

Secondly, Because this same space is so often repeated by the spirit, to which we should take the more earnest heed, as matter of instruction and information; for thrice it is said, Satan was bound a thousand years and afterwards loosed, 2. 3. 7. Twice it is said the Saints shall reign a thousand years, *verse 46*. Once that the rest of the dead lived not again till the thousand years finished, *verse 5*. There being a thousand years of Satans Captivity and the Rest of dead; and a thousand years of the Saints Reigning with Christ.

If so, then Secondly, Whether these intend one and the same space of time or no;

That one and the same space of time is hereby intended is manifest, as *Pareus* well observes: Because in *verse 2.* and *6.* the thousand years are without an Article, *χίλια ἔτη*: But four times afterwards with an Article *τὰ χίλια ἔτη* these thousand years emphatically. As if he should say, Satans imprisonment shall continue a thousand years, and during these thousand years, the Martyrs shall live and reign with Christ, and afterwards he shall be loosed. The parts to which this number is applied, are so cemented together as Cause and Effect, distinction and opposition that they very much strengthen and prove that just account of a thousand years, *viz.* Satan is bound a thousand years, that he should not deceive the Nations, till the same thousand years be fulfilled: Then the Saints lived and reigned a thousand years with

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with Christ, that same thousand years: But the rest of the dead lived not again, untill these thousand years were finished; whilst the holy ones their happiness made Priests of God and of Christ, Reign with Christ a thousand years.

And as to the third, when these thousand years begin and end, we have this general account.

That it is the space of time, that is bounded with two Wars, that of the great Battle of God Almighty before it begins: And that of the Battle of Gog and Magog, after it is ended, being time of ease, peace and rest as before.

A space of time, that hath the Beasts destruction and judgment, the Dragons overthrow, binding and imprisonment going before, and the dragons release and final doom and judgment going after.

A space of time containing the sounding of the seventh (*Rev. 11. 15.*) Trumper, the new Jerusalem the Bride of the Lamb; (*21, 22.*) the new Heavens and the new Earth, the Palme-bearing multitude out of all Nations, Tribes, People and Tongues, *Rev. 7. 9.* till the War and judgment of Gog, personal coming of Christ, dissolution of Heaven and Earth, general Resurrection and judgment.

A space of time bounded with two Resurrections, viz. the mystical or figurative Resurrection of the Church out of her death and slaughter called the first Resurrection; and the Corporeal

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Resurrection at the last day. And with two deaths, viz. that mystical death of the Rest of the Dead, viz. the wicked that live not all the thousand years, and the Eternal death which will be their doom after the thousand years; with two Life, the mystical of the Church in the thousand years, and the Eternal Life and Glory to be their portion at Christs personal coming after the thousand years. And with two judgments, that of the Beast and False-prophet with their followers before; and that of the Dragon and his followers with all the wicked after.

But when particularly as to precise time these thousand years shall begin, is yet a secret the Lamb hath not discovered, contained in the sealed Book; all being as yet at a loss, as to the certain *Epocha* of the Apocalyptick numbers, either as to the forty two Months or 1260. days or years of the Beasts Reign, or the Churches entering the Wilderness which God in his due time will discover.

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*f the living of the Martyrs or first
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*nd I saw the Souls of them that were behead-
ed for the witness of Jesus, and the Word
of God: and which had not worshiped the
beast, neither his Image, neither had re-
ceived his Mark upon their fore-heads, or in
their hands. And they lived, &c.*

IN the interpretation of this mystery of the living
of the Martyrs, Writers and Commentators
each differ; some judging this to be a Corporeal
Resurrection: others (and they not a few)
perceive it to be a spiritual Resurrection, a re-
viving and reviving of Soul, the effect of Christs
Spirit upon the heart of Believers and faithful
Witnesses; and a leaving others to a state of sin
and death.

But it is humbly conceived, the mind of the
Scripture here it is a mystical Resurrection, or civil
life; they are said to live, as most consonant to
Scripture, sound Reason, and the scope of the place.
they lived.

Living and dying in Scripture is variously taken
sometimes literally for the natural spirit or Eter-
nal life and death, sometimes figuratively for a
civil

civil or mystical life and death, consisting either in a freedom from misery and distress in this life; the lying under which is called death, *Isa.* 52. 2. *Isa.* 26. 19. *Luke* 2. 34. *2 Chron.* 19. 10. And freedom therefrom into a prosperous state, Resurrection and Life. Resurrection, *Isa.* 52. 2. *1 Sam.* 2. 7, 8. *Isa.* 26. 14. 19. *Rom.* 11. 19. Life, *Job* 21. 7. *Psal.* 38. 19. *Hosea* 6. 2. The not freedom therefrom, an unraised state, *Psal.* 140. 10. *Isa.* 29. 14. 43. 17. *Amos* 8. 14.

This therefore holds out under these terms of living or first Resurrection-state, the beginning of the Churches glorious, happy, and peaceable condition (whereof all the Prophets speak) after her long sorrow and suffering, her Enemies being now conquered and brought under, alluding to the Corporeal Resurrection; for as the Saints cannot enter into Glory, and triumph, till the bodies be raised out of the Dust, and revived, and Resurrection power passes upon them: No more shall the Church enter into its promised Rest, foretold to be enjoyed by her in this life, till this mystical Resurrection or reviving passeth upon her, before which under the Beasts Dominion they are but as so many slain, and dead men, *Rev.* 11. 7, 8, 9, 10. 6. 9. They are so in a natural sense, because they worship not the Beast, *Rev.* 13. 15. *Dan.* 3. 6. Being killed all the day long, *Rom.* 8. 36. viz. in purpose and decree and by sentence of the Antichristian Laws, multitudes also feeling actually the force of them under the bloody

bloody Beast and Scarlet coloured Whore; much more in a civil sense, thrust down from the exercise of all power, dignity and Sovereignty in the behalf of Christ, either in Civils or Ecclesiasticks, So was it with *Israel* in *Babylon* in these respects. As persons put into their Graves, *Ezek. 37. 12* as so many dead men.

But now is the time come (their Mortal dead-ly Enemies being brought down by an high hand) that they shall not only have all the bloody Laws and Decrees reverst, and cancelled, and so be freed from all danger or damage, that may come to their persons: But be revived to a civil life, and put now into a capacity to come into the exercise of power, dignity and Sovereignty, both in Church and State; for as is the Death, so the Resurrection. Therefore is it said, that when *Israel* were to come out of *Babylon*, and restored to former priviledges in their own Land, the Lord opened their Graves, caused Bone to come to its Bone, Sinew to its Sinew, put a Spirit of Life into them, set them upon their feet, to their becoming an exceeding great Army, whereby they came again to the exercise of their former Jurisdicions in Rule and Government among themselves.

And so a parrallel place to this *Rev. 11. 11.* the Church having passed the State of Death, slain, Slaughtered Witnesses during the Beasts reign and rage, comes now to have a Spirit of life from God enter into them, enabling them

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to stand upon their feet. And then a voice from Heaven, or the Orb of Government and Rule (for so Heaven here, and in the *Rev.* 12. 7. is to be taken) calls them up thereto, alluding hereby to Christs dead body that was killed, raised, and ascended into Heaven, And so the Prophet, *Isa.* 26. 19. *Thy dead men shall live, together with my dead body shall they arise: Awake and Sing, ye that dwell in the Dust; for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead.*

And parallel to this, *Hosea* 6. 2. *After two days he will revive us; in the third day he will raise us, and we shall live in his sight. His mystical body the Church being in a mystical way to conform and suit in a figure to the Death, Resurrection and Ascension of his real Body.*

The Prophet *Hosea* also in the 13, 14. ver. foretelling this promised restauration to the Church in this mystical manner, doth it in terms alluding to the Corporeal Resurrection, to which also the Apostle refers, *1 Cor.* 15. 57. when he asserts that Doctrine of the Resurrection. *I will ransom them from the power of the Grave, I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy destruction: Repentance shall be hid from my Eyes. And again by the Prophet *Isa.* 25. 8. Speaking of this very time. *He will swallow up Death in Victory, and the Lord will wipe away tears from all faces, and the rebuke of his people shall he take away from off all the Earth.**

Earth; for the Lord hath spoken it. Which very words of the Prophet are repeated by John, and applied to this very time, *Rev. 21. 4. Rev. 7. 17.* Now as is the Death, so must the Resurrection be: to the Spiritual Death there is a Spiritual Resurrection, to the mystical Death a mystical Resurrection, to the Corporeal Death a Corporeal Resurrection.

To this the Assemblies Annotations upon this place seem to concur also, *Rev. 20. 5, 6.* After Antichrists destruction there will be such a new face of the Church, as if the Saints were all raised up again. This Resurrection is not of particular persons, but of whole Churches and Nations, as *Rom. 11. 15.* alluded to in the raising of dead Bones, *Ezek 37.* in which they are said to have part.

And that the Corporeal Resurrection of the Saints cannot be understood in this place, further appears.

First, Because the Text in the Letter of it speaks not of their Bodies, but Souls, and of the Souls only of them that were beheaded, as *Rev. 6. 9.* And I saw under the Altar the Souls of them, that were slain for the Word of God, &c. Now it is no where said, that Souls in a proper sense revive and are raised; because they never dye being Immortal, and so not capable of Resurrection; necessitating therefore another sense.

Secondly, Because if we are here to understand a bodily Resurrection of the Saints (Martyrs

only being here mentioned and beheaded Martyrs too, taking in no other Saints and only such too, that suffered under Antichrist) then will Christ have but a small Kingdom: And then only such Martyrs partaking of that first Resurrection are to share of happiness and freedom from second Death; excluding all but such both from happiness and exemption from such a curse, contrary to the Analogy of Faith, and whole current of Scriptures; for what by such Doctrine will become of all the Saints from *Abel* to this time, that were not Martyrs under Antichrist.

Thirdly, Because this will hold out an absurdity of a two-fold Resurrection (a thousand years distant each from other) of bodies, contrary to *John 5. 28. The hour is coming, in which all that are in the Graves, shall hear his voice, and shall come forth, they that have done Good to the Resurrection of Life; and they that have done Evil, to the Resurrection of Damnation.* The state of the Resurrection being there held forth by Christ to be general and universal, relating to Good and Bad, and to be at one time, the hour. So in *John 6.* four several times he refers the Saints Resurrection to the last day, *verse 39. 40, 44, 54.* The professed Faith of the Saints in that day, *John 11. 24. And Martha said unto him, I know that he shall rise again in the Resurrection at the last day.* So *1 Cor. 15. 51, 52. Behold I shew you a mystery; We shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an Eye,*
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at the last Trump; for the Trumpet shall sound, and the Dead shall be raised incorruptible, and we shall be changed, Job 19. 25, 26. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. 26. And though, after, my skin, Worms destroy this body, yet in my flesh shall I see God. So Job 14. 12. Man lyeth down and riseth not till the Heavens be no more, &c. By which two Scriptures in Job the last day and time of the last Trump is explained, and limited to Christs personal coming, and end of the world; or dissolution of the Heavens and the Earth, as 2 Pet. 3. 10, 11, 12. Rev. 20. 11.

Fourthly, Because this opinion holds out this to be the first bodily Resurrection, contrary to what the Scripture speaks of, nine going before it. As first, the Widow of Sarepta's Son, 1 Kin. 17. 22. 2^{ly} The Son of the Shunnamite, 1 Kings 4. 35. 3^{ly} The man that was raised by the touch of the Prophets Coffin. 2 Kings 13. 21. 4^{ly} The Widow of Naim's Son, Luke 7. 15. 5^{ly} The Daughter of Jairus, Luke 8. 55. 6^{ly} Lazarus, John 11. 44. 7^{ly} Those many that came out of their Graves accompanying Christ at his Resurrection. 8^{ly} Tabitha, Acts 9. 41. 9^{ly} Eutichus, Acts 20. 16. By which several instances it must appear, that either this is not a Corporeal Resurrection spoken of, or these nine mentioned were not so; for this cannot be said in truth to be the first Corporeal Resurrection, when nine went before it, but the Tenth Resurrection rather.

Fifthly, The Bodily Resurrection cannot be here meant, because that is not to be till a thousand years after this, as in this Chapter, when all the Elements must give up their Dead, *Rev. 20. 12, 13.*

Sixthly, This cannot be the Corporeal Resurrection of the Saints; for that cannot be till Christs personal coming and appearing, and day of Judgment, *1 Thes. 4. 14. Them which sleep in Jesus, will God bring with him, 1 Cor. 15. 23. Christ the first fruits, afterwards they that are Christs at his coming, 2 Tim. 4. 1. Who shall judge the quick and the dead at his appearing, and his Kingdom.* And (as before) Christs personal coming is proved by many arguments not to be till after the thousand years: And 'tis as clear that the Judgment day is not till after the thousand years, and destruction of the *Gog Magog Army.*

Seventhly, This cannot be the Corporeal Resurrection of the Saints, because it inverts Christs order, which is to be at the sounding of the last trumpet. The time of the living Saints change, the time that is expres'd to be the last day, which is the time of his coming and appearing, which is the Judgment day. But this a thousand years before all.

Eighthly, Because if Corporeal and to be understood of Martyrs only, then all the dead at the last day shall be raised to the second death; contrary to *John 5. 24. 6. 39. 40. 44 54. Dan. 12. 2.* And they only as Martyrs, Priests to God, contrary to *1 Pet. 2. 5, 9. Rev. 1. 9.*

Ninthly,

Ninthly, Because if this be understood to be the Resurrection of all the Saints, who in that immortal and glorified state are to live and Reign the thousand years in and over the world, it necessarily infers these strange absurdities.

First; that glorified and unglorified, mortal and immortal bodies must converse together; for it necessarily follows, if the Saints are raised, then is Christ come in Glory, and their vile bodies are made like to his glorified body; and that Christ and the Saints and Angels in this glorified state converse with the men of the world, Ruling, Governing and Ordering them in the respective policies by Zions Laws and Edicts, contrary to express Scripture, *1 Tim. 6. 16. Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen, nor can see, viz. No mortal man, no unglorified man; for if Moses that had only a glimpse of Gods back parts, had such a Glory upon him, that the Children of Israel could not converse with him without a veil; And the Disciples were not able to stand before Christ in the Transfiguration, nor Paul in the Vision; how unable will wicked men be to stand before, and converse with Christ, who appears in transcendent Glory, both in his own and the Fathers Glory, the Glory of all the Holy Angels, and Glory of all Saints, as hereafter: And it is expressly said, that none can see God and live, *Exod. 33. 20.* It being impossible that any poor, mortal, finite Creature can see and*

stand before the glorious, immortal and infinite Being, without being consumed.

Secondly, It holds out that some glorified and unglorified Saints, shall at this time converse together, *viz.* those that are raised from the dead, with those that are then upon the Earth, when the Scripture tells us, *1 Cor. 15. 51, 52.* that at the same instant, that the dead Saints are raised, the living Saints, are changed at a Moment, in the Twinkling of an Eye, which must needs be so.

1. Because when Christ comes, he must have all the Saints come with him, who are raised, changed and glorified, taken up in the Air to meet him, and in that state are ever with him; not one Saint being to be left behind.

2. Because he then appears in flaming fire, against them that know him not, nor obey his Gospel, the day of Grace being then over, and none to be converted after that: And therefore are all the exhortations of making ready, of getting Oyl in the Vessel and in the Lamp, before he comes, it being too late to do it after he cometh.

A third absurdity is, that whereas Christ saith, The last Enemy is Death, here the raised Saints after death are to meet with another Enemy, the *Gog-Magog Army*.

Tenthly, This cannot be the Corporeal Resurrection because it is said expressly, that during this thousand years, the new *Jerusalem*, new Heaven and new Earth-state, the Saints shall build, plant, Marry & give in Marriage, enjoy the works of their hands

lands, dispense Laws, manage Governments in the world, and be lyable to death and dissolution therein, which is utterly inconsistent with the Resurrection-state, Luke 20. 34. *The Children of this world marry and are given in marriage.* 35. *But they which shall be accounted worthy to obtain that world, and the Resurrection from the Dead, neither marry nor are given in marriage, neither can they dye any more; for they are equal to the Angels, and are the children of God, being the children of the Resurrection, the dispensing of Laws, managing worldly policies and affairs, being as utterly inconsistent with this state also.*

Secondly, Neither can this living or rising again intend the Spiritual Resurrection, viz. the rising from the death of sin to the life of Grace, the converted, changed state, though that will abundantly be manifested herein, both amongst Jews and Gentiles by the preaching of the Gospel.

1. Because it is supposed it speaks of the Church that were converted & lived a spiritual life.
2. Neither was this a life their Enemies could take from them; for in this sense they lived in the time of the Beasts and the Dragons rage and rule, and in this respect might be said to live most, when most lyable to outward death and distresses,

Thirdly neither can this be the Eternal Life of glory, Because this speaks of a state, that precedes that a thousand years.

Therefore lastly it will follow, that if it be neither

ther the Corporeal, Spiritual nor Eternal Life, that is here meant, to which the Saints are raised, then must it be the mystical or civil life, to which the Prophets give witness, as before: And the rather so, because of that mystical and civil death, that all Saints are lyable to, and lye under, during Antichrists reign, because they refuse to worship the Beast or his Image, or receive his Mark and Number, &c. As also because the whole Church and all Saints do at this time partake of this life; because it is said in the next verse, that the rest or others lived not, *viz.* those that did worship the Beast, the Character of the Antichristian Church, they lived not this thousand years, *viz.* this mystical life: But are now to take their turns in the Vally of the shadow of death, lyable now to the Prison-state, and Gibbet. to give an account for all their cruelties and murders, to be kill'd all the day long, to be fill'd in the Cup they have fill'd, and as being thrust in the pit and bound, kept from all Rule, Dignity and Authority.

Object. But why must the Church be included under these terms or characters of Souls beheaded, and that would not worship the Beast?

Ans. Because it may more emphatically and significantly held forth the state, they are raised from and raised to.

Various are the names and Characters, the Church

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Church is represented by in this Book, and yet all
uitable to their present posture and station, viz.
in her primitive purity and lusture, a Woman
clothed with the Sun, and the Moon under her
feet, and upon her head a Crown of Twelve Stars:
in her persecuted, afflicted state under the Dra-
gon or *Rome* Heathen, Souls under the Altar,
Rev. 6. 9, 10. Slain for the Word of God, and
Testimony they held, and so here Souls of the
beheaded *Rev.* 20. In her contests with the
Dragon, *Rev.* 12. 2. A woman with Child cry-
ed travelling in birth, and pained to be delivered;
Under the Beasts tyranny, and persecution, *Rev.*
12. A Woman flying into the Wilderness, *Rev.*
12. 1. Witnesses in Sackcloth and slain Witnesses.
in their cleaving to Christ, whilst so many won-
der and wander after the the Beast, the Lambs
followers, the Sealed and Marked ones, Keepers
of the Commandments of God and Testimony of
Jesus, *Rev.* 14. In this courageous oppo-
sition to Tyranny and Idolatry, called Victors
over the Beasts Image, Mark, Number, Name.
in their Martial attempts against the Beast and
Whore, the called, chosen and faithful, the
Lambs Army. In her quiet, peaceable state,
Kings and Priests, Ascenders of Heaven and the
Throne of God, Reigners with Christ, the Bride,
the Lambs Wife, the new *Jerusalem*, the belo-
ved City, the Palme-bearing multitude. The
same Church being represented also under various
Marks, Names and Characters, as you may find
under

60 *Of the rest of the Dead that lived not again.*
under another Head, and amongst the rest, they
are called the Dead, that shall not live this thou-
sand years. As Antichrist and his followers dye
and go off the Stage; so Christ and his followers
live and come on: The death of the one is the life
of the other,

Of the rest of the Dead that lived not.

*But the rest of the Dead lived not again till
the thousand years were finished.*

IN the understanding of this death of the wicked,
interpreters as much differ, as they do about the
living of the Saints. Some suppose a Corporeal
death that is here intended; intimating that
whilst the Saints and Martyrs are raised, to live
and Reign with Christ, the bodies of the wicked
shall not be raised, but are to lye in their Graves,
all the thousand years.

And others suppose it a spiritual death, a death
in sin, an unconverted, unregenerated state, that
the wicked will be found in during all the thou-
sand years.

But it is humbly conceived there is the same
good ground t' understand this as the former living
of the Saints, viz. in a metaphorical sense: As that
living of the Saints is to be taken to be a civil life;

of the rest of the Dead that lived not again, 62

this death of the wicked is to be understood
civil death, being the direct Antithesis to the
former, and so indeed no other then a confir-
mation, and illustration of that happy state of the
Saints; for as when the Beast and Dragon and
their worshipers lived, viz. were found in the
full exercise of power, Rule and Authority in the
world, the Saints then civilly dyed, being not
only put out of all capacity of that kind, but made
unable to all manner of natural deaths and distress
or opposing their usurpations, and refusing their
idolatrous worship; so when the Saints come to
take their turns to live in power and authority,
then shall all the Beasts and Dragons worshipers
and followers, take their turns in a state of death
also, not only thrust from all Rule and Authori-
ty, but rendred lyable to give an account with
their lives and liberties for all their cruelties and
murders, during their tyrannous usurpations:
when they must have retaliation, and be filled
with the Cup, they have filled to others, and be re-
warded as they have rewarded the Saints, during
their reign and rage. For how much she hath
sacrificed her self and lived deliciously, so much
grief and sorrow she must have.

*Object. But why called the rest of the Dead that
lived not again?*

This also is a proper Character of the false
Church, holding out their present posture and
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62 Of the rest of the Dead that lived not again.

condition, sometimes termed Earth-dwellers, Beast-worshippers and Wonderers, *Babylon*, Whore, a Glorious Queen, City of the Nations, and here according to their dethroned, slaughtered, imprisoned, captivated state, *The Dead that lived not.*

But why the Rest of the Dead, so read, as *Parous*, after the manner of the Greek, the Genitive for the Nominative, the rest of the dead for the rest being dead: so *Rev. 9. 20.* rest of the men, that is, other men. The word *Saints* being other, as *Eph. 6. 10. 1 Cor. 7. 29. 1 Tim. 4. 13. 20.* The Saints that were dead, that would not worship formerly in the Dragons and Beasts life and reign are now alive: But the other men that worshiped Beast and Dragon, enter now a state of Death and Judgment, who are judged to death all the thousand years, no more to Rule or Reign either in Civils, Militaries, or Ecclesiasticks (for or under the Beast) during that time, then they permitted the Saints to exercise any such Sovereignty for, and in the behalf of Christ, during their day; for as one goes up, the other goes down. They are not to live again till the thousand years be finished, implying that when the Dragon is loosed, there will then be a Military power and jurisdiction at least, that they may live to, again in opposition unto Christ and the Saints in their encompassing the Camp of the Saints and beloved City, which their said raised state makes good, and confirms the former interpretation

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retation, that their death is mystically and figuratively to be understood of a civil, and not literally of a Corporeal death; for if the dead must not live again till the thousand years be expired, and then must be raised out of their Graves, and in that Resurrection-state appear in that Military posture, is such an absurdity, that I presume none will own: Wicked men being not raised to make opposition against Christ and his saints, but to appear to judgment, being the Resurrection (to them) of Damnation, as to the raised Saints of Life and Salvation.

Of Reigning with Christ.

And I saw Thrones, and they sat upon them, and Judgment was given unto them, &c. And they lived and Reigned with Christ a thousand years, &c. And they shall be Priests to God and Christ, &c.

After the Saints are revived and a Spirit of Life entred into them, they are called up and ascend into Heaven, saith *Rev. 11. viz.* to Rule and Government, as *Page 29.* to Kingly power, to sit upon Thrones and have judgment committed to them, saith this Text, *Ensigns of overaignty, Psal. 122. 5. Psal. 72. 1. Dan.*

7. 22. Alluding to the Resurrection and Ascension of Christ after his Death, who Ascending Heaven had all power, judgment, and authority given to him, *Mat. 28. 18. John 5. 22, 27.*

So shall it be in like manner with his mystical body in their mystical Resurrection and Ascension: They are to Ascend the Throne of Christ, and to receive Judgment, Rule and Authority from him, having suffered with him during Antichrists Reign, and are now as Kings to Reign with him in his Kingdom.

Which Kingly state of the Saints is confirmed by divers Scriptures, whereof take some few.

Rev. 5. 10. And hath made us unto our God, Kings and Priests, and we shall Reign on the Earth. (Being part of the new song of the 24 Elders, that are said to be about the Throne in *Chap. 4. 10.* with white Raiment and Crowns of Gold, casting them down before the Throne, interpreted here in the 9. verse of 5. to be the Church of God, that were redeemed by his Blood, out of every Kindred, Tongue, people and Nation.)

Compared with *Rev. 1. 5. Unto him that loved us and washed us from our sins in his own Blood: And hath made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever and ever.*

Daniel 7. 17. These great Beasts which are four, are four Kings, which shall arise out of the Earth (viz. the four Monarchies, as interpreted

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(Chap. 2. 18.) But the Saints of the most high shall take the Kingdom, and possess the Kingdom for ever. 21. And judgment was given to the Saints of the most high. 26. And the judgment shall sit, and they shall take away his Dominion, to consume and destroy it to the end. 27. And the Kingdom and Dominion and the greatness of the Kingdom under the whole Heaven shall be given to the people of the Saints of the most high, whose Kingdom is an Everlasting Kingdom: and all Dominions shall serve and obey him.

Which is the very same spoken of Dan 2. 44. and in the days of these Kings (viz four Monarchs typed out by the Image) the God of Heaven shall set up a Kingdom, which shall never be destroyed, and the Kingdom shall not be left to other people: but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever.

Psal. 110 2. The Lord shall send the Rod of thy strength (viz. his Septer, or Ensign of Rule and Dignity) out of Zion (the new Testament Church) Rule thou in the midst of thine Enemies,

Mica 4. 8. And thou O Tower of the Flock, the strong hold of the Daughter of Zion, unto thee shall it come, even the first Dominion, the Kingdom shall come to the Daughter of Jerusalem, Rev. 2. 26. 27. And he that overcometh and keepeth my Works unto the end, to him will I give power over the Nations, and he shall rule them with a Rod of Iron, as the Vessels of a Potter shall they be broken to pieces, even as I have received of my Father,

and I will give him the Morning Star.

Which glorious reign is held forth to us in the particulars following, viz.

First, In the Great Extent. Secondly, in the Glorious Administration (which is first in dispensing Laws, 2^d Administring judgment, both punishing the Evil, and rewarding the Good) to the encrease of 1. Peace, 2. Plenty, and 3. Protection. Sixthly, the great conversions both of Jews and Gentiles. Seventhly, the encrease of holiness. Eighthly, Freedom from sorrow. Ninthly, Restauration of the Creature.

First, The extent of this Kingdom is no less than the bounds of the Beasts and Dragons Territories, even the whole Earth, Rev. 16. 14. No less than the limits of the four preceding Monarchies, as Dan. 7. 27. And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most high, whose Kingdom is an Everlasting Kingdom, and all Dominions shall serve and obey him. So Dan. 2. 34, 35. The Universality whereof is confirmed also by these following Scriptures.

Isa. 50. 11. Thy Gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their Kings may be brought. 12. For the Nation and Kingdom, that will not serve thee shall perish: Yeathose Nations shall be utterly wasted.

Isa. 2. 2. And it shall come to pass in the last days

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deays that the Mountain of the Lords house shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow hereunto.

Agreeable to the first promise to Abram, Gen. 12. 3. And I will bless them that bless thee, and curse them that curse thee, and in thee shall all the Families of the Earth be blessed. Ratified also by an Oath, Gen. 22. 16, 17, 18. By my self have I sworn (saith the Lord) that in blessing I will bless thee, and in multiplying I will multiply thy seed as the Stars of Heaven, and as the sand which is upon the Sea Shore. And thy seed shall possess the Gate of his Enemies: And in thy seed shall all the Nations of the Earth be blessed.

Rev. 11. 15. And the seventh Angel sounded, and there were great voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

So Psal. 2. 8. Psal. 29. 10. Isa. 19. 23, 25.

The glorious Administration consists;

First in dispensing the Righteous Laws of the Lord in opposition to the Laws of the Nations, the Statutes of Omri; the Lord alone being the Law-giver.

Mica 4. 2. And many Nations shall come and say, Come and let us go up to the Mountain of the Lord, and to the House of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the Law shall go forth of Zion, and

the word of the Lord from Jerusalem. Therefore it is said. Isa. 51. 4. *Hearken unto me my people, and give ear unto me Oh my Nations, for a Law shall proceed from me, and I will make my judgment to rest for a light of the people.* 5. *My Righteousness is near, my Salvation is gone forth, and mine Arms shall judge the people, the Isles shall wait upon me, and upon mine Arm shall they trust.* Therefore verse the 7th *Hearken to me ye that know Right, the People in whose heart is my Law. Fear not the reproach of men, &c.*

Isa. 42. 2. *He shall not fail, nor be discouraged, till he have set judgment in the Land, and the Isles shall wait for his Law.* Verse 21: *The Lord is well pleased for his Righteousness sake: He will magnifie the Law, and make it Honourable.*

And further as a precept for the day, Mal. 4. 4. *Remember ye the Law of Moses my Servant, which I commanded unto him in Horeb for all Israel with the Statutes and Judgments,* Ezek. 44. 23, 24.

Secondly, In Administring Justice and Judgment and Righteousness to the encrease of Peace and plenty and protection, the blessings of good Government.

Isa. 1. 26 *And I will restore thy Judges as at the first, and the Councillors, as at the beginning: afterward thou shalt be called the City of Righteousness, the faithful City*

Pl. 72. 7. *In his days shall the Righteous flourish, and abundance of Peace, so long as the Moon*

endureth

endureth. Verse the 2. of that Psal. He shall judge
 by people with Righteousness and thy poor with
 Judgment. Verse 11. All Kings shall fall down
 before him, all Nations shall serve him. 12. For
 he shall deliver the needy, when he cryeth, the poor
 also and him that hath no helper. 13. He shall
 spare the poor and needy, and save the Souls of the
 needy. 14. He shall redeem their Soul from de-
 ceit and violence, &c.

Isa. 16. 17, 18. I will also make thy Officers
 peace, and thine exacters Righteousness. 18. Vio-
 lence shall no more be heard in thy Land, wasting
 and destruction within thy Borders: But thou shalt
 all thy walls Salvation, and thy Gates praise.

1. Thy people also shall be all Righteous, they shall
 inherit thy Land for ever, the branch of my plant-
 ing, the work of my hands that I may be glori-
 ed.

Isa. 62. 2. And the Geniles shall see thy righ-
 teousness, and all Kings thy Glory.

Isa. 11. 4. With righteousness shall he Judge the
 poor, and reprove with Equity, for the meek of the
 earth: and he shall smite the Earth with the Rod
 of his Mouth, and with the breath of his Lips shall
 slay the Wicked. 5. And righteousness shall be
 the Girdle of his Loins, and faithfulness the Girdle
 of his Reins. 6. The Wolf also shall dwell with the
 Lamb, and &c. 9. They shall not hurt nor destroy
 all my Holy Mountain: for the Earth shall be
 full of the knowledge of the Lord, as the Waters cover
 the Sea.

Isa. 2. 4. *And he shall Judge among the Nations and rebuke many people: and they shall beat their Swords into Plowshares, and their Spears into Pruning hooks: Nation shall not lift up Sword against Nation, neither shall they learn War any more.*

Isa. 32. 16, 17. *Then Judgement shall dwell in the Wilderness, and righteousness remain in the fruitful Field: and the work of righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever: and my people shall dwell in a peaceable Habitation, and in sure dwellings, and in quiet resting places.*

Isa. 33. 5. *He hath fill'd Zion with judgement and righteousness. 6. And wisdom and knowledge shall be the stability of thy times.*

Isa. 66. 12. *I will extend peace to her like a River, and the glory of the Gentiles like a flowing stream, &c.*

Joel 3. 18. *And it shall come to pass in that day, that the Mountains shall drop down new Wine, and the Hills shall flow with Milk: and all the Rivers of Judah shall flow with Waters, and a Fountain shall come forth of the House of the Lord, and shall water the Vally of Shittim. Then Egypt shall be a desolation.*

Amos 9. 13. *Behold the days come (saith the Lord) that the Plowman shall overtake the Reaper; and the treader of Grapes him that soweth Seed, and the Mountains shall drop sweet Wine, and all the Hills shall melt.*

Ezek. 34. 26. *And I will make them and the places*

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places round about them my Hill, a blessing: and I will cause the Shower to come down in his season: there shall be Showers of blessing. 27. And the Tree of the Field shall yield her fruit, and the Earth shall yield her increase, and they shall be safe in their Land, &c. 28. And they shall no more be a prey to the Heathen, neither shall the Beasts of the Land devour them, but they shall dwell safely, and none shall make them afraid.

Isa. 51. 3. He will make her Wilderness like Eden, and her Desert like the Garden of the Lord, So Ezek. 36, 35.

Isa. 49 10. They shall not hunger nor thirst, neither shall the heat nor Sun smite them: for he that hath mercy on them shall lead them, even by the Springs of Waters shall he guide them. 12. Behold these shall come from far: and lo these from the North, and from the West, and from the Land of Sinim.

Isa. 65. 21. And they shall build Houses and inhabit them; and they shall plant Vineyards, and eat the fruit of them. 22. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a Tree, are the days of my people, and mine elect shall long enjoy the work of their hands. 23. They shall not labour in vain, and bring forth for trouble: For they are the Seed of the blessed of the Lord and their Off-spring with them. 25. The Wolf and the Lamb shall feed together, and the Lion shall eat Straw like the Bullock: And dust shall be the Serpents meat; They shall not hurt nor destroy

in all my Holy Mountain (saith the Lord) spoken of the New Heaven and New Earth State, as Verses 17, 18. Which golden Age is further described.

Psal. 72. 11. 15. Isa. 60. 17. For Brass I will bring Gold, and for Iron Silver, and for Wood Brass, and for Stones Iron.

To which peace and plenty is added the eminent protection that is vouchsafed in this day.

Isa. 4. 5. And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies a Cloud and smoke by day, and shining of a flaming fire by night; for upon all the Glory shall be a defence. 6. And there shall be a Tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm, and from rain.

Zach 2. 5. For I (saith the Lord) will be unto her a wall of fire round about, and will be the glory in the midst of her.

The blessing also of which blessing reigning day, consists much in the great Conversions, that shall be effected both among the Jews and Gentiles, by the publication of the Gospel.

Gentiles Conversion, Psal. 87. 3, 4, 5. Glorious things are spoken of thee, O City of God, Se-
lab. 4. I will make mention of Rahab and Baby-
lon, to them that know me; behold Philistia and
Tyre with Ethiopia; This man was born there.
5. And of Zion it shall be said this and that
man

man was born in her, and the highest himself shall establish her.

Isa. 1. 27. Zion shall be redeemed with Judgment, and her converts with Righteousness.

Isa. 11. 10. And in that day shall be a root of Jesse, which shall stand for an Ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. 12. And he shall set up an Ensign for the Nations, and shall assemble the out-casts of Israel, and gather together the dispersed of Judah from the four corners of the Earth.

Isa. 60: 5. Then thou shalt see and flow together, and thy heart shall fear and be enlarged; because the abundance of the Sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

6. The multitude of Camels shall cover thee: The Dromedaries of Median and Epha: all they from Sheba shall come, they shall bring Gold and Incense, and they shall shew forth the Praises of the Lord.

7. All the flocks of Kedar shall be gathered together unto thee, the Rams of Nebaioth shall minister unto thee: They shall come up with acceptance on mine Altar, and I will glorifie the house of my Glory. 8. Who are these that fly as a Cloud, and as the Doves to their Windows. 9. Surely the Isles shall wait for me, &c. 10. And the sons of strangers shall build up thy walls.

Isa. 35. 1, 2. The Wilderness and solitary place shall be glad for them, and the desert shall rejoyce and blossom as a Rose. 2. It shall blossom abundantly and rejoyce even with joy and singing; the
Glory

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Glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: They shall see the Glory of the Lord and the excellency of our God. 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6. Then shall the Lame man Leap as an Hart, and tongue of the dumb sing; for in the Wilderness shall waters break out, and Streams in the Desert.

Amos 9. 11. In that day will I raise up the Tabernacle of David, that is fallen and close up the breaches thereof, and I will raise up his ruines, and I will build it as in the days of old. 12. That he may possess the Remnant of Edom, and of all the Heathen, which are called by my name, saith the Lord that doth this. which is interpreted, Acts 15. 16. the Conversion of the Gentiles to Christ Jesus.

Isa. 19. 24. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the Land. 25. Whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of mine hands and Israel mine Inheritance.

Zechar. 8. 23. Thus saith the Lord of Hosts in those days it shall come to pass, that ten men shall take hold out of all languages of the Nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.

Rev. 21. 24. And the Nations of them which are saved, shall walk in the light of it, and the Kings

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Kings of the Earth do bring their glory and honour into it. 27. And there shall in no wise enter into it any thing, that defileth, neither whatsoever worketh abomination, or maketh a lye: but they which are written in the Lamb's Book of life.

Zech. 12. 10, And I will pour upon the House of David and the Inhabitants of Jerusalem the Spirit of Grace and of Supplications: and they shall look upon him, whom they have pierced, and they shall mourn for him, as one mourneth for his first born.

Amos 9. 10. And in that day I will raise up the Tabernacle of David that is fallen, &c.

Rom 11. 15. For if the casting away of them be the reconciling of the World, what shall the receiving of them be, but life from the Dead? So the 23. And they also if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. 24. For if thou wert cut out of the Olive Tree, which is wild by nature, and wert grafted contrary to nature into a good Olive Tree; how much more shall these, which be the natural branches, be grafted into their own Olive Tree? 25. For I would not, Brethren, that ye should be ignorant of this Mystery (least you should be wise in your own conceits) that blindness in part is hapned to Israel, until the fulness of the Gentiles be come in. 25. And so all Israel shall be saved, as it is written, There shall come out of Zion, the Deliverer, and shall turn away Ungodliness from Jacob.

4. The abounding of Holiness, Isa. 35 8. And an Highway shall be there, and away; and it shall be called

called the way of Holiness: The unclean shall not pass over it; but it shall be for those.

Joel 3. 17. Then shall Jerusalem be Holy, and there shall no stranger pass through her any more.

Zech. 14. 20. In that day shall there be upon the Bells of the Horses, Holiness unto the Lord, and the Pots in the Lord's House shall be like the Bowls before the Altar: 21. Yea, every Pot in Jerusalem and in Judah shall be Holiness unto the Lord of Hosts: and in that day there shall be no more the Canaanite in the House of the Lord of Hosts. Hof. 9. Ezek. 44. 9. Rev. 21. 1.

Isa. 60. 21. Thy people shall be all righteous.

Zeph. 3. 13. The Remnant of Israel shall not do iniquity nor speak lyes: neither shall a deceitful tongue be found in their mouths.

2 Pet. 2. 13. New Heavens and new Earth, wherein dwells righteousness.

Rev. 21. 1. And I saw a new Heaven and a new Earth. 2. And I John saw the Holy City, new Jerusalem coming down from God out of heaven, &c. 3. Behold the Tabernacle of God is with men, &c. 27. And there shall in no wise enter into it any thing that defileth, &c. but they that are written in the Lamb's Book.

Outward and visible acts of Worship, Rev. 88. Rev. 21.

Freedom from Sorrow, Pain and Sickness.

Isa. 25. 8. The Lord will in that day wipe away all tears from all faces, and the rebuke of his people shall he take away from off all the Earth: for the Lord hath spoken it.

Isa. 54. 13, 14. Thy Children shall be taught of the Lord, and great shall be the peace of thy Children: In righteousness shalt thou be established; thou shalt be far from oppression (for thou shalt not fear) and from terror, for it shall not come near thee.

Isa. 60 15. Whereas thou hast been forsaken, I will make thee an eternal excellency: violence shall be no more heard in thy Land; the days of thy mourning shall be ended.

Isa. 65. 19. I will joy in my people, and the voice of weeping, or crying shall no more be heard in her.

Rev. 7. 16, 17. They shall hunger no more. For the Lamb in the midst of the Throne shall feed them, and wipe away all tears from their eyes.

Rev. 21. 4. God shall wipe away all tears from their eyes, and there shall be no more sorrowing, nor crying, nor pain, *Ezek. 28. 24. Jer. 30. 10.*

Superabounding pouring forth of the Spirit.

Zoel 2. 28. And it shall come to pass afterward, that I will pour out of my spirit upon all flesh, and your
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your Sons and your Daughters shall Prophecy; your old Men shall dream Dreams, your Young-men shall see Visions: 29. And also upon the Servants and upon the Hand-maids in those days, will I pour out my Spirit. *Isa.* 32. 15.

Lastly, The restoration of the Creature.

Isa. 65. 17. For behold I create a new Heavens, and a new Earth; and the former shall not be remembred, no come into mind. 25. The Wolf and the Lamb shall feed together, &c.

Rom. 8. 18. For I reckon that the sufferings of this present time, are not worthy to be compared with the Glory, which shall be revealed in us. 19. For the earnest expectation of the Creature waiteth for the manifestation of the Sons of God. 21. Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the Sons of God, &c.

This glorious and happy state of the Church in this your Rule, Dignity, and Sovereignty is called in Scripture the Kingdom of Christ, and is so spoken off, as if he was personally present with them in all this work before mentioned, both in the conquering, as well as peaceable part of the Kingdom.

First, As to the Conquering part, or (as by way of distinction called) the Kingdoms of the Stone, it is called his Kingdom and spoke of, as if he were personally present.

Dan.

Dan. 2. 44. And in the days of those Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to other people, &c. *The interpretation of Verse 34.* Thou sawest till that a Stone was cut out without hands, which smote the Image upon his feet, that were of Iron and Clay, and brake them to pieces. (*Interpreted to be the fourth or last Monarchy Chapt. 7 and Verse 40. of this Chapter*)

5. And the Stone that smote the Image became great Mountain, and filled the whole Earth.

Rev. 17. 14. These (*viz. the ten Horns, ten Kingdoms, or ten Toes of this Image*) make War with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful. (*Spoken as though personally present at the work*) and parallel to this.

Rev. 19. 11. And I saw Heaven opened, and behold a white Horse, and he that sat upon him was called faithful and true, and in righteousness he both judge and make War. 13. And he was clothed in a Vesture dipt in blood, (*taken out of Isa. 63. 2. &c.*) And his name is called the Word of God: 14. And the Armies which are in Heaven followed him upon white Horses, clothed in fine Linnen white and clean. 15. And out of his Mouth goeth a sharp Sword, that with it he should smite the Nations: and he shall Rule them with a Rod of Iron: and he treadeth the Winepress of the fierceness and wrath of Almighty God.

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God. 16. And he hath on his Vesture and Thigh written, King of Kings, and Lord of Lords. *And then there is an invitation to the Fowls of Heaven to feast themselves with the flesh of Kings, Captains, and Mighty Men in the Supper of the great God.*

And in the 45 Psa. a Prophecy of the Kingdom, Verse 3. Gird thy Sword upon thy Thigh, O most Mighty, with thy Glory and thy Majesty. 4. And in thy Majesty ride prosperously, because of truth and meekness, and righteousness: and thy right hand shall teach thee terrible things. 5. Thine Arrows are sharp in the heart of the Kings enemies; whereby the people fall under thee, *(And then after this Conquest, as though in it in person.)* 6. Thy Throne, O God, is for ever and ever: The Scepter of thy Kingdom is a right Scepter, &c. *So Psa. 66. 3. Isa. 42. 13, Haggai 2. 22. As in Page 23. Isa. 35. 4.*

Secondly, The Peaceable part of the Kingdom, or the Kingdom of the Mountain, so spoken of as if Christ was personally present.

Pf. 72. 1. Give the King thy judgement, O God, and thy righteousness unto the Kings Son, 2. He shall judge thy people with righteousness, and thy poor with judgement. 3. The Mountains shall bring peace to the people, and the little Hills by righteousness. 7 In his days shall the righteous flourish, and abundance of peace so long as the Moon endureth. 8. He shall have dominion also from Sea to Sea, and from the River to the ends of the Earth, &c. 11. Yea, all Kings shall

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Dnn. 7. 14. And there was given him (*viz.* the Son of man Christ Jesus) Dominion and Glory and a Kingdom, that all People, Nations and Languages should serve him: His Dominion is an everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroyed. 27. And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most high, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve him.

Jer. 23. 5, 6. 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 justice and judgment in the Earth, 6. In his days *Judah* shall be saved, and *Israel* shall dwell safely, and this is his name, whereby he shall called, the Lord our righteousness.

Ezek. 34. 23, 24. And I will set up one shepherd over them, and he shall feed them, even my servant *David*, he shall feed them, he shall be their shepherd. 24. And I the Lord will be their God, and my servant *David* a Prince among them; I the Lord have spoken it.

Jer. 30. 9. They shall serve the Lord their God, and *David* their King, whom I will raise up unto them.

Luke 1. 32. He shall be great, and shall be called the son of the highest, and the Lord God shall

shall give unto him the Throne of his Father David. 33. And he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end. *And so again upon the sounding of the seventh Trumpet.*

Rev. II. 15. The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. *And again,*

Rev. 20. 4. And they lived and reigned with Christ a thousand years, *Rev. 22. 3.*

Object. But why then should not we so take it, as the Scripture represents it, and so plainly lays it down? will you be wise than what is written? why should we not so receive and believe it?

Ans. First it must be taken for granted, that as the Beasts Kingdom is a mystery, so is the Kingdom of Christ no less; and therefore is the mind of wisdom called for, to reach into the one as the other. And as the Apostle (2 Pet. 3. 16.) speaking of these things, in which (as he saith) there are some things hard to be understood, which they that are unlearned and unstable wrest unto their own destruction; Which therefore calls for great fear, caution and circumspection in our conversing about these great mysteries.

Secondly, It must be taken for granted, that in the speaking to these things no sense ought to be given, that denies received fundamental principles;

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