

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*

and Power to him. Whereby that Sovereign Ordinance of Magistracy that was ordained for the blessing and benefit of Mankind, shall now be restored to its primitive luster and purity; when there shall be (to accomplish the word of promise) Judges restored as at first, and Counsellours as at the beginning, that the City may be called the City of Righteousness, the faithful City, Isa. 26. When her Officers must be made Peace, and Executors, Righteousness, Isa. 60. 17. When their Nobles shall be of themselves, and their Governours shall proceed from the midst of them, Jer. 30. 21. And Princes shall no more oppress Gods people, Ezek. 45. 8. Nor any oppressed shall pass through them any more, then may we expect that the Lords Law will be magnified and made honourable, Isa. 1. 42. 21. 23. And the Law must go forth of Zion, and the Word of the Lord from Jerusalem, Mich. 4. 2. Then Righteousness, Truth and Peace, shall kiss each other, Psal. 45. And the people shall be judged with Righteousness, and the poor with judgement when there shall be a Spirit of judgement to them that sit in judgement; and strength to them that turn the battle to the Gate, Isa. 28. 56. For the Spirit of the Lord must then eminently be given to Rulers and Judges, who must be annointed for the due execution of that great Ordinance, as the 70 of old, Numb. 11. 17. 27. Numb. 27. 18. 20, 21. as the Joshua's, Deut. 34. 9. the Othniel's, Jud. 3. 9, 10. the Sampsons, Jud. 14. 6 the Samuels, 1 Sam. 3. 20. the Davids, 1 Sam. 16. 13.

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14. when the feeble shall be as *David*, and the *Dauids* as *Angels*, *Zach.* 12. 8. *When righteousness shall run down as a mighty stream, and peace shall be extended like a River, Isa.* 66. 12. *And Wisdom and Knowledge shall be the stability of these times, Isa.* 33. 6.

And this shall be the season when there shall be no more Curse, as the Text saith, when the Throne of the Lamb shall thus take place, intimating that the abuse of the Throne has brought in a Curse which is a great truth; for righteous Rulers are not more to be esteemed a blessing than evil and wicked Rulers are esteemed a Curse, which are given therefore as a judgment and Curse for sin, as well as to be a Curse, as *Lev.* 26. 17. *Judges* 2. 14. *Dout.* 28. 47. 48. *2 Kin.* 17. 19. *Isa.* 10. 5. 42. 24. *Isa.* 3. 4. *Eccles.* 10. 16. 4. 13, 14. *Isa.* 3. 4. 13.

Thus have we taken a view of that Throne of God and the Lamb, that is to be in new *Jerusalem* the City of God: We shall also observe to you that *Babylon* hath a Throne in her also; but it is the Throne of the Devil, *Rev.* 2. 10. The Throne of the Beast, *Rev.* 16. even that Seat or Throne that the Dragon gave him, *Rev.* 13. who resigned to him his Power, Seat and Authority, *Rev.* 13. 2. A throne of Violence, Mischief, Blood and Iniquity, from whence has proceeded all manner of unrighteousness, they having thereon established mischief by a Law, and because it hath been in the power of their hands: therefore have they exacted

exacted it with all manner of cruelty and oppression; for in her is found the Blood of the Prophets and of Saints, and of all that are slain upon the earth, Rev. 18. 24. And therefore has the holy Spirit portrayed the Beast, and where the Chief Rulers upon this Throne are to have their Garments all stained with Blood of a Crimson and Scarlet Colour, and to be drunk with Blood, Blood within and Blood without, a Scarlet Whore riding upon a Crimson Coloured Beast, and therefore is that cry under the Altar, How Long ere thou avenge our blood at her hand.

But the day is hastening, when Inquisition shall be made after this Blood, Psal. 9. 12. And when the Earth shall disclose her Blood, and no more cover her slain, Isa. 26. 21. When the Righteous Sentence shall go forth from the Throne, give her Blood to drink; for she is worthy, Rev. 16. 6. with the reason of it; for they have shed the Blood of Saints and Prophets; Fill her double in the Cup she hath filled when that Song shall be Sung, even the Song of Moses the song of the Lamb, viz. Great and Marvellous are thy works Lord God Almighty, just and true are thy ways thou King of Saints, who shall not fear thee O Lord, and glorifie thy holy Name; for thou only art Holy; for all Nations shall come and worship before thee, for thy Judgments are made manifest, And again, Allelujah Salvation, and Glory, and Honour, and power unto the Lord our God; for true and Righteous are his Judgments; for he hath judged the great Whore,

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Whore, which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her hand. And again they said, Allelujah, Rev. 19. 1, 2, 3.

If you desire better information into the Idolatries, Hypocrisies, Treasons and cruel Butcheries of the Popish Antichristian Generation (if you have forgot the *Amarian* Cruelties, the Bloody *Irish* and *Peidmont* Massacres, with the burning of *London*) read two late pieces writ, one by *Dr. Stillingfleet*, and an other (giving you the History of these things out of their own writing,) by *Mr. Foulis*.

The

A Paraphrastical Exposition.

John having seen a Vision of the Destruction of *Babylons* old World, viz. in the passing away of her old Heaven in her Whorish Ministry or Church state, and her old Earth in her Beastly Magistracy or Civil state, has now a Vision of *Ferusalem's* new World, wherein all things are made new, viz. In her new Heaven-Bride-like ministry or Church state, and in her Lamb-like Magistracy or Civil state, and which in Conjunction is discovered in the emblematical representation of a Glorious City hereafter expressed.

9. 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 there was one of the seven Angels that having shewed me the destruction of the false Church, by the burning of a gaudy Whorish woman, *Rev. 17.* shews me here the exaltation of the true Church, by the representation of a Beautiful comely Virgin, prepared and trimmed as a Bride for her Husband.

And then me thought I was carryed unto the top of a great Mountain,

tain, and had spiritual discoveries of the new Testament Church that is built upon a Hill, *Mat. 5. 14.* And as the Angel had discovered to me *Babylon* the false Church in the figure of a great City was pleased by the emblem of a famous City to shew me new *Jerusalem* the true Church, and by the situation, grandeur, beauty and excellent descent of the one, would have me to understand the Divine original perspicuity, stability, greatness and holiness of the other.

And then by observing to me that Divine Glory, which by a continued light as bright as the Jasper and clear as Chrystal, so shined upon it day and night, that there was no need of any other light (either Candle, Sun or Moon to lighten it) would have me understand that eminent and glorious presence of Christ that should now rest upon the Church, transcending the Glory that shined about the Sanctuary, when of old he Tabernacled with

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 Chrystal;

Ver. 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.

Ver. 25. For there shall be no night there.

Chap. 22. 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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men, and to which he alludes, and by vertue whereof the Christian Doctrine and Grace shall be so splendid and glorious.

22. 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.

23. On the East three Gates, on the North three Gates, on the South three Gates, on the West three Gates.

24. And the Wall of the City had twelve Foundations, and in them the names of the twelve Apostles of the Lamb.

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

Giving me to understand hereby the salvation, stability and security now attending the Church in her freedom from all danger, both from within or without; being not only incompassed with an infinite Arm and all-seeing Eye, founded and invironed with invincible Apostolical and Prophetical Doctrine and Truth; but richly furnished with an Angelical faithful Ministry to defend and keep the same, who are continually at the open Gates, as to receive

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receive and imbrace the faith from every Quarter, so as vigilantly to keep out and reject whatever may defile.

Afterwards the same Angel with a Golden Reed in his hand did measure, and give me the exact Dimensions and Symmetry of the City Gates and Walls.

15. And he that talked with me had a Golden Reed to measure the City, and the

Gates thereof, and the wall thereof

Giving me to understand thereby the exactness of Rule and holy Order, that the Church will faithfully observe in all her Ministrations, who in every thing, both as to Doctrine, Worship and Manners, will lye level to the square of Gods Word that Golden Met wand.

And that the Cubical square thereof so well answering the figure of the holy place in the Temple, be- speaks the Church in its now conformity to Divine appointment, even no less then as a Heaven upon Earth.

The next thing that so signally called for observation and remark, was the precious materials and the glorious Garnishings of it, which was most manifest in that magnificent

18. And the building of the wall of it was of Jasper, and the City was pure Gold, like

cent

unto clear Glafs. cent Jasper Wall, astonishing Golden City and street, the most illustrious Pearl-Gates, and those wonderful precious Stones that bespangled the Foundations.

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 Saphir, the third a Chalcedony, the fourth an Emerald.

20. The fifth Sardonix, the sixth Sardius, the seventh Chrysolite, the eighth Beril, the ninth a Topaz, the tenth a Chrysoprasus, the eleventh a Faciet, the twelfth an Amethyst.

21. And the twelve Gates were the twelve Pearls, every several Gate was of one Pearl, and the street of the City was pure Gold, as it was transparent Glafs.

Discovering to me no less than the incomparable excellency of Jesus Christ in his Name, Nature and Offices, the incomparable precious head of their Glorious body, together with his pure and precious Doctrines, and the inestimable Gifts and Graces of his spirit, as manifested in the Hearts and Lives of the Saints.

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

The City in all its parts being observed, the Accessories to render it accomplished in all respects are nextly taken notice of, the first whereof is the extraordinary Temple that was in it, God and Christ being the Temple thereof, which instructed me

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me that it was no litteral and material but a mystical and Spiritual Temple, Christ Jesus, God Man, the living precious foundation corner stone, and the Saints as living precious stones built upon him, making up together this mystical Temple, as 1. p. 2. 5. 2 Cor. 6. 16.

24. And the Nations of them which are saved, shall walk in the light of it, and the Kings of the Earth do bring their glory and honour unto it.

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

The next thing that heightens the glory and encreaseth the Grandeur of this famous City, is the conflux and great resort of the Nations, and Kings of the Earth with their riches and honour into it, in allusion to Solomons dayes, as exprest, 2 Cron.

9. 22. Intimating that in those days Christianity shall be esteemed the greatest Honour, Grace and Godliness, and the presence of Christ will be most prized and regarded. When there shall be such Kings, that will value Christ more then their Crowns, as Rev. 4. 10. When goodness shall go for true greatness, and Godliness for the best gain.

Then

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

Then are the Characters of those given, that shall have the honour to be admitted into this famous place;

1. Negatively, viz. no Pagan Idolaters nor Anti-christian Iyers, that belong to the Beasts, Catalogue, But
2. Affirmatively such only as by the Lambs Register ought to have entrance;

Intimating that how ever there shall be such flocking into the Church of Christ, and that it shall so wonderfully increase, as *Isa.* 54. 1, 2, 3, 4. Yet will she not greater her self, as *Babylon* used to do, by taking in good and bad, and letting in the World into the Church; No there shall be no such admissions; but onely such must enter therein, as answer the qualifications laid down in Gods word (or Lambs Book) that do by living fruits of Faith and Repentance, witness Saintship, and testifie thereby that they are called chosen and faithful, and so entering the Gate Christ, do pass by the Watch-men, the faithful ministry to share and partake of the Priviledges of the Church.

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crewing, is the plentiful rich provi-
sion, that is provided for the supply
both for necessity and delight, com-
prized under the Water and Tree of
Life, alluding to the Tree of Life in
the Garden and *Ezekiels River*,
Ezek. 47.

1. *And he showed me a pure River of water of life, clear as Crystall 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 their the Tree of life, which bare twelve manner of fruits, and yilded his fruit every month: and the leaves of the Tree were for the healing of the Nations.*

Intimating that the glorious presence, that had so inriched the Church, should by a plentiful rich supply of Spiritual grace (flowing from the Throne of Grace) so maintain the same continually, that each shall have such store, that out of their bellies shall flow Rivers of living water, *Jo. 7. 38.*

Lastly, To Crown this blessed and glorious state, there is a Throne erected as well as a Temple, wherein his marked servants shall see his Face that serve him.

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.*

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The Paraphrase.

Intimating that Satans Seat, *Rev.*
 21. 3. And the Beasts Throne, *Rev.*
 16. That brought the curse, being
 removed, the Lambs Throne instead
 thereof is erected; wherein his Ser-
 vants that are his Sealed ones, *Eph.*
 1. 13. *2 Tim.* 2. 19. And that by
 a visible Holy profession bear the
 Lambs Name in their Foreheads
 and enjoy his presence, shall serve
 him therein, and shall as his Substi-
 tutes and Vice-gerent manages the
 affairs of his Kingdom and Sove-
 rignity, to his glory and praise as
 Satans instruments and servants did
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The First Question necessary to be spoken to, for the better clearing what hath been before asserted relating to the thousand years Reign, is.

WHether the thousand years Reign is not yet past, as *Brightman, Napier, Fox, &c.* formerly *Hamond, Durham, Harvey*, and others more lately do assert from such like reasons as these that follow, which I have gathered out of their writings, *viz*

1. Because (as they suppose) the Dragons casting down to the Earth in the 12th. Chapter is one and the same with his being bound and cast into the bottomless pit in the 20th. Chapter, and therefore must the *Epocha* of the thousand years, of the Saints Reign mentioned, *Rev. 20.* be reckoned from the fall of Heathenism in *Constantines* time, and so is expired many years since.

2. Because of the Order of the Prophecy, as exprest in the 20th and 21th. Chapters, the new Heaven, and the new Earth, and the new *Jerusalem*, containing a visible Kingdom on Earth, is so long after, not contemporaneous with the thousand years.

3. Because Christ is personally to appear in the

new *Jerusalem*, so inconsistent with the thousand years state.

4. Because of the duration of the new *Jerusalem*, so much beyond the thousand years, one being limited, the other for ever.

5. Because of the agreement of the Heaven and Earth passing away, *viz.* the matteriall *Rev.* 20. 11. with *Rev.* 21. 1.

6. Because the *Gog-Magog* Host cannot come out of the new Heaven.

To which I reply speaking to them in Order. And therefore in answer to the first Reason I say,

That the subduing of the Dragon with seven Heads and ten Horns with the Crowns upon his Heads, and casting him out of Heaven to the Earth by *Michael*, *Rev.* 12. 8, 9. Is not, nor cannot be the same with his apprehending, casting into, shutting up, and sealing in the bottomless pit for a thousand years by the Angel that comes from Heaven, which I prove from these four essential differences.

1. From the point of time, when each casting down was.

2. From the different places, where done.

3. From the different actions and circumstances in each.

4. From the different ends in both.

First, From the difference of time, when these two castings down were, which may appear in the particulars following, *viz.*

1. That in the 12th. Chapter was before the Beasts

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Beasts rise, that in the 20th. after his ruine.

2. That in the 12th. was before the 42 Months or 1260. days, and that in the 20th. after.

3. That in the 12th. was upon the treading under foot the Holy City, and that in the 20th. upon the erecting, or restoring it.

4. That in the 12th. takes place under the sixth Seal, and that in the 20th. not till the seventh Trumpet, which is no less then 1260. years difference in time.

Now that the Dragons casting to the Earth in the 12th. was according to these forementioned characteristical notes, viz. before the Beasts rise, or 42. Moneths taking place, when the City was troden under foot, and in the time of the sixth Seal, is fully owned and asserted. And that this binding was not till the Beasts ruine, end of forty Moneths, the restoring of the City, and the seventh Trumpets sounding, I thus prove

If the Dragon was not bound, but free under the first six Trumpets of the seventh Seal, it remaines he must be bound under the seventh, and so consequently at the end of the 42 Moneths, and Beasts ruine and restoration of the City, which are all as contemporaneous as the other four. But that he was not bound under the first six Trumpets, I thus prove,

1. Not under the six first Seals; for then he wore the imperial Crown upon his head, and so fought *Michael* under the sixth Seal, *Chap. 12. 3. 7. Chap. 6. 12, &c.*

2. Not under the Six first Trumpets; for then was the time of the womans being in the Wilderness, wherein the Dragon is so far from being bound, that he casts floods out of his mouth after her, and makes War with the remnant of her seed, that keep the Commandments of God, and the Testimony of Jesus, *Rev. 12. 13, 15, 17.*

3. Neither under the Beasts Reign; for they that follow the Beast worship the Dragon, *Rev. 13. 2, 3, 4.* The false-prophet also being one of his Lieutenants, and delegates, works wonders and deceives the Inhabitants of the Earth. And how can he be said to be bound, and so bound too, that he shall not deceive them at all during that his binding, as *Rev. 20. 3.* when he all along this time aforesaid plays such Rex, not only by himself but substitutes.

4. That he was not at liberty till the destruction of the Beast, which is one and the same time with the six Trumpets, appeareth; for upon the pouring out of the sixth Vial, there is a confederacy, combination, and conjunction, in preparation to the great Battle, by sending their Emisseries to the Kings of the Earth to gather them thereto, and accordingly we have these three great Leaders, with the Kings, Captains, &c. gathered to *Armageddon, Rev. 16. 16.* and the success of the Battle, *Chap. 19. viz.* the routing and destruction of the Armies, the taking of the three Generals, and the Sentence that was past, and executed upon them, *viz.* the Beast and false-prophet to be cast alive into the lake of fire, and

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and the Dragon to be bound, and cast into the bottomless pit as a close prisoner for 1000. years, and afterwards to be cast into the lake, where the Beast and false-prophet were cast a thousand years before, being all one and the same story.

By which it manifestly appears the Dragon was at liberty, and unbound, till the Beast and false-prophet were ruined and destroyed.

Mr. Fox himself doth in p. 130. of his first Book, calculate the 1000. years to succeed the 1250. days or 42. Months, and the Witnesses, death and resurrection: But withall (it is true) doth conclude those mystical Numbers to contain no more than 294. years, viz. from the Death of John Baptist, to the end of *Maxentius* and *Licinius*, and the 1000. years to commence from *Constantine*.

Secondly, As these two Actions differ in point of time, so also in point of place, viz. that of the 12th appears (upon the War in Heaven) to be a casting down from thence, by *Michael* and his Angels that subdued him: But this in the 20th seems to be a Scene acted in another place, viz. not in Heaven, but by an Angel coming down from Heaven, viz. to the Earth where the Dragon was, and in the *Armageddon* rout apprehends him upon the Earth, and casts him not out of Heaven to the Earth, as before, but out of the Earth (as it were under the Earth) into the bottomless pit.

The one being a casting him out of that Empire he possessed in the Roman world, when *Constantine* (as a type of the man-child that must rule

rule the Nations) did vanquish *Maxentius* in the West, and *Licinius* in the East, to the possessing their Dominions (with his own) which extended over a good part of *Asia* and *Africa*, and over the greatest part of *Europe*, with the Metropolis and principal seat *Rome* it self.

The other casting him out of the Empire, he shall enjoy at the *Armageddon* Battle, which will comprehend no less than three whole parts of the world, yea all that the ten horned Crowned Beast possesseth not: the Dragons circuit then containing *Asia*, *Africa* and *America*, whether *Turk*, *Mogul*, Emperours of *Persia*, *China*, *India*, *Prestor John*, or *America*, north or South, the Beast bearing sway in the *European* Territories only, the whole Heathenish Rule being then called Dragon, in distinction from the Beast, or Antichristian powers, and yet both together doth but make up that fourth Monarchy, that extends it self to the four parts of the world, for they in conjunction (as you find, *Rev.* 16. 13, 14.) command and influence the whole world, which Christ is to vanquish in the fifth Monarchy, that the Kingdoms of this world may become the Kingdoms of our Lord and of his Christ, and the City of God be of as large an extent, as the City of the Nations, which *Constantines* Dominion heretofore was not; for he had no part of *America*, but part of *Asia*, and *Africa*, and not all *Europe*, and of far less extent is the *Turkish* Territories, supposed to be the Dragon.

And so upon the Dragons second foil, he is neither to have place in Heaven, viz. in the *Roman* world

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world or *European* Territories, the principal part thereof, that was possessed by the Beast, nor yet in the Earth, viz. in the heathenish Rule and Sovereignty, all which is to be in the hands of the Saints, during the thousand years, and the Dragon as far from either as a person that is shut up, and fettered and chained in a Dungeon.

Thirdly, From the different Actions and Circumstances relating to the one and the other, as express'd in each Chapter; nothing related in the 20th appearing to be in the 12th, nor any thing in the 12th to be transacted in the 20th.

In the 20th there are four things related of the Dragon.

1. That he was apprehended by an Angel descending from Heaven.
2. That he was bound or chayned by the said Angel.

3. That he was cast into the Bottomless Pit.

4. Shut up and sealed therein for a Thousand years, but none of these in the 12th Chapter.

Neither is that Fighting in Heaven, nor casting down of the Dragon from Heaven to Earth, as express'd in the 12th, once so much as named in the 20th, but the contrary as before.

Fourthly, From the different end of the Dragons dealing with, in one place and the other; Because,

1. In the Twelfth Chapter he is cast out into the Earth (not there to be Bound but to wander up and down at his pleasure, which further appears; Because he was
2. To torment, vex, disturb and deceive the

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Inhabitants of the Earth, and therefore is *Wo* pronounced to them, because of that great wrath he comes down to them in, *verse 12.*

3. To annoy the Church by persecutions, stirring up of War, casting Flouds out of his mouth against her, as being full of wrath against the woman, and the remnant of her seed that keep the Commandments of God, and have the Testimony of Jesus; Whereas in the *20th* it is expressly laid down as one essential reason of his binding and casting into the Pit for a Thousand years, *That he should deceive the Nations no more, till the Thousand years were expired.* And the Church was to be so far from annoyance and disturbance by him, or any of his accomplices, that they are said to sit upon the Thrones in a Reigning, peaceable posture, and all enemies under their subjection; which state doth not possibly admit of such Satanical disturbances.

These things being so, it then appears, that there is a manifest mistake in that first Reason urged,

And that the *Epocha*, that is made of the Thousand years in *Rev. 20.* must not be reckoned from *Constantines* casting down Heathenism in the downfall of the 10 horned Imperial Dragon, which was before the 42 months under the Sixt seal, during the treading under foot the holy City, before the rise of the Beast.

But at the binding and restraint of those Heathenish Governments influenced by the Devil that

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that shall be exercised all the World over, in distinction from the Beastly or Antichristian powers and at the end of the 42 months, the finishing the Beasts reign, the building of the City or new *Jerusalem* and the sounding of the seventh Trumpet.

But now in answer to that Objection; What Kingdom of Christ in the hands of his Saints could that be, that during the Thousand years was so exposed to the Dragons and Beasts rage, wrath, fury, persecution, so shut up in the Wilderness, so hunted, slaughtered and destroyed? It is said in answer, that it is only an invisible and spiritual Kingdom that is there intended.

But that it cannot so be understood, let the Text it self be the Judge, which first assigns Resurrection and Life to be the undoubted marks and characters of the Church of Christ in this their Reign, as death and not life to be the mark writ upon Antichrists Church (the *Antithesis*) For as during the Dragon and Antichrists Reign, the true Church was in a state of Death and Bondage, viz. *Civil death*. *Rev.* 11. 7, 8, 9. *Rom.* 8. 36. So now is the False to take its turn in the valley of the shadow of Death, and to give an account with their lives and liberties for all the cruelty they have exercised to the members of Christ. *Rev.* 11. 13. 18. 6, 19. 2. Who are therefore during the Saints Reign said not to live, viz. a *Civil Life*; The Life of the one being the Death of the other, which you'll find are not
only

Only the plain words and true sense of the place, but what is so agreeable to the parallel place. *Rev. II. 12, 13, 14, 15.* For when the witnesses rise and ascend, then Wo and Destruction befall their enemies, which can no wayes be confined to a Spiritual and Invisible Resurrection and Life, without manifest injury to truth, and spoiling the very drift and scope of the holy Spirit in the Prophecy.

Secondly, We have also in the Text, Thrones and Judgment assigned to this Reign, which are certain infallible Ensigns and Characters of visible Rule and Authority, when as Judges they shall sit upon Thrones, judging their enemies, who have in a judicial way judged them all the time of their Reign, and which by no means can be confin'd to Spiritual and Invisible Thrones and Judgment.

Thirdly, This Reign of the Saints is further held forth as a reward of their sorrow and suffering and faithfull witness to Christ, under Antichrists Reign, which was not Spiritual and Invisible, but open and manifest, as now their reward must be; Antichrist being now turned off the stage, and they having suffered with, or for Christ, must now Reign with, or for him: As *Rev. 5. 10. 7. 14, 15, 16.*

Fourthly, From what already hath been said from the Text, as to the end of the Dragons binding, that he might not deceive the Nations any more during the thousand years, which is explain-

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explained afterward to be a stirring them up to annoy and disturb the Saints, which he doth after his release to the encompassing the camp of the Saints and the beloved City; Which is a further fuller demonstration of their visible rule: For during the said season of a thousand years, they are to enjoy absolute peace and quiet; for Satan being bound by Christs chains and Laws, the Nations are preserved from deceit, and the Saints thereby kept in tranquility, as the blessed effect of Visible Rule and good Government.

Besides the continuing of an Invisible spiritual Reign to the thousand years, is in my judgment as inconsiderate, as inconsistent to the truth: for since there were any Saints in the World, it may be said, they so Reigned, and so all ages both before and since might as well be esteemed the Saints Reign, as that thousand years; so that if the thousand years be past, then is the Saints Invisible spiritual Reign past also, which none upon second thoughts will in any wise affirm.

Object. But it is said if it be not spiritual and invisible, what will you make of *Rev. 12. 10.* It being there said upon the Dragons casting down, that now is come *Salvation and strength and the Kingdom of our God*, and the power of his Christ, and in *Rev. 7. 15, 16, 17.* As contemperaneous therewith, It is said that the sealed ones are upon the Throne of God and serve him day and night, &c. and the Lamb in the midst of the Throne feeds

feeds them, compared also with a parallel place. *Rev* 5. 9, 10. Wh re the new Song is sung upon the opening of the Seals; *Thou hast made us unto our God Kings and Priests, and we shall Reign on the Earth.* Now all this must either relate to an invisible Kingdom and Reign at this time, or visible, but the latter it could not, because of the Beasts Reign that so immediately took place.

To which I reply, First as to *Rev* 12. 10. that that action of ouing the Heathen Rulers with their Gods and Diabolicall worships, overturning their Temples, executing Judgment upon those, that so long murdered the Saints upon the account of Christianity, and this too to bring into the supreme Government of the World, one that would manage it for and under Christ, and for the good of his Saints, was no doubt as stupendious a change in the Romane World, as it was a manifest real type of what should hereafter be, when the Manchild should indeed take to himself his great power and Reign. And this no doubt was an actual putting forth of Christs visible power, Kingdom and Authority; For the quarrel betwixt *Michael* and the Dragon, as the Text stateth it, was, whether the Dragon or Manchild should rule the Nations; and the War accordingly was in Heaven; not as some notion it, only in and concerning the Religions then professed in the World, viz. whether *Christ* or *Jupiter* should be worshiped; but who ought to have the

the Government of the World, without which their Idol Gods, Temples, and Worship could not have been so abandoned, as they were upon that wonderful change. For by Heaven here where the War was and out of which the Dragon was cast, and into which *Constantine* entred, was the Visible Government and Authority that was exercised in the Romane World; as Mr. *Mede* very learnedly, and the Assemblies Annotations with Mr. *Bernard* and others with great demonstration do illustrate, as is before demonstrated, to which the Reader is referred. Though this must also be granted, that this visible Authority thus gained on Christs behalf continued but a short space, and was after *Constantines* time eclipsed, as one well observes, saying, *Thus it was at the beginning of this turn of things, this Reign and Kingdom soon clapt in again as the Sun in a Cloud, in respect to the outward Splendour of it, asintimated. Rev. 12. 5.*

And as to that urged from *Rev. 7. 9, 10, 15, 16, 17. 5, 9, 10.* As belonging to this time, I conceive upon better consideration it will be found to be a clear mistake.

Because they properly belong to the Seventh, not the Sixth Trumpet being the same Palm-bearing multitude, who are the Citizens of the new *Jerusalem*. as *Rev. 21. 4.* with *7. 6.* where it is said in both places; *They shall hunger no more nor thirst any more, and that the Lamb shall feed them,*

them, and lead them to the living Fountains of Water, and that God shall wipe away all tears from their eyes.

They are also the 144,000 sealed and marked ones mentioned to stand with the Lamb upon mount Zion singing the New song Chapter 14. which is no other then the New song mentioned Rev. 5 9, 10. and so all belonging to one and the same time, viz Christs Reign, when they are made Kings and Priests upon the Earth, to the New *Jerusalem-state* and to the Sounding of the seventh Trumpet.

But it is said, This Song was sung upon the opening of the seals; It is true, it was so, and you'l find upon the opening of the seventh Seal, brings on the seven Trumpets and seven Vials, and the seventh Trumpet and seventh Vial, contemporize with the New *Jerusalem* or seven *Mellennium*, and so finisheth the mystery of God, and therefore properly applyed to them, but short of them, can in no sence be either pertinent or true.

To the second Objection, as to the order of the Prophecy, I think I need do little but return that Observation for the Solution, viz *That for the order of things to be done, whereof the Revelation speaketh, we must search that in the Seal-prophecy, which ends with the 11th Chapter; all that follows being only a more plentiful declaration of things hinted before, and so the order is not so much regarded in this latter prophecy, that (viz the Order)*

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Order) being to be fetcht out of the former. Which is true, For you will find in this latter Systeme of Prophecies from the 11th Chapter that the former part of the 12th takes place before much of the 11th; and the former part of the 13th the latter part of the 12th: And good part of the 11th contemporizeth with (if not precedes) much of the 14th: The 18, 19 and 20th is an explanation of the 17th or rather all from the 11th Chapter to the end is but an enlargement and exposition of what is epitomized in the 11th, where under the witnesses prophecy, Death, Resurrection and Ascension is held forth the Beasts rise, rage and ruine and the taking place of Christs Kingdom which the mind of wisdom (warily observing the parallel of Synchronisms) must get the distinct knowledge into each, as laid down mixedly from the 11th to the end.

And that no such order, as is suggested, is to be observed, nor any such distance betwixt them as imagined; But that the New *Jerusalem*, beloved City, new Heaven and Earth or City of God is one with Christs Kingdom in the thousand years, may appear from these following considerations, viz.

First, because upon the destruction of the fourth Monarchy, viz. (the Whore and Beast or the Magisterial and Ministerial part of Antichrist) the thousand years Reign of Christ and the Saints begin; or the marriage of the Lamb,

or

or new Heavens-state (being both one, as *Rev.* 19. 7. 21. 2.) takes place; and therefore are the *Hallelujahs* sung by the Church for the Salvation, Glory, Honour and Power, that Jesus Christ takes to himself thereupon. *Rev.* 19. 6. 7. 8. 9.

Secondly, Because it is fully manifest, that the beloved City is in being during the thousand years; For upon the Dragons release he stirs up the Nations against the City of God, and accordingly is the *Gog-Magog* design to besiege and encompass it, which is no less in circuit than the whole Earth, being the *Antithesis* to great *Babylon* the City of the Nations: for as one goes down, the other goes up, in the beginning of the thousand years, by which it is undeniable, that during the thousand years the beloved City had a being, and for better satisfaction herein, you may see Mr *Mede* p. 24 upon his *6th Synchronism*.

Thirdly, Because of the *Harmonious* marks, and Characters, that accord with both in their taking place in the World, viz.

1. Doth the new *Jerusalem* enter, when the seventh Trumpet Soundeth and the Kingdoms of this World become the Kingdoms of our Lord, and of his Christ? *Rev.* 11. 15, 18. So doth the thousand years. *Rev.* 20. 4, 6. compare with 19. 6.

2. Doth the new *Jerusalem* take place upon the pouring out of the Vials, and finishing the mystery

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mystery of God *Rev.* 10 7. when the Angel of the Vials saith it is done? *Rev.* 21. 6. So upon the pouring out of the seventh Vial upon the destruction of the Beast, when the thousand years begin, as *Rev.* 19. 21, 22. *Rev.* 20. 1. It is also said, It is done. *Rev.* 16 16, 17.

13. Is one the beginning of Christs visible Kingdom upon the Earth? so is the other. *Rev.* 20. 4, 5. 19 6.

14. Is one the time of the Marriage of the Lamb with his Church and people. *Rev.* 21. 3, 9. so is the other. *Rev.* 19 6, 7.

15. Is one the time of *Jacobs* rest from his sorrow, and from his fear, and from his hard bondage wherein he was made to serve *Isa.* 14. 2. So is the other, that seventh day or seventh thousand years or great *Sabbatism*. *Heb.* 4. 9. When all enemies, Kings of the Earth, and their Armies are brought down, and *Satan* bound, and Saints as Kings and Priests ascend the throne and peaceably Reign. *Rev.* 20 4, 6.

16. Is there to be building, planting, marrying and giving in marriage, procreation, enjoyment of Liberty, Peace, Ease, plenty in the new *Jerusalem*, new Heaven and Earth state? as is affirmed from *Isai.* 65. 21, 33. So also must be the thousand years; where Christs virtual presence is in that mystical Resurrection-state: For neither before, nor after the thousand years shall there be such a state to the Church; therefore it must be in the thousand years: After the thousand

thousand years is the Judgment day, Corporeal Resurrection, and personal coming of our Lord Jesus, as I have at large proved elsewhere, when all the Saints are in glorified bodies, as *1 Job. 3. 20, 21. Phil. 3. 20, 21. 1 Thes. 4. 15; 16, 17. 1 Cor. 15. 51, 52.* And that as well the changed, as raised Saints in which state it is expressly said *Luke 20. 34.* That they who shall be accounted worthy to obtain that World and the Resurrection from the Dead, (Mark that not onely the raised Saints, but whoever shall be accounted worthy to obtain that World, taking in the changed also) neither marry, nor are given in marriage, neither can they die any more; for they are equal to the Angels, and are the Children of God, being the Children of the Resurrection; so that this above all contradiction asserted, that they which partake of the Angelical glorious state in the World to come, are not capable of such sensitive enjoyments; therefore of necessity must it bee before in this new Heaven, new *Jerusalem*, or 1000 years state.

7. Is the new *Jerusalem* or City of God, extensive over the whole Earth, as great *Babylon* the City of the Nations was? So is the Reign of Christ in the thousand years. *Rev. 20. 9.*

8. Is this glorious City made up of living, not dead stones and materialls? so is the Church of Christ in an especial manner during the thousand years. *Rev. 20. 6. Eph. 2. 19.*

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The third *Object*, against the Harmony or oneness of these two states is; because of those Scriptures that so positively in their apprehensions assert Christs personal presence in the new *Jerusalem*-state, so inconsistent with the 1000. years, after which is to be the *Gog-Magog* attempts. The Scriptures usually mentioned are, *Rev.* 21.3. 22. 22. 3. The Tabernacle of God is with men, and he will dwell with them, and God himself shall be with them. The Throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face, &c.

To which I would say in the first place, that if I have reasoned right in answer to the former *Objection* about the order, it necessarily and undeniably follows, that these Scriptures that speak of Gods Tabernacling, and dwelling with men, and men beholding his face, must be understood of a verval presence and co-habitation, and not personal and proper: which I think will be easily granted by them, especially that acknowledge the thousand years inconsistent with the personal presence, the Analogy of Faith being to be kept in all our interpretations and expositions.

But secondly, neither is there any thing exprest in these Scriptures, that necessitates literal understanding, so as to inforce a personal presence, much of the same being exprest elsewhere relating to Gospel days, of the verval presence, as *2 Cor.* 6. 16. for ye are the Temple of the living God, as God hath said, I will dwell in them

them and walk in them, *Rev* 2. 1. Christ is said to walk in the golden Candlesticks or Churches, and the great priviledge of Saintship, is to hold Communion with God, to maintain fellowship, to walk with him, to enjoy the light of his Countenance, and to see his face; The Scriptures I need not quote being so well known.

Thirdly, That the personal presence cannot be in the new *Jerusalem* state, as granted it cannot be in the thousand years, I refer you to those many Arguments, Reasons and Scriptures given in the former part.

The fourth *Objection* is from the duration of the new Heaven or new *Jerusalem*, which is said to be set without date, and to be for ever and ever, *Chap* 22. 5. and to remain before God as an immoveable pillar, *Isa*. 66. 22. and *Daniel* calls it an everlasting Dominion, which a Kingdom expressly bounded with a thousand years cannot be called.

To which I answer, that there is no concluding Argument in this neither; for what is more frequent in Scripture, than by the terms ever, yea ever and ever, and everlasting, to mean some space of time, yea and that sometimes a term short of a thousand years too. Is not the Covenant of Circumcision called a perpetual and everlasting Covenant? *Exod.* 31. 19. *Gen.* 17. 13. The Priesthood an everlasting Priest-hood? *Exod.* 40. 15. The Temple is said to continue for ever? *1 Kings* 8.

8: 13. with everlasting Gates, *Psal.* 24. 7, 9
 The servitude of the *Israelites* till the Jubile for
 ever, *Exod.* 21. 6. *Deut.* 15. 17. *Lev.* 25. 39. &c.
 The Land of *Canaan* was given the Children of
Israel to inhabit for ever and ever, *Jer.* 25. 5.
 The seventy years Captivity is called perpetual,
Jer. 25. 9.

Therefore I conclude, that there is no Ground
 or warranty at all upon such niceties to draw
 such singular conclusions, and not only to split,
 separate, and divide these States, but to set them
 at such a vast distance, a thousand years at least,
 which indeed makes a wide breach in the Prophe-
 cie, and run upon that Rock of setting the thou-
 sand years so far off, as to be past already, which
 I conceive is not to be reconciled either with the
 spirits interpretation in this Book, the scope of
 the place, or other Scriptures, and necessarily
 runs upon a thousand inconveniences.

The fifth *Objection* is, that out of the *Rev.* 20.
 11. where because it is said the Earth and Hea-
 ven fled away at Christs appearance, so as there
 was no more place for them: therefore it is con-
 cluded, that it is the same Heaven and Earth, viz.
 that in the 21. 1. is said to have past away, as
 the first Heaven and Earth to make way for the
 new Heaven and Earth or new *Jerusalem*.

But I conceive they are as different in their Na-
 tures as they are in their times, being a thousand
 years distant at least from each other; the one

Rev. 21. 1. being the mystical Heaven and Earth, outward, visible Rule, Dignity and Sovereignty, such as the Dragon, Beast and false-prophet have exercised in the fourth Monarchy, as is before largely proved, not only from the scope of the place, and many Scriptures of the Prophets, but from the excellent observation of Mr. *Mead*, Assemblies Annotations. Mr. *Bernard*, &c. in this place; for now the old Heavens and Earth in the fourth Monarchy being past away in order to its Antithesis taking place, the new Heavens and Earth or new *Jerusalem*, Saints Reign, or fifth Monarchy in the thousand years, which the 65. *Isa.* 17. &c. fully demonstrates, evincing it to be a state, wherein there is to be Building, Planting, Marrying and giving in Marriage, enjoyment of peace and plenty by the Saints and Elect, which are utterly inconsistent to the personal Reign of Christ, after the erecting of the white Throne in the Judgment day. The other in the 20. 11. is the material old Heaven and Earth, that at Christs coming and personal appearing pass away, as 2 *1st.* 3. 10. where it is said that the day of the Lord shall come, as a Thief in the night, in which the Heaven shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also, and the works therein shall be burnt up, and the Heavens being on fire shall be dissolved, and that this intendeth the material Heavens and Earth, beyond all dispute the seventh verse tells us; that as the former Heaven and Earth

Earth, *viz.* the old world was by Gods Word destroyed by Water, so the Heaven and Earth that is now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men, and this in order to those material new Heavens and Earth, that in this time of restitution of all things must take place, wherein Christ and all his Saints in the general Resurrection and Judgement (as this *Rev.* 20. 11.) in that his misphatical Kingdom (after his Davidical or Monarchical Kingdom is over) shall Reign and Judge. Now the same Heaven and Earth, that *Peter* saith, shall at Christs presence pass away with a great noise, *John* saith here, The Earth and the Heaven fled away at his presence (or from his face) erecting now his white Throne, where he will judge the wicked and ungodly.

The sixth and last *Objection* that is to be spoken to, and indeed is significantly urged, is this, *viz.* that if this thousand years ought to be esteemed the new Heaven and Earth, how then can it bring forth such Vipers and Monsters, as *Gog* and *Magog*, who must either be of the first or old Heaven and Earth, or of the new: Not of the new; for they must remain, *Isa.* 65. And if of the old, how then are they past away?

To which I reply, that this new Heaven and Earth, *viz.* the Monarchical Rule of Christ in
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the hands of the Saints over the Nations of the Earth, hath its date and lasteth but a thousand years, during also which time Satan is bound, *viz.* all worldly Empire put down, no Government in the hands of any, but Saints, and the Nations all in perfect subjection: But it is according to the decree of Heaven, that at the expiration of these thousand years, Satan shall be loosed, and then the Heathenish Nations, instead of subjecting to Christs Rule, will universally rebel and conspire against it; because they are only under, and in subjection to the Government of the new Heavenly state, but never of it, none of those that ever entred the holy City, and so in order to the fulfilling of Prophecie, to the dissolution of the old material Heavens and Earth, and bringing on the new, and to the introducing the misphatical Kingdom. All these wicked Rebels must not only by Christs appearing be destroyed by fire (who cometh in flaming fire to take vengeance of all that know not God, nor obey his Gospel) but also with the same fire will the material old Heaven and Elements (as before) melt with heat, and pass away; the Earth also and all its works be burnt up, that the new Heavens and new Earth according to promise may come on. And so will the Lord Jesus and the Saints continue therein to judge the quick and dead in that his misphatical Kingdom, till he deliver all up into the hands of the Father, that God may be all in all, *1 Cor. 15. 24, 28.*

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The second Question.

WHether the natural Jew is not concerned in the latter day, Promises and Prophecies, and particularly in those that relate to the pulling down Babylon, and building of Zion, as Maton, and Holmes, and others affirm.

Because as they intimate the promises, seemed chiefly to be made in their names and for their sakes, viz to Israel, Judea, Jacob, Ephraim, Benjamin and their seed, and who by promise are to return to their own Land, under one Head, Shepherd, King, to enjoy their Liberty and Priviledge, their enemies being all subdued, and then the Nations are only to expect good and blessing in and from their happiness to whom must be the first Dominion, *Mica* 4. 8. and the Tents of *Juda* to be saved first, *Zach.* 12. 7. and therefore all other hopes, expectations and attempts for deliverance short of theirs to be vain, fruitless, and ineffectual.

Ans It is true, the Prophets do seem in express terms so to carry it in many places, & which therefore giveth the natural Jew, yet at such a distance and enmity to Christ, having the Vail before their faces, so much confidence to boast of their natural Priviledges, looking only at the bare Letter,