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. 11. 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?

Answ. First it must be taken for granted, that as the Beasts Kingdom is a mistery, so is the Kingdom of Christ no less; and threfore 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 denyes received fundamental principles;

ciples, nor thwarts the Analogy of Faith, nor crosses the current of Scripture.

Thirdly, That it is the genuine sense, true scope and intent of the Scripture, comparing Scripture with Scriprure, and spiritual things with spiritual; and not only the litteral reading in some places; for otherwise the *Racovian atechisme*, asserting Socinianisme shall go for good pay. Nay what Heresie upon that account may not be asserted and proved? And therefore *Maton* well saith, whatsoever Text of Scripture is expounded any other ways than good meant by it, it is according to its interpretation, the word of man and not of God, and consequently in adhearing to such interpretations we believe not what God saith, but what man doth make him say.

Lastly, That we cannot receive these Scriptures in the sense that many give of them, that thus seem to assert Christ personally to be present, either in the smiting or peaceable part of his Kingdom, during these thousand years.

Take these following Reasons, and weigh them in the fear of the Lord, in the true ballance of the Sanctuary, wherein we shall first shew, why they cannot so be received

Secondly, In what sense truly according to the mind of Christ, they may and ought to be received.

First, That Christ Jesus cannot properly be said to be personally present in the smiting part, besides the five Reasons to this thing, *Page* 5, 26, 27.

Because it is expresly said, Psal. 110. 2. The Lord said unto my Lord, sit thou at my right hand, until I make thine Enemy thy foot-stool. *compared with,*

Heb. 10. 12. But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting, till his Enemies be made his foot-stool. *And therefore being as an overcomer he sat down with God upon his Throne, and the Earth his foot-stool: He is upon that Throne to reign, till all his Enemies be brought down, as* 1 Cor. 15. 25, 26. For he must Reign till he hath put all Enemies under his feet, the last Enemy that shall be destroyed, is death.

So that it is most manifest by this positive position, that Jesus Christ is to sit upon the Throne of Heaven at Gods right hand, till all his Enemies be subdued; yea till death it self. as the last Enemy be conquered, which will not be till the general Resurrection, when it shall be said, that death is swallowed up in Victory, and Death and Hell shall be cast into the lake of fire Therefore by this received principle, Christ shall not leave the Fathers right hand personally to encounter Dragon, Beast and False-prophet, who are to be fought with (as is already proved) and vanquished before the general Resurrection; Nay before the thousand years, at the beginning whereof, many suppose is this personal coming and Resurrection of the Saints: So that according to

to their apprehensions that seeming coming of Christ to war with the Saints against the Beast, Dragon, and False-propher, must admit of another sense, which is also expressed, *Page* 27, 28.

Secondly, Neither can he properly be said to be personally present in the peaceable part, or mountain state, during the thousand years.

First, Because besides the constant concurrence of Scripture, the universal consent of all parties is, that Christ comes not personally till the bodily Resurrection, and that there is no bodily Resurrection either of Saints or sinners in the beginning of the thousand years. Take these Eleven Arguments from *Page* 40. to 44.

Secondly, It appears from the former Argument of his being at the Fathers right hand, till the general resurrection, till Death the last Enemy be destroyed; and if so then the thousand years is to be first over, and the Battle of *Gog*, before the general Resurrection shall take place, and that this is true Doctrine, appears also from all the considerable places that make mention of his personal coming and appearing, *viz.*

First, From those Scriptures that assert, that when he comes all the Saints shall come with him, which cannot be short of the great Resurrection.

1 *Thes.* 3. 3. 13. To the end he may establish your hearts, unblameable in holiness before God, even

even our Father, at the coming of our Lord Jesus Christ with all his Saints.

Luke 13. 28, 29. There shall be weeping and gnashing of teeth, when ye shall see *Abram* and *Isaac* and *Jacob* in the Kingdom of God, and your selves thrust out. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.

1 *Thes.* 4. 14. For if we believe that Jesus died and rose again; even so them also which sleep in Jesus will God bring with him. 16 For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trumpet of God, and the dead in Christ shall rise first. 17. Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.

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, at the last Trump (for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; Death is swallowed up in Victory. 55. O Death *&c.*

By which Scriptures it infallibly appears, that at the

the coming of Christ all the Saints shall come with him: The living Saints are to be changed and glorified; The dead Saints to be raised and glorified. But if this coming of Christ, and Resurrection be to be understood at the beginning of the thousand years, then cannot all the Saints come with him: For as page 37, multitudes both of Jews and Gentiles are to be called and converted in the thousand years; Therefore cannot it be short of the general Resurrection after the thousand years.

Secondly, From those Scriptures, that inform his coming to be at the general Resurrection, *p.* 40. *John* 5. 28. *John* 6. 39, 40. 44. 54. 1 *Cor.* 15. 51. 52. 1 *Thess.* 4. 16. *Job* 14 12. *Job* 19. 25, 26.

Secondly, From those several Scriptures, that assign Christs coming to be at the General Judgement, to Judge the wicked and the righteous: which is also long after this thousand years Reign, *viz.*

1. *To Judge the Wicked*, 2 *Thess.* 1. 7, 8. *&c.* When the Lord shall be revealed from Heaven with his mighty Angels. 8. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his Power; 10. When he shall come to be glorified in his Saints, and to be admired in all them that believe, *&c.* 2 *Tim* 4. 1. I charge thee before God, and the Lord Jesus Christ, who shall

iudge the quick and the dead at his appearing, and his Kingdom.

Matth. 25. 31. When the Son of man shall come in his Glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory. 32. And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepheard divideth his Sheep from the Goats. 33. And he shall set the Sheep at his right hand, but the Goats on the left. 34. And then shall the King say to them on his right hand, *&c.*

Jude 14, 15. Verses, *And* Enoch *also the seventh from* Adam *Prophesyed of these, saying,* Behold the Lord cometh with ten thousand of his Saints, to execute judgement upon all, and to convince all that are Ungodly amongst them, *&c.* *Rev.* 20. 12. And I saw the dead small and great stand before God, and the Books were opened, And the dead were judged out of those things, which were written in the Books according to their works.

2. *To Judge the Righteous. Matth.* 25. 34. Then shall the King say to them on his right hand, *&c.*

Rev. 20. 12 And another Book was opened, which is the Book of Life, *&c.*

Acts 3. 19. Repent ye therefore and be converted, that your sins may be blotted out; when the times of refreshing shall come from the presence of the Lord: 20. And he shall send Jesus Christ,

Christ, which before was Preached unto you: 21. Whom the Heaven must receive, untill the times of Restitution of all things, which God hath spoken by the mouth of all his Holy Prophets, since the World began.

Hebr. 9. 28. To them that look for him will he appear the second time without sin (blotting out the sin) to Salvation.

1 *Thess.* 2. 9. For what is our hope, or joy, or Crown of Rejoycing? are not even ye in the presence of our Lord Jesus Christ at his coming.

Col. 3. 4. When Christ who is our Life shall appear, then shall we appear with him in Glory.

1 *John* 3. 2. Now are we Sons of God: but it doth not yet appear what we shall be: but when he shall appear, we shall be like him.

Phil. 3. 20. For our consolation is in Heaven, from whence also we look for our Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like his glorious body.

1 *Pet.* 5. 4. And when the chief Shepheard shall appear, ye shall receive a Crown of Glory, that fadeth not away.

By which Scriptures it fully appears, that Christ's personal coming and appearing, is not till the general Resurrection and general Judgement, which are after this thousand years Reign.

Fourthly, *From those Scriptures, that assign the dissolution of the Heavens and the Earth to be at his personal coming and appearing.*

2 *Pet.* 3. 10. The day of the Lord shall come

as

as a Thief in the Night, in which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat: The Earth also and the work therein shall be burnt up. 12. Wherein the Heavens being on fire shall be dissolved.

Rev. 20. 11. From whose face the Heavens and the Earth fled away, with *Mark.* 13. 24. 25. 26.

By which it is further manifest, that the thousand years Reign must be before; Otherwise where will be that Building, Planting, Rule, Government in this World, when the Earth and all its works are burnt up. Therefore of necessity must these things precede the personal coming and appearing of our Lord Jesus Christ.

In the next place, Christs personal coming and appearing cannot be at this time, from arguments taken from his high Priesthood, and work of Mediation.

We read Hebr. 9. 7. That the High Priest alone once every year, not without blood, did enter into the Holy place to offer for himself, and the errours of the people, *&c.* But (*Verse* 11) Christ being come, an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this Building; 12. Neither by the blood of Goats and Calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us. 15. And for this cause he is the

the Mediator of the New Testament, *&c.* 24. For Christ is not entered into the Holy places made with hands, which are the figures of the true; but into Heaven it self now to appear in the presence of God for us, *&c.*

Hebr. 4. 15. And there, as our High-priest is he touched with the feeling of our infirmities, being in all points he was tempted like as we are, yet without sin. To encourage us to hold fast our profession, and to come boldly to the Throne of Grace, to obtain mercy and find grace to help in the time of our need; who can have compassion on the ignorant, and them that are out of the way. *Heb.* 5. 2. For if any sin, we have an Advocate with the Father, Jesus Christ the Righteous, who is the propitiation for our sins, *&c.* 1 *John* 2. 1. Who was in all things made like unto his Brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people; For in that he himself suffered being tempted, he is also able to succour them that are tempted, *Heb.* 2. 17, 18. And an High-priest for ever after the order of *Melchizedeck*, *Heb.* 5. 6. Who ever lives to make intercession for us, and to save to the uttermost all that come unto God by him, *Hebr.* 7. 25. And this man, because he continueth ever, hath an unchangeable Priest-hood; Wherefore he is able to save them to the uttermost, *&c.* For such an High-priest became us, *&c.* *Heb.* 7. 24, 25, 26. So that whilest sinners are to be converted,

Saints

Saints are liable to sin, suffering, and temptation, and have need to pray, and be found in the use of Ordinances. Yea, whilst they have any thing to do with God, short of eternal Glory, they will stand in need of an Advocate, Mediatour, an Intercessour, a Days-man. But this is needful to the end of the World, in and after the thousand years; Therefore there is a necessity for the continuance of Christ's Mediation at the right hand of the Father, whilst Sin, Satan, evil World, and Death remain, and till the Saints be safely entered into Eternal Rest. Neither can he any more come off from that work, till he hath completed it; then the High-priest was to come off from within the Vail, till he had perfected the work, for which he entered the Holy Place. Therefore it will be very dangerous to hold out any Doctrine, that may entrench upon this great office of the Mediatour.

Again, neither can Christ personally appear with all the raised and glorified Saints in the thousand years Reign, from the consideration of the special work, that is to be transacted therein, altogether unsuitable for Glorified, Angelical, Spiritual Bodies; *viz.* To fight and wage War with material Swords, To dispense Laws, to manage humane policies in the administration of Judgement, and Justice amongst men, as well in the execution of Justice upon Transgressours, as to encourage the Well-doers to build, to plant, *&c.* To share of worldly peace and plenty: To Preach the Gospel, dispense

dispense and partake of Ordinances: or to partake of the great Spiritual blessing in the pouring out of the Spirit; proper onely for natural bodies and humane capacities; and how incongruous it is for mortal and immortal, glorified and unglorified, Heavenly and Earthly bodies, to converse and transact together; is already manifest.

Upon which considerations we cannot suppose, that Christ can personally be present in either part of the Kingdom, necessitating therefore some other sense to those former Scriptures, seeming to hold out the same, more agreeable to Truth and current of Scripture.

Object. *But you will say, in what sense can you suppose Christ to be said to come, to be with his people to fight against enemies, to Reign and sit upon a Throne, if not personally?*

To the first, concerning Christs coming, it is necessary that we should take notice of a fourfold coming of Christ in the Scriptures, *viz.* A Personal, a Spiritual, a Mystical, and a providential coming, each of which may also be used in a double sense.

First, He is said to come in person, when he came in the flesh to take our Nature upon him, 1 *John* 4. 2. and *Heb.* 10 and also when he comes the second time without sin to Salvation, *Heb.* 2. 28. *Acts* 11 1. 1 *Cor.* 15. 23. *Thes.* 1. 8.

Secondly, His spiritual coming is, either when he

he comes by his spirit to convincc, call and convert a Soul, as *Eph.* 3. 17. 1 *Thes.* 2. 13. *Rev.* 4. 20. or to confirm, seal, and establish by his Spirit, *John* 14 20. *Acts* 23. 28. *Eph.* 1. 13.

Thirdly, It is mistically considered either in his coming in the type, in the shadowy and legal dispensations, *Acts* 7. 1 *Cor.* 10. or in the Evangelical Antetype, or Gospel dispensation.

Fourthly, He cometh in his Providence. either to redeem, deliver and save his people, *Exod.* 3. 8. *Lam.* 18. 8. *Heb.* 10. 37. or to execute Vengeance in the destruction of his Enemies, *Isa.* 63. *Luke* 18. *Hab.* 2. *Mal.* 2.

And it is the mind of wisdom that must rightly and duly apply each of these according to the scope, drift and meaning of the holy spirit, and not mistake the one for the other.

Secondly, What are we to understand by Christs being with a people, or a people with Christ? can that be otherwise than personal? for it is expressly said, *They Reigned with Christ?*

Christ may be said to bé with a person or people, when he is so virtually by his spirit or spiritual presence, or when he is so by his Word, Rule, Law or Precept.

Judah was said to rule with God, (*Hosea* 11. 12.) when they cleaved to Gods Word and Rule.

When *Israel* rejected the Government by Judges (which was Gods Ordinance and Appointment) for a King after the manner of the Nations,

Nations, they were said to reject God from being their King, who vertually went in and out before them, and fought their Battles for them, 1 *Sam.* 8.

And therefore said Jer. 8. 19. Is not the Lord in *Zion?* Is not her King in her? why have they provoked me to anger with the graven images?

Solomon was said to sit upon the Throne of the Lord.

And *Jehoshaphat* in his charge to his Judges 2*Chron.* 19. 6. bids them take heed what they did; for you judg not for man, but for the Lord, who (he told them) was with them in the judgment; being called forth as *verse* 8. for the Judgment of the Lord, and for controversies.

Christ is said therefore virtually and spiritually to dwell, to rest, to walk amongst his people, 2 *Cor.* 6. 16. *Rev.* 2. 1. *Isa.* 57. 15, and they with him, to live with them and they with him, to suffer with them and they with him, *Psal.* 91. 15. *Acts* 7. 9. To dye, be buried, quickned, raised with him, *Rom.* 6. 4. *Col.* 2. 15. 2 *Tim.* 2. 12. To work with him, 2 *Cor* 5. 6. 1. Sup with him and he with them, *Rev.* 3. To war and fight together with him and he with them, *Rev.* 17. *Joshuah* 5. To be Captain of the Host and General of the Army, *Rev.* 19. When all is but virtually and spiritually so.

So Satan is said to be with his Servants & Subjects acting and instructing, when he is not personally

nor

nor visibly so. Satan shall cast some of you into prison, *Rev.* 2. 10. Where Satan dwelt, and Satans Seat and Throne was, *Rev.* 2. 13. When he was only so by his substitutes in his Authority, not really and personally, but virtually and mistically.

And so to Reign and Rule, as God King'd it in *Israel* by his Word, Law and Authority, by his influence and spirit.

As the Dragons Rule is called the Devils, because the Devil influences, acts and spirits his principal Agents and Instruments, though not personally present.

So may the Rule in the hands of the Saints, be called Christs Kingdom or Soveraignty, though he be only virtually not personally present.

It is no new thing so to take it in his mistical Kingdom in the Church, where his Laws, Statutes and Ordinances are dispensed in his name, and by vertue of his spirit: It was no new thing to have it so esteemed in *Israel* in the Typical Kingdom, when the Law was his, the Rulers by his choice and spiriting, the policy his, called therefore his Rule, Government, Soveraignty, Throne, Kingdom. And why then should it be thought strange in the Antetype.

When his Law, Rule, Policy, and Rulers called according to his qualifications, and influenced by his spirit, shall according to promise and prophesie come forth again in the world, why may they not as well be said to Reign with Christ, as

as suffer with him. If we suffer with him we shall Reign with him. We do not think it any absurdity to say, The King of *Spain* fights and Conquers in *America*, and Rules and Reigns there, though never personally present in that other world, but only vertually so, by his Commissions, by his Laws Civil and Ecclesiastical, that he hath transferred thither; by his Officers and Vice Roys, that he hath appointed in his name to Rule and Govern there. Did not the *Roman* Senate of old Govern the world at *Rome* by their Laws, and Edicts, and Rulers of Provinces; that they Commissioned and appointed.

But by this Reason you seem to exempt Christs person from any share of Rule or Soveraignty in any Kingdom here; whereas it is expressly said, He is to judge the quick and the dead at his appearing and Kingdom, by which it is most manifest, that at his appearing he hath a Kingdom, and you owning that appearing to be personal, what do you make that Kingdom to be? And what share hath Christs person in it.

In answer whereto I conceive it necessary in the first place, to give you the distinction of a five-fold Kingdom, the Scripture takes notice of belonging to Christ, *viz.* a Providential, Spiritual, Monarchical mistical, or Davidical and Misphatical Kingdom: and then I shall give you my understanding and conceptions of this Kingdom hinted at, that he is to have at that his appearing: And

for a want of a right distinguishing herein, proceds (as I humbly apprehend, all the mistaken notions and differences about the Kingdom of Christ treated of in these papers.

First, Therefore understand there is a providential Kingdom which Christ hath, and doth (as God) manage over all the world, and that from the beginning.

Secondly, A spiritual Kingdom, which he doth and hath all along managed in the hearts of his people, from the beginning of the world to this day.

Thirdly, There is a mistical Kingdom, or a Rule and Soveraignty, that he, as Lord and King, hath exercised in the Church, as well under the Law, as under the Gospel.

Fourthly, There is his Monarchical or Davidical Kingdom, namely, that dignity and Soveraignty, that is in time according to promise, and prophesie to take place in and over the Nations, and to be managed by his Laws and Government, by his spirit and vertual presence in his Servants and Substitutes: Which hath been the special Subject of this discourse.

Fifthly, There is that glorious Misphatical Kingdom, *viz.* Soveraignty, that Christ Jesus in person (with all the Saints in their glorified bodies with him) shall upon their general Resurrection and Judgment, exercise here upon the Earth, before all is given up into the Fathers hands, which is further cleared to you in the seve-

ral

ral parts of it in the Scriptures following.

Mat. 16. 28. There be some standing here that shall not tast death, till they see the son of man coming in his Kingdom. *Which in a figure is performed in the next Chapter. Mat.* 17. 2. And was transfigured before them, and his face did shine as the Sun, and his Raiment was white as the Light, *&c. Compared with Rev.* 1, 13, 14, 15. 2 *Pet.* 1. 16. For we have not followed cunning devised Fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye Witnesses of his Majesty, *viz. They had a vision of that power and glory that Christs Majesty shall have, when he come in his Kingdom.*

Mat. 19. 28. Ye which have followed me in the Regeneration, when the Son of man shall sit on the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of *Israel.*

Rev. 3. 21. To him that overcometh will I grant to sit with me upon my Throne, even as I also overcome, and am set down with my Father on his Throne.

1 *Cor.* 15. 50. Now this I say Brethren, that flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. *Therefore* 51. Behold I shew you a mystery, we shall not all sleep, but we shall all be changed. *Holding out the necessity of the changed, immortal incorruptible estate to qualifie them,*

and make them capable to partake of the blessings and benefits of that Kingdom of God, which Christ enters upon at the sounding of this last Trump, and the general Resurrection and Judgement.

2 *Tim.* 4. 1. I charge thee before our Lord Jesus Christ, who shall judge the Quick and the Dead at his appearing and Kingdom.

Luke 13. 28. There shall be weeping and gnashing of teeth, when you shall see *Abraham*, and *Isaac*, and *Jacob*, and all the Prophets in the Kingdom of God, and you your selves thrust out. 29. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.

Math 25. 31, 32. When the Son of Man shall come in his Glory, and all the holy Angels with him, then shall he sit upon the Throne of his glory. And before him shall be gathered all Nations, and he shall separate them one from another, as a Shepheard divideth the Sheep from the Goats, *&c. Which fully states and clears up the thing:*

1. *That Christ shall come in his Glory with all the Holy Angels with him.*

2. *That he shall then in his Kingly state,* (as Verse 34) Sit upon the Throne of his Glory.

3. *That this shall be at the general Resurrection: For all Nations good and bad are gathered before him.*

4. *That this shall be at the general Judgement:* For

For now is the Judgement and Sentence to be pronounced, &c.

Secondly, *This shall be upon the Earth.*

Job 19. 25,26. For I know that my Redeemer liveth, and he shall stand at the latter day upon the Earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for my self, and mine eyes shall behold, and not another, though my Reins be consumed within me.

1 *Thess.* 4. 17. Then we which are alive and remain, shall be caught up together with him in the Clouds to meet the Lord in the Air, and so shall we ever be with the Lord: *viz. Not to remain with him in the Air, but to meet him to come with him to the Earth: For so*

Acts 1. 10,11. And while they looked stedfastly towards Heaven, as he went up, behold two men stood by them in white Apparel, which said; Ye men of *Galilee*, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall come in like manner as ye have seen him go into Heaven. *With*

Zach. 14. 4. And his Feet shall stand in that day upon Mount *Olivet*, &c.

Thirdly, *The manner of his coming to his Throne; it shall be first Visible, secondly Glorious, thirdly Terrible also.*

1. *Visible*, *Rev.* 1. 7. Behold he cometh with Clouds, and every eye shall see him; and they also which pierced him, *&c.*

Matth. 27. 30. And they shall see the Son of Man coming in the Clouds of Heaven with power and great Glory.

Acts 1. 11. He shall come in like manner, as ye have seen him go into Heaven.

2. *Glorious, And therefore well called the Kingdom of Glory. Mark* 13. 26. And then shall they see the Son of Man coming in the Clouds with Power and great Glory. *Which great Glory appears.*

First, *Because it is in the Fathers Glory.*

Mark 8. 38. Whosoever therefore shall be ashamed of me, and of my words in this adulterous and sinful Generation; of him also shall the Son of Man also be ashamed, when he cometh in the Glory of his Father, with the Holy Angels.

Secondly, *In his own Glory with the Father.*

Luke 9. 26. Of him shall the Son of Man be ashamed, when he comes in his own Glory, and in his Fathers, *&c.*

Thirdly, *In the Glory of all the Holy Angels.*

Matth. 25. 31. When the Son of Man shall come in his Glory, and all the Holy Angels with him.

2 *Thess.* 1. 7. And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels.

Fourthly, *In the Glory of all the Saints, as is already largely proved from Zech.* 4. 5. 1 *Thess.* 4. 14, 17. 1 *Cor.* 15 51, 52. *Luke* 13. 28. *Luke* 2. 36. 2 *Thess.* 2. 10. There vile bodies being now raised,

raised, changed, made from Earthly to bear the Image of the Heavenly, is to be made glorious like Christs glorified Body, 1 *John* 3. 1, 2. *Phil.* 3. 21. 1 *Cor.* 15. 43. 44, 49.

3. *Terrible also, With a shout, great noise, voice of the Archangel with the Trump of God, the last Trump, with the dissolution of Heaven and Earth, as* 1 *Cor.* 15. 52. 1 *Thess.* 4. 17. *Math.* 24. 31. *Math.* 24. 24. 2 *Pet.* 3. *Rev.* 20. *Rev.* 22.

4 *What shall be done in this Kingdom?* 2 *Thess.* 1. Christ shall be glorified, and admired and praised. Saints shall be glorified and rewarded. Wicked Men and wicked Angels shall by Christ and the Saints be Judged and Sentenced, according to their deeds and demerits.

Of being Priests of God and Christ.

But they shall be Priests of God and Christ.

THis is another part of the Saints Priviledge this thousand years, not only to Reign as Kings, but be Priests too, as *Rev.* 1. 6. *ev* 5. 10. *And hast made us unto our God Kings and Priests, and we shall Reign on the Earth.* Alluding hereby to that Dignity and Priviledge of the Priesthood under the Law, who were said to draw nigh to God in a more special and peculiar way in his worship, which was

First, Patriarchal, (or the Priesthood belonging to the first born:) *Num.* 63. 12. 41. 45. 8. 16, 17.

Secondly, Mosaical or Levitical, *Numb.* 3. 18. 7. 22. *Exod.* 28. 1. 1 *Chron.* 6. 49. Of whom

First, High-Priest, 1 *Chron.* 6. 14, 15.

Secondly, Chief Priests, *Numb.* 20. 26.

Thirdly, Ordinary Priests of the same line. *Lev.* 6. 29. Which were divided into four and twenty courses; whose duty and priviledge is held forth in *Deut.* 33. 10. *Levit.* 10. 11. *Numb.* 16. 9.

Thirdly, Judaical of the Tribe of *Judah*: of which *Melchizedek* the Type, *Gen.* 14. 18. *Hebr.* 7. 1. And Jesus Christ the Antetype, our great High-Priest, *Heb.* 3. 1. 4. 14. And under him the

Spiritual

Spiritual Royal Priesthood, *Exod.* 19 6. *Rev* 1. 6. 2 *Pet* 2. 5, 9.

Importing separation and consecration to God, and a nearness and constant communion with him, *Numb.* 16. 9. Ordering in special the affairs of his Church being appointed and anointed thereto.

Now as in the Kingdom of *Israel* the Type of Christ's Kingdom, there was an anointed Priesthood, a Ministry to manage the affairs of the Church: and an anointed Kingship or Magistracy to govern and manage the State: So

Hath Antichrist in his Usurpations in Imitation of them the Type, and as if they were this Kingdom of Christ the Antitype, pretended not onely to the Kingship; but the Priesthood to the Ministry as well as the Magistracy; to the Government of the Church as well as the state: putting their Holy Oyl upon the one and the other as (most Holy and Sacred things) Dedicated to the service of Christ in both.

Which nevertheless their glorious entitling themselves to such his peculiar service; he is pleased, as to foretell this horrid blasphemous usurpation, so to renounce it with great detestation, calling their Magistracy an unclean, filthy, blasphemous, bloody Beast, that comes not from him, but out of the bottomless Pit, and must go into Perdition: and the other, their Ministry or Priesthood, a vile, filthy, Idolatrous Strumpet, that must for her lewd Whoredoms, Drunkenness, and

Witch-

crafts, have her flesh torn off and burnt with fire. But his faithful Saints and Servants, that will neither bow the Knee to the one nor the other (as being Blasphemous, Idolatrous Usurpers, not only to the opposing, but outing Christs Ministry and Magistracy) shall be found in this his Kingdom (during this thousand years) to administer in both these blessed Ordinances, being received in Truth, Power and Purity to the advantage of his name and Glory, *viz.* as anointed Kings to manage the Affairs of State as Rulers, and Magistrates under Christ the King of Kings; and as anointed Priests, shall under Christ their High-Priest manage his pure Worship and Govern the Affairs of the Church, as his Elders, and Ministers, which in happy conjunction makes up this Blessed and Glorious state of Christs Rule in this his Kingdom.

Of the second Death.

On such the second death had no power.

THis is another Priviledge of the Saints in this happy Estate, that they shall not be lyable o the second death.

By second death in the Letter is to be under-tood Hell-fire, the place of the damned, as in-erpreted, *Rev.* 21. 9.

But Mistically and Metaphorically taken for tter ruine, destruction, and perdition. As for stance, it is said in *Rev.* 19: 20. that the Beast nd False-prophet were cast alive into the lake of re burning with Brimstone, which must Meta-horically be understood; because (as before xplained *Page* 2. by Beast and False-prophet) e are not to understand two persons, but states, iz. the Magistracy, and Ministry of Antichrist, ho being vanquished in the great Battle, are w as utterly extinguished and put into perdition never ony more to do mischief) as if two per-ns were cast into Hell fire, which gives light *Dan.* 7 11. *Rev.* 17. 8. *Rev.* 18. 8.

So also *Rev.* 20. 10 It is said the Devil or ragon that deceived them, was cast into the ke of Fire and Brimstone, where the Beast and lse-prophet are, *&c.* which admits the same mistical

mistical signification, *viz.* that now the Dragonical or Heathenish power (as explained to be *Page* 2. that was only bound in times past for a season, after the *Gog-Magog* destruction, as utterly ruined, raised and destroyed, as the Beast and false prophet, the Antechristian state before: Yea and the Devil himself will be, when he is cast into the lake at the last day, now never more to work mischief in the world.

Aud again the Worshippers of the Beast whose names are not in the Lambs book (the Beast and Dragon being thus in utter perdition are now to share with the principals in utter ruin and destruction, *Rev.* 14. 10, 11, 13. 8. 17. compared with the 20. 15.

And lastly it is said, that Death and Hell (the Grave) are cast into the lake of Fire, which is the second Death. *Rev.* 20. 14. *viz.* No after the general Judgment, there is to be no more Death, Death is swallowed up in Victory; a full confirmation of the former.

Of the Dragons Release.

And when the Thousand years are expired, Satan shall be loosed out of his Prison.

UPon the expiration of the thousand years, it seems Hell is to break loose again; the Conquered and subdued Heathen Nations, and their Authority, that during that space have by the Righteous Laws and Soveraign Authority of Christ been as so many imprisoned, fettered Captives, yea as so many civil dead men kept down and under subjection, whereby universal peace and quiet hath been managed and maintained all the world throughout, do now by Gods permission and the Devils inspiration and sedition, again perk up for him; and in a rebellious manner standing upon their feet again, do break off their subjection and Allegeance from Christs Rule and Authority; and by combination and confederacy make head against him; and engaging under their old Captain general the Devil, do rally from the four quarters of the Earth, an huge and numberless Host like to the Sand of the Sea, which mighty gathering is called here by the spirit *Gog* and *Magog*, with design by besieging and compassing the Camp of the Saints and be-

loved

loved City, to raze and destroy the Soveraign Power and Authority of Christ, that he hath so long managed by the hands of his Saints in this World upon the breadth of the Earth, even as the *Syrian* Host, the Prophet in *Dothan*; The *Assyrian*, *Jerusalem*, the *Sodomites*, *Lot*, 2 *Kings* 6. 14, 15. 2 *Kings* 25. 1.

Of Gog and Magog.

AND shall go out to deceive the Nations, which are in the four quarters of the Earth, *Gog and Magog*, *to gather them together to Battel.*

This is the Name the Holy Spirit is pleased to give this great and last enemy of the Church upon the Earth, which for your better understanding take the pithy exposition given by *Mr. Mead.* "It is (saith he) to be observed, that the Revela-"tion is a Book of the Future estate of the Chri-"stian Church set forth by Resemblances and Pa-"rables borrowed from the condition of affairs of "the Jewish Church under the old Testament, in "which the Worship of the true God flourished "alone, the rest of the Nations serving Idols uni-"versally. Hence therefore that *Egypt* & *Babylon* "in the Revelations are not the *Babylon* and *Egypt* "of the *Israelites*, but the enemies of the Church "of the Gentiles, like that *Babylon* and *Egypt* be-"ing Types and Figures of these. In like manner

"Gog

Gog and *Magog* in the Revelation, are not the *Gog* in *Ezekiel* of the Land of *Magog* the head of *Mesheck* and *Tubal* the enemy of *Israel*, *Gen.* 10. 3 *Ezek.* 38. 39. For this came out of the North parts, ours from the four corners of the Earth: This appeared at the beginning of Israels Restoration, ours after the 1000. years of the Kingdom of the Saints following the Restoration of *Jerusalem*: This before Christs coming in the Flesh, ours before his coming to Judgement; But another *Gog* the enemy of the Church of the Gentiles to come immediately before the Resurrection of the Dead: and farther it is plain that this *Gog* and *Magog* bear not the room of a subject, but a convenient Title, by which those Nations of the four Quarters might be declared, as if he would have said, the Nations in the four Quarters Spiritually called *Gog* and *Magog*.

Of

Of the Camp of the Saints and Beloved City.

THose terms of Camp and City are allusions to Israels twofold state under the Tabernacle and Temple dispensation.

Of the order of Israels Camp state we read *Numb.* 2. Wherein the Tabernacle of God with the 24 Courses of the Priests and Levites were placed in the midst .. all the Tribes under their four Standards pitching their Tents round about it: Which is alluded to *Rev.* 4. And may greatly help the explanation thereof.

Then the City State was under *Solomon*, after the erecting of the Temple, to which glorious and beautiful condition this alludes, *Rev.* 21. 10 *&c.* Holds forth the excellency it being called the great City, the Holy *Jerusalem*, where it is described in all its Glory and Dimensions, called here the Beloved City. In opposition to the City of the Nations, the great City, *Babylon* containing the Anti-Christian, nay whole World in their Policies and Governments. So here the Extent of this City and Camp of the Saints is held forth to be no less then the whole Earth, as large in extent as the City of the Nations; Christ's Government extending all the World over from Sea to Sea. *Ps.* 72. 8. *Isa.* 44. 6.

Of

Of the Fire from Heaven, that destroyeth Gog.

And Fire came down from God out of Heaven, and devoured them.

THis destruction as typt out in the *Gog Magog* destruction, *Ezek.* 38. Is here alluded to, That as fire came down from Heaven to destroy them; So is it here, for now is the time that Christ shall come in flaming Fire taking vengeance of his enemies, destroying the Heavens also and the Earth and all its works by fire, and this in order to the next Scene to be acted, *viz.* The Resurrection of the Dead and Eternal Judgement.

Of the General Judgement.

AFter the Saints Reign, the *Gog Magog* gathering and destruction; Now in order comes the Lord Jesus in person in the Glory of the Father, the Saints Glory, and in the glory of all the Holy Angels with the sound of the Trumpet and Voice of the Archangel; The Sea, Grave and Death giving up their Dead, that there may be a general Resurrection of the Just and Unjust.

And then the preparing of the Throne, the sitting of the Judge; the opening of the Books, the producing of the Witnesses in order to the general Judgement of great and small, who are to be judged according to their works by Christ, who Judges the quick and dead at his appearing and Kingdom.

A Paraphrase upon the Revelations. 20. of

THe Powers and Potentates of the whole World, whether Heathen or Antichristian being thus vanquished by Christ and his followers under the terms of fighting with and overcoming a Dragon, Beast and false Prophet with the Kings of the Earth, and whole World in the great Battel in the former Chapter, and the Authority consequently now in the hands of the Saints: *John* here in a Vision hath represented to him the Churches Soveraignity in a figure, *viz.* By the Emblematical Representation of a Chain and a Key ensigns of Power in the hand of their Mystical and Spiritual Head, though in this Vision (their Representative) the Lord Jesus is called here an Angel, as *Rev.* 10. 1. 12. 17.

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

And having judged and utterly razed the Antichristian state both, in its Magistracy, and Ministry, (by the figurative Representation of taking a Beast, and false Prophet and casting them alive into a Lake

2. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a 1000. 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 1000. years should be fulfilled and for that he must be loosed a little season.*

of Fire) doth here for the better securing the Churches quiet and peaceable Rule, wholy cancel and vacate the Heathen Empire also for a thousand years, as in the Vision is set forth by the taking a Dragon, and casting him bound into a bottemless pit, and shutting him up, and Sealing him therein, the proper Emblem of the now ruined Pagan State, the Dragon or Devil being also the Spiritual or Mystical head thereof, and here in the Vision their representative: As in 12. Chapter by an Angel fighting with, overcoming and casting to the Earth a Dragon, is held forth the Victory, the Church at that day gets over the Heathen *Roman* Empire: So here by the Angels binding him in a pit is the utter extinction of that Power (a thousand years the time limited) plainly discovered.

4. *And I saw Thrones, and they sat upon them, and Judgement was given to them, and I saw the soul's of them that were be-*

The enemies of the Church thus casheired, and turned off the Stage, *John* hath a further discovery of their setled and happy Rule and Authority by the Vision of the Resurrection of a company of dead and Martyred Saints, (the proper Emblem of the Church during the Anti-christian

christian Tyranny, who for witnissing to Christ, and not Worshipping the Beast, cannot (in a civil sense at least) be esteemed other) ascending Thrones of Judgement; And as blessed and holy ones freed from the second Death, Reigning with or under the Lord Jesus as Kings and Priests, whilst their enemies the Worshippers of the Beast are now as so many dead men at their feet, during this space of a thousand years, which is called the first Resurrection, *viz.* The mystical general Resurrection, that in order of time is to proceed the Corporeal general Resurrection.

headed for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark in their Foreheads, or in their right hand, and they lived and Reigned with Christs a 1000.

5. *But the rest of the dead lived not again, till the* 1000. *years were finisht; 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* 1000. *years.*

Upon the Expiration of the said thousand years, the Nations revolt from the subjection under Christ's Rule in the hands of the Saints, annoying and disturbing them all the World over, for a Season, though to their own utter ruine and overthrow, under the figurative terms

7. *And when the* 1000. *years are expired, Satan shall be loosed out of his Prison:*

8. *And shall go out to deceive the Nations, which are*

in the four quarters of the Earth, Gog and Magog, to gather them together to Battle, the Number of them is as the sand of the Sea.

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

of loosing the Devil their Representative out of Prison to deceive the Nations, and to gather them in an huge numberless Host, called *Gog* and *Magog*, to besiege a Camp and City; an Allusion to *Israel* of old, holding out the Saints politick and setled state, by which Emblem of a City is represented also the Enemies setled condition all the world over, and holds out their mischievous purpose to ruine the Interest of Christ, and to root it up from off the Earth.

Upon this rebellious design of the Nations in this their treasonable and murderous attempt, they are upon the personal coming of Christ to Judgment, destroyed by fire, who comes in flaming fire, rendring Vengeance upon them, foretold in the typical destruction of *Sodom* and *Gog* and *Magog*, their perfect Types and Predecessors.

10. *And the Devil that deceived them was cast into the lake of Fire and Brimstone, where the Beast and the False-prophet are, and shall be tormented day*

And now is the time come, that the Devil in a litteral sense, who hath been the Mistical head of the *Pagan* state is to be cast into the lake of fire, there to remain for ever: But Mistically and Metaphorically is all Heathenish and Worldly Rule and Authorities now utterly destroyed

ſtroyed and vacated, as the Antechriſtian Dominion was by caſting the Beaſt and Falſe-prophet into the lake of fire, or as when the Devil himſelf is thither ſentenced, never any more to come out thence.

and night for ever and ever.

And then in order and according to the whole current of Scripture and ſcope of it, comes the Reſurrection of the Dead and Eternal Judgment in the Order and Method, as here laid down, to be underſtood in the Letter, from which there is no neceſſity to depart, or to conceive it Allegorical: Wherein we have Chriſt the Judge appearing upon the Throne of Judgment, the Heavens and Earth departing at his preſence, *The Dead ſmall and great ſtanding before him, the Books opened, and Dead judged out of the Books according to their Works*, &c.

11. *And I ſaw a great white Throne and him that ſat on it, from whoſe face the Earth, and the Heavens 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 gaxe up the Dead which were in it, and Death and Hell delivered up the Dead that 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, was caſt into the lake of Fire.*

XXI. CHAP. *Of the Revelation.*

AND I saw a new Heaven, and a new Earth: for the first Heaven and the first Earth were passed away, and there was no more Sea.

2 And I *John* saw the holy City, new *Jerusalem* coming down from God out of Heaven, prepared as a Bride adorned for her Husband.

3 And I heard a great Voice out of Heaven, saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the Throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithfull.

6 And he said unto me, Is it done: I am Alpha and Omega, the beginning and the end, I will give unto him that is a thirst, of the Fountain of the water of life freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearful and unbelieving, and the abominable,