

SECTION IX.

The spirituall Kingdome of Christ in his Church in the latter dayes of the Gospel, discovered.

THE Kingdome of Christ hath alwayes been, and still is, spiritual, but in the latter dayes of the Gospel, it shall be much more spiritual and glorious than formerly with relation to the subjects of it. For the clearing of this truth in hand, note these 4. particulars.

1. That Christ is a King.
2. Who are the subjects of his Kingdome.
3. That his Kingdome shall increase in glory and spirituallnesse in the latter dayes.
4. That his Kingdome is spiritual, and not of this world.

First, that Christ is King; I suppose it is unquestionable: all who own the Gospel but in the letter, confesse as much in word; see a Scripture or two to confirme it, *Psal. 2. 6.* The Lord speaking of Christ, saith, *Yet have I set my King upon the holy hill of Sion,* notwithstanding the rage of men, yet Christ is King

King, and will reign so likewise, *Psal. 45.* with *Heb. 1. 8.* but unto the Son he saith: *thy Throne, O God, is for ever, and ever;* a Scepter of righteousness is the Scepter of thy Kingdome: he hath a Kingdome and a Scepter by which he rules; he is the Prince of the Kings of the earth, a King of Kings, and Lord of Lords.

2. Who are the subjects of his Kingdome; it is true, he is King over all, King of Kings, and Lord of Lords, he will rule over his enemies with his Iron rod, and dash them in peeces like a Potters vessell; but he is in a more special manner King over the Saints, and in them he lives; and so rules: in them as wel as over them: he is not only King of nations, but king of Saints, *Rev. 15. 3.* It is part of the Saints song of joy, Just & true are thy wayes O thou King of Saints: and in the Saints he reigns spiritually & powerfully; for in the day of his power he maketh them a willing people: the subjects of Christs Kingdome are a free people: the manner how Christ reignes in and over his people, and what are his Lawes, I passe it in this place, and referr you to the Kingly Office of Christ in my
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booke intituled, the exaltation of Christ in his Offices: and, and so come to the 3^o thing propounded; That is, that the Kingdome of Christ shall increase in glory and spiritualnesse in the latter dayes: the glory of the Church in the latter dayes shall increase, and the manifestation of Christs Kingly power shall increase, *Esa. 9.* of the increase of his Government and Peace; there shall be no end. The Churches glory shall consist of 2. particulars, that is external and internal.

1. External, the Church shall injoy much external glory, liberty, and peace, even in the world in the latter dayes.

Q. Wherein shall the external glory of the Church consist?

Ans. 1. In the abundance of peace and quiet, even from the men of the world, *Esa. 66. 12.* I will extend peace to her, like a River, and the glory of the Gentiles like a flowing streame: peace shall be extended not onely in the Spirit, but in the letter likewise; for the ground of this peace is rendred in, verses 15. 16. for behold the Lord will come with fire, &c. *Esa. 65. 25.* the

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Wolfe and the Lamb shall feed together, &c. they shall not hurt nor destroy in all my holy Mountain, saith the Lord: God will take away the Wolvish disposition of men, that they shall live peaceably amongst the Saints, they shall not hurt nor destroy, &c.

2. God will take off the spirits of evil men; he will make them stoop and fall before the Saints, *Mich. 7. 16. 17.* *The Nations shall see and be confounded at all their might, they shall lay their hand upon their mouth, their eares shall be deaf, they shall licke the dust like a Serpent, they shall move out of their holes like Wormes of the earth, they shall be afraid of the Lord our God, and shall feare because of thee.* Thus will the Lord deale with his enemies in the latter dayes, he will take away their Chariot-wheels, and cause them to drive heavily.

3. God will give the Saints a good name, even amongst their enemies: they shall be high even in the thoughts of bad men, *Isa. 65. 15.* *And yee (to wit the Lords enemies) shall leave your name for a curse to my chosen: for the Lord will slay thee, and call his servants by another name.* Formerly, the Saints had a name of reproach amongst the wicked:

wicked : if a man departed from iniquity, he made himselfe a prey ; but the Lord will give his servants another name , even amongst their enemies, that men shall not blesse themselves in their evill wayes ; but whoso blesseth himselfe in the earth, shall blesse himselfe in the God of truth.

4. God will make his enemies in stead of persecuting, to serve the Saints, *Isai. 60. 12. For the Nation and kingdome that will not serve thee, shall perish ; yea, those Nations shall be utterly wasted. Vers. 14. The sonnes of them that afflicted thee, shall come bending unto thee ; and all they that despised thee, shall bow themselves down at the soles of thy feet, and shal call thee the Citie of the Lord.* Thus you see the Churches enemies shall not only acknowledge the Saints, and confesse them to be the Lords Citie ; but bow down unto them, and do them service.

5. The Saints shall be exceeding many, and that will adde to their externall glory : Times have been, that to be a Christian indeed, would have been a wonder, and he that departed from iniquity, made himselfe a prey, and so were counted the off-scouring of all things ; but now a little-one shall become a thousand, and a small one

one a strong Nation, yea, the Lord will halten it in his time, *Isa. 60. 22.* and *vers. 5.* Then shalt thou see and flow together, and thy heart shall feare and be enlarged; because the abundance of the Sea shall bee converted unto thee, the forces of the Gentiles shall come unto thee. This, with much more, shall be the eternall glory of the Church.

Secondly, the Church shall enjoy abundance of internall glory in the latter dayes: both is coming on apace.

Quest. Wherein shall the Churches internall glory consist?

Ans. 1. In the abundance of spiritual light and knowledge: Much ignorance hath possessed the soules, even of Saints, a long time; a veil hath been spread over all Nations, both Gentile as well as Jew; but the veil shall be taken away, *Isai. 25.* And I will, saith the Lord, destroy or swallow up in this mountaine, (that is, in the Church) the face of the covering cast over all people, and the veile spread over all Nations. Such hath been the ignorance that hath overspread all People, and Nations, through the spiritual operation of the man of sinne; that, the mystery of the Gospell hath been hid,

hid, as it were, from us, and sealed up even with seven seales, a perfection of darknesse, that none was found worthy to open it: Humane Arts, and Creature-wisdome being set a-work, did but so much the more darken it, and cast a veile upon it, till at last the Lord *Iesus* begins to open it himselve, and will unseale it by degrees, and cause the veile to vanish away, to the great glory of his spirituall Ones; but to the great terror of all humanists, who were left without this spirituall knowledge of Christ. See the further confirmation of this truth, *Isa. 11. 9. The earth shall be full of the knowledge of the Lord, as the waters cover the sea.* As ignorance hath, as a veil, been spread over all Nations: so shall the knowledge of the Lord goe forth abundantly throughout all Nations, *Isa. 60. 17, 19, 20. Rev. 21. 22, 23.*

Secondly, that which shall make for the Churches spirituall glory, shall be the enjoyment of a full freedome from the guilt of sinne; that which much troubles many a pretious soule: and it was that the Apostle *Paul* was freed from, *Rom. 8. We have not received the spirit of bondage to feare again; but the spirit of adoption whereby we*

cry, Abba, Father. And this is that the Lord hath promised to his people in the latter day, Isa. 33. 24. And the inhabitant shall not say, I am sick, the people that dwell therein, shall be forgiven their iniquity. Sin is the cause of spirituall sicknesse: This cause shall be taken away; for, they shall be forgiven their iniquity; i. e. they shall live in the knowledge and enjoyment of it. And from henceforth they shall not say, I am sicke, and the voyce of crying and weeping shall be no more heard in her, for, the former things are passed away: there shall bee no more sin nor sorrow, but everlasting joy shall be upon her head, and sorrow and sighing shall passe away, Isai. 35. 10.

A third thing that shall make for the Saints spiritual glory, is the knowledge of, and enjoyment of, a spiritual Onenesse with God in Christ, and each with other: although this be a glorious spiritual truth: yet it is that the Saints have lived exceeding short in the knowledge of it; the knowledge and enjoyment of it will be exceeding glorious to the spiritual Christian. What this union is, and wherein it consists, I referre it to what hath been said formerly in the glorious condition of persons

persons in the second *Adam*, above the first.

A fourth thing that will make for the Saints spirituall glory, is, a living above creatures and things, in the spirituall enjoyment of God, whom to enjoy is life; when all things below, shal bee nothing; when the soule shal be content to suffer the losse of all things, that Christ may bee *all, and in all*; the glorious Lord will bee unto us a place of broad rivers & streams, wherein shal go no Gally with Oares, nor shall gallant Ships passe thereby, *Isai. 33. 24.* no need of rowing in creatures or things, no need of gallant ships, of any thing to carry the soul up unto God, or to bring God in Christ down to the soule; but the glorious Lord will be *all, and in all*, and the spiritual Christian shal live in the enjoyment of him. verse 23. Then shal the tacklings be forsaken, or loosed, they could not strengthen their Mast, they shal not be able, who desire it, to saile any further or longer in ordinances, duties, creatures; but the great spoyle shal be divided, and the lame take the spoyle, the lame contemptible ones, they are the people that are like to enjoy this spirituall glory.

A fifth thing that wil make for the Saints spiritual glory, is a spiritual and internal conformity unto God : they shal live up in the spirit, and walk after the spirit, Christ will manifest himselfe spiritually in them: the light of the Moone shal be as the light of the Sunne; and the light of the Sunne shal be seven-fold as the light of seven dayes ; the light of the Moon, that is, of the Church, shal be as the light of the sun, *that is*, Christ the sonne of Righteousnesse, who is both a Sun and a shield; and the light of the sunne shal be seven-fold, *that is*, Christ shal appeare in the spirit to his, conforming them to himself in the spirit, which wil appear seven times more glorious, than formerly when we knew him after the flesh. *Zach. 12.8. He that is weak and feeble amongst them, shal be as David; that is, Christ; David shal be as God, even as the Angels of God before him : This is the glorious conformity that all the Saints shal have unto Jesus Christ in the spirit, & this glorious unity and conformity unto the Law of Righteousnesse is that wil appear at the first sight of it very terrible and dreadful to the sons of men. Cant. 6.10. Who is She that looketh forth as the morning, faire*

faire as the Moon, cleare as the Sun, terrible as an Army with Banners: such will bee the strangeness of this glorious truth, that it wil not only appear terrible and dreadful to the men of this world, but even Christ sets it forth himself with a note of admiration, not as if it were strange to him, but rather to discover her excellent glory; and (indeed) the Church will bee worth a looking on, & her glory a seeking-after, of all spiritual ones.

4 Particular propounded for the clearing of the truth in hand, is; that the kingdom of Christ is wholly spiritual, and not of this world, that as formerly, so in the latter dayes, the glory of his Kingdom shall be in the spirit, and not in the flesh; it wil be spiritual, and not personal: for clearing of it, I shall first prove it from testimony of Scripture. 2ly. By spiritual Arguments grounded upon Scripture. 3ly Answer such Questions and Scripture-grounds, which seeme to hold it forth.

1 By testimony from Scripture, it is the word of Christ himself. *My Kingdom is not of this world*; that is, not a fleshly, and external Kingdome over the bodies of men; but a spiritual and internal one; *the kingdom of*

of heaven is within you : So likewise, 1 Cor. 5. 16. There is no more knowledge of Christ after the flesh, they are too fleshly thoughts for a spiritual Christian. Secondly, it will appear by spiritual Arguments likewise.

I Argument. The spiritual presence of Christ with his Saints, is the most glorious presence. Christ will be most gloriously present with his people in the latter dayes, *ergo*, his presence, and so his Kingdome, will be a spiritual presence, and not a personal. The major Proposition is evident from Scripture, that the spiritual presence of Christ, is the most glorious presence : This Christ tels his Disciples when he was personally with them, *John 16. 7.* *Neverthelesse it is expedient that I go away, for if I goe not away, the Comforter wil not come unto you :* And therefore, Christ tels his Disciples, *Ioh. 14. 26.* *That if they loved him, they would not reason, because he said, he would goe away :* because his spiritual presence was the most glorious presence; and we see it by experience, that the Disciples of Christ were most spiritual, and had most spiritual enjoyment of God, when Christ was gone from them in person, and they enjoyed him

in the spirit. That the presence of Christ in the latter dayes will be most glorious; appears by all that have been formerly spoken, and I think none of light, deny it: then the conclusion holds true, that the presence of Christ with his people in the latter dayes, wherein they shal enjoy most light and glory; wil be a spiritual presence.

2 *Argument.* If Jesus Christ be known of the Saints no more after the flesh, but after the spirit; then his reigne in the latter dayes of the Gospel wil not be personal, but spiritual: but, hee is no more to be knowne of the Saints after the flesh, as you have formerly heard, *1 Cor. 5. 16.* Therefore his presence, and so his Kingdome will not bee a fleshly or personal presence and kingdome; but a spiritual.

3 *Arg.* Spiritual glory, and spiritual enjoyment, is that which most of all suites with the majesty and glory of God. *Ioh. 4. 22, 23, 24. Col. 3. 1. 1 Cor. 2. 9, 10, 14.* The glory of the Saints shall be spiritual, and their enjoyment spiritual in the latter dayes; spiritual knowledge, *Esa 11* and spiritual conformity unto Christ, *Zach. 12. 8.* and spirituall joy and rejoycing, *Isa 35, 10.* Ergo, the presence and Kingdome of Christ, in, and with his

his Saints, will be a spiritual Kingdome, and not a personal.

4 *Arg.* Christs Kingdom and presence shal bee with all his people, filling them with spiritual glory, *Isa 25.7* *He will take away the veil spread over all Nations, & v. 9.* *And they shall say, Loe, this is the Lord, wee have waited for him.* Christs personal presence cannot be with all his at once: therefore his presence and kingdome will be spiritual, and not personal.

Objections answered concerning the personal reign of Christ.

Obj. 1. That Christ was promised to the Jewes to come as a King, and they to this day expect him to come a King, to deliver them from their captivity;

Ans. 1. It is true, hee was promised to come as a King, *Isa 9.7.* and so he came a King, although not in outward appearance, *Matth. 2.2.* *Where is he that is born King of the Jewes? we have seen his Star in the East, and are come to worship him.* He was the King of the Jewes, when He was born, he was a Child, and yet a King. 2 He is King of all spiritual Jewes, for he is not a Jew, that is one outwardly, but he is a Jew, that is one inwardly: and Christ reignes spiritually in all

all his people, the Kingdome of Heaven is within you.³ Christ will appear a spiritual glorious King to the Jewes, the naturall seed of *Abraham*, in the latter dayes, gathering them from among the Heathen to himself in the spirit, & so will raige in & over them in the spirit gloriously, *Ezek. 37.* throughout. See *vers. 24, 25.* *That they shall be gathered in with all the beloved of God, by the spiritual working of Christ,* and not by his personal appearing; is cleere from this ground: They shal be gathered unto Christ, from the beholding of Christ crucified, and not from the beholding of his glorious personal appearing: Therefore, Christ shal come a King, in the spirit, to his people, and not in the flesh: see *Zach. 12. 10.* *They shall looke upon him whom they have pierced, and mourn over him, &c.* The eying of a pierced Christ, shal bee the way of bringing in Jew, as wel as Gentile.

Obj. 2. Christ suffered reproach & shame in the flesh from his enemies: therefore, it is likely he shall be glorified in the flesh before his adversaries.

Ans. Christ shal without question bee glorified in the presence of his adversaries, and all Nations shal be gathered together before

before him, when he shal appear from heaven in flaming fire, to render vengeance to them that know not God, and obey not his Gospel; but, whether Christ shal appeare personally, or in any personal forme, wil bee a great question: but with much spiritual power manifesting himself to the salvation of his people, and to the confusio of al his, and his Churches enemies, *Matth. 5. 25.*

Obj. 3. It is said *Rev. 20. 4.* That those that had been beheaded for the testimony of Jesus, and for the Word of God, that had not worshipped the Beast, nor his Image, nor received his marke in their fore-heads, and they lived and reigned with Christ a thousand yeares, and the rest of the dead lived not again.

Ans. For clearing the mystery of this Scripture, it wil bee requisite, first to set down the things asserted frō hence. 2ly To unfold the mystery intended, which will answer the things asserted: the things asserted hence are these: 1 That Christ shal raign a thousand yeares personally. 2 That all the Saints departed from the beginning of the world, shal be raised, and come and reign with him. 3 That the wicked shal not be raised till after the thousand yeares bee finished, For

For answer unto, and clearing of the truth.

I conceive it to be a glorious truth, that Christ shal come & reign a thousand years, along time, spiritually in his people; but not personally amongst his people: that Christ shal reign thus gloriously, see not only this Scripture, but *Rev. 11. 15. And the seventh Angel sounded, and there were great voyces in Heaven, saying, the Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever.* Thus, you see, Christ shal have a Kingdom, and for the time of it, it is said *Revel. 20.* to be 1000. yeares, and in *Isa 60.* to be many Generations, *I will make thee an eternal excellencie, a joy of many Generations.*

Obj. But its said, *Rev. 11. 15. That the Nations and Kingdoms of the world, are become the Nations of Christ, and he shall reign for ever:* therefore, it seemes that his kingdom shal be personal.

Ans. The Nations and Kingdoms of the world may be said to be the Nations & Kingdoms of Christ, in a twofold respect, and yet Christ not reign personally; & this the Scripture clearly holds forth.

I In respect of the abundance shall bee

converted unto Christ in all nations, that in comparison of what hath been formerly: the Nations and Kingdoms shall become the Kingdoms of Christ, *Esa.* 66. 19. 20. 60. Chap. from 5. to 12. verse. 2. Christ may be said to be the King of Nations, in respect of the ruling of his Saints over their enemies; for in this Kingdome of Christ shall the enemies of Christ be subjected and shall serve the Saints, the Nations that wil not serve thee shall perish, and Christ reigning in his Saints over them, may be said truly to reigne over them, *Psal.* 149. 7 8. 9. *Rev.* 2. 26. 27. *Rev.* 5. 10. Thus the first assertion in part is truth, Christ shal reign 1000. yeares, that is many Generations; but it wil be spiritual, and not personal.

2. Assertion from thence is, that all the Saints from the begining of the world shal be raised and come, and reign with Christ.

Ans. For the clearing of the truth in this Scripture, which wil answer this assertion, consider, 1. what is meant by the beheading for the witnesse of Jesus, 2. What is meant by not receiving the marke of the beast. 3. What is meant by
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being raised, living and reigning with Christ. 4. What is meant by the not living of the rest of the dead until the 1000. yeares were finished. 1. What is meant by being beheaded for the witness of Jesus: It is a spiritual beheading; such a beheading are all the Saints who shake off Antichrists badge and yoke like to meete withal. Christ is said to be the head of the Church, and the head of every man, that is, of every Saint, is Christ now, when the Lord discovers the evil of Antichristian wayes to his people, and they forsake it, they durst not receive either the Image, name, or marke of the beast, they shal presently be beheaded by the beast, that is, they wil condemn them as those that forsake Christ, and cry out on them, that they are revolted, that they are Sectaries, Hypocrites, Hereticks, &c.

And thus they behead the Saints spiritually, and that for the testimony of Jesus, because they cannot but declare the things that they have seene, and heard from him, which wil overthrow and ruine all things contrary to himselfe in the end. 2. What is meant by a receiving of the Image or marke of the beast?

Answer

Answ. By the Image of the beast is meant that likenesse that it hath unto the first beast, who seemes to receive a deadly wound being compared with Chap. 13. 11. to 16. that is, this beast seems to make a change, he speaks great words, his looke is more stout than his fellows; he thinks to change times and Lawes, yet when all is done, it is but the Image of the first beast, the exercise of the same power, the same wisdom in the things of God, the same worship for substance, it is all the same in substance, and it is but the number of a man all of the flesh, it is from below, yet such must the worth and the excellency of it be for a time that whosoever wil not receive the Image of the first beast, and account it something too, is likewise to be beheaded, and not to be suffered either to buy or sel amongst them, and many a Saint is like to be given into his hand, and he shal prevaile over them, but it shal be but for a time, times, and the dividing of a time, and then the Kingdome shal become the Saints. *Dan. 7. 21.* The Image is that internal spiritual principle from which the beast acts, for none can truly follow the

beast, but those who have received this Image, that is who act from the same principle, those are acted, who act for and from the man of sin, and it is called an Image, because it resembles Christ both in the internal as well as the external part; yet acts from his own wisdom by its own power, according to its own mind, to its own end, and this in all resembles Christ.

Now these who refuse this Image in the spirit, and cannot be contented with a wisdom like Christ, a selfe acting in the roome of Christ, a rule short of Christ; an end besides Christ: from hence casting off this Image, is carried on in another track then before: they come to be be-headed for Christ, because they cannot receive the Image, who is the Antichrist in the Spirit and not Christ, so that here is not onely the Image of the first beast, with relation to patern and power, but likewise in relation to holinesse, the first will be for Christ, and so the second, yet are both but Antichrist. 2. What is meant by the marke of the beast in the forehead, and in the right hand; by the marke in the forehead, is meant the visible profession of Antichrist in the external part those that would not visibly professe the

wayes of Antichrist: or in the right hand; that is, to act for him, these were denyed to buy or sel, Chap. 13. 17. to sel, that is to preach the Gospel; for Antichrist under the notion of preaching the Gospel, sels his wares, but a time is coming that none will buy their wares anymore, so they deny any who own not the Image name, or marke, to sell; hence they may examine those who preach upon such and such intergatories, and if it appear that they deny the Image, name, or marke; they may not sel, that is, give forth freely what God communicates unto them, when others sell or buy, that is, partake of any spiritual good amongst them if they could prevent it, & those were beheaded for the witnesse of Jesus, but they were at last raised, and lived with Christ 1000. yeers, that is raised up from their low condition, taken up into heaven in the sight of their adversaries, and lived with Christ in the Spirit, reigning triumphantly over all spiritual enemies, sathan, world, and those Merchants that sel all (yea the soules of men too) shal be weeping, and crying alas, alas, *Rev. 18.* when the Lord shal make good that word of truth, *Esa. 66. 5.* heare the word of the

Lord ye that tremble at his word, your brethren that hated you, that beheaded you, that cast you out for my name sake, said, let the Lord be glorified, that is, (it tends to the Honor of God to behead and to cast out these men) but he shal appeare to your joy, you shal be raised up with Christ, and I wil give you a new name, but they shal be ashamed.

Obj. John saith, the Saints that had not worshipped the Beast (he speaks in the Preterpluperfectence therefore it seemes not to be the Saints raised who at present were beheaded in the mystical sence, but the Saints that had been beheaded in the litteral sence.)

Ans. First it is the use of the Spirit, or the spirits Language, to deliver it selfe in darke and mystical termes, so the Apostle saith in another case, 1 *Thes.* 4.5. that we which are alive and remaine til the coming of the Lord, &c. the Apostle speaks of, we, as if he had intended the Thessalonians and himself, which was least intended; but the Saints, who being all one in the spirit, and but one mysticall body in Christ, while there are any Saints in the world, the Apostle makes it to bee all

one, as if Hee and the Thessalonians were them; & so delivers it in the present tense; when he might haue said rather, to speake after the manner of men, then they which shal be alive at his coming, &c. as in *Revel.* the word might have run thus; and so questionlesse, it is to be understood: then they that were beheaded for the witnesse of Jesus, were raised or lived, & reigned with Christ, as the sence of the former; then they that shall bee alive at the comming of the Lord, shal not prevent them which are asleep: so that the spirit of God, might as wel deliver a truth, which is in the Present tense, in the Preterpluperfect tense; as, a truth in the Present tense, which was in the Future; and yet is, all to exercise the mind of him that readeth, and to let us know, there is mystery in the Gospel.

Secondly, very few Saints have been beheaded in the licteral sence: those that have dyed for Christ, have dyed other deaths, & not beheaded; therefore, we cannot understand it in the letter, but in the spirit.

The fourth particular propounded, was, what was meant, in that the rest of the dead were not raised, until the 1000. yeares were finished; that is, none that had beene

bodily dead, Saints, or wicked, good or bad, were raised, till after the 1000. years were finished, and then you shall see the resurrection of all, which is called the second resurrection: The first, is called a resurrection, and the first resurrection; 'because it shall be a resurrection from shame & disgrace in the world. And secondly, it shall be a glorious resurrection in the spirit: this first, all the Saints have in some measure been partakers of it. Thus it appeares, that Christ shall have a Kingdome, a glorious, a spiritual One.

Quest. But when shall this Kingdom be?

Ans. 1. It is already begun in the spirits of Saints; *the Kingdome of Heaven is within you.* 2 I beleve that the time of the 1000 years, which is a more glorious estate in the spirit is not yet begun: but the beginning of that time shall be when the 7 seales are fully opened, and the 7 trumpets fully sounded, and the 7 vials powred forth, they being but effects of each other; the opening of the seales, occasions the sound of the trumpets; the sound of the trumpets occasion the vials; the opening of the seales, the unfolding of the mysteries of the Gospel, (which have been hid, *Rev. 5. 1, 2.*) As light
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breakes forth, the trumpets sound, the servants of Jesus preach forth the mystery of the Gospel: the preaching of the mysteries of the Gospel, in the power and puritie of it, occasions the vials of wrath to fall upon the Antichristian estate, both in the spirit, and in the letter; which work is now a doing. (Wait the Lords time, and it will come on apace.) But first, we are yet like to be given into the hands of the little horn, who changes times & lawes; the two witnesses are yet like to be slain, & to ly dead 3 dayes & a half; and the woman cloathed with the Sun, to be driven into the wilderness for a little space, a time, times, & halfe a time; the Beast with two hornes like a Lambe, hath yet a little time to make use of his power; perswading them that dwell in the Earth, to make an Image to the first Beast; and that none but those who own it, shal buy or sel with them: the Saints be headed under the Altar to wait a little time, before they be raised up to live with Christ 1000. years: but it is not long, the vision is for an appointed time: in the end, it wil speak, and not ly; it wil come, and not tarry: The first 1000. is almost past the second and third, are coming on apace; & all the

the Nations and Kingdoms in the world wil come apace to be the Kingdoms of the Lord, & of his Christ, and he shall reiga for ever; their lives shal be prolonged for a season, & a time; and other Scriptures are alledged for the personal reign of Christ; as the stone cut out of the Mountain, without hands, *Dan. 2.* that is, the glorious power of Christ, by weak meanes, subdning all Antichristian enemies, without his Saints, & all Antichristian things, by his spirit, within them: So that in *Dan. 7. 10.* the glorious company of Saints attending on Christ in the spirit, which shal be fulfilled at the raising of the two witnesses up into heaven, in the sight of their enemies, *Rev. 5. 10, 11.* This is the first glorious work of the Lord Jesus, in, and amongst the Saints: the Lord reigneth, let the Saints rejoyce: the Lord reigneth, let the world tremble. See *Zach. 14. 5.* The Lord our God wil come, and all the Saints with him; that is, Christ will come in the spirit, and all the Saints shall appear gloriously in him.

A word of Application: First, if this bee truth, that the Kingdome of Christ is a spiritual kingdome, & not of this world; this may inform us how far, besides the Gospel
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in the spirit and truth of it; those men are, who make the Kingdome of Christ to be meerly political, and a state Kingdom, who turne the world by a humane power into the Church and Kingdome of Christ (as they say) & Christ must have a worldly carnal Kingdome, no better than the Kings of the earth enjoy; or else he shal have none at all: it favors exceedingly of the earth, & ere long, thither it must return.

Secondly, this should incourage the Saints to presse forward after the knowledge of God in the spirit; that as the kingdome of Christ is spiritual, and not of this world; so may the Saints Kingdom likewise be in the spirit, and so all their enjoyments may be spiritual enjoyments: this is that will make the soule fat, and wel-liking in the Lord, fill the soule with joy & peace, which the world is not acquainted with; their eyes never saw it, nor their hearts conceived it; neither are they like to see it, unlesse the Lord make them spiritual.

SECT. X.

*Of Death, Resurrection, Judgement, and the
state of the Saints, after judgment, eter-
nally With God.*

First, of death : It is appointed for all men once to dye; *Dust we are, and to dust we must return*; and therefore, it behoves us to expect it : All the dayes of mine appointed time, wil I waite, till my change come : Death is certain, although the time be uncertain : it is, that none are in a common and ordinary way exempted from, unlesse those Saints who are alive at the last coming of Christ ; they shal be changed in a moiment, in the twinkling of an eye, *1 Cor. 15. 51, 52.* and so shal bee caught up in the spirit, to meet the Lord in the Ayre, *1 Thes. 4. 17.* Secondly, of the resurrection.

That there shal be a resurrection of the body at the last day, is evident, *John 5, 28, 29. John 11. 24.* with *1 Cor. 15.* throughout, *Rev. 20. 12, 13.* although this truth is by some, denied, and by others, too carnally looked

looked upon ; some thinking, that our bodies of flesh shall bee raised in the same forme, in which it dyed; others, that it shall be spiritual, yet question, whether it shall be of the same substance : therefore, it will be necessary, to consider two particulars, for the clearing of it. First, by what power we shall be raised. Secondly, with what bodies.

1. *By what power.*

Ans. 1. By the same power, by which Jesus Christ was raised ; which was by the power and spirit of God: he was declared to be the sonne of God with power by his resurrection from the dead, *Rom. 1. 4.* Secondly, by the same power and spirit the Saints are enlightned, and raised from the spiritual death of sinne, and selfe, which is the same power, by which the body of Christ was raised: so that when we say, we are raised by the resurrection of Christ in the spirit ; that is, by the same power, by which Christ was raised : therefore, the Apostle desireth to know the power of the death, and resurrection of Christ, *Phil. 3. 10.* by the same power and Spirit shall
OUR

our bodies be raised at the last day, *Rom.* 8. 11. *I Cor.* 15. 13, 14, 15, 16. this being a truth that they shal be raised by the same power: it may somewhat direct us to the form in which they shal be raised, which is the second particular, that is in a spiritual forme, not in a fleshly, for as the spirit of Christ raiseth us up in the spirit while we are here, so shal it raise up our bodies in the spirit at the last day, it is sowne a natural body, it is raised a spiritual body, our vile bodies shal be changed and made like his glorious body, he tooke upon him our forme that so we might be brought into his forme, for when he shal appeare we shal be made like unto him, the substance of our natural body raised in spirit.

Of Judgment, It is appointed to all men once to dy, but after this the Judgment; when all men shal be called to an account before him (to wit the Lord Jesus) there to give an accompt for all things done in their bodies, whether good or bad, *Mat.* 25. and so God in this way wil acquit his Saints and cleare them
be

before the world, although this is not their life, neither that in which they appear, *Mat. 25. 36. to 40*

Fourthly, of the estate of the Saints after Judgment, it is first ever to be with the Lord, beholding his glory, *1 Thes. 4. 17. Iohn 17. 24.* and in his presence will be fulnesse of joy, and 2. at his right hand everlastingly to be compleated in the same glory, *Col. 3. 3.* when Christ who is our life shal appeare, we shal appeare with him in glory, all flesh shal be swallowed up in Spirit, and our bodies shall be changed and made like his glorious body, all things that offend shal be done away, and we shal be made eternally one in the Father and in the Sonne, & in the spirit one in eternity, one in injoyment, and one in glory, this for the Saints is enough to know, besides, what shal be, we do not know, it is an height, and depth, a length and breadth unsearchable. Oh the unsearchable riches of Christ! what the Saints do injoy, what they shal injoy, swallowes up the spiritual Christian in the beholding of it: hence let us continue searching after an higher measure of the height, depth, breadth,

breadth, and length of his love, which
passeth knowledge : and there shall we
be able to see and say that *his wisdom*
is unsearchable, and his wayes past finding
out.

FINIS.



A briefe Discovery of Antichrist, both in the Mystery, and in the Historie.

By THOMAS COLLIER. 1647.

For my more cleare proceeding in the discovery of the Man of Sinne, five things are considerable.

- 1 *What Antichrist, or the Man of Sin is.*
- 2 *What his Reigne.*
- 3 *What shall be his discovery.*
- 4 *What his ruine.*
- 5 *When his ruine shall be.*

SECTION I.

What Antichrist, or the Man of Sin is.

ANtichrist or the Man of Sin, is to be considered, either in the Spirit, or
I in

in the Letter. 1 In the Spirit, Antichrist signifies one seemingly for Christ, yet indeed is against him, and so is but a Man of sin, a son of perdition, and this hee will appeare to be, both in the Mystery, and in the History.

1 In the mystery, or spirit, and in this he hath taken hold of every man, especially in these latter dayes; yet tis true, much time hath been spent by many, to find out this Man of sinne, who he is, and for the most part ascribe it to some particular man, never looking at the mystery, or root of iniquity, which is not in the first place, a man, but a wicked thing in man; and this, for want of a spirit of discerning, we have not seen Antichrist in our selves, but have cast him upon others, and so misse of the thing, or at least, most strike at the top-boughes, and are ignorant of the root: Now Antichrist in the mystery, or spirituall and internal part; It is a confederacie betweene Sathan, & the deceitful heart of man, transforming himself into an Angel of light; nay into the Son of light: and while nothing lesse than Christ, and Christian wil satisfie; he wil be the Christ, or at least the Antichrist, in stead of Christ to deceive soules.

For

For this was and is the last, the greatest and most deceiving stratagem that ever Sathan made use of to ruine soules; that, where he cannot content soules but they must be Christians; he can be content with that, so he may be the Christ: hence he is called the man of sin, the Son of perdition, that wicked deceiver, *2 Thes.* 2. It is not Sathan acting in a carnal and filthy forme of the flesh, but in the most refined part of the first *Adam*, so he keeps the creature in the first *Adam* still, he cares not.

1. There must be a reformation that it shall enjoy, provided it be legally in the Letter, it must believe or else it cannot be satisfied, and believe it doth; but the ground must be built upon that first reformation, qualification, &c, wisdom is required to walke in Gods wayes, and to the knowledge of the minde of God: wisdom must and may be obtained; provided it be humane, the wisdom of the first *Adam*, that is enough: power of acting must likewise of necessity be obtained: a power shall be obtained, but it must be a creature-power, and a creature acting under the name and notion of the

power of God; that is indeed and in truth condemned though in none owned there must now sometimes be a spiritual minde, and that it injoyes likewise in its own apprehension, although hardly obtained, and indeed the highest pitch of spiritualnesse is but carnal to the spiritual mans injoyment: this is a high pitch of spirituall mindednesse where Sathan dwells; to have selfe thoughts of Reformation, thoughts to pray more, to walke more exactly, and to please God better; never, thoughts of living out of its selfe more, and of living in the injoyment of God in the Spirit more; and spiritual joy it must have sometimes too: why? that it shall have likewise, but it must arise from enlargement in duties, humiliations, selfe-actings, reformation, & all from selfe, and thus Sathan and the deceitful heart joynes together, to the delusion of many a soule, and this is Antichrist in the Mystery; the man of sin spoken of in Scripture, that comes with all deceivablenesse of unrighteousnesse: and wel may he be called a man of sin an Antichrist, a mystery of iniquity; for in this shape he deceives soules, and they are never

never sensible of it, drawn in and never know it, until everlastingly undone, and he hath his diversities of formes in this kinde.

1. If the name of Christian wil serve, and yet live loose and prophane; that they shall have, and there he wil hold them. If there must be a conformity to Christ, and a more zealous and conscionable walking; to quiet the Conscience, it shall have it: he will go as neere unto Christ with the soule as may be, provided it rest it selfe below: and thus, Christ saith, many shall come under this delusion, expecting life from duty, and it wil appear to be but workes of iniquity of sin, (why) because acted by the man of sin, acted not from a right principle, nor by a right power, neither to a right end; acting there must be, but not Christ-acting. Hence it is, that though he wil be a Christian, and so talkes much of Christ, yet; he denies Christ to be come in the flesh, that is in the flesh of his Saints, the spirit of Christ acting and working all things in the Saints (and they are sensible of it) and thus this deceivable man of sin carries on hood-

winkt to perdition many and many a soule ; And now it is more wicked and deceivable , than when in its proper place , acting after the lusts of the flesh , *Gal. 5. 19. 20. 21.* then every one almost is fencible of it. Hence it is , that Christ saith , *Mat. 12. 45.* The unclean spirit being cast out , that is out in its unclean forme , it can no longer be owned : he is now content to come in , when it is swept and garnished , prophaneſſe and filthynesse is gone , and now he comes in a more refined forme , perhaps legall reformation , as the present Pharisees to whom Christ spake , or else the name of Christian , or the knowledge of Christ , after the flesh ; but Christ saith , the latter end of the man thus deceived is seven times worse than the beginning : he comes in this refined forme with seven worse spirits than himselfe , and so makes him seven times more , the Child of perdition than before. Oh then , how doth it concern every one bearing the name of Christian to looke about themselves , if they are not deceived and deluded , with this Antichrist under the name of Christ ! seeing it is the high-way

of soules ruine, now in the dayes of the Gospel; for herein doth Satan declare himselfe to be the Master of Arts in transforming himselfe into the son of light, and under the name of Christ, and Christian, to ruine soules.

2. There is Antichrist in the History or in the Letter, and this flowes from Antichrist in the Spirit: now the soule being possessed with Antichrist, he growes up into some forme, and now not onely in the spirit invisibly, but in the letter: more visible he appears sitting in the seate of God, and he may be deseryed principally under these 3 heads, as sitting in the seate of Christ, and acting those things which properly belong to Christ.

1. In making Christians by a humane power, it being the proper worke of God in Christ to make Christians, *Iohn* 6. 37. 44. but now here is an Antichrist will undertake the businesse, and so turns the world into Christians or rather Antichristians, and pretend that they do the worke of Christ too: when, if he did the worke of Christ, he would rather keep off all carnal ignorant ones, and ac-

cept of none, until made willing and spiritual by Jesus Christ; for Christ doth not onely owne soules, when they come; but first gives them a will to come, and that by a spiritual, and not a humane power. Hence it comes to passe, that there are so many carnal profane ones under the name of Christian, because made Christian not by Jesus Christ but by men.

On that the Lord would be please to enlighten the understandings of these men betymes, that they might not walke in a way so directly opposite to the Gospel, and destructive to their own & millions of soules.

2. In prescribing rules of worship which is proper onely to Jesus Christ to prescribe rules, and to carry through the soule in acting according to these rules.

To prescribe rules; this belongs unto Christ, and who ever undertakes it, puts themselves in the roome of Christ, and is the Antichrist: this is to exercise creature-wisdome in the things of Jesus Christ, and (indeed) to sit in the seate of God. It is the worke of Christ in the Spirit to helpe; in prayer or any duty; we know

know not what we pray for as we ought, but the spirit helpeth our infirmities, *Rom. 8.* It is Christ that helpeth both to see our wants, and formeth by his spirit, words within accordingly. Therefore those who prescribe formes and rules of worship, put themselves in the roome of Christ.

2. It belongs to Christ to give in power to act according to those rules, but Antichrist gives the command, and so carries on an external acting, not according to Christ; but his own minde.

3. Antichrist may be discovered as sitting in the seate of God not onely
1. In making Christians. 2. In prescribing rules, but 3. In compelling all unto those rules whatever Christ saith, that matters not; he himselfe will be the Christ, and must be obeyed, let Christ say what he will, and all that question his power must be the Antichrist, for he exalteth himselfe above all that is called God, or that is worshiped; so that he, as God, sitteth in the Temple of God, shewing himselfe that he is God, and in all these particulars there is a mystery lyeth, a myste-y of iniquity, that is iniquity
hid

hid under the name and notion of Christ ; therefore, so much the more to be dreaded. To be a Christian , is accounted a gallant thing: and therefore, not only himself; but others likewise look upo it to be a matter of much piety, to make men Christians, and cause them to own Christ.

Oh ! but here lyes a mystery of iniquity, many soules made Christians by a humane power, are but Antichristians, and so under the name of Christian, are likely to be undone for ever, if the Lord prevent it not : An excellent thing accounted in the world to make creatures Christians , as soone as they are born, by sprinkling a little water upon them, & so in bearing them in hand, that they are so ever after : but here lyeth a mystery of iniquity , & one of the soule ruining mysteries of iniquity as ever came from Hel : *Speak England*, speake all Nations called Christian; whether (almost all people of all sorts, devoutly slain in the spirit under this mystery of iniquity) to have formes of worships prescribed , that all Priests and People may walk in one forme and way of worship, and all compelled unto it , is accounted an excellent part of Christianity ? but here lyeth a mystery of in-

iniquity under it. First, it brings all sorts of people to be acting in something, though worse than nothing, and so delude themselves in all their aſtings; it cauſeth them to look to men, and not to Chriſt. Secondly, it cauſeth them to bleſſe themſelves in their unity, in formes and worſhips, never queſtioning their Oneneſſe with Chriſt in the Spirit, they are as ſtrangers unto it. Hence it is, that uniformity in the Letter, is ſo much called for amongſt all ſorts of people, being wholly ignorant of unity in ſpirit.

I could inſtance in diuers other particulars, as Miniſtry, Gifts, Church, Ordinances, all have ſomething like Chriſt in them; but it is al but the number of a man, meerly humane, carnal Miniſtry, humane gifts, and annointings in ſtead of the ſpirit, carnall Church, invented Ordinances: but I paſſe it at preſent.

SECT. II.

What is his Reigne .

ANtichrists reigne is likewise in the spirit, and in the letter; Antichrist or the Man of sinne, is as high in his reign, as confident of his good estate.

First, his reign in the spirit in the mystery, he sheweth himself, that he is God; he perswades soules, that he is the Christ, his wisdom and his righteousness, his rules & his Ordinances, they are of God; and they must stand, although it hath neither Scripture nor reason, I mean in the spirit for it: and thus this mystery of iniquity hath reigned a long time; it began to work in the Apostles dayes.

Secondly, the reign of Antichrist in the Letter: he also visibly sheweth himselfe, that he is God, and must be submitted unto, under penalties, fines, and imprisonments, better speaking against the Ordinances of Christ, than his Ordinances. And thus he reignes with power, and likewise with much confidence; for, She sitteth as **Q U E E N E**, and saith, she shall see no sorrow,

sorrow; but her sorrowes will come in one day, &c.



SECT. III.

The discovery of Antichrist.

THE Revelation of Antichrist may be considered, either first, as he openly and publicly reveales himselfe to bee the Antichrist by his confidence, and powerful acting, as the Christ, or above Christ: of this, the Apostle speakes, *2 Thes. 2. 3.*

2 It may be considered, as a mystery of iniquity, and so revealed by the spirit of Christ unto his servants; and so the revelation or discovery of Antichrist unto the Saints, shall be by the spirit of Christ in the preaching of the Gospel: as it is a mystery of iniquity in it self; so it must be that hidden wildome in a mystery, *1 Cor. 2.* that must discover it. Now where the Lord worketh for his discovery, hee first discovers him to be the Antichrist; hee helps the soule to find him out: And then secondly, he discovers the evill, the iniquity of him he lets the soule see; that it is, the greatest,
and

and the subtlest adversary that ever it had to deal withall; the most dangerous, because cloathed under so faire and Christ-like a Garbe, and the hardest to be discovered; such an Adversary, as bears soules in hand, that they are going to heaven, when they are in the broad and rode-way to ruine, like a cunning *Hocas-Pocas*, that juggeth away a mans estate, before he is aware of it, and all the while pretends friendship: & thus it is the spirit of God in the Gospel, that must discover and reveal Antichrist in the mystery; that same spirit who revealed it to the Apostle *Paul*, and the same who revealed, both his rising and falling, to *John* in the Revelations; those who thinke to attain the discovery of him by humane industry, historicall readings, &c. are exceeding low in their apprehensions, and come short of the discovery of him: he may bee strongly working in a man, while hee is discovering of him.

SECT. IV.

What shall be the ruine of Antichrist?

THe consummation of Antichrist shall be by the same meanes that discovers him, the bright goings forth of Jesus Christ in the Gospel: for, as the kingdom of Jesus Christ goes up in the spirit; (for the kingdō of heaven is within you &c.) so the kingdom of Antichrist must go down: this is the meanes fore-told and prescribed by the Apostle, who fore-saw him in his rising, *2 Thes. 2. 8. The Lord will consume him with the breath of his mouth, and destroy him with the brightnesse of his coming,* the preaching of the Gospel, and the bright comings forth of Jesus Christ in the spirits of his people shall both consume and destroy him: As it is not a humane wisdom that shal discover him, so neither is it a humane power that must destroy him: for all humanity in the things of God, whether wisdom or power, it is Antichristian: Therefore, not that which shall destroy Antichrist; but that which will uphold him untill he be destroyed: the ruine of Antichrist is farther held forth, *Rev. 14 6.*

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The Angel flyeth through the midst of heaven, preaching the everlasting Gospel; and vers. 8. *Another Angel followeth, saying, That Babylon is fallen, is fallen, that great City, &c.* The preaching of the Gospel, is the meanes, you see, of Antichrists ruine; and the Sermon is, *Feare God, and give glory to him.* This Sermon, is that will ruine Antichrist, both in the letter, and in the spirit; *give glory to God*, that is, let God be all, and in all: let God bee your enjoyment in the spirit; see you live upon nothing below him; give not glory to creatures, duties, actions, any thing either of the first Adam, or Antichrist: give glory to God in the letter, give not glory to Man, set not up Man in the roome of God; doe not cry the voyce of Man, and not of God, in any of the things of God; and this is the Sermon that shal ruine Antichrist.

See likewise, *Rev. 12. 9.* The Diuel and Sathan, the mystical Antichrist, was cast forth of heaven, to the Earth; that is, he shal not bee suffered any more to delude soules, in a heavenly shape: the Diuel is now turned Christian, and he makes warre with the Saints, under the name of Christ, both in the Spirit, as wel as in the Letter:

And

And hence the great warre is betweene Christ and Sathan in Heaven; that is, between the Heaven of Christ, and the Heaven of Sathan, under the name of Christ. But now John saith, he saw Sathan cast out of Heaven; that is, he shal deceive soules no more, in a Heavenly forme; neither persecute the Saints any more under the name of Christ: (A glorious word, and it is coming on apace) for, the most part of soules in that part of the world, called Christians, are ruined in the Devils Heaven; and believe it, this is the great work Christ hath to doe, in these latter dayes, the consummation of Antichrist; that is, First of all, Antichrists spiritual delusions, by which he hath deceived soules. 2 And all Antichrists deluding formes and ordinances, by which the common sort of people are generally deluded: the worke of Christ is to powre downe Vials of wrath upon the head of the Man of sinne, both in the spirit, and in the letter: Looke about you therefore, all you, whose spiritual life consists in nothing, but spiritual and Antichristian delusions, with invented and Antichristian formes and ordinances. A Vial of Wrath is coming on you, which wil shatter

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ter to pieces al your confidence: and then; if mercy prevent not, you may stand looking on, and crying; alas, alas, in one houre is so great riches come to nought? and then, when this is fulfilled, there shal be no more warre in Heaven, or spiritual delusion under the name of Christ.

A glorious word for those that dwel in Heaven, and that which wil cause joy to the Saints.

For, first they shal bee without, and above, all danger of delusions, in the spirit, or in the letter,

And secondly, they shal from the same ground, be for ever freed from fellowship with Hypocrites, and literal Christians; for their communion shal bee more, in the spirit, and lesse, in the letter: and there shal in no wise enter into it, any thing that defileth; neither whatsoever worketh abomination; that is, lives eatchly, carnal, and prophane, or maketh a lye; that is, Hypocriticall, that seemes to be what he is not; But they which are written in the Lambs book of life: and there shal be no more a Cananite in the house of the Lord for ever. This is the great work Christ hath to do in these latter dayes; the consumma-
tion

tion of the Kingdome of Antichrist, who hath a long time sate in his seate, with the exaltation of his owne Kingdome in the spirit.



SECT. V.

Quest. *When he shall be ruined.*

Ans. **F**irst, in the mystery and spirits of the Saints, as Jesus Christ comes in, and shines gloriously in the spirit; so shal Antichrist bee discovered, and destroyed: and so hee hath received a great blow already in this Nation, through the shinings in of Jesus Christ in the spirit amongst many of his Saints: so that this is the time of Antichrists ruine: when Jesus Christ comes in, and takes place in the spirit of his people; as the Kingdome of Christ increaseth, so the Kingdome of Antichrist decayeth and consumeth.

Secondly, Antichrist shal bee destroyed when the everlasting Gospel shal be preached; that is, when the Angel flyeth through the middest of Heaven, preaching the everlasting Gospel; that is, when the Ministers
of

of the Gospel shal come forth with their
 ful, and heavenly discoveries of God in the
 spirit, being permitted to preach the Go-
 spel, by the Earthly power in all places
 with liberty : For, much hath beene done
 already by the witnesses professing in sack-
 cloth : that is, almost always in danger of a
 civil persecution ; and much ignorance of
 the mystery of the Gospel, which hath cau-
 sed them to prophesie in sack-cloth ; yet
 they have had power, to cause fire to come
 from Heaven, as oft as they please, burning
 up all Antichristian formes, and invented
 delusions : And then, what wil be done,
 think you, when the Ministers of the Go-
 spel shal come forth in the full and bright
 discoveries of the Gospel, with liberties
 here below for the publishing of it?

Thirdly, Antichrist shal bee destroyed,
 when the witnesses have beene slaine, and
 laine dead three dayes; (that is a short
 space) then a tenth part of the City shal
 fal, and the rest shal have their time pro-
 longed; but, for a time and a season. The first
 woe is almost past; behold, a second, and
 third woe cometh quickly : waite, and it
 wil come apace.

Thus

Thus have I from the Light of Truth,
with as much brevity as may be, in some
measure, hinted at this Man of sinne, this
Mystery of Iniquitie, with his reign, ruine,
with the meanes and time.

FINIS.

Errata.

P Age 4. line 5. for ministry, read mystery, p. 5.
 l. 29. for in peece, r. in a peece, p. 11. l. 1. for ma-
 nifesteth. 2. The cause of mans falling, his Justice,
 &c. r. manifesteth his Justice, the second cause of
 mans falling, is the temptation of Satan, p. 12. l. 7.
 for he delivers, r. he deludes, p. 18. l. 13. for all man-
 kind him, r. in him, p. 22. l. 3. for and eternal, r. and
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 l. 25. f. or, r. for, p. 29. l. 24. f. of, r. a, p. 30. l. 10. for
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 p. 66. l. 11. f. ever of, r. the present enjoyment of, p.
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 r. external, p. 93. l. 7. f. stall, r. shall, p. 98. l. 7. f. speak,
 r. shake.

