

Truth Ascended, ³⁵⁵

OR, ^{224. 1. 42}

The Anointed and Sealed of God defended.

IN AN

A N S W E R

Written by *Farnsworth K*

Richard Farnsworth,

AS A

T E S T I M O N Y

A G A I N S T A

Conterfeit Commision

And all Injustice and false Judgement done and pronounc-
ed under pretence of the same.

LONDON, Printed in the Year, 1663.

Truth ascended, or the Anointed and sealed of God defended, &c.

Lodowick Muggleton,

THough thou pretend to be the chosen Witness of the Spirit, and the last that ever shall speak by Commission from God; and to be the chief Judge in the World ordained of God to give sentence upon men and women spiritual and eternal, and what shall become of them after death; and saist, *That in obedience to thy Commission thou hast already cursed and damned many hundreds of people both body and soul from the presence of God; elect men and Angels to Eternity; and pretend'st to go by as certain Rule (in so doing) as the Judges of the Land do when they give Judgement according to Law; and saist, That no infinite Spirit of Christ, nor any God can, or shall be able to deliver from thy sentence and curse, &c. as appears in a Sheet of paper, dated Aug. 10. 1662. written by thee in answer to Edward Bowens to Dorothy Carter; and also four sheets dated Novemb. 3. 1662. written by thee, and directed to Thomas Highfield in Nottingham, for Samuel Hooton and W. S.*

I am bold (on the behalf of the Lord) once again to bear my Testimony against thee, and against thy pretended Commission, and the Doctrine thereof, and shall make it appear, that it ought not to be entertained by any man or woman upon earth, because it is contrary to truth, and that thy judgment ought by all to be reversed, undone, and made void, because it is contrary to truth; and that thy judgement ought by all to be reversed, undone and made void, because it is erroneous and false; for thou art no chosen Witness of the Spirit of Truth, neither hast thou received any Commission from Christ, to whom

whom all the Prophets gave witness, as hereafter appears.

1. That there were chosen Witnesses of Christ to whom all the Prophets gave witness, is certainly true, *Acts* 10.38.39.40.41. *Acts* 5.31.32. *Acts* 1.8.

2. That they had a Commission from Christ, to whom all the Prophets gave witness; or, that he Commanded them to preach to the people, is as true, *Acts* 10.42. But that thou either art, or dost so, I do deny.

3. They who were chosen Witnesses of Christ (whom God the Father annointed, sealed and sent) and had a Commission from the Spirit and Power of Christ, to whom all the Prophets gave witness, in testifying on the behalf of Christ; their Testimony stands as an evidence against thy pretended Commission, and the Doctrine thereof (because they say (on the behalf of Christ) that he commanded them to preach to the people, and to testify to them, that it is he which was ordained of God to be the Judge of quick and dead, *Acts* 10.42. *To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins, Acts* 10.43. But thou dost not so by thy pretended Commission, and the Doctrine thereof, who instead of preaching to the people, and testifying to them, that Christ is chief Judge ordained of God to judge the quick and the dead, thou wouldst dis-throne him to set up thy self in his stead; whereby it appears, That thou art not a chosen Witness of the Spirit of Truth, and that thy pretended Commission is a counterfeit thing, by which thou presumes to give judgement contrary to Truth, which makes it evident, That thy doctrine and judgement is false, and being so, it ought not to be entertained or received by any, but to be denied, and against testified by all that love the Lord Jesus.

4. By their Commission they were to preach to the people, and by the same Commission, and the Doctrine thereof, they were to testify to them, that Christ was ordained of God to be the Judge both of quick and dead; but thou art not Christ to whom all the Prophets gave witness; therefore it is evident, that thou art not chief Judge ordained of God to judge the quick and the dead; though thou presume to say, that the dead af-
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ter death shall never see any other God or Judge, but the remembrance of that sentence which you the pretended Witnesses of the Spirit did pass upon them in this life, which is a false Doctrine, and contrary to the Doctrine of Truth left upon record in Scripture, where it is said, *That the Father hath given authority to the Son to execute judgement, and all that are in the grave shall hear his voice, and shall come forth, they that have done good unto the resurrection of Life, and they that have done evil unto the resurrection of damnation; as it is written John 5.26,27, 28,29. and Christ shall give judgement upon them, Matth. 25. 31,32,33,34, 41.46.*

And as thou wouldst exclude Christ from that great office and work, and assume it to thy self, so thou wouldst exclude his Officers, and deny him of them, to set up thy self alone in their places and stead, because thou falsly saich, No man knows the Scriptures but thy self; and that no man can truly interpret the Scriptures but thy self; and that none ought to officiate the Office of a Minister, Messenger or Ambassador of Christ, but such as are appointed by *John Reeves* and thy self; which assertions or doctrines of thine are false, and not true; for this I say, That the only knowledge and right of interpreting Scriptures, belongs not to thy self, but to the Lord Jesus and his blessed Spirit, who is the true Judge, and hath power to open mens understandings, and can give them the true knowledge, and right understanding of Scriptures, *Luke 24 32.& 24.45.*

And the Gospel is preached with the Holy Ghost sent down from Heaven as it is written *1 Pet. 1. 11, 12.* and the holy Ghost hath a true power and right Authority (without *John Reeves* and thy self) to make overseers over the Flock of God, to feed the Church of God which he hath purchased with his own blood, *Acts 20.28.* and to appoint Ministers, Messengers or Ambassadors of Christ, and to call to the work of the Ministry, *Acts 13.24.* And they who by the Holy Ghost are called to the Work of the Ministry, may with the Holy Ghost sent down from Heaven, preach the Gospel without the appointment of *John Reeves* and thy self. Take notice of that; for as every man hath received the gift; even so minister the same one to another, as good stewards of the manifold grace of God; if any man speak, let him speak
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as the Oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, as it is written and left upon Record in Scripture, 1 Pet. 4 10, 11.

5. The chosen Witnesses of Christ who had a Commission from his blessed Spirit, they were anointed, 2 Cor. 1. 21, and sealed of God, 2 Cor. 1. 22. but so art not thou; therefore thou art nothing like unto them; and they who are anointed and sealed of God as such were, they may be Ministers, Messengers and Ambassadors of Christ now, without the appointment of John Reeves and thy self; neither art thou at all owned by the Doctrine of their commission, (to do as thou dost, and pretendest to do under pretence of thy pretended commission) it takes no notice of thee, and such as thou art, to appoint to so great and glorious a Work, though thou presume in thy imaginations to be greater then either Prophets of God, or Apostles of Christ, yet thou never approved thy self to be a Messenger, Minister or Ambassador of Christ, as they do and did, who are and were anointed, sealed and sent of God as aforesaid.

6. For the Ambassadors who had a commission to preach, and were anointed and sealed of God, 2 Cor. 1. 21, 22. and had the Ministration of reconciliation given unto them, 2 Cor. 5. 18, 19, 20. a glorious Ministration, 2 Cor. 3. 8, 9, 10, 11. which is the Ministration of the Spirit, 2 Cor. 3. 5 6. their sufficiency was (not of any, like John Reeves and thy self, but) of God, who made them (and hath the same power now, without John Reeves and thy self, to make) able Ministers of the New Testament, they approved themselves as the Ministers of God (not by reviling, cursing and damning, but on the contrary) in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in labours, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the Word of truth, and by the power of God; See 2 Cor. 6. 4, 5, 6, 7, 8 9, 10. And the Messengers of Christ, whose sufficiency is (not of John Reeves and thy self, but) of God, who (by virtue of his blessed power and spirit) are made able Ministers of the New Testament, and are spiritually anointed and sealed of God, they stand approved to
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God, as the Ministers of God, according to Gospel-order, and the dispensation of the Gospel, which is the Ministration of the Spirit; but thou hast not so approved thy self, who fled from *Chesterfield* to *Bakwell* for fear of a few stripes, or a whipping, when the same was but threatned against thee for thy false Judgement and Doctrin in reviling, cursing and damning; whereby it is evident, that thou art nothing like an Ambassador of Christ, and very unfit to appoint to that work, and that thy pretended Commission, and the greatnesse of thy pretended power is nothing worth; Take notice of that.

7. The Ambassadors of Christ who were annointed and sealed of God, and had the Ministration of Reconciliation given unto them, that glorious Ministration of the Spirit, wherein they approved themselves as the Ministers of God (which thou hast not done) they were so far from reviling, cursing and damning, and rejoicing therein, as thou dost, that they forgave in the person of Christ, *2 Cor. 2. 10.* and by manifestation of the Truth, commended themselves to every man's conscience in the sight of God, *2 Cor. 4. 1, 2.* but thou dost not so, who art so full of reviling, cursing and damning; whereby it's apparent, that thy pretended Commission, Power and Doctrin thereof, is nothing like unto theirs; though thou falsly saist, it's as true and of a more higher nature then theirs was in their time, thou hast lyed therein, and hast born a false Testimony, which makes it evident, that thou art no chosen Witnesse of the Spirit of Truth.

8. The Ambassadors of Christ who were annointed and sealed of God, and had the glorious Ministration of the Spirit given unto them, by virthe of their commission of the Spirit, and the doctrine thereof, they commanded for to prove all things, and hold fast that which is good; and to try the spirits whether they be of God; because many false Prophets are gone out into the World, *1 Thess. 5. 21.* *1 John 4. 1.* to the end that they might not entertain the Doctrin of any false Prophet, nor bid such God speed as abide not in the doctrine of Christ; lest they become partakers of their evil-deed, *2 John 9. 10, 11.* but by the Doctrin of thy pretended commission thou denies that, viz. proving of doctrines, and trying of spirits, saying,
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That neither the Light of Christ within, nor no man upon earth can, or ought to judge of thy Doctrine, because (thou saist) that neither the Light within, nor no man upon Earth can, or ought to judge of the Doctrine of a Prophet, who hath a Commission from God; and saist, That there neither is, nor ever shall be any such Prophet but thy self whilst the World doth endure; which is a false assertion or doctrine of thine, but hereby it is manifest, that thou art against trying of spirits, and proving of Doctrines, and so art against the reception thereof, because Judgement in point of Doctrine, is in order to the reception of Doctrine. And for want of judgement in that respect, they may be deceived, who take doctrines upon trust without judging & trying thereof, & how should spirits be tryed, and doctrines be proved? or how should the Doctrine of Truth be performed, which commands to try and prove them, if none can or ought (as thou falsely saist) to judge of the same? Whereby it appears that thou art not the chosen Witnessse of the Spirit of Truth, and that thy doctrine is contrary to the doctrine of truth, and ought not to be received by any man upon earth; and it is evident thereby, that thy pretended commission is a counterfeit thing, invented to beguile and deceive withal, and not at all owned by the commission and doctrine of the Ambassadors of the Lord Jesus, who were and are annointed and sealed of God.

9. The Ambassadors of Christ, and chosen Witnessse of the Spirit, who were annointed and sealed of God, they were workers together with God, 2 Cor. 6. 1. and did pray in Christ's stead, 2 Cor. 5. 20. but thou dost not so, who instead thereof, goes about reviling, cursing and damning the beloved people of God, who preach from the Scriptures and Light within, and by virtue of the power which they have received of God, Devils are cast out, and (as thou saist) much good is done by them, who ought not to be reviled and cursed by thee as they are; whereby it appears that thou art no chosen Witnessse of the Spirit of Truth, nor an Ambassador of Christ, neither art thou annointed and sealed, or sent of God to go about reviling, cursing and damning the beloved people of God, as thou dost; for they who were the chosen Witnessse of the Spirit, and Ambassadors of Christ, did not so; but thou hast exceeded *Balaam* in that,
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who refused to curse those whom God had blessed. And the Ambassadors of Christ, annointed, sealed and sent of God, they approved themselves as the chosen Witnesses of the Spirit, annointed and sealed of God, who being defamed, did entreat; and being persecuted, did suffer it, and not flee, as thou didst, for fear of a whipping threatned against thee for thy mis-behaviour in reviling, cursing and damning; the chosen Witnesses of the Spirit annointed and sealed of God, did not so, but being reviled, did blesse, and by the Doctrine of their Commission, said, *Bless, and curse not*, 1 Cor. 4. 12. Rom. 12. 14. whereby it is evident, that thou art not a chosen Witnessse of the Spirit of Truth, neither art thou annointed and sealed, or sent by the God of Truth; thy pretended Commission, and the doctrine thereof, and Judgement performed thereby, is erroneous and false, which is Antichristian; and it is no railing to tell thee the same, and reprove thee and thy deceit.

10. The true Witnesses of the Spirit, and Ambassadors of Christ, by the Father of mercies and God of all comfort, they were comforted themselves in all their tribulations, that they might be able to comfort them that were in any trouble, by the comfort wherewith they themselves were comforted of God, 2 Cor. 1. 3, 4. but so art not thou by thy reviling, cursing and damning them who are blessed, beloved and justified of God, wherein thou hast exceeded *Balaam* as aforesaid, whereby it appears, that thou art nothing like an Ambassador of Christ, or the chosen Witnesses of the Spirit who were annointed and sealed of God; neither is there the like Truth, Power, Virtue and Consolation in the doctrine of thy pretended commission that were in theirs. Thou hast grievously lyed in saying, *That the Doctrine of thy Commission is as true, and of a more higher nature then the Prophets and Apostles was in their time*; but hast made no such proof of thy sayings or Doctrine as they did of theirs; But thou art reprehended, and the truth and power of the Commission and Doctrine of the annointed and sealed of God is defended; and the truth of the Gospel is over and above all thy errors, lyes and false judgement ascended.

By all which hath been said, it remains true, 1. That thou art no chosen Witnessse of the Spirit of Truth, 2. That thou

art not the chief Judge in the World ordained of God to judge the quick and the dead. 3. That God may (without *John Reeves* and thy self) make able Ministers of the New-Testament. 4. That they who are made able Ministers of the New-Testament, whose sufficiency is not of self, but of God, they may officiate the Offices of Ministers, Messengers, or Ambassadors of Christ, without the appointment of *John Reeves* and thy self, who hath nothing to do to appoint to so great and glorious Work. 5. That thou art not annointed, sealed and sent of God to revile, curse and damn the beloved people of God. 6. That thou art no Ambassador of Christ to whom all the Prophets gave witness. 7. That thou hast received no Commission from the God of Truth to pass the sentence of eternal death and damnation upon the souls and bodies of men. 8. That the only knowledge and right of interpreting Scripture, belongs not to thee. 9. That thy Judgement and Doctrine is erroneous and false. And 10. *hly*, That thy Judgement and Doctrine ought not to be entertained by any, but to be reversed and denied by all that love the Lord Jesus.

And whereas thou saist, *Thou art the chief Judge in the World, and in passing the Sentence of eternal death and damnation upon the souls and bodies of men, saist, Thou goes by as certain a Rule as the Judges of the Land do when they give Judgement according to Law*; I say, Thou hast lyed therein, and hast born a false testimony in that respect as well as the rest, as hereafter is evident.

First, Because thou art both Judge, Accuser and Witness thy self, and dost condemn and give Judgement at thy will and pleasure, contrary to Truth, having no certain known Laws either of God or the Land, as a rule of direction to guide and lead thee in the wayes of right Justice, to give Judgement upon the bodies of men and women, nor cannot manifest a commission to put any known Laws in execution upon them; thou goes not by so certain a Rule (in so doing) as the Judges of the Land do when they give judgement according to Law; for they neither are, nor pretend to be both Judges, Accusers and Witnesses; neither do they go without certain outward known Laws as a rule of direction to guide and lead them to give Judgement accordingly; and they can produce a commission whereby

whereby they are impowered to put the same in execution; but so canst not thou: Whereby it is evident, that thou hast not cognizance or lawful authority to pass the sentence of death upon the bodies of men and women: Therefore thou art no true and competent Judge in that matter; take notice of that.

2. Thou goes not by so certain a Rule when thou presumes to pass the sentence of death and damnation upon the souls and bodies of men, as the Judges of the Land do when they give judgement according to Law; for Cook upon the confirmation of the Charters of the Liberties of England, saith, *This Clause is worthy to be written in Letters of Gold, viz.*

That our Justices, Sheriffs, Mayors and other Ministers which under us have the Laws of the Land to guide them, shall allow the said Charters in all their points which shall come before them in Judgement; and here it is to be observed, That the Laws are the Judges Guides and Leaders, according to that old Rule, Lex est exercitus Judicum; viz. The Law is the Judges Army. Tutissimus Doctor. viz. The safest Teacher. Or, Lex est optimus Judicis Synagogus; viz. Their best Synagogue. And, Lex est tutissimus Cassis; viz. Their safest fortress.

There is an old Legal word (saith he) called Guidagium, viz. Guidage, which signifieth an Office of guiding Travellers through dangerous and unknown ways: Here it appeareth, that the Laws of the Realm hath this office to guide the Judges in all causes that come before them in the wayes of right Justice, who never yet mis-guided any man that certainly knew them, and truly followed them. Cook part 2. Inst. fol. 566.

Whereby it is apparent, That the Judges of the Land have certain outward known Laws as a Rule of direction to guide and lead them to Judgement, when they give it according to Law; but thou (*Lodowick*) hast no certain outward known Laws either of God or the Land, as a Rule of direction to guide thee in the ways of right Justice, and to lead thee to give judgement upon the bodies of men accordingly; whereby it is evident, thou hast nothing to do to pass the sentence of death and damnation upon them: And the souls in the Fathers hands thou hast nothing to do withal, neither dost thou go by so certain a Rule to give judgement upon the bodies of men, as the Judges of the Land do when they give judgement according

to Law. Mind how thou art confuted and taken with a lye in thy mouth. Behold how the pretended most knowing and wisest of men is taken in his own craftiness! Let no man deceive himself, for the wisdom of this World is foolishness with God; for it is written, *He taketh the wise in their own craftiness*; and again, *The Lord knoweth the thoughts of the wise, that they are vain*; 1 Cor. 3. 18, 19, 20. Thou art snared with the words of thy mouth; thou art taken with the words of thy mouth, Prov. 6. 2. *The wicked is snared by the transgression of his lips*, Prov. 12. 13. and so art thou; take notice of that.

3. Thou goes not by so certain a Rule to give judgment and sentence of death and damnation upon the souls and bodies of men, as the Judges of the Land do when they give judgment according to Law; for by the Law (which is a Rule of direction to them) it is enacted, *That no man from thenceforth shall be attached by any accusation, nor fore-adjudged of Life nor Limb, &c. against the forms of the great Charter, and the Law of the Land*, 5 Edw. 3. 25 Edw. 3. Cook, part 2. Inst. fol. 48.

But thou Lodowick fore-judges the souls and bodies of men from the presence of God, elect men and Angels to Eternity, contrary to the Law of God, and the Law of the Land; whereby it appears that thou goes by no Legal Rule, neither according to the Law of the Land, nor the Law of God; for thou saist, That the sentence and curse which thou pronouncest upon the souls and bodies of men, is not from the Scriptures, or Light within, then not according to the Law of God, and as before is proved, it is quite contrary to the Law of the Land.

What then is thy Rule of direction to give judgement upon the souls and bodies of men, seeing thou pretends to be the chief Judge in the World, and gives not thy judgement and sentence according to the Law of God? Produce us thy Law and commission if thou canst, now thou art put to it, for thou neither goes by the Law of God either without or within, nor by so certain a Rule as the Judges of the Land do when they give judgement according to Law; therefore thou goes not according to the Law of the Land, and it is evident, That thou goes not according to the Law of God as aforesaid.

Seeing

Seeing then, that the Judges of the Land have certain outward known Laws, as a rule of direction to guide and lead them to give judgement upon the bodies of men, and an outward commission to impower them to put the same in execution; and thou pretends to be a Judge to pass the sentence of death upon men and women, and pretends (in so doing) to go by as certain a Rule as the Judges of the Land do when they give judgement according to Law, and hast no certain known Laws either of God or the Land, as thy rule of direction to guide and lead thee in the ways of right justice, to give judgement upon them, nor can manifest no true commission to put any known Law in execution.

It remains certainly true, That thou art no competent Judge to pass the sentence of death upon men and women; thy pretended Authority is but an usurped thing, whereby thou wouldst destroy and oppress them; and it's said, That every oppression against Law by colour of any usurped Authority, is a kind of destruction; and it is the worst oppression that is done by colour of office, *Cook 2. par. Inst. fol. 48.* And thy proceedings are no better then oppression against Law both of God and the Land, and is done by colour of Office under pretence of chief Judge, and in obedience to thy pretended Commission: Therefore the acts of injustice done by thee in condemning the souls and bodies of men as aforesaid, is oppression against Law, and the worst kind of destruction.

And if injustice be so hateful a thing in the eye of the Law, that it deserves to have judgement (in a high measure) turned backward upon it, especially when it is done by colour of office, to make the parties offending, examples to others, that Justice may also turn back into its course; how much more hateful a thing is injustice then in the eye of the Lord, especially when it is done by colour of Office? Doth it not deserve to have his just and righteous judgement (in a high measure) turned backward upon it, to make the parties offending, examples to others, that they may fear to do the like, and that his Justice may stand and remain in its course; but we are sure that the judgement of God is according to truth against them which commit such things, *Rom. 2. 1, 2.* And by the Law of God it is declared,

declared, That if a false witness do but rise up against a man to testify against him that which is wrong, then both the men between whom the controversy is, shall stand before the Lord and before the Judge that shall be in those dayes, and the Judge (as his duty is) shall make diligent inquisition (to find out the truth or falshood of the evidence) and behold, if the Witness be (found out to be) a false Witness, and hath testified falsely against his brother, then shall ye do unto him as he had thought to have done unto his brother, so shalt thou put away the evil from among you; and those which remain, shall hear, and fear, and shall henceforth commit no more any such evil among you; thine eye shall not pity, but life shall go for life, eye for eye, tooth for tooth, hand for hand, Deut. 19. 15, 16, 17, 18, 19, 20, 21. or the like judgment was to be executed on a false Witness, that had been due to the nature of the offence of him that he was an evidence against, if his Testimony given in evidence against him had been true; whereby God hath signified his high displeasure against injustice done by colour of office; for if a false evidence had been taken for truth, and the judgement grounded upon the evidence, it had been false judgement, as thine is; and false judgement is not owned by the Law of God, who commands to execute true judgement, and to shew mercy and compassion every man to his brother, Zech. 7. 9. Mic. 6. 8. and forbids to wrest judgement, Exod. 23. 6. saying also by way of command, Thou shalt not raise a false report, put not thine hand with the wicked to be an unrighteous Witnesse, Exo. 23. 1. Thou shalt not follow a multitude to do evil, neither shalt thou speak in a cause to decline after many, to wrest judgement, Exo. 23. 2. Keep thee far from a false matter, the innocent and righteous slay thou not, for I will not justify the wicked, Exo. 23. 7. Likewise see Moses charge to the Judges, Deut. 1. 16, 17. they were commanded to judge the people with just judgement, Deut. 16. 18. they were forbidden to wrest judgement, and were not to pervert the words of the righteous, Deut. 16. 19. And that which is altogether just, they were commanded to follow, Deut. 16. 20. But thou dost not so.

1. Consider then, that thou hast not only done injustice both in the eye of the Law, and of the Lord, but also thou hast done the same by colour of office: First, in the eye of the Law thou hast done it, because thou presumes to pass the sentence of Death upon the bodies of men and women, as a pretended

ed Judge, and hast no certain outward known Laws as a rule of Direction to guide thee in the ways of right Justice to give judgement upon them, nor can produce no commission to put any known Law in execution, or impower thee so to do; and art therefore no competent Judge in that matter. And secondly, injustice in the eye of the Lord thou hast done, and also by colour of office under pretence of chief Judge in the world, and by a pretended commission of the Spirit, pretended to be received from a God *without thee, that spake (thou saist) by voice of words to the hearing of the ear.*

2. Consider the nature of thy offence, how far it extends it self, and that is, *to pass the sentence of eternal death and damnation both upon the bodies and souls of men and women, and that to Eternity.*

3. Consider, that thy injustice done by colour of office, deserves to have a punishment proportionable to the offence; and can the offence in the eye of the Lord be any less then sin against the Holy Ghost, because thou hast pretended to do it in the Name of the Holy Ghost, and so wouldst make the holy Ghost the Author of thy offence, which it is not?

And seeing thou art guilty of sin against the *holy Ghost*, there is a punishment already proportioned for such an offence, and also thou art punishable by the Law of the Land for presuming under pretence of a commission, and as a Judge, to pass the sentence of death upon the bodies of men and women, and pretends to go by *as certain a rule in so doing, as the Judges of the Land do when they give Judgement according to Law*; which thou hast no cognizance or right unto, neither hast thou done so, as before I have proved; and I had not medled with the outward Laws of the Land, but that I have such a pretended chief Judge to deal with, to shew him his folly and injustice done by colour of office, as I have done thee, which thou *Lodowick* maist for ever be ashamed of for presumptuously doing as thou hast done, who hast also erred in thy judgement, and hast given it contrary to truth, and against the Law of the Land: And it's said, *That if any Judgement be given contrary to the points of the great Charter, it shall be undone, and holden for nought, 25 Ed. 1, 2.* and by a Statute made *Anno 25 Ed. 3.* it is declared, *That if any thing be done against*
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the Law, it shall be redressed and holden for none; as thine is; and is therefore reversed, undone, and holden for nought, Take notice of that.

And whereas thou saist, That in obedience to thy Commission thou hast already cursed and damned many hundreds of people both soul and body to eternity: I say, the greater is thy presumption and sin, who hast no Right nor Authority to do the same; thy judgement is contrary to truth, and is against the Law of God, and the Law of the Land, and is therefore reversed and holden for none, as aforesaid.

Whereas thou saist, That no infinite spirit of Christ, nor any God can, or shall be able to deliver from thy sentence and curse: I say, That is false, or no less then blasphemy, and there is a punishment due to the nature of the offence: Thou hast hereby denied Christ as he is the Advocate with the Father, and the propitiation for the sins of the whole World, 1 John 2. 1, 2. What a miserable condition art thou in! And how great is thy sin of presumption and folly!

Wouldst thou have the great King of Heaven, the Lord who is a great God, and a King above all Gods, Psal. 95. 3. and Christ Jesus, who is the Prince of the Kings of the Earth, Rev. 1. 5. to commit their whole power solely to thee, who may abuse it, as thou hast done, under pretence of a Commission, and reserve no power in the Eternal God-head to pardon offences committed against them, and preserve and save poor penitent offenders by shewing mercy unto them, and forgiving of them? And wouldst thou have no power reserved in the Eternal God-head to correct and punish thee, and such as thou art, for abusing the Power and People of God, as thou hast done? Wouldst thou make the Eternal Power and Godhead inferior to the Kings of the Earth? Do not they reserve a pardoning and punishing power in themselves, besides what they give to their Judges by their commission?

But notwithstanding thy pretended Commission, false Judgement and Doctrine, This I affirm on the behalf of the Lord, and the Eternal God-head, That there is a pardoning and a punishing power in them reserved, beyond thy pretended Commission.

First,

First, as to the pardoning power, it is declared by them that were sent of the Lord God and his Spirit, saying, *Let the wicked forsake his ways, and the unrighteous his thoughts, and let him return to the Lord, and he will have mercy upon him; and to our God, and he will abundantly pardon.* Seeing it is so, it remains certainly true, that there is a pardoning power reserved, and remains in the Eternal God-head; and it also remains true, That the unrighteous and wicked upon the forsaking of their evil thoughts and wicked ways, and returning to the Lord according to his requirements, are objects of mercy, and pardonable as aforesaid, which is contrary to thy false doctrine and judgement.

Secondly, As to the pardoning power, that remains in the God-head, is manifested in Christ, whom God the Father hath exalted with his right hand to be a Prince and a Saviour, for to give repentance unto *Israel*, and forgiveness of sins; and we are his Witnesses of these things, and so is the Holy Ghost whom God hath given to them that obey him, *Acts 5. 31, 32.*

Thirdly, Christ Jesus who is the chief Judge ordained of God to judge the quick and the dead, *Acts 10. 40, 41, 42.* he hath manifested the pardoning power that remains with the God-head, by shewing of mercy, and forgiving offences. The Scribes and the Pharisees sought an occasion against him (because he was merciful and forgave sins) and they took a woman-sinner, and brought her to Christ, and set her in the midst; First, They brought her before Christ, and set her as an offender before the Judge. Secondly, They accused her unto him of the act of Adultery, *John 8. 1, 2, 3, 4.* Thirdly, They pleaded both Law and Fact to make their case good, and to have shut up Christ's mercy and compassion against her, to have moved him to give judgement upon her, who it's like thought he could not otherwise have done, if he owned *Moses Law*; and if he had denied it, then they would had an occasion against him, which they sought for: They pleaded Fact, saying, *Master, This woman was taken in Adultery, in the very act, Joh. 8. 4.* Then they pleaded Law, saying, *Now Moses in the Law commanded that such shou'd be stoned, Joh. 8. 5. But what saist thou? This they said, tempting of him, that they might have to accuse him, John 8. 6. And they continued asking of him, John 8. 7. shewing how earnest they were to have had*

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an accusation against him; they tempted him for that very end, and to see if he would deny putting *Moses Law* in execution upon that woman which they had taken in Adultery, and brought before him to accuse unto him.

But Jesus himself, who was chief Judge ordained of God, and had power or authority given him to execute judgement, *John 5.22,27.* he did neither accuse the offender, nor countenance those bloody accusers that brought her before him, though they pleaded both Law and Fact unto him, as aforesaid, who teacheth by his example in that case, That it is not the duty of a Court to accuse any, though a known offender, nor to countenance bloody accusers, but rather to mollifie their rigour, as Christ did in the same case, who in great wisdom answered their question, and said unto them, *He that is without sin among you, let him first cast a stone at her, Joh.8.7.* (or put *Moses Law* in execution upon her) but those accusers were none of them without sin, because they sinned in tempting of Christ, and the Witness of God in their own conscience testified the same unto them, whereby they were convicted, and thereupon went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst, *John 8. ver.9.*

First, By which wise answer of his, he put a stop to their cruelty against the offender, and thereby he delivered her from their cruelty, and took her into his mercy, who knew better how to deal with her, then they would have had him.

Secondly, He by that gracious wise answer unto them, put a stop to their subtilty, and crost their intent which they had in their minds in their temptation against him.

Thirdly, He hath shewed by that wise answer unto them, That criminal persons are no competent Judges to condemn others for that which themselves are guilty of.

4. He also by that wise answer unto them, preserved himself out of their snare, for he thereby owned *Moses Law* in its time and place, which if he had then denyed, they thought to have had an occasion against him, or whereof to have accused him, and having preserved himself out of their snare, and taken the woman sinner out of their cruelty, into his mercy, as aforesaid;
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He then as a gracious and merciful Judge looked upon her with an eye of compassion, saying, *Woman, where are all those thine accusers? Hath no man condemned thee, Joh. 8. 10. She answered and said, No man, Lord. And Jesus to manifest his mercy, and the pardoning power which remained with the God-head, he said, Neither do I condemn thee; go, and sin no more, Joh. 8. 10, 11.*

And as a merciful Judge he forgave her that offence, and set her free, and gave her commend to abstain from sin for the time to come, saying, *Go, and sin no more*; as much as to say, let mercy held forth in forgiving thy offence that is past, engage thy heart against sin, and unto God for the time to come.

But though thou *Lodowick* pretend to be the chief Judge in the World, thy example, doctrine and practice teacheth quite contrary to the doctrine and example of Christ, whereby it appears, and is plainly made manifest, That thou art not ordained chief Judge in his stead.

First, Thy Example, Doctrine and Practice teacheth to be both Judge, Accuser and Witness, contrary to the Law of God, and the Law of the Land.

Secondly, To condemn at a distance without any due course of Law, or orderly proceedings, before thou have the parties and their Accusers face to face before thee, to hear what they can say.

Thirdly, To condemn at will and pleasure, contrary to any known Law either of God or the Land.

4. It teacheth not the preservation of any known Law, but rather the destruction of all known Laws both of God and the land.

5. Thy example, doctrine and practice teacheth to condemn the bodies of men and women without any known law either of God or the land, as a rule of direction to guide and lead in the ways of right Justice, to give judgement upon them accordingly.

Lastly, Thou teachest thereby, That if judgement or sentence be given, pronounced, or past, though never so contrary to truth, it ought not to be redressed or reversed, undone and holden for nothing; which is quite contrary to the law of the

land: And we are sure that the judgement of God is according to truth, *Rom. 2. 2.* but thine is not so; whereby it is evident, that it is not the judgement of God.

It appears and is evident, first, That thou art an unlawful Judge, because thou presumes to pass the sentence of death upon the bodies of men and women without cognizance or lawful Authority so to do.

2. That thou art a foolish unwise Judge, because thou passest the sentence of death upon the bodies of men and woman at a distance from thee, without having them and their answers face to face before thee.

Thirdly, That thou art an unjust Judge, because thou passest the sentence of death upon the bodies of men and women contrary to truth, without any known laws either of God or the Land, as a Rule of direction to guide and lead thee in the ways of right justice, to give judgement upon them accordingly.

4. That thou art a cruel unmerciful Judge, because if thy sentence be once pronounced and past (though it be never so erroneous and false) thou wouldst have it impossible for any God to reverse and undo the same, or to deliver therefrom.

Seeing that it is so, it remains certainly true, That thou art no true and competent Judge, neither ordained of God nor man to pass the sentence of death upon the bodies of men and women; and it remains as true, That the souls in the Father's hand thou hast nothing to do withal.

First, Because Christ giveth to them eternal life; and they shall never perish, *John 10. 28.*

Secondly, Because no man is able to pluck them out of the Father's hand, as it is written *John 10. 29.*

And thirdly, Because the Gates of Hell shall not prevail against them.

Likewise it remains true, That thou art not the chosen Witness of the Spirit of Truth, and that thou hast not received thy pretended Commission from the God of Truth, to do as thou hast done, and pretendest to do by colour thereof.

First, Because thou deniest Almighty God himself.

Secondly, Because thou deniest Christ Jesus of his Offices.

Thirdly, Because thou deniest him of his Officers, as Messengers, Ministers or Ambassadors.

Fourthly, Because thou deniest the holy Scriptures.

Fifthly, Because thou hast lyed against God and Christ, and hast born a false Testimony of them, and of the true Prophets of God, and Apostles of Christ.

1. As to the first, That thou deniest Almighty God himself, is evident by thy own Doctrine, because thou saist, *That the dead after death shall never see any other God or Judge but the remembrance of that Sentence which you the pretended Witnesses of the Spirit did pass upon them in this life*; which is quite contrary to the doctrine of Christ, and the Scriptures of truth, *John 5.26,27,28,29. Mat. 25.31,32,33,34;41. 2 Pet.2.9.*

2. And as to the second, that thou deniest Christ of his offices, is evident against thee by thy own doctrine in three particulars. First, Thou deniest Christ as chief Judge ordained of God, to set up thy self in his stead; because thou saist, *Thou art ordained chief Judge in the world to give sentence upon men and women spiritual and eternal, and what shall become of them after death*, contrary to the Doctrine of Christ, and the Scriptures of truth, *Mat.25.31,32. &c. Joh.5.26,27,28,29,30. Acts 10.42 & 17.31. 2 Tim.4.1 1 Pet.4.5.* and as before is proved. Secondly, Thou deniest Christ as he is the Saviour of men, and the Author of eternal salvation to all that obey him; in whom eternal life is to be had; because thou accounts that there is no eternal life to be had but in the faith of thy doctrine, saying, *I here is no eternal life to be had but in the faith of the doctrine or declaration of a Prophet who hath a Commission from God; & saith, There neither is, nor ever shall be any such Prophet but thy self whilst the world endureth.* In answer to the which I say, That the holy Scriptures which were spoken and declared from the movings of the Holy Ghost in the holy men of God, *2 Pet.1.20,21.* were better doctrine & declaration of Prophets of God then thine; who had a better commission or authority from God then ever thou hadst. And concerning their declaration, Christ said to the Jews, *Search the Scriptures, for in them ye think ye have eternal life, & they are they which testify of me, and ye will not come*

to me that ye might have life, *Iohn* 5.39,40. And Christ said to his Disciples, *I am the way, and the truth, and the life, no man cometh unto the Father but by me, Ioh*, 14.6 And the Ambassador of Christ hath declared and said, *That the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord, as it is written Rom.* 6.22.23. (then not in the faith of thy doctrine.) And Christ doth give unto his sheep eternal life, and they shall never perish, neither shall any man pluck them out of his hand, *Ioh* 10.27,28. And the Messengers of Christ have declared and said, *This is the record that God hath given to us eternal life, and this life is in his Son,* 1 *Ioh*.5.11. (then not in the faith of thy doctrine.) *He that hath the Son, hath life eternal, though he deny thy doctrine; and he that hath not the Son, hath not life eternal, though he may have faith in thy doctrine.*

By what hath been said, it is evident, and remains certainly true:

1. That Christ Jesus is the Saviour of men, and the Author of eternal salvation to all that obey him, *Acts* 5.31,32. *Heb.* 7.25 *Heb.* 5.9. and is able to save to the uttermost all that come unto God by him.

2. That he is the way to the Father, without which no man can come unto him, *Iohn* 14.6

3. That the gift of God is eternal life, which Christ doth give unto his sheep that they may never perish, *Rom.* 6.23. *Iohn* 10.27,28.

4. That eternal life is not in the faith of thy doctrine or declaration, but in Christ the Son, according to the Record that God hath given, *For he that hath the Son, hath life, and he that hath not the Son, hath not life, as it is written* 1 *Iohn* 5.11,12.

Thirdly, Thou deniest Christ as he is the Advocate with the Father, and the propitiation for the sins of the whole World, because thou saist, *That no infinite Spirit of Christ, nor any God can, or shall be able to deliver from thy sentence and curse; which is contrary to truth, and the holy Scripture, where it is said, My little children, these things write I unto you, that ye sin not; and if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world, 1 Joh.* 2. 1, 2. *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them; as it is written, Heb.* 7.25.

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3. And as to the third, That thou deniest Christ of his officers, is evident by thy own doctrine, because thou falsely saist, *That no man ought to officiate the Office of a Minister, Messenger or Ambassador of Christ, but such as are appointed by John Reeves and thy self;* contrary to the Scriptures, 1 Pet. 4. 10, 11 1 Pet. 1. 10, 11 12. Acts 13. 2, 4. Acts 20. 28. Acts 10, 19, 20, 21. Acts 11. 2, 21. Acts 10. 42, 43 2 Cor. 3. 1, 2, 3 4, 5, 6, 2 Cor. 4. 1, 2, 3, 4, 5, 6, 7. and as before I have proved.

4. And as to the fourth, That thou deniest the holy Scriptures, I prove against thee by thy own doctrine; first, because thou saist, *That the words which Christ said to his Disciples, Bless, and curse not, concerns not thee nor any man upon earth at this day;* contrary to the Doctrine of Christ, where it is said, *Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do and teach them, he shall be called great in the Kingdom of Heaven,* Matt. 5. 17, 18, 19. and one jot or tittle shall in no wise pass till all be fulfilled.

Secondly, Thou deniest the holy Scriptures, because thou saist, *The dead after death shall never see any other God or Judge but the remembrance of that sentence which you the pretended Witnesses of the Spirit did passe upon them in this life;* contrary to the Scriptures, as before I have proved.

Thirdly, Thou deniest the holy Scriptures, because thou saist, *Thou art chesf Judge ordained of God to give sentence upon men and women spiritual and eternal, and what shall become of them after death;* contrary to the Scriptures, and as before I have proved.

Fourthly, Thou deniest the Scriptures, because thou saist, *That no man ought to officiate the Office of a Minister, Messenger or Ambassador of Christ, but such as are appointed by John Reeves & thy self;* contrary to the Scriptures, and as before I have proved.

Lastly, Thou deniest the Scriptures, because thou accounts them but the dead Letter of other mens words, whose Light thou judgest to be but dark in comparison of that Light which comes by thy pretended Commission; contrary to the Scriptures, 2 Pet. 1. 20, 21, 1 Iohn 1. 5, 7 2 Cor. 4. 6, 7. 1 Pet. 1. 10, 11, 12.

5. And as to the fifth, That thou hast lyed against God, and against Christ, and born a false Testimony of them, and of the holy Prophets of God, and Apostles of Christ, is evident by

by what hath already been said, and also further appears that it is so; because it is certainly true, That the holy Scriptures were spoken forth from God himself, and also from Christ Jesus our Lord; and likewise according to the movings of the holy Ghost in the holy men of God, both Prophets and Apostles: And it is as true, that their Light who spoke forth the Scriptures, were not dark in comparison of that Light which comes by thy pretended Commission: Therefore it is evident and certainly true, That thou hast lyed against them, and born a false Testimony of them, as aforesaid.

For God is Light, and in him is no darkness at all, 1 Joh. 1. 5. How then can thy pretended Light of thy pretended Commission, be greater then God the Fountain of Light? I say, it is not. Therefore it is evident, That thou hast lyed against God, accounting that he who is the Fountain of Light, is but dark in comparison of that Light which comes by thy pretended Commission.

Christ hath declared himself to be the Light of the World, *John 8. 12.* and *he is the true Light which lighteth every man that cometh into the world, Joh. 1. 9.* but thou art not that Light, neither art thou like unto it: And in accounting Christ who is the true Light, as aforesaid, to be but dark in comparison of thine, thou hast lyed against him.

And *David* declared and said, the Lord was his Light; *Pf. 27. 1.* & he spoke forth Scriptures: And to them that spoke forth Scriptures as the words & true sayings of God from the mouth of the Lord, he was, and is an everlasting Light and glory, according to his promise, *Isa. 60. 19, 20.* but so art not thou; therefore thou hast lyed and born a false Testimony, saying, *That their Light who spoke forth the Scriptures, was but dark in comparison of thine;* behold what a false Witness thou art; take notice how thou art confuted.

And whereasthou saist, *That after thy sentence is past upon the Speakers, they shall never grow more to any great experience, neither shall they have those Visions & Revelations and Revelations from that Light within them, as they had before; but shall rather wither and decline.* It seems thou accounts that they have great experience, and both Visions and Revelations from the Light within, until thy (false) sentence

tence be past upon them; and seeing it is so, I say, thy sentence cannot hinder the same, nor their growth into great experience of truth, neither at all cause them to wither or decline therefrom; thy testimony is false in that respect, as well as it is against God and Christ, and as aforesaid.

And whereas in thy imagination thou hast accused the *Quakers* to be of the nature and seed of the Serpent, and by thy presumption hast given judgement accordingly; yet notwithstanding to signifie that lyars and false Witnesses stand in need of a good memory lest they contradict themselves, and confute their evidence; for want of which thou hast contradicted thy self, and by thy self-confutation hast cleared the *Quakers* from thy false accusation and judgement grounded thereupon, by saying the *Quakers* do preach from the Scriptures and Light within, and that Devils are cast out, and much good is done by them; and I say, such are not of the nature and seed of the Serpent; thou hast by thy own confutation cleared them therefrom, as before in a former Writing I have proved.

And to conclude, I do affirm, That there is a punishing power reserved in the Eternal Godhead, and doth therewith remain to punish the rebellious, obstinate and presumptuous, such as thou art, or as may be read *Heb. 10. 26, 27, 28, 29, 30, 31. 2 Pet. 2. 4, 5, 6, 7, 8, 9. Iude 5, 6.* For we know him that hath said, *Vengeance belongeth unto me, I will recompence, saith the Lord, Heb. 10. 30. For God will ease himself of his Enemies (such as thou art) and he will be avenged of his Adversaries,* as it is written. And seeing vengeance is the Lords, I leave it to him to repay thee according to the nature of thy offences, or as his in justice he is pleased to do.

Concerning the two Witnesses, &c.

Lodowick,

IF *John Reeves* and thy self were joint Commissioners, and had your pretended Commission (not severally asunder, but) jointly together, hath not the death of *John Reeves* made void thy pretended Commission to all intents, constructions & purposes whatsoever? Or, if *John Reeves* and thy self did pretend to be the two Witnesses spoken of *Rev. 11 3.* and to have the power given to them; hath not the death of *John Reeves* made it evident against you, to be none of them, because it is said concerning those two Witnesses *Rev. 11.* That *until they had finished their testimony, if any man*

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would hurt them, fire should proceed out of their mouth, and devour their Enemies: And when they should have finished their testimony, the Beast that ascendeth out of the bottomless pit should make war against them, and should overcome them, and kill them, Rev. 11. 7. And it is said concerning them, that their dead bodies should lye in the street of the great City, and they of the people, and kindreds, and nations should see their dead bodies three dayes and a half, and should not suffer their dead bodies to be put in graves, Rev. 11. 8 9. but it was not so with John Reeves; whereby it is evident, That he was not one of them Witness's.

Likewise it is said concerning those two Witnesses, That after three dayes and a half the Spirit of Life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them, Rev. 11. 11. But it was not so with John Reeves, that the Spirit of Life entered into him, to cause him to stand upon his feet after he had been dead three dayes and a half, neither did any see him so, after he was dead, to cause great fear to fall upon them; whereby it is manifest, That John Reeves was not one of those Witnesses.

Moreover it is said of those two Witnesses, That they ascended up to Heaven in a Cloud (but so did not John Reeves) and their Enemies beheld them, Rev. 11. 12. and the same hour there was a great Earth-quake, and the tenth part of the City fell; and in the Earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of Heaven, Rev. 11. 13.

And as it is evident, That John Reeves was not one of those Witnesses spoken of Rev. 11. 3. by what hath been said, & as aforementioned, meant and intended; so likewise it is evident, That thou Lodowick art not the other of them two Witnesses, because it is said of them, (that in order to the finishing of their Testimony) They should prophesie a thousand two hundred and threescore dayes clothed in sackcloth, Rev. 11. 3. But when didst thou so? And it is said concerning them, That if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in that manner be killed, Rev. 11. 5. These have power to shut heaven, that it rain not in the days of their Prophesies, and have power over waters, to turn them into blood, Rev. 11. 6. But when didst thou prophesie a thousand two hundred and threescore days in sackcloth? And when did fire proceed out of thy mouth to kill any? And when didst thou shut up the heavens that it did not rain during the time of thy pretended prophesie? Or when didst thou turn the waters into blood, whereby it might have been made manifest, that thou hadst been one of them, who

who couldst manifest no such thing by thy pretended Commission, and the greatness of thy pretended power? Whereby it is manifest that thou art not one of those Witnesses.

And seeing thou pretends a new Commission which is not owned by the Scriptures, or by the Doctrine of Christ and his Apostles, & saist, *Thou hast received power since to the contrary;* (to vindicate thy cursing and damning:) When was the new Covenant and Ministry of the Gospel changed? Or how canst thou make it appear by the Scriptures, that it is not so, seeing thou pretends a contrary Commission to what the Scriptures or the Doctrine of Christ & his Apostles do own. And it is said concerning Christ and the new Covenant, that he hath obtained a more excellent Ministry (then that of the old Covenant) by how much also he is the Mediator of a better Covenant, which was established upon better promises, *Heb. 8. 6, 7, 8, 9, 10, 11, 12.* And because he continueth for ever, he hath an unchangeable Priesthood (or Ministry) wherefore he is able to save them to the uttermost that come unto God by him, because he ever liveth to make intercession for them, as it is written *Heb. 7. 24, 25.*

And if none ought to officiate the office of a Minister, Messenger or Ambassador of Christ, but such as are appointed by *John Reeves* and thy self (as thou saist) wouldst not thou have the Ministry changed now during thy life? and wouldst not thou have the Ministry of the Gospel to cease and dye at thy death, because thou saist, *Thou art the last that ever shall speak by Commission from God; and that the Lord will never chuse any more after thee whilst the world doth endure.*

And it is evident, That thou wouldst have such a Ministry as the Scriptures no where own, and quite contrary to the Doctrine of Christ and his Apostles, and not at all owned by the New Covenant and Ministry of the Gospel.

1. Because those who are appointed by *John Reeves* and thy self to officiate the office of a Minister, Messenger, or Ambassador of Christ, are such as are not chosen of God to that Work.

2. Those that are appointed by *John Reeves* and thy self to the Work of the Ministry, are such as have no commission from God to empower them to officiate the office of a Minister, Messenger or Ambassador of Christ, and are therefore very unfit for so great and glorious a Work.

3. They are such as are never like to have any Commission from God to empower them to the Work of the Ministry, whilst the

World doth endure, and that according to thy own doctrine.

4. They are such as know not the Scriptures, neither can they truly interpret the Scriptures, and that according to thy own sayings:

Because (for proof thereof) thou saist, *That thou art the chosen Witnes of the Spirit, and the last that ever shall speak by Commission from God*: Then not those that are appointed by *John Reeves* and thy self, they neither have, nor are not like to have any commission from God to impower them to the work of the Ministry; thou hast excluded them from that by thy pretended commission, and the Doctrine thereof. Take notice of that.

And thou saist, *That God will never chuse any more after thee whilst the world doth endure*: If so, then God will never chuse those that are appointed by *John Reeves* and thy self: Therefore they are not fit Ministers, Messengers or Ambassadors of Christ that are appointed by *John Reeves* and thy self: First, Because they are not chosen of God to that Work, nor ever like to be whilst the World doth endure Secondly, Because they have no commission from God to impower them to so great and glorious a Work. And thirdly, Because (according to thy doctrine) they are never like to have any commission from God to impower them (whilst the World doth endure) to officiate the office of Ministers, Messengers or Ambassadors of Christ; and there is no need for them to officiate the office aforesaid, after the end of the world. Mind how thou art confuted.

And thou saist, *No man knows the Scriptures but thy self, nor no man can truly interpret the Scriptures but thy self*; if so, then not those that are appointed by *John Reeves* and thee to the Work of the Ministry, if none ought to officiate the office of a Minister, Messenger or Ambassador of Christ, but such as are appointed by *John Reeves* and thy self: And seeing that those whom you appoint, are not fit for that Work, thou hast as much as in thee lieth, excluded all the Ministers, Messengers and Ambassadors of Christ from the work of the Ministry; take notice of that. And all may behold thy presumption & folly, and how thou art confuted, ensnared, and taken in thy own craftiness; at which thou maist blush, & for evermore be ashamed of. Silence deceit and Deceiver; let truth stop thy mouth, and all such, *Tit. I. II.*

By what hath been said, it is evident, and remains certainly true;

1. That *John Reeves* and *Lodowick Muggleton* are not the two Witnesses (spoken of *Rev. II. 3.* neither are they in any thing like unto them

2. That

2. That the New-Covenant which Christ Jesus is the Mediator of is establish'd upon better promises then the old Covenant was. 3. That the Ministry of the Gospel is a more excellent Ministry. 4. That the Priesthood of Christ, or the Ministry of the Gospel is an unchangeable Priesthood or Ministry. 5. That Christ the Saints High Priest, & Mediator of the New-covenant, is able to save them to the uttermost that come unto God by him, because he ever liveth to make intercession for them. 6. That none who are appointed by *John Reeves* and *Lodowick Muggleton*, ought to officiate the office of a Minister, Messenger or Ambassador of Christ, because all who are appointed by *John Reeves* and *Lodowick Muggleton*, to the Work of the Ministry, are very unfit for so great & glorious a work. 7. That the deceit ought to be silent; or, that the Deceiver & thou *Lodowick* ought to let Truth stop thy mouth, like a false Prophet as thou art, whose mouths must be stopped, according to *Tit. 1. 11.*

Postscript: Or, Concerning Error, &c.

IF none know the Scriptures but thy self; then not those that are appointed by *John Reeves* and thee to the work of the Ministry. And as Christ said to the Sadduces when they came to ask him whose Wife she might be in the resurrection which seven brethren had had to wife, because they all had her; in answer therunto he said, Ye err, not knowing the Scriptures nor the power of God, *Matth. 22. 23, 24, 25, 26, 27, 28, 29.*

So say I to thee, That those who are appointed by *John Reeves* and thee to the work of the Ministry, they err not knowing the Scriptures nor the power of God, because thou saist, No man knows the Scriptures but thy self: Therefore inasmuch as they err not knowing the Scriptures, they must needs err in their expositions, meanings, pretended preachings and interpretation of Scriptures; so that their pretended preaching of Scriptures is error. 2. Their meanings and conceivings of the Scriptures is error. 3. Their expositions and pretended interpretations of Scriptures is error. And inasmuch as they err, not knowing the Scriptures, they also err not knowing the power of God from whence the holy Scripture is given by inspiration of God, *2 Tim. 3. 16.* And so their whole work about your pretended Ministry, is no better then error, and must needs therefore be very unprofitable, and not fit to be owned.

Lodowick,

IN thy pretended Answer, (bearing date *May 8. 1663.*) to a Letter of mine to thee, entitled, *False judgement reversed, and against testified;*

flified; thou saist, *Thou shalt first commend me for setting my name to it, And secondly, For setting down thy words so truly and punctually, that it makes thy Commission and Authority to shine the more bright and clear.*

In answer thereunto I say, It may appear unto all that hears of the same, That I have not perverted or wroged thy words or writings; and also, That thou owns thy sayings, and hast not repented of thy errors and blasphemies, but still persists therein, and rejoiceth in the same; and therefore all to whom this may come to be heard, seen and read, may take notice what thou art, and be aware of thee and thy deceit.

Thou saist, *That thou art as true an Ambassador of God, and Judge of mens spiritual estate, as any ever was since the Creation of the world, & thou only saist it, but leaves it as proofless as the rest; but I do deny it, therefore prove it if thou canst. And whereas thou saist, If you Quakers and others can satisfie your selves. that there never was any man commissioned of God to bless and curse, then you shall all escape that curse that I have pronounced upon so many hundreds, and I only shall suffer for cursing others without a Commission from God. I say in answer unto thee, What is all this to the purpose? Admit that we grant that God did commissionate under the Law to bless & to curse, what is that to thee? must it necessarily follow, that thou art so commissioned? We are satisfied by the Lord, and assured to the contrary; and we know that we shall escape that curse which thou hast pronounced, and are satisfied, That thou shalt suffer for cursing so many hundreds without a Commission from God, as thou hast done.*

And whereas thou saist, *That thy Commission is no pretended thing, but as true as Moses, the Prophets and Apostles Commission was; I do deny it, prove that if thou canst; or else let it be granted for true, That thou hast taken upon thee to lye in the Name of the Lord, & that thy pretended Commission is but a counterfeit thing, as doubtless it is; and therefore thou maist expect a punishment proportionable to thy offence.*

And whereas thou saist, *That no man can come to the assurance of the favour of God now in these dayes, but in believing that God gave this power unto John Reeves and thy self: As first, That thou hast power given over all other Gods and infinite Spirits whatsoever. 2. That thou hast the pardoning power and the damning power. 3. That thou hast the keys of Heaven and of Hell; and that none can get into Heaven except thou open the gates. 4. That thou hast power to remit their sins who receive thy doctrine, and to retain and bind their sins more close upon their consciences for their despising or not receiving*

ceiving of thy doctrine. 5. That thou hast power to bless and curse men and women to eternity. 6. That it is not the Light of Christ within, nor the Scriptures, no nor God without, that shall deliver from under thy sentence and curse. 7. That thou art single in doctrine, knowledge, judgement and power, above all men either Prophets or Apostles since the beginning of the world, or that shall ever be hereafter whilst the world doth endure. 8. That thou art the only Judge of the two seeds now in these last dayes. 9. That there is no true Minister, Messenger nor Ambassador of God in the World at this day but thy self; neither shall there be any sent of God after thee to the worlds end. 10. That God will have men and women justified and condemned no other way but by man like themselves. And 11. This power (saist thou) hath God given unto me, and in this regard I am the only and alone Judge what shall become of men and women after death; neither shall those that are damned by me, see any other God or judge but me. I say, if these be not errors, lyes and blasphemy, what is? Let God and his people by the Spirit of his Son sent into their hearts, judge in this case, whereby it may appear what spirit thou art of, and what thy pretended Commission is made up of, even of pride, presumption, lyes, errors, false judgement, delusion and blasphemy, as is apparent.

And through the assistance of God the Father of our Lord Jesus Christ, I hope I shall ever be ready to testifie for the Lord, & against thy deceit whilst I have breath, as thereunto moved & directed by the Lord. And though thou say, That a God without thee spake to thee by voice of words to the hearing of the ear, when he gave thy pretended Commission unto thee; yet thou saist, That no person condemned by thee, can make his appeal unto God neither by himself, nor by any other; and why? thy reason is, *Be cause* (saist thou) *God is not in this world at all.*

I say, if it be true, That none can make their appeal to God, neither by themselves, nor by the Lord Jesus, that are condemned by thee, because (thou saist) God is not in this World at all; where was he then when thou received thy pretended Commission, seeing thou saist thou received it from a God without thee, that spake by voice of words to the hearing of the ear? Or, is it not a fiction or imagination of thy brain that thou hast received, and art so confident in? and therefore a strong delusion. And whereas thou saist, That because I am not under the sentence of thy Commission by verbal words or writing, thou shalt give answer unto my Letter; for (saist thou) I never give answer in writing to any one that is under the sentence of my Commission. I say, That's a ready way to shuffle off a sound answer, or passe by with a lame Reply, or passing false judgement at a distance, in
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Head of vindicating & making good what thou art charged with all; and it seems to the end that thou maist slip off, and leave thy matter as proofless as before, thou sends me a Bill of Excommunication or Execration, and passeth sentence to exclude thy self from writing any more in answer unto me: A shuffling trick of deceit indeed. But this I am bold in the Lord to testifie unto thee, That thy judgement is false and erroneous, both as to matter and manner, and is a sign and token of a false Judge that never was sent of the Lord; for who shall lay any thing to the charge of Gods Elect, seeing it is God that justifies? And it is apparent that thou art a false Judge, because thou condemns God's Elect under pretence of judging the Serpents Seed. Thou art a Deceiver indeed, and I am bold to tell thee of it, and do testifie against thee; and thy judgement I value not, it is but like ashes under the soles of my feet, and will never trouble me, because it proceeds from an Antichristian spirit, and will never be laid to my charge by the Lord. Therefore silence Deceiver, and give over thy deceit; for what I have said in vindication of the Truth, and in opposition to thy deceit, shall stand over thee in the sight of God and his people that are guided by the Spirit of his Son sent into their hearts. And truly I admire that Dorothy Carter, or any that are sober and consciencious people, should not abhor thy delusion and wicked abomination; for assuredly it is not of God, but of the Devil; and this is my faithful Testimony concerning the same, and I am not ashamed to own it under my Name.

R. Farnsworth,

T H E E N D.