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THE  
PERSONAL APPEARING  
and Reign of CHRIST'S Kingdom  
upon the EARTH,  
*Stated and proved from the Scripture of Truth.*

AND

The state of the Saints till then, proved to be  
a state of suffering, and not of Reigning and Con-  
quering with a Materiall Sword  
as some imagine.

WITH

An Answer to Mr. TILLINGHAST'S  
grounds for such a practice: as they are  
stated in his book called, *The Signes  
of the Times.*

And some other Arguments and Objections  
answered tending to the same thing.

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*To the Law and to the Testimony, if any speak not according to this rule, it  
is because there is no light in them, Isa. 8. 20.*

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Written by THO. COLLIER.

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The Epistle Dedicatory

To all the Churches of Christ in the Faith  
and Order of the Gospel ; and to all that  
are truly waiting for the Consolation of  
Sion, grace and peace be multiplyed.

**O**H all ye that fear the Lord, even the great and  
dreadfull God ; who hath manifested himself to be  
a God working wonders in our days, such as our  
Fathers have not seen : How hath he caused the light to  
shine, even the true light of his glory in the Face of Jesus  
Christ ! Oh how precious is his loving kindness ! Oh  
how sweet is his goodness ! How pleasant are his ways, to  
those that are upright in heart ! but in the midst of this his  
mercy ; How is the great enemy of souls endeavouring to be  
sowing the seeds of enmity, sedition, division, atheism, &c !  
and how ready are men even men prophecying the Name of  
God to be searching out that they might change their way !  
Oh how little do men fear and tremble at all the goodnesse  
that God hath wrought for us ! Oh all ye the precious Sons  
and Daughters of Sion, I trust I can say in some measure  
with the Apostle, that ye are in my heart in the Lord, to  
live and to die with you ; and I can say that it is the  
glory of the great Name of the Lord, and the welfare of  
Sion that hath drawn from me these ensuing lines. Its  
true that the sense of mine own weakness and unworthiness  
might (and sometimes hath) silenced me in so great a work  
as this is ; and for sometime my hand hath been with-  
holden,



## THE EPISTLE

bolden, although my heart hath been convinced. I can say that if any other had undertaken this work, in every part of it, I believe I had at this time been silent: but for Sions sake I could not rest, lest any of her members should miscarry through mistaken zeal: I have with as much brevity and cleerness as God hath given me understanding endeavoured to cleer three things in this ensuing Treatise.

1. The Personal reign of Christ upon the Earth. 2. That the state of Saints of Sion will be a suffering state until that time. 3. To answer such grounds as are produced by Mr. Tillinghasts and others as I have met withall, for the introducing of the Kingdome of Christ by the material sword in the hands of Saints: But probably it may be Objected,

1. That the Personal reign of Christ is that which you have sometime disowned and written against in the Book called the Marrow of Christianity: it seems you are mutable and fleeting in your apprehension; therefore the lesse heed is to be taken of what you say.

I Answer 1. Its true, I have so written, and it is as true that I writ that which I then so understood; and indeed it proves me to be fallible, like the rest of my brethren. I think there are none that doe know themselves, or fear the Lord, but will confess the same.

Yet 2. It was not only in the day of generall darkness, as to this truth, when almost all prophesying Christ, under the various forms & apprehensions were [in this matter] of the same apprehension with me; but likewise it was at such a time when I was led aside by the enemy and tempted: Satan transforming himself into an Angel of light; I must say that I was for a season deceived by him, by which means I came to have some experience of his wiles and devices of that nature, at which time with me and them, and  
since



## DEDICATORY.

since with others, giving such dexterity in Allegorizing of the Scriptures, as not only that, but very much of the precious truth of Scripture, was turned out of doors, &c.

3. I can say that this and other miscarriages of like nature at that time in matters of apprehension [ though I can say through grace kept close to the Lord in conversation ] God hath made use of, and I believe will make use of it, to humble me while I abide in this Tabernacle; wherefore I am willing to bear the shame: God is true and every man a liar; Let the truth of God take place, and let me be esteemed no otherwise then I am, a weak man, subject to infirmities, and whatever you find in any of my writings of weakness, bear and forbear: or of untruth, reject; For I dare not say that there is no untruth in any of my writings, especially that called the first general Epistle and Mysteries unveiled, in a Dialogue on the Revelations; though I can say, that I was not willingly mistaken in any thing that is not found therein; Therefore if in either, you find any thing either exprest or implied, or by you gathered from any expressions that way, or may seem to derogate from the glorious truths of the Gospel; as the Divinity, Humanity, and Excellency of Christ above all, and Head over all, of Justification through faith in his blood, the truth and authority of the Scriptures, of the Locallity of Heaven and Hell, the Resurrection of the body, the Ordinances of Christ in the Church; as Baptism, breaking of bread, prayer, and Church-fellowship, the Kingdome and reign of Christ at his second coming, &c. all which precious truths I own and witness to; and if in any of my Books you find any thing contrary to these, disown it; for so doe I: yet let not my weakness hinder you from a willing reception of the truth. I can say that it is my shame that I have been tempted and overcome; but it



## The EPISTLE

is not my shame to acknowledge it ; and I had intended long ere this, the Printing of my Books again ; and have them by me, corrected for some years, but cannot yet attain it, neither do I know whether I may attain it ; therefore take this for a right understanding in the generall, and especially in the two fornamed Books.

And 4. I trust I can and may speak to the praise of God, that except that hour of temptation, both before and since my God hath witnessed his owning of me, as a poor unworthy instrument in his hand, to bear up his Name in the world, and before his people ; And I do beg and earnestly beseech the Reader more to weigh and try the truth of what is written, then to be carping at the Author, and so lose the benefit of the truth presented.

Obj. You have written of these things already, both of the Personal reign and the suffering state of Saints in the Epistle to the Jews, and the late Dialogue between a Minister and a Christian, you have born your testimony to these things already, &c. Therefore you might have been silent in this.

Ans. Its true, there is something hinted in both ; yet that continued discontent that remains amongst prophesying people, and the danger that to me appears in seeking Sion's good in such a way of War and force as is by some so much spoken of & prayed for, to me appears the high way both to dishonour God and ruine Sion ; that I can say as before, hath constrained me to this work at this time, and that through difficulty and redeeming time ; but I can say that it is for the Lord, and for his Sions sake, whose I am, and whom I serve in the freedom of the Gospel-spirit ; and so I may but honour my God, and serve his Sion in my generation, I shall accomplish the end for which I came into this World, and finish my course with joy. Oh my dear and precious



# DEDICATORY.

precious friends, let it be much upon your hearts to be seeking Sions good in the way that Sions God hath directed to, and then shall you be blessed in your deed; God will have the glory, and Sion shall be preserved; her enemies shall be ruined, wait the Lord's time: it will be but a little while, but he that shall come, will come, and will not tarry. So prayeth him who is

CHRIST ON EARTH.

A poor remembrancer for  
Sion, though unworthy.

T. C.



The





*The first Part.*

**The Kingdome and Reign of  
CHRIST on Earth.**

**T**Hat our Lord Jesus is the King of Saints, of Sion, is not only a great and precious truth, but in word owned by all prophecying Christianity; and in deed, and in truth, by those who believe in him, love him, and obey him: But that he is Head over all, and shall be so visibly made manifest on Earth in his glorious Reign, hath not been so seen into in some Ages past, as God hath now been pleased to make it manifest by his Spirit through the Scriptures of truth. Its true several have of late born witness to this truth, and that far more largely then I shall or can in this place; but partly for the excellency of this truth, the necessainess of the saints being acquainted with it, and having sometime before been an opposer of it; yet being the great truth of this last generation or age of the World, I could not but bear a more cleer testimony to this precious long expected truth, to and with what I have formerly written in my *Epistle to the Jews*, and the manner of my proceeding in this matter will be as briefly and as cleerly as I may, more fully to state the grounds from the Scripture of truth, for the Personal reign of Christ on Earth

The first ground I shall present you with, is the fulfilling the Counsel and Determination of God declared in the Scripture; the Scripture being the declared and revealed will of God, must stand fast; and God who is faithful and true will perform the good Word that is gone out of his mouth. That this is God's Counsel declared in Scripture, doth abundantly appear; But before



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*The Reign of CHRIST on Earth.*

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before I proceed, it will be necessary that I Answer one Objection; that is,

*Some will say that Christ doth and shall Reign, is truth; But where doth the Scripture say that he shall Reign personally, and that on the Earth?*

*Ans.* 1. As to the personal reign of Christ on Earth; if the term *person* or *personal* be not used in the Scripture, yet there being such clear and demonstrative expressions in the Scripture as bears every way as full as if the word *Person* were expressed: I shall therefore Answer this Objection, and prove the first ground, both under one for brevities sake; in which I shall doe these two things, 1. Prove from the Scriptures that Christ shall Reign on the Earth. And 2. That it shall be personally, as well as spiritually.

1. That Christ shall Reign on Earth, this truth is abundantly declared in the Scriptures, both in the Old and New Testament.

First, In the Old Testament, both in Promise and in Prophecie; For this is it which all the Prophets that have been since the world began have prophesied of, Act. 3. 21. So Psal. 2. 6, 8. *Yet have I set my King upon the holy hill of Sion. And ask of me and I will give thee the Heathen for thine inheritance: and the uttermost parts of the earth for thy possession, &c.* This is spoken of Christ whom God hath exalted King, and will give him the earth for his possession; notwithstanding the Heathen rage against this truth, and will not have this man to reign over them, ver. 1, 2. Yet the Kings of the Earth and all that oppose him must be broken by him; and he shall reign till all his enemies be made his footstool. Psal. 22. 27, 28. Having in the former part of the Psalm been discovering the suffering state of Christ; here he comes to his reign: *All the ends of the earth shall remember and turn to the Lord, and all the kindreds of the Nations shall worship before thee; For the Kingdome is the Lords; and he is the Governour among the Nations:* clearly shewing where the Kingdome and Government of Christ shall be, viz. among the Nations; full to this is Psalme 72. throughout; read it at your leisure, and well consider it. V. 8. *He shall have Dominion also from Sea to Sea, and from the river, unto the ends of the earth, &c.* Psal. 96. The Prophet as a man

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overcome



overcome with this glory, cryeth out to the whole Creation, to rejoyce and sing: the reason he renders, Ver. 13. *Before the Lord, for he commeth; for he commeth to judge the Earth: he shall judge the World with righteousness, and the people with his truth.* Isa. 2. 4. *He shall judge among the Nations, and rebuke many people; and then they shall beat their swords into plow-shares, and their spears into pruning-hooks: Nation shall not lift up sword against nation, neither shall they learn war any more.* Jer. 23. 5. *Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgement and justice in the earth.* Jesus Christ of the loines of David is this King, and the place of his Government and Rule shall be on Earth: He shall execute judgement and justice in the earth.

Objecton He is King in the earth already, and he doth execute judgement and justice in the earth?

Answer. Its true he doth so; but not as he shall when this Scripture is fulfilled: then ver. 6. *Juda shall be saved, and Israel shall dwell safely:* That is, the ten and two tribes shall be brought in, commonly known by the name of *Juda* and *Israel*; and this shall be effected in those days, which is not yet done; nor will it be according to this Scripture, till Christ appear in his Kingdome and Glory.

But to proceed, suitable to this, is Dan. 7. 13, 14. where *Daniel saw one like the son of man comming in the clouds of Heaven, &c.* And there was given him Dominion, and Glory, and a Kingdom, that all people, nations and languages shall serve him, &c. considered with Ver. 27. *All Dominions, all Rulers shall serve and obey him;* and that must be when the Kingdome is the Saints: as in the same Verse, even the Kingdoms of this world, &c. This is the Kingdome of the Stone, and the Mountain spoken of Dan. 2. 44. Zech. 14. 9. *And the Lord shall be King over all the earth: and there shall be one Lord and his Name one.* The Lord was King over all the Earth before, but he shall be so manifest in his Kingdome as he was not before: and this must be after his comming from Heaven with all the Saints. see Verse 5.

But 2. See the New Testament, Rev. 11. 15. *And the Seventh Angel sounded, and there were great voices in Heaven, saying, the Kingdoms*



*Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever: And Ver. 17. with Chap. 20. 6. By all which it abundantly appears, that the Kingdome and Reign of Christ shall be upon the Earth.*

Secondly, It shall be Personal as well as spiritual; its true it shall be spiritual, and glorious as well as spiritual: That it shall be Personal, doth and will appear, if we consider the Scripture, *Acts 3. 19, 20, 21.* In which Scripture Three things are Considerable. The first is, That there is a time of *refreshing, of restitution* that God hath appointed. The second is, That this refreshing and restitution is that which God hath spoken by the mouth of all his holy Prophets since the World began; Which is the Reign of Christ, as hath been proved: and Note that the restitution spoken of by the Prophets, is to be done in this World; they reach not beyond, but to the Kingdome of Christ on the Earth. And thirdly, That this time of refreshing and restitution must be when God doth send Jesus Christ from Heaven.

Now I reason thus, Jesus Christ did ascend personally into Heaven, and he shall so come as he went into Heaven, *Act. 1. 11.* Christ ascended personally into Heaven; he shall come personally from Heaven: and when God doth send him from Heaven, shall be the time of *refreshing, of restitution,* and of reigning on Earth, as hath been minded.

2. If we consider *Zech. 14. 9. The Lord shall be King over all the earth, &c.* and that is after he commeth, and all the Saints with him, *ver. 5.* Now when he commeth, and all the Saints with him, it will be personal, *1 Thes. 3. 13.* therefore the Kingdome of Christ over all the Earth, being after he is come from Heaven with all the Saints, it must be Personal again.

3. The Kingdome of Christ on Earth must be after the resurrection of the Saints; and therefore it must be Personal; for the resurrection of the Saints, will not be till Christ commeth from Heaven, *1 Thes. 4. 16, 17.* and the Kingdome of Christ on Earth must be after the resurrection, *Rev. 20. 4. 5. They lived and reigned with Christ a thousand years: This is the first resurrection:* compared with *1 Thes. 4. 16. The dead in Christ shall rise first.* Not only first; that is, before the living are changed, and taken up with them to meet the Lord, &c. But first, that is likewise before



before the wicked are raised; compared with **I Cor. 15. 23, 24.** where the order of the resurrection is stated; *Christ the first-fruits; afterwards those that are his at his coming: afterward cometh the end.* For so the word is truly read, *Afterward cometh the end*, though it be translated then; yet it is the same in the Greek as is translated before, [afterward] and indeed its the very proper signification of the Greek word *meta* *afterward*; and how long after, will or must it be after the resurrection of those that are his at his coming, before the end come? It is explained in the following Verse, *When he shall deliver up the Kingdom to God; for he must reign till he hath put down all Rule and all Authority, &c.* So that clearly here is the Reign, the Kingdome of Christ after the resurrection of the Saints; and therefore it must be personal. Sutable to this is that word **2 Tim. 4. 1** where the Apostle joineth his *Appearing and Kingdome together*; For indeed the Kingdome of Christ in and over the World will not be visible till his appearing, and then shall he reign personally on the Earth. This was *Job's* faith long since, **Job 19. 25.** *I know that my Redeemer liveth, and he shall stand at the last day upon the earth, &c.*

4. That it must be Personal, will appear if we consider the promise, that God would raise up Jesus Christ of the loines of David, to sit upon his Throne, **Act. 2. 30.** Now *David's Throne* was on Earth, not in Heaven; and he must sit on *David's Throne* on Earth, to order it, and to establish it with judgement, and with justice, from henceforth and for ever. *The zeal of the Lord of Hosts will perform this*, **Isa. 9. 7.** He is to execute judgement and justice in the Earth, upon the Throne of *David*; and in his days *Juda* shall be saved, &c. **Jer. 23. 5.** By all which it appears with very much evidence of truth, that our Lord Jesus Christ, King of Saints, King of Sion, shall be manifest also to be King of Nations, and shall reign personally over them upon the Earth; this is the first ground God's Counsel declared in the Scriptures; and he is faithful, and will perform it; *The zeal of the Lord of Hosts will perform this.*

2. Because all things were made by him, and for him, **Ephes. 3. 9. Col. 1. 16. Heb. 1. 2.** Now if all was made by him, and for him, he must have all in his possession; *The uttermost*



most parts of the earth must be his possession. But we do not yet see all things subject to him, Heb. 2. 8. but the time is approaching in which we shall see all things subject to him.

3. Because it seems to me that God hath been designing and pointing out such a thing as this, ever since the Creation; else what means that promise, Gen. 3. 15. That the woman's seed should break the serpents head? Will it not then be accomplished when he shall reign over Satan, Men, and Sin? and the Church shall reign with him, when the God of peace shall tread Satan under feet; Else what means the Lord's order in the World, that both Christ and his people should have their day and time of suffering in the world, wherein they have been at the worlds feet ever since the fall, from the blood of righteous Abel? but that he hath determined a time for both Christ and the Saints to reign on the Earth, and the World shall be at their feet when they shall reign on the Earth, Isa. 60. 14. and chap. 45. 14. Rev. 3. 9. and 5. 10. Else what means those figurative discoveries; as the Seventh-day Sabbath after six days labour, compared with Heb. 4. 4, 10, 11. and the six years service in the land of Canaan, and the seventh to go forth free, Exod. 21. 2. Jer. 34. 13, 14. and his being a servant for ever if he refused to go out in the seventh year, ver. 6. and the six years sowing of the land, and the rest of the seventh, Exod. 23. 10, 11. but that the Lord would be teaching his people to be learning something; And what may we learn from hence? but that God hath been leading to the great Sabbath of rest; the seventh day being a thousand years, the time in which Christ and the Saints will keep Sabbath here on earth; and as all were to have the benefit of the former Sabbaths, so shall the whole Creation rest in this Sabbath, Rom. 8. 21, 22. In a word, all the actions, and various transactions in the world done either by God or men, do but prepare to that glorious day; as the children of Israel might not come into the land of Canaan to possess it, till the iniquities of the Amorites was full, Gen. 15. 16. so must the world ripen their iniquity before there can be any entering into this glorious rest; and when the work is finished, Then blessed shall he be that commeth in the Name of the Lord.

4. Reas. Because Jesus Christ did exactly walk in the way that



that God had appointed him for the obtaining of such an end, viz. in a way of suffering; Christ ought to suffer, and enter into his glory, Luke 24, 26. according to the Prophecies that went before of him. He did even so fulfill it, Act. 3, 18. Wherefore God hath exalted him, and given him a Name above every name: That at the Name of Jesus should every knee bow, &c. Phil. 2, 7, 8, 9, 10. Hence it is that the Saints at that day must sing this song, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing,* &c. Revel. 5, 12. And for this cause it is [as a way unto it] that he shall have a portion divided him with the great, and he must divide the spoil with the strong, because he poured out his soul to the death, and he was numbered with the transgressors. Christ hath walked in the way that the Father appointed, to the Kingdome, and he shall have it: Let it be the care of all that Professe to be in expectation of this Kingdome, to walk in the way God hath appointed both as to faith and order, lest they come short of entering; For many will seek to enter and shall not be able.

5. *Reas.* Because not only the Scripture warrants it, but all that own Scripture and truth, doe own that Christ is King, and must have a Kingdome; Now it must be after he comes from Heaven, between the resurrection, and the resignation of it to the Father, or not at all; for till Christ comes from Heaven, is the suffering state of Saints; and so of Christ in his members, witness Christ himself, *Act. 9, 4.* and he must reign; and the Spirit of the Lord leads us to the time, viz. from the resurrection of the just, to the resignation of the Kingdome to the Father, *1 Cor. 15, 23, 24, 25.*

6. *Reas.* Because Christ must have his Kingdome on Earth, or else nowhere; for I do not find that Christ is at all in Scripture called King and Lord of Heaven; that is peculiar to the Father: but Christ is *King of Kings, and Lord of Lords*; Therefore he must be man, that he might have a body to give for the redemption of man; and that he might rule over men, God hath reserved himself in bringing all under the feet of his Son; *1 Cor. 15, 27.* But when he saith, *All things are put under him,* it is evident that he is excepted that did put all things under him. God the Father rules by the Son, and when he hath finished his design in



in the glorious reign of Christ, Christ will resign up all to the Father that God may be all: and till that time after the coming of Christ, shall his Kingdome be over, and in the Earth.

7. And lastly, He and his people have had their suffering part on Earth; and therefore must [according to the Counsel of God] reign on Earth. Thus will God deal by way of retaliation with his people, and with his enemies; in the place where his enemies persecuted him, will he judge them; *There will be sit to judge all his enemies round about,* Joel 3. 12. And in the place where he and his people have suffered, shall they be exalted and reign; Christ Head and Lord over all, and all the Saints with him. Thus have I briefly run through this precious truth, in a cleer stating of the grounds of my faith in it. As for the answering of Queries and Objections, or cleering of other things, in relation to this truth, I refer to my *Epistle to the Jews*, or to the Discoveries of others that have written more large by far then I; only let it be the care of the Lord's people to take heed of shutting out of truth, because they cannot reach the understanding of every particular circumstance about it, when indeed we know but in part; *and he that thinketh that he knoweth any thing [as he ought to know] knoweth nothing as he ought to know.*

Let the Lord's people rejoyce in this truth and comfort one another with these words, *Let Israel rejoyce in him that made him: Let the Children of Sion be joyfull in their King,* Psal. 149. 2. *Let them give thanks at the remembrance of his holiness; for he will beautifie the meek with Salvation: He will come and save all the meek of the earth.* *Seek ye the Lord, all ye meek of the earth, which have wrought his judgements, seek righteousness, seek meeknesse, it may be ye shall be hid in the day of the Lord's anger,* Zeph. 2. 3.

2. Let it be upon the hearts of the Children of Sion, to be much in the expectation of the comming and Kingdome of Sions King; let this be your consolation, your expectation, to be looking for that blessed hope, the glorious appearing of our Lord Jesus. For to them that look for him will he appear a second time without sin unto Salvation: Then will he put an end to all the Saints sighing and sorrowing; then shall the days of Sions mourning be ended; then shall the redeemed of the Lord return and come to Sion  
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with songs, everlasting joy shall be upon their heads, and sighing and sorrow shall be done away; And let all that look for and love this glorious day, say even so Amen; Come Lord Jesus come quickly.

### The second Part.

**T**He great Question needful for us to consider of, is, *Whether we may expect that the Kingdome of Christ shall be introduced and set up by a material sword in the hands of Saints before the comming of Christ from Heaven; as is the judgment of several at this day? and whether we may expect that the Saints shall be Conquerors of the World before that blessed day?*

To this Querie I have given my understanding and faith already, in the latter part of my late *Dialogue*; yet I shall very freely, as I in confidence and duty am bound both to God and his people, speak farther to this matter.

I therefore *Ans.* 1. That I do not believe, that the Kingdome of Christ shall be introduced by a material sword in the hand of Saints before the comming of Christ; neither do I believe or expect that the Saints shall have the Government of the World as Saints, till he come whose right it is: and my Grounds are as followeth.

First, Because the state of the Saints, *viz.* believing Gentiles under the Gospel-ministration is clearly stated in the New Testament to be a suffering state, and that till Christ comes; but never a word of reigning that I know of, unlesse it be over sin and spiritual enemies. And Oh that the Lord's people could reign and conquer more over these enemies! That the Saints must be in a suffering condition under the Gospel, is clear from the words of Christ, *Luke 6. 22, 23.* and *Joh. 16. 33.* *In the World you shall have tribulation; but in me you shall have peace, &c.* And this was afterward made good, *1 Cor. 4.* from 9. to the 13. Verse, and *2 Cor. 4. 8.* to the end, *Heb. 10. 32, 33, 34.* and this is to be the condition and portion of the Saints in this World, till Christ come: and if this be true, there is no room for the introducing of the Kingdome of Christ by the sword, till Christ come; The truth of which, see *2 Thes. 1. 7.* where  
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the promise is of rest, when Christ comes from Heaven; till then trouble; *To you that are troubled rest with us when Christ comes from Heaven: not before then will he come to take vengeance on all troublers; but the Saints are not to take vengeance before the time, that is the Lord's prerogative, and he will do it himself; Rom. 12. 18, 19. If it be possible, as much as in you lyeth, live peaceably with all men. Here is the duty of Saints; for it is written, Vengeance is mine, and I will repay, saith the Lord. For the Lord Jesus comes then to take vengeance; therefore judge nothing before the time. So likewise James 5. 7, 8. Be patient Brethren unto the coming of the Lord, &c. Verse 8. Be ye also patient, for the coming of the Lord draweth nigh. Whence you may clearly gather that the patient waiting of the Saints, is to continue till the coming of the Lord; and I do not find any promise of deliverance to the Saints, till that day; then they shall come forth of great tribulation, with their robes washed white in the blood of the Lamb, Rev. 7. 14. Therefore let the Saints wait with patience till then; For ye have need of patience, that after ye have done the will of God, ye might inherit the promise, Heb. 10. 36.*

Secondly, Because that Jesus Christ was a pattern in his own person to all his people, in the Gospel-ministration, till his coming, whose life was a life of suffering; he being the Head, his members must walk in the same way; That the life of Christ was a life of suffering, is evident; and at last his great suffering of death upon the Cross for us, that he entered the Kingdome through suffering, is likewise evident, *Luke 24. 26. Ought not Christ to suffer these things and enter into his glory? and Heb. 2. 10. The Captain of our Salvation was made perfect through suffering: and that his suffering is presented as an Example to us, is as cleer, Job. 15. 18, 19, 20. Heb. 12. 2, 3. and that the Saints must enter this way, is as cleer, Acts 14. 22. They must through many tribulations enter into the Kingdome of Heaven; and Rom. 8. 17. If so be they suffer with him, they may be glorified together with him. Note; suffer with him, and be glorified with him; no glorifying without suffering, that is, a suffering faith, ready to suffer if the Lord call to it. 1 Pet. 4. 1. Forasmuch as Christ hath suffered for us in the flesh, arme your selves likewise with*



the same mind. 1 Joh. 2. 6. *If any man saith he knoweth him, he ought to walk as he walked.* This is stated as a Maxime in the Scripture of truth, that both Christ and all the Saints must enter the Kingdome in this way of suffering, in what the Lord calls them to; and I do not yet see how such a thing as reigning, before Christ comes from Heaven, can be imagined; unlesse men can find another Christ, and another Gospel; which to do, see Gal. 1. 8. So that from hence I infer, that the ready way to the Kingdome, is through suffering; and the ready way to lose the Kingdome, is to strive for it in an unlawful way. He (saith Christ) *that will save his life shall lose it; and he that will lose his life for my sake shall find it.* And if a man strive for Masterie, he is not crowned except he strive lawfully, 2 Tim. 2. 5. Oh therefore my brethren, see that ye strive lawfully, not for the corruptible, but for the incorruptible crown; then shall you have cause of rejoycing at that day that ye have not run in vain.

Thirdly, Because that the Kingdome is promised to the meek and suffering Lambs of Jesus, and not to the froward and fretting, that would gain the Kingdome by a worldly warfare; Psal. 37. 11. *The meek shall inherit the earth, and shall delight themselves in the abundance of peace;* and Mat. 5. 5. *Blessed are the meek, for they shall inherit the earth.* And hence it is that Christ saith, *Learn of me for I am meek and lowly in Spirit; and ye shall find rest to your souls,* Mat. 11. 29. But evil-doers must be cut off: and they that depart from the Lord must be written in the earth.

Fourthly, Because the setting up of the Kingdome of Christ, by a worldly warfare, favours very much of the spirit of this World; whose work hath been in all Ages, and at present is, to set up the Kingdome of Christ by a worldly warfare. And hence it is that in this worldly spirit, they have under pretence of the Kingdome of Christ, endeavoured to set up themselves; they have never thought the Kingdome to be upon the shoulders of Christ, until it hath been upon their own: and when any will be of another mind, I cannot yet imagine; Therefore my earnest desire is, that the Saints may not be seeking to take the Kingdome before the time, lest it break them as it hath done and will all that take such a course.

Fifthly,



Fifthly, Because Christ's Kingdome is not of this World, though it shall be in and over the world that then is; yet not of this world, but its called the world to come, *Heb. 2. 5.* so called, because Christ will have no part as to government, with the governours of this world; but when he comes he will make an end of the government of this world, and bring in his own in that world that is to come; so that to be striving after the governments of the world with a worldly warfare, is to make Christ's Kingdome to be of this world, which is contrary to his Word and Will; and therefore all that will use the sword to make the Kingdome of Christ of *this world*, must perish by the sword.

Sixthly, Because that the endeavouring to set up the Kingdome of Christ by a worldly warfare, or material sword, is inconsistent with the Gospel-ministration, which is a ministration of peace; which word was first began to be spoken by the Lord, and was afterwards confirmed by them that heard him, *Heb. 2. 3.* And its the Saints duty to preach the Gospel of peace, and to endeavour to bring souls to Christ, and not destroy them with the sword, because they submit not to him; this is a practice that hath been very much condemned in others, and is doubtless very unfutable to a truly Gospel-spirit. Oh let none that fear the Lord be found walking in this way: Let Ministers that are so apt to be laying Foundations for such a work, and teach people into a way and course of War and Blood, know that they have never a word in Commission from the Lord Christ for such a practice; and therefore are like to have but little thank for their pains at his appearing, for all that I know.

Seventhly, Because that although that in the Lord's time, Those that *kill with the sword, must be killed by the sword*; viz, of him that shall sit upon the Horse; which sword proceedeth out of his mouth, *Rev. 19. 21.* Yet the Saints are to exercise faith in believing, and patience in waiting, until the Lord's time is come.

Eighthly, Because otherwise they would not be in expectation of their Lord's appearing, which is the duty of the Saints, *Tit. 2. 13. Heb. 9. ver. ult.* Therefore they must be kept in a low estate, that they may be looking for him, and crying to him, and lift up their heads with joy when he comes, *Luk. 18. 7, 8. and 21. 28. Rev. 6. 9, 10.*



Ninthly, Because the Saints are not in a capacity to reign before Christ comes ; and that 1. No more then a woman espoused to a man is in a capacity to perform the duty of a Wife before marriage ; for then when Christ commeth from Heaven, is the time of marriage ; now is the time of espousing, *Mat. 25. 10. Rev. 19. 7, 9. and 21. 9.* And many that now think themselves espoused, and it may be fit to rule too, must then be shut out, *Mat. 25. 10, 11, 12. Luk. 13. 25, 26, 27.* 2. They are not in a capacity to Rule and Judge others as Saints in the Kingdome of Christ, before they are judged themselves ; for we must all appear before the judgement seat of Christ, *2 Cor. 5. 10.* and therefore it would be good to be cautious in judging, for we must be judged. 3. They are not in a capacity ; for all men even the Saints by nature, are in the faine estate, and are subject to be corrupted, and indeed would dishonour Christ ; experience witnesseth this abundantly : rule makes men worse rather then better ; therefore they shall not reign till Christ the King doth rule in righteousness ; then Princes shall rule in judgement, and not before, *Isa. 32. 1.*

Tenthly, Because they shall not come to the Kingdome before Christ their King doth, who hath purchased all for them ; and the servant must not think to be above or before his Lord ; and he is gone to receive the Kingdome, *Luke 19. 12.* And to prepare a place for his people, and he will come again and receive them unto himself, that where he is they may be also, *Joh. 14. 2, 3.*

Thus have I laid down my grounds why the Saints work in this their generation, is not to be seeking after the Kingdoms of this World, and to be warring with a worldly warfare, for the obtaining of it ; but rather let the Saints be preparing for suffering ; that must be their portion : and if they prepare for that, they are like to have it ; for afflictions, for the Gospel sake, and for Christ's name sake, is that the Saints must meet with all : and therefore let them expect it ; although suffering doth not always prove the goodness of the cause suffered for ; yet the state of the Saints must be a suffering state, in one measure or another ; and they like men that wait for their Lord, ready in their hearts to honour him, in suffering for him, if called unto it : But let men take heed they suffer not as evil-doers in Principle or Practice ; that



that will not be thank-worthy in the glorious day of Christ.

The third Part.

**O**bjecti<sup>o</sup>n. But there are many strong grounds from Scripture by some presented, that seem to lead the Saints to another work, before the comming of Christ; that is, to a smiting, subduing, conquering work over the Nations, as a preparation, or production to the comming and Kingdome of Christ.

*Ans<sup>r</sup>.* It is true there are so, and I shall endeavour to answer such as I have met withall, in the spirit of meekness; and I earnestly desire the Reader, seriously to weigh what I say, with an upright heart, in the ballance of the sanctuary.

And 1. I shall begin with Mr. Tillinghast's Eight grounds in his Book called *the Signes of the times*, page 66, to 73. for that is the ground work from whence all is drawn.

*His first ground is,* Because the work of the breaking of the great Image is done by the stone cut out of the mountain, its not done by mountains considered as mountains, &c. but its done by a stone cut out of the mountain by a people picked by God himself out of the Nations, &c. its these that must do this work, &c. Dan. 2. 34. 44.

To this I *Answer*, 1. That I doe not question but that the Saints shall be with Christ when this work shall be done; but that which I say is, that the mistake lyeth principally as to the great breaking work; therefore according to the light that I have yet received in this Scripture, the stone cut out of the mountain, &c. is not the Saints, but Christ himself; though I do not question the Saints being with Christ when the work is done; yet the stone is Christ, and not the Saints; and that for these Reasons.

First, Because the Saints are nowhere called a stone in the Scripture but once that I know of: Its true they are called stones and lively stones, but upon Christ the Foundation; but never called a stone, no not in their nearest conjunction in a Gospel Church estate, except as before, *Zech. 12. 3.* they are called a body made up of many members, a house that hath in it many stones; therefore this stone is not the Saints, but we must search farther if we will find out the true stone in this Scripture intended: Therefore by the stone in this place, is intended Christ



Christ himself, who is in Scripture frequently called a stone; and if we come to a right understanding of Scripture, it must be by the agreement of Scripture: Now Christ is called a stone upon three accounts in the Scripture. 1. He is the Saints foundation and chief corner stone, Isa. 28. 16. 1 Pet. 2. 6. 2. He is the Worlds stumbling stone, on whom they shall fall and be broken, and be snared, and be taken, Isa. 8. 14, 15. Rom. 9. 32, 33. 1 Pet. 2. 8. 3. He is and must be the breaking stone of the World, or the worlds breaking stone; Mat. 21. 44. *Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder.* Note; its Jesus Christ that must be the breaking grinding stone of the World; and indeed, it is but reason, for he hath been broken by and for the World; and therefore the World shall be broken by him. Hence it is, Christ is said, Isa. 63. to have troden the Wine-press alone, &c. this treading of Christ, is the performing of the work of the stone, Dan. 2. 34. 44. the breaking of the world in the day of his glorious appearing. See Ver. 4. *For the day of vengeance is in my heart, and the year of my redeemed is come.* Its not the suffering state of Christ as some imagine, but his coming forth conquering and to conquer. See this Isa. 2. 4. *And he shall judge among the Nations, and rebuke many people, &c.* Psal. 2. 9. *Thou [viz. Christ] shalt break them with a rod of Iron:* It is Christ that must break the Nations with a rod of Iron, and dash them in pieces like a potters vessel.

Objection. It is said, Zech. 12. 3. That God will make Jerusalem a burdensome stone to all people, and that all that burden themselves with it, shall be cut in pieces.

Ans. It is so; that is, 1. Jesus Christ will doe it for Jerusalem's sake, it shall be his controversie for Sion, Isa. 34. 8. and 2. They shall be with Christ in the work, although he doth it alone in the power of his Father; yet sometimes he imputes it to the Church; see Rev. 2. 26, 27. So that the breaking work is Christ's, and the time shall be at his appearing and not before; for then will be the time of vengeance; 2 Thes. 1. 7, 8. & whereas its said, That the stone was cut out of the mountain without hands, Dan. 2. 34. I do not relate it cut out of the world, but it presents us with Christ, who was brought or cut out of the race of mankind,



or in particular out of the Kingly race of *David*, according to the flesh, and was of his loines, according to the Scripture, *Abd. 2. 30.* cut out by the power of the Spirit, not in the ordinary way of generation : this is he who was sometime in the world in weakness and meekness, that shall be the worlds breaking stone ; and whereas its said, that there must be the Kingdome of the stone first, and then of the mountain, truly that which I understand is this ; a presentation of the two-fold work of Christ at his appearing and Kingdome. The first is the work of a stone, viz. to break in pieces and subdue his enemies. And 2. after he hath done his work as a breaking stone, then he becomes a great mountain, and fills the whole Earth, viz. he sets up his Kingdome in the Earth, and over the whole World, *All Nations must serve him* ; Christ and the Saints shall fill the Earth with their glory. And whereas it is said that the Kingdome was set up in the days of those Kings, viz. of the toes of the Image, I do clearly understand, that Christ will come in the days of these Kings, viz. while they are in being, and will break them to pieces, and set up his Kingdome, that shall fill the whole Earth ; and not that the saints must do it before Christ comes from Heaven ; and that for these two Reasons, besides the many Grounds before proposed. 1. The unlikeliness of such a thing in way of reason ; for the Lord to put his poor weak people to the hardest work, viz. to subdue the enemies of Christ before him, and then for Christ to come and take the Kingdome, seems to be very unlikely and unreasonable. 2. Because we find the Kings of the Earth in their full power when Christ comes from Heaven, *Rev. 19. 19.* and therefore very improbable that they had been broken by the Saints before ; If it be objected that these were the Kings of the Earth, not the ten toes.

I Answer. 1. That in the breaking work, in *Dan. 2. 34.* the Kings of the Earth were broken, and the ten toes were the Kings of the Earth, and there was but one breaking spoken of ; that is by the stone, and the stone becomes a mountain : and 'tis evident that the Kings of the Earth must be broken when Christ comes from Heaven, and not before, *Rev. 19. 20.*

The second Reason of Mr. Tillinghast's from *Daniel's* vision in the seventh Chapter, whence he forms this Argument ; Those very



very people that the little horn doth war against, &c. are they that at the end of his Dominion shall take his Kingdome and Dominion from him, &c. To make both good, see *Dan. 7. 21, 22. and 25, 26, 27 verses.*

To this I *Ans.* 1. That it is true, that the War is against the Saints. 2. Its true, that at the end of his Dominion, the Saints shall take the Kingdome; but he doth not say that the Saints shall take the Kingdome before Christ the King of Saints doth come; If *Daniel's* vision be well weighed, it will help us much in this matter, and will cleer it self; For the *Judgment is to sit and to take away the Dominion, &c. v. 26.* The question will be what this Judgement is; in my understanding its answered, not to be the Saints, but Christ himself when he comes in the power of the Father; see ver. 9. *I beheld till the Thrones were cast down [viz. the Thrones of the little Horn, and the worldly powers] and the ancient of days did sit, &c.* that is the Father mentioned to be in the Judgement with Christ, because the Judgement of Christ is the Father's Judgement; the Father Judges with and by him, and Christ receives the Kingdome from him, and not as some imagine, some particular act of God to be done by Saints first in preparing the Kingdome; but it presents us with the Headship of God over Christ in the work, and the Unity of the Father with Christ in the work. Hence is that expression, *Tit. 2. 13. Looking for the blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ;* There will be a glorious appearing of the great God when our Saviour Jesus Christ appears; so that the Judgement that must sit and take away the Dominion of the little Horn, is not the Saints only, but Christ with the Father, and Christ and the Saints shall take the Kingdome, &c.

His third Reason, *That generation of men shall destroy the Kingdome of the Beast in the time his Kingdome is to be destroyed, that did bear witness against the Beast for Christ, all the time his Kingdome stood: This is grounded upon the 11th Chap. of the Revelation, that the witnesses for 1260 days prophesied; and in the end of this time they were killed by the Beast; they rise up again, and rising up they knock the Beast down; for immediately thereupon the tenth part of the City fell, &c.*



*Ans.* This is an uncertain ground to build such a work upon. For 1. I do not believe that the witnesses have yet Prophesied, nor that the Beast or the little Horn is yet raised, at least not so as to be manifest who it is. 2. I do believe that the rising of the witnesses shall be at Christ's appearing, and then doubtless the Beast will be knocked down to the purpose; but not till then, as hath been proved before. The Beast and the Kings of the Earth are in their power when Christ appears, *Rev.* 19. 19, 20; therefore have not such a knock as is supposed till then. The falling of the tenth part of the city I understand to be the finishing work of Babylon's destruction when Christ comes, and his witnesses are raised; for great Babylon will come into remembrance before God when Christ is in the air pouring out the seventh Vial at his coming, *Rev.* 16. 19. so that I do conclude it to be a truth that the Beast shall receive his fall at the rising of the witnesses; but that will be at the coming of Christ, and not before.

His fourth Reason is, *That the Angel that enlightens the earth with the glory of the truth, is that Angel or Instrument that shall ruine Babylon, Revel. 18. 1. The Angel that enlighteneth the earth with the glory of God, carrieth on the work, &c. and that is the Saints, the generation of the faithful, &c.*

*Ans.* As to this Argument there is no weight in it; for the Scripture doth not say that this Angel did destroy Babylon, but he proclaims her downfall; *Babylon is fallen, is fallen, &c.* And further it doth not say that this Angel is the generation of the faithful, but that he came down from Heaven; the generation of the faithful are warned by this, or another Angel to forsake Babylon's sins, lest they partake of her plagues; So that this Argument hath no shew of weight in it, as stated; although that I will not say, that this Angel shall destroy Babylon, if by this Angel is intended Christ at his second coming; for its evident there will be several falls of Babylon; one by the ten Horns, *Rev.* 17. 16. another at Christ's appearing, as hath been already proved, *Chap.* 16. 19. And if this be the last fall of Babylon, as to me seems probable from several grounds, then this Angel must doe the work when he comes down and enlighteneth the world with his glory; for this 18. Chapter seems to hold forth a full destruction



destruction of *Babylon*, which will not be till Christ comes, and then if Christ be this Angel, he will do the work.

His fifth Argument, *Those that have had a bloody cup filled to them by the Beast all the time of his Kingdome, these shall give forth a bloody cup double to the beast, when his Kingdome doth expire, &c. this is grounded on Rev. 18. 6. double unto her double, &c. they are the Saints that have received the bloody cup, and they shall give her the bloody cup, &c.*

Ans. Its a question as hath been minded, whether this destruction of *Babylon* be that minded, Chap. 17. 16. which is done by the ten Horns, or that minded, Chap. 16. 19. which must be done at the comming of Christ: if so, which is most probable, as hath been minded; then its true, Christ and the Saints that have had the bloody cup, shall give her to drink double of the bloody cup at the great day of his wrath, &c. when the Lord will make inquisition for blood, &c. will find all the blood of his Saints in her, and will give her blood to drink, because she is worthy.

His sixth Reason is, *The work of God against Rome shall be so managed, as there shall be singing of Hallelu-jahs in the Churches for the carrying of it on; this is cleer from Rev. 19. 1. &c. If it should be done by the Nations, what singing of Hallelu-jahs would there be in the Church for this?*

Ans. First, If the destruction here intended, were that by the ten horns, Rev. 17. 16. as the destruction of the old *Babylon* in *Chaldea*, by the Medes and Persians; why might not God's people sing Hallelu-jahs, as well as the Jews of old obtaining a liberty by the Medes and Persians, executing God's design upon that *Babylon*, were exhorted to flee from *Chaldea* with the voice of singing? *Isa. 48. 20.*

But Secondly, The singing in the beginning of the 19 chap. of *Revel.* is because the Lord God Omnipotent reigneth; and therefore I believe that its the great joy that will be among the multitude of Saints after the last and final destruction of *Babylon*, and for the Kingdom and Reign of Christ; for I believe that the Spirit of the Lord doth often come up to that glorious day in this Book, and therein all men have been and are at a loss, as to the order and method of the Spirit: but I judge that the joy among Saints at this time and in this place is in the reign of Christ.

His



His seventh Argument, *The ruine of Rome or of the Beast shall be so carried on, that this work shall be a shadow of the glorious Kingdome of the mountain when the Kingdome of the stone comes to finite; it will be as it were a resemblance of the Kingdome of Christ; therefore will there be such voices and Hallelu-jahs, The Lord God omnipotent reigneth, &c.*

*Ans.* If the Kingdome of the stone and mountain be all one and both relate to the comming and Kingdome of Christ, as hath been before proved, and the Hallelu-jahs, *Rev. 19.* be in the Kingdome of Christ, as hath been minded before; then this Argument is already safn to the ground where I shall leave it and proceed.

His eighth Reason, *Look through the Old and New Testament, where ever we have a description of the persons that shall doe the glorious work of God at the last day, and you shall ever find them to be described and Characteriz'd to be Saints, as Zech. 9. 13. When I have built Judah for me, and filled the bow of Ephraim, and raised up thy sons, O Sion, against thy sons, O Greece, &c.*

*Ans.* This I believe will be made good at the appearing of Christ, and not before, when Judah and Ephraim shall come in together: we find in the Scripture a great destruction that shall come upon the world, and that will be at the comming of Christ; called in Scripture the *battel of the great day of God Almighty.* *Rev. 16. 14.* this will be the last battle before the Kingdome of Christ, called the *battle of the great day of God Almighty.* 1. Because it shall be fought in the great day of his appearing. 2. Because the great Lord will be the Captain-General in this battle; see *Rev. 19. the 11. &c.* And 3. for the great desolation that shall then be on the inhabitants of the Earth; and to this doth the destruction mentioned, *Ezek. 38. 39.* Chapters relate; and to this battle doe all the Prophets in the Old Testament relate, that speak of the great things that shall be done by Saints, in all the Scriptures mentioned by Mr. Tillinghast following in this last Argument, as *Obadiab 8.* and *21. verses, of Jacob and Esau,* and *Micah 4. 11, 12. Rev. 14. 1, 2, 3, 4.* and other Scriptures, *Joel 2, Psal. 149. 5 6 7 8 9.* shall all be made good in that last battle, which doth especially relate to the Jews who have been so much abused by the Nations;



therefore God will bend the bow with Judah and fill it with Ephraim; that is, the coming in of the ten Tribes, called in the 16 Chap. of *Revel* the Kings of the East, whose coming in will not be till after the sixth Vial is over, immediately before the seventh, which will be the last battle; and when the Kings of the East shall come in, the Bow will be filled and the work ready, &c. But for a more clear understanding of this mystery, I shall discover my apprehensions of the manner of this last battle as far as the Scripture gives me light in it.

I. Christ with the raised and changed Saints taken up to meet him in the ayre, will fight from Heaven, and the Tribes of Israel will be on Earth, and may fight for all that I know on Earth; for I do not think that they shall be changed, but shall remain with Christ during the time of his reign, in a perfect sinless estate, yet not changed; but God will have a great seed to be brought forth amongst them in that time. So I say that those people may do something with the sword at the day, I mean the great battle; but as for believing Gentiles, I do not think that there is the least colour from the Scripture on a right understanding of their using a material sword. What they have come to doe here in this Nation by acts of providence is one thing; but what God on the Scripture account calls them to, is another thing. But to prove the battle to be in this manner, *Isa* 28. 21. The Lord saith, that he will rise up as in mount Perazim, and be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act. This strange work and act, is this last great battle wherein the Lord will bring down his enemies, he will rise up as in mount Perazim, when the Lord rose up for the help of David [a type of Christ] against the Philistins, *2 Sam.* 5. 20, 21. and be wroth as in the valley of Gibeon. That alludes likewise to *Joshua* that was a type of Christ, who brought the children of Israel into the land of Canaan; so must our *Joshua*, our Jesus fight our battels, and bring us into the true Land, *Joshua* 10. 10, 11. The Lord discomfitted the enemies before *Joshua*, and cast down hail-stones from Heaven upon them, and more were they that dyed with the hail-stones then those that were killed with the sword: So will he deal in the last battle, *Rev.* 16. 21. And there shall upon



men a great hail out of Heaven; every stone the weight of a talent; &c. Thus shall all Sion have a hand in this great work, some above and some below; This honour shall all the Saints have. Praise ye the Lord, and wait with patience till the time is come; to this time and work do the Scriptures allude that speak of such things as these are: as for the Scripture mentioned that *Jacob is my battle-axe and weapons of War*, Jer. 51. 20. This I have elsewhere endeavoured to cleer, that by *Jacob* is meant the two Tribes in the Chaldean Captivity, whose deliverance was wrought forth by the Meds and Persians, whom he made his battle and weapons of War; or at most by *Jacob*, it could be but virtually, for *Jacob's* sake; for *Jacob* did not strike a stroke in that work, that we read of; so may and will God make use of the Kings of the Earth to be a means of liberty to his *Jacob* for a time.

As for Rev. 15. 2. and 14. 1, 2, 3, 4. it will all be accomplished at the coming of Christ; they shall stand then with the Lamb and sing new songs of praise to the Lord and to the Lamb, &c.

But the Scripture holds forth a two-fold Destruction of *Babylon*; one by the ten Horns, Rev. 17. 16. and the other at the coming of Christ, as hath been before proved; and he lieth the mistake in not distinguishing in *Babylon's* fall, whereas some think that the ten Horns shall doe the rough work, and then the Saints shall come in and doe the rest, which I think is the nearest to the truth; for I do believe that they shall doe much of the rough work, wherein the Saints shall rejoyce; and then Christ with the Saints will perfect the work at his coming.

But Mr. Tillinghast and others say, That the ten Horns shall doe it as conquered to the Lamb; see his signs of the times, pag 77. from Rev. chap. 17. ver. 14. These shall make war with the Lamb; and the Lamb shall overcome them; and then being conquered to the Lamb they shall doe it.

A. I do believe that the taking of things in order of place hath been one great ground of mistake in the understanding of the things contained in this book: so in this Scripture, although this making War with the Lamb be set down before they have done their work on *Babylon*; yet I believe it is that which



which will follow after; and is the same with chap. 19. 19. which is the last War and Conquest; and not a conquest to the Lamb, but by the Lamb, to their ruine; and after they have done their work on *Babylon*, chap. 17. 16. *shall they make War with the Lamb, and the Lamb shall overcome them*; having prevailed over *Babylon*, they shall not be afraid to make War with the Lamb; but he will be too strong for them, and will overcome them; *For he is Lord of lords, and King of kings.* Note, he shall overcome them as he is Lord of lords, and King of kings, as he comes to take his Kingdome; 'tis the same as is minded chap. 19. 16.

Thus having briefly run through Mr. *Tillinghast's* grounds, and some other likewise, and I can say, without any personal prejudice to the man; for I never saw his face that I know of; I can say, I did, and do reverence him as I am perswaded he was a man fearing God; and such was my tenderneffe, that I would not have meddled, especially he being deceased, had it not been for the sake of those that are yet in the Land of the living, that are apt to be misled by others mistakes. I have not exceeded the measure of faith, nor impulse of conscience to this work: I can say, having finished this work, I have done; and if any persist, I shall be able to say in this matter, that I am free from the blood of all men; which otherwise I could not have done; neglect of duty would have lain upon me, &c.

I shall now come to answer such other objections or grounds as I have met withall, that I have not already answered; and having met with a book called the *Banner Displayed*, being the result of several consultations, I shall examine the grounds in it likewise; which I find to be one and the same with the former; a birth of that mother; a child from that womb, though in expressions something differing, therefore I need say the lesse unto it; the ground is from the stone before minded, in *Dan. 2. 34.* which I have already answered, and I judge cleared to be Christ. Here are three things stated in this book, Page 19. 1. *What this stone is.* 2. *The time of its rise.* 3. *The particular work to be done by it.*

1. *What this stone is;* the answer is, *That this stone is Christ Jesus.*



Jesus, in the pure sanctified and refined Gentile Christians. For proof of this assertion, *Mal. 3. 3.* *Rev. 14. 4, 5.* is quoted; and how much it serves to prove such an assertion, let the understanding judge; the one speaking of Christ's coming, and the work he will do in his Saints; and the other the Saints song of praise for their victory, at and after Christ's appearing and Kingdom; and neither of them names the Gentile Saints; but it is most clear, that especially, and in the first place, the Jews are intended in both; because they are at the head of all promises, and what we have comes from them as their right; we are made fellow-heirs, &c.

2. Compare *Rev. 14. 1.* with *chap. 7. 4.* that in the *14. 1.* being but a repetition or going over the same mentioned *chap. 7. 4.* as the Spirit often discovers one thing in this Book; so that these Scriptures prove no such thing for which they are applied; and truly where Christ is in Scripture called a stone in sanctified ones; I am yet unacquainted whether this interpretation would not only open a way to, but confirm the Quakers principle, Christ a stone in sanctified ones; it's no Scripture-language, nor is it therefore savoury or safe; it's true, Christ is a stone laid in Sion, for Sions children to build their faith upon; that is, doctrinally laid there; but personally he is in Heaven; and spiritually in his people; but the Spirit of Christ, is not the stone; but the person of Christ in spirit and power was the stone which the builders refused; and it's this stone spoken of in *Daniel*; not as in his Saints, but in his glorious appearing from Heaven; then shall he do the work; so they come to the reasons for their apprehension that the stone is Christ in the Gentile Saints.

The first is, Because this stone in Scripture is called the Kingdom of Christ, and the Kingdom of Christ this stone, *Dan. 2. 44, 45.* *Mat. 21. 43, 44.*

To this I answer first, That notwithstanding the stone is called the Kingdom, and the Kingdom is called the stone; yet that argues not that the Saints must be the stone, or Christ in the Saints; its true that is alledged, that Christ hath a Kingdom in the Saints; that is, he rules by his word and spirit in them; but this doth not prove that the Word and Spirit in the Saints is the stone that must do this work.



But secondly, The Scripture ordinarily speaks Metaphorically; so it doth of Christ in this place; he is called a stone from its likeness; and the Kingdome, because it is the Kingdome of the stone, being become a mountain; it's first called a stone; then the Kingdom, because it's Christ coming in his Kingdom that doth the work; hence it's spoken of Christ his coming in his Kingdom; so King and Kingdome comes together; so in this place, stone and Kingdom, is as much, and no more then Kingland Kingdome: How often in Scripture is Christ called by a Metaphor, the way, the door, a stone, the true bread that came down from Heaven, and the Kingdom? *Luke 17. 21.* Christ saith to the Pharisees, *Behold, the Kingdom of God is among you*; so the word is truly read, not with'in them; and indeed reason will teach us, that that is it Christ intends; for the Kingdome of God was not in the Pharisees and Hypocrites, as some vainly imagine; but Christ who is the King of the Kingdom was among them, and they knew it not, but enquired after the Kingdom. So likewise is the ministration of the Gospel called sometimes properly the word of the Kingdom, *Matth. 13. 19.* and sometimes in a Metaphor the Kingdom of God, *Matth. 21. 43.* which is the Scripture annexed in that Book to prove the argument; and how well it suits, let the understanding judge; *The Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof*: that is, the word of the Kingdom, the Gospel ministration, which was effected afterwards, viz. It was taken from the Jews, and given to the Gentiles, &c.

As 1. for the outward dispensation of War, in subduing and conquering, &c. And so 2. Of peace upon Earth, ruling over the World, &c. I see no ground for such a thing, before Christ the conqueror and Prince of peace comes. I have sufficiently cleared this already, in what I have said before; neither do those many Scriptures in the margent, at all reach to the proving of what they are there written for; But to proceed,

A 2. Reason is, *Because the Angels that pour out the Vials, come out of the Temple or Church of the first-born, &c.*

And it's true; but before we conclude so certainly, it will be good to query, 1. What this Temple is: And 2. What these Angels are.

1. What



First, What the Temple is, either it must be the Church of Christ on Earth, or the New *Jerusalem* which is above; if on Earth, then it must be the Churches work to doe it; and this is contrary to their second assertions, P. 57. *That the enlightened Saints, &c. ought to separate and withdraw from the corrupt and dark part of the Churches gathered in the Pastoral way.*

Whence by the way note all the Churches and Members that be not of their mind [*viz.* to be preparing for War to set up the Kingdome of Christ] are in their account corrupt, in part Antichristian, Apostatized, &c. and are for that to be separated from: Note; how much short is this Design of the Quakers? indeed all Satan's Designs end in this, were there no more in it but this, it were a cleer Discovery, the ground must needs be bad that brings forth such fruits: be warned all ye that fear the Lord, that Designe which cannot be carried on without the breach of Churches, is none of God's Design; but to return in their own account, it cannot be the Church but a People separating from the Church, because they cannot in conscience to the Lord own such a Principle and Practize as this is.

But Secndly, If it be the Church on Earth, then the Angels must be the Churches Ministers, and they must go pour out the Vials; for none but the Angels doe it; and then the Ministers must take the sword and to work: But in this its to be feared those kind of Ministers that are for this work, will be so much like those of the World that have gone before them, that they will preach others into it, and set them to the work, but themselves be sure will be far enough away; they will bind heavy burdens and lay on others, but will not touch them themselves with one of their fingers.

But 2. *Querie* whether this Temple be not the *Jerusalem* which is above, And that first, because its called the Temple of the Tabernacle of the Testimony in Heaven, *Rev.* 15. 5. the Tabernacle in the Old Testament was to hold the Ark, in which the Testimony was, *Exod.* 40. 3. and *chap.* 25. 16, 21. the Ark was a type of Christ, a token of God's presence *Exod.* 25. 8, 7, 10. 1 *Sam.* 4. 21, 22. God now appeareth in Christ, the true Ark in whom the Testament is a Minister of the Tabernacle,



which contains him which is the true Ark, even Heaven it self, *Heb. 9. 24.* So that its Heaven that is here minded where Christ our Ark is, in whom is our Covenant, and the Angels then or those Heavenly Angels that are above: and I do so understand it, that the Angels that shall pour out these last Vials, will be Angels from Heaven above, and not from the poor Church on Earth; And I do believe that there are none of those Vials yet poured forth, and that the Church shall be in a very low estate on Earth when that is done; and that they shall be such plagues as are minded according to the letter of the Scripture; and that it will be speedily done, when once it is begun: and indeed the description of them more suits heavenly Angels (their breasts girded with golden girdles) then Armies of men (though Saints as is supposed) on Earth; and farther, it's generally concluded, even by our friends that own this principle I am now dealing with, that the seventh Angel is Christ at his appearing; and they come all from one place, out of Heaven; and what ground there is to conclude Christ the seventh Angel to come from Heaven; and the six former to be Saints on Earth, I know not: And further, whereas it is by some supposed that the Epistles to the Angels of the Churches, *chap. 2. 3.* is a key to unlock the mystery of that title of Angel throughout this book; and that always by Angels we must necessarily understand the Angels of the Churches; I say that its not so, for Angel is sometimes attributed to the Angels of the Churches, *Rev. 1. 20.* sometimes to evil Angels, *Rev. 9. 11. 15.* but generally to the good Angels of Heaven that are ministering Spirits for the good of Saints, *Rev. 1. 1. and 5. 11. and 3. 5. and 22. 8, 16.* Let these suffice to prove that here are other Angels mentioned in this book, besides the Ministers of the Churches; and generally I do believe, Angel in this book intends the Angels of Heaven.

Their third Argument is, Because that *the Kingdome of God in the internal dispensation thereof, being taken from the Jews and given to the Gentiles is plainly called a stone;* the Scripture to prove it, is *Mat. 21.* from 33 to 44.

*Ans.* To this I say first, that the stone here minded is Christ himself



himself personally, *vers. 42. The stone which the builders rejected is become the head of the corner, &c. & ver. 43. Therefore I say unto you, the Kingdom of God shall be taken from you; viz. the Word, the Ministration of the Kingdom, because they rejected the stone.*

Secondly, What ground here is for any to draw such a conclusion from, I am ignorant of; I leave it trusting that those who stated these grounds will yet be perswaded to take a second view of them, and then probably their minds may alter; for throughout this Reason, that which is properly of the person of Christ, is by them applyed to the Saints; But in the conclusion of this Argument, they say at before, *That this stone is the Gentil-saints, called a mountain when the Jews come in, and then no more a stone:* and to prove it, notes *Joel 3. 9. That the War against the enemy by the Commonwealth of Israel is to be proclaimed among the Gentiles, who is to prepare War, as if there was hardly notice taken of the Jews then, &c.* Behold the weaknesse of honest men when deceived in their judgements, then almost every Scripture must speak as they think: this 3. of *Joel 9.* to the end of *ver. 12.* is the Lord's challenge to the Heathen Nations to come up to the last great battel of the day of God Almighty, where they must be destroyed, *Ezek. 38. 39.* and this may serve to prove the Sains war, to those that are blind; But I hope my friends will admit of second thoughts, upon this & all the rest of the Scriptures they ground their opinions upon.

As concerning their Opinion of the time of the rise of this stone, and the work to be done by it, I shall take no notice of it, because if what I have writ be truth, as I do believe it is, and therefore have I spoken; then there is no room for the rise or work, that will come to nothing of its own accord, as it is by them stated: I do believe that Christ the stone will doe the work when he comes from Heaven, but not before; then will be the use of the stone, and the ruine of the enemies; and for all the rest of that book of the stones gradation comming to be a Mountain, and the signes, and separations, &c. I pass, most of it will fall; if the Foundation fall, then the building cannot stand; only I cannot but marvel that Gospel-saints under the notion of the highest Light should first be in an expectation of



the Spirit for to fit them, as a leading means of a mighty camp, Page 34. hath God or Christ anywhere promised to pour forth his Spirit under the Gospel to fit his people for war and blood, or rather to preach the Gospel of peace, Rom. 10. 15. and that they should own such a conversion to be a conversion of the Gospel, to be converted to this their Principle, see page 67. Indeed, I do believe that their Principle is such a Principle as that they need to be converted from it very much, and I am m. c. i of the mind that they themselves shall know it, and acknowledge it first or last : amongst the separations, I own a separation from false Churches and false worship, but a separation from the Churches because they own not their Principle I abhor : but rather if they persist, the Churches will have more cause to separate from them, for owning such unsound Principles.

And as for their separation from civil Majestates, from page 83 to the end, I doe not believe that any of the grounds by them mentioned have any weight in them, as to that thing; and that because, I do not believe that any Scripture doth intend such a thing, as separation from any Civil Majestate as he is a Civil Majestate : But if he command things in matter of Worship, contrary to the Will of Christ in Scripture, therein we are not to obey him, because Christ is the Lord of his peoples conscience in such cases ; but in civil things to separate from them, is contrary to all rules of Scripture ; the rule of Scripture standing to the Saints, is, that in civil things, they should submit unto those that are in Authority, Ro. 13. 3 4, 7, 8. 1 Pet. 2. 14. and oh that Saints were spiritually wise in this matter, and that for conscience sake, being faithful in the performance of this their duty, thereby putting to silence the ignorance of foolish men, 1 Pet. 2. 15. It seems it was the language of men then, as it is now, that Christians would rebel against Majestates ; the advice the Apostle gives them, is, by their obedience and subjection, to put to silence the ignorance of those that were so foolish as to think and speak such things : Oh that the Saints in this our day may be found doing the will of God in this matter, thereby putting to silence the ignorance of foolish men, that so think and speak of them ; and not fulfill their ignorant and simple sayings,



sayings, lest they prove most simple and foolish themselves. It was the work of the Ministers of Christ in the Primitive days to teach the Church their duty to Majestrates, as hath been proved both of *Paul*, *Rom. 13.* and *Peter 1 Pet. 2. 14, 15.* and *Paul* exhorts *Titus* to the same, *chap. 3. 1.* Oh let it not be the work of those who call themselves *labourers in God's Vineyard* [see Page 89] to teach rebellion against Majestrates, and persuade to a separation from those who in conscience cannot act with them.

But there is something in Page 86, in the fifth ground of separation from Majestrates; and that is the dreadful judgements denounced against those that be found owning of and submitting to the Maj-strate, &c. The Judgements they mention, is *Rev. 14. 6, 7, 8, 9, 10.* That if any man worship the Beast or his Image, &c. He must drink of the Wine of the wrath of God, &c. Note first whether there be no difference between owning the civil Authority of this beast, and worshipping of him; and receiving his name and mark; *Paul* owned and submitted to the *Romane* Authority in his days; did he therefore worship that beast? men are then said to worship an Authority when they give that to them that is due to God; when they submit to them in spiritual things, it's upon the spiritual account that the world wonders after the beast. I am yet very much of the mind that this second beast is not yet risen; and that when he is risen, God will so discover him, that none of the Saints shall own him, as he puts himself in the room of Christ; but I do not think that the Saints shall at all discern him as civil Authority, though he may so mixe his supposed divinity in all his civil rule, that it may be a hard matter to distinguish; but I forbear, and shall come to mention some other Objections.

1. Some object (and this I find in *Mr. Tillingbat's* signs of the times, page 74) that Scripture *Psal. 110. 1.* Sit thou at my right hand, till all thine enemies be made thy foot-stool. Hence he infers that the coming forth of Christ will be when his enemies by his Saints are made his foot stool.

An. This Scripture is palpably mistaken likewise. for 1. This Scripture speaks of the reign of Christ: but we shall easily find that



that on the Scripture account Christ is said to be at the right hand of God from the day of his ascension, to the time of the giving up of the Kingdom to the Father after his reign. 1. Therefore that he is at the right hand of God now, and hath been, *Rom. 8. 34.* and his work now is to make intercession for his Church. 2. When he comes from Heaven in the clouds, he shall be at the right hand of God, *Mat. 26. 64.* Christ saith to the high Priest, *Hereafter shall ye see the Son of man sit on the right hand of power, and coming in the clouds of Heaven.* Christ shall be at the right hand of power in the clouds: Now indeed is the first visible manifestation to the world, that he is at the right hand of God. 3. He shall be at the right hand of God all the time of his reign; and that is it that is specially intended in *Psal. 110.* So this in *1 Cor. 15. 25, 26, 27, 28.* Where the reign of Christ is stated after the resurrection; and *he must reign till all his enemies are under his feet*; and that will not be till the end of his Kingdom; for when once all his enemies are under his feet, then the Kingdom must be given up to the Father, and the Son must be subject; there will be *Gog and Magog* after the reign, and the last resurrection, that so death may be destroyed, and the Devil and wicked men to be judged; and till this is done. Christ must sit at the right hand of God reigning, in the midst of his enemies; this is the truth intended in that Scripture.

Obj. It's said that there is a beast that receives his power from the Dragon, (that is, from the Devil) must the Saints submit to that beast?

Ans. First, That beast is generally understood to be the *Romane Monarch*, which Monarch was prophesied of long before; and is a part of the image in *Dan. 2.* And if subjection to it as civil be not lawful, then no more could it be to any other part of the image; but the Jews being captivated to the head of the image, the *Chaldean Monarchs* were not only to be subject, but to pray for its peace. In the primitive time, at the entrance of the last part, both Christ and his Apostles yield subjection, and teacheth others so to do; and as civil I do believe, that the servants of Christ shall yield subjection to the very going out of that image.

Secondly,



Secondly, I do understand that the power this beast is said to receive from the Dragon, is that power he exerciseth in divine things; for that power he hath not from Christ; therefore he must receive it from the Dragon; and I do judge that the Saints are not to submit to this power, as exercised in matters of Religion; but as exercised in civil things (for so it is of God) they are to submit unto it.

*Obj.* The authority and power that now is, did once profess to be one in the same work, and made large promises and declarations of what they would do; for God in matters of righteousness, and easing the oppressed; but are fallen and disappoint the expectations of the godly, that adventured with them in the same cause; had it been an enemy we could have born it, &c.

*Ans.* 1. If it be so, let it caution you how you strive to get up lest you do the same; for God is true, but all men are lyers; did these promise, that if God would own them, what great things they would do for him; and have they failed, oh, why may not you fail too? I tell you the promises of men in a low estate, proves very much like the repentance and promises of sick men it's soon forgotten: I tell you, before Christ comes in the clouds, He trust to no man or men in the world in this great work, so clearly reserved for Christ; *For the heart of man is deceitful above all things, and desperately wicked, &c.* therefore be not so earnest to get upmost; I am confident that men that get highest in the world, will not have the least account to give in the day of reckoning. We'l make this application; Hath it been so with them, and have they fallen? &c. It may be worse with us; our hearts are deceitful as well as theirs; and if we should get up after them and miscarry, our sin will be greater then theirs: Reason thus with your selves, then will you make a right use of other mens failings. But,

Secondly, Have they failed so much? pity them and pray for them, that God would be pleased to give them a sense of their evil: be like your heavenly Father in this; and withal endeavour for a spirit of forgiving and forgetting, so doth your heavenly Father towards you, or else your account will be



be but sad in the day of accounts: Thus have I briefly run through many things, and I can say in love too, and zeal for the name of the Lord and his people, and the peace of the nation in which I live. I desire the Lord to give a right understanding in all things; and to make the poor and weak endeavours of his unworthy servant useful for the end for which it is intended, *Amen.*

**FINIS.**

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READER,

**W**hat faults have escaped the Presse, mend it with thy Pen; the Author being far from the City, could not take any care of it.

Reader, Thou art desired to take notice there is now in the Presse, a Book written by *Robert Purnel*, entituled, *A little Cabinet, richly stored with all sorts of heavenly varieties; wherein there is a remedy for every Malady; viz. Milk for Babes, and Meat for strong Men, and the ready way for both to obtain, and retain assurance of Salvation: Being an Abridgment of the sum and substance of the true Christian Religion; very useful for all that desire to be acquainted with and established in Divine Truths, May 1657.* And to be sold at the Three Bibles in *Paul's Church-yard.*



