

*A clear description of New Jerusalem,
not built by the Jews at
their return out of
Captivity.*

The very consideration of this *New Jerusalem* is sufficient to ravish the hearts of all such as are heavenly-minded, it was that which did stay and support the mindes of the suffering Saints of old, and indeed it is sufficient, because it is of such an excellent situation that it is to be admired, as the Psalmist saith, *Beautiful for situation, the joy of the whole earth is Mount Sion, on the side of the North is the City of the great King, God is known in her Palace for a refuge*; which City in the Mystery is no more but that *New Ierusalem*, which shall be the City of the great King, *Psal. 48. 2.* compare *Psal. 47. 8.* even so *New Ierusalem* shall come down from God out of Heaven, and being situated about *Sion*, it is Metaphorically called mount *Sion*, because *Sion* of old did represent it, which was *Dauids Throne*, the which *David* and his Throne was a lively type of *Christ*, and
his

his Throne, and as David placed himself in Sion, with his Family, so Jesus Christ will place himself in that New Jerusalem, with his Family, the which Family consisteth of risen saved glorified Saints; the which agreeth with the Word of the Lord that saith, *The people that are saved shall walk in the light of it, and the Kings of the earth shall bring their glory and honour unto it, and there shall in no wise enter into it any that defileth, neither whatsoever worketh abomination, or maketh a lye, but they which are written in the Lambs Book of Life, Revel. 21. 24, 25, 26, 27.* but now I shall pass briefly to a review of that glorious City New Jerusalem, the which is treated of, Revel. 21. beginning at the tenth verse, *And he carried me away in the Spirit unto a great and high Mountain, and shewed me that great City, the holy Jerusalem, descending out of Heaven from God, having the glory of God, and her light was like unto a stone most precious even like a Jasper stone, clear as Chrystal, and had a wall great and high and had twelve Gates, and at the Gates twelve Angels, and names*

L written

written thereon, which are the names of the twelve Tribes of the Children of Israel; on the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates; and the wall of the City had twelve foundations, and in them the names of the twelve Apostles of the Lambe, and he that talked with me had a golden reed to measure the City and the Gates thereof, and the wall thereof, and the City lyeth four square, and the length is as large as the breadth, and he measured the City with the reed twelve thousand Furlongs, and the length, and the breadth, and the height of it are equal, and he measured the wall thereof an hundred forty and four Cubits, according to the measure of man, that is of the Angel, and the building of the wall of it was of Jasper, and the City pure Gold, like unto clear Glass, and the foundations of the wall of the City were garnished with all manner of precious Stones; the first foundation was Jasper, the second Saphir, the third Chalcedonie, the fourth an Emerald, the fifth Sardonyx, the sixth Sardius, the seventh

Chry-

Chrysolite, the eighth Beryl, the ninth Topas, the tenth Chrysophrasus, the eleventh a Jacinth, the twelfth an Amethyst; and the twelve Gates were twelve Pearls, every severall Gate of one Pearl, the streets of the City were pure Gold, as it were transparent Glass; and I saw no Temple therein, for the Lord God Almighty, and the Lambe were the Temple of it; and the City had no need of the Sun, neither of the Moon to shine in it, for the glory of God did lighten it, and the Lambe was the light thereof, and the Nations of them that are saved shall walk in the light of it, and the Kings of the North shall bring their glory and honour into it, and the Gates of it shall not be shut at all by day, and there shall be no night there, and they shall bring the glory and honour of the Nations into it; there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a Lye. but they which are written in the Lambs Book of Life, Rev. 21. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27. From hence we may take notice of

the splendency of this glorious City, and the excellency of the foundations; and doubtless this was the City that our blessed Father *Abraham* looked for, when he did so dis-regard his native Country, and Fathers house, that he forsook it, and was a Sojourner in the Land of Promise, a strange Land, as he is recorded of in the Epistle to the *Hebrews* in these words, *By faith he abode in the Land of Promise as in a strange Country, as one that dwelt in Tents with Isaac and Jacob, as heirs of the same Promises, for he looked for a City having a foundation, whose maker and builder is God, Heb. 11. 9, 10.* From hence we may see, that God did shew *Abraham* that glorious City, *New Jerusalem*, that afterwards hee and all the faithful should inherit for their Possession, the which he did see by faith, for *faith is the evidence of things not seen, and the ground of things hoped for*; so that his hope being so firm in that Inheritance that he should enjoy, it made him set light of all earthly inheritances. *And they that say such things, declare plainly that they seek a Country, wherefore God is not ashamed to be*

be their God, for he hath prepared for them a City, Hebr. 11. 14. Compare sixteen. And certainly that City that hath foundations whose maker and builder is God, the which also God hath said he hath prepared, is the very City that John saw come out of Heaven from God, which shall be the place of Christ, and the risen Saints residence, which doth agree with the words of the Spirite of Christ, that saith, *Hee that overcometh I will make a Pillar in the House of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God, which is New Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new name, Revel. 3. 12.* So that hence we may see, that as God gave his earthly Son (which is *Adam*) at the first an earthly Paradisical Inheritance, or Situation, so he gave his second Son, that heavenly Man, a heavenly Paradisical inheritance, or situation, which is no other than the *New Jerusalem*, situated upon the new Earth; and that this *New Jerusalem* is not Heaven it self, as some do conceive, (although

though it be heavenly) is clear, for Christ saith, it shall come out of Heaven from his God, and it is the dwelling place of Christ, and the Saints, until the Mediatorship shall be delivered up into the hands of the Father; but when Christ shall deliver up the Mediatorship unto the Father, then they shall be invested into the highest degree of glory. And having shewed you a brief glimps of the glory of the *New Ierusalem*. I shall give you several Reasons why that *Ierusalem* that shall be built upon her own heap by the *Jews* at their return, is not the *New Ierusalem* which mention is made of in *Rev. 3. 12.* chap. 21. and so to the first Reason, which is;

I Because that the City *Ierusalem*, that is to be built at the *Jews* return, shall be built by mens hands, as also saith the Prophet, *And they shall build the old wast places, and raise up the former desolations., and they shall repair the City that was desolate, and wast for many Generations, and the Sons of Strangers shall build thy walls, and their Kings shal minister unto thee. And that this is a Prophecy of the last*
and

and general return, you may see, for the text saith, *They shall not build and another inhabit, but they shall long enjoy the work of their own hands*, 11a. 60. 10, 11. cap. 61. 4. cap. 65. 21, 22, 23. From which Scriptures you may see, that that City in the which the *Jews* shall inhabit, is built with hands, but the *New Ierusalem* mentioned *Revel. 2. chap. 21.* shall be built without hands, as you may see, *Heb. 11. 10.* So much to the first Reason.

The second Reason is, because the materials of the *New Ierusalem* is Gold, and Silver, and precious Stones, and Pearls, *Rev. 21. 18, 19, 20.* but the materials of the other *Ierusalem* is Wood, and such like, *Ezek. 41. 16.*

The third Reason is, because in the *New Ierusalem* there was no Temple, but the glory of God, and the Lambe was the light of it, *Rev. 21. 20.* but in the other *Ierusalem* there was a Temple, *Ezek. 41. 14, 15. Revel. 11. 1. 2 Thess. 2. 4.*

The fourth Reason is, because in the *New Ierusalem* we finde mention of no trees but the Tree of Life only, *Revelations 22. 2. Cap. 2. 7.* but in the other

Ierusalem there was every Tree good for food, *Ezek.* 47. 12.

The fifth Reason is, because in the *New Ierusalem* there shall be no need of the Sun, nor Moon, for God is the light of it, neither shall there bee any night there, *Revel.* 21. 23 Compare Chap. 22. 5. but in the other *Ierusalem* there shall be night and day, and thereby there shall bee an account of years; they shall have the use also of the Sun, and the Moon, in which time they shall have their perfect strength, shining forth most excellent in their splendor, as you may see, *Isa.* 30. 26.

The sixth Reason is, because that the *New Ierusalem* shall come down out of Heaven from God, as I before have spoken, as saith the Scripture, *And I John saw the New Jerusalem come down from God out of Heaven, prepared as a Bride for her Husband, Revel.* 21. 1. That is, it was a City lacking no reparation, or beautifying, but it was sufficiently trimmed, decked, and beautified, which is called by the Spirit, trimmed as a Bride for her Husband; but the other *Ierusalem* wanted both re-edifying, trimming, and beautifying. And so briefly

body, I have given you a review of that *New Jerusalem*, and have proved it not to be that *Ierusalem* that shall be built upon her own heap. I have shewed you also it cannot be meant Heaven, because it came down from God out of Heaven; neither can it be meant the Saints, as some have supposed it, because the Saints are said to walk in the streets of it, which *streets are pure gold like to clear glasse*; the Saints also are said to have the name of it written in their fore-heads, *but there shall in no wise enter into it any that defileth, or maketh a lye, but such as are written in the Lambs Book of Life*. The which sheweth (and much more I could speak to it) that it is a material City, yet not Heaven it self, though heavenly, as I have said; neither can it be the Saints, but the City that the Saints shall enter into. Blessed and thrice happy are they that have their portion in it. And so I pass to the Eighth Particular.

The restoration of the Creation into the Primitive purity.

The truth of this Particular need not much

much be questioned, that is to say, Whether the Lord will restore the whole Creation into its Primitive excellency, (when I say the whole Creation, I mean Man, though happily not every man, also the Beasts of the Field, and the Earth, into that condition that they were in the time of *Adams* innocency) I say there is no question to be made of the truth of this Particular, for all the Prophets that ever writ, have writ more or lesse to the affirming of this to be true, as I could instance in them all in particular order, but because it will take up much time, I shall give you one plain text of Scripture, that doth affirm, that all the holy Prophets have spoken of this great restoration more or less, the text of Scripture is in *Acts* 3. 20. 21. in these words, *For I will send Iesus Christ, which before was preached unto you, whom the Heavens must contain untill the restoration of all things, spoken by the mouth of all his holy Prophets since the world began.* From hence you may see, that all the Prophets ever since the world began, did fore-tel, or Prophecie of the restoration of Man and Beast into their first excellency; which

which also agreeth with the words of Paul that saith. *We know the whole Creation groaneth with us, and travaileth with us in pain together untill this present time, because the Creature was made subject to vanity, not of its own will, but by reason of him that hath subdned it under hope, because the Creatures themselves shall be delivered from the bondage of corruption, into the glorious liberty of the children of God, Rom. 8. 20, 21, 22.* From these words wee may take notice, that the Cr atures with Man shall be delivered from that groaning condition which they were made subject to by reason of *Adams* transgression, and that there shall be a perfect restoration of all Creatures, unless it be the Serpent, and such men as live and dye in the state of unbelief, and thereby deprive themselves of that good which otherwise they should enjoy. But for the better understanding of this truth, I shall divide the Creation into three parts, that is to say, the Creature Man, the creature Beast, and the creature Earth, and shall treat of them in order.

And first of the Creature Man, that he shall be restored unto that Primitive
state,

state, that is to say, all manner of corruption to be done away, as namely, Sickness, Weakness, Faintness, Lameness, Blindness, and all other things that are as Corruptions, or defections in Nature, and then shall the saying be made good that is written by the Prophet, *Then shall the eyes of the blinde be opened, and the eares of the deaf unstopped, then shall the Lame man leap as an Hart, and the tongue of the dumbe shall be loosed; for in the Wilderness shall waters break out, and rivers in the Desart; neither shall the inhabitants of the Land say, I am sick, and the people that are therein shall be forgiven their iniquities, Isa. 32. 24. cap. 35. 5. 6.* they shall not dye in their bondage, in that juncture of time, but shall live an hundred years old without frailty in Naure, whereby they shall see their Childrens Children in great peace, as the Prophet saith, *There shall not be thence an infant of days, or an old man that hath not filled his days, but the childe shall dye being an hundred years old, but the Sinner being an hundred years old shall be accursed; even such as do not submit to that great King Je-*
lus,

fus, *Isa.* 65. 20. *Ezek.* 14. 12. so that the weakness, and corruptions, and frailty of Nature shall be clear taken away, so that those *Jews* that live in the flesh, (and others, which is to say the *Gentiles*, who also are living at that time in the flesh) shall not dye by reason of any malady over-coming their Nature, but by vertue of Gods appointment, in that set time before mentioned; the envie also of the Sons of men shall depart away, so that one shall not envie another as afore-time, *Isa.* 11. 13. And so I shall briefly pass to the second thing.

Which is, That the Beasts of the field shall also bee restored from the bondage of their corruption, into that liberty that they did injoy in the time of *Adams* innocency; the envie of them also shall be taken away, so that the Lambe and the Kid shall lye down in peace with the savage Beast, the Lion shall not destroy the Lambe, neither the Leopard the Kid. There was a lively Type of this thing in *Noahs* Ark, and so shall it be when *Jesus Christ* the Ark (that is to say, the safety of his people) is lifted up as an Ensign in the Nations, for so saith the Prophet, *With righteousness*

ousness shall be judge the poor, and re-
 prove with equity, for the meek of the
 earth, and he shall smite the earth
 with the rod of his mouth, and with
 the breath of his lips shall hee slay the
 wicked, and righteousness shall be the
 girdle of his loyns, and faithfulness
 the girdle of his reins; the Wolf also
 shall dwell with the Lamb, and the
 Leopard shall lye down with the Kid,
 and the Calf, and the young Lion and
 the fawning together, and a little childe
 shall lead them, and the Cow and the
 Bear shall feed the young ones, and lye
 down together, and the Lion shall eat
 straw with the Oxe, and the sucking
 Childe shall play on the hole of the
 Asp, and the weaned Childe shall put
 his hand on the Coscatrice Den, they
 shall not hurt or destroy in all my
 holy Mountains, for the earth shall be
 full of the knowledge of the Lord, Isa.
 II. 4, 5, 6, 7, 8, 9. Cap. 65. 25.
 Hence you may see, that there is a time
 wherein the Creatures shall be restored
 into the Primitive state; for in the Gar-
 den of Eden, in the which they were
 first placed, they lay down in peace, and
 did not destroy each other. The reason

why

why they did destroy one another afterwards was, because of the Curse that *Adam* brought upon the whole Creation by the transgression of the Law of God. Hence it cometh to pass, that the Creature Man destroyeth one another, and the Creature Beast, but in the beginning it was not so, neither shall it be so in the time of the perfect Redemption, as is clear from the fore-mentioned Scripture.

Obj. But if it should be objected and said, That this is meant by the flourishing state of the Church while they remain in this Tabernacle.

Ans. To which I answer, I have already proved, That all or every one of the godly shall suffer persecution in this Life, that although many shall run to and fro in the last days, and be purified and made white, yet the wicked shall do more wickedly, and shall wear out the Saints of the most High, so as there shall be such troubles as there hath not been since there hath been a Nation upon the Earth, insomuch that if the Lord should not shorten these days, and hasten his coming, no flesh should be saved, *Dan. 7. 21. cap. 8. 31. cap. 11. 35.*
cap.

cap. 12. 1. & 10. Matth. 24. 21, 22. Acts 14. 22. 2 Tim. 3. 12. Rev 6. 11. Rev. 12. 17. Rev. 13. 7. and so I shall leave these Scriptures to be perused, and pass to the third Particular.

The third Particular is, That the Earth also shall receive her strength to bring forth, as in its Primitive time, that is to say, before it was Cursed, by reason of the transgression of Man, as also saith the Prophet, *Instead of thorns shall come up the Fir-tree, and instead of the Brier shall come up the Mirtle-tree, and it shall be to the Lord for a name, an everlasting sign that shall not be cut off, then shall he give thee rain of thy seed that thou shalt sow the ground withall, and bread of the increase of the earth, and it shall be fat and plentious; in that day shall thy Cattel feed in large Pastures, the Oxen likewise, and the young Asse that eat the ground shall eat clean Provender, which hath been winnowed with a Shovel and with Fan, and there shall be upon every Mountain, and upon every high Hill, rivers and streams of water, in the day of the great slaughter, when the Towers fall. Moreover, the*
light

light of the Moon shall be as the light of the Sun, and the light of the Sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wounds, Isa. 55. 13. Chap. 30. 23, 24, 25, 26. From hence we may see, that the earth shall be restored unto her Primitive purity, for thus saith the Lord concerning it in the Prophecie of *Isaiah*, in these words, For the Lord shall comfort Sion, he will comfort her wast places, and he will make her wilderness like Eden, and her Desert like the Garden of the Lord, and they shall say, this Land that was desolate is become like the Garden of Eden, and the wast, and desolate, and ruined Cities are become fenced, and as inhabited. The wilderness and the solitary places shall also blossom as the Rose, I will open Rivers in high places, and Fountains in the midst of the Valley, I will make the wilderness a pool of water, and the dry Land springs of water, I will plant in the wilderness the Cedar, the Shittah-tree, and the Mirtle, and the Oyl-tree, and I will set in the Desert the Firre-tree,

M

and

and the Pine, and the Box-tree together. Moreover, The Plow-men shall overtake the Reapers, and the treadingers of Grapes him that soweth Seed, and the Mountains shall drop down sweet wine, Amos 9. 13. Isa. 41. 18, 19, cap. 35. 1, 2. Ezek. 36. 35. Isa. 51. 3. From hence we may see, that the earth shall be restored into its Primitive purity.

Obj. But if it be Objected and said, That here is mention made of Plowing and Reaping, and therefore cannot be a perfect redemption. To the which I answer.

Ans. First, That Adam himself when he was in his Innocency was to dress the Garden, and to receive the fruit thereof; and whether or no this were not such an imployment as might keep the Garden in such a capacity, as whereby he might receive the fruit from it, I leave the Reader to judge, Gen. 2. 15.

Secondly, As I have already said, That there are some that will deprive themselves by their transgressions, the which the Prophet saith shall be their Plow-men, Isa. 61. 5. and Vine-dressers. Moreover I say, That the strength of their

their nature shall be such, that nothing that they do shall or can be a burden unto them, but shall be a pleasure unto them; like unto a man walking in his Garden, and taking off a degenerate Plant, which is no burden unto him, but rather his pleasure, for in the time of that perfect Redemption there shall be no kinde of weaknes or faintness whereby any thing that they shall do will be a burden, as saith the Lord, *In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble amongst them at that day shall bee as David, and the House of David shall be as God, as the Angels of God before him,* Zech. 12. 8. Isa. 40. 29, 31. And so much to the Objection, and to the Eighth Particular, and so I shall pass to the Ninth, which is the signs of the times of the accomplishment of these Prophecies.

The Signs of the times of the accomplishment of these Prophecies.

Doubtless the Lord hath not hid from his Servants those things that he will do in the latter days, nor the time when

they shall be performed, though the day and hour knoweth no man, no not the Angels, yet the times and seasons may be known by the signs. Moreover, it is lawful and commendable for the people of God to look into the Signs of the times, for as much as we see the Lord Jesus Christ reprove such as do not, saying, *O yee Hypocrites, yee can discern the face of the sky, but cannot discern the signs of the times*, Matth. 16. 3. therefore I shall briefly give you some few signs, that shall be as it were the Item of the Day of Christ, or the Morning Watch, and so to the First in order.

The first Sign of the second coming of Christ, is the unsettledness of Kingdoms and Nations of the earth, the Government sometimes here, and sometimes there, sometimes in the hands of one, and sometimes in the hands of another, men much striving for Honour and Kingdoms; in the midst of those days shall God set up his Kingdom that shall never be destroyed; and that the earth shall be thus unsettled, reeling to and fro, is clear from the Word of the Lord which saith, *The earth shall reel to and fro like a drunken man, and be removed*

moved like a Tent, and the iniquity thereof shall be heavie upon it, so that it shall fall and arise no more, then shall the Sun be ashamed, and the Moon confounded, when the Lord shall reign in Mount Sion, and in Jerusalem before his antients gloriously; at which time the little stone hewed out of the Mountain without hands shall become a great Mountain, and fill the whole earth, Dan. 2. 35. and ver. 44. Isa. 24. 20. compare 23. From whence we may see, that the unstedfastness of Nations and Kingdoms upon the earth, and striving for Honour, and change of Governments, is a lively sign of the second coming of the Lord Jesus to be near.

The second Sign of the coming of Christ, Is by the abounding of wickedness or iniquity in the World, as now we see it in a great height, even by such as are worn out in their expectation, or waiting for Jesus Christ; who did not like that good condition that they were put in, but having departed from the Faith, and are given up unto all manner of uncleanness. O the ungodly Practices, and horrid Blasphemies that are now committed in *England*, what by abusing the

worthy name of God, speaking reproachfully of him, and his Son Christ, and slighting those Laws and Ordinances which are given forth to be practised till his second and great coming, with the abusing of themselves in uncleanness and Lusts of the flesh, amongst which they contend for the community of Women, which is none of the least of their Uncleannesses, and make themselves worse than the savage Beasts. Of that sort are the rude *Ranters*, and the blasphemous *Quakers*, the which have cast off Civil Humanity, and this generation of men are the men that will cause the Lord to arise, and take vengeance upon the earth, for so saith the word of the Lord, in these words, *And Enoch also the seventh from Adam Prophecied of these, saying, Behold, the Lord cometh with tenthousand of his Saints, to execute Judgement upon all, and to convince all that are ungodly amongst them of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches which ungodly Sinners have spoken against him.* So that we may see, that the Lord will send his Son in flaming fire against all ungodly men,

men, but chiefly they that walk after the Lust of the flesh in uncleanness, as hee once did destroy the world, and such like Sinners with an over-flowing Floud, *Gen. 6. 1, 2, 3, 4, 5, 6, 7, 8. Jude 4.* compare *14, 15. 2 Pet. 2. 4.* compare *10. cap. 3. 3.* compare *10.* See also vers. *7.* From hence you may see, that that ungodly generation of men that are now in the World, is a lively sign of Christs coming. And so I pass briefly to the third.

The Third sign of Christs coming, Is the Echo or sound of these two things in the World, as namely, the Preaching of the Gospel about in the Nations, and the Warres, and rumours of Warres that do accompany it, for when these two things go together, then Christ saith the end is very nigh; and although the Gospel have been preached before in a private way, that is to say, in some particular Nation, or privately in that Nation, yet never was the Gospel preached to Nations and Rulers as it is in our days.

Obj. If it should be Objected and said, That the Gospel hath been preached in Nations a great while by

the Ministry of the Nation? To which I answer.

Ans. That as the Congregations of the Nation was never called a Church of Christ, nor her Teachers the Ministers of the Gospel, neither hath that kinde of Doctrine which they have preached been called the preaching of the Gospel; If it should be demanded of me, what it is, I should answer to them in their particuler order; First, the National Church is called by the name of the Cities of the Nation, which is a borrowed word from Christs Church, *Ye are a City set upon an Hill*, Mat. 5. 14. Rev. 16. 19. and that this City of the Nations is meant the National Church is, because they shall begin to decay and sink, and shall also be destroyed at the time that *Babylon* shall come in remembrance before God, whereby she shall receive the Cup at his hands; for the Nations, or the National Church, hath been stained, is, and shall be, with the corruptions or pollutions of *Romes* Doctrine, *Jer.* 51. 7, 8. Again, if you shall ask me what the National Ministers are called in Scripture, I shall shew you as followeth, they are called Merchants of the Earth,

Earth, or the Angels of the Waters ; now the word Angel signifieth Minister, as *Revel. 1. 20*, and the Waters signifie Nations, for so saith the Spirit, *The Waters that thou sawest are Multitudes, Nations, and Tongues, Rev. 17. 15.* so it is clear, that the Angels of the Waters are meant the Ministers of the Nations, so that they are neither called Ministers of Christ, nor Ministers of the Gospel, but the Ministers of the Gospel are called by another name in the same place, even the Angel of the Altar, and that Christ is our Altar is clear, see *Heb. 13. 10. Rev. 16. 7.* Thirdly, Why their Preaching is not called Gospel-preaching, although they make use of the Gospel, is, because they teach for Doctrine the Traditions of their Fathers ; and the Apostle calleth not such Gospel-preaching, but saith to the Galathians, *I marvel that you are so soon moved away from him that called you into the grace of Christ unto another Gospel, which is not another, but there are some that trouble you, and would pervert the Gospel of Christ, Gal. 1. 6, 7.* so that those persons that do pervert any of the sayings of Christ, according to Scripture account,

account, cannot be called the Ministers of the Gospel, nor their Preaching Gospel-preaching, which the Ministers of our Nation have done, that is to say, mingled the Commands of Christ with their Traditions, and so cannot be meant that Gospel-preaching which shall bee the fore-runner of Jesus Christ; but that the Gospel shall be preached again in the plain way of it, that is to say, in the way which Christ appointed when hee ascended up on high, is clear, *Mat. 24. 14. Rev. 14. 6.*

The Fourth and last Sign of the second coming of Jesus Christ, is those false Signs and Miracles that shall bee wrought by the false Prophets, for a little before the coming of Christ there will be a Generation of men that will deny the way and Ordinances of the Gospel, because they are not accompanied with Miracles, and so shall deny the power of the Word. The Devil seeing this, hee shall impower the false Prophets, whereby they shall do great Signs and lying Wonders, to deceive by multitudes all incredulous persons, who will beleeve a lying Sign before they will beleeve that Word that was confirmed by Signs; for
when

when persons do not like to retain God
 in their knowledge, God is pleased to
 send them strong delusions to beleeve a
 Lye; and that there are many such now
 in our days that have denied the Truth
 that once they owned, and are grown
 to such a height as that they do shew
 many lying Signs; if any shal question the
 truth of this, let them but go to *London*,
 and go to those Meetings that they call
 the *Quakers* Meetings, and they shall
 see it apparently enough. But now to
 prove that false Signs, and lying Wonders
 be fore-runners of Christs coming, see
 from these Scriptures following, *Mat.*
7. 22. Cap. 24. 24. 2 Theff. 2. 9. Rev.
13. 13, 14. Cap. 16. 14, 15. Friends, I
 should adde some more Signs of Christs
 coming, as the gathering together of the
Jews into their own Land, which cer-
 tainly might easily be proved, did we but
 understand the consultation that there is
 amongst them, but the returning of the
 Fleet from the *Straights* will give us
 more certain intelligence as to that thing;
 and so I shall leave these few Signs unto
 your consideration, and pass to the Tenth
 and last Particular.

*A profitable Application of the Sum of
what is fore-mentioned.*

Christian Reader, I having shewed you what excellent injoyment the Lord hath laid up for his people, even for such as seek him, as for hidden treasure. Sith the Lord hath set before thine eyes such a Kingdom, and such an Immortal Crown of Life, be exhorted to run with patience the race that is set before you. What if though troubles do beset a Christian life, yet these *light afflictions* which are but for a moment, work in us a farre more and exceeding weight of glory. Dear Christian, be of the minde of the worthy Apostle, that counted all things as dung and dross in comparison of the excellent knowledge of his Christ, reckoning that the sufferings of this present time were not worthy to be compared to the glory that shall be revealed. See, thy blessed Saviour hath led thee an example of sufferings, *Who for the joy that was set before him, indured the Cross, despised the Shame, and is now set down at the right hand of the Father.* I say, consider him who indured such

Buffe.

Buffetings, such Crowning with Thorns,
nay such spitting on, and yet turned not
away his back from the smiter, nor
his cheek from him that plucked off
the hair, Isa. 50. 6. 2 Cor. 4. 26, 27,
28. Rom. 8. 17, 18. Heb. 12. 2, 3.
Again in the second place, let me exhort
thee to stand always upon thy watch, for
the Day of Christ, or the day of thy
Dissolution is a very uncertain day, for as
it was in the dissolution of the old World,
so shall it be in the coming of Christ;
for the day before the Floud, they ate,
they drank, they married, and gave in
Marriage, until the Floud came and took
them all away. Even so was it with the
Sodomites, they continued in their secu-
rity until the wrath of the Almighty
broke out, and there was no remedy.
Moreover, when Lot fore-warned his
Sons in Law of the Wrath of God upon
the City, he seemed to them as one that
mocked, Gen. 19. 14. Matth. 24. 37,
38, 39, 40. Moreover the Apostle saith,
That the Day of the Lord shall so come
as a Thief in the night, that when they
shall say peace and safety, then sudden
destruction cometh upon them, as tra-
vel upon a Woman with Childe, and
they

they shall not escape, 1 Theff. 5. 1, 2, 3.
 So, forasmuch as the Day of the Lord is
 so uncertain, let us labour for a watchful
 Spirit, for it is a duty of a very high con-
 cernment, both from the example of the
 Saints that have gone before, and from
 a command of our blessed Saviour and
 his Apostles, as you may see from these
 Scriptures, *Psal. 102. 7. Psal. 103. 6.*
Isa. 21. 5. Hab. 2. 1. Mat. 24. 42.
Cap. 25. 13. Mar. 13. 33, 34, 37.
Acts 10. 31. 1 Cor. 16. 13. 1 Theff.
5. 6. The Apostle also gives two maine
 Reasons to urge Christians to thar duty
 of watchfulness; the first is from this
 consideration, That the end of all things
 is at hand, in these words, saying, *The end*
of all things is at hand, watch and be
sober, 1 Pet. 4. 7. The second Reason
 is, because saith he, *your Adversary*
the Devil like a roaring Lion runs a-
bout, seeking whom he may devour;
whom resist be stedfast in the faith,
1 Pet. 5. 8. the Spirit of God lays
 down the danger that will follow securi-
 ty, and saith, *If thou shalt not watch, I*
will come upon thee as a Thief, and
thou shalt not know, whenever I will
come upon thee, Revel. 3. 3. therefore
 blessed

blessed is he that watcheth, and keepeth his Garment, lest he walk naked, and they see his shame, Revel. 16. 15.

Therefore, for as much as it is a duty of such concernment, let us labour to watch, to the end we may know the Signs of the times, so as that they overtake us not as a Snare, whereby we be deprived of that glorious Crown that is set before us. And so I pass to the second Use.

Secondly, Be informed, Christian *Use 2.*
Reader, of the vanity, or emptiness of all injoyments, unless such injoyments as shall be brought at the revelation of Jesus Christ at that day, under these two considerations; The first is, The instability, or brevioufness of their continuance. Secondly, from the little peace, or Soul-satisfaction they speak to a Soul when they do injoy them, and so to the first thing considerable, which is the instability, or brevioufness, or short continuance of the injoyments of all things below that inheritance. We shall take notice first of the Wise-mans words that saith, *Wilt thou set thine eyes upon that that is not, verily riches make themselves wings and fly towards Heaven, riches are not for ever, and the*
crown

crown of them doth not indure to every Generation; for as we brought nothing into the World, so it is certain we shall carry nothing out, so that every man walketh in a vain show, getting goods, knowing not who shall enjoy them; and thus spending their days in wealth, in a moment go down to the Grave, and his bones being full of the Sins of his youth, which shall lye down with him in the dust, Job 20. 11. Cap. 21: 13. Psal. 39. 6. 1 Tim. 6. 7. Job 1. 21. Prov. 23. 5. Cap. 27. 24. From hence we may see, that we have no continuing City here, but all our enjoyments are very brevous and full of frugality; so that we are like unto Dreaming men, that dream they enjoy much, and wake, and behold they have nothing. So it is with all men that have not assurance of that Kingdom to come, that Riches and Honour before mentioned, although they may have much riches in this world, yet when the Lord saith, *Return you children of men*, they return to dust, and be as if they had not been, and all the riches that they have enjoyed is but to them a Dream, as the Psalmist saith, *How are they brought to desolation, as at a*
moment

moment, they are utterly consumed with terror, as a Dream when one awaketh; so Lord when thou awakest, thou wilt despise their Image, Psal. 73. 19, 20. Heb. 13. 13. Psal. 90. 3, 4, 5, 6. Again, wilt thou set thy heart upon honor, that is as vain as the former: for men of high degree are vanity, and men of low degree are alike, when they are put in a ballance they are altogether lighter than vanity; their inward thoughts is, that their houses should continue for ever, and their dwelling places unto all generations, they call their Lands after their own names: neverthelesse man being in honor abideth not, but is like the beast that perisheth: this their way is their folly, yet their posterity approve their sayings, like Sheep they are laid in the grave, Death shall feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in their graves from their dwellings, though while he live he bless himself, and men will praise thee when thou doest well to thy self, he shall go to the generation of his Fathers, and never see light, the

man that is in honor and understandeth not, is like the beast that perisheth. Psal. 49. 11, 12, 13, 14. compared with 18. Again, wilt thou set thy heart on pleasure, that is vain, and but for a moment; therefore *Moyse*s did choose rather to suffer afflictions with the people of God, than to enjoy the pleasure of Sin for a season: knowing assuredly, that those that live in pleasure were dead while they lived, and so were an ill savor in the nostrils of God, *Heb.* 11. 25. *1 Tim.* 5, 6. and so having showed you the instability, and the brevity of all the things of this life, I shall also show you the vanity, and the little peace that they speak to a Soul here, or at the great day of Account, but rather trouble and vexation of Spirit; as you may see from the words of him that had the greatest experience that ever any before or since had, as you may see by the discovery of what he did enjoy, in that which followeth, *I said in my heart, Go too now, I will prove thee with mirth, therefore enjoy pleasure, and behold this also is vanity. I said of laughter,*

discovered.

179

it is madd, and of mirth, what doth it?
I sought in my heart to give my self to
Wine, yet acquainting my heart with
Wisdom, and to lay hold on Folly. till I
might see what was that good for the
Sons of men, which they should doe un-
der the Heavens all the dayes of their
life. I made me great works, I buil-
ded me houses, and planted me vine-
yards, I made me gardens and orchards,
and planted trees in them of all kinds
of fruits, I made me pools of water, to
water therewith the wood that brought
forth trees, I gat me servants, and
maidens, and had servants born in my
house; Also I had great possessions of
great and small Cattel, above all that
were in Jerusalem before me. I gather-
ed me also silver and gold, and the
peculiar treasure of Kings and Prin-
ces, I gat me men-singers and women-
singers, and the delights of the Sons of
men, as Muscal Instruments, and that
of all sorts; so I was great, and increa-
sed more than all that were before me
in Ierusalem, also my wisdom remai-
ned with me, and whatsoever my eyes
desired, I kept nothing from them, I
withheld not my heart from any Joy,

for my heart rejoyced in all my labour;
 and this was my portion of all my la-
 bor; then I looked on all the works that
 my hands had wrought, and on the la-
 bour that I had laboured to do, and
 behold all was vanity, and vexation of
 spirit, and there was no profit under
 the Sun; for riches profit not in the
 day of wrath, but righteousness deli-
 vereth from death, Prov. 11. 4. Ec-
 clesiast. 2. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10,
 11. From hence you may see, and
 many more Scriptures that might be
 added, the vanity and non-profit (as
 well as the brevity) of all the enjoy-
 ments, below that excellent inheri-
 tance that shall be given to the Saints
 at the appearance of Iesus Christ, and
 therefore gird up the loins of your
 mind, and hope to the end. And so
 I pass to the Third Use.

3 Use.

The Third shall serve to reprove,
 thou art reprov'd poor Soul, who-
 ever thou art, that art so foolish, that
 hast a prize put into thy hands, and
 doest not ingage thy heart to make
 use of it, the Lord will reprove thee
 at his appearance, because thou hast
 not made use of that Talent he gave
 thee.

thee, and will command that thou shalt be bound, and be cast into utter darkness, where there shall be weeping and gnashing of teeth for ever. O let that sad president of *E-san* be a warning unto thee, the which when he had sold his birth-right, afterwards, when he would have inherited the blessing, he was rejected, and found no place of repentance, though he sought it carefully with tears. *Heb. 12. 26, 27. Gen. 27. 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40.* From hence we see, that persons are reprov'd that do so much hunt after the enjoyment of the world, so that they thereby lose their heavenly inheritance; More you may see also from the words of our blessed Saviour, wherein he reproveth an ungodly generation of men, that strive to be rich in this world, when they are not rich in the graces of God, he saith, *Thou Fool, this night shall thy Soul be required of thee, and then whose shall all those be that thou hast laboured for?* *Luke 12. 16, 17, 18, 19, 20, 21.* See more in the Parable, *But Abraham said, Son remember*

member that thou in thy life-time receivedst thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented, Luke 16. 15. From which words we may see, that such as delight more in the enjoyments of the things of this life, then they doe in suffering for Christs sake, and the Gospel, looking at that glorious Kingdome that shall come, when Abraham, Isaack, and Jacob, and all the holy Prophets, and all the faithfull Saints shall enter into that inheritance of glory, they shall be cast out to utter darknesse, and banished from the presence of God and the holy Angels for ever, *Matt. 8. 11. 12. cap. 13. 42, 43.* So we may see such Souls are worthy of reproof, which when the Lord hath bestowed a Talent upon them, and given them time and means of grace, and yet doe not ingage their hearts to make use of it. And so I pass to the fourth Use.

4 Use.

The fourth use is a word of caution that I shall desire thee, Christian Reader,

Reader
is no
blesed
in the
selves;
be over
drunken
lest that
for as a
them th
whole ca
pray alw
wor thy ro
come to p
of man.
a sad thi
are not
Bridegro
made; th
fore take
Take hee
knowest no
ver, Bless
the Lord
Mat. 25. 1
ly; Th
tion; In o
heavenly
fore and

Reader, to lay to heart, which is no other than the same that our blessed Saviour gave to his Disciples in these words, *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, lest that day come upon you unawares, for as a snare it shall come upon all them that live upon the face of the whole earth; Watch ye therefore and pray always, that ye may be counted worthy to escape those things that shall come to passe, and stand before the Son of man.* Luke 21. 34, 35, 36. What a sad thing will it be for Souls that are not prepared for their great Bridegroom, when the noise shall be made, the Bridegroom comes? therefore take heed of carelesse security: *Take heed, watch and pray, for thou knowest not when the time is.* Moreover, *Blessed is that servant, that when the Lord comes is found watching.* Mat. 25. 13. Lu. 12. 37. Mat. 26. 41.

5ly; The fifth use is an use of direction; In order to the attaining of this heavenly inheritance, first seek it before and above all things in the

world, and then I can assure thee thou shalt find it, the which if thou dost find, it will fill the closet of thy Soul with glorious and durable riches; for proof of this, that thou shalt find it, and that thou shalt be made rich by it; see *Prov.* 8. 17, 18, 19. 20. in these words; *I love them that love me, and those that seek me early shall find me, riches and honour are with me, yea durable riches and righteousness; My fruit is better than gold, yea fine gold, and my revenue than choice silver; I lead in the way of righteousness in the midst of the paths of judgement, that I may cause those that love me to inherit substance, and I will fill their treasure; So that those that seek first the kingdom of Heaven, and the righteousness thereof, and seek it as hidden treasure, that is to say, above all things in the world, without doubt the Lord will rise and rain everlasting righteousness upon such souls* *Hosea* 10. 12. *Prov.* 2. 3, 4, 5. *1 Chron.* 28. 9. *Mat.* 9. 33. So much to the first means, in order to the attainment of this inheritance.

The

The second way to attain to this inheritance may be observed from the wise Merchant man, who, when he had found the Pearl of great price, sold all that he had to gain that price; so also must thou, when thou seest an excellency in Jesus Christ, thou must break off thy sins by righteousness, and part with all that is near and dear unto thee, for he that comes to Christ, and hates not Father and Mother, Wife and Children, Lands and living, nay and his own life, cannot be his Disciple; not that I mean that thou shouldst hate the person of thy Father, or thy Mother, or Wife, or Children, and the like, neither did Christ mean so in that speech of his, but to cast them out of their affections when they come in competition with Christ, but still to honour and respect their persons, though slight their counsel, *Luk. 14. 26, 27. Mat. 10. 34, 35, 36, 37, 38.* so that this is the second way to attain this Heavenly inheritance or Pearl of great price: Thirdly as thou must forsake all, and break off thy sins by righteousness, so thou must increase in

in thy piety and virtues, thou must not stand still, but thou must add to thy Faith, Virtue, Knowledge, Temperance, Patience, and Godlinesse, for so an entrance shall be administered into his heavenly Kingdom. 2 *Pet.* 1. 5, 6, 7, 8, 9, 10, 11. so that from hence thou mayst see, that the way or means to enter into that heavenly inheritance, is to grow in grace, not to stand still, not be lukewarm, not to have a name to live, and be dead, but to excel in virtue.

The fourth: and lastly as thou must seek that inheritance above and before all things, and as thou must forsake all things for the attainment of that precious inheritance, when thou hast found it, so as to part with all, and break off thy sins by righteousness, and as thou must also grow in Graces, adding to thy Faith, Virtue, and so forth: So in the fourth and last place thou must goe on, and persevere till death, not turn back, or be weary, or faint in thy mind, for that is the way to inherit that glorious inheritance, even that immortal crown of life, and to sit down with

Christ

Christ
shalt a
4. 13
10. cap.
7. cap.
to the
The
to win
Kingdo
velatio
Tabern
men, &
also said
a great
Tabern
he will
be his pe
and God
their eye
death, &
her shal
the form
and the
come to S
ing Joy
great Kin
is the Son
great Br
ord him

Christ in his Throne, where thou shalt abide for ever and ever 2 Tim. 4. 1, 5, 6, 7, 8. Jam. 1. 12. Rev. 2. 10. cap. 3. v. 9. compar'd with 12. v. 2. 7. cap. 21. 7. And so I shall passe unto the sixth use.

The sixth use is a use of inducement *6 Use.* to win thee or move thee to prise that Kingdom, which is to be at the Revelation of Jesus Christ, for then the Tabernacle of God shall be with men, & he shall dwell with them; as also saith *John* in these words, *I heard a great voice from Heaven, saying, the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and he will be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away, and the redeemed of the Lord shall come to Sion with Songs, and everlasting Joy shall be unto them; and the great King of the whole earth, who is the Son of the most high, and the great Bridegroom of the Bride, shall gird himselte and make them sit down*

down at meat, and they shall raig
 with him, as long as the Sun and
 Moon endureth, *Luk. 12. 37. Rev.*
21. 3, 4, 5. Esa. 35, 10. these privi-
 leges in that kingdom shall be above
 Angels, for not unto the Angels hath
 he put into subjection the world to
 come, whereof we speak, but that
 he hath put it into subjection to the
 Saints is clear, as you may see from
 these Scriptures *Psal. 149. 6, 7, 8, 9.*
Obedi. 21. Mal. 4. 3, 4, 5. Rev. 2.
26, 27. from hence we may see the
 great gainers Saints will be, if it be
 so that they lose all the enjoyments
 of this life, provided they doe but
 attain that inheritance, *1 Tim. 4. 8.*
cap. 6. ver. 6. 1 Cor. 3. 22. But on
 the other hand, if thou shouldest lose
 that inheritance, and the glorious
 presence of that infinite glory, which
 was so glorious, that when *Peter*
 and *John* saw but a glimpse of it,
 they said, It is good for us to be
 here; I say, if thou shouldest loose
 this enjoyment, although by it thou
 maist gain all the friendship in the
 world, & the riches and quintessence
 thereof; yet thou wouldest be a great
 loser,

discovered.

189

lofer, *Matt. 17. 4. Mark 8. 36.* Christian Reader, thou art not travelling to an earthly Kingdom or Inheritance, but unto Mount Sion, and unto the City of the living God, the heavenly Ierusalem, to an innumerable company of Angels to the General Assembly and Church of the first-born, which are written in Heaven, and unto God the Judge of all things, and the Spirits of Just men made perfect, where thou shalt enjoy the presence of God, in whose presence there is fullnesse of Joy, and at his right hand pleasure for evermore, *Plal. 16. 11. Heb. 12. 22, 23.*

The second inducement is from the Freeness of the giver of this Inheritance, that whether thou art rich or poor, high or low, noble or ignoble, thou maist attain to this Inheritance; for the Lord commands his Messengers to offer it freely to every Creature, *Mar. 16. 15. Rev. 22. 17.* Moreover he proclaims this his loving kindnesse by the Prophet, saying, *Oh every one that thirsteth, come ye to the waters, and he that hath no money, come buy Wine with-*

without money, and without price, why do you lay out your money for that which is not bread, and your labor for that which profits not? *Esay 55.*

1, 2. From hence we may take notice of these two things, First how the Lord exhibiteth himself freely to every Creature; and blames such as are contented with Husks, when they may have the Bread of Life freely.

The third Inducement or Motive to move thee, or incourage thee to seek after this Inheritance, is from the consideration of thy condition, when the Lord is pleased to cast his eye of pity upon thee; it is not at that time when thou appearest amiable or lovely by reason of thy virtues and graces which is in thee; but when thou wast a deformed Creature, by reason of lying in the blood of the pollution of thy Sin, and it was also when no eye pittied thee; neither could Angels or men do thee any good: In this appeared the love of God (indeed) as saith the Apostle; *We know the grace of our Lord Jesus Christ, that though*

he were rich, yet for your sakes he became poor, that you through his poverty might be made rich, thus the Lord Jesus made himself of no reputation, and took upon him the form of a Servant, and became obedient to death; even the death of the crosse; (and as the Apostle Paul saith) this his great love did extend it self to us, when we by Nature were the Children of wrath, as well as others, scarcely for a righteous man will one dye, yet peradventure for a good man some would even dare to dye; but God commendeth his love to us, in that while we were Sinners Christ died for us. Rom. 5. 7, 8. 2 Cor. 8. 9. Phil. 2. 6, 7, 8. Ezek. 16. 4, 5, 6, 7, 8. So that hence we may see the time when the Lord was pleased in his mercy and pity to look upon us, and offer unto us this rich inheritance.

Fourthly, and lastly, be moved above all things to seek this kingdom, because of the indurableness of it, for it will never fail thee, but will remain with thee forever and ever, as saith the Psalmist, *The Lord knoweth the days of the upright, and his inheritance*

heritance shall be for ever ; The Apostle Peter also to confirm this saying, saith, Blessed be the God and Father of our Lord Iesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Iesus Christ from the dead, to an inheritance incorruptible and undefiled, that faileth not away, reserved in the Heaven for you ; Wherefore gird up the loyns of your mind, and be sober and hope to the end for the grace that shall be brought to you at the revelation of Iesus Christ, the which shall be an ample recompence of reward for all the sufferings that thou shalt meet with (for the profession of his name) in this life, Psal. 37. 18. 1 Pet. 1. 3, 4. comp. 13 v. Rev. 21. 6. Rev. 22. 12. Heb. 11, 26

7 Use

The seventh use is to set forth the misery and terror that will fall upon all such as sin against such great mercy ; were there no more but a deprivation of them from the presence of the glorious God, and that Heavenly Ierusalem, it might be sufficient to be a Worm never dying, and a fire

ne-

never quenched; but there is also Tophet prepared of old, he hath made it deep and large, the pile thereof is fire and much wood, the breath of the Lord like a stream of brimston doth kindle it, Isa. 30. 33. Agreeing with the words of the Apostle that saith, Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart treasurest up wrath against the day of wrath, and revelation of the righteous Judgement of God? Rom. 2. 4, 5. 2 Theff. 1. 7, 8. What a forlorn condition will that Soul be in, whoever he be, that hath slighted the means of Grace, and cast behind his back all those sweet invitations of the Gospel, when the Lord Jesus Christ shall come forth, to summon all to appear before the Judgement Seat, to give an account before the Tribunal Seat? Will not such Souls call for the Mountains to fall upon them, to hide them from the presence of God? Surely they will, and all such faces shall gather blackness; for
 O their

thou that hast hated knowledge, and hast not chosen the fear of the Lord, but hast chosen Pleasure, and all that thy heart hath lusted after here below, and hast set greater account of the praise of Men than of the praise of God, this shalt thou have at the Lords hands, thou shalt lye down in sorrow, where there shall be weeping, and wayling, and gnashing of teeth; therefore labour to be wise whilst thou maist be happy, and in this thy day consider the things that belong to thy peace, lest it be hid from thine eyes for ever, and thou mourn when it be too late. *Prov. 1. 24, 25, 26, 27, 28, 29, 30, 31, 32. Cap. 5. 11. Luke 19. 42.*

The Eighth and last Use shall be for comfort and consolation to all those that shall be Heirs of that Kingdom; Blessed are all they who are found watching when the Lord Jesus Christ shall come, he will gird himself, and make them sit down at meat, and he will come forth and serve them. Therefore be glad and rejoyce, for the Lord Omnipotent will reign. Blessed are all they that are called to the Marriage Supper of the Lambe, for

for they shall enter into that glorious City, even that heavenly *Jerusalem*, (which I have given you a glimpse of) where there shall bee singing praises by the Saints, where there shall be everlasting joy, and substantial (or perfect) felicity; therefore I say, Blessed are all the Dead that dye in the Lord, for they shall be glorified at his appearance. Even so Amen, Come Lord Jesus come quickly.

F I N I S.



Errata.

PAge 68. linethe 20. *read* obtain for owned;
p. 72. l. 24. *r.* understanding for wisdom,
p. 77. l. 11. *r.* Ore Chafe for out those, p.
78. l. 6. *r.* Sword for Lord, p. 94. l. 24. *r.* that
for but, p. 96. l. 23. *r.* to for of, p. 124. l.
7. *r.* their wickedness for the wickedness, l.
8. *r.* great multitudes twice, p. 126. l. 9. for is
King *r.* their King, p. 127. l. 21. for displaced
r. displaced, p. 137. l. 2. *r.* upon for up of, p.
139. l. 21. *r.* of Jerusalem for of thy Jerusa-
lem, p. 140. l. 24. *r.* the Lord of Hosts after
the glory, p. 150. l. 3. *r.* from God, p. 174. l.
28. for when ever *r.* what hour.

Hammon on Original Sin, and Sions Redemption.

