



Sions Redemption Discovered.

*The last and general return of the
Jews out of their Captivity, and
of the building of the City
and Temple.*



He Lord hath promised that
the Jews shall return and
injoy their own Land, and
build and repair the former
Desolations, of which the Scriptures are
full: For thus saith the Lord, behold, I
will bring again the Captivity of Ja-
cobs Tents, and will have mercy on
their dwelling places, and the City
shall be built upon her own heap, and
the place shall remain after the manner
there-

That the thereof, Jerem. 30. 18. Moreover, Cities of that you may see that this is a Prophecy of the last and general return of the Jews, the Lord doth declare that he will not only bring those that were carried in the Northern parts, being subdued by the Roman, or Persian, or Turk, but speaks also of all coasts of the Earth, meaning also all those that were carried away by Salmanaser out of Samaria, so that there might bee one sheep-fold together upon the Mountains of Israel;

A Prophe-
cie of the
return of
the Ten
Tribes,
that there
may bee
one sheep-
fold on the
mountains
of Israel.

Behold, I will bring them from the North Countries, and from the coast of the earth, for God will save Sion, and build the Cities of Judah, that they may dwell there, and have it in possession; the seed also of his Servants shall inherit it, and they that love his name shall dwell therein; the Town, and Cities of Judah, and Jerusalem shall be re-edified, and shall bee no more destroyed by the hands of men, Ezek. 36. 10. 11. Jerem. 31. 40. compare verse 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. 1 Chron. 17. 9. Amos 9. 11, 12, 13, 14, 15. So that hence we may see here is a glorious time for the Jews to enjoy at the appointed time, at the accom-

accomplishment of these Prophecies ; then shall that saying bee made good, **Ten men shall lay hold of the skirt of him that is a Jew, and say, we will go with thee, for we have heard that God is with you, Zech. 8. 22.** Then the hatred of Ephraim shall depart, and the adversary of Judah be cut off, Ephraim shall not envie Judah, neither shall Judah vex Ephraim, Isa. 11. 13. **Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee ; Behold, darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall bee seen upon thee, the Gentiles shall come unto thy light, and the King to the brightness of thy rising ; Lift up thine eyes round about, and see, all they gather themselves together, they shall come to thee, thy Sons shall come from farre, and thy Daughters shall bee nourished at thy side, then shalt thou see, and flow together, and thine heart shall fear, and be enlarged, because the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee, the multitude of Camels shall cover thee, the Dromidaries, or Middian,**

Meaning
that their
Children
and riches
shall be
brought
back from
the Land
of their
enemies as
aforetime.

and Ephraim, all they from Sheba shall come, they shall bring Gold, and Incense, and they shall shew forth the praise of the Lord; and the Sons of them that afflicted thee shall come and bow unto thee, and all that despise thee shall fall down at thy feet, and they shall call thee the City of the Lord, the Sion of the Holy one of Israel; whereas thou hast been forsaken and hated, so that no man passed by thee, I will make thee an eternal glory and joy from Generation to Generation, Isa. 60. 1, 2, 3, 4, 5, 6. Compare vers. 14, 15. cha 66. 20, 21, 22. Jerem. 31. 24. verse 31, 35, 36, 37, 38, 39, 40. 2 Sam. 7. 10. Ezek. 37. 20, 21, 22. Zeph. 3. 13. compare 19, 20. Zech. 14. 11. Ezek. 36. 10, 11. from these Scriptures it is very clear, That at the last and general return of the *Jews*, their Cities shall be built, and although they may meet with some difficulties after the building thereof (as I shall shew you) yet in the time of their return and building they shall have great assistance from God, as is clear from the current of Scripture. Moreover, although the Man of Sin shall trouble them after their return,

turn, yet it shall not be as afore-time, but they shall bee nourished by God from the fierce wrath of the Dragon, and they shall be a Crown of glory in the hand of the Lord, and a royal Diadem in the hand of their God, Isa. 62. 3. And they shall call them the Holy People, the redeemed of the Lord, and thou shalt be called Sought out, a City not forsaken, vers. 12. So having shewed you by these Scriptures that the Jews shall return and build their City upon her own heap, I shall now also shew you that there shall be a Temple built at the last and general return of the Jews, from these three Reasons as followeth.

The First is from the Vision that the Lord shewed *Ezekiel* in the time of *Israels* Captivity, for it is usual with the Lord to follow his people with Mercy, so that in the valley of *Achor* there may bee a door of hope; so the Lord dealt with *John*, when he was driven into the Isle of *Pathmos*. But to pass to *Ezekiels* Vision, Wee may take notice that in the fortieth of *Ezekiel*, 1, 2, 3, 4, 5. Verses, that the Lord brought *Ezekiel* in a Vision into the Land of *Israel*,

Three Reasons why the Temple shall be built again.

Israel, and setting him upon an high Mount shewed him the frame of a City, in the which City also he saw a man whose countenance was like Brasse, and hee had also a measuring reed in his hand. Moreover, that this was a Prophecy of the last and general return, see chap. 37. 38. and that also without controversie, *Ezekiel* did see a Temple built as well as a City, as you may see proved already from Chap. 41. 1. and vers. 4. from which we may see clearly there was a Temple, and so as I said before, so I say now, read and consider well the three precedent Chapters, and you shall see that it was the last and general return out of Captivity that there was Prophecied of; from the same account it is clear, That there is to be a Temple as well as a City.

Obj. If it be objected and said, That there were Priests and Sacrifices mentioned in that Prophecie, to that I answer, and say, It is true, but after the *Jews* return out of their Captivity, they shall wait for their Messiah in their Sacrifices, untill such time as the Man of Sin shall spoyl them, and take it away, and place up abomination in the room, for I
can.

cannot finde from Scripture that the *Jews* shall be converted by a Gospel preaching, although I know the two Witnesses shall prophecy one thousand two hundred and sixty days. Now that these two Witnesses shall preach Gospel Ordinances, or a Crucified Christ, Repentance, and faith to the *Jews*, in such a manner and way as he was, or is preached to the *Gentiles*, that I much question, for as much as I see not the Scripture making good such a thing, but in many places doth crosse such an Opinion as to my understanding, for the Lord Christ said, They should see him no more till they said, *Blessed is he that cometh in the name of the Lord*; as for the Gospel they are enemies for your sake, but as touching Election they are belsed for the Fathers sake, for the Gifts and Callings of God are without repentance; So that when they see the Lord come in the Clouds, even the great King that they lookt for, then they shall know that it was he that they and their Fathers have rejected, as well as Peter knew *Moses* and *Elias*, which he never saw before; so that at that time the Spirit of Prayer and Supplication

The *Jews* shall not be converted by a Gospel preaching.

plication shall be poured out, and they shall mourn. So when the Redeemer cometh to *Sion*, at that time shall transgression be turned from *Jacob*, *Matth.* 23. 39. *Rom.* 11. 25, 26, 27, 28, 29, 30, 31, 32, 33. verses, *Isa.* 27. 6. compare vers. 9. chap. 25. 7, 8, 9. *Zech.* 12. 10. Moreover if it should be demanded of me, What shall be the work of the two Witnesses? I answer, That their work will bee to establish the *Jews* against the flights of the Man of Sin, that shall affirm himself to be the Christ, and dissuade the *Jews* from beleeving in him, reviving those old Prophecies which have been in obscurity by reason of the mis-understanding of the people to whom they were made, for doubtlesse the *Jews* at this time do earnestly expect their King, and should they not have some to instruct them, and to expound the Prophecies, or Prophecie of them, It is very like they might do ill enough, especially because of that great appearance of the Man of Sin, what by his great Armies, and the false Signs that shall bee wrought by his false Prophets, that shall cause Fire to come down from Heaven in

The work of the Witnesses to prove the Man of Sin to be the Antichrist, and not the Messiah that they look for.

in the sight of men, to deceive them that dwell upon the earth, so that their work will not be to preach Ordinances, but to prove that the great person that then shall be exalted amongst them, is not the Christ that they look for, but the Antichrist, or the vile Person, or the first Gog, or the Man of Sin, though he have several Names, yet is he but one Person, which was fore-told by *Enoch* the seventh from *Adam*, and also by *Ezekiel* and *Daniel*, *Esay* and *Joel*, and also by *Peter* and *John*, which was to stand up in the last days, and also fall upon the Mountains of *Israel*; and so I shall passe both from the Answer to the Objection, and the first Reason, and come to a Second, to shew you why there is to be a Temple built, as well as a City.

A second Reason is, because *John* in his Revelation saw a Temple, and was to measure it, *Revel. 11. 1, 2, 3.* in these words, *And there was given to me a Reed like unto a Rod, and the Angel that stood by said, Arise, and go measure the Temple of God, and the Altar, and those that worship therein, but the Court which is without the Temple leave out.*

and measure it not, for it is given into the hands of the Gentiles, and the Holy City shall be trod under foot forty two Months. Hence you may also see there was a Temple, which Temple *Iohn* was to measure; now, that this was a Prophecie of the last times, is clear from verse 18. and as the text reads it, the Court without leave out and measure not; the antient Translations read it, the inner Court, or the Court within the Temple, leave out, and measure it not, for it is given into the hands of the Gentiles, and the Holy City shall they tread under foot forty and two Months, the which if so, it may appear to us clearly, That before the *Jews* have finished their inward Court, which is the Holiest of Holiest, the Man of Sin will take it out of their hands, and spoyle them of the injoyment of it, for the term of forty two Months, which is three years and a half, upon the account of thirty days to a Month, the which time and times, and half a time, the travelling Woman will be drove into the Wilderness, and the remnant of her seed persecuted, and this vile Person shall then set up his Image, which shall by the power of the Devil,

speak,

speak, and cause as many as will not
 worship the Image of the Beast to bee
 killed, Revel. 13. 13, 14, 15. chap.
 16. 14. but some have expounded this
 place thus, and have said, *The outward
 Court is the Ordinances that were not
 to be measured, that is to say, not to
 be accounted of, so as to be practised, and
 the Holy City was the Church which
 was to be trod under foot; to which
 Exposition, I say, That I never could
 finde God in Scripture comparing the
 Gospel-Ordinances to an outward
 Court, it is well if they can finde it who
 do affirm it; neither do I find in the New
 Testament where the Gospel-Church
 is compared to a Holy City; Christ
 hath compared it to a City, but the
 word Holy is not used in that place; but
 doubtless this Holy City spoken of here,
 Revel. 11. is meant *Jerusalem*, which
 in Scripture is frequently called a Holy
 City, as you may see if you peruse these
 Scriptures following, *Psal. 24. 3. Isa.*
27. 13. Chap. 48. 2. Dan. 9. 24.
Joel 2. 1. Chap. 3. 17. Obadiah 6.
Zephany 3. 11. Mat. 4. 5. Chap. 27.
 53. So that it will appear, that the Tem-
 ple spoken of in Revel. 11. 1. was the*

Temple of that beloved City, or Holy City *Jerusalem*, which is also as clear that it was a Prophecie of the last times, if we compare *Ezekiel* with it; so that both *Ezekiel* and *John* in their Discoveries of the Prophecie of the last times, do shew, that there was a Temple as well as a City; and so I shall pass to the third and last Reason.

The Third Reason why there is to be a Temple at the last and general return of the *Jews*, is from the words of the Apostle *Paul* unto the *Thessalonians*, where the Apostle saith, That the Man of Sin shall sit in the Temple of God, which Temple is the glorious holy Mountain before mentioned, even the Temple *Jerusalem*, as *Dan. 11. 45.* and that this Temple, and the Man of Sin, is to be in the last Age, is clear, for the Man of Sin is to be destroyed, saith the Apostle, by the brightness of his coming, *2 Thess. 2. 8. Dan. 7. 9, 10, 11, 12.* until the which time of Christs coming he shall assume to make the Temple the Throne of his Glory; and so these are the three Reasons in brief why there shall bee a Temple built as well as a City; First, because the Lord shewed

Shewed Ezekiel a Temple after the Vision of the dry Bones, which was the last return of the Captives.

Secondly, He shewed John one, and appointed him to measure it in his Vision. And,

Thirdly, By the revelation of the Holy Spirit saith, the Man of Sin shall make his Seat there, and hold it till Christ comes. Moreover, the Prophet Malachy saith, *That the Lord that was looked for shall suddenly come into his Temple.* And so much briefly, to prove that the Jews shall return again to build their City and Temple.

The manner of the Rise of the Man of Sin, called the Vile Person, or the Antichrist, proved not to be the Romish Babylon.

Secondly, The manner of the arising of the Man of Sin, hee shall arise out of the Fourth and last Monarchy, the which Fourth Monarchy shall consist of seven Heads, that is, the whole Monarchy shall be ruled by seven unanimously, by Royal authority, but in this

The manner of the
Man of
Sins arising.

unanimous agreement, or seventh Head, shall continue but a little space, but one of the Seven shall make himself the Eighth, and yet of the Seventh, and shall go into perdition; and this is that which was set forth in that Image that *Daniel* saw, *Dan. 2.* but more plainly laid down in the lowest part of the Image, as in the Feet and Toes, *ver. 41. 42, 43.* and in the midst of those Kings (that is) while those Kings are a striving for their Dignity, the God of Heaven will set up a Kingdom, which shall break and destroy that great King Gog, which shall be the Eighth and last. Moreover, this vile Person, or Man of Sins rise, is with all deceiveableness, and unrighteousness, fair words, and feigned speeches, deceiving the hearts of the simple; and before hee cometh to bee this Eighth and last King, he is but a Little Horn, full of eyes, *Dan. 7. 7, 8.* professing Knowledge and Light in the Mystery of God, and yet at last he hath a mouth given him to speak great words against the God of Heaven. The very manner of his arising doth declare him to be a great Person at the last, for at his first arising three of the Ten Horns were plucked

plucked up by the root, that is, three Kingdoms do fall before him, or are resigned up into his hands, and so groweth great, and by that means he cometh to be one of the Seven that shall rule the whole Monarchy, and shall not be contented with that, as I have shewed you, but by his power shall take away the other Six parts, and so changing the Government from the hands of seven into one, he is called the Eighth, and of the Seventh, and so shall remain till the Son of Righteousness shall dismiss his Reign, by casting him off into the *Lake of fire*, Dan. 7. 8. compare verse 24. ch. 8. 25. *Revel.* 17. 11. He shall succeed in time the raiser of Taxes, but they shall not give him the power or honour of the Kingdom, but by flattery shall he obtain it, not by a joynt consent of the people of the Province, but shall receive his Power and Authority by a small number of people. And when hee hath entred into the fattest place of the Province he shall break League, Covenant, and Protestation, and work deceitfully; yet to carry on his design hee shall do that which his Father hath not done, nor his Fathers Father; for by stirring

up of his courage and valour, hee shall take much riches out of the Southern Country, and to get the affections of those people of the Province where hee liveth, he will scatter the Prey amongst them, to the end that his Army may grow great, that thereby he may take strong Holds, and fenced Cities; and this is the very way whereby hee shall grow great, and be helped forward, and exalted into the Throne, even in the holy Mountain, *Dan. 11. 24, 25. ver. 43. 45.* and so by his Victories hee shall grow great, and exalt himself, and at last exalt himself above God, and shall honour the god of Forces, that is, look upon the power of his Army, to be the great Power, that is to say, by his own strength he hath obtained that which hee doth injoy, and so shall puff out great swelling words of vanity against the God of gods, acknowledging no other God but himself, and shall place his Throne above the Stars of Heaven; for the proof of it, see these Scriptures as followeth, *Isa. 14. 12, 13, 14, 15, 16, 17, 18, 19, 20. Dan. 11. 36, 37, 38, 39. 2 Thess. 2. 4. Revel. 17. 11.* compare fourteen. Also to carry on his design, hee shall

shall have a false Prophet that shall work great Signs and Wonders to deceive those that have not narrowly looked into the Scriptures, and are not well grounded therein, for it is the great Hour of temptation to try all them that dwell upon the face of the earth, *Revel. 3. 10, 11.* Great *Pharaoh* was a lively Type of this last and great Enemy of *Israel*, for we may finde that hee had many Magicians which did many lying Signs and Wonders to harden the hearts of his People, *Exod. 7. 11, 12.* So hath the Man of Sin a false Prophet, as I have shewed you before, and also in his Province many that can work by Magick Art, which love to be in Kings Courts, as *Pharaohs* Magicians did; and that there shall be lying Signs or Wonders in that time, see these few Scriptures in the room of more, *Dan. 8. 25. Mat. 24. 24. Revel. 13. 14, 15, 16. Chap. 16. 14.* So by these signs and lying Wonders he shall make the World beleieve that he is the Christ, until both hee and his false Prophets shall be taken alive, and cast into the Lake that burneth with fire and brimston.

If it should bee Objected and said,
That

That this is meant of the *Romish Babylon*, I shall give you three Reasons by the which you may see that the Man of Sin, or the last Antichrist before mentioned, is not the *Romish Babylon*.

The Man of Sin proved not to be the *Romish Babylon*, by Reasons following.

First is, because in Scripture the Lord gives the *Romish Babylon* the name of a Woman, but in all places of Scripture he calleth the last and great Antichrist by the name of a Man; and I will prove these two in order, the which will make good the first Reason. Come down and sit in the dust, O Virgin daughter of Babylon, thy nakedness shall be uncovered, thy shame shall be seen, I will take vengeance, and will not meet thee as a man, Isa. 47. 1, 2, 3. See more vers. 9. Jer. 51. 8. Prov. 2. 16, 17, 18. Chap. 3. 4. 5. See more, Revel. 17. 4. And the Woman was arrayed in Purple and Scarlet, upon her fore-head was a name written, Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth, vers. 5. And I saw the Woman drunken with the blood of the Saints, and Martyrs of Jesus, vers. 6. See more, Chap. 18. 3, 4. Isa. 51. 18, 19. And the next thing to prove is, That the

the Antichrist is called by the name of Man, as you may see, *Isa. 14. 12.* compare 16. *How art thou fallen from Heaven, thou Lucifer, Son of the Morning? how art thou cut down to the ground, thou that didst weaken Kingdoms?* They that see thee shall narrowly look upon thee, and consider thee, saying, Is not this the man that made the Earth to tremble, that did shake Kingdoms? And so as the Scriptures did fore-see that he would assume to himself such a Power, was pleased to stile him by the name Man, as you may see in the Scriptures following. *Ezek. 38. 17. Dan. 11. 24. 2 Thes. 2. 3.* From these Scriptures you may see, that the last Beast, which is the Antichrist, is called by the name Man, and that the *Romish Babylon* is called by the name Woman. And so I pass to the second Reason.

Secondly, The great and last Antichrist, or the Man of Sin, cannot be taken for the *Romish Babylon*, because the *Romish Babylon* did, and doth acknowledge God, and his Son Christ, although they worship him in a false manner; but the great and last Antichrist

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acknowledgeth no God, neither will he Worship any, but exalt himself above every god & acknowledgeth no God but himself, who shall bee then the God of Forces, and as the Prophet *Daniel* saith of him, *The King shall do what hee list, hee shall exalt himself against all that is God, and shall speak marvelous things against the God of gods, and shall prosper till the wrath be accomplished, for the determination is made,* Dan. 11. 36, 37. 2 Thes. 2. 4. Dan. 7. 8. Jude 5. From hence you may see, that this last and great Antichrist shall advance himself above every god, not acknowledging the God of Heaven; but the *Romish Babylon* as aforesaid, doth acknowledge a God, and Worship him, though in a false manner. And so much briefly to the second Reason.

The Third and last Reason why the great and last Antichrist may not be took for the *Romish Babylon*, is, because the *Romish Babylon* shall be destroyed by the ten Horns of the last Beast, that is to say, by Ten Kings that have supported her; or in a word thus, That the *Romish Babylon* shall be destroyed before the appearance of Jesus Christ, but the
great

great and last Antichrist shall not be destroyed until the Lord Jesus come and destroy him upon the Mountains of *Israel*, as I shall shew you in his time, and place. And now to prove that the *Romish Babylon* shall be destroyed before the coming of Christ, you shall see it out of *Revel. 17. 16.* *And the Ten Horns that thou sawest upon the Beast, shall hate the Whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire, for God hath put it into their hearts to fulfil his will, and agree, and give their Kingdom unto the Beast, until the words of God shall be fulfilled, vers. 17.* *And the Woman that thou sawest is that great City that reigneth over the Kings of the earth.* And you may also see more from *Revel. 18. 9.* and more might be added, but this to prove briefly, That the *Romish Babylon* shall be destroyed before the coming of Christ, by the Ten Horns that support the Beast, for which cause the *Romish Merchants*, (viz.) her Clergy, and the Kings of the Earth, shall weep for her, and lust after her, although the Beast shall overpower them, and make them destroy her;

her ; but the Heavens shall rejoyce over her, and the Holy Apostles (that is the Churches then in being, and the Gospel-Messengers) shewing clearly, That the *Romish Babylon* shall be destroyed before the appearance of Christ, *Revelations* 18. 19, 20.

The next thing to prove is, That the Man of Sin, or that great and last Antichrist, is to remain until the coming of Christ ; so saith the Apostle, That the Lord shall destroy him with the brightness of his coming. And so saith *Dan.* 7. 9, 10, 11. *Chap.* 11. 41. compare *Chap.* 12. 1, 2. *Revel.* 19. 19, 20. so from these Scriptures you may see plainly, That the Man of Sin shall remain till the very time that Christ shall take his great Power and Reign ; so that neither of these Opinions can bee true, that saith, That the *Romish Babylon* is the Antichrist, or that saith, That the last and great Antichrist is risen, and already past. So thus I have proved the last Antichrist not to be *Babylon*. A word or two to prove him to bee called the King of *Babylon*, or the King of *Assyria*, and that you may see, the Prophet *Esay* hath the title of both in the fourteenth

teenth Chapter, and verse fourth, in these words, *Thou shalt take up this Proverb against the King of Babylon, and say, How hath the Oppressor ceased? how hath the golden City ceased? the Lord hath broken the staffe of the wicked, and the scepter of the Ruler.* vers. 5. *He who smote the people with a continual stroak, he that ruled the Nations in anger, is persecuted, and none hindereth,* vers. 6. So here we see he is called the King of Babylon; and in verse 24, 25, 26. in these words, *The Lord of Host hath sworn saying, Surely as I have thought so shall it come to passe, and as I have purposed it shall stand, that I wil break the Assyrian in my Land, and upon my Mountains tread him under foot, then shall his yoke depart from them, and his burden depart from off their shoulders.* This is the purpose that is purposed upon the whole Earth. Hence you may see, that he is also called the *Assyrian*, and that you may see it is meant the last Antichrist before spoken of, from the fourteenth Verse of the same Chapter, and fifteenth. And see more, vers. 32. in these words, *What shall one then answer the*

the Messengers of the Nations, for the Lord hath founded Sion, and the poor of the people shall trust in it. And that foundation in Sion, or Sion so founded, so as it may bee an object for the people to trust in, which will not bee until the Lord Jesus is laid as a foundation, or set as a King upon the Holy Hill of Sion; and then the poor of the people shall trust in him, and lye down under the shadow of his wings in peace, and none make them afraid; and so much briefly as to the discovery of the manner of the rise of the Man of Sin, and also for the proving of him not to be the Romish Babylon, and so pass briefly to the Third, which is the discovery of the taking of the City and Temple from the Jews for a small time.

The spoyling of the Jews for a small time, and the taking of their City and Temple.

Now when the Jews are returned into their own Land, and have brought their substance with them, and having no King amongst them, the Man of Sin shall have this evil thought come into his

his minde for to take from them their substance, and to make *Jerusalem* the throne of his glory, professing himself to be the King they wait for, but through their knowledge they will not beleeve him to be their King, for the which cause he shall spoyl them, and take away by force their City, setting up his Seat in the glorious holy Mount. I shall give you some lively Prophecies that shall make good this Particular, as brief as may be, *In that day, saith the Lord, I will assemble her that halteth, and her that was driven out, and her that was afflicted; now why dost thou cry out aloud, is there no King in thee? Is thy Counsellour perished? for pains have taken thee, as a woman in travel. Be in pain and labour to bring forth, O Daughter of Sion, like a Woman in travel, for now thou shalt go forth out of the City and dwell in the field, and thou shalt go even to Babylon, there shalt thou be delivered, there shall the Lord deliver thee from the hands of the enemies; now therefore are many Nations gathered against thee, that say, Let her be defiled, and let our eyes look unto Sion, but they know not the*

I thoughts

thoughts of the Lord, neither understand they his counsel, for he shall gather them as sheaves into the floor; arise and thresh O daughter of Sion, for I will make thy Horn Iron, and thy hooves Brass, and thou shalt beat in peeces many people, and I will consecrate thy gain unto the Lord, and thy substance unto the Lord of the whole earth, Micha 4. 6, 7. compare verses 9, 10, 11, 12, 13. You may see also from Ezekiel 38. 7, 8, 9, 10, 11, 12. in these words, Be thou prepared, and prepare for thy self, thou and all thy company that are assembled unto thee, be thou a guard unto them, after many days thou shalt be visited, in the latter years thou shalt come into the Land, that is brought back from the sword, and is gathered out from many people against the Mountains of Israel, which have been always wast, but it is brought forth out of the Nations, and they shall dwell safely all of them, thou shalt ascend and come like a storm, thou shalt be like a Cloud to cover the Land, thou and all thy bands, and many people with thee; thus saith the Lord, It shall come to passe, that at the

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same time shall things come into thy minde, and thou shalt think an evil thought, and thou shalt say, I will go up into the Land of unwalled Villages, I will go to them that are at rest, that dwell safely, all of them dwelling without wals, having neither bars nor gates, to take a spoyl, to take a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the Nations, which have gotten Cattel, and Gods, and that dwell in the midst of the Land.

Hence we may see, that after Israels last and general return, and their bringing their riches with them, as they once did out of the Land of Egypt, that this Gog, which is the great and last Antichrist, as you may see, for he saith it is in the latter days, even in the very last before the coming of Christ, as you may see, Ezek. 38. 16, 17, 18, 19, 20. And that he shall take the prey, and spoyl Israel for a small time, even until Christ deliver them, is clear from the Prophet Zecharies words, Zech. 14. 1, 2, 3, 4. Behold the day of the Lord cometh, and thy spoyl shall be divided

in the midst of thee, and I will gather all Nations against Jerusalem to battel, and the Cities shall be taken, and the Houses rifled, and the Women ravished, and half of the City shall goe into Captivity, and the residue of the people shall not be cut off from the City, then shall the Lord go forth and fight against those Nations, as when he fought in the day of Battel, and his feet in that day shall stand upon the Mount of Olives, which is over against Ierusalem; From these Prophecies you may see that the Man, that great and last Antichrist shall spoyle the Jews for a small time, and take from them their City, and place his Tabernacle in the glorious holy Mountain, *Dan. 11. 45.* which the Apostle *Paul* saith shall bee the Temple, for that will be the place of his Seat or Tabernacle, *2 Thess. 2. 4.* Much more might be said to this Particular, but I hasten to the Fourth Particular, in the which I shall discover the manner of the rising of the Sun of Righteousness, and the gathering together of his Army; and shall also prove that he is a man, and so hee shall come and reign. But to passe that, and to the thing

thing in hand, which is the manner of his arising, and the gathering of his Army.

The manner of the Sun of Righteousness arising, and the gathering together of his Army.

When the full appointed time of the Father shall approach, and the measure of Sin is full, or Iniquity at the height, (as now it is getting up a great pace, by reason of a generation of ungodly men, that deny that there is any God or Devil, and so take liberty to prophane-ness) then the Lord shall send his Son, even the anoynted man (or the Man Christ Jesus) for so he may be properly called, for as man he did rise from the Dead, and as man he did eat and drink with his Disciples; as man he ascended, and sat at the right hand of the Father, and as man shall descend and Judge the World, and reign; and as man he shall deliver up the Mediatorship unto the Father, and be in subjection to the Father, when he hath so delivered it up, *Luke 24. 39. compare ver. 42, 43. Acts 3. 20. Chap. 17. 31.*

I Cor. 15. 24, 25, 26, 27, 28. from hence you may see if you wel peruse these Scriptures, that the Lord Jesus our King, as he was a man, and is, so hee shall reign as a Man, although the Man of men, as wee may so say, being the first born from the dead; for consider him as God, he cannot be sent, nor appointed by any, neither be in subjection unto any, but being a man, in whom the God-head is compleated in, he is in a capacity to be sent by the Supream and Almighty Father; but now to the manner of his coming to redeem *Israel*, and restore them into their Kingdom, when he is risen, from the right hand of the Father, he shall appear in the Clouds, and shall cause the Angel to sound the Trump, even the last and great Trump, at the which sound all the godly that are asleep in the dust shall forth-with arise, (and no more, for the rest of the Dead lived not again until the thousand years were finished, *Rev* 20. 5.) and then all the living (even such as are godly) shall forth-with be changed, and caught up to meet the Lord in the air; but the ungodly Dead shall lye in the dust, & the ungodly Quick shall remain upon earth; which

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makes good the words of our blessed Saviour, *Two shall be in a bed, the one taken and the other left; two in a field, the one taken, and the other left*, Matth. 24. 31. Compare verse 40, 41. 1 Thess. 4. 14, 15, 16, 17. Rev. 1. 7. chap. 20. 5. So when Christ hath thus raised the dead Saints, and changed the living into a glorious immortal state, then shall they forth-with be caught up into the Clouds, and meet with the glorious Angels, and so shall become that glorious Army that John saw, Revel. 19. 11. in these words, *And I saw Heaven opened, and behold a white Horse, and he that sate upon him was called faithful and true, in Righteousness doth he judge, and make war, and the Armies which were in Heaven followed him upon white Horses, cloathed in fine Linnen, white and clean*, verse 14. Thus shall hee ride in great glory triumphantly in the air, till he cometh over against the Mount of Olives, and there shall he descend with his glorious innumerable Army that follow him, and there shall he be the great King, or Prince Royal of the whole World, agreeing to the Prophecie of

Scriptures that Prophecy concerning
 him, *Behold, the Lord my God shall
 come, and all his Saints with him, and
 his feet shall stand in that day upon the
 Mount of Olives, Zech. 14. 4, 5.*
 Whenthe Son of Man shall come in his
 glory, with all his holy Angels, then shall
 he sit in the throne of his glory, *Matth.*
25. 31. Also *Enoch* the seventh from
Adam, prophecied saying, *The Lord*
cometh with ten thousand of his Saints,
Jude 14. and when the *Jews* shall see
 him come in this excellent glory, then
 shall that saying written concerning the
Jews come to pass, Loe this is our God,
 we have waited for him, he will save us,
 this is the Lord, we have waited for him,
 we wilbe glad and rejoyce in his Salvation,
Esa. 25. 9. so that this wil be the voyce of
 them that remain in the City, and as for
 those that are Captivated by the Man of
 sin, they shal be redeemed out of the Land
 of their enemies by the Lord *Jesus* him-
 self; at that time shall that saying bee
 fulfilled that is written, *The redeemed*
of the Lord shall come to Sion, with
Songs and everlasting joy upon their
heads, they shall obtain joy, and glad-
ness, and sorrow and sighing shall fly
away,

away, Isa. 35. 10. Chap. 51. 11. So much briefly as touching the manner of the Son of Righteousness arising, and the gathering of his Army, and so pass to the Fifth Particular, which is the ingagement of the two Armies, namely, the Son of Righteousness, and the Man of Sin, with the total overthrow of the Man of Sin upon the Mountains of Israel, and the restoration of the Kingdom into Israels hands.

The great Warre upon the Mountains of Israel, and the destruction of the last Antichrist.

Now as to the ingagement of the two Armies, *And I saw the Beast, and the Kings of the earth, and their Armies gathered together to make warre against him that sate on the Horse, and against his Army, and the Beast was taken, and with him the false Prophet that wrought Miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his Image; these both were cast alive into a Lake of fire burning with brimston, Rev. 19. 20, 21.* From hence we may see, the Lord Jesus Christ

Christ comes full of fury and wrath, as the Prophet saith of him, Behold the name of the Lord cometh from far, his face is burning, and the burden thereof is heavie, his lips are full of indignation, and his tongue as a devouring fire, his breath as an over-flowing stream shall reach to the midst of the neck, to sift the Nation with the sieve of vanity, and put a bridle in their jaws, causing them to erre, Isa. 30. 27, 28. Again you see, Isa. 63. 1, 2, 3, 4, 5, 6. Who is hee that cometh from Edom in dyed Garments from Bozra, that is glorious in his apparrel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save; wherefore art thou red in thine apparrel, and thy garments like him that treadeth the Wine-press? I have trodden the Wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall stain all my raiment, for the day of vengeance is in mine heart, and the year of my Redeemed is come; I looked but there was none to help, and I wondered that there was none to uphold;

hold, therefore my own arm brought
Salvation, and my fury it upheld me;
for he put on Righteousness as a Brest-
plate, and as a Helmet of Salvation
upon his head, and he put on the gar-
ment of Vengeance for cloathing, and
was clad with Zeal as a Cloke; accor-
ding to their deeds, accordingly hee
will repay fury to his Adversaries, re-
compence to his Enemies, to the Islands
he will repay recompence, for it is the
year of the Lords vengeance, and the
year of recompence for the controversie
of Sion; I beheld till the Thrones
were cast down, and the antient of
days did sit, whose garment was white
as Snow, and the hair of his head like
unto pure Wool, his Throne was like
the fiery flame, and his Wheels like
burning fire; a fiery flame issued and
came forth from before him, thousand
thousands ministred unto him, and ten
thousand times ten thousand stood be-
fore him; the Judgement was set, and
the Books were opened. I beheld then
because of the noyse and great words
which the Horn spake, I beheld even
until the Beast was slain, and his body
destroyed and given to the burning
flame;

flame; let the Heathen be awaked and
 come down to the valley of Jehoshaphat,
 for there will I sit to judge all the Hea-
 then round about; put you in the
 Sickle, for the Harvest is ripe, come
 get you down, for the Press is full, the
 fat over-floweth, for the wickedness is
 great, multitudes in the valley of De-
 cision; for the day of the Lord is near
 in the valley of Decision; and the An-
 gel thrust in his Sickle into the earth,
 and gathered the Vine of the earth and
 cast it into the great Wine-press of the
 Wrath of God, and the Wine-press was
 trodden without the City, and blood
 came out of the Wine-press even to the
 Horse bridles, by the space of a thou-
 sand and six hundred furlongs, Isa.
 59. 16, 17, 18. Chap. 34. 8. Dan. 7.
 9, 10, 11. Joel 3. 11, 12, 13, 14.
 Rev. 14. 19, 20. From hence you may see
 what great slaughter the Lord will make
 with that great Antichrist and his Army,
 when hee comes to try Sions Contro-
 versie. Moreover, see from the Prophet
 Ezekiel, Therefore thou Son of Man
 Prophecie against Gog, and say, Thus
 saith the Lord, behold I am against
 thee O Gog, the chief Prince of
 Mesheck

Mesheck and Tubal, I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the North parts, and will bring thee upon the Mountains of Israel, and I will smite thy bow out of thy left hand, and cause thine Arrow to fall out of thy right hand; thou shalt fall upon the Mountains of Israel, thou and all thy Bands, and the people that is with thee; I will give thee unto the ravenous Birds of every sort, and unto the Beast of the field to be devoured, thou shalt fall upon the open field, for I have spoken it saith the Lord. And thou Son of Man, thus saith the Lord speak unto every fethered Fowl, and to every Beast of the Field, assemble your selves, and come gather your selves on every side to my Sacrifice, that I do Sacrifice to you, even a great Sacrifice upon the Mountains of Israel, that you may eat flesh, and drink blood; yee shall eat the flesh of the mighty, and drink the blood of the Princes of the earth, of Rams, of Lambs, and of Goats, of Bullocks, all of them the fatlings of Bashan, and yee shall eat fat till yee be filled, and drink blood till yee

*ye be drunken of my Sacrifice which
 I have Sacrificed for you, Ezek. 39.
 1, 2, 3, 4, 5. Compare verse 17, 18, 19.
 Isa. 34. 5, 6. all which Scriptures, and
 many more, do shew that great destru-
 ction, and total fall that the last and
 great Antichrist shall have upon the
 Mountains of Israel. A word or two to
 shew that the Jesus the King shall re-
 store their Kingdom into their hands, e-
 ven the Jews; He shall stand and feed
 in the strength of the Lord, and in the
 Majesty of the name of his God, and
 they shall abide, for now shall he bee
 great unto the ends of the earth,
 and this man shall be our peace, when
 the Assyrians shall come into our Land,
 and when he shall tread in our Palaces;
 the Lord of Hoast hath sworn saying,
 Surely so shall it come to pass, as I have
 purposed so shall it stand, that I will
 break the Assyrian in my Land, and up-
 on my Mountaines tread him under
 foot, then shall his yoke depart from
 off them, and his burden depart from
 off their shoulders, for the Lord will
 have mercy on Jacob, and will yet
 chuse Israel, and set them into their
 own Land, and the strangers shall bee
 joyred*

joyned with them, and they shall cleave
to the House of Jacob, and the people
shall take them and bring them to their
place, and the House of Israel shall
possesse them in the Land of the Lord,
for Servants and Hand-maids, and
they shall take them Captives whose
Captives they were, and they shall rule
over their Oppressors, Isa. 14. 1, 2, 3.
compare 24, 25. verses. So we may see,
that it was no Childish question that
Christs Disciples asked him, whether
he would at that time restore the King-
dom to Israel, though it were a matter
too inquisitive for them to ask such a
question, for to know the Times and
Seasons; but here you may see, that
there is an appointed time of the Father
in the which it should be accomplished;
and indeed David was a lively Type of
Christ, which had no sooner dispaced
the Jebusites, and cast them out of Si-
on, but he made it his own Seat, and
the place for his Family. So likewise it
will be with the Lord Jesus, that no soo-
ner shall he appear upon the Mountains
of Israel, but he shall destroy that last
and great Jebusite, or the Man of Sin,
or the great and last Antichrist, more
pro-

properly called, and give it unto the Jews for a Possession, that they may dwell there and have it in possession; *The seed also of his Servants shall inherit it, and they that love his name shall dwell therein*, Psal. 69. 35, 36. so that hence I have discovered briefly that great Warre upon the Mountains of Israel, with the total ruine of the last and great Antichrist, and the restoration of the Kingdom into the hands of Israel; and leaving of these few Scriptures for the further proof of this thing, I shall passe to the Sixth Particular. *Isa. 33. 1, 2, 3, 4, 5. Ezek. 38. 18, 19, 20, 21, 22. Rev. 11. 10. chap. 6. 15.*

The glorious Reign of Christ and his Saints upon Earth a thousand years.

The Discovery of the glorious Reign of Christ the great King, and the Saints upon the Earth, and the great peace that shall be in his day.

Christian Friend, here is that, the consideration whereof is sufficient to bear up thy spirit in the worst of times, it was that which made the Apostle Paul not

count his life dear to him that he might finish his course with joy, so that hee was contented to suffer with him, because he knew he should reign with him; but for the better understanding of this glorious reign, I shall divide this subject into several parts.

The first is, That Christ shall reign as King on the Earth, even in *Jerusalem*.

Secondly, That the Saints shall have an high Prerogative, so as to reign on earth, even as Christ. And

Thirdly, I shall put these two together, with some other considerable particulars, shewing you that Christ and the Saints Dominion shall be alike, and that they shall reign alike, they being joynt Heirs of one and the same Kingdom alike, only hee in all things shall have the preheminance; and so I passe to the first, That Christ shall have a Kingdom on earth, and in *Jerusalem*. This we may see the Angel did declare, or make known unto the Virgin, saying, *For loe, thou shalt conceive in thy wombe, and bear a Son; and thou shalt call his name Iesus, he shall bee great, and be called the Son of the*

most High, and the Lord God shall give unto him the Throne of his Father David, and hee shall reign over the House of Jacob for ever, and of his Kingdom shall be no end, Luke 1. 31, 32, 33. From hence you may see, that the Lord Jesus Christ shall injoy Davids Throne, which was not Spiritual, and in Heaven, but on earth, and in Jerusalem; even so the Lord Jesus Christ in the same place shall reign Spiritually and Temporally over the very same people; the Prophet also affirming the very same thing saith, *Then shall the Sun be ashamed, and the Moon confounded, when the Lord of Host shall reign in Mount Sion, and in Jerusalem, before his antients gloriously, for behold the day cometh saith the Lord, that I will raise up unto David a righteous branch, a King shall reign and prosper, and shall execute judgement and justice in the earth, in his day shall Judah be saved, and Israel shall dwell safely, and this is the name whereby they shall call him, the Lord our righteousness.* Isa. 24. 23. Jer. 23. 5, 6. Thus you may see plainly, that the Lord Jesus which is called the Son of David, shall possesse the Throne

Throne of David. Moreover, you may see what the Prophet *Micha* also saith to the proof of this truth, *In that day saith the Lord I will assemble her that halteth, and gather her that is driven out, and her that I have afflicted, and I will make her that haltereth a remnant, and her that was cast off, a strong Nation, and the Lord shall reign over them in Mount Sion, for henceforth and for ever, and there was given him Dominion, and Glory, and a Kingdom, that all People, Nations, and Languages should serve him; agreeing with the Psalmist which saith, Yet will I set my King upon my holy Hill of Sion, I will declare the Decree, the Lord hath said unto me, Thou art my Son, this day have I begotten thee; ask of me, and I will give thee the Heavens for thine inheritance, and the outmost parts of the earth for thy possession; thou shalt break them with a rod of Iron, and dash them in peeces like a Potters vessel, Psal. 2. 6, 7, 8, 9. Dan. 7. 14. Micha 4. 6, 7. For behold, I create new Heavens, and a new Earth, and the former shall not be remembered, nor come into minde, but be you glad*

Sions Redemption

and rejoyce in the thing which I create, for behold I create Jerusalem a rejoycing, and her people a joy, and I will rejoyce in Jerusalem, and joy in my people, and the voyce of weeping shall be no more heard in her, nor the voyce of crying, and he shall stand and feed in the strength of the Lord, and in the Majesty of the name of the Lord his God, and they shall abide, for now shall he be great to the ends of the earth, Isa. 65. 17, 18, 19. Psal. 67. 4. Jerem. 3. 17. Isa. 62. 7, 8, 9, 10, 11, 12. These Scriptures, and many more that might be added to the proof of the first Particular, That the Lord Jesus Christ shall reign on the earth in Ierusalem.

The second thing is to prove, That the Saints also shall receive a Kingdom, and reign on earth. Unto the proof of this I shall begin with the words of our blessed Saviour, which saith, Yee are they that have continued with me in my temptations, I appoint unto you a Kingdom, as my Father hath appointed unto me, that yee may eat and drink at my Table in my Kingdom, and sit upon Thrones judging the twelve Tribes

*Tribes of Israel. Whereunto he adds
 also another sentence in the Apocalyps,
 very pertinent to the proof of this, saying,
 He that overcometh, and keepeth my
 works to the end, I will give him
 power over the Nations, and hee shall
 rule them with a rod of Iron, and shall
 break them like a Potters Vessel, even
 as I have received of my Father, Luke
 22. 28, 29, 30. Revel. 2. 26, 27, 28.
 From hence wee may see, that as the
 Lord gave unto his Son Jesus, a King-
 dom in reference to his Sufferings, and
 his obedience unto him; even so Jesus
 the Christ will give his people a King-
 dom, in reference to their sufferings, and
 obedience to his will; and that this is to
 be on Earth I shall give you a plain text,
 even as saith the Spirit of Christ in these
 words, *And they sung a new Song,
 saying, Thou art worthy to take the
 Book, and to open the Seals thereof,
 because thou wast killed, and hast
 redeemed us to God, by thy blood, out
 of every Kindred, and Tongue, and
 People, and Nation, and hast made
 us to our God Kings and Priests and we
 shall reign on the earth. Moreover,
 they shall injoy that Sovereignty so long**

Sions Redemption

as the Sun and Moon indures, for so saith the Lord, by his Prophet, in these words, *And in the days of those Kingdoms shall the God of Heaven set up a Kingdom that shall never be destroyed, and this Kingdom shall not be given to another people, but it shall break and destroy all these Kingdoms, and it shall stand for ever, and the Kingdom, and Dominion, and Greatness of the Kingdom under the whole Heavens shall be given to the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all people shall serve and obey him, Dan. 2. 44. Cap. 7. 27, 28. Revel. 5. 10.* from these Scriptures we may see, that the Saints shall injoy a Kingdom, in the which they shall reign, and rule the Nations with a rod of Iron; so that the wicked shall be as ashes under the soles of their feet. And this Kingdom also we see is to be held on earth, neither can there be any other interpretations given upon these Scriptures without great abuse to the plaine meaning of the Spirit in these Scriptures. If it be objected and said, That these Scriptures bespeak, or fore-shew the flourishing condition of the

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the people of God, while they live in this corrupt Tabernacle of flesh, I shall deny, and make this answer, That it is the portion of the Saints (nay all of them) to suffer in this Life, and the nigher the appearance of Jesus Christ, the greater shall the suffering be, so that through many tribulations they shall enter into the Kingdom of Heaven, *Dan. 7. 21. 2 Thess. 1. 9. Acts 14. 22. 2 Tim. 3. 12. Rev. 6. 9, 10, 11.* and many more Scriptures I might give as to the proof of this, for there shall bee such Trials for the godly, that should not the days be shortened, no flesh would be saved, but the Lord shall cut the work short in righteousness, so that when his people are in great trouble, then he shall stand up as a Deliverer, *Dan. 11. 1. Matth. 24. 21, 22.* View well these Scriptures, and you shal see that that opinion is false, that affirmeth, That the Saints shall flourish in such a condition before mentioned, while they live in this corrupted Tabernacle of flesh; and so I pass to the Third Particular, shewing you how Christ and the Saints, shall reign together in the Kingdom, and shall begin with the words of the Apostle, which
 faith,

saith, that the Saints are joynt-heirs with Jesus Christ, in these words, *If Sons then Heirs, Heirs of God, and Joynt-heirs with Christ, if so be that we suffer with him, that we may bee glorified together, Rom. 8. 16, 17.* Now we know a Joynt-heir is an equal sharer, or when two are made alike in the injoyment of one thing, for so saith the Apostle, *Now are we the Sons of God, but it doth not appear what we shall be, but when he shall appear wee shall be made like him, 1 Joh. 3. 1, 2, 3, 4.* they shall be like him in Glory, in Majesty, in Honour; in a word, every way like him, only he in all things shall have the preheminence. Moreover, I shall adde a plain text of Scripture, in the which we shall see that the Saints and Christ shall reign together, in these words, *Blissed and holy is he that hath part in the first Resurrection, for on such the second Death shall have no power, but they shall be the Priests of God, and of Christ, and reign with him a thousand years.* The which also agreeth with the words of the Prophet, that saith, *A King shall reign in Righteousness, and Princes shall decree*
Judge.

Judgement, and Saviours shall come
up of Mount Sion, and judge the
Mount of Esau, and the Kingdoms shall
be the Lords, Revel. 20. 6. Isa. 32. 1.
Obadiah 21. therefore let the Saints
be joyful in glory, let them sing aloud
upon their beds, let the high praise of
God be in their mouthes, and a two-
edged sword in their hands, to execute
vengeance upon the Heathen, and pu-
nishment upon the people, to bind the
Kings in chains, and the Nobles in
fettlers of Iron, that they may execute
upon them the Judgement that is writ-
ten, this honour have all the Saints,
praise yee the Lord; so that it is a
faithful saying, if we suffer with him,
we shall also reign with him, Psal. 149.
5, 6, 7, 8, 9. 2 Tim. 2. 12. So having
shewed that Christ and the Saints shall
reign together unanimously; I shall also
shew you that excellent peace that there
shall be in the time of his reign through-
out the Earth, as saith the Prophet, The
whole Earth is at rest and quiet, they
shall break forth into singing, the
Mountains and Hills shall bring peace
unto the people, by Justice hee shall
judge the poor of the people, and he shall
save

save the Children of the needy, and subdue the Oppressors, they shall fear thee so long as the Sun and Moon endureth, from generation to generation; he shall come down like the raine upon the new-mowen Grasse, and as the showers that water the earth, in his days shall the righteous flourish, and abundance of peace so long as the Moon endureth; his Dominion shall be from sea to sea, and from the rivers to the ends of the earth, and they that dwell in the Wilderness shall kneel before him, and his enemies shall lick up the dust; in that day it shall be said, wee have a strong City, salvation hath the Lord appointed for Walls and Bulworks; open yee the Gate that the righteous Nation that keepeth the truth may enter in; thou wilt keep him in perfect peace whose minde is stayed on thee, because he trusteth in thee, Isa. 14. 7. Psal. 72. 3, 4, 5, 6, 7, 8, 9. Isa. 26. 1, 2, 3. From hence wee may see, what great peace there shall be in the term of Christs reign; there is good reason why there shall be such great peace, upon these two accounts; the first is, Because the Devil shall be bound, and shall

not

not stirre up Nations to Warre, which is his practise when he is loose. The second Reason is, Because that at the great destruction of Gog, (the Great Antichrist) all the Weapons of Warre shall be burnt, and those that remain which were not brought up to Warre upon the Mountains of *Israel*, shall be converted into other service; namely, *Their Swords shall be beat into Plow-shares, and their Spears into pruning-hooks, for Nation shall not rise up against Nation, neither shall they learn warre any more, Ezek. 39. 9, 10. Isa. 2. 4. Mich. 4. 3. Revel. 10. 3.* From hence it comes to pass, that the people in that day shall be led forth in Peace, and the Mountains shall break forth before them into singing, then shall the Law go forth out of *Sion*, and the Word of the Lord out of thy *Jerusalem*; then shall the saying be made good that is written, *All thy Children shall be taught of God, and great shall be the peace of thy Children.* So that he will extend peace to her like a River, and the glory of the Gentiles like a flowing stream, *Isa. 2. 3. cap. 54. 13. cap. 55. 12. Isa. 66. 10, 11, 12, 13, 14. Psa.*

Psal. 127. 7. and. 125. 5. Nah. 1. 15.
 and so I shall leave these Scriptures, and
 the Fourth, and pass to the Fifth thing
 in order, which is to shew you the people
 whom Christ and the Saints shall thus
 rule with a rod of Iron, and that is the
 ungodly, even such as have afflicted
 the people of God, and the Sons of
 them who have afflicted the people of
 God, for so saith the Prophet, *The
 Sons also of them that afflicted thee
 shall come bending unto thee, and all
 they that despised thee shall fall down
 at the soles of thy feet, and they shall
 call thee the City of the Lord, the
 Sion of the holy one of Israel.* Agreeing
 with that of *Malachy, To you that
 fear my Name shall the Sun of right-
 eousness arise with healing under his
 wings, and yee shall grow forth like
 Calves in the stall, and yee shall tread
 down the wicked, for they shall be like
 dust under the soles of your feet, for
 thus saith the Lord, after this glory
 hath he sent me unto the Nations which
 spoyled you, for he that toucheth you
 toucheth the apple of mine eye, for be-
 hold, I will lift up my hands upon
 them, and they shall be a spoyl to their*

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Servants, and yee shall know that the Lord of Host hath sent me. Sing and rejoyce, O Daughter of Sion, for I will come and dwell in the midst of thee, saith the Lord, Mal. 4. 2, 3, 4. Zech. 2. 8, 9, 10. Hence you may see, that the enemies of God and his people shall be subdued by Christ, and the Saints, like as the Egyptians of old were spoyled by the Israelites when they came out of Egypt, so shall all the ungodly Egyptians be spoyled at the last, as you may see, Exod. 3. 22. Cap. 11. 2. Isa. 33. 1, 2, 3. When Israel was to go out of the Land of Egypt, the Lord commanded them to ask every one of his Neighbour jewels of Silver and jewels of Gold, and the Lord gave them favour in the sight of the Egyptians, so that they did obtain what they demanded; by the which the Israelites were enriched by the spoyl of the Egyptians; and so it shall be at that day, with the people of God, they shall injoy the spoyl of their enemies, for they are the true Heirs to the riches of the World present, and that which is to come, 1 Tim. 4. 8. 1 Corinth. 3. 22. Matth. 19. 29. So that they shall eat the

the riches of the Gentiles, as also saith the Scriptures, *Yee shall be named the Priests of the Lord, and men shall call you the Ministers of our God, yee shall eat the riches of the Gentiles, and be exalted with their glory, Isa. 61. 6.* Here we see, that the Lord is pleased to give them the riches of the Gentiles, (that is to say, the riches of Sinners) that although they heap up Silver like the dust, and raiment like the clay, yet the just shall put it on, and the innocent shall divide the Silver, so that their gain shall be consecrated to the Lord, and their substance unto the Lord of the whole earth; therefore shall thy Gates be open continually, neither day nor night shall they be shut, that men may bring unto thee the riches of the Gentiles, that thy Kings may be brought for the Nations, and Kingdoms that will not serve thee shall perish, and those Nations shall utterly be destroyed. *Job 27. 16, Isa. 60. 11, 12. Cap. 66. 11. Zech. 14. 14. Revel. 21. 24.* From hence we may see, that riches, and glory, and honour, and a Kingdom, nay and Crowns also, shall be cast down before Christ,

Christ, and the Saints which shall be at their steps. King *Solomon* in his glorious Reign was a lively Type of King *Jesus* in his glorious Reign, and we know in King *Solomons* Reign there was great plenty of riches and glory, such as was not in *Jerusalem* before or since; and that there shall be so in Christs Reign, was set out by those who came from the East to *Jerusalem* to worship Christ, which when they had found him, opened their Treasures and presented Gifts, Gold, Myrre, *Matth.* 2. 11. which shews to us, That when the Lord is King in *Jerusalem*, how persons shall come from the utmost parts of the Earth, to submit to Christs and the Saints royal Dignity, and present unto them the choycest of riches, which agreeth to the Scriptures before mentioned; so having discovered that Christ and his Saints shall reign in *Jerusalem*, and of that excellent peace and sovereignty that they shall injoy in their time, with riches, and the glory of the *Gentiles*. I pass now unto the Seventh Particular, which is the description of the *New Jerusalem*.