

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

meted out to her, when Plague, Death, Mourning, Famine and Fire shall be her portion; for strong is the Lord God that will judge her.

Of the Cities foursquare Cubical Figure.

And the City lyeth foursquare, and the length is as large as the breadth: and he measured the City with the Reed twelve thousand furlongs; the length and the breadth, and the height of it are equal.

THIS Cubical Figure is just answering to the form of the Holy place; for as that was just twenty Cubits high and twenty Cubits long, and twenty Cubits broad, and the length, and the breadth and the height of it equal, and overlaid with pure gold, *1 Kings 6. 20. 21. hr 3. 8. Ezek. 41. 4.* And which is represented to be the figure of Heaven it self, *Heb. 9. 24.*

So this is just twelve thousand furlongs or fifteen hundred miles high, fifteen hundred long, and fifteen hundred broad, the breadth and height, and length being just equal, not onely overlaid with gold, but all of pure transparent gold, which great mystery may hold out thus much to us.

1. That all things relating to the City or Church

Church of God in this glorious state will exactly hold proportion with the word, and lye even every way to the golden Reed.

2 That the Church in purity answering Rule, is even Heaven upon Earth, the very figure and pattern of Heaven, where the Lord himself dwells and is enthroned.

Whereas *Babylon* is without any regularity or order of Gods appointment, being a City of confusion, for as is her name, so is she: and as she is the strong hold and habitation of Devils and unclean Spirits, and the figure of Hell (coming indeed out of the bottomless Pit) and ordered by the wisdom from beneath; So thither must she go; both head and members: as *Rev. 19. 21. 22. 8. 20. 14.*

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Of the precious Materials.

And the building of the Wall of it was of Jasper, and the City was pure gold, like unto clear glasse. And the foundations of the wall of the City were garnished with all manner of precious stones. The first foundation was Jasper, the second Sapphire, the third a Calcedonie, the fourth an Emerald, the fifth Sardonyx, the sixth Sardius, the seventh a Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysopterus, the eleventh a Facinct, the twelfth an Amethyst. And the twelve Gates were twelve Pearls, every several gate was of one Pearl, and the street of the City was pure of Gold, as it were transparent glasse. Rev .21. 18, 19, 20, 21.

Great was the splendid glory of the Tabernacle whereof we read, *Exod. 25. 26, 27.* Chapters.

And greater that of the Temple and City in *Solomons* days, as *2 Chron. 1. 2, 3, 4, 5. 9.* Chapter when it was such a golden Age that silver was little regarded, but was as the stones in the street, *2 Chron. 9. 27.* And both of them herein Types of this our City and Temple;

Great also was the riches of Tyre, as *Ezek. 27. 28.* Chapters, especially in those remarkable precious

cius stones, *Ezek* 28. 13. Like those in the Breast-plate, *Exod* 25. 15, 16, 17. And these mentioned here, who was a Type of the man of sin, or mystery *Babylon*.

And greater was the beauty and splendour of mystery *Babylon*, its Antitype, whose City was clothed in fine Linnen, and Purple and Scarlet, and deckt with Gold and precious Stones, and Pearls, &c.

Yet all this put together falls unspeakably short, of the incomparable Riches, and Glory, of this famous City, here delivered;

Whose City it self is pure Gold.

Whose Wall is built of the precious Jasper Stone.

Whose street is Paved with transparent Gold.

Whose twelve gates are each of them of one intire Pearl.

Whose foundations are garnished with all manner of precious stones, even with such as the Breast-plate of judgements was set with.

The mystery of which immense and transcendant glory doth even call for the Drum and Thummum to unfold; yet what we have reacht towards, an understanding hereof you have as followeth;

First, Negatively that these precious materials are not to be taken in a natural and litteral sense,

1. Because the City and its Ornaments are no more to be taken properly then the Bride and her attire; nor neither of them more so, then their Antithesis, the City *Babylon*, and the Whore.

But in as much as the Spirit is pleased to tell us that the Bride and her attire are mystically to be understood, interpreting her *the white linnen*, *Rev. 19. 8.* To be the righteousness of the Saints, and that the City Babylon and the Whore are allegorically to be taken calling them, *Rev. 17. 5. Mystery Babylon the great the Mother of Harlots*, then are we instructed to judge no less of the new *Ierusalem* that Mother of Saints.

Secondly, Because as *Iohn* is said to be taken away in the Spirit to see *Mystery Babylon*, *Rev. 17. 3.* So also to see the new *Ierusalem*, *Rev. 21. 10.* Spiritual mysteries calling for spiritual minds to observe and understand them.

Thirdly, Because the holy Spirit calls new *Ierusalem* an Allegory, *Gal. 4. 24. &c.* Old *Ierusalem* outward and temporal glory, blessings, benefit, and priviledges, being Types of the new *Ierusalem* spiritual and Heavenly glory, blessings, benefits and priviledges;

Fourthly, Because these glorious Representations, if taken in the Letter are but of Earthly, corruptible, perishing, and fading things, as saith the Apostle, *1 Pet. 1. 7. 18.* Therefore cannot be the glory that belongs to the new *Ierusalem* which cometh from God out of Heaven.

Fifthly, Because of the evil consequences that may attend such an interpretation.

1. It would divert men, whose minds are taken up in the letter from looking after a mystical and spiritual meaning.

2. It

2. It would have an ill tendency to harden the poor Jew's, who have the veil yet before their eyes, looking onely for an old Testament glory, according to the bare letter, and not into the new Testament glory, which is spiritual; It being onely a temporary Messiah, and a City and Temple suitable to him (that may be richly adorned and beautified with the riches of the names) that they hope for, overlooking and despising Christ Jesus and his spiritual grace, Salvation and glory held forth and promised in the Gospel.

3. It would also have a sad tendency to confirm the poor deluded Papists, who being intoxicated with the Whores Cup, and enchanted with her painted splendour and beauty, do (respecting only *Moses* pattern) do place so much of their Religion and devotion, in outward ornament, and pomp, whose decking of Churches and bespangling Priests, Vestments and Alter cloathes, takes up so much of their Divine adoration, and reverence, as though gold and gain was grace and godliness, and as that which would recommend them to God in his worship and service, though if that be grace the *Magul, Tartarian, and Iapan* Empires, exceed them far, and testifie much more grace in the Devils service, then they in their pretended worship of Christ; their Priests, Temples, Altars and Idols, being more richly adorned with gold and precious stones, then those in *Europe*, as *Ogilbies Japan Historie* informeth us: And which would also too much strengthen them in that horrible and bla-

sphemous delusion; that the Popedom is the new *Jerusalem* state, this glorious Kingdom of Christ upon the Earth, because it is attended with so much outward pomp, lustre and glory, by so many Potentates bowing their knee thereto, and bringing so much of the glory and honour of the Nations unto it; and which is just as (true to follow the other Metaphor) as that the vilest and most impudent Strumpet in the world, ought to be esteemed a modest and chaste Virgin.

2. But affirmatively, that these precious worldly transitory things, do figuratively represent here as else where in the Scripture Spiritual, and Heavenly things, viz. Christ Jesus himself, his Saints and Members, the graces of his Spirit, here, and glory hereafter.

1. They are so represented in other Scripture, viz. Jesus Christ himself is called *the Elect precious, chief Corner, and Foundation stone in Zion, 1 Pet. 2. 6, 7. A Pearl of Price, Matth. 13. 46. Gold, Cant. 5. 14.*

2. His members are also called *Jewels and Gold, Cant. 1. 10, 11. Lam. 4. 1.*

3. And so are the graces of his Holy Scripture, *Rev. 3. 18.* Where the Church is counselled to buy of Christ gold tryed in the Fire, that she may be rich, *The Spouse, Ps. 45. 13. 14. Being richly adorned therewith, her clothing of wrought gold, &c.*

4. Heavenly Glory is also represented by it, as our Saviour intimates *Mat. 6. 20.* saying, *lay up for your selves Treasures in Heaven, where neither*
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Of the City of God.

spirit in the latter days she is like so plentifully to enjoy, then it will appear that *Babylon* will not have such cause to boast and triumph in that which is less than the shadow, *viz.* In that Varnish and Trash which she hath so prided in, and which in the distress that's coming upon her, will be so little available to her, when the Idols of Gold must be flung to the Moles and to the Bats. *Isa. 2. 20* and which will but then aggravate her torment, when it must be said, *by how much she hath lived deliciously and glorified her self, by so much torment give her.*

Of the Citizens.

Rev. 18. 7. *And there shall in no wise enter into it anything that defileth, but they who are written in the Lambs book of Life, 22. 27.*

The free Denizens of this Glorious Citie, are only such that are of a noble Stock, of a heavenly Birth and descent, born from above the true *Isaacks*, the sons of *Abraham* by the free woman, who as they are Believers, are the only children of promise, *Gal. 16. 29.* who as the called, chosen, and faithful, are said to have laid *Christ*, and his Apostles and Prophets in the Foundation of their Faith, Hope, and Practice, *Eph 2. 19, 20.* and characterized to be the Redeemed from the Earth, and amongst men that are not defiled with women, in whose mouth there is no guile, that are the Marked, Sealed

Of the City of God.

Moth nor Rust doth corrupt, and where Thieves do not
break through nor steal, whereby it appears, that the
excellency of Spiritual things are held forth by the
excellency of natural, representing them only in
figure; for though Christ and the Saints were
rich it seems in spiritual sense, yet in a Natural sense
were poor and indigent enough, and beholding to
others for supply of necessaries, as it was with
Christ, *Luke 8. 3. 2 Cor. 8, 9.* And the Saints
Acts, 3. 6. 2 Cor. 6. 10. Paul being poor natu-
rally, yet made many rich Spiritually, *Laodoea* was
rich outwardly, but poor inwardly and Spiritually
Rev. 3. 17. And on the contrary, *Smyrna* was
poor as to man, but rich as towards God.

Therefore let it not be thought strange that the
riches here spoken of should relate to Christ Jesus,
and his Saints and Members, and to hold forth his
precious Doctrines, and the rich Graces of his Spirit,
though considered in themselves are infinitely of
greater value than all the riches in the world, as
Job 28. 12. &c. to the end of the Chapter. *Psal.*
119. 72 Pro. 3, 15. the outward Glory of the
old Testament, House or Temple, chiefly Typing out
the Spiritual Glory of the new Testament, House,
and Temple, which is made up of Christ, and his
Members, and speaks hereby; but the Language
of the Prophet fulfilling, *Isa 54. 11.*

Now if *Jerusalem* gets the Grace, the Spiritual
Gold, the Pearl and precious Stones, which are the
substance, the true and durable riches, the Jasper-
like-Glory, Wall of Salvation and precious Foun-
dation stone, which through the pouring out of the
spirit

number, shall have their fathers name in their foreheads (*viz.* are in a visible profession and Practise of those truths that have his name upon them) and therefore said to be keepers of his Commandments to have the testimony of Jesus, to be servants of the Lamb, and followers of him where ever he goes; and that are separates and Non conformists to *Babylon*, refusing the Mark, Name and Number of the Beasts, though without it they can neither buy nor sell, and that are overcomers by the Blood of the Lamb and the word of their Testimony, not loving their Lives unto death.

There they are said to be put into the City Records, even in the Lambs Book of Life, and the having right to the Tree of Life, do enter in through *the Gate of the City*.

Whereas contrarywise the Inhabitants of the other City are said to have their descent from beneath, being of their Father the Devil, whose works they do, having their Fathers name in their foreheads and right hands, who are Earth-dwellers that worship, adore and admire the Beast, and are in Subjection to his false prophets and particularly are deciphered.

To be the Unbelievers, the Abominable, the Murderers, the Whoremongers, Idolaters, Lyers, whereby the City becomes (as before) the hold of every foul spirit, and Cage of every unclean and hateful Bird: Witness their Theaters and houses of debauchery, to provoke lust and uncleanness,

cleanness, the innumerable company of Stews, and Brothel-houses that bring so great a Revenue to the support of the Catholick Sea, who are therefore said as Dogs, Whoremongers and Sorcerers to be without the City, *Rev. 22. 15.* And who must in no wise enter therein, *Rev. 21. 22.*

Of the Tree and Water of Life.

And he shewed me a pure River of Water of Life, clear as Crystal, proceeding out of the Throne of God, and of the Lamb, and in the midst of the street of it, and of either side of the River there was the Tree of Life, which bore twelve manner of Fruits, and yielded her Fruit every Month, and the Leaves of the Tree were for healing of the Nations, Rev. 22. 1, 2.

HAVING shewed us the City, her Fashion, Glory, Inhabitants, comes in the next place to discover her Provision and Maintenance, whereby her Life, Comfort and Refreshing is preserved and maintained.

1. This water of Life so pure and clear, proceeding out of the Throne is no other than the Graces of the Spirit that floweth from the Throne of Mercy and Grace, as *Zach. 13. 1. 14. 8. Ezek. 16. 9. John 3. 5. Tit. 5. 35.* And which is

is freely tendred and held forth in the Gospel, *Rev.* 22. 19. *Isa.* 55. 1. and which the Church doth, ever had, but more plentifully shall enjoy in this latter day of Glory, *Isa.* 44. 3. 35. 7. *Joel* 2. 8. *John* 7. 38. with *Isa.* 41. 17, 18. *Ezek.* 36. 25, 26.

Called the water of Life; because it reviveth from the death of sin, *Ezek.* 47. 9.

2. Because all spiritual quickning is in it, *Psal.* 46. 4. *John* 7. 37. It is the spirit that quick-
neth.

3. From the healing vertue that is in it. *Ezek.* 47. 9.

4. Because they dye no more that drink it, *John* 4. 10, 14.

The Tree of Life is no other than the Lord Jesus with his Blessings and Benefits (wherein he alludes to the Tree of Life that was placed in the midst of the Garden of God, *Gen.* 2. 9.) who is the Tree of Life as well as the Water and Fountain of Life, and the Bread of Life; which is for shade, *Cant.* 2. 3. *Hof.* 14. 5, 6, 7. for Food, *Ezek.* 47. 12. *Hof.* 14. 8. *Cant.* 2. 13. *Ezek.* 36. 30. for Physick and Medicine, the Leaves whereof having a healing property in them, as *Ezek.* 47. 12.

But of that Food that *Babylon* affords her Inhabitants, may it not truly be said of it, as *Deut.* 32. 32, 33. *That their Vine is as the Vine of Sodom and of the fields of Gomorah, their Grapes are the Grapes of Gall, their Clusters are bitter, their Wine*

Wine is the poison of Dragons, and the cruel Venom of Aspes: And that they hatch Cockatrice Eggs, and weave the Spiders web, he that eateth of their Eggs dyeth, &c. Isa. 59. 5. of whose dainties eat you not; for poison is in their Cup and death in their pot.

Of there being no Temple in it.

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

THE Temple of old was the place of Gods worship that stood in the City of God, which was curiously built, by cunning Artificers of Wood and Stone, and richly adorned with Gold, and precious stone, and to which worldly Sanctuary belonged a Priest-hood, viz. a High-priest, Chief-priests and inferiour priests or Levites, whereof divers Ranks and Courses and distinguished by different habits, wayting at the Altar, and attending the Mosaical Service and Ceremony both day and night, and maintained by Tents, first-Fruits and Oblations, &c. besides the Nazarites and Votaries which was typical of the true Tabernacle that was made with hands, even the New Testament Temple, viz. the mystical body of Christ the Church, so called in the Gospel,

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as the Apostle witnesseth, 1 Cor. 16. 17. 2 Cor. 6. 16. *What Agreement hath the Temple of God With Idols for year, the Temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people,* compared Rev. 21. 3. and Heb. 3. 5, 6. whose house are ye, built by Christ the master-builder, and which as the spiritual house, 1 Pet. 2. 4, 5, 6. is built of living stones, and hath belonging to it the Golden Altar, spiritual incense and sacrifices, a spiritual priest-hood with a great High-priest that lives for ever after the order of *Melchisadeck*, so that in the New Testament day there is no other Temple to be seen but such as Christ and his mystical body makes, no such Temple that was to be built after *Moses* pattern in the Old Testament day; for the Vail of that Temple being rent, the Altar service, sacrifice and Priest-hood, Law it self being altered and changed, Heb. 7. 12. to make way for the new Temple Altar, Law-service, sacrifice, Priest-hood, the old is no more to be seen, but all the Divine worship and service to be performed in the new Temple, where the Priests the sons of *Levi Mal. 3. 3.* being purified, and having on the white Robes, the pure fine Linnen, which is interpreted to be the righteousness of the Saints (in allusion to the linnen Ephod of old) do stand at the Altar with much incense in the Golden Censer, offering it with the Prayers of all Saints, Rev. 8. 34. and so serve him day and night in his Temple,

ple, Rev. 7. 15. And this to fulfil what Christ himself affirmed to the Woman of Samaria, John 4. 23, 24. That the hour was coming, and then was that the true worshippers should worship the Father in Spirit and Truth; and that he sought to worship him, and that in opposition to their going up to this, or the other Consecrated and Dedicated place, of worship as Samaria or Jerusalem.

Holding out hereby the truth, purity, and spirituality of Gospel worship, that by the Lords Ministry according to his own order and appointment shall now be performed, that will make it like the figure of Heaven it self as before.

The quite contrary is true concerning Babylon, for there is a Temple to be seen in her; yea, and such a Temple too that is after the old pattern, which is as great a demonstration, as any of her Apostate state, and that she is old Jerusalem, not new, the Harlot, and not the Bride; for have you not there the Cathedral, that is just built after the figure and pattern of the Temple, with the Porch, the Holy and most holy Place, with solemn dedication and consecration to Divine worship, with all the holy ground it stands upon, and is surrounded with; and richly adorned with gold and silver and precious stone, having also its holy Water, Oyl, Incense and rich Perfumes, Lamps, Tapers, Candelsticks, and Instruments of Musick, &c. And is there not a Priesthood, belonging thereto after the pattern of Aaron, to serve at the Altar, for

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Have you not a Hight-priest the *Pope*, and chief Priests, the Cardinals, Bishops, Deans, Abbots, as well as an inferiour Priest-hood, like the Levites, consisting of several orders and ranks, distinguished by their names and Vestments, as Parsons, Vicars, Curates, Cannons, petty Cannons, Bural, Deans, Choristers, Musicians, singing Nuns, Monks and Fryers of diverse Orders, Votaries unnumerable, who serve at this Alter day and night, and have their tenths, first Fruits, Oblations, to support and maintain the same, with their Jubiles, new Moons, Feasts, Fasts, and Saints days, and a hundred Heathenish additions and inventions, to make this their Temple compleat Babylonish, and for none of which is their the least sylable in Christs Gospel concerning his new Testament Temple and service. Fully demonstrating and fulfilling what the Apostle *Paul* foretold, *2 Thess. 2.* Concerning this mystery of iniquity and man of sin: that shall thus sit in the Temple of God, shewing himself that he is God, who by his thus changing times and Laws, *Dan. 7. 25. Esa. 24. 5.* shall oppose and exalte himself above all that is called God and worshipped; And who hereby is truly said, *Rev. 13. 6.* To open his mouth in blasphemy against God, to blaspheme his name, and his Tabernacle and them that dwell in Heaven: and to tread the Holy City under his feet, *Rev. 11. 2.*

of

*Of the Kings of the Earth that bring
their glory to it.*

*And the Kings of the Earth do bring their glory,
and honour into it, 21. 24.*

AS it was in old *Ierusalem* the Type in *Solo-*
mons day, when it was said, 2 *Chron.* 9. 23.
24. *That all the Kings of the Earth sought his pre-*
sence, and brought every man his present; Vessels
of Silver, and Vessels of Gold, and Raiment, Harness
and Spices, Horses, Mules, a rate year, by
year;

So must it be in the new *Ierusalem*, there shall
be a coming up of the Kings of the Earth with their
glory and honour, which are to be understood,
either such Kings or Rulers that are converted to
the faith, that being instructed, become wise, do kiss
the son, *Serving the Lord with fear, and rejoyce with*
trembling, Ps. 2. 11. 12. Whilst others are broken
to pieces in their opposition) or of such that being
holy and gracious are made Rulers and Governors,
for only such that are men of Truth and fear God,
are to be intrusted therewith, And these Kings in the
Text that come in to the City can be understood
no other, for we cannot suppose any wicked un-
converted persons have their admission, because
it is said, *Rev. 21. 27. That in no wise there shall*
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enter into it any thing that defileth, or that worketh Abomination, or that maketh a lye, or that are not written in the Lambs Book of Life.

And in such a sence that these following Scriptures be fulfilled, viz. Because of thy Temple which is in Jerusalem shall Kings bring presents to thee, the Kings of Tarshish and of the Isles shall bring presents to thee; the Kings of Sheba and Seba shall Offer gifts, yea all Kings shall fall down before him, and all Nations shall serve him; the Kings shall see and arise, and Princes shall worship, because of the Lord, &c. The Kings shall come to thy Light, and Princes to the brightness of thy rising, the Kings shall see thy Righteousness, and all Kings thy Glory; All the Kings of the Earth shall praise thee O Lord, when they hear the words of thy mouth: yea they shall sing in the ways of the Lord; for great is the Glory of the Lord, Ps. 68. 29. Es. 49. 22, 23. Ps. 72. 10, 11, 12. Isa. 47. 6, 7. 60. 2, 3, 4, 5. 62. 2. Psa. 138. 44.

It is true Babylon indeed hath had the Kings of the Earth bringing glory and honour into her, whereby she hath glorified her self at that monstrous rate, saying therefore she shall sit as a Queen and see no sorrow, the ten Kings having to fulfil Gods words given their Power, Strength, and Kingdom to her, Rev. 17. 4. 17. But what Kings are they? not such Kings as are before mentioned: but such as being made drunk with the Whores Cup, commit leudness and fornication with her, Rev. 18. 9.

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But yet thus much for her comfort, let her know, that the day is hastning, when the Nations that have supported her shall fall off from her, and the ten Kingdoms that by their Power or Horns have born her up, shall by their Horns also push her down, yea they shall bate the Whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire, when those other words of Prophecy shall be fulfilled. *The delicates that thy soul lusted after, thou shalt find them no more at all, and Babylon the glory of Kingdoms shall be as when God overthrew Sodom and Gomorrah, Isa. 13. 19, 20. And God will be avenged of thee, and will not meet thee as a man, Isa. 47. 1* When all that knew thee amongst the people shall be astonished at thee: thou shalt be a terrour, and never shalt thou be any more, *Eze 28. 12. to 20.* And when thou art spoyled what wilt thou do? though thou cloathest thy self with Crimson, though thou deckest thee with Ornaments of Gold, though thou paintest thy face with painting, in vain shalt thou make thy self fair, thy lovers shall despise thee, they will seek thy life, *Jer. 4. 30.* And these are the true sayings of God, *Rev. 19. 9.* And this further know, that strong is the Lord God that will judge thee, *Rev. 18. 8.*

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Of the Throne of God and of the Lamb.

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, 22. 3.

A Throne or Seat, is that principal place, where Judgement is administred, and from whence it floweth, called therefore the Throne of Righteousness, the Throne of Justice, the Throne of Judgement, and sometime put for Dominion, and rule, 2 *Sam.* 7. 13. 16. 14. 9. *Lam.* 5. 19. Because exercised thereon, sometime for dignity and glory; because a place of chief renown and eminency, sometime for a Kingdom it self, *Jer.* 33. 17. 1 *Sam.* 14. 9. Because the principal affairs thereof are transacted there; And as respecting God sometime for Heaven it self, which is called his Throne, *Pf.* 11. 4. *Math.* 5. 33. *Acts* 7. 49. Because it is his principal place and seat, where his Throne of Majesty is, and whereon Christ sits with him upon his right hand, *Heb.* 12. 3.

Holding out most commonly that rule and authority that is exercised in civil states;

The Throne of God and of the Lamb here shoen by Vision, discovered to *John* to be in the new *Jerusalem*, or new Testament Church, hath an

allusion to the Throne of God, and Christ that was in the old Testament Church, and to which we shall have recourse, for our better understanding of this mystery.

And which Throne of Old we find to be two fold, *viz.* either that upon which God was said more particularly and specially, *viz.* that which was erected in the Tabernacle, *Exod. 25. 17.* Or upon that which he was said more ordinarily to sit, *viz.* that which the Judges and Kings of Israel sat in Judgement upon;

The former whereof we shall in a more particular manner search into, because there much lies in it, and much light may be gathered from thence not onely for the understanding this Book of the Revelations; but the Prophecies relating to the latter times, whereof it was a special Type. And which we find was that Throne which God commanded *Moses* to make, and to place over the Ark betwixt the Cherubins, called the Mercy Seat, or Throne of Grace, as *Exod. 25. 17.* And thou shalt make a Mercy Seat above upon the Ark, where he promised to sit, govern, and to give Law to Israel, Verse 22. And there I will meet with thee, and will commune with thee from above the Mercy Seat, from between the Cherubins, which are upon the Ark of the Testimony; of all things which I will give thee in Commandment unto the children of Israel.

Which

Which Throne was made accordingly and all things appertaining thereto, as Exod. 40. and which no sooner was erected, and put into the Tent or Tabernacle according to appointment, but the Lord came thereon, as Exod 40: 34. compared Numb. 37. Then a Cloud covered the Tent of the Congregation, and the Glory of the Lord filled the Tabernacle, and *Moses* was not able to enter into the Seat of the Congregation; because the Cloud abode thereon, and the Glory of the Lord filled the Tabernacle, which was no other than that glorious presence that brought them up out of Egypt, whereof we read, Exod. 13. 21. And the Lord went before them by day in a Pillar of a Cloud to lead them by the way, and by night in a Pillar of fire, to give them light to go by day and night, he took not away the Pillar of the Cloud by day, nor the Pillar of fire by night from before the people, and which was no other than *Jesus Christ himself*, called the Angel of Gods presence, *Isa*, 63. 9. and therefore said, Exod. 23. 20. Behold I send an Angel before thee to keep thee in thy way, and to bring thee into the place which I have prepared: Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him, but if thou shalt indeed obey his voice, and do all that I speak, then I will be an Enemy to thy Enemies, and an Adversary to thy Adversaries; for my Angel shall go before thee, and bring thee unto the *Amorites*, &c. of whom *Stephen* speaks,

Acts 7. 37, 38. This is that *Moses* which said unto the Children of *Israel*, A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall you hear, *Deut.* 18. 15. *Acts* 3. 22, 23, 24, 25, 26. This is he that was in the Church in the Wilderness with the Angel that spake to him in the Mount *Sina*, and with our Fathers who received the lively Oracles to give unto us, to whom our Fathers would not obey but thrust him from them: *And this is that Spiritual Rock that followed them*, which was *Jesus Christ*, *1 Cor.* 10. 4.

The Lord Christ being thus upon the Throne among them, you will find how he acted the part of a King, Ruler, Governour, Shepherd thereon, as more fully appears by the particulars following.

First, By giving Law to them as a King and Legislator, whereof you have the Account, *Numb.* 7. 89. And when *Moses* was gone into the Tabernacle of the Congregation to speak with him (*viz. with God as in the Margent*) then he heard the voice of one speaking him from off the Mercy Seat (or Throne) that was upon the Ark of Testimony from between the two Cherubims. And he speak unto him, &c. and so he goes on in the following Chapters: And *Jehovah* spake unto *Moses* saying, &c. Giving him all the Laws, Statutes and Judgments from his mouth, who rejected saith *Stephen* the lively Oracles to give to us.

And

And therefore you have Moses saying to the People, Deut. 4. 5, 6, 7, 8. Behold I have taught you Statutes and Judgments, even as the Lord my God commanded me, that ye should do so, keep therefore and do them, for this is your wisdom and understanding in the sight of the Nations, which shall hear all these Statutes and say, surely this great Nation is a wise and understanding people; for what Nation is there so great who hath God so nigh unto them as the Lord our God is in all things that we call upon him for; and what Nation is there so great that hath Statutes and Judgments so righteous as all this Law, which I set before you this day, &c.

Secondly, *Because as a Shepherd and Guide he march before him, as appeareth, Exod. 40 36, 37, 38.* And when the Cloud was taken up from over the Tabernacle, the Children of Israel went onward in all their Journeys: But if the Cloud were not taken up, then the Journeyed not till the day it was taken up; for the Cloud of the Lord was upon the Tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, so again, Numb. 9. 18. At the Commandment of the Lord the Children of Israel Jorneyed, and at the Commandment of the Lord they pitched, as Long as the Cloud abode upon the Tabernacle, they rested in the Tents; and when the Cloud tarryed long upon the Tabernacle many days, then the Children of Israel kept the charge of the Lord and Jorneyed not, &c.

And therefore it is said, *Exod. 15. 13.* Thou in thy Mercy hast led forth thy people which thou hast redeemed, thou hast guided them in thy strength to thy holy Habitation, and again, *Psal. 78. 2.* But made his own people to go forth like sheep, and guided them in the Wilderness like a flock, and he led them on safely, so that they feared not, *And Deut. 32. 11, 12, 13.* As an Eagle stirreth up her Nest, fluttereth over her Young, spreadeth abroad her Wings, taketh them, beareth them on her Wings; so the Lord alone did lead him, and there was no strange God with him, he made him ride on the high places of the Earth, that he might eat the increase of the fields. &c.

Thirdly, *As a Captain saved, defended and protected them, as Exod. 14. 19, 20.* And the Angel of God which went before the Camp of Israel, removed and went behind them, and the Pillar of the Cloud went from before their face, and stood behind them, and it came between the Tents of the Egyptians and the Camp of Israel, and it was a Cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night: *And therefore it is said, Numb. 23. 21.* The Lord his God is with him, and the share of a King is among them, God brought them up out of *Egypt*, he hath as it were the strength of an Unicorn, surely there is no incantment against *Jacob*, neither is there any Divination gainst *Israel*, according to this time it shall

shall be said of *Jacob* and *Israel*, what hath God wrought ?

And again, *Deut. 33. 24. to the end*, There is none like the God of *Jesurun*, who rideth upon the Heaven for thy help, and in his excellency on the Skie the Eternal God is thy Refuge, and underneath are the Everlasting Arms, and he shall thrust out the Enemy from before thee, and shall say destroy them, *Israel* then shall dwell in safety, above the Fountain of *Jaob* shall be upon a Land of Corn and Wine; also his Heavens shall drop down Dew. Happy art thou O *Israel*, who is like unto thee ? O People saved by the Lord, the Shield of thy help, and who is the Sword of thy excellency, and thine Enemies shall be found lyers unto thee, and thou shalt tread upon their high places.

Fourthly, For Counsel and direction in all Cases, and to that end was the Breast-plate of Judgment made, called the *Urim* and *Thummim*, that the people might approach the Throne with it, and enquire of the Lord on the peoples behalf, as the matter required, *Num. 27. 21*. And *Joſhua* shall stand before *Eliazar* the Priest, who shall ask Counsel for him after the Judgment of *Urim* before the Lord, at his Word shall they go out, and at his Word they shall come in, both he and all the Children of *Israel* with him, even all the Congregation, of which Breast-plate of Judgment you may read, *Exod. 28. 15. 29. 30*. And again, *Numb. 27. 1*. That difficult case of the Daughters of *Zelophead*,

Zeloplead, was in the fifth Verse brought before the Lord, who gave direction therein; as appeareth, 6, 7, 8, 9, 10, 11.

And Fifthly, as a great Captain General, To fight their Battles, and to give them victory over their Enemies, whereof you have divers instances, Num. 10. 35, 36. And it came to pass when the Ark set forward, that Moses said, Rise up Lord, & let thine Enemies be scattered, and let them that hate thee flee before thee, and when it rested he said, Return O Lord unto the many thousands of Israelites. Josh. 5. 14. Nay but as a Captain of the Lords Host am I now come, and Joshuab fell on his face to the Earth, and did worship him, &c. From whence Caleb and Joshuah fetcht strength for faith in that difficult hour, Numb. 14. 9. saying to their Brethren only, Rebel ye not against the Lord, neither fear ye the people of the Land; for they are Bread for us, their defence is departed from them, and the Lord is with us, fear them not, and it is said, the Glory of the Lord appeared in the Tabernacle of the Congregation, and by the Ark compassing of Jerico, Joshuah 6. the Walls thereof fell down, which therefore gave Moses Cause in his Song, Exod. 15. 3. to say. That the Lord was a man of War, Jehovah was his name, and in the 11. verse, that there was none like unto him amongst the Gods, being glorious in holiness, fearful in praises, doing wonders, who doth but stretch out his hand, and the Earth swallows up his Enemies, where y that promise was fulfilled,

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Lev. 26. 7, 8. And you shall chase your Enemies, and they shall fall before you by the sword, and five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight, and your Enemies shall fall before you by the sword, *Deut. 32. 30.* And again, *Nnm. 14. 24.* Behold the people shall rise up as a great Lyon, and lift up himself as a young Lyon, he shall not lye down until he eat of the prey, and drink of the Blood of the slain; whereby Jerusalem became a burdensome stone to all people; for all that burdened themselves with them was cut in pieces, and the Governours of Judah became a Harth of fire among the wood, and a Torch of fire in a Sheaf, devouring all the people round about, on the right hand and on the left.

Sixthly, As a potent Monarch to give them ease and rest, *Exod. 33. 14.* And he said my presence shall go with thee and give thee rest, *Josuah 21. 43, 44, 45.* And the Lord gave unto Israel all the Land which he sware to give unto their Fathers, and they possessed it and dwelt therein, and the Lord gave them rest round about according to all that he sware unto their Fathers, and then stood not a man of all their Enemies before them And the Lord delivered all their Enemies into their hand, there failed not ought of any good which the Lord had spoken unto the house of Israel, all came to pass.

From which six Considerations it might well be said, as *Jer. 8. 19* Is not the Lord in Zion, is
not

not her King in her, and by *Gideon*, when they would have made him King, *Jug.* 8. 23. I will not rule over, neither shall my son rule over you, the Lord shall rule over you. And well might the Lord say to *Samuel*, when the people would have a King like the Nations, *1 Sam.* 8. 7. That they have not rejected thee, but they have rejected me, that I should not Reign over them, the Lord God being their King, *12. 12.* And no wonder that such Rebellion should be reckoned as one of their greatest sins and iniquities, *1 Sam.* 12. 16, 17, 18, 19, 20. with *Hof.* 9. 15.

Which said Throne with the Ark and its appurtenances, golden Candlesticks, Altar, Censures, &c. were put into

1. The Tent, and wherein it abode, till it was put into the Temple for about five hundred years, except that time it was in the *Philistians* hands.

2. Which marcht through the Wilderness, incompass'd by the whole Camp, as you may read *Numb.* 2. and 3. Chapter.

3. After the conquest of *Canaan* was set up at *Shilo*, *Jos.* 18. 1.

4. In *Elies* days was brought into the Camp at *Eben-Ezer*, and taken by the *Philistines*, *1 Sam.*

5. 1. The Lord for the sin of his people giving up his glory into the enemies hand, as 7, 8. *Psal.* 60. So that he forsook the *Tabernacle* of *Shilo*: the Tent which he placed among men, and delivered his strength into Captivity, and his Glory into the Enemies hand; he gave his people also over unto the

Sword,

Sword, and was wrath with his Inheritance, &c.

5. Which plued the *Philistines*, Chapter 6. so that they returned it back again.

6. Smote the Men of *Bethshemesh* for their sin, in looking into the Ark of the Lord, even 50000. of them *Verse 19*. Fetcht by the men of *Kerjath-jearim* into the House of *Abinadab* on the Hill.

7. Removed by *David*, with an intention to bring it to his own City, but because of the disorder in carrying it on a Cart, which should have been born upon Priests shoulders; *Uzzah* was smitten, and so the Ark was left three Moneths at the House of *Obed Edom*, *1 Chron. 13*.

8. Thence to the City of *David*, *1 Chron. 15. 29*.

9. Thence in the days of *Solomon* into the most Holy place into the Temple, *1 Kings 6. 6*. &c.

To which Throne there is special regard in this Book of the *Revelations* in several respects; For

1. As the Lord was said to sit then upon that Throne.

So *John* hath a Vision of the Lords sitting upon this Throne, *Rev. 4. 2. 3*.

2. As that Throne was posited in the midst of the Camp, *viz.* the *Levites* in their 24. Courses being about it, and the whole Congregation divided into four Brigades, under four principal Standards, *viz.* *Judah* at the East with his fellow Tribes, with an Ensign as supposed of a Lyon, because *Jacob* likened him thereto, *Gen. 49. 9*. And *Ephraim* on the West with a Bullock, being also called

called the firstling of a Bullock, *Deut.* 33. 17. *Reuben* on the South, with a man as supposed in his, and *Dan* with an Eagle in his Standard, which with the number of the Host surrounding the Throne, viz. 603555. which you have particularly exprest in the second and third Chapter of *Numbers*.

So in this Book you have the Imperial Session of God and of his Church, exactly framed according to the form of that ancient Encamping of God with *Israel* in the Wilderness, where you have the 24 Elders sitting in 24 Thrones round about the Throne, clothed in white Raiment, and Crowns of gold upon their Head, in allusion to the 24 Courses of *Levites*, that incompast the other Throne; and the four living Creatures, viz. the *Lyon*, the *Calf*, the *Man*, and the *Eagle* were in like manner round about the Throne, answering not onely the four Standards before mentioned, but *Ezekiels* four Cherubins, *Ezek.* 1. 10. Discovering as one observes the various constitutions, frames and tempers of the Saints.

All which both Elders and living Creatures thankfully acknowledge in their new Song, to have been Redeemed out of every Kindred, Tongue, People and Nation, (bespeaking them Saints) and that they are made unto God, Kings and Priests to Reign on the Earth, *Rev.* 5. 8; 9, 10. By which it appeareth they were the Churches Representatives, and therefore are these Redeemed ones said to stand before the Throne in white Robes, and Palmes
in

in their hands, and to be a great multitude, that no man could number, *Rev.* 7. 9. And who are said to be before the Throne of God, and serve him day and night in his Temple, and he that sitteth on the Throne, shall dwell amongst them, &c. the same that is said, *Rev.* 21. 3, 4. As he Tabernacled of old with his People.

3. As the Throne in the days of Solomon was put into the most Holy place, *1 Kings* 6. 6. &c. which was that Cubical square of twenty Cubits every way. So was this Throne put into this Cubical square of 1500. Miles square, as before in the Cubical figure, page 160.

4. That as there was pitch by the Throne both in the Tabernacle and Temple, the golden Altar, the Candlestick, and the Sea; so in allusion thereto you have, *Rev.* 4. seven Lamps of fire burning before the Throne, interpreted to be the seven Spirits of God, and the Sea of glass like Chrystal, which in *Rev.* 21. 1. is called, the pure River of Water of Life clear as Crystall, proceeding out of the Throne; And also golden Vials, 5. 8. And golden Censures, with much Incense before the golden Altar, *Rev.* 8. 3, 4. Interpreted to be the Prayers of all Saints, 8. 4. compare 5. 8. And their white Garments, interpreted to be the righteousness of the Saintss *Rev.* 19.

5. That as the unity of the Godhead and Divinity of Christ was manifestly held forth by Christ sitting upon the Throne, who in all respects was owned

owned to be God, though sometimes called an Angel.

So is the same great and blessed truth, fully in diverse respects made out in this Book, respecting Christ's (the Lamb) sitting upon the Throne with the Father, as appeareth by the following instances.

1. It is called the Throne of God and the Lamb, *Rev. 22. 3.* Thereby intimating that Christ Jesus hath equal property and Interest therein, accounting it no robbery to be equal with God, *Phil. 2. 6.*

The unity of the Godhead being made out in the next words, *and his Servants shall serve him, Rev. 22. 3.*

2. He that sat upon the Throne said, *I am Alpha and Omega, the Beginning and the End, Rev. 21. 5.* Which is the same that is attributed to Christ, *Rev. 1. 11.* As also to God himself, *Verse 8.*

3. He that sat upon the Throne was to look upon like a Jasper, the very same that is spoken of Christ; who is represented to be that Saphir like glory, that Wall of Saphir, and that foundation Saphir stone.

4. He that sat upon the Throne had Divine adoration and worship given him by the Church or their Representatives, the 24. Elders and four living Creatures, *Rev. 4. 10, 11.* They also worship and adore the Lamb. *Rev. 5. 9, 10.*

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One voice ascribe the like salvation and glory to the Lamb, as they do to God sitting upon the Throne, Rev. 7. 9, 10.

And again, in the 11 and 12. Verses, falling upon their Faces do worship God in unity, saying, Amen, Blessing, and Glory, and Wisdom, and thanksgiving, and Honour, and Power, and might be unto our God, for ever and ever; Amen

Which also by the whole Church in that innumerable multitude is given to the Lamb, 5. 14. saying with a loud voice, *Worthy is the Lamb, that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*

And then every Creature in Heaven and Earth is heard, saying, *Blessing, Honour, Glory and Power be unto him that sitteth upon the Throne, and to the Lamb for ever and ever.*

To which the Church again Echoes by their representatives, saying *Amen*, and falling down and worshipping *Him*, (viz. the unity of the Godhead that liveth for ever and ever.

6. You have also an evidence of this great truth, out of the Mouths of the enemies themselves, even *Babylon* that is to be destroyed, Rev. 6. 15 16, 17. *And the Kings of the Earth, and the great men and the rich men, and the chief Captains, and the mighty men, and every Bond-man, and every Free-man, (compare Rev. 19. 18) said to the Mountains and Rocks, fall upon us and hide us from the Face of the him that sits upon the Throne, and from the wrath*



of

of the Lamb, for the great day of wrath is come (by way of unity and conjunction) and who shall be able to stand.

6. That as Christ, God, was King, Lord, and Law-giver of old unto his Church and People, ruling and governing them upon that Throne in all things respecting both Ecclesiastical, Civil, and Military affairs.

So is he in all those respects upon his Throne here, who after he hath as Lord of Lords, and King of Kings judged the great Whore, and subdued the Beast, Rev. 19. And destroy them that have destroyed the Earth, Rev. 11. 18. Will then in a more visible way take to himself his great power, and Reign, Rev. 11. 17. When that voice shall come out of the Throne, praise our God all ye his Servants, and ye that fear his name both small and great, and when the Eccho shall be with a joynt consent with great acclamation, Alleluja, for the Lord God Omnipotent Reigneth, let us be glad and rejoyce, and give honour to him, Rev. 19. 5, 6, 7. And when gathering round about his Throne, they shall fall down upon their faces and worship him, ascribing Salvation, Glory, Blessing, Wisdom, Power, and Might unto him, Rev. 7. 9, 10, 11, 12, To the fulfilling such blessed Prophecies, as these, viz. Isai. 33. 22. The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he shall save us, &c. Luke 1. 32, 33. And he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the Throne of his Father.

ther David, and he shall Reign over the House of Jacob for ever, and of his Kingdom, there shall be no end, *Isai. 9. 6.* And the Government shall be upon his shoulders, and his name shall be called wonderful, Counsellour to the Mighty God, the everlasting Father, the Prince of Peace, of the increase his Government and Peace, there shall be no end upon the Throne of David, and upon his Kingdom to order it, and to establish it from hence forth even for ever, the Zeal of the Lord of Host, shall perform this, that as David of old Ruled the natural Seed, so will our David govern all the Spiritual Seed.

And not only so but the Kingdoms of this World must become the Kingdoms of our Lord and of his Christ, and he shall Reign for ever and ever, *Rev. 11. 15.* When the whole Universe will submit to his Scripture, and as the desire of Nations, that his Government be imbraced, *Hag. 2. 7.* And when all Creatures with universal consent shall ascribe Blessing, Honour, Glory and Power, to him that sitteth upon the Throne, and to the Lamb for ever and ever, *Rev. 5. 13.* When all Kings shall bow before him, and all Nations shall serve him, *Pf. 72.*

When at his name every knee shall bow, and every Tongue shall confess, that Jesus is Lord, to the glory of God the Father, *Phil. 2. 10.*

Secondly, You have the other Throne, on which the Lord was said to sit of old, hinted at here also, that Throne on which the Judge or Ruler of the World sat, wherein the Lord was said more ordinarily to sit, and it was called the Throne of the Lord.

And not improperly,

1. Because the Lords Ordinance of Magistracy was managed thereon,

2. Because the Lords Law was to be the rule thereof,

3. Because the Judgement thereon given was said to be the Lords,

4. Because the Lords Servants, men of truth, and such as feared his name were only to be intrusted therewith,

5. Because the Lords special presence was intayled thereto; concerning which you have a particular and brief account in that most excellent charge that good Jehoshaphat give his Judges 2 Chron. 19. respecting the Duty, Dignity and Law of the Throne, worthy to be written in letters of gold upon every Throne of Judicature: Where he chargeth them after this manner, viz. Take heed (saith he) what ye do: for ye judge not for men but for the Lord, who is with you in Judgement: Wherefore now let the fear of the Lord be upon you, take heed and do it, for there is no iniquity with the Lord our God, nor respect of persons nor taking of gifts, and he charged them saying, thus shall ye do in the fear of the Lord faithfully, and with a perfect heart; and what cause soever shall come to you of your Brethren between blood and blood, between Law and Commandment, Statute and Judgements, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you and upon your brethren, this do, and ye shall not

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trespasses, deal courageously, and the Lord shall be with the good; And to which may be added that of the Apostle, *Rom. 13.* Holding out the great end of the Thrones erecting, *viz.* for the punishment of evil doers, and for the praise of them that do well.

And which Throne of Judgement is here also intended and included, and on which the Lord will sit in this his day, to the making his Crown to flourish;

For the Text saith, when that Throne of the Lord and of the Lamb shall be in it, that his Servants shall serve him, *viz.* his Saints and people shall be subservient to him in this great ministrations of managing the Throne, *viz.* they are especially to ascend the Thrones and Judgements, as *Rev. 20. 4.* *And I saw Thrones, and they sat upon them, and Judgement was given unto them, &c.*

And in 4. 4. *And round about the Throne were twenty four Seats, (or Thrones) and upon the Seats I saw twenty four Elders, sitting clothed in white Raiment, and they had on their heads Crowns of Gold, being as Rev. 5. 10. Made by Christ Kings and Priest, viz. Royal Priesthood, 1. p. 2. 9. To Reign with and for Christ, and as his substitutes, in his Name, and fear, to his praise by his Law, through his Spirit with his presence, are they to execute the judgement of Truth, in continual subjection, and subordination to him, and therefore are said, 4. 10. to cast their Crowns at his Feet before his Throne, ascribing the Honour, Glory*