

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 faithful.

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,

122 XXI. Chap. of the Revelations.

minable, and murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars shall have their part in the Lake which burneth with fire and brimstone, which is the second death.

9 And there came unto me one of the seven Angels which had the seven Viols full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lambs wife.

10 And he carried me away in the spirit to a great and high Mountain, and shewed me that great City, the holy *Jerusalem*, descending out of Heaven from God,

11 Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as Crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the Children of Israel.

13 On the East three gates, on the North three gates, on the South three gates, and on the West three gates.

14 And the wall of the City had twelve foundations, and in them the names of the twelve Apostles of the Lamb.

15 And he that talked with me, had a golden Reed to measure the City, and the gates thereof, and the wall thereof.

16 And the City lieth four square, and the length is as large as the breadth: and he measured the

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XXI. Chap. of the Revelations. 123

the City with the Reed, twelve thousand furlongs : the length , and the breadth , and the height of it are equal.

17 And he measured the wall thereof, an hundred and fourty and four cubits , according to the measure of a man, that is, of the Angel.

18 And the building of the wall of it was of Jasper, and the City was pure gold, like unto clear glasse.

19 And the foundations of the wall of the City were garnished with all manner of precious stones. The first foundation was Jasper, the second Saphire, the third a Chalcedonie, the fourth an Emerald,

20 The fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Jacinct, the twelfth an Amethyst.

21 And the twelve gates were twelve Pearls, every severall gate was of one Pearl, and the street of the City was pure gold, as it were transparent glasse.

22 And I saw no Temple therein : for the Lord God Almighty, and the Lamb, are the Temple of it.

23 And the City had no need of the Sun, neither of the Moon to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the Nations of them which are saved, shall walk in the light of it : and the Kings of the Earth

124 XXII. Chap. of the Revelations.

Earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day, for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lambs Book of life.

CHAP. XXII. Vers. 1, 2, 3, 4, 5.

And he shewed me a pure River of water of life, clear as crysall, proceeding out of the Throne of God, and of the Lamb.

2 In the midst of the street of it, and of either side of the River, was there the Tree of Life, which bare twelve manner of fruits, and yeilded her fruit every Moneth; and the leaves of the Tree were for the healing of the Nations.

3. And there shall be no more curse, but the Throne of God and of the Lamb shall be in it, and his servants, shall serve him.

4. And they shall see his face, and his name shall be in their foreheads.

5 And there shall be no night there, and they need no Candle, neither light of the Sun; for the Lord God giveth them light, and they shall Reign for ever and ever.

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The City of God, or Kingdom of
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Reign further asserted, from the
21th, and part of the 22th. of
the Revelations.

THis portion of Scripture, viz. the 21. Chap. to the 6. verse of the 22 doth very elegantly hold forth the happy and Glorious condition of the Church in the thousand years upon her deliverance from her Enemies (by their just ruine and destruction) wherein the Angel gives *John* a larger and fuller discovery of that blessed state, whereof he had given him some hints and glimpses in the foregoing Chapter, so that what he called an enthroning, *verse 4.* and a City state, *verse 9.* he here declares to be no less than a new World, a new Heaven and a new Earth; *Babylons* old World, her old Heavens and Earth, viz. Sun, Moon, Stars, Sea being burnt up and consumed; and no other than the taking place of the *New Jerusalem* that holy and beloved City, after the ruine and destruction of that filthy and bloody City or the coming forth of the Spouse the Lambs wife in all her beautiful array (prepared for her Husband) after the desolation, ruine and destruction of that beastly filthy Scrumper, that gaudy painted Harlot.

For

For you will find it naturally linkt to the foregoing story of the thousand Years, and belonging to the State of Grace before the Judgement, and not because it is put down after the Vision of the Judgement, therefore it must so in order be reckoned, and then consequently to belong to the State of Glory, as most Interpreters judge. For you will find nothing more frequent in this Book, then to give brief hints of things in one Chapter, and then to prosecute them more fully in the next, several occurrences of after dates intervening and coming betwixt: As for instance that passage in the eleventh Chapter, where he mentions first the slaughter of the witnesses by the Beast, then of the Witnesses, Resurrection, enemies Destruction, and Christ's Kingdom, yet afterwards in the 13th. Chapter returns again to the Beast, and gives an account of his rise and rage, which must not therefore be supposed to be a Beast rising up; after Christ's Kingdom takes place, (because it is mentioned after it) but a further and larger account of that Beast, that he had but briefly hinted at before in the eleventh Chapter.

And that we are not mistaken herein, Let first the Prophet himself, from whom the Prophecy is fetcht, about these new Heavens, and new Earth, and new *Jerusalem*, (which are both one) be the Judge. For you will find the time, when he foretells such a state to take place, is not to be in a state of immortality and glory, but in this World short of the Resurrection and Judgement, because he

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faith in the 21, 22, 23. Verses of that 65. *Isa.* It must be in a time, when Building, Planting, and Procreating will be proper, which cannot possibly be in the State of Glory and Immortality, as our Saviour himself hath over ruled, *Luke* 20. 34, 35.

And *Secondly*, Let it be considered that this new *Jerusalem* or beloved City was in the thousand Years, otherwise why should it be said upon the expiring thereof in the 9th. Verse of the 20th, that the *Gog-Magog* Army encompassed the Camp of the Saints, and the beloved City.

And *Thirdly*, Consider that the Church is called here the Spouse, the Lambs wife only prepared and made ready for her Husband, and not (following the Allegory) yet in that full enjoyment and fruition, which the state of glory brings her to.

And *Fourthly*, It may be considered that in this state, God is said to Tabernacle and dwell with Men, which discovers it to be a state of grace here, and not in that state when they shall always be with God in the state of glory. And that we are not alone herein, you have Mr. *Forbs* upon the 21. *Rev.* delivering himself thus, *viz.* *All the dispensation of God towards this City, being committed to the Lamb, the Mediatour bespeaks it to be accomplished in this World; because in the World to come he gives up the Kingdom to God, that he may be all in all, 1 Cor. 15 28.*

And further, That nothing is here so magnifickly spoke, which the Prophets before have not almost

almost in the same terms, uttered of the state of the Church here in Grace; we will easily perceive that no such thing is here meant as whereto most part of interpreters have drawn it. But even by this amassing together of all the goodly promises in the Prophets, of the Churches graceful and peaceable state to let us see, that all this time shall be the full performance, never any more to be disturbed and so therein the Mystery of God to be finished, nothing now resting to be either expected or wished, but that the Lord Jesus come quickly.

And the Assembly in their Annotations upon *Rev. 21. 1.* viz. As the Church is altered, so must her dwelling; it may be spoken of a Glorious Church on Earth, and then the day of Judgment is set before it in the former *Chap.* That the downfall of the Enemies of Gods Church might be set down altogether, and then the Churches felicity after the destruction of the Whore, Beast, Dragon and all covert and open Enemies, which new state will abide till Glory come. Bringing in of Eastern Kingdoms may well be called a new world.

And Mr *Mede* further very significantly to this point upon his sixth Synchronisme in his *Clavis Apoc. p. 24.* gives the following four substantial Arguments to enforce the same, viz.

First, The Marriage of the Lamb and that Imperial Kingdom of the Almighty Lord God, both

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begin after the destruction of *Ba'ylon*, where the seventh Trumpet beginneth; this appeareth out of the Hymn of the Elders and Beasts, which in the former Synchronisme we have commended out of the Nineteenth Chapter, *verse 6, 7. Halle-lujah; for our Lord God Almighty Reigneth: Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lamb is come, and his wife hath made her self ready. Put the New Jerusalem is that Bride of the Lamb, aborned and prepared for her Husband, Chapter 21. verse 2. And I saw (saith he) the Holy City, new Jerusalem coming down from the God out of Heaven, as a Bride adorned for her Husband, and verse 9. Come, and I will shew thee the bride, the Lambs wife, &c.*

Secondly, *Jerusalem* is the beloved City, but that beloved City forthwith, after he thousand years are ended, is said to be compassed about by those Troops of Satan then let loose, *Chapter 20. verse 9. And they compassed the Tents of the Saints, and the beloved City, therefore it must needs have been extant before, while Satan was yet bound.*

Thirdly, The seventh Vial being poured out, wherewith the Beast is dispatcht and abolished, there came a loud voice from the Throne, saying, *Rejoyce, It is done, Chapter 16. verse 17.* So also he that sat upon the Throne saith to *John* (beholding new *Jerusalem* descending from Heaven) *Chapter 21. verse 5, 6. Behold I make all things*

new; *éyove*. It is done, I am Alpha and Omega, the Beginning and the End: therefore new Jerusalem the Bride of the Lamb, begins at the last end of the Vials *éyove*, the Whore being already disparted, and so it contemporizeth with the space of time, which ensueth the destruction of the Beast.

Fourthly, One of the Angels of the Vials (Chapter 17.) doth shew unto John the Condemnation of the Whore, even while the Vials are in pouring out, and at least by one of them to be executed. And the same Angel of Vials, Chap. 21. verse 10. sheweth to the same John the Bride of the Lamb, the great City, Holy Jerusalem to become Glorious, even when the Vials are now ended, that is, the Beast and Babylon being destroyed.

In treating whereof we shall first give you a brief Analysis, then a short Explanation of the most material and difficult things in the Vision.

The Analysis or Parts of the Chapter.

In this description of the glorious and happy state of the Church, we have

First, A more brief and general account, which is given partly by Vision, partly by Voice, from the first to the ninth Verse.

Secondly, We have a more particular and larger account, which is visionally expressed from the ninth

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In the briefer Account we have,

First, By Vision, the Churches happiness represented, and that

First, In respect to a new World. *And I saw a new Heaven, and a new Earth, for the first Heaven and Earth was past away.*

Secondly, In respect to the evils of Commotion and trouble, that are to be removed thence; *And there was no more Sea.*

Thirdly, In respect of the new Jerusalem. Described by

1. Her Holiness in opposition to the unholy City, that was removed :

2 Her newness,

First, In respect to old Jerusalem the Type.

Secondly, In respect of her new state and happiness.

3. Her Heavenliness, or Divine descent.

4. Her Bridelike preparedness, Verse 2. *And I saw the Holy City new Jerusalem coming down from God out of Heaven, prepared as a Bride adorned for her Husband.*

Secondly, *By Voice*, Tending to explain and confirm the former Vision, which is twofold :

1. From Heaven.

2. From the Throne.

1. *The Voice from Heaven* declares the Churches happiness.

First, Respecting the enjoyment of all good, consisting in the enjoyment, 1. Of Gods Covenant relating to them. 2. His Co-habitation by his presence with them. And I heard a 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, Verse 3.*

Secondly, Respecting the removal of evil, by the passing away of former things, viz. Distresses, Persecutions, Slaughters, as *Rev. 12. 2. 13. 7. 14. 13.* Which shall trouble her no more. *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 past away, Verse 4.*

2. *The Voice from the Throne*, which is therefore from God himself confirming this happy state.

1. Proclaiming himself the Author of this new Fabrick. *And he that sate upon the Throne said, Behold I make all things new.*

2. Commanding *John* to Write and Record these words as infallible. *And he said unto me, write, for these words are true and faithful. Verse 5.*

3. Declaring the consummation of this happy state according to Prophecy, *And he said unto me, It is done: confirm'd from his Omniporency, I am Alpha*

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Alpha and Omega, the Beginning and the End described by the nature and excellency of this happiness: *I will give unto him, that is a thirst of the Fountain of the Water of Life freely: He that over cometh shall inherit all things: And I will be his God and he shall be my Son, Verse 6, 7.*

Which happy state is illustrated by the contrary miserable condition, that must attend the Worshipers of the Beast, and Vassals of Anti-christ, who are ranked in eight several sorts, describing their corruptions: *But the fearful and unbelieving, and the Abominable and Murderers, and Whoremongers, and Sorcerers and Idolaters, and all Lyars shall have their part in the Lake, which burneth with Fire and Brimstone, which is the second Death.*

Secondly, In the larger Account by Vision to John, we have,

1. The preparation of John for the Vision.

2. The description of the Church and her happy estate, as represented in the Vision.

First, The Preparation of John for perceiving and beholding this Vision, wherein may be observed.

1. Who prepared, viz. one of the seven Vial Angels.

2. How prepared him, partly by words: *And there came unto me one of the seven Angels, which had the seven Vials full of the seven last Plagues, and talked with me, saying come hither I will shew thee the Bride, the Lambs wife.* And partly by action,

And he carried me away in the spirit to a great high Mountain, Verse 10.

Secondly, *The Churches Description*; And she is shewed here in the height of magnificency and stateliness, transcending all the glory of the Kingdoms of the World, which is displayed,

1. In her self.
2. In her Accessories.

First, *In her self, Jerusalem is display'd* according to,

1. Her glorious beauty.
2. Excellent Fortifications.
3. Accurate Symmetry, or proportion.
4. Precious Materials.

First, *Her glorious Beauty* consisting,

1. In her greatness.
2. Holiness.
3. Original or Heavenly Descent.
4. Divine Glory.
5. Her Orient Light.

And he shewed me that great City, the Holy Jerusalem descending out of Heaven from God, having the Glory of God, and her light was like unto a stone most precious even like a Jasper stone, clear as Crystal.

Secondly, *Her strong and excellent Fortifications*, consisting in a Wall about the City, which is described by,

1. Its Constitution,
2. Gates,
3. Foundations.

First, *By the Constitution and Fabrick of it,*

And

and had a Wall great and high.

Secondly, By the Gates, which excell,

1. For the Number, which is Patriarchal and Apostolical; *And had Twelve Gates.*

2. For their Keepers or Porters; *And at the Gates Twelve Angels.*

3. For their inscriptions upon them; *And names written thereon, which are the names of the Twelve Tribes of the Children of Israel, verse 12.*

4. For their uniform order, *viz. On the East three Gates, on the North three Gates, on the South three Gates, and on the West three Gates.*

Thirdly, By the Foundations of the Wall, which in Number and Name inscribed upon them relate to Christs Twelve Apostles; *And the Wall of the City had Twelve Foundations, and in them the Names of the Twelve Apostles of the Lamb, verse 14.*

3. Her Symmetry or proportion, as most exact, and accurate, wherein we may consider,

First, *The measurer, an Angel,*

Secondly, *The measuring Instrument a Golden Reed.*

Thirdly, *The things measured, viz. The City and Gates thereof, and walls thereof, verse 15.*

Fourthly, *The figure of the City: And the City lyeth four-square, and the length is as large as the breadth, equilateral.*

Fifthly, *The measure of the City, and wall of the City: And he measured the City with the Reed twelve thousand Furlings, the length and the*

breadth and the height are equal. *verse 16.* And he measured the wall thereof, a hundred forty and four Cubits according to the measure of a man, that is, of the Angel.

4. Her costly and precious materials.

First, The matter of the Wall: And the building of the Wall of it was of Jasper.

Secondly, The matter of the whole City. And the City was pure Gold, like unto clear Glass, *verse 18.*

Thirdly, The matter and Garnishment of the Walls foundations, all manner of precious Stones. And the Foundations of the City were garnished with all manner of precious Stones, The first foundation was Jasper, The second Saphir, The third Chalcedony, The fourth an Emerald, The fifth Sardonix, The sixth Sardius, The seventh Chrysolite, The eighth Berill, The ninth a Topaz, The tenth a Chrysophrasus, The eleventh an Hyacinth, The twelfth an Amethyst, *verse 19. 20.*

Fourthly, The matter of the Twelve Gates; And the Twelve Gates were Twelve Pearls, every several Gate was of one Pearl.

Fifthly, The matter of the City; And the street of the City was pure Gold, as it was transparent Glass, *verse 21.*

Secondly, In her Accessories, viz. in those supplies from without her self, making up her Beauty and Glory, consisting,

i. In that singular Spiritual presence of God in Christ, in the purity, Truth and Spiritualness of Gospel-worship.

First,

First, God and the Lamb are the Temple of it, And I saw no Temple therein; for the Lord God Almighty and the Lamb are the Temple of it: verse 22.

2. God and the Lamb are the light of it: And the City had no need of the Sun, neither of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb is the light thereof, verse 23.

2. The Conflux and great Resort of the Nations unto this City. And the Nations of them which are saved shall walk in the Light of it: And the Kings of the Earth shall contribute to the happiness thereof: And the Kings of the Earth shall bring the Glory and Honour of the Nations into it; verse 26.

Amplified by the security that shall be there. And the Gates of it shall not at all be shut by day: as well as freedom from fraud by night: for there shall be no night there. As also the purity and integrity of all comers. And there shall in no wise enter into it any thing that defileth, neither what soever worketh abomination or maketh a lye, but they which are written in the Lambs Book of Life; verse 27.

3. The plenty of all things both for necessity and delight, which abundance is comprised under the Water of Life against Thirst, and the Tree of Life against Hunger, both for the supply of outward and inward man, both for Meat and Medicine. And he shewed me a pure River of Water of Life, clean as Chrystal, proceeding

ceeding out of the Throne of God and of the Lamb. In the midst of the Street and of either side of the River was there the Tree of Life and yielded her fruit every Month, and the Leaves of the Tree were for the healing of the Nations. Chap. 22. verse 1, 2.

4. The perpetuity of this City and its happiness to compleat its Beauty and Glory, which is demonstrated,

1. *First*, By removing the Evil that might corrupt or oppose its happiness. *And there shall be no more Curse.*

2. *Secondly*, By continuing the Good, in which its happiness doth consist, *viz.* the blessing and presence of God and Christ, *viz.* *But the Throne of God and of the Lamb shall be in it.*

3. *Thirdly*, By the abiding integrity of the Citizens in new obedience and habitual service, as their eminent priviledge therein. *And his Servants shall serve him, and they shall see his face, and his name shall be in their foreheads, and there shall be no night there, and they need no Candle, neither the light of the Sun; for the Lord God giveth them light, and they shall Reign for ever and ever, verse 3, 4, 5. viz.* Their Reign shall be begun on Earth, and be continued till consummated in Heaven.

Having thus gone through the parts of this Scripture, we shall in the next place further enquire into the Spirits meaning of these Heavenly Mysteries, and shall begin at the ninth ver. of the 21 Chap: where the particular and larger Vision begins.

The

The Exposition of the Principal
things in the Vision.

Of the Angel that discovereth the Vision.

And there came unto me one of the seven Angels,
which had the seven Vials, full of the seven last
Plagues;

THis Angel may be supposed to be the very
same that shewed *John* the Vision of the
great Whore in her filthiness, abomination, and
judgment, *Rev. 17. 1.* who here discovereth
to him her Antithesis the Bride the Lambs wife
in all her Dignity, Glory and Exaltation.

Of the Bride the Lambs Wife.

And talked with me, saying, Come up hither I will
shew the Bride the Lambs Wife, *verse 9.*

THE Bride the Lambs Wife one of the Emble-
matical Characters here given the Church
in this State and Condition, and not improperly
since the Scripture saith she is espoused to Christ,

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2 Cor. 11. 2. *Betrothed to him*, Hosea 2. 20. *yea married to him*, Jer. 3. 14. Rom. 7. 4. and therefore said, *Her Maker is her Husband*, Isa. 54. 5. And that by this Mystical Union, she is become flesh of his flesh and bone of his bone, Eph. 5. 30, 31. alluding to the first Marriage union when the woe that was taken out of the man was given to him, Gen. 2. 3.

Called the *Lambs Wife*, as one well saith, because when he was slain as a Lamb, he espoused her, giving himself for her, Eph. 5. 25. And that as the first Adam in his sleep had his side opened for his wife, so the second Adam in his death had his side pierced for his.

Who having by persecution and affliction been a long time in a forlorn state, as a poor barren disconsolate woman, Isa. 54. 1. *And as a desolate forlorn widow*, Lam. 11. *In an oppressed, afflicted and bewildred wilderness condition*, Rev. 12. 14. *Wherein her Beauty is turned into Ashes, her joy into Mourning, her Garment of Praise into a Spirit of Heaviness*, Isa. 61. 3. *Her Gold is become dim, and her most fine Gold changed*, Lam. 4. 1.

Is now represented as returned into an excellent Condition, the Sceane being quite changed, having here her beauty again, for Ashes the Oyl of joy for mourning, and the Garments of Praise for the spirit of heaviness now in a beautiful dress and in a most lovely posture, viz. trimmed, prepared and adorned like a Bride for her

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her Husband, Rev. 19. 7. 21. 2. *Arrayed in fine clean white linnen (which is the Righteousness of the Saints, Rev. 19. 8.) And like the Kings Daughter is all glorious within, her clothing being of wrought Gold, and in Raiment of Needle-work, Psal. 45. 13, 14. Clothed with the Garments of Salvation, and covered with the robe of Righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth her self with Jewels, Isa. 61. 10. Being one that is now, no more to be tearmed forsaken, but to be called Hephzibah and Bulah, Isa. 62. 4.*

Which excellent dress least any should sensually mistake or abuse the spirit explains himself to hold out thereby the excellency, vertue and grace that is found in the true Church: And therefore is her fine linnen, white and clean, expounded to be the righteousness of the Saints, viz her justification and sanctification, her Gold, Jewels and rich Attire, to hold out the Ornament of her inward and outward man, in the shining Graces of the spirit, viz love, meekness, patience, humility, long-suffering; and that so having Oyl in her Vessel and Lamp, viz. spiritual Grace in her Heart and Life, is said to be prepared as a wise Virgin fitted for the Bridegroom.

And which the better to explain (as well as further to set off her beauty and excellency) the false Church is also represented and pourtraied in her dress and Colours. in her Beauty, Ornaments and Attire, viz, her Scarlet and Purple Robe, and

and fine linnen to hold on her violence, cruelty and oppression, her Golden Cup and Jewels, her drunkenness, Pride and Idolatry, her beauty and rich attire, her Witch-crafts, wantonness and Whoredom.

Being indeed represented under all the Characters of a vild Strumpet, viz. a cruel, bloody, drunken, proud, wanton, common, filthy, rotten and abominable Whore, that corrupts the Earth with her Fornications.

By which Bride-like beautiful state, as well as the new *Jernsalem*, illustrious Glory following is figuratively represented one and the same thing, viz. the Churches happy condition, and as both pointing out one thing, are also represented as Synonymous; for the Angel calling up *John* here to shew him the Bride the Lambs wife, doth when he comes up to him (as in the next verse) shew to him the new *Jernsalem* the holy City.

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Of the Mountain on which the City stands.

And he carried me away in the Spirit to a great high Mountain,

John having seen the City Babylon upon her seven Hills, *Rev.* 17. 9. Sees here the City Jerusalem (heretofore desolate and troden under foot, *Rev.* 11. 2.) Now restored and as most perspicuous raised upon a great high Mountain. And as Moses in the Mount saw the pattern of the Tabernacle, *Exod.* 24. 40. *Heb.* 8. 5. and Ezekiel upon a high mountain the City and Temple, *Ezek.* 40. 2. The City and Temple of old being built upon a high Hill, *The Hill of God being a high Hill as the Hill of Bashan*, *Pf.* 68. 15. So John here in the Spirit is helpt to see Mount Zion the Antitype in her glorious exaltation to fulfill the Prophecy of Isaiah and Michah, who foretell the Mountain of the Lords House to be established in the last days in the top of the mountains, and to be exalted above the Hills, *Isa.* 2. 2. *Mich.* 4. 1. The understanding of which Mystery calleth for no less then the carrying away in the Spirit as the Prophet of old, *Ezek.* 2. 1, 2. 40. 2. And John before, *Rev.* 1. 10. 17. 3. Intimating thereby that these were discoveries of mystical and spiritual rather then of material and litteral things.

And what can this great high mountain be but that

that rock of Ages, the rock of Israel, 2 Sam. 23. 3. The Rock of Salvation, Deut. 32. 15. The Rock that begat, Ver. 18. And that is higher then we, Ps 61. 2. Even the Rock Christ 1 Cor. 10. 4, upon whom the Church is built, so that the Gates of Hell shall not prevail against her, Matth. 16. 18. That must in the latter days be exalted above all the Hills.

And which Mountain the seat of the true Church (and upon which she is founded) stands, you see in direct opposition to the seat upon which the false Church is placed, and which for failing we find to be threefold, viz. Upon seven mountains, Rev. 17. 9. Upon a Beast with seven Heads and ten Horns, 17. 3. And upon many waters, 17. 15. And therefore called by one wittily her Topical, Typical, and Tropical Seat, which Triple Seat, as well as Triple Crown will shortly fail her, and leave her honour in the dust; while the City that is built upon the Hill, even upon mount Zion will stand unmoveable.

Of Jerusalem that great and
Holy City.

And shewed me that great City the Holy Jeru-
salem.

Jerusalem in the Hebrew is a compound of
יְרוּשָׁלַיִם and שָׁלֵם, signifying as much as a
Vision of Peace, called heretofore onely *Salem*,
or peace, and afterwards so styled, *Pf. 76. 2.* In
Salem is his Tabernacle, the City which of old be-
longed to *Melchisedech*, that King of peace and
righteousness, *Gen. 14. 18. Heb. 7. 1.* (That lively
Type and representative of our Kingly Priest
and Prophet the Lord Jesus.) Afterwards that
strong hold of *Zion* was possessed by the *Jebusites*,
and taken from them by *David*, *1 Sam. 5. 6.* And
called the City of *David*, beautifully adorned by
Solomon his son, and long enjoyed by the Kings of
Judah in *Dauids* Loine, which was beautiful for
situation, the joy of the whole Earth, *Pf. 48. 2.*
Wherein was Gods Temple and Throne, the prin-
cipal place of Worship and Seat of Judgement. A
general name therefore in a figure to the Church
of God, both under the Law and under the Go-
spel.

And which famous City, as considered under
the Law, passed a threefold state all very signifi-
cant, viz.

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1. Her pure and primitive state in the days of *Solomon*.
2. Her ruined desolate state in the time of the *Babylonish* Captivity.
3. Her renewed restored state after the return of the Captivity.

All which were eminently Typical to the Gospel Church,

First, Because her pure and primitive state in the days of Christ, and his Apostles answered that of *Solomon*, wherein a City state was asserted, *Eph. 2. 19. Heb. 12. 22.* A greater then *Solomon* being there, *Math 12. 42.*

Secondly, Because her Apostate and ruined state in the time of Antichrist, wherein her City state was defaced and ruined trode under foot, *Rev. 11. 2.* answered that of the *Babylonish* Captivity.

Thirdly, Her renewed and restored state here foretold and Prophecyed of, is to answer that eminent and glorious restoration in the Type wherein the glory of that latter House excelled, according to Prophecy, the glory of the former, *Hag. 2. 9.*

Therefore called *New Jerusalem*, because in all respects she is made so in this her Renovation, and held forth in all this beauty and splendour, not only to answer the Type, and to fulfill the words of the Prophets, that under the terms of an illustrious, beautiful City, foretells the Churches order, peace, purity, pollicy, gifts, grace, and flourishing state, in the latter day; but also that she

might confront and utterly confound her Antichristis, that great City *Babylon*, that as the Lady and Mistress of Kingdoms, a well favoured Harlot has by her counterfeit glory enchanted and bewitched the Nations, called *Great*;

Because as *Jerusalem* in the Type bore sway over the Nations, and had her Inhabitants all the World over, and as great *Babylon* extended her Territories as well as her rule and authority all the world over, so must this great City *Jerusalem*, extending her rule, authority, and influence all the ver, & become the joy of the whole Earth, to whom the Kings of the Nations must bow and bring presents, even all their honour and glory, *Pf. 72. 8, 9, 10, 11. 15. Rev. 21. 24.* Called *Holy*.

1. Because of that purity and holiness, that through the powering out of the Holy Spirit upon her shall now abound, in so much that upon the very Bells of the Horses, and upon the Pots, in the Sanctuary shall then be Holiness, *Zach 14. 1.* Held out by this golden state, the City being all of pure transparent gold, as well as the streets thereof of the same; implying, that the constitution thereof is not only so, but the whole course of the conversation is the same also;

2. Because of that exact keeping to holy rule and order in the faithful observation of the form of the House, and the fashion thereof, the Laws, Statutes, and Ordinances thereof, the comings in thereof; and the goings out thereof, &c. which being the Law of the House upon the top of the Mountains,

the whole limit thereof shall be holy, *Ezek. 43. 11, 12. Rev. 22. 14.*

3. Because there is no unclean person or thing to enter or abide in it, as Verse 8. and 27. *Isa. 35. 8, 9. Rev. 22. 15. Zach 14. 21. Joel 3. 17.*

4. Because of the abiding of holy presence therein, the Tabernacle of God being now with men, who himself will dwell, and walk with them, 21. 3. The Lord God Almighty and the Lamb is to be the Temple thereof; and the Throne of God and the Lamb shall be in it. 22. 3.

Babylon its true her opposite, is represented to us as great, and called the great City and reason good. Because she is said to *Reign over the Kings of the Earth, Rev. 17. 18.* Yet is she not said to be holy, but the quite contrary, being the unclean, filthy, polluted, and bloody City, compared to *Sodom and Egypt*, and apostate *Jerusalem, Rev. 11.* Being the hold and receptacle, not onely of every foul Spirit, viz. *Filthy locusts, Rev. 9. Unclean Frogs said to be the spirits of Devils, Rev. 16. 13, 14. Zim and Jim, Esai. 13. 21.* But the cage of every unclean and hateful Bird, 18. 2. viz. *Owls and Satyrs, and such like doleful Creatures. Isa. 13. 21. whose Inhabitants therefore we have set forth under eight Characters, Rev. 21. 8. viz. To be the fearful, the unbelieving, the abominable, the Murderers, the Whoremongers, the Sorcerers, the Idolaters, and the Lyers.*

Of the Cities descent from Heaven.

And descended out of Heaven from God.

THAT the City or Church of God, especially in this state did descend from Heaven, may appear, if we consider,

First, That all her Members are Heaven-born, viz. born of God, born of the Spirit, born from above, *John 3. 7. 1. 13.* begotten of his Will by the Word of Truth, *1am. 1. 18.* and brought forthin *Zion*, where it must be written that this, and that man was born in her *Psal. 87. 4.* And therefore called *Jerusalem* from above the mother of us all, *Gal. 4. 26.*

Secondly, That all the Rules, Orders, Laws, Governments, are the Statute-Laws of Heaven, her High-priest, People and King coming from thence, *John 3. 13. 31, 32, 33. Heb. 1. 1.*

Thirdly, That her raising out of the dust, her coming up out of the Grave, the return of her Captivity, the advancement to this pitch of Beauty and excellency, is by the special ordering of Divine power and Providence from first to last, and that in such an eminent, and visible manner, that as the Prophet saith, It shall be seen, known and understood, that the hand of the Lord hath

done it, and the Holy one of *Israel* hath created it.

Fourthly, That the Glory and special presence of the Lord hath descended from Heaven, resting and remaining upon her.

The quite contrary is true of that other opposite City *Babylon*, who ascends with her Head and Governours from beneath, even out of the Bottomless pit; and therefore hath all her affairs, transactions, and concerns be managed by that wisdom which cometh from below, which is Earthly, Sensual, Devilish.

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Of the Glory of God upon her.

Having the Glory of God: and her light was like unto a Stone most precious, even like a Jasper Stone, clear as Chrystal, verse 11.

THis is a further and fuller discovery that the Church is returned out of her Captivity; because the Lord hath returned his Glory unto her.

When she went into Captivity, her Glory departed from her, now she returns again she receives therewith her former Glory, which begins upon the pouring out of the Vials, Chap. 15. 8. in allusion to *Exod.* 40. 34. *1 Kings* 8. 10, 11. Thus it was in the type when *Jerusalem* went into Captivity under the King of *Babylon*, it is said the Glory of God departed from them and went by degrees first, out of the Temple to the Threshold of the house, then off from the City, then to the Mountain, and so by degrees quite away, *Ezek.* 10. 4. 18. 11. 22, 23, &c. But when their Captivity returned, so did the Glory also, and that in the same way it departed, as *Ezek.* 40. 1, 2, 3, 4, 5, 6.

In like manner also doth the Glory here return to *Jerusalem*, and that in so visible a manner, that all are enlightned by it, to fulfill the words of the Prophet, *Isa.* 60; 1, 2. Arise shine

for thy light is come, and the Glory of the Lord is risen upon thee; for behold darkness shall cover the Earth, and gross darkness the people, but the Lord shall arise upon thee, and his Glory shall be seen upon thee, &c. and which will be so splendid and shine to that perfection, that (to follow the simile) *Rev. 22. 5.* there shall be no night there, and they need no Candle, neither light of the Sun, *21. 23.* compared with *Isa. 60. 19.* And again, *The Gentiles shall see thy Righteousness, and all the Kings of the Earth thy Glory, Isa. 62. 2.* And then shall also be accomplished what is further said, *Isa. 52. 9, 10.* *The Lord shall make bare his holy name, in the eyes of all Nations, and all the ends of the Earth shall see the Salvation of God;* So that not only the Glory of his presence and the Glory of his Grace, but the Glory of his power shall be manifest for his people, to the fulfilling also that word, *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 the shining of a flaming fire by night; for upon or above all the Glory shall be a defence;* alluding to the presence and Glory of old, the type hereof that came up with them out of *Egypt, Exod. 13. 21.* that was with them in the wilderness, *Exod. 33. 9, 10.* which was so to be their guide, that without it they must not stir, *Numb. 9. 15. Exod. 33. 15.* that accompanied the Tabernacle, *Exod. 40. 34.* and both the Temples, *1 Kings 8. 11. Hag. 2. 6, 7.*

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6, 7. in the enjoyment whereof, consisted their Counsel, Comfort, Blessing, Protection, Strength, and therefore must the High-Priest (begging that Mercy) bless the people, *Numb. 6. 23.* and in the loss whereof the contrary attended, *viz.* all misery and mischief: But so eminently shall this new *Jerusalem* be blessed herewith, that her name shall be called *Jehovah Shamah*, *viz. the Lord is there, Ezek. 48. 35.* whilst it may truly be said of her Opposite that other City, that by the smoke that cometh out of the Bottomless-pit, and by the indwellings of Satan, whose Throne and Seat is therein, that darkness incompasseth her as a Cloud, and thick darkness as a covering, that the height of her Glory is but in her own shame, which will hasten her inevitable ruine and utter confusion, and for whom the mist of darkness is reserved for ever.

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 8. 11. *Heb. 2.*
 6. 7.

The Kingdom of the City in general, he
 A city to speak of her strength and power,
 brings City compact together, and the wall
 in being with the Wall.
 A Wall for a city, to be
 the wall, a man and a
 the City, the City had Walls reaching
 to a wall, *Exod. 17. 9.* and the
 great wall, for *Exod. 17. 9.* that
 the City had Walls with twelve
 to the City, the City being four square.

of

Of the Wall

And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels and names written thereon, which are the names of the twelve Tribes of the Children of Israel. 12. On the East three Gates, on the North three Gates, on the South three Gates, on the West three Gates. 13. And the Wall of the City had twelve Foundations, and in them the names of the twelve Apostles of the Lamb. 14. And he that talked with me had a Reed to measure the City and the Gates thereof and the Wall thereof. 15. And he measured the Wall thereof a hundred forty four Cubits, and the building of the Wall of it was of Jasper, &c.

HAVING spoken of the City in general, he comes to speak of her strength and splendor, being a City compact together, and the first thing he begins with is the Wall.

A Wall is for safety, security, and defence, as well as for Ornament and Beauty.

It is said, The Canaanites had Walls reaching to Heaven, *Dent.* 1. 28. And that Babylon had a great broad Wall, *Jer.* 51. 58. That Jerusalem after the Captivity had a Wall with twelve Gates. And so had Ezekiel's City also, lying four-square, and

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and upon each quarter three Gates.

In allusion whereto the new *Jerusalem* is here described to have a four-square Wall and twelve Gates therein, but such a Wall that in all respects transcends all that ever was heard or read of in the world.

Which in its constitution, several parts, dimensions, and proportions, you have thus laid down, *viz.*

1. In its regularity, laid out by the Golden Reed in the Angels hand.

2. In its materials of which it is built, all of Jasper stone.

3. In its foundation, *viz.* twelve precious stones garnishing the same.

4. In its figure, Quadrangular, four square, lying upon the four Quarters East, North, South, West.

5. In its breadth, 144. Cubits.

6. In its height, which if agreeing with the City, is twelve thousand Furlongs, or 1500. Miles.

7. In the number of the Gates, which according to the number of the Patriarchs and Apostles, as the Gates of *Jerusalem* of old are twelve.

8. In its Emblematical inscription, twelve Tribes names upon the Gates, and twelve Apostles names upon the foundation-stones.

9. In its Porters, assigned to keep the Gates, twelve Angels.

10. In the admirable, and wonderfull matter

ter of the Gates, twelve entire Pearls.

In all which (no question) singular Mysteries are intended, which for want of light we may come very short in the understanding of, yet according to what we have attained, you may upon the whole take these following general hints, from whence light may be fetcht to look into the particulars, viz.

I. By the exact mensuration of both Wall, Gates and City it self in all their dimensions.

We may understand that as of old both in the Tabernacle, *Exod.* 25. 4. as in the Temple, first *1 Chron.* 28. 19. and second, *Zach.* 2. 1, 2, 3, &c. *Ezek.* 43. 11, 12. all things relating to the worship and service of God was to be exact according to Rule, even to the very Pins and Nails of the Temple, &c.

So also in this Glorious state of the Church, how large and extensive soever, yet is she not, it seems, in an arbitrary way to order and regulate her affairs, either relating to the worship and service of God, or to her whole Oeconomy of Rule and Government, but must in all lie truly level to the square, and even to the pattern, of the Golden Reed of Gods Word, which must try both Members, Doctrine, Worship, and Manners.

2. By

2. By this wonderful great and high Wall, that is said thus to encompass this glorious City, we may conclude that the Protection, Salvation and defence of the Church shall be very singular, and that then that Word of the Prophet shall be fulfilled, *Violence shall no more be heard in thy land, nor wasting and destruction within thy borders, but thou shalt call thy walls Salvation, and thy Gates Praise*; And that when Gods encampings and encampings shall be so visibly without, as *Isa. 4. 5. Zach. 9 8. 2 Kings 6. 16.*

17. And his co-habitation within, as *Rev. 21. 3. 22, 23. Chap. 22. 3.* Then may the Church safely conclude that Song may seasonably be Sung, *Isa. 26. 1. We have a Strong City, Salvation will God appoint for Walls and Bulwarks.*

13. That the matter of the Wall being of the same glorious substance that the Glory it self and chief Corner Foundation-stone is of, viz. the precious Jasper as clear as Chrystal, denotes that the Churches Foundation, Glory and Salvation is Jesus Christ; for he is the Elect and precious Corner-stone, and other Foundation can no man lay, than that which is laid, which is Jesus Christ, who is also their Glory, *2 Cor. 3. 18.*

4. That

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4. That as the twelve Gates standing upon the four quarters within *Jerusalem*, the Type were places through the Wall, that gave entrance into the City to the twelve Tribes, coming up out of all the World, to worship and to partake of the Priviledges, that belonged to the natural Seed of *Abraham*, as saith the *Psalmist*; *Our feet shall stand with-in thy gates O Jerusalem: Jerusalem is builded as a City compacted together, whither the Tribes go up; The Tribes of the Lord unto the Testimony of Israel to give thanks unto the name of the Lord.*

So here these twelve Gates serve for entrance in the new *Jerusalem* to all the Elect, who are the Spiritual Seed of *Abraham* (for they that are Christs, whether Jew or Gentile are *Abraham's* Seed according to promise) even those, who are built upon the foundation of the Prophets and Apostles, *Jesus Christ* himself being the chief corner stone: and so entering in by *Christ* the door, they have admission by the Angels or Ministers of *Christ*, into the rights and priviledges of this Holy free City, the Mother of us all, and are to be esteemed as the true *Isaacs*, the children of *Sarah* the free Woman, the marked sealed number belonging to the twelve Tribes Spiritual. For as the twelve Tribes of old in the Type comprehended all the natural Seed of *Abraham*; so under the denomination of the twelve Tribes are comprehended in allusion thereto all the Seed of *Abraham* Spiritual, as *Mead* well observes from the sealed

sealed Tribes the 144000 mentioned in the seventh *Revelation*, which you may read at large in his *Coment upon the Seales, Page 69.*

Whereas the security and strength, the broad and high Wall, that encompasseth *Babylon*, the false Church, and wherein she trusts for Salvation, and hath boasted, saying, *She shall sit therein as a Queen, and see no sorrow; Is her wisdom, beauty, riches and strength, her Sorceries, and her Witchcrafts, wherein she hath laboured from her youth, Isa. 47.* To the enchanting of the Nations and the Kings thereof, and whereby the Waters have been gathered about her for her security; for she sits amongst the Rivers, *Nah. 3. 8. viz.* In the midst of the people, *Rev. 17. 15.* Whereby she hath been enabled to impose and establish her Idolatry by blood and cruelty, incompassing her self with violence and spoil: For in her is found the blood of Prophets, and of Saints, and of all that were slain upon the Earth, *Rev. 18. 24.* Witness her blasphemous, murderous Edicts, her bloody cruel Inquisition, her Gibbets, Halters and Stakes. But her Walls will totter and fall, her Sea will be dried up, her wisdom and beauty, wherein she hath trusted will fail her, and all her Inchantments will be ineffectual, when all her violence must return upon her; The ten Horns or Kingdoms that have supported her will eat her Flesh and burn it with Fire, and by how much she hath glorified her self, and lived deliciously, so much torment and sorrow must be merited