



500

DANVERS  
(HAWES)

Martha Udny  
Oct 2 1807

J.A.  
A.C.  
17

*[Faint, mostly illegible handwriting]*  
1816

Very rare, with  
the folding plate  
stable

Danvers  
51



Written by Henry Danvers, as appears  
by the advertisement in his Hist. of  
Bosworth, 1673.

MS mentioned by Crosby.

Noticed (for more seen) by

Fisher, Hist. & Antiq. I. 395-6  
noticed also by Winney  
(after Johnson apparently) ii

16520707



*coll. Danvers*

NEW IRVING  
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THE GREAT BARRIAGE

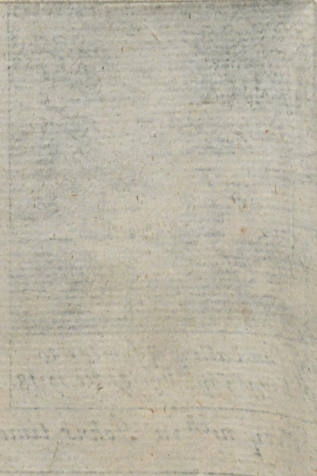
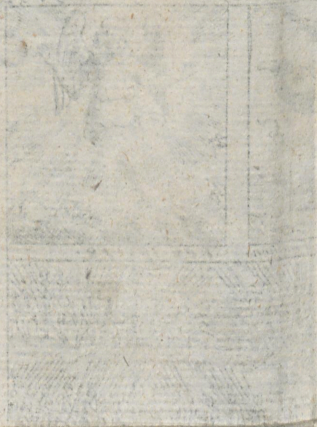
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THE BATTLE

ARMAGEDDON



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# GREAT BABYLON

The Mother of Harlots & abominations of the Earth,  
That filthy & Bloody City. Rev. 17.

A

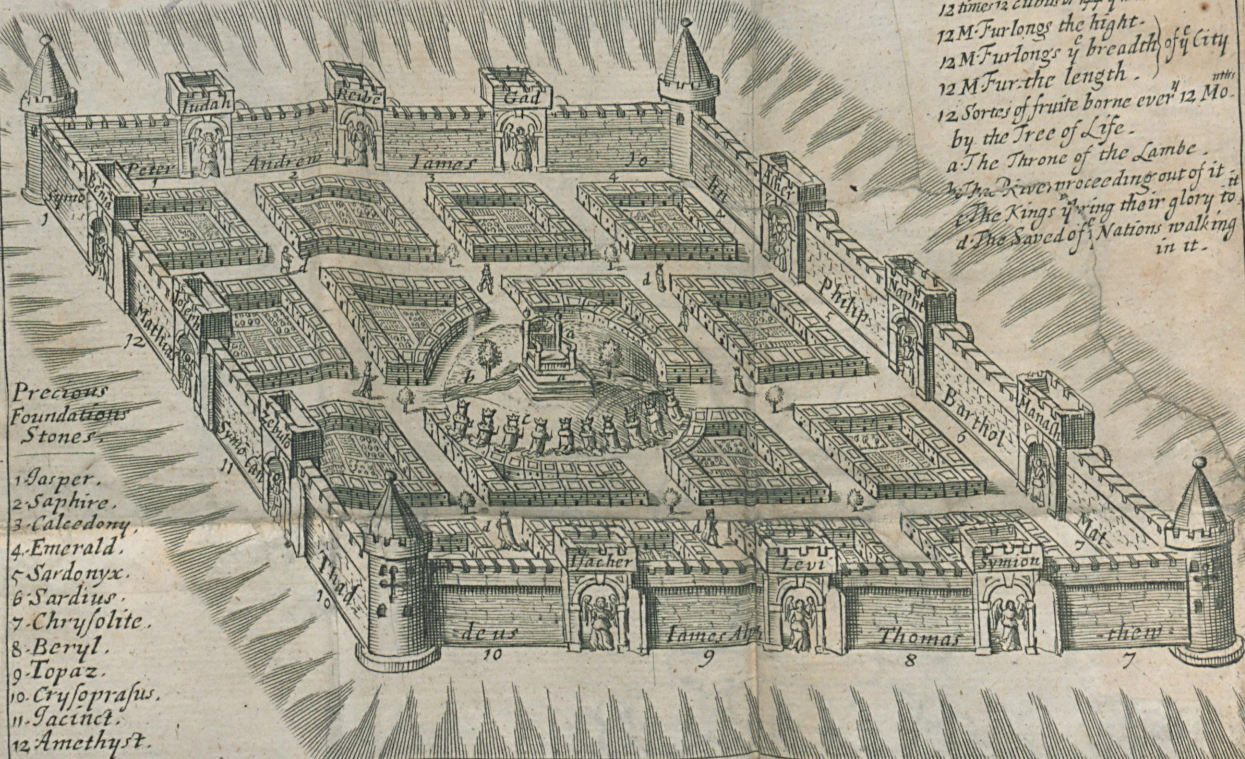


1. 7 Hills. Rev. 17. 9
2. Bottomless pit. 9. 2
3. Starr. 8. 10. 9. 1
4. Beast rising. 11. 7. 8
5. Locusts. 9. 7.
6. Divills. R. 2. 16. 13
7. Whore on y<sup>e</sup> B. 17. 3. 4
8. Crucified in it. 9. 8.
9. Witnesses slain. 9. 7. 8
10. False Prophet. 13. 11
11. Woy. of y<sup>e</sup> B. 13. 4. 8
12. Pallaces.
13. Cathedralls.
14. Fryers.
15. Nunnerys.
16. Stews. 17. 4.
17. Theater.
18. Taverns <sup>Capit head</sup>
19. Inquisition. 18. 24.

# NEW JERUSALEM

The Bride, the Lambes wife, that Holy  
and Beloved City. Rev. 21. 10. &c.

B



- Precious Foundations Stones.
1. Jasper.
  2. Sapphire.
  3. Calcedony.
  4. Emerald.
  5. Sardonyx.
  6. Sardius.
  7. Chrysolite.
  8. Beryl.
  9. Topaz.
  10. Crisoprasus.
  11. Jacinet.
  12. Amethyst.

12. Gates.
12. Pearles. for each Gate.
12. Tribes names upon y<sup>e</sup> Gates.
12. Precious foundations stones.
12. Appostles names upon them.
12. Angells at the Gates.
- 12 M. Sealed of each Tribe of y<sup>e</sup> Tribes.
- 12 times 12 cubits or 144 y<sup>e</sup> walls breadth.
- 12 M. Fur long the height.
- 12 M. Fur long y<sup>e</sup> breadth of y<sup>e</sup> City.
- 12 M. Fur. the length.
12. Sortes of fruite borne ever 12 Mo. by the Tree of Life.
- The River proceeding out of it.
- The Kings of y<sup>e</sup> Nations walking in it.
- The Saved of Nations walking in it.

# THE BATTELL OF ARMAGEDDON. Rev. 16. 14. 16. 19. 13 &c.



1. Dragon 2. Beast 3. false Prophet by y<sup>e</sup> Spirit of Divills calling y<sup>e</sup> Kings of y<sup>e</sup> Earth to the great Battell. Rev. 16. 13. 14.



The 6<sup>th</sup> Angell pouring out his vial. Rev. 16. 12. The Drag. B. & false Prop<sup>t</sup> & y<sup>e</sup> Army ag<sup>t</sup> him y<sup>e</sup> sat on y<sup>e</sup> white hors and his Army.



The Angel in y<sup>e</sup> sun calling y<sup>e</sup> fowles to eat the flesh of Kings Cap<sup>t</sup>, horses, &c. 19. 18.



The dragon taken & cast into the Bottomless pitt. Rev. 20. 1. 2. 3.

Babilon that great City seated upon 7 Hills & having y<sup>e</sup> Government over y<sup>e</sup> Earth is Rome neither was there any other City w<sup>ch</sup> in Johns time had the Rule over the Kings of the Earth but Rome. and it is most remarkable that Rome is built upon 7 Mountains. Belarmin. de pont. Rom. lib 2<sup>a</sup>. cap. 1.



THEOPOLIS,  
OR THE **ANGUS.**  
CITY of GOD  
New JERUSALEM,

IN  
Opposition to the City of the  
Nations Great BABYLON;

Comprehending  
The blessing and benefit of Christs Kingdom,  
in the thousand years Reign before his personal  
coming and appearing, after the total ruine of the  
Beast, and his Kingdom.

*In a Coment upon the 20th. and 21st. Chapters of  
the Revelations.*

With  
An Additional Answer to these two material Questions:

1. Whether the thousand years Reign is not already past, as  
*Brightman*, and others affirm.

2. Whether the natural Jew is not most concerned in the latter  
day Promises and Prophecies, especially in the pulling down  
*Babylon*, and Building of *Zion*, as *Maton*, and others assert.

*Ezek. 4. 1. Son of Man take thee a Tyle, and Pourtray upon it the  
City Jerusalem.*

*Hos. 12. 10. I have multiplyed Visions, and used similitudes.*

*Dan. 12. 4. And many shall run to and fro, and Knowledge shall  
increase.*

*Pf. 145. 11. They shall speak of the glory of thy Kingdom, and talk  
of thy Power.*

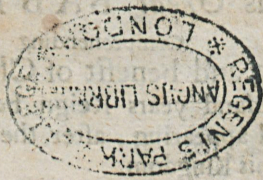
*Isa. 57. 14. Take up the stumbling-block out of the way of my people.*

---

London, Printed by T. Ratcliff, and Nat. Thompson, for Nathaniel  
Ponder, at the Peacock in Chancery-Lane. 1672.



THEOPHILUS  
 OF THE  
 CITY OF GOD  
 NEW JERUSALEM  
 IN  
 Opposition to the City of the  
 Nations OF BABYLON;



The pleasure of the British Kingdom  
 in the the  
 coming and  
 Beak, and his

In a Court near the north wall of the  
 the

An Additional Answer to the two material Questions  
 1. Whether the thousand year Reign is not already past  
 2. Whether the annual Jew is not most concerned in the latter  
 day, whether and proposed especially in the falling down  
 Babylon, and Building of a new as before, and others after  
 Each of these questions are answered in a plain and easy manner  
 Hol. 12. for a year  
 Gen. 22. and many other  
 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

London: Printed by T. and W. Thoms, for  
 1872



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 Of Gods Negotiation.

XX

XX.

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XX. CHAP. Of the Revelations.

**A**Nd I saw an Angel come down from Heaven, having the Key of the bottomless Pit, and a great Chain in his hand.

2. And he laid hold on the Dragon that old Serpent, which is the Devil and Satan, and bound him a thousand years.

3. And cast him into the bottomless Pit, and shut him up and set a Seal upon him, that he should deceive the Nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4. And I saw Thrones, and they sat upon them, and Judgement was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received their marks upon their foreheads or in their hands, and they lived and Reigned with Christ a thousand years.

5. But the rest of the dead lived not again, till the thousand years were finished. This is the first Resurrection.

6. Blessed and Holy is he that hath part in the first Resurrection, on such the second death hath no power but they shall be Priests of God and of Christ, and shall Reign with him a thousand years.

7. And when the thousand years are expired Satan shall be loosed out of his prison,

8. And



## XX. CHAP. Of the Revelations.

8. And shall go out to deceive the Nations, which are in the quarters of the Earth Gog and Magog, to gather them together to battel, the number of whom is as the Land of the Sea.

9. And they went up on the breadth of the Earth, and compassed the Camp of the Saints about, and the beloved City, and fire came down from God out of Heaven, and devoured them.

10. And the Devil that deceived them was cast into the Lake of Fire and Brimstone, where the Beast and false Prophet are, and they shall be tormented day and night for ever and ever.

11. And I saw a great white Throne, and him that sat on it from whose face the Earth and Heaven fled away, and there was found no place for them.

12. And I saw the dead (small and great) stand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged out of those things, which were written in the Books according to their works.

13. And the Sea gave up their dead which were in it, and Hell delivered up the dead which were in them, and they were judged every man according to their works.

14. And Death and Hell were cast into the Lake of Fire; this is the second death.

15. And whosoever was not found written in the Book of Life, were cast into the Lake of Fire.



*Emblemical Representations of the true and false CHURCH, both in their  
Head and Members, as held forth by the Spirit in the Book of the Revelations.*

*Christ the Head of the true Church.*

**A** Lamb slain with seven Horns and seven Eyes.  
**A** An Angel descending from Heaven.  
*Michael* with his Angels.  
 A man-child persecuted.  
 The Faithful and true witness.  
 A Redeemer.  
 A bright and morning Star.  
 A Lamb with his Sealed, marked Attendants; worshipping him upon *Zions* Mountains.  
 A Lamb with his Wife:  
 King of Saints, who was, is and shall be Reigning for ever.  
 A Lamb with called, chosen, and Faithful, warring, and overcoming.  
 The King of Kings with many Crowns upon his head, clothed with a Vesture dypt in blood, Sword proceeding out of his mouth, upon a white Horse, with Armies upon white Horses following, treading the Wine-press of the fierceness and wrath of God Almighty.

*Christs Church or Spouse.*

**A** Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars.  
 A woman flying into the Wilderness, Clouds cast out against her by a Dragon, persecuted by a Beast, and false Prophet.  
 Virgins not defiled with men.  
 Angels, Stars, golden Candlesticks.  
 Witnesses in Sack-cloath, slain and lying dead in the streets.  
 Souls under the Altar crying for Vengeance.  
 A City troden under foot.  
 The Holy beloved City, new *Jerusalem*.  
 The Tabernacle, Temple, Gods Habitation; Heaven-ascenders, and dwellers in Heaven.  
 These worship, admire and follow the Lamb, having him to instruct them.  
 These the Fathers name in their fore-head.  
 These written in the Lambs Book of Life.  
 These get Victory over the Beast, refusing his Mark, Name, Number, Worship, Image.  
 These rejoyce at *Babylons* ruine.  
 These share of first Resurrection, and upon them second Death no power.  
 These live and Reign as Priests and Kings a thousand years.  
 These have glory of the Earth, and Kings thereof brought unto them.

Compared in their Idolatry, and filthiness to *Sodom*, in their cruelty to Gods Church, to *Egypt*, *Babylon*, and *Magog*. Their dreadful Judgements held forth in the opening of the seven Seals, sounding the Wo Trumpets, pouring out the seven Vials, by Plague, Death, Mourning, Famine and Fire; by being rewarded as she hath rewarded others, to be filled double, and by how much she hath glorified her self, and lived deliciouly, by so much she have sorrow and torment, and to be cast into the Lake of Fire and Brimstone to be tormented for ever.

*Anti-christ the Head of the false Church.*

**A** Lamb with two Horns and Dragons Mouth.  
**A** An Angel ascending out of the bottomless Pit.  
 The Devil and his Angels.  
 A great red Dragon with seven Heads, ten Horns persecuting.  
 The false Prophet with lying wonders to deceive.  
 A Destroyer.  
 A Star fallen from Heaven.  
 A Beast with his sealed, Marked ones, worshipping him upon *Rome's* Mountains.  
 A Beast with his Whore.  
 King of Locusts, who was, is now, and yet is, and goeth into perdition.  
 A Beast with seven Heads and ten Horns and Kings of the Earth warring with the Lamb, and his followers, and overcome.  
 The Dragon, Beast, and false Prophet with the Kings, Captains, mighty Men, and whole World engaging War with Christ in the great battel of God Almighty, and overcome, and judged by him.

*Anti-christs Church or Whore.*

**A** Woman array'd in Purple and Scarlet colour, and deckt with Gold and precious Stones and Pearls, under her the Scarlet coloured Beast, and upon her head a name written, *Mystery, Babylon the Great*, the Mother of Harlots and Abominations of the Earth.  
**A** Queen, no Widow, nor seeing sorrow, glorifying herself, and living deliciouly.  
 A common Harlot, committing Fornication with all the World.  
 Locusts, Frogs, Spirits of Devils.  
 Beasts out of the bottomless pit, slaying Earth-dwellers, joycing, making merry, and sending gifts to one another.  
 A Woman drunk with the blood of the Saints.  
 A City advanced upon seven Hills.  
 The great City, City of the Nations, great *Babylon*.  
 The habitation of Devils, the hold of every soul spirit, Cage of every unclean and hateful Bird, Descenders into the pit, and Dwellers upon the Earth.  
 These adore, wonder at and wander after the Beast, having his false Prophet to deceive them.  
 These the Beasts mark in their Fore-heads.  
 These are not written in the Lambs Book of Life.  
 These small and great, rich and poor, bound and free, receive the Beasts mark in their right hands and foreheads.  
 These rage, blaspheme, lament her desolation.  
 These live not again, but share of the second Death.  
 These are Prisoners, Slaves and Captives, during the thousand years.  
 These the Kings of the Earth shall hate, tear her flesh and burn it with fire.



# The Agreement, Difference and Reconciliation of Brethren, touching the Monarchical Kingdom and personal coming of Christ.

## AGREEMENT, Concerning the Kingdom of Christ.

That Jesus Christ besides a Providential, Spiritual and Mystical Kingdom, shall have a Monarchical Kingdom upon the Earth, and as the four Monarchs have governed the Nations, by their Laws, Policies, and Rulers, under them: so the Lord Jesus Christ as King of Nations, by his Laws, Policies and Rulers under him, shall govern the Nations and Kingdoms of this World.

That in order to his taking to himself this his great power (though by gift, purchase and inheritance he hath right thereunto) he by War and Conquest subdues the Nations, that withstand his Righteous Authority, to make way to his Dominion.

That after the Conquest of the Nations, Christs peaceable Kingdom, and Rule takes place, and continues a thousand years.

That the aforesaid Monarchical Kingdom of Christ shall be universal, over all the World, as large as the Beast and Dragons Sovereignty hath been.

That through the righteous administration of Judgment and Justice in dispensing the righteous Laws of Christ, there shall be an Universal peace and plenty, great procreation, and encrease, and therein also the great pouring out of the Spirit, the great Conversion of Jew and Gentile, and restoration of the Creature.

That after the thousand years shall be expired, the Nations shall be deceived again, revolt from Christs Rule, make Head against his Authority, and fly an huge Host shall in the Gog-Magog Army, gather together to Battle against the Saints, till they be destroyed by fire from Heaven.

That after this comes the Resurrection of the Dead and the Eternal Judgment.

## AGREEMENT,

### Concerning Christs personal coming.

That Jesus Christ himself shall personally come and appear upon the Earth, called his second appearing, his appearing and Kingdom, his appearing upon the Throne of his Glory, his removing and descending from Heaven.

That this said appearing shall be at the time of the restitution of all things, the time of refreshing, and blotting out of sin, the time when all Enemies are brought to his foot, at the time when Heaven and Earth pass away; at the time of the bodily Resurrection, and of the Judgment of quick and Dead.

That as to the manner of his coming it shall be, 1. Visible, a coming in the Clouds of Heaven to be seen by every one. 2. It shall be exceeding glorious, both in the Fathers, his own, and Glory of all the Holy Angels and of all Saints; for all the Angels come with him, some being employed to gather the Elect, some to gather the wicked. And all the Saints and Elect ones are to come with him, as well the dead Saints who are to be raised and glorified, as the living Saints to be changed and glorified, and taken up together to meet him.

That he shall come with a shout, with the voice of the Archangel, with the Trump of God, wherein the Heavens being on fire shall be dissolved, and pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works that are therein shall be burnt up.

That this coming of Christ shall be sudden, as a Thief in the night, as Lightning, as Travail upon a Woman with Child, as in the days of Lot and Noah, and as a snare shall it come on all that dwell on the Earth. For when they shall say peace and safety, then sudden destruction cometh upon them, and they shall not escape: Calling therefore for all diligence to make calling and Election sure, and for all watchfulness, least at this sudden coming we be found naked, unready, or sleeping.

That he comes as to raise the dead, so to judge the quick and the dead at his appearing and Kingdom: And comes in flaming fire to take vengeance on them that know not God, nor obey his Gospel; yea to execute vengeance upon all the ungodly, to glorifie, recompence, reward the righteous.

That there is an Eight-fold coming of Christ mentioned in Scripture, two personal, 1. In the Flesh. 2. When he comes the second time without sin, when he comes to judge quick and dead at his appearing and Kingdom. Two Spiritual, 1. To Convert. 2. To Confirm. Two Mystical, 1. In the Legal. 2. Evangelical dispensation. Two Providential. 1. Either in love to chastise, or wrath to judge his Enemies. 2. To comfort, redeem and save his people.

## RECONCILIATION.

Which said Differences are happily and sweetly reconciled by a due and right application of the said Scriptures concerning Christs personal coming to their proper and genuine time, to which they aptly belong, observing the distinction of his comings, scope of the place, and orderly taking place of his Kingdom, viz. By applying to those places that speak of his Monarchical Kingdom, his virtual and spiritual coming and presence; because therein are things to be transacted, that are proper only for mortal men to act in the body, as warring and victory over Enemies, to enjoy peace, plenty, protection, procreation of Children, dispensing Laws and Governments, preaching and converting, inward and outward blessings, &c. Christ being not otherwise to be present in this fifth Monarchy as head thereof, then the Dragon or Devil was present in the four Monarchies that precede, which is only virtually by his Laws, Rules, influence and spirit, though some Scriptures speak, as though he were personally present, Rev. 2. 10. 13. And to those places that speak to his Kingdom of Glory, by applying them of his personal presence (as is proved at large in the Book) wherein are things to be transacted, and persons convert with that are immortal, heavenly and glorious, wherein you will find no contradiction, nor absurdity, no thwarting Analogy of Faith, or current of Scriptures, but a sweet Harmony, and agreement both with promises and prophecies.

That the disagreement amongst brethren in this weighty point, seems principally to consist in the Application of those Scriptures, that speak of the personal coming of Christ to different times: some to take place before or upon the thousand years; Others not till after.

Some apprehending that the said personal coming, is in the smiting conquering part, upon or before the thousand years, as well as in and after the peaceable part; Others not till after the thousand years.

Some again suppose that at the same time of Christs coming to subdue Enemies, the dead Saints are raised and glorified, and the living Saints changed and glorified, and so all come together with Christ to transact with him in Chief, as well in the warring and smiting part, as peaceable part: Others that the Corporeal Resurrection and change shall not be till after.

Some also apprehend, that Jesus Christ shall upon or after his coming convert the Jews and multitude of the Gentiles to be helpfull (in their mortal state) in the carrying on the Government, during the thousand years reign in conjunction with himself and glorified Saints: Others that Christ comes to judge, Condemn and Execute the Sentence upon the wicked and unbelievers, but to convert none, the day of Grace being now past and over.

Some again conclude that after the Resurrection of the Saints, the thousand years reign, the Battle of Gog, shall be the general Resurrection, making a thousand years distance, betwixt the Resurrection of the just and unjust (which is indeed but a natural consequence, if the former be true) but others suppose no such space betwixt the one and the other, but to be both in one hour.

The Reasons and Scripture grounds given, why the personal coming and Saints Resurrection and change is not till after the thousand years: Why no Conversion after Christs personal coming, and why no such space betwixt the Resurrection of the just and unjust.

1. That Christ comes not personally to the smiting, warring and conquering part.

1. Because that is held forth in Scripture to be a gradual work: By the smiting of a stone (Dan. 2.) upon the Image, breaking it to pieces, blowing it away by the wind as Chaff, the stones encreasing to a Mountain filling the whole Earth; by the pouring out of seven Vials gradually one after another, Rev. 16. fighting with the ten horned Beast, or ten Antichristian Kingdoms, Rev. 17. By the judging of the Whore, Afterwards fighting and vanquishing the whole world in the great Battle, Rev. 19. But Christs personal coming admits of no such graduation, but is sudden, quick speedy like Lightning, in a Moment, in the twinkling of an eye, as before in the Agreement. Christ only in the former by the Sword of his mouth, viz. by his Commission Power, Providence.

2. Because the one is done by material weapons of War, in an hostile manner, leading into Captivity, killing with the Sword, as they have led into Captivity, and kill'd with the Sword: The other by flaming fire from Heaven, as in the days of Lot, &c.

3. Because no room is for any such fight, the material Heavens and Earth now burnt up and past away.

4. Because 'tis improper work, for Christ and all the glorified Saints and Angels to appear in, one Angel being enough in an invisible way to destroy in one night an hundred fourscore and five thousand.

5. Because the Scripture is express that Christ shall continue at the right hand of God till all his Enemies be brought to his foot or destroyed, and the last Enemy to be destroyed is death, therefore this must needs be before it.

2. That Christ comes not personally into the peaceable part to Rule and Govern the Kingdoms of this world by Laws and Policies.

1. Because the Scripture limits his said appearing to a time beyond this, viz. to the dissolution of the material Heavens and Earth, therefore therein no building, planting, marrying, &c. or no Rule nor Government, &c. Till the time of restitution of all things (the old Heaven and Earth being burnt up) when the material new Heaven and Earth come on: till the time that sin is to be blotted out, which will not be till the Judgment day, till Judgment of quick and dead, till the last Enemy death be destroyed.

2. Because 'tis utterly inconsistent with the glorified state, for mortal and immortal, vile and glorified, Heavenly and Earthly bodies, to be so familiarly conversant, as such a state calls for, the glorified Saints being as the Angels, yea as Christ himself in Glory, and he in his transcendent Glory, in the Glory of God the Father, whom no mortal eye ever saw, nor can see and live.

3. Because such a notion vacates Christs Mediatorship before the time, taking him from the Fathers right hand in the Heavens, from within the Vail, before Ordinances abolished, Graces perfected, sin, enemies and death utterly destroyed, Christ being expressly said to reign in his Mediator Kingdom, till all be accomplished.

4. Because this would suppose another Enemy after death to assail Christ and the raised Saints, viz. the Gog-Magog Army.

3. That there is no Corporeal Resurrection in the smiting and conquering part, or the beginning of the thousand years.

1. Because Christ Jesus is not then personally to appear from all the Arguments above; the Corporeal Resurrection and his coming being contemporary, which is not till above a 1000 years after.

2. Because the Saints living and Resurrection state mentioned Rev. 20. 4. upon which all this is grounded, is only the mystical Resurrection mentioned, Rev. 11. Hos. 6. Isa. 25. 26. Ezek. 37. Dan. 12. 2, and not Corporeal, for the Eleven Arguments in the book.

4. That there is no Conversion of Jew or Gentile after Christs personal coming.

1. Because he comes with all the Saints and Elect ones when he comes, but this notion would bring but a part with him.

2. Because such apprehension vacates all the former cautions, & threatnings of deferring faith, repentance to that day.

3. Because what can they be converted to? Faith, Hope, Ordinances, nothing but Vision, Sense, Enjoyment, praise.

5. That there is no such space of time betwixt the Resurrections. Because both at one hour, John 5. in the last day, Job 19. 25. In the twinkling of an Eye, Saints first, the rest immediately after: the Angels that come with Christ, being employed to gather the one and the other; Christ immediately to judge the one and the other. The taking up and change in 1 Thes. 4. being the same with 1 Cor. 15. 52, at the last Trump. See the Book.







world to oppose Christ, and his Saints in the great battle: In the 19<sup>th</sup> is the issue of this great undertaking declared, *viz.* a total overthrow and destruction of that great Army, the Kings, Captains and Mighty men, the taking of the Beast and False-prophet, and casting them alive into the lake of fire burning with Brimstone: And in this 20<sup>th</sup> you have the account of the Dragons Fate in this great Catastrophe, *viz.* of his taking and how as a wretched Captive he was bound, and made close prisoner (for a season,) then after a short Release, how brought to judgment, and sentenced to the lake of fire with his Companions, together with the blessing and advantage, that accrues hereby to the Church of Christ.

A Portion of Scripture worthy our most serious search and enquiry, containing most seasonable and necessary truths, and of such import, that a late learned Author saith thus of it. *That it contains the Catastrophe, Result, and Design of all, that God hath spoken before in the Old Testament, and no less than a Golden Key to unlock the Bible, especially the Old Testament.* Though expressed in such mystical Allegories and Types, such Figurative and Tropical Terms, as makes it very abstruse, and difficult, and to that degree, so that *Brightman* saith, that a man may see by the commentary of Interpreters, how greatly they are puzzled and toyled in the interpretation of this Chapter, being like an intricate Maze and Labyrinth,

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rinth, where there is no winding of a mans self out. And Mr. Mead calls it the most abstruse of all the Prophetical Scriptures and most to be admired, and so misterious, that he dares not enlarge himself into that curious search of the Reasons of several Circumstances, lest that of Solomon be laid to his charge (Prov. 10. 19) In the multitude of words there wanteth not sin. And another thus; The particulars contained herein are most abstruse and misterious, and that to be too positive and definitive about them, and the misteries intended in them, would argue too much boldness and temerity.

The consideration whereof calls therefore for the greater circumspection, wariness, and sobriety.

The Method propounded in search after the misteries contained in this Chapter shall be.

First, To lay down the Analysis and parts of the Chapter: then treat of each material thing contained in the parts, and that by certain known rules as helps and way-marks to steer herein, with some remarks upon the same, and a brief Paraphrase upon it.



## The Parts of the Chapter.

**T**His Chapter contains the doom and judgment of the Dragon, as discovered to *John* in three parts or periods.

First, In his binding and consequents thereof.

Secondly, In his loosing with the effects of it.

Thirdly, In his final and utter judgment, and what follows thereon.

First, Of his binding, wherein is considerable.

1. The Agent by whom, an Angel; *And I saw an Angel come down from Heaven, having the Key of the bottomless pit, and a great chain in his hand.*

2. The actions of the Angel.

(1. In apprehending of him; *And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan.*

2. In binding of him, and how long; *And bound him a thousand years.*

3. In Imprisoning of him set forrh, partly by the place ( *and cast him into the bottomless pit* ) partly by his secure way of proceeding, *And shut him up and set a seal upon him:*

3. The end of his judicial process with the Dragon, *viz. That he should deceive the Nations no more till the thousand years were fulfilled,* amplified by the Dragons release for a little moment; ( *After that he must be released a little season.* )

Then



*The Analysis or parts of the Chapter.* 5

Then the consequents of the Dragons binding, and as one main reason thereof, *viz.* the Churches happy and glorious condition, wherein is considerable.

First, The Resurrection and Reviving state, under the denomination of Martyrs; *And I saw the souls of them that were beheaded for the witness of Jesus, and the Word of God, and which had not worshiped the Beast, neither had received his mark upon their foreheads, or in their right hands.*

Secondly, Their Enthroning or Reigning; *And I saw Thrones and they sat upon them, and judgment was given to them, And they lived and reigned with Christ a thousand years.*

Then their said state and condition is amplified three ways,

1. By the opposite condition of their Enemies; *But the rest of the Dead lived not again, till the thousand years were finished.*
2. By the denomination given to this condition of the Revived Martyrs; *This is the first Resurrection.*
3. By their happiness and holiness, partly in respect to the evil, they are exempted from: partly the good they are called to enjoy; *Blessed and holy is he that hath part in the first Resurrection: on such the second Death hath no power; But they shall be Priests of God and of Christ, and shall reign with him a thousand years.*



6 *The Analysis or parts of the Chapter.*

Secondly, Of the loosing of the Dragon out of Prison, wherein is considerable.

1. The time when; *But when the thousand years are expired Satan shall be loosed out of Prison.*
2. The subtle practises of the Dragon declared in the seducing, and stirring up new Enemies against the Church; *And he shall go out to deceive the Nations*: described by the extent of the places whence to be gathered; *From all the Quarters of the Earth.* 2<sup>ly</sup> By their denomination (*Gog and Magog.*) 3<sup>ly</sup> By their number (*As the sand of the Sea.*) 4<sup>ly</sup> The intent of the gathering; *For Battle against the Saints.*
3. The hostile acts of these seduced Enemies, partly going up every way against them, partly surrounding them on every side: *And they went up on the breadth of the Earth, and encompassed the Camp of the Saints about, and the beloved City.*

Then nextly, The effects of this great gathering, and what became of this Dragouical design and mighty Host: *And fire came down from God out of Heaven and devoured them.*

Thirdly, His final and utter judgment, which is described.

1. By the Cause; *And the Devil that deceived them.*
3. By the place; *Was cast into the lake of fire.*
2. By his Companions in Torment; *Beast and False-prophet.*

4. By