

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,

ter, and not at the Gospel mystery contained therein.

I shall therefore for your better information into this seasonable enquiry do these two things.

First, lay down some certain plain Rules and Principles to help us in the right reading and true understanding of the Prophets relating to the *Jews*, and those good things promised in their names, &c.

Secondly, From them draw some sound and safe Conclusions and inferences, for the better clearing of this great Question, and whereby it will appear (I doubt not) who are most concerned in the promises, the natural or spiritual *Jew*.

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I. Rule.

THAT no promise, prophesie, or precept of the Scriptures be interpreted contrary to the Analogy of Faith, and the plain Principles asserted in the New Testament, *Rom. 12. 6.*

Gospel Principles to be observed concerning the Jews.

1. Principle. **T**HAT Jesus Christ by his death hath broken down the middle Wall of partition, and of twain hath made one new man, so that the believing Gentile hath the same priviledge with the believing Jew, being both built upon the same foundation of the Prophets and Apostles, Jesus Christ being the chief Corner stone, *Eph. 2. 14.* to the end: insomuch that now under the Gospel neither Greek nor Jew, Circumcised, *Barbarian, Scythian,* Bond or Free, but Christ is all, and in all, *Col. 3. 11.* and so he puts no difference betwixt any whose hearts are purified by Faith, *Acts 15. 9. Rom. 3. 22. Rom. 10. 12.* The inward Christian Jew being now the only true Jew, *Rom. 2. 28, 29. Rev. 2. 9. Jer. 9. 25, 26.*

2. Principle. That the Jewish priviledges of being 1. of the fleshly seed of *Abraham.* 2. Belonging

longing to this or the other Tribe, 3. Relating to their holy City or Nation, 4. Concerned in their Priest-hood, Temple, Altar, Sacrifices were all Typical, and by the Gospel esteemed Carnal, and Fleshly, and were all done away in Christ, Col. 2. 17. as may more particularly appear by the following Scripture instances.

First, As to the Natural seed of Abraham, Mat. 3. 9. *Say not within your selves we have Abraham to our Father but bring forth Fruits meet for Repentance and amendment of Life, Compared, Joh. 8. 37, 38. and do the works of Abraham, otherwise you are of your Father the Devil,* ver. 44. *Abrahams true seed which are esteemed the seed of promise, is the believer, whether Jew or Gentile; for if they are Christs they are Abrahams seed and heirs according to promise, Gal. 3. 16, 29. 4. 29.* Therefore whether to introduce a natural seed of Abraham to any Gospel Priviledge out of Christ doth not deny the authority of these Scriptures, and thwart the new Testament, is submitted to consideration.

Secondly, The distinction of Tribes was also Fleshly and Typical, Phil. 3. *If any other man thinketh he hath whereof he may trust in the Flesh, I more: Circumcised the eighth day, of the Tribe of Benjamin an Hebrew of the Hebrews, which he esteemed but dung and dogs meat for the excellency and Knowledge of Christ. And therefore the same Paul 2 Cor. 5. saith, That henceforth know we no man after the flesh, yea though we have known*
Christ

Christ after the flesh, yet henceforth know we him no more: The only Tribe now is the Tribe of Judah into which the Kingship, Priest-hood, is transferred, the believers being Kings and Priests, the true Jew that is only of that Tribe of Judah, being the inward Spiritual heart Circumcised Jew: therefore whether to hold forth any Principles or interpret any Scriptures to uphold a distinction of Tribes in this new body and Corporation under the Gospel, whereby the natural fleshly typical seed was distinguished of old, is not to thwart Gospel-principles, and no less than to deny Christ, to be come in the flesh.

Thirdly, The City *Jerusalem* which under the Law was called the holy City was typical, and so reputed Carnal under the Gospel, and therefore as belonging to *Hagar* the Bond-woman, was to be done away, and is therefore put in opposition to *Jerusalem*, which is above, viz. the new *Jerusalem*, which is the mother of us all, *Gal. 4. 25, 26. Heb 12. 12.* compared with *Esay 54.* being an explanation to each other.

Therefore whether now for any to interpret any Scriptures in the Prophets speaking of *Jerusalem* a holy City to be meant a material City that is to be rebuilt, and to become a Metropolis again amongst the Nations, and to be esteemed a holy City is not certainly to advance again Mount *Zina* above Mount *Zion*, is not to set up *Hagar* above *Sarah*, to bring in the City of Bondage again to the defacing the free City the new *Jerusalem*, which

is above all, and the mother of us all, from whence alone the free Denizens the Believers, whether Jews or Gentiles are to fetch their freedoms and Liberties?

Fourthly, That Territory called the Nation of *Iudea*, whether the lesser contained betwixt *Jordan* and the West Sea, and from *Dan* to *Bersheba*, or the greater from Sea to Sea, viz. *Mediterranean*, *Egyptian* and *Persian*, and from the River, viz. *Euphrates* to the end of the Earth, taking in the *Arabias*, &c. that was called the Land of Promise; the Land of Rest was typical and fleshly, and belonged therefore to the old Covenant, and is done away and no more to be expected by the seed of Promise, the *Israelites*, the Believers, (though it is not denied but that the natural Jew may according to the Letter become a Nation, and dwell even in that Territory again) because they now enter into, and must yet enjoy another Rest, *Heb. 4. 3.* with that promised Land typt out, the Believer whether Jew or Gentile being esteemed the only chosen Generation, Holy Nation, peculiar people in the world, that either are or ever shall be, *1 Pet. 2. 9.* therefore whether for any to assert any Doctrines to make the Verge or Bounds of any Countrey upon Earth to be now in the Gospel days to be set apart for holy Ground, and entred and possessed in chief, and by way of difference and distinction by any of the seed, is not to keep up *Moses*, and our *Christ*, and to tye up *Christs* Kingdom to a particular Region
that

that is to be over the whole World unbounded, unlimited.

Fifthly, That Priest-hood under the Law to which belonged the Temple, Service, Altar, Sacrifices was typical and done away by Christ; for as the Apostle reasons, that Priest-hood being done away and changed and brought into another Tribe, there remains of necessity a change of the Law, viz. of all the appurtenances thereto.

Therefore is the Believer the Royal Priest-hood under Christ the high Priest, 1 Pet. 2. 5. 9 Heb. 8. 1. they are the Temple, Tabernacle, the Mount Zion, Eph. 2. 19, 20, 21, 22. Heb. 3. 6, &c.

Their Prayers, Praises, Alms, Bodies, Spirits are the Sacrifices that in this new Testament-ministration are to be only offered as the acceptable services upon that Altar; whereof they have no right to eat, that serve at the Carnal Tabernacle, Heb. 13. 11. Therefore whether to bring in any other Seed, Tribe, City, Nation, Priest-hood then what is established by Christ in the new Testament, is not to bring in Moses again, and to rebuild that partition Wall that Christ Jesus by his death pulled down, is not to harden the poor Jews in their enmity and superstition, and to cast a stumbling Block before the Gentile believer, to the bringing back again into bondage?

2. Rule.

THat the new Testament Church and ministration are by the Prophets frequently represented under the names, terms, state, and condition that the old Testament Church was known by, and found in; As *Jews, Israelites*, and the seed of *Abraham, Jacob, Jerusalem, mount Zion, &c.*

Therefore doth our last new Testament Prophet, in holding forth the condition of the Church, so deliver himself in such phrases and terms, alluding in all to the old Testament Church, that we might the better understand and comprehend what the prophets under like terms and Phrases hold out concerning it; as the Learned *Mead, Bernard*, and others have at large observed, and whereof you may read something in the 8 and 9th foregoing pages in the beginning of this Book, and to which I refer you. And therefore do they most excellently unfold the fourth Chapter of *Rev.* by comparing it with the 2 of *Numbers* the 7th Chapter; holding out the new Testament Church, the sealed ones under the *Jewish Names, Tribes and Phrases.*

Therefore whether for any to take these things in the Letter, when the mystery is intended, to take them in the Figure, Type, Allegory, when the

the Antitype is meant, will not be to invert the sense, and introduce great confusion? *mens legis est lex*: not the bare words, but the meaning of the Law, is the Law.

3. Rule.

THAT the *Israelites* after their Captivity had a return, and were in conjunction with the *Jews*, under one head *David* their Prince to the fulfilling of many of the Prophets, and that as well in a Literal as a Misterial sense.

As First, under *Hezekiah*, especially in the keeping of that Pasover whereto many of the Tribes came, viz. *Ephraim*, *Ashur*, *Manassah*, *Sascher*, *Zebulon* (that it is said had escaped out of the hands of the Kings of *Assyria*) came up to *Hierusalem* to keep the Pasover, and to pay their Tithes, offerings and first-fruits; *2 Chron.* 30. So that there was great joy in *Hierusalem*; or since the time of *Solomon*, there was not the like in *Hierusalem*; 20. The separation between *Israel* and *Judah* having continued, during all the Kings in *Israel* for the space of 230 years.

Secondly, In the days of *Iosiah* a thousand years after, who in his eighth year reformed all the Tribes, breaking down Altars, Groves, Images, taking away all the abominations out of

all the Countreys that pertain to the children of *Israel*, and made all that were present in *Israel* to serve, even to serve the Lord their God. And all his dayes they departed not from following the Lord God of their Fathers. 2 Chron. 34. 4, 5, 6. And kept such a Pasover, that there was none like to it kept in *Israel*, from the days of *Samuel* the Prophet; neither did all the Kings of *Israel*, keep such a Pasover as *Josiah* kept, and the Priests and the Levites, and all *Judah* and *Israel* that were present, and the Inhabitants of *Hierusalem*.

Thirdly, In *Zerubbabells* time under him. When by the Proclamation of *Cyrus*, whose spirit of the Lord stirred up, all the Jews of *Israelites* within his Territories the 130 Provinces, including the place where *Israel* was carried all *Assyria* had liberty to return; which was these words: *That whosoever was amongst these of all his People, let him go up to Jerusalem is in Judcah, to build the house of the Lord; whosoever remaineth of any place where he sojourneth, let the men of his place, help him with silver and with Gold, and with Goods, &c.* And accordingly came up by degrees, and did one Prince in their own Land, partake of the Legal rights and priviledges together.

Fourthly, In the Apostles dayes, it is *Acts 26. 7.* Unto which promise or instantly serving God day and night hope to come, and *James* directs his Epistle to the 12 Tribes

nd *Peter*, 1 *Pet.* 1. To them also, by all which it not manifest, that whatever the received opinion has been, that since *Israels* captivity, they were never heard of, that there was a return in *Hezekiabs* time of many of the Tribes, and in *Iosiabs* time a hundred years after, many more of them inhabiting their own Land, under one King; and in *Zernabells* and the *Machabees* time afterwards all of *Dauids* Line; as *Math.* 1. and *Luke* the 3. And in the Apostles time there were Jews devout men of every Nation under Heaven, dwelling at *Hierusalem*, and the 12 Tribes were then known as *Paul*, *Iames*, and *Peter* discovers.

Fifthly, Mistically did the believing Jews and Israelites, whereof there were great numbers, gather under *David* their King, the Lord Jesus in conjunction with the believing *Gentile* in his new Testament, Rule, Government and Sovereignty, which in express Terms is said by the Apostle *Iames* to be restoring the fallen Tabernacle of *David*. *Acts* 15. And a fulfilling of that blessed prophecy of *Amos*, and which is expected more amply to be fulfilled in the great Conversion and Conjunction of Jews and Gentiles, that is foretold in the latter days.

Therefore whether for any to assert, because the Prophets so often speak of a Conjunction of *Israel* and *Judah*, and a return into their own Land, to the building City and Temple, and injoyment of legal rites and ceremonies under

one King, that therefore those prophecies are to be yet fulfilled in the Letter, is not an absolute mistake and such a fence, that necessarily offers violence to the principles of the Gospel, and not to be reconciled with the first Rule before mentioned: and not onely hardens their deluded Jews in their expectation of a Temporary Messiah, of whom they have had already so many Impostures, but teaches the Gentile Believer to Judaize also, of which there have been so many in these Latter dayes, though in a mystical and Spiritual sence, all those prophecies may admit of a larger and further Accomplishment, as before, and which with the consideration of what is fulfilled in the Letter as before may reconcile all.

4. Rule,

4. Rule.

That the great Conversion of the Jews to Jesus Christ is not to be till the fulness of the Gentiles be come in. Luke 21. 24. Rom. 11, 25 Mat. 23. 38.

Which fulness is not to be till *Babylons* fall, and preaching the everlasting Gospel, and the erecting of the Kingdom of Jesus Christ, for they are contemporary and it is clear that the Gentile Saints, who have born the heat of the day under Antichrist, and who have kept the Commandments of God, and testimony of Jesus, must be the special instruments thereof; not the Jews who have been such blasphemers of Christ, and all by his appointments all that live; But then will they so receive the Gospel that they will bless those that come in the name of the Lord, Mat. 23. 38. And so in those great conversions that will be effected in that day of the Lord, amongst Jews and Gentiles, all Israel viz. The whole body of the Elect, the whole seed of *Abrahams* spiritual shall be saved; which is true only in that sense, for all Israel in a natural sence shall not be saved, as *Wolkebins* well observes upon Rom. 11.

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