it, are all reprobates, and appointed to be cursed to all eternity.

CHAPTER IV.

1. *Of the Creation beyond the Stars, or of the other Side of the visible created Heavens.*

AGAIN, for your information, I declare from the Holy Spirit, that the creation, above or beyond the stars of the holy angels, who are spiritual bodies, in their persons formed like men, and

all other creatures that God hath made in the heavens above, of that substance of earth and water aforesaid, that was from all eternity in the presence of His eternal spiritual Person ;

2. I declare from the Lord Jesus, that God the Creator hath made that creation in the heavens above as visible to be seen as this creation is seen in this earth beneath.

3. Again, I declare from the Holy Spirit, that the glorious Person of the only wise God and eternal Father, the Lord Jesus, is as visibly seen of the creatures where His Person is resident, as man is visibly seen of the creatures in this earth beneath, where his person resides.

4. As for this creation in the heavens above, it is to set forth the glory of His immortal Person that all the creatures in His presence, visibly beholding the glorious Person of their Creator, both holy angels and other creatures, according to their wisdom or understanding, might give Him the glory of their eternal happiness of this their creation.

5. And, on the contrary, if the Creator were not visibly seen by the eyes of His creatures, then no creatures could possibly know Him, to return any praise or glory unto Him at all, for the happiness of their condition.

6. Therefore it is a cursed lying imagination for any man to think that the glorious Person of God is not as visibly seen of His creatures in the heavens above, as the person of man,

who is the image of God, is visibly seen of the creatures in this earth beneath.

7. Again, you must not think after a fleshly manner, that the creatures above the stars are male and female for natural generation, as they are in this creation beneath the stars :

8. For a woman had never been made but for generation, that the immortal God might have a woman's womb in this world, to clothed Himself with flesh ;

9. And that the reprobate angel, which is the devil, might have the womb of a woman to clothe himself with flesh also, to bring forth God's glorious design, between the seed of the woman and the seed of the serpent.

10. Wherefore I declare from the Holy Spirit, that the holy angels, and all other creatures that are in the presence of God in the creation beyond the stars, are all spiritual male creatures, never increasing in their numbers, not being fleshly, desiring generation ;

11. But their spirits or natures, instead of fleshly pleasures in generation, are full of spiritual and heavenly joys, of a more transcendent glorious content within themselves, and visible glorious contents,

12. In their beholding of the glorious Face of God, and the faces of one another, and the glory of that place they enjoy, the which exceeding glory shineth forth through that hea-

venly kingdom, from the bright burning glorious Person of God the Creator, the Lord Jesus Christ, who alone hath all the glory of His creation in the heavens above, wherein dwelleth nothing but righteousness in glory.

13. Again, I declare from the Lord Jesus, that no man can understand or know anything of these things, that are invisible unto our natural eyes, but by the spirit of revelation;

14. Therefore it is written, that "faith is the substance of things hoped for, the evidence of things not seen." Again it is written: "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."

15. So that in the letter of the Scripture it is clear, to you that see by the eye of faith, that God hath made or framed two worlds or two creations, which is all one: for you know, to frame a thing, or to make a thing, is all one.

16. Again, unto you it is clear there are spiritual visible things in that world above or beyond the stars, as well as here are natural visible things in this world beneath the stars;

17. Because you may understand, that this world, and the things that are visible therein, were made or created out of that world which is invisible to us who are in mortality, but visible to those who are above in glory;

18. So that now you, that are appointed to enter with spiritual bodies into that glorious creation or world beyond the stars, may understand a little clearer of your inheritance in that kingdom made without hands, or city eternal in the heavens,

19. Where you shall visibly see with your eyes the face of God, men, angels, and all creatures, in that creation above the stars, as you see the face of man and all other creatures in this creation beneath the stars, with glorious new songs of spiritual and heavenly praises unto a glorious God to all eternity.

20. This proves the truth of these Scriptures, where it is written, "My kingdom is not of this world;" and of this saying, "Lord, remember me when thou comest into thy kingdom;" and of that saying, "In my Father's house, or kingdom, are many mansions;" and of that saying, "For thine is the kingdom, the power, and the glory, for ever;"

21. And of that saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;" this world was the heavens above;

22. And of that saying, "Nevertheless, we look for a new heaven and a new earth, wherein dwelleth righteousness;" and of that saying, "He hath made us kings and priests unto God, and we shall reign with Him upon the earth."

23. This is that glorious new heaven and new earth, in the

presence of God, above or beyond the stars.

24. But blind carnal hypocrites imagine that God's reigning with His elect ones will be upon this bloody earth; because they have no spiritual eyes, to see or know that new heaven or new earth above or beyond the stars, where nothing but pure righteousness reigneth in glory for everlasting, or world without end. Amen.

CHAPTER V.

1. *Of the creating that reprobate Angel Serpent that beguiled Eve, and became a Man.*

A GAIN, concerning that serpent beforesaid, so called of the Lord for his subtilty; I declare by revelation from the Holy Spirit, that God created His spiritual Person more glorious than the persons of all the holy angels that are in the presence of God in heaven;

2. Because this mighty angel, by the wisdom and secret counsel of God, was to be as a God, to bring forth his seed or generation of wise and prudent, subtil-serpent men and women, to oppose the Creator and His innocent seed or generation of simple, plain-hearted men and women, that are of the Spirit of faith and pure love, with all other heavenly virtues;

3. For the nature or Spirit of God is faith and love, and all other divine virtues, infinitely living in his glorious Person; the which faith is all power of

righteous actings naturally flowing from His pure Spirit, as from a pure over-flowing fountain of living waters;

4. But, on the contrary, the nature or spirit of this God-like angel, and all the rest of the holy angels in their creation, were pure reason, from whence naturally flows no good at all, but what comes into them continually by revelation from that pure Spirit of faith, in the Person of God their Creator;

5. And this is that spiritual manna that keeps the holy angels' natures or spirits pure in the presence of God;

6. For it is the nature of that pure reason in the holy angels continually to desire the knowledge of that Spirit of wisdom in the Creator that made them, and the overflowings of that new wisdom in the Spirit of the Creator, by the decree of God.

7. It is that spiritual food that keeps the holy angels pure in their glory; or else not one of them could stand upright in the presence of God, not one moment, but they would all become serpent-devils, and fall down into this earth, as that great angel did presently after the Lord withheld the revelation of His glorious wisdom from him;

8. Then this angel, for want of His spiritual food of revelation, that kept his spirit in obedience to his Creator, presently his spirit began proudly to imagine and think high and lofty thoughts concerning his

own person, and great wisdom of spirit within him;

9. Wherefore secretly he was lifted up in his spirit to disdain the persons and wisdom of all the holy angels, in comparison of the glory both of his person and wisdom.

10. Pride being begun in him, Lucifer-like, he soared higher in his pride, for he thought both his person and his wisdom to be as glorious, if not more glorious, than the Person and wisdom of the Creator;

11. Wherefore, he being very proud of his own wisdom, he imagined that, if he had been the Creator, he would by a word speaking have created angels and all other creatures without earth or water, as God made all things of;

12. For his proud spirit thought he could by a word speaking have created all creatures of nothing at all; therefore he counted his wisdom rather greater, and of a more higher nature, to have formed all things for a greater glory to himself, if he had been the Creator, than the Creator's wisdom in the things or creatures formed by Him.

13. So, imagining his wisdom above the Creator's, he thought himself more fit to reign over the holy angels, and all other creatures, than the Creator.

14. He, being wise in his own conceit, became an absolute fool; for out of nothing comes nothing, and out of nothing comes no form, or nothing can be formed;

15. For to create or make a living form or creature out of senseless matter or substance, of earth or water, by a word speaking, of what nature or form the Creator pleaseth, whether contrary to His own nature and form, or of His own nature and form, this is the power and wisdom of my Creator, the Lord Jesus;

16. For He, by his infinite glorious wisdom, by a word speaking, did create all living creatures in the two creations or worlds of insensible earth and water, that was without His Person, from all eternity in His presence with him.

17. Because His eternal glorious Person, you know, must have a place of residence; therefore reason itself cannot deny the eternity of earth and waters, and the Person of the Creator, let it imagine never so much, nor never so long.

18. Again, as before said, when the time of this proud and lofty angel's glory was, by the decree of the Creator, expired in the heavens above, to the exceeding joy of all the holy angels, unto whom the Lord revealed his exceeding pride, the Lord then cast down this angelical wise serpent into the earth;

19. Therefore it is written: "Woe be to the inhabitants of the earth, for the devil is come down amongst you."

20. This angel that was cast into the earth is that devil before said; and his nature or spirit of pride and envy, and all other

wickedness, being changed, his name or titles are changed according to the uncleanness of his nature.

21. And now, instead of the name of an angel of light, he is called an "angel of darkness," as in Jude.

22. Yea, he is called a serpent, a dragon, a devil, Satan, or an unclean spirit, or that wicked one, suitable to his cursed nature; but the Lord changed not the form or person of this reprobate lost angel at all, but his names or titles only, as before said, according to his nature.

23. Again, I declare by revelation from the Holy Spirit, that that serpent spoken of in the Scripture, that tempted the virgin-wife Eve, he was a spiritual body, in the form of his person like unto a man;

24. Yea, I say from the Lord, that this angel-serpent was more amiable or glorious in the form of his person, to the outward appearance of Eve's eyes, than the person of the man Adam was.

25. Wherefore, by the prerogative power, and secret wisdom and counsel of God, to bring forth His glorious design, it was the outward comeliness of the serpent's person, and his seeming wise and glorious God-like counsel, by the decree of God became a snare, to deceive and overcome the innocent virgin-wife Eve, as many poor innocent virgins in these days are deceived and overcome by the outward comeliness of men's persons,

through their serpent counsels and cursed temptations.

26. Wherefore it is written. "The woman was deceived, and not the man."

27. Again, I declare by revelation from the Holy Spirit, that when this angel-serpent, by his seeming wise God-like counsel, had overcome innocent Eve, as before said, the very person of this spiritual serpent, reprobate angel, entered into the body or womb of innocent Eve, and there he died, or was changed from his spirituality;

28. And immediately he quickened, in her pure undefiled seed or nature, all serpentine lust of all natural uncleanness; wherefore, she being now naked from her former pure created virginity, presently she is full of natural lust after her innocent husband, that had no desire to a woman at all;

29. Therefore it is written, "And she gave also unto her husband with her, and he did eat;"

30. Then were they both naked from that pure spiritual life of their virgin creation of God-like content within their own spirits; and in the room thereof they are both full of all natural lusts whatsoever, they being both defiled with the spirit of the serpent-angel of unclean reason and wicked imagination;

31. And this was that cursed effect of their becoming as gods, knowing both good and evil, until they were both born again, by the Spirit of faith, to the full assurance of a more glorious

inheritance than that which was lost, through the eternal love of God to His lost image.

32. Again, I declare from the Lord Jesus, that that Cain that was the first-born of Eve, he was the very seed or spirit of that reprobate serpent-angel in the body of Eve, and the first-born child or son of the devil;

33. And so he became, and none but he alone, that Beelzebub, the prince of devils, and the only father of all those angels of darkness spoken of in the epistle of Jude, that are kept or reserved in chains of darkness, of unbelief, unto the judgment of the great day.

34. Therefore, where it is written of the warfare between Michael and his angels, and the dragon and his angels, that Michael is the Spirit of the Lord Jesus in His angelical believers, whose spiritual weapons are faith, and love, and patience, and such-like, unto the death, because they see a crown of life in yielding obedience to the cross of Christ;

35. The dragon, that is, the spirit of cursed Cain in his persecuting believers, whose carnal weapons are swords, and guns, and all kind of murdering weapons whatsoever, flowing from ignorance, cursed covetousness, and vain-glorious envy, selling their eternal birthright for a mess of pottage, because the Lord Jesus hath no delight in their persons.

36. Again, it is written, "And the great dragon was cast out,

that old serpent, called the Devil and Satan, he was cast out into the earth, and his angels were cast out with him."

37. That Cain before said was that serpent-dragon angel; and his angels are that fleshly seed of his, or offspring, or generation of serpent-wise prudent men and women, that mind earthly things.

38. These are those serpent reprobate angels, that go upon the bellies of their spirits, and lick up the dust of the earth all the days of their lives; that is, their spirits lick up the gold and silver, and put it into a bag, for their generations; and this is the food of their souls, and such-like, all their days.

39. This is that spirit of unclean reason and wicked imagination that was in Cain, and now is in all his angels, who are the lords of this world, whose spirits wholly thirst after things that perish;

40. And they are never in their proper centre, but when the thoughts of their spirits are feeding upon riches, or honours, or friends, or fleshly delights, or long life, and such-like.

41. This was the food of that serpent Cain that slew his brother Abel, because he was more righteous than he; and this is the food, and no other, of all those serpent angelical men and women, both great and small, that are the very sons and daughters of cursed Cain, hating all spiritual righteousness in all spiritual Abels as he did;

42. Therefore, as beforesaid, cursed together with that serpent reprobate devil, their father Cain, from the presence of the Lord, just men, and angels, to all eternity.

CHAPTER VI.

1. *The Eternal Creator clothed Himself with flesh, and so became a pure Man.*

A GAIN, for your information, in whose persons the Lord by his Holy Spirit delights to dwell, I declare, by revelation from the Holy Spirit of the Lord Jesus, a little of that wonderful unspeakable mystery of God the Father clothing Himself or manifesting Himself in flesh.

2. It is written: "She was found with child of the Holy Ghost."

3. Again, it is written: "For that which is conceived in her is of the Holy Ghost; and the Word became flesh." And, "Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted is, God with us."

4. Again, it is written: "For unto us a child is born, unto us a son is given; and the government shall be on His shoulders, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace; of the increase of His government and peace there shall be no end."

5. From these Scriptures it is very clear in the bare letter,

unto you that see God by the eye of faith, that that holy child Jesus, that was born of the virgin-wife Mary, He is the only God, and alone eternal Father, unto you that have faith in a personal God, or a God of one distinct Person, and no more.

6. Unto you alone, for whom is prepared a crown of immortal glory, I declare, by revelation from the Holy Spirit of the Lord Jesus, that the Holy Ghost beforesaid was the glorious Person of that one only wise God, and everlasting Father, and Creator of all things, that entered into the Virgin's womb, and died, or changed His immortality or spirituality, in the body or womb of the Virgin;

7. And immediately quickened or conceived Himself of the very nature or seed of the Virgin, a pure natural child or son, in whom, as it is written, "The fulness of the Godhead lived bodily."

8. So that, as the serpent-angel beforesaid entered into the womb of the virgin-wife Eve, and defiled her pure nature or seed throughout, and died in her womb from his spirituality, and quickened in mortality, and brought forth himself the first-born child or son of the devil, and so he became the father of an innumerable company of serpent reprobate devils, of men and women;

9. So, in opposition of that reprobate angel, and prince of devils beforesaid, the glorious

Person of the eternal God entered into the womb of the virgin-wife Mary, and died in her womb from His immortality, and purified her nature or seed throughout, that was unclean before, and quickened Himself in pure mortality, and brought forth Himself the first-born Son of God, and the only eternal Father of an innumerable company of elect sons and daughters, purchased by His own precious blood.

9. Thus immortality died and quickened in mortality, and this pure mortality died and quickened in immortality and glory again, in that very same flesh or Person that died, and now reigneth in glory in the highest heavens and the lowest hearts, God alone, blessed to all eternity.

10. Thus eternity became time, and time is become eternity again; for there is nothing but an eternal, immortal God, that is the Creator of all life, that can by His own power live and die, and live again.

11. But, on the contrary, no creature hath any power at all, neither to live nor to die, but by the decree of the Creator alone, the Lord Jesus Christ.

12. Thus, you that see by that single eye of faith may understand in some measure the difference between the seed of the woman and the seed of the serpent;

13. For ever since the angel-serpent, by his wise cursed counsel, took possession of the garden of God, the bodies of our

first parents; I declare, from the Holy Spirit, that there is no devil at all without the body of man or woman, but what dwells within the bodies of men and women;

14. So that that devil, so frequently spoken of in the letter of the Scripture, that tempts men and women to all unrighteousness, it is man's spirit of unclean reason, and cursed imagination, that insatiably lusteth after things that perish, until the Holy Spirit of faith enters into the man, and purifies his unclean spirit, and reveals unto his dark understanding spiritual and glorious durable things;

15. And that makes a man trample this perishing world, and all its vain-glory, under the feet of his spirit, as dung, as it is in comparison of the glory that is to come, in that world above the stars, that remains to all eternity.

CHAPTER VII.

1. *The same Subject continued.*

AGAIN, it is written: "A woman shall compass a man;" that woman was the Virgin Mary, and that man was God the Father.

2. Again it is written: "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;" this woman was the Virgin Mary before said, and the sun that she was clothed withal was the only-begotten Son of God, the Eternal Father,

in the Virgin's womb :

3. And the moon under her feet, that was the worship of the law of Moses; for she, being clothed with the sun, was filled with the revelation of the everlasting gospel of that Son within her, which was of a more transcendent glory than that of the law ;

4. And that crown of twelve stars upon her head, that was the twelve Apostles, that sprang from her head, Jesus, to preach the everlasting gospel of truth and peace unto His elect.

5. Thus that saying, that "every seed shall have his own body," is a little more clear unto you that have faith in a personal God, than it was before.

6. You may understand that God the Father was a spiritual Man, from eternity, and that in time His righteous spiritual body brought forth a righteous natural body: that the Father to show forth His infinite love and humility, and to bring forth a new transcendent glory to Himself, might become a son, yea, and a servant, unto His creatures, in the very condition of a creature for a season,

7. That He might exalt His elect creatures into the same condition of the Creator in His glory in the highest heavens to all eternity, when the curtains of this lower heavens are drawn and vanished like smoke, never more to be, time being past.

8. Again, it is written : "He that hath seen me hath seen the Father; and the Father liveth

in me, and I live in Him, and I and the Father are one ;"

9. The only meaning or mind of the Lord Jesus in those words is this :

10. His Spirit living within His body, that was the Father ; and His visible body, that was the Son, both God and Man in one Person, and so but one Personal God, the Man Christ Jesus.

11. He, perfectly knowing Himself to be the only God, said unto the Jews, "Except ye eat my flesh, and drink my blood, you have no life in you :"

12. Again, He said, "Except ye believe that I am he, ye shall die in your sins ;"

13. His very mind in those words was this : except they did believe, that that very Person of His, of flesh, blood, and bone, that spake unto them, was the only God and eternal Father, and alone Saviour of all that were to be saved ; and that there was no salvation to mankind, but thus spiritually eating of His flesh, and drinking of His blood ;

14. Except they did thus own His Person to be their Lord and only Saviour, they must all die in their sins, and perish to all eternity ; because there is nothing but the precious blood of a God can possibly cleanse the spirit of man from the power of sin.

15. Therefore, if the very God-head had not died, that is, if the very soul of Christ, which is the eternal Father, had not died in the body, or with the body, to

quiet or satisfy the cry of the guilt of sin in men's spirits, all men would have perished to eternity.

16. Because the spirit of unclean reason, the devil in man, whose nature is all sin, did reign in the very bodies of the elect, as their lord and king; and they were free from the power of righteousness, until the precious blood of a God, by the Holy Spirit of faith, was sprinkled in their consciences, that, by the pure life of spiritual love to God and man, they might break the serpent's head of sin, of reigning any longer in them.

17. But, on the contrary, they that have no faith given them in the precious blood of God to cleanse their spirits from the power of that devil, sin, in them, their sins will be their lord and king, and they must perish together eternally as beforesaid.

18. Again, by this time it is very clear to you that have the faith of Jesus, that the serpent-angel beforesaid was a spiritual body or person in the form of a man, before he entered into the womb of Eve, by that seed or son of his called Cain :

19. Thus every seed or spirit, by the decree of God, brings forth his own body, according to its nature or kind.

20. God the Father, being a spiritual Man from all eternity, in time begot and brought forth Himself a man-child in mortality, of all pure righteousness ;

21. Therefore He was called

"the express image of the Father," because He was indeed the very Father; and that made Him say, "He thought it no robbery to be equal with God;" and that was the cause that made Him say, that "all power was given unto Him, both in heaven and in earth," because He knew perfectly, that there was no other God but Himself to possess all power.

22. And this made the prophet Isaiah attribute the chief titles, of the "everlasting Father" unto the Son, that was to be made of a woman, or of a virgin; because the prophet knew very well, that the Father and the Son was but one inseparable Person in immortal glory from all eternity; and so he knew they were to become in time one inseparable Person of all purity in mortality.

23. And I with him know, from the same Spirit that revealed it to the prophet long before God became flesh, that that pure mortality, both spirit and body, that died together. They did both immediately quicken together a new life in death or out of death.

24. And They inseparably, both Father and Son in one Person, did ascend together into that immortal glory that They possessed together from all eternity; and so They now enjoy it again, in one transcendent glorious Person, both God and man, to all eternity.

25. This proves the truth of these sayings: "Glorify me with

the same glory I had with Thee before the world was ;” and of that saying, “My glory I will not give to another ;”

26. And of that saying : “Before Abraham was, I am ;” according to that saying of God to Moses, when He bade Moses tell Pharaoh that “I AM sent him ;”

27. And of that saying : “He thought it no robbery to be equal with God ;” and of that saying : “I am the living bread which came down from heaven ; if any man eat of this bread, he shall live for ever ;”

28. And of that saying : “This is the bread which cometh down from heaven, that a man may eat thereof and not die ;” and of that saying : “For the bread of God is He which cometh down from heaven, and giveth life unto the world ;” and of that saying : “I am that bread of life ;”

29. Again : “Not that any man hath seen the Father, save He which is of God, He hath seen the Father ;” and of that saying : “What, and if ye shall see the Son of Man ascend up where He was before ?”

30. And of that full saying, that proves Jesus to be the Father : “He was in the world, and the world was made by Him, and the world knew Him not ;”

31. And of that saying : “In the beginning was the Word, and the Word was with God, and the Word was God ; the same was in the beginning with God ; all things were made by

Him, and without Him was not anything made that was made.”

32. Whosoever is not stark blind, by this Scripture must needs understand that there is no Creator nor Father but the Man Jesus only, the Lord of life and glory.

33. And where it is said : “Through faith we understand that the worlds were framed by the word of God, so that the things that are (visible or) seen were not made of things that do appear ;”

34. And of that saying : “I am Alpha and Omega, I am the First and the Last ; and behold, I create all things new ;” and of that saying : “I am He that was dead and am alive, and behold, I live for evermore.” This was the Man Jesus, that sat upon the throne of the Father.

35. With many other Scriptures too numerous to relate, that prove clearly, to all that are appointed to eternal glory, that the Lord Jesus Christ, that died without the gates of Jerusalem, is the only God, and everlasting Father, and alone Creator of all things that were made, both in heaven and earth.

36. Therefore I declare, from the Holy Spirit of the Lord Jesus that sent us, that whosoever prays in his spirit or tongue unto any other God or spirit but unto my God, the Man Jesus, that sent me, he prays unto a devil of his own imagination, instead of a God ;

37. For that Man Jesus, then

to come, was David's only God and Saviour; therefore he said, "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool."

38. And this Jesus was all the true prophets' God in the time of the law; and this Jesus was the holy apostles' God, and all the Christians' God, in the time of the apostles' commission, or dispensation, or administration, that lasted about three hundred years;

39. And this glorious Man Jesus is my God alone, and the God of all spiritual Christians in this last age, until He comes in His glory.

CHAPTER VIII.

1. *Of Elias the Prophet ascending bodily into Heaven, to represent the Person of God the Father.*

5. *Moses represented the Person of God the Son.* 25. *Of the creating of Man, and the nature of the Holy Angels in their Creation.* 47. *Corruption in Death caused by Sin.*

A GAIN, but some may say, if Jesus Christ be the only God and eternal Father, who was that Father that He spake so much of when He was in mortality, where He said "My God, my God, why hast thou forsaken me?" and, "Father, into thy hands I commend my spirit," and such-like.

2. To this I answer, by revelation from the Holy Spirit, that Elias, spoken of in the law, that

was taken up bodily by a whirlwind into heaven, where the likeness of a chariot and horses of fire appeared to Elisha at his departure;

3. I say from the Lord, that the body or person of that Elias was taken up and glorified in the heavens by the Creator for that very purpose, that he might represent the Person of God the Father for that time or season whilst God the Father went that journey in flesh, as aforesaid.

4. Again it is written: "He shall give his angels charge over thee;" those angels were Moses and Elias, who being both glorified, they did both represent the Person of the Father in the heavens above the stars, as they did represent the Person of the Son and of the Father when they were in earth beneath the stars.

5. When Moses was upon this earth, he represented the Person of God the Son, that lamb Jesus that was then to come in flesh, in these things:

6. First, Moses was called the meekest man upon the face of the earth.

7. Again, he was a great type of Christ in this, in offering up himself to be blotted out of the book of life for the salvation of Israel, as the Lord Jesus became a curse for his elect Israel.

8. Likewise, Moses was a great sufferer at the hands of Israel with much patience, as the Lord Jesus suffered with all patience at the hands of his own people or nation.

9. Again, Moses was made an angel of the covenant of the law unto all Israel, as the Lord Jesus was made or became an angel of the covenant of grace, or the gospel, unto all the elect Israel;

10. So that whosoever despised the law of Moses was to die a natural death without mercy, as a type of the eternal death of all those that despise the grace or gospel of Jesus;

11. And in this he was a great type of the Lord Jesus, when he said, "God will raise up a prophet unto you like unto me, Him shall you hear."

12. Much more might be spoken of Moses representing the person of God the Son, but I suppose it is sufficient for any moderate man.

13. Again, when Elias was in this world, he did represent the Person of God the Father in these things:

14. First, in a God-like manner, by commanding fire to come down from heaven to destroy his enemies.

15. And it was so again by his commanding, like unto a God, all the priests of Baal, that were the national false priests, to be put to death, for drawing the hearts of Israel from worshipping of the true God;

16. And that was a type of the eternal perishing of all the national priests of Baal in the world at this time, who are ministers of the letter only, but call themselves ministers of the Spirit, and yet the Lord

Jesus sent them not; these are those croaking frogs that keep the people in darkness, unto whom the people give their silver for nought.

17. Again, Elias, by his asking of Elisha, in a God-like manner, what he should do for him before he was taken up from him, with his granting of Elisha a double portion of his spirit, if Elisha saw his departure from him.

18. Again, Elias spake in the authority of the Father, when he told king Ahab to his face, that it was he, and his father's house, that were the troublers of Israel, by their departing from the living God; with more such-like actings of his, after a God-like manner, showing clearly his representing the Person of God the Father when He was upon this earth; which was but a type of his representing the Person of God the Father in the heavens afterwards.

19. But some may say, it seems very strange, the Lord having so many glorious angels in His presence, that He should pass them by, and take up a mortal man, or a sinner, into that exceeding glory, of the representing of the Person of God the Father, as before said.

20. To this I answer from the Holy Spirit: All the counsels of my God, the Man Jesus, are quite contrary to man's unclean reason; yea, and contrary to the pure reason of the holy angels also, that God alone may have all the glory of the

revelation of His unsearchable counsels of wisdom, from his elect men and angels.

21. Again, I declare, by revelation from the Holy Spirit, that the man Adam, in his creation, was of the very nature or spirit of faith, with all divine virtues of pure love, patience, meekness, and such-like spiritual virtues in his spirit or person, which were the very same divine virtues that lived in the Spirit or Person of God his Creator :

22. Only in the Person of God every spiritual virtue in Him was infinite above all measure; but in the person of the man Adam, although they were the very same heavenly virtues, yet in him they were in measure;

23. Thus man in his spirit was created like unto the Creator, of the very same divine nature; only they differed in this, for the body or Person of God was all spiritual or heavenly, not subject to mortality; but the body or person of the man Adam was natural or earthly, subject to mortality at the pleasure of the Creator;

24. For if the body or person of the man Adam had been spiritual in his creation as his spirit was, then there would have been no difference between the Person of the Creator and the person of the creature :

25. Thus the man Adam was made like unto God, a pure natural person, of all righteousness in mortality, like unto the

spiritual Person of God, which is all righteousness in glory.

26. Again, it is written, "The first Adam of the earth, earthly; the second Adam, the Lord from heaven, heavenly."

27. Thus you that see by that single eye of faith, you may know, that God became flesh, or a man, as well as Adam, who was called the image of God, because God was a spiritual Man from eternity, as abundantly beforesaid.

28. Now you must understand the reason why Jesus, the only God, was called the second Adam, was this; because the body or Person of the Lord Jesus was a pure natural body of all righteousness in mortality, just like unto the body or person of the first Adam before his fall;

29. Only Christ, the second Adam, had the spirit of faith in Him above measure, and the first Adam had the spirit of faith in him by measure as beforesaid.

30. Again, the second Adam differed from the first Adam in this, He being made a Man of sorrows, but the first Adam knew no sorrows before his fall.

31. And why did He become a Man of sorrows? It was to redeem the elect seed of the spirit of faith, overcome in His image, the first Adam, by the reprobate angel-serpent, as beforesaid.

32. Again, as for the natures or spirits of the holy angels in their creation, they were pure reason, quite contrary to the nature or Spirit of faith in God

their Creator; only in their bodies or persons they were spiritual, or swift of motion, like unto the spiritual Person of God their Creator.

33. But if the nature or spirit of the holy angels had been of the spirit of pure faith as they were of pure reason, then there would have been no difference between the Person of God their Creator, and the persons of the holy angels in their creation, who are but creatures as well as men;

34. Wherefore not the holy angels, for they are not of the nature of God, as it is written, "He took not upon him the nature of angels, but the seed of Abraham;"

35. But Elias, as beforesaid, by the secret wisdom and counsel and love of God unto man, above angels, was exalted upon the throne of glory for a moment, to represent the Person of God the Father, and he was made the protector of my God, when God became a child;

36. And it was Elias, by virtue of his commission, as a faithful spiritual steward upon the throne of glory, that filled the Lord Jesus with those great revelations of His former glory, that He possessed in the heavens, when He was the immortal Father; and it was Elias that spake those words from heaven, saying, "This is my beloved Son, in whom I am well pleased."

37. Hear him again, when Christ was transfigured upon the mount, that His garment

glittered with the glory of his transfiguration.

38. It was the visible glorious appearance of the persons of Moses and Elias talking with Him, that were the instrumental commissioners of that visible glory of the Lord Jesus unto His disciples, who said, "Master, it is good for us to be here;" for that glory was so great, that they would have been building of tabernacles for a continuance in it.

39. Again, I declare, from the Lord, that Elias, by virtue of his commission, did fill elect men and angels also with revelation to keep them in obedience, until the Lord Jesus was upon the throne of His glory again.

40. So that when the Lord Jesus, who was an absolute creature, cried in His agony unto His Father, and when He prayed unto his Father that that cup might pass from Him if it were possible, it being a dreadful cup for His innocent flesh and blood to drink, He being as sensible of pain in His body as we are in our bodies; and when He cried out saying, "My God, my God, why hast thou forsaken me?" and "Father, into thy hands I commend my spirit;"

41. I say again, from the Lord, that Elias, by commission from this Man Jesus, was that Father that He thus cried unto in His mortality, Elias being then in glory.

42. And the chief ground of all those actions, and sufferings, and cryings out of the Lord

Jesus, in the condition of a creature, unto a Father, or a Creator, was to fulfil the Scriptures foretold by His Prophets in the time of the law. Therefore He said, "Heaven and earth shall pass away, but my word shall not pass away."

42. Again, but you may say unto me, did God the third day rise from the dead by His own power, or by the power of His deputy Elias?

43. To which I answer, He by His own decree, and spiritual compact with Elias, and by that Spirit of faith in His innocent body, the which faith died in His pure body and quickened immediately, and brought forth, at the appointed time, that natural innocent body out of the grave, a pure spiritual body, which naturally (at the time appointed) ascended into glory;

44. For it was impossible for God by death to be held in the grave; because, His Person being pure, His pure spirit and death could not remain together, because there was no sympathy, or agreement, or union between them;

45. Yea, they were so contrary, it was impossible for them to be together, except one of them were absolutely extinguished;

46. Wherefore, death being too weak, the Lord Jesus, who is the only God of all created life, brake through death, and hell, and the grave, and through all the sins of His elect, by the shedding of His most precious

blood, and so entered into His eternal glory, that all those that have faith in His glorious Person may be delivered at the appointed time from sin, hell, death, and the grave, and enter into eternal glory with Him, when He comes in the clouds of heaven.

47. Again, the reason why men's bodies in death, or after death, do rot or stink in the grave, and come to dust, is, because there was sin in their bodies whilst they lived, the which sin and death had a sympathy, and, as it were, a sweet communion together, whereby death had full power, as lord and king, to keep the spirits and bodies in the dust, until the time appointed of the Lord of life.

48. But, on the contrary, if men had no sin in their natures or bodies, they might live and die, and naturally rise again by their own power, in their own time, as the Lord of life did, whose body was too pure to see corruption.

49. Thus, unto you that have faith in the Lord Jesus, it is not strange that Elias should represent the Person of God the Father, until the Lord Jesus ascended into the right hand of all power and glory of His Father Elias again.

50. Then, when Jesus was set down in the throne of the glory of the Father again, Elias then, as a glorified creature, did return all praise and glory unto the Lord Jesus his Creator; so

their Creator; only in their bodies or persons they were spiritual, or swift of motion, like unto the spiritual Person of God their Creator.

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50. Then, when Jesus was set down in the throne of the glory of the Father again, Elias then, as a glorified creature, did return all praise and glory unto the Lord Jesus his Creator; so

that now it is the Lord Jesus alone, by His Holy Spirit, that revealeth all spiritual and heavenly wisdom to elect men and angels;

51. Elias having now, with exceeding joy, surrendered up his spiritual and glorious stewardship, of representing the Person of God the Father, unto the right owner, and sole heir of heaven and earth, and all that therein is, the Lord Jesus Christ, the eternal Father, God alone, blessed to all eternity.

52. I know I have spoken enough to the spiritual Christian of this truth.

CHAPTER IX.

1. *Of all Priests or Ministers in this World being false, not knowing the true God; therefore not sent by the God of all Truth, the Man Jesus.*

A GAIN, I declare, by revelation from the Holy Spirit, that about this fourteen hundred years, there hath not been one true prophet, nor minister, sent with a commission from the Lord Jesus, to declare, or write, or preach, the everlasting gospel of truth and peace unto His elect.

2. Wherefore I declare (by virtue of my commission, received by voice of words from the Lord Jesus) that all the ministry in this world, whether prophetic or ministerial, with all the worship taught by them, whether invisible or visible, to the people, it is all a lie,

and an abomination unto the Lord;

3. Both the ministry and their worship are as acceptable unto my God, the Man Jesus, that sent me, as the cutting off of a dog's neck.

4. Now unto you that discern truth from the Lord, I shall give you light into this truth.

5. First I declare, that all the true commissioned prophets of the Lord in the time of the law, from Moses unto John the Baptist, with all the true commissioned apostles and ministers of the Lord Jesus in the gospel, they had every one of them in their commission a power given them, to set life and death before men, or to declare blessing or cursing unto men, which is all one, according to their administrations received from the Lord.

6. Again, I declare, from the Holy Spirit, that the Lord Jesus did purpose within Himself to send His messengers three times to the world, and but three times to this bloody unbelieving world, and no more, for a witness or testimony unto them, and to make known unto His elect, that He alone is the only God and everlasting Father;

7. Wherefore you shall find it written, "There are three bear record in heaven, the Father, the Word, and the Spirit; and these three are one." Again, it is written, "There are three bear witness in earth, the water, the blood, and the spirit; and these three agree in one."

8. Again, I declare from the

Holy Spirit, that those three in earth are the Lord's three dispensations, given to His prophets or messengers before said;

9. The water was the commissions of Moses and the prophets under the law; the blood was the commission of the apostles, and those ministers of the gospel chosen by appointment from the Lord; the spirit, which is the third and last witness, by commission from the Lord, are those two witnesses spoken of in Revelations xi. prophesied by John, the beloved disciple of Jesus, that were to come in the last age.

10. Whose message, or ministry, or prophecy is all invisible and spiritual, cutting off or condemning all fleshly formal worshipping of an invisible spiritual personal God, taken up by vain and glorious men from the letter of the Scripture, which were the prophets' and apostles' commissions, because they want a commission from the Lord.

11. Again, I declare from the Holy Spirit, the Lord spake by voice of word unto His three commissioners that He hath sent unto the world.

12. Yea, I know, God the Father spake unto Moses as a man speaks unto his friend, as it is written; and I know that God spake unto the apostles in the Person of the Son, as it is written; because I know the Lord Jesus spake unto me in the Person of the Holy Ghost, or Spirit, as before said.

13. Only, the two former wit-

nesses saw the Person of God in part visibly, but I saw the glory of His Person invisibly or within me, because I am the messenger of the holy invisible Spirit.

14. Again, concerning those three bearing record in heaven before said; the meaning of those words is this:

15. God from heaven, in a threefold name or title, bare witness by signs and wonders unto His three commissioners, according to their several administrations given unto them.

16. Unto Moses and the Prophets, this personal God bare witness in the name or title of the Father.

17. Unto the holy apostles, God bare witness in the name or title of the Son;

18. And unto us, His third last messengers, God beareth witness in the name or title of the Holy Spirit, because our commission is all spiritual, we have to do only with the invisible spirits of men, concerning the eternal estates of men's and women's persons, in the great and notable eternal day of the Lord's account:

19. Therefore, instead of natural signs upon the bodies or persons of men and women, as in the two former commissions of the prophets and the apostles, the Lord Jesus beareth witness that He hath sent us, by spiritual signs or wonders upon the spirits of those that are sealed up, through our mouths, unto eternal life and unto eternal death, as many do bear witness, whose

eyes are opened at this day in England, in this great city of London.

20. Again, this is a true testimony unto you that have faith in the Lord Jesus, that He hath sent us by His Holy Spirit, because there is none upon this earth that beareth witness unto that Man Jesus that was crucified at Jerusalem, to be the only God and everlasting Father, but we only;

21. As Moses, the prophets, and the apostles bare witness in their times unto this Jesus, to be the only God, and alone eternal Father.

22. But on the contrary, there is hardly a minister in the world that confesseth an invisible God; but they preach unto the people, either a God of two persons, or a God of three persons, that is a monster, instead of a one true personal God;

23. Or else they teach the people to worship an infinite Spirit, that is everywhere, without a body or person; but He is fain to borrow His creatures' bodies to live in;

24. That is, a God of words only, without any form or substance, or an infinite Nothing, that never can be comprehended nor apprehended in the least by any formed creature; a cursed, lying, imaginary God, from man's own unclean blind reason, which occasioneth all kind of bloodshed and cruelty to be committed in this wicked world between man and man.

25. For if men understood,

indeed, that there is but one only wise God, and that this God is a distinct body or Person, as a man is a distinct body or person, then would men understand, that all those that are led by the voice of the Holy Spirit of God, the Man Jesus, to work righteousness in their bodies they lived in, they only shall appear with bodies of all righteousness, like unto their God, the Man Jesus, visibly to behold, face to face, the glorious body of the God of all righteousness for everlasting, world without end.

26. Thus it is clear to the understanding of all those that are appointed to know the true God, the Man Jesus, unto life eternal, that there is no true ministry in the world, because they teach not the true God unto the people;

27. Therefore as it is written, they are blind leaders of the blind, therefore they must needs both fall into the ditch. Oh! it is an eternal ditch.

28. These are those merchants of the letter of the Scripture, that make the blind nations their prey; these are those ravening wolves that come in sheep's clothing; these are those dumb dogs in spiritual things, that bark at true prophecy and heavenly revelation, that a man declares by commission from the Lord Jesus;

29. These are those that the apostle Paul complained of in his time, that bewitched the people to turn from the spiritual

gospel to the legal form, who began by the apostle in spirit, but were deluded by false hypocrites to be made perfect in the flesh; these are of those hypocrites that were in Christ's time, who, under pretence of long prayers, devour widows' houses;

30. These are those hypocrites that are always teaching of God what He should do for His own glory, when indeed it is their own glory, in lusting after things that perish, they desire when they thus pray, or preach, or prate;

31. These are those bloody hypocrites, and workers of iniquity, that the Lord Jesus will never own, because He never sent them.

CHAPTER X.

1. *Of all heathen Magistrates, and their heathen Prophets' false Worship, or Image.*

A GAIN, I declare, by revelation from the Holy Spirit, that there is no magistrate in this world, that bears the name of a Christian, that hath any authority or commission from the Lord Jesus to set up any visible form of worship whatsoever, to compel the spirits or consciences of men to bow down to his image that he hath set up for his own glory;

2. Because ever since the Lord Jesus ascended into His glory, He alone is the teacher of all His elect by His Holy Spirit.

3. It is true, that in the time of the law, before God became flesh, there were many magis-

trates and priests commissioned from the Lord to set up and to declare the true worship of God unto all Israel;

4. And it was death by the command of the Lord, if the people despised to yield obedience unto it, because it was the Lord's worship, and not man's worship, set up by his own lying imagination, that would be a God.

5. But he is a devil, for his creating of a worship to deceive the people without a commission from the Lord, and by taking the prerogative power and glory of God to himself, who will not give His glory to another, as it is written;

6. Therefore in the Revelations, the dragon there spoken of is the imagination of the beast; and the beast is the body of the magistrate, wherein that dragon imagination liveth; and the false prophet there spoken of is the magistrate's priest;

7. And the image of the beast is that false worship set up by the imagination of the magistrate, and the serpent counsel of his false prophet or priest, to deceive themselves, and the people with them;

8. Therefore it is written, "And all that dwell upon the earth shall worship him whose names are not written in the book of life, of the Lamb slain from the foundation of the world;"

9. That is, all reprobates, both rich and poor, shall bow down unto that false, idolatrous worship set up by heathen

magistrates and their heathen false prophets, the national priests, who call themselves Christian magistrates and Christian ministers, and are blindly called so by the people also.

10. And yet both of these devils together persecute with the sword of steel all spiritual Christians, under the name or title of blasphemers, seducers, heretics, deceivers of the people, and such-like, because the spiritual Christian cannot bow down unto that carnal, anti-christian, formal worship set up by those carnal magistrates and their carnal ministers before said.

11. Who, being both lovers of the glory of this world, loving to be honoured as gods, for that cursed heathenish idol-worship from their own invention, set up to deceive themselves and those appointed to damnation with them.

12. Wherefore the dragon magistrate, and the false prophets, his serpent ministers, that committed spiritual fornication together, and all those of their own spirits, shall every one of them, in the day of the Lord's vengeance, burn in their spirits and bodies together as a lake of fire.

13. Those spirits and bodies that they shall appear with in the resurrection, shall be that lake of spiritual fire and brimstone that, by the decree of the Lord Jesus, shall burn together to all eternity;

14. This is that giving them their own blood to drink, who

eat up the innocent as bread, and thought they did God good service in shedding of the blood of the lambs of Jesus, as their forefathers did;

15. Then will these Scriptures be fulfilled, "And those mine enemies, that would not that I should reign over them, bring them and slay them before my face;" and, "Go ye cursed into everlasting fire."

16. And the carcasses of the rebels shall be cast out, where the worm never dies, and the fire never goes out.

17. And, "Tophet is ordained of old for the king;" that Tophet is the body of man, and that king is the spirit of unclean reason in man.

18. "For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble;

19. "And the day that cometh shall burn them up, saith the Lord of hosts, and ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts:

20. "Fill ye up the measures of your fathers, ye serpents, ye generation of vipers; how can ye escape the damnation of hell?"

21. "For ye shall have judgment without mercy that hath showed no mercy; but the fearful and unbelieving, and the abominable, and murderers, whoremongers, and sorcerers (or astrologers), and idolaters,

and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death."

22. Again, the bloody persecutors before said, instead of feeding and clothing the hungry saint, quite contrary, they do not only take away the food and raiment of the Lord Jesus, in His elect innocent lambs, but they crucify the Lord of life afresh, in the shedding of the blood of His believers,

23. Because they yield obedience to the spiritual law of faith and love, or command of the Lord Jesus, either by prophesying, or writing, or speaking the truth by command from the Man Jesus, who is the only spiritual Magistrate and Minister unto all that are appointed unto eternal glory with Him, in that glorious creation of that new heaven and earth above the stars, when this creation beneath the stars is utterly destroyed, and fitted only for persecuting dragon-serpent devils to lament, howl, and weep to all eternity upon this earth, where the saints by them were put to grief for a moment.

CHAPTER XI.

1. *The same Subject continued.*

BUT some may say unto me, Do you not allow of the civil magistrate to govern the rude people?

2. To this I answer: The magistrate is very needful in every inhabited land, for the

government of the people in all civil things, to do equal justice between man and man.

3. If such a magistrate could be found, it would be a rare thing.

4. Again, I declare, from the Holy Spirit, although the magistrate be but a heathen ruler, as he is; wherefore Christ saith of this magistrate unto His apostles, "The kings or princes of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so: but he that is greatest among you, let him be as the younger;"

5. Yet I say from the Lord, the magistrate beareth not the sword in vain; but he is a type of the true spiritual Magistrate, that can do nothing but equal justice between the just and unjust, the Lord Jesus Christ.

6. Wherefore all men ought to yield obedience to the civil laws of the magistrate, either by executing of his laws, or by patiently bearing the curse of the law upon their own persons, leaving all vengeance unto God.

7. Or else they rebel against God, and they are in danger of an eternal curse: because the government of this world, and the glory thereof, belongs only unto the wise and prudent heathen magistrates in this earth, who are the very sons of Cain, that old serpent-dragon devil, that slew his righteous brother Abel, that he and his seed that are of his own spirit might be

the lords and rulers of this world for ever.

8. Because Cain thought, and his dark angels think, that there is no world at all, but this only: they have purchased the lordship of this perishing world at a dear rate, for it was the price of the innocent blood of righteous Abel; it is their only heaven.

9. Therefore let us, that have received faith to believe in the glorious Person of the Lord Jesus, by His power patiently suffer the cursed spirit of Cain in his heathen magistrates to shed all our innocent blood, if our God will have it so; that they may fill up the measure of their fathers' sins, from the blood of righteous Abel and the holy prophets, to the precious blood of the Lord Jesus, and the holy apostles;

10. That our blood, that are the two last witnesses and prophets of the Lord Jesus, may make the last persecutors of Christians complete devils, with their father Cain, who was the first bloody persecutor of the first suffering Christian.

11. Therefore it is written, that "Christ was a Lamb slain from the beginning of the world," He being slain in believing Abel.

12. I say from the Lord, by the power of His Holy Spirit, patiently let us yield up our lives with our God unto those perishing gods before said; because we that suffer with Him are appointed to enter into an eternal kingdom of glory in

another world, hid from the wise and prudent rulers of this vanishing world.

13. Therefore it is written, "Which of the rulers have believed in Him?" Again, as it is written, "Why do the heathens so furiously rage together, the kings of the earth stand up, and the rulers take counsel together, against the Lord and against His Anointed," or against His Christ?

14. Again, as it is written by Paul, "Howbeit, we speak wisdom amongst them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought."

15. Again, it is written, "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."

16. Again, that world that we are to reign in, after we have suffered, it was purchased also by blood; but it was the price of the precious, invaluable undefiled blood of our God, the Man Jesus, who by His Holy Spirit, that sent us only, maketh us willing to taste a little of His cup that He so deeply drank of.

17. The servant is not greater than the Master, because we are to sit down with Him upon His eternal throne of glory, to behold His face, in the presence of all His holy angels.

18. Then these Scriptures will be fulfilled: "Blessed are they which are persecuted for righteousness' sake, for theirs is the

kingdom of heaven." Again, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you."

19. Again, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

20. Again, "For the Son of Man shall come in the glory of His Father, with His angels; and then He shall reward every man according to his works."

21. Again, "Then shall the King say unto them on His right hand, Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

22. Again, "Then shall He say unto them on the left hand, Depart from me, ye cursed, into everlasting fire; prepared for the devil and his angels."

CHAPTER XII.

1. *Of the Mortality of the Soul, and how and when it became mortal.*

A GAIN, I declare, by revelation from the Holy Spirit, that, since the fall of our first parents, the spirit and body of man are both mortal; and that, by the decree of the Creator, the soul and body of man are both procreated or begot together, and they are both of one nature, and so both but one creature;

2. For it is the invisible spirit that liveth in the seed and nature of man, that by the decree of God creates or begets that form of flesh in the person of a man or woman according to their kind.

3. And thus it is with this whole creation; every seed or spirit naturally, by the wisdom of the Creator, brings forth their own bodies or kind, whether man, beast, fish, or fowl; and all things else that grow naturally bring forth in their season according to their natures.

4. Because the Creator, by His secret counsel and wisdom decreed within His glorious Person, before anything was created or formed by Him, that all things or creatures that should be created or formed by His infinite wisdom should bring forth their own bodies or kind only, and no other, for ever.

5. Therefore, when men's and beast's seeds are unnaturally mixed together, contrary to their kind, the Lord discovers them both, to their destruction, and His glory.

6. Wherefore, I declare, from the Lord Jesus, that it is a cursed imagination in any man to think, when men die, their spirits may go into other forms and bodies, contrary to their own natures or kind, as many a cursed lying atheist prates, that denies the resurrection of men's bodies, through the love of some dark fleshly lust they live in.

7. They are in spiritual dark-

ness, understanding nothing of the power of God, and so erring, not knowing the Scriptures, as it is written, nor the power of God.

8. Therefore it is a common thing for these blind atheists, in their discourse, to say, when men die, their spirits may or do go into a horse, or into a root, or into a flower, with many more such-like cursed expressions.

9. They being more ignorant if it be possible, of the Lord Jesus, through the love of fleshly pleasures, than the brute beasts, therefore they reason against their own reason, and say, this creation or world had never any beginning, nor ever shall have any ending, two cursed lies.

10. Again, they call perishing nature God or Creator, saying, God is all things, and all things is God.

11. Thus these blaspheming devils liken the incorruptible Spirit of God, the Man Jesus, not only unto the unclean spirit and cursed imagination living in the body of corrupt man, but unto the spirits of unclean beasts and creeping things, as those atheists in the time of Paul.

12. These are those who received the truth to prate of it only, but not in the love of it, having pleasure in unrighteousness, therefore given up to strong delusions to believe a lie, that they might all be damned.

13. Then these Scriptures will be fulfilled, "He made all things for His own glory, and the wicked for the day of wrath."

14. Again, "He shall come in flaming fire to render vengeance upon them that know not God, and obey not the Gospel of Jesus Christ."

15. Again, "But these, as natural brute beasts made to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption."

16. Again, "They having eyes full of adultery, and cannot cease from sin, beguiling unstable souls; an heart they have exercised with covetous practices, cursed children which have forsaken the right way and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness."

17. Again, "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

18. Again, "And also Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against Him."

CHAPTER XIII.

1. *The same Subject continued.*

A GAIN, unto you that see by the eye of faith from the Lord,

I shall show you that general error amongst men concerning the spirit of man in death.

2. Some say the spirit dieth not at all, but immediately goeth into heaven or into hell; and the body goes to the dust only.

3. Others say, the spirit dieth not, but goeth into another form, either of man, or some other creature, as beforesaid.

4. Others say, or think, all men's spirits go into a hell or purgatory, when they die, for a season.

5. Others blasphemously say, that the spirit of man is God, and that the body only dies and turns to dust.

6. These say also, God is an infinite Spirit, and all spirits came from His Spirit, and so return into His Spirit again.

7. Others think and say, the spirit and body turns to dust for ever.

8. Indeed, almost all men are in darkness, because they walk by thinking only about things of eternity; but about things that perish, they think them hardly ever sure enough unto them.

9. Wherefore, unto you whose bodies are the temples of the Holy Ghost, from the Lord Jesus, I shall declare unto you the truth of this secret.

10. You may know, that the spirit is nothing at all without a body, and a body is nothing at all without a spirit; neither of them can live, or have a being, without the other.

11. You may know it is the

spirit only in the body of man that lives, and speaks, and walks, and works, and eats, and drinks, and dies.

12. For the spirit is a natural fire of reason, which is that life of light, heat, or motion, that as a fire kindleth life and strength through all the flesh or body of man.

13. Only the principal part of the understanding of this natural fire of the spirit of reason liveth in the head of man, because that is the glory of the man; so that the spirit or soul is the man, although it cannot possibly be without the form or body.

14. Wherefore when man dies and returns to his dust, it is that natural spirit of the fire of reason that was the life or spirit of the body that dieth, or is quenched, and goeth out within the body, as a fire goeth out in an oven that is closed.

15. So doth the spirit of man die within his body from all sensible life, heat, or motion, until the visible coming of the Lord of life in the clouds of heaven at the last day.

16. Therefore it is written, "Dust thou art and unto dust thou shalt return."

17. When the Lord spake those words, He did not speak to the flesh, or outward form or body of the man, but He spake to the inward spirit or soul, that understands the words of a spirit.

18. Again, it is written, "In the day thou eatest thereof, thou shalt die the death;" that is, if thou, through disobedience to

my command, dost forfeit the image of thy creation, then thou shalt see mortality or death within thy own body, both spiritual and natural, and the fear of eternal death also.

19. Thus it is clear, to you that believe in the Lord Jesus, that the spirit of man dies and returns to dust within the body, because nothing can possibly die, but it must first live;

20. So likewise nothing can possibly quicken or live again, but that which is absolutely dead, or dust, or asleep, void of all motion, heat, light, life, or sense, being utterly annihilated to itself and all other creatures, only being alive in the memory of God, that God alone, the Man Jesus, might have all the glory in the new creating of mankind at the last out of dust, as He had in creating of man at the first out of dust;

21. According to that saying in the Revelation, "Behold, I create all things new," in answer to that creation in Genesis.

22. Thus it is with the grain or body of wheat; except it dies, it never comes to perfection, but abides alone in the dust for ever; but, on the contrary, if the spirit of life, which is in the body of wheat, doth absolutely die within its body, then, by the decree of God, it quickens out of death into a new life immediately, and brings forth a glorious resurrection in due season of many bodies in the same form, like unto that which died, of the very same nature.

23. Thus it is, by the decree of the Lord Jesus, with the natural spirits of all the elect.

24. First they are dead in sins and trespasses, before they are capable, by the Spirit of truth, to live in righteousness; so likewise the spirits of men and women must be absolutely dead, when they fall asleep in the dust, or else they were never capable to rise again, neither in glory nor in shame.

25. So that, by the decree of God, all life, both spiritual and natural, must first enter into death, that through death, or in death, they may quicken a new life of a glorious increase, both spiritual and natural; so that death in its place is as useful for the Creator's raising of glory to Himself as life is in its place.

26. This proves the truth of these Scriptures, "He poured out His soul unto death." Again, "The soul that sins shall die." Again, "He cried with a loud voice, and gave up the ghost." Again, "In the day thou eatest thereof thou shalt die the death."

27. Again, "His soul was made an offering for sin." Again, "He was put to death in the flesh and quickened in the Spirit."

28. I know I have written enough to satisfy in the proof of this truth all spiritual Christians.

CHAPTER XIV.

1. *With what Bodies the Elect shall appear after Death.*

AGAIN, it is written, "And those that sleep in Jesus

shall rise first;” that is, those that fell asleep in the believing of the visible coming of the glorious Person of the Lord Jesus in the clouds of heaven in power and great glory, their bodies shall be raised first out of the sleep of death.

2. Because they were united by faith unto the Person of their Lord Jesus, who was the first that ever rose from the dead by His own power, who raised life in death or out of death, therefore He was called the first-fruits of the resurrection, or of life from death:

3. Again, you that see by faith may understand, that not the same bodies that died or fell asleep shall appear any more at all than the body of wheat doth as beforesaid, which Saul fitly compareth together in their resurrection where it is written, “But God giveth it a body as it pleaseth Him, and to every seed his own body:”

4. That is, as beforesaid, that grain or body of wheat that died quickened a new life out of death, and brought forth in a glorious manner, in due season, many bodies of the same form of that that died, and yet that body that died appeared no more.

5. So likewise it shall be with all that died in the faith of Jesus, not the same bodies or persons they lived in and died in shall appear again any more, but that spirit of faith mixed with pure love, and all other spiritual virtues, that were in their former bodies, by the which they died

unto the power of sin, and lived unto the power of righteousness:

6. That divine seed of faith sowed in the former body died with the first body, and immediately quickened a new life out of death by the decree of the Lord Jesus.

7. For you know there is no time now unto God, nor unto them that are dead, and so brought forth a spiritual body in its form like unto that in the dust; yea, of a body of pure righteousness, of the same nature of that holy spirit of faith that raised it out of death; yea, a glorious body, brighter than the sun in its strength, and as swift as thought;

8. Yea, bodies of such a bright burning glory, that no persecuting Canaanites can behold and live, because our spirits and bodies, according to our faith, shall be made like unto the glorious body of God, the Man Jesus, the which no man in mortality with his natural eye can behold and live.

9. Then shall all the elect, in the twinkling of an eye, both those that sleep in the dust, and those that are alive at that time, whose bodies also shall be changed like unto those that sleep; then, I say, they shall all ascend together as one body, to meet their head, the Lord Jesus in the air;

10. And with their King they shall enter into His kingdom of eternal glory, where that new heaven and new earth are beforesaid, there with holy angels

to behold the glorious face of the only wise God, and everlasting Father, the Lord Jesus Christ, with new glorious songs and praises unto their Redeemer that was dead, as it is written, to redeem us by His precious blood from eternal death;

11. And now, behold, He liveth for evermore; therefore we eternally live with Him.

CHAPTER XV.

How the Bodies and Spirits of the World of Elect Believers shall be like unto the glorious Body of God their Redeemer, in His Glory to Eternity.

AGAIN, I declare, by revelation from the Holy Spirit, that when the elect are thus glorified, they are absolutely of the very same glorious nature, both in spirit and body, as God is; as God and they were both of one nature in mortality, sin only excepted.

2. Wherefore, as the Spirit of faith and love infinitely, in the glorious Person of God, overfloweth, as a fountain, continually with revelation of new heavenly wisdom, from whence flow new joys and glory to Himself and the holy angels;

3. So shall every believer, according to his degree in glory, be as a well springing up unto everlasting life, of revelation of new wisdom, from whence flow new joys and glory within his own person, like unto his God;

4. Only they shall naturally return the glory and praise unto

their fountain, the Lord Jesus, for this their exaltation upon the glorious throne of His own likeness.

5. For it is the righteous acting and suffering that was in the innocent body of the Lord Jesus when He was in mortality, that by His infinite wisdom is made naturally that glorious fire to kindle new revelation of heavenly wisdom within His body, for the increase of His glory to all eternity as before said.

6. So, likewise, all those righteous actings and sufferings, for truth's sake, that were acted and suffered in our former bodies, by the appointment of our God shall be conveyed into our new spiritual bodies, that are like unto our God, and shall be that glorious fire naturally to kindle revelation of new wisdom, from whence flow glorious new songs and praises unto our Redeemer, the fountain of all our glory, for everlasting, world without end, as abundantly before said.

7. Then shall these Scriptures be fulfilled: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

8. Again, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father; and I will give him the morning star."

9. Again, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

10. Again, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

11. Again, "Henceforth I will not drink of this fruit of the vine until that day I drink it new with you in my Father's kingdom."

12. Again, "And from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth."

13. Unto Him that hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory

and dominion, for ever and ever. Amen.

CHAPTER XVI.

1. *Of the Difference between the Glory of Elect Men and Angels in Heaven above.*

AGAIN, from the Holy Spirit, I shall show you the difference between elect men and angels in glory.

2. The angels' natures or spirits being pure reason, they must always be supplied by revelation from the Spirit of faith in the Person of God, to keep their spirits in pure obedience unto their Creator.

3. But, on the contrary, the believers' spirits being of the very same divine nature of God, they are but one voice or spirit, speaking all pure obedience within themselves unto their Redeemer.

4. To whom alone be all glory and praise from my spirit, with His elect men and angels, to all eternity.