

C H A P. XXXI.

*Of the Coming, Kingdom, and Reign of
Christ on Earth.*

*1. That he
shall come.*

THAT Christ shall come again from Heaven the second time in Glory, is a great truth of the Gospel believed of all the Saints, and is indeed the crowning part of the Gospel, in which I shall endeavour to shew these four things; 1. That he shall come again from Heaven. 2. The time when he shall come. 3. The manner how he shall come. 4. His end in coming, or the work he shall do when he cometh.

1. That he shall come again the second time, is a truth so abundantly held forth in Scripture, that he that runs may read. Testimonies for proof hereof; 1. The Prophets witness to this truth, this Moses in substance speaketh of, that is, of the work that shall be done at that day, *Deut. 32. 36. 43. and Dan. 7. 9. 13.* speaks the very language of the new Testament, concerning the coming of Christ, *I saw in the night visions, and behold, one like the Son of man coming in the clouds of Heaven; so Jude saith, ver. 14. 15. That Enoch the seventh from Adam prophesied, saying, behold he cometh with ten thousands of his Saints, &c.*

2. Testi-

The second testimony is Christ himself, who is truth it self, from his own mouth, *Mat. 24. 30.* Then shall appear the Sign of the Son of man in Heaven, and they shall see the Son of man coming in the clouds of Heaven, with Power and great Glory, *Chap. 16. 27. and 25. 31. Rev. 22. 20.*

3. The testimony of Angels, whom God hath frequently made use of, to declare his will to men, *Act. 1. 10, 11.*

4. The fourth testimony is of the Apostles of our Lord and Saviour Jesus Christ, after his Ascension, *1 Thes. 4. 16.* For the Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the trump of God, &c. *Heb. 9. 28.* To them that look for him, shall he appear the second time, without sin to Salvation. This Doctrine was preached and believed in the first foundation work, *1 Thes. 1. 9, 10.* In their first conversion this was their Faith; they turned to God from Idols, to serve the living and true God, and to wait for his Son from Heaven; this was the Faith of the Saints express in Scripture, to be looking for the blessed hope, *Tit. 2. 13. Rev. 22. 20.* And this hath been the Faith of the Saints ever since, and is and shall be till he come, however persons who pretend to Christianity, deride and scorn this glorious truth; and those who believe and wait for this blessed hope, calling the promises of his coming literal promises, and that they who look for it

shall never see it; and so fulfill the Scriptures, who foretold of such persons to be in the latter daies, 2 Pet. 3. 3, 4. Well it would be for such persons, if the Lord never come to call them to an account for their infidelity and disobedience to him; but the Lord Jesus shall be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, &c. 2 Thes. 1. 7, 8, 9, 10.

2. When he shall come.

2. The time when he shall come; and in this I shall note two things; 1. That the time is (as to man) uncertain, though the thing be certain, yet the time is uncertain; and I think it's great weakness, if not presumption, in any, to pretend to fix the time; though I do not question, but that probably, God may have discovered the time in the Scripture; but if so, it's not so discovered, as that any man is likely to understand it; for the Scripture lets us to know, that there are some things recorded, that are sealed till the time of the end, Dan. 12. 9. But that the time of the Lords coming is uncertain, as to man; I shall state on these following grounds.

1. Uncertain to the Prophets.

1. The Prophets did not know it, though they spake of the restauration work, that is to be accomplished at that day, Acts 3. 19, 20, 21. All the Holy Prophets did speak of the things to be done, when God should send Jesus Christ from Heaven; but as to the time they

they could say no more, but that it should come to pass in the last daies, in the latter end of the World, *Isa. 2. 2. Mic. 4. 1. Jer. 23.* Having prophesied in the former part of the Chapter of the glorious restauration of the Church, which shall be accomplished at that day, with the destruction of the Churches enemies; faith, *ver. 20. In the latter daies ye shall consider it perfectly.*

2. The Apostles did not know the time, ^{2. To the Apostles.} though they believed, and taught the truth of the Doctrine, yet the time was hid from them, any otherwise than signs, and probable conjectures, as *Paul, 2 Thes. 2. 3. That day shall not come, except there be a departing from the Faith first, 1 Joh. 2. 18. Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know it is the last time.* By which it appears the Apostle knew the time no more than we, but by probable conjecture, and very probably thought it to be nearer than it was.

3. Angels knew it not, nor probably do ^{3. To An-} not know it, *Matt. 24. 36. But of that day and hour knoweth no man, no, not the Angels of Heaven. but my Father only.*

4. The Son himself did not know it, ^{4. To the Son.} *Mar. 13. 32. But of that day and hour knoweth no man, no, not the Angels that are in Heaven, neither the Son, but the Father only.* And this secret in the Fathers counsel only, Christ confirms after his resurrection;

Acts 1. 7. It is not for you to know the times and seasons which the Father hath put in his own power; yet vain man would be wise above what is meet, forgetting that things revealed belong to us, and things secret belong to God: and indeed it's contrary to the Scripture, for any man to know certainly before hand, the hour, day, or year of our Lord's coming, then such Scriptures as these could not be true, as Matt. 24. 44. In such an hour as ye think not, the Son of Man cometh; and 25. 13. Watch ye, for ye know neither the day nor hour wherein the Son of man cometh, Luke 12. 40. and 18. 8. So that the time is uncertain, that his people may be alwaies, in all generations ready prepared, and waiting for it. But let us take heed of fixing on times, in which all have, and probably must miscarry. it is the way to destroy the Faith of the weak, in the thing it self; and men lose themselves when they time things, kept secret in God; though good men hath failed herein, yet doubtless it hath risen in part from pride, supposing they knew more than they did; but when it's apparent they miss, there is cause to be humbled for presuming above what they understood; yet,

2. Though the time be uncertain, (and good reason it should be so) yet we have grounds to believe and hope, that it is not far away, but may be (for all that we know) at the doors; for if Christ's first coming was in the end of the World, Heb 9. 26. And

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if it was then but a little while before he that shall come, will come, and will not tarry, Ch. 10.

37. And our Lord Christ promiseth to come quickly, Rev. 22. three times in this Chapter, ver. 7, 12, 20. We have grounds to expect the time to be near, even at the doors.

3. The manner how he shall come, and that will be wonderful, glorious, and terrible; his first coming was meek and lowly, he humbled himself, and was contemptible, trampled under feet of men, content to be abased, and vilified by sinners, and bare all meekly, as a Lamb dumb before the sheavers, so opened he not his mouth; and the reason of it was, because he then came to save sinners, to give his life a ransom for sinners; he then came not to condemn the World, but to save the World; but now he will come to judge the World; and therefore he must come as the great Judge of the World, in Power and great Glory, to the dread, amazement and astonishment of the World; therefore he is described to come in flaming fire, to come with the great sound of a trumpet, the trump of God, and voice of the Arch-Angel, with glorious attendants, Luke 9. 26. He shall come in his own Glory, and in his Fathers Glory, and of the Holy Angels; he shall come in all the Glory of Heaven. O wonderful glorious Judge and King, Thousand thousands shall attend upon him, and ten thousand times ten thousand shall minister to him,

Dan.

3. The manner of his coming.

Dan. 7. 10. Hence it's called *the great and terrible day of the Lord*, Joel 2. 31. *Who then may abide the day of his coming, who shall stand when he appeareth?* That is, it will make the Captains, and Great Men of the Earth, and all men out of Christ, to *wail and cry, and to wish the rocks to fall upon them, and cover them from the presence of the Lamb*. Why, what is the matter, that the whole World should dread a Lamb? the World hath abused him, and wickedly wronged his Lamb-like Grace and Meekness, and now his wrath is stirred, and he is become the Lyon of the Tribe of Judah, and he will make all his enemies to tremble and quake before him: this will be the manner of his coming, *Mat. 24. 30.*

4. The end of his coming.

4. The end of his coming, or the work he shall do when he cometh; and that is not only to raise the dead, and judge the World, as hath been before minded.

To set up his Kingdom, and Reign.

But that which I shall especially mind in this place is, that he shall come to *take to himself his great Power, and to Reign*, Rev. 11. 17. That Christ shall, at and after his second and glorious appearing, have a Kingdom, and reign on Earth, is the great thing that I shall from Scripture-light evince and prove in this place; it being a truth that none is more clearly stated in the Scripture, yet by many much opposed and contradicted.

I shall in this that followeth, endeavour,

1. To

1. To prove the truth from plain Scripture evidence. 2. By Scripture reasons; And, 3. Endeavour to answer such objections as are made against it, and such questions as may be made about it, for the more full clearing thereof.

1. To prove this great truth from plain Scripture evidence, Ps. 72. Which according to the letter relates to Solomon as the type, but to Jesus Christ as the substance, as is (I think) by all understood, and in truth must be so understood. This Psalm discovers the Glory of Solomon's Kingdom in the type, and of Christ's Kingdom especially as the antitype, ver. 7, 8. *In his daies shall the righteous flourish, and abundance of Peace, so long as the Moon endureth; he shall have dominion from Sea to Sea, and from the River to the ends of the Earth, &c.* Which must unavoidably be understood of the Kingdom of Christ, the Son of David, the true Solomon, and King of Peace; for Solomon's Kingdom in the type did not continue so long as the Moon endured, but was ended long since; and ver. 17. *His Name shall endure for ever, his Name shall be continued as long as the Sun, and men shall be blessed in him, all Nations shall call him blessed;* which most properly relates to Christ, Jer. 23. 5, 6. *Behold the daies come, saith the Lord, that I will raise to David a Righteous Branch, and a King shall Reign, and prosper, and shall execute Justice and Judgment in the Earth, &c.* which is so full

Proved.
I. From
Scripture.

full and plain in the very terms, as cannot be avoided, nor evaded, without open abuse to the Text; he must Reign, and he must execute Justice and Judgment in the Earth, &c. To this agreeth, Ps. 96. throughout, ver. 13. as the sum of all, *Before the Lord, for he cometh, for he cometh to Judge the Earth; he shall Judge the World in Righteousness, and the people with his truth;* see the same. Ps. 98. 9. and 82. 8. After divers exhortations to worldly Governours, to do Justice to the poor and fatherless, to the afflicted and needy, &c. and reprehensions for their wilful miscarriage in this matter, and hopeless expectation of any redress therein, concludes the whole, (as the comfort of the afflicted) with this petition (and assurance of Faith,) *Arise O God, judge thou the earth; for thou shalt inherit all Nations;* implying that there will be but little (or no) righteousness in the earth till that day; and then shall he possess the Nations, and judge them with equity and truth.

2. *In his daies Judah shall be saved, and Israel shall dwell safely, &c.* that is, free from afflictions, and wrongs, from enemies, as they had been formerly liable to, which cannot be rationally understood otherwise than the peaceable Kingdom of Christ on earth; suitable to Ezek. 37. 24. to the end; and Jer. 30. 8, 9. Which Scriptures cannot be allegorised, unless men resolve to turn all Scripture into allegories, and so turn
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out all the truth of Scripture, (as some have done) according to their own fancies; but God hath put a stop in the way of allegorising these Scriptures, and turning out this so great a truth; as that *Acts 3. 20, 21.* *The Heavens must receive our Lord till the times of the restitution of all things which God hath spoken by the mouth of all his holy Prophets since the world began.* What is this restitution spoken of by the Prophets, but the restoring and glory of the Church; and this must be when God does send Christ again from Heaven in Glory: the first coming of Christ was a preparative to this work, as that without it the restauration could not be accomplished, and as what the Prophets foretold of his humiliation, was *even so fulfilled*, ver. 18. Why should we be incredulous, that what they have spoken concerning his Kingdom and Glory in the restauration work, should not be even so fulfilled likewise? And what reason there is for us to turn plain Scriptures into Allegories, relating to the Reign of Christ on Earth, any more then for the Jews to Allegories the Scriptures that spake of his humiliation, and so lost the truth thereof, I do not yet understand. But to proceed to further proof of the truth, *Dan. 2. 44.* *The God of Heaven will set up a Kingdom (which is this fifth Kingdom of the stone) c^o out of the Mountains without hands, which shall never be destroyed; and chap. 7. 27.* *And the King-*

Kingdom and Dominion under the whole Heaven, shall be given unto the people of the Saints of the most high, whose Kingdom is an everlasting Kingdom, and all Dominions shall serve and obey him; here is the Reign of Christ and Saints on Earth, so plainly and expressly stated, as is impossible with good conscience to gainsay, it is the Kingdom under the whole Heavens (not above the Heavens) in the greatness and power thereof, given to the Saints, when taken by Christ, and all Dominions shall serve and obey him, that is, Christ as the great Lord and King of the World.

To this agreeth the new Testament Testimonies, relating to this truth, and fully holding harmony therewith, Luke 1. 32, 33. *And he shall be great, and he shall be called the Son of the highest, and the Lord shall give unto him the Throne of his Father David, and he shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.* This fully answers the old Testament Prophecies in this matter. 2 Tim. 4. 1, The Apostle in express terms, states the Kingdom of Christ to be at and after his appearing; *He will judge the quick and dead at his appearing, and his Kingdom,* which must be the Kingdom spoken of by the Prophets, Rev. 11. 17. The Song of the Saints was and will be, *for that thou hast taken to thy self thy great power and hast reigned, and the nations were angry, &c,* and no wonder, for many of his people are angry at those who believe the truth thereof; we
may

may not understand it to be his providential reign over the World, as it is constantly exercised, nor his spiritual Reign in and over his Church, which he hath always exercised, but some more higher, and glorious visible Kingdom and reign on Earth, after the sound of the seventh Angel; and the seventh Angel sounded, and there were great voices in Heaven saying, the Kingdom of this world are become the Kingdom of our Lord, and of his Christ, and he shall reign for ever and ever. What can be more plain in the very terms of the Prophets, they were his before, but now in another manner then before; chap. 19. 1, to 8. it is the great Song of the Saints, *That the Lord God Omnipotent Reigneth.* What did he not Reign before? Yes surely, but now in another manner, more visibly glorious, ruling the world and saving his people, with the everlasting Salvation spoken of, *Pa 45. 17.* and to this agreeth, *Rev. 20. 4.* Where the Saints are said to *Live and Reign with Christ a thousand years,* and chap. 5. 9. 10. it is the Song of the Saints, *That Christ the Lamb of God hath redeemed them from the Earth, by his blood, and made them unto God, Kings and Priests, and they shall reign on Earth;* and to this time and state do that *Phil. 2. 9.* *Ie, 11.* agree thus, amongst the multitude of Scripture testimonies to this great truth, have I mentioned some plain, full, and undeniable testimonies for confirmation, that he that runs may read.

Reasons
thereof.

2. I shall further confirm this truth from clear Scripture reasons and arguments, infallibly drawn from thence.

Reason.

1. It is the great promise of the new Covenant, (and therefore it must be) contained in Gen. 22. 18. *And in thy Seed shall all the Earth be blessed,* compared with Rom. 4. 13, *For the promise that he (i. e. Abraham) should be the Heire of the World, was not to Abraham or to his seed through the law, but through the righteousness of Faith, where Abrahams heirship to the World, and the Heirship of all his spiritual seed, i. e. Believers is stated to be, not by the Law, but by the Covenant of Grace in Christ Jesus, who was the Seed to whom the promise was made, Gal. 3. 16. and is to be obtained by the righteousness of Faith, and the Heirship is exprest to be; Heirs of the World, both of Christ and Abraham, and all the true seed, Rom. 4. 16. and by this Scripture (that is to say) that Abraham and his seed are the heirs of the world; may we understand all other Scriptures that speak of the Saints heirship, yet not of this world in its old estate, but in the world to come, The new Heaven and new Earth, wherein dwelleth righteousness; see this more full in cap. 9.*

2. Reason.

2. The Restauration work and Kingdom of Christ on Earth, was the great design of God to be accomplished, and made manifest ever since the Fall of Man, (and therefore it must be) as you may see at large in chap.

chap. 9. unto which I refer the Reader for Confirmation of this Argument; and indeed Gods Covenant and design in this matter is the foundation of this building; hence it is that he hath so abundantly filled his word with the Prophecies and promises thereof throughout, both the old and new Testament, as hath been before proved.

3. This hath been the Faith of the Saints of old (and should be ours) built upon the word of the Lord, (and therefore it must be so, or else they must lose their faith and expectation) to enjoy a Heavenly Kingdom and Country with Christ their King, Heb. II. 13, to 16. (speaking of the Fathers of old) *that they all died in Faith, not having received the promise, i. e. of actual possession) but having seen them afar off, and were perswaded of them, and imbraced them, and confessed that they were strangers and Pilgrims in the earth.* What promises was it which they saw and were perswaded of? Surely it must be the promises of this glory, which made them to be *as Strangers and Pilgrims in this world, and thereby plainly declared, that they sought a Country; that is, the Country, Kingdom, Blessedness, and Glory promised, Psal. 37. 11. The meek shall inherit the Earth, and delight themselves in the abundance of peace, verse 29. The Righteous shall inherit the Land, and dwell therein for ever; and this Christ applyeth to the New Covenant, Mat. 5. 5. Blessed are the meek, for they shall inherit the Earth, Rev.*

3. Reason.

5. 10. And hast made us unto God Kings and Priests, and we shall Reign on Earth.

O! why should the people of God now be so unbelieving as to this truth, and the Saints of old, so full of Faith therein.

4: Reason.

4. It must be so, because the Earth and World was at first made for man; God made the World and all things therein, and then made man to possess it, and gave him rule and Dominion over it, Gen. 1. 28. though he quickly lost it by his sin, and immediately the second man, the Lord from Heaven, was promised, by which it was upheld, and man to have the use thereof in the fallen state, and in much misery, and in subordination to the Lord Jesus, in order to the Restauration promised, that God might not lose his design in his work here below, but might raise it up to a better and more glorious end; Psal. 8. 4, 5, 6. The Prophet in way of admiration saith, *What is man that thou art mindful of him, and the Son of man that thou visitest him, for thou hast made him a little (or a little while) lower then the Angels, thou hast crowned him with glory and honour, thou madest him to have Dominion over the works of thine hands, thou hast put all things under his feet, &c.* in which the Prophet relates, 1. To Adam before his Fall, who was a Figure of him that was to come. And 2. Especially to Jesus Christ the second man, and Lord from Heaven, who comes in to take the headship and Dominion, especially of the restored world,

world, and all his people with him, as is explained by the Apostle, Heb. 2. 6, 7, 8. by which its evident, that as God made the world for man, and he by his sin lost it, so it shall be restored to (I will not say its first and Primitive Purity) a better estate for man, then at the first, as the Lord thereof exceeds the first man, *Who was of the Earth, Earthly*, so must it be restored suitable to such a Lord, and the Inhabiters thereof with him, it must be a Holy, Heavenly Country, *Wherein dwelleth Righteousness*, be sure God did not make the World to destroy it, but he will restore it, to be an habitation for men, according to the end of its first Creation.

5. Both Christ and the Saints have had ^{5. Reason:} their suffering part here below in this world, and therefore must have their glory here below, in the place of their reproach and suffering of their Faith and Service, shall their honour be; they have suffered on Earth, and they shall Reign on Earth, thus of Christ, Isa 53. 12. *Therefore will I divide him a portion with the great, and he shall divide the spoile with the strong, because he poured out his soul to the death, &c.* Because he suffered here, he must have a portion divided with the great, and divide the spoile with the strong; What in Heaven? No, the great and strong are not like to come there, but it must be here below, according to the many promises before mentioned, when all things shall be mani-

festly put under his feet, and the Saints his followers in the Regeneration shall have their glory with him, *Matt. 19. 28.* which answers *Isaiab. 1. 26, 27. Romans 8. 17.*

6. Reason.

6. It must be so for the glory of God, for he made all things at first very good for his own glory, but it stood not in that estate, but soon fell by sin, and must with man have been dissolved, had not Christ been promised, by whom it was, and is supported in order to a greater glory, if the World had been dissolved; God had losed the glory of so great a work in breaking it to pieces as soon as it was made; and if there were no more glory to God to be expected from his Creation of the wonderful Fabrick of the Heavens and the Earth, with the things therein, then hath been in the falln state, wherein he hath been so much dishonoured and abused, it had been but little differing from its being dissolved immediately upon the Fall.

But we are to understand that the design of God was (not to let such a Creation and glorious building to fall to nothing, or die away by degrees through age and corruption) for his own creating power and glory, to restore it to a more glorious state then at first, he will not let go the glory of such a Creation, at so low a rate as is imagined; No, no, but he will yet once more *make the place of his feet glorious, Isa. 60 13.* What that is,

is, see Isa. 66. 1. chap. 44. 23. Sing O Heavens for the Lord hath done it, shout O ye lower parts of the Earth, break forth into singing ye Mountains, O Forrest and every Tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel. What is the matter? Why it is for the accomplishment of the Restauration Work; When God did send Jesus Christ from Heaven, Prophecyed of by the Prophets, it is for the New Heavens and new Earth wherein dwelleth righteousness; it is for that God hath made the place of his feet glorious. In a word, it is for the Salvation of the Church, for that God hath thus glorified himself in Israel, chap. 60. 21. Thy people also shall be all righteous, they shall inherit the Land for ever, the branch of my planting, the works of my hands, that I may be glorified. We may not imagine that God made himself such a Creation to lose the glory thereof, but he will so order it in the Restauration thereof, as shall be more for his glory then if it had never fallen; and thus it appears, that this new restored Estate and Kingdom of our Lord on Earth, must be for the gaining and augmenting of the Glory of God in the Created World, being restored by Jesus Christ, who shall be the Visible Lord of that Estate.

7. Reason to confirm this truth is, that 7. Reason.
 God hath stated the permanency, and everlastingness of his New Covenant Grace and Life to his people, on the durableness of
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the Works of Creation, which includes both the Heavens and the Earth, *Jer. 31.* where the new and everlasting Covenant is stated, *ver. 31. to 34.* saith *ver. 35, 36.* Thus saith the Lord, who giveth the Sun for a light by day, and the Ordinances of the Moon, and of the Stars for a light by night, &c. If these Ordinances depart from before me, saith the Lord, then the Seed of Israel shall cease from being a Nation before me for ever; intimating in plain terms, that when the Creation of Heaven and Earth ceaseth to be, his Church must cease to be; so that those who believe the destruction and nihilation of the Creation, and that Christ shall have no restored Kingdome therein, do thereby (though inconsiderately) believe an end of Church and Salvation by Jesus Christ, *chap. 33. 20, 21.* Thus saith the Lord, if you can break my Covenant of the day, and my Covenant of the night, that there should not be day and night in their season, then may also my Covenant be broken with David my Servant, that he should not have a Son to Reign upon his Throne, and his name must continue as long as the Sun, *Psal. 72. 17.* Which implyeth the perpetualness of the works of Creation, if it were possible for these to fail; then Christ our King and Covenant of peace might fail, *Psal. 39. 29.* the promise of the Saints glory being no longer then these do continue; and if so, Christs Reign on Earth is in it self no strange thing; For as the new Heavens and new Earth which I will make, shall

continue before me, saith the Lord, so shall your Name, and your Seed remain, Isa. 66. 22. As for the New Heavens and the new Earth, see chap. 65. 17, 18. 2 Pet. 3. 13. Rev. 21. 1, 5.

8. I think I may say that it is the judgment of all Intelligent persons, that if man had not sinned, he had not dyed, but lived for ever; and then he must be created in such an estate, and the Earth and Heaven must have been for ever, for man to be supposed to be more durable, then the matter of which he was, and the Creation that was first made for him, is irrational.

And man for sin returns to the Earth again, his matter whereof he was made, and is as truly Earth again as any other part of the Earth is; and yet we (on good grounds) believe that God will bring up all men anew out of the Earth again in the Restauration; and why should it be incredible to us that the Earth and Heavens (that fell with man and for mans sin) shall be renewed and changed any more then to believe the Restauration and change of men, having as full and plain promises from the same God, for the one as for the other.

The Restauration of the Heavens and Earth to be a habitation for Christ and the Saints, is (I answer) as authentick from Divine Revelation, as the Resurrection and Change, and as rational to all Rational and Intelligible persons.

9. Reason.

9. The Scripture saith expressly, that the Earth abideth for ever; *Eccles. 1. 4. One Generation passeth away, and another cometh, but the Earth abideth for ever. Psal. 104. 5. who laid the foundations of the Earth that it should not be removed; that is, it shall abide for ever in the renewed estate, and then no wonder if the Kingdom of Christ be for ever, in his Reigne on Earth, and the Saints Kingdom with him, according to Dan. 7. 27.*

10. Reason.

10. And finally, it must be so, because both the Heavens and the Earth was made by Christ and for him, *Col. 1. 16. and he shall possess it all in another manner then yet he doth, Heb. 2. 8. But now we see not yet all things put under his feet; that is, as it shall be in his visible Kingdom and possession; Psal. 2. 8. Ask of me and I will give thee the Heathen for thy inheritance, and the uttermost parts of the Earth for thy possession; And thus it is clear both from plain Scripture, and from Scripture Reason, that Christ and the Saints shall Reigne on the Earth; that is, in the new Heavens and new Earth, wherein dwelleth righteousness, Isa. 32. 1. Behold a King shall Reigne in righteousness, and Princes shall rule in Judgment, &c.*

Ob. answered.

3. I now come to answer such Objections against this truth as I have met with all.

Ob. 1.

Object. 1. That *Heb. 2. 5. For unto the Angels hath he not put in subjection the world to come, of which we speak,* intends the present mini-

ministration of the Gospel, that being the matter the Apottle is treating about, both in the first Chapter, and in the verses preceeding that saying, and therefore it relates not to this Kingdom or World to come.

Ans^r. Its frequent in Scripture to apply that which especially relates to the glory to come, to the present Ministration, and that truly too, because the present Gospel Ministration, is an Usher and Preparative to that glory; to instance in this Epistle, c. 4. where the Apottle applyeth the rest of the Sabbath to this rest in Glory, ver. 4. 9. yet he applyeth it to the present time, as began to be entered into by Faith, ver. 3. *For we which have believed do enter into rest,* and chap. 8. 6. to 13. the Covenant which in its perfection relateth to the State of Glory, and is the everlasting Covenant; the Apottle applyed to the present time and Ministration, and the reason is, because it is all one Covenant, its the Gospel Covenant, and the Application of it to the present time, no whit derogates from its being the Covenant of the glorious state, I could give many instances to this purpose as *Joel 2. 28. to 31.* is a Prophecie, especially of the glorious estate, yet the Apottle makes the Application thereof to the present time, and that truly too.

But 2. the Apottle is treating both before and after of this restored estate, as well
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as of the present ministrations of the Gospel; as c. 1. 10, 11, 12. and after the Text mentioned, ver. 6, 7, 8. so that ver. 9. is a relative to that, both before and after, it being usual in Scripture to intermix things that wisdom may be exercised to find out the Relatives to which each matter doth relate, instance, 1 Cor. 6. 12, 13. which must be understood with c. 8. and 1 Tim. 5. 23. inserted without any relative as we find, but a sentence intermixed, relating to *Timothies* health.

Object.

2. *Ob.* Peter in his 2d. Ep. 3. Chap. speaks of a Dissolution of the Heavens and Earth by Fire, and not a Restauration, therefore it seems unlikely to be restored, &c.

Answer.

Ans. We must understand the Dissolution, to intend the corrupted estate thereof, and so a refining and purifying, or renewing out of its old estate, and must be understood with other Scriptures, as Heb. 1. 11, 12. taken out of Psal. 102. 26. and applied to the Restauration work of Christ, they shall perish, but thou remainest, and they all shall wax old as a garment, as a vesture shalt thou fold them up, and they shall be changed, &c. which explains what Peter intends by dissolving, or burning, or changing and making new, and this Peter himself explains to be his meaning in the same chap. v. 13. Nevertheless we, according to his promise, look for a new Heaven and a new Earth, &c. That is, though I speak of burning with fire, yet I intend not a dissolution.

solucion, but a changing & restoring, *A new Heaven and new Earth, according to his promise.*

3. *Object.* That Christ doth already Reign, and is in his Kingdom, his Church, and in some sence his people do Reigne *Object.* with him, 2 Pet. 1. 11. *So an entrance shall be ministred to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ;* And Col. 1. 13. *We are said to be delivered out of the Kingdom (or power) of darkness, into the Kingdom of his dear Son.*

Ans. We have an entrance by Faith, into the Kingdom of Christ now, and are become his subjects (*i. e.* true believers) but that does not argue, that neither Christ nor Saints shall have no Kingdom hereafter, its a truth believed of all Christians, that Christ hath his Kingdom of Grace here, in and over his Church and that Christ and Saints shall have the Kingdom of glory hereafter, and it is the same in substance that I plead for, Christs Kingdom in and over his Church now in this world, may not, should not, work such thoughts in any, that he shall have no Kingdom in the world to come. *Ans.*

4. *Object.* The Fifth Kingdom is already that Kingdom mentioned, Dan. 2. 44. *that in the dayes of these Kings the God of Heaven will set up a Kingdom, &c.* That is, in the days of the fourth Monarch, the divided Kingdom, *in their days shall the God of Heaven set up a Kingdom,* which had its entrance at the first publishing of the Gospel, after the

Re-

Resurrection of our Lord Jesus. So that if you will have another Kingdom state for Christ and Saints, you must find out a sixth Kingdom, for the fifth is already in being, & where place will be found for the sixth is uncertain.

Ans. There is no need to find a sixth, that which is to come will be but the perfecting of that which is already begun, its the same in substance with the former Objection, and the answer in substance must be same; it is a Kingdom begun now in the day of grace, and shall be perfected in the day of glory; there is the beginning work of the stone before it becomes a *Mountain to fill the whole Earth*, and break and consume all other Kingdoms; so that it is the fifth Kingdom that is begun, and is in the world, though *not of the world*, and shall be perfected and become glorious, and stand for ever, at the appearing and Kingdom of our Lord Jesus.

Object.

5. *Object.* Christ speaks as if all should be done at his appearing on a sudden, the Resurrection and Judgment, and the Execution thereof, *Mat. 25. 31. to 41. Job. 5. 28, 29. and the Apostle, 1 Cor. 15. 51, 52. We shall all be changed in a moment, in the twinkling of an eye, &c.* which seems to import that there shall be no such work as you speak of at that day.

Answer.

Ans. Its the Lords usual way in Scripture to speak much in few words, as *Isa. 9. 6.*

6. There is Christ presented a Child, in his birth and humiliation, then the Government is upon his shoulders, and of the increase thereof there shall be no end, in one breath (as it were) is the birth and Kingdom of Christ stated, as if it were to be accomplished all at once, whereas in that Scripture is described that which from the beginning to the perfection of his Kingdom may be near upon 2000 years, and so for ever, and so things mentioned in those Scriptures, may and must be done, at, and after the appearing of Christ in their time and order, but not in so little time as is by some imagined, 1 Cor. 15. 23, 24. as to the Resurrection (which is the case in hand) Christ the first fruits, afterward they that are his at his coming, then (or afterward) cometh the end; afterward more properly, for it is the same in the Greek, as is before Translated, afterward, which includes the whole time from Christs Resurrection, till the finishing work at the giving up of the Kingdom to the Father, and why the second afterward may not be as long as the first I know not.

And the hour of the Resurrection spoken of, Job. 5. 28. may be understood by ver. 25. which hour (doubtless) includes the whole time of Gospel Conversion, till Christs second coming (a large hour) and why the hour, ver. 28. should be limited more then the other, I know not, especially the Scripture presenting us with the
order

order of the Resurrection as it doth, *i. e.* First and Second, *Christ the first fruits, afterward they that are his at his coming, afterward cometh the end.* When all shall be raised, and Death conquered, and the Redemption perfected, and doubtless the change shall be in a moment, as is exprest. But this proves not that all the work of this last and great day must be done in a moment, because the Saints shall be changed in a moment, and I do believe that they are very much mistaken, that will allow our Lord but a moment of time to accomplish all his great work, at his second and glorious appearing and Kingdom.

The 6. *Ob.* The Scripture saith, that Christ must sit at the right Hand of God, till all his enemies be made his footstool; which seems to import that there will be no such work for Christ to do, when he comes from heaven, *i. e.* to subdue his enemies, and to set up his Kingdom.

Ans. The Scripture fully presents us with this, that he is at the right hand of God the Father, till the Kingdom is given up, which will be during his Mediatorial Office and Work, which will not be ended till long after his coming from Heaven to Reign on Earth, not till all his enemies be made his footstool, for he is now at the right hand of God, and so shall be when he cometh in the Clouds of Heaven, *Mat. 26. 64. Mar. 14. 62.* and afterwards, so shall

con-

continue during his Reign, For he must Reign till he hath put all his enemies under his feet, 1 Cor. 15. 25. And is at his Fathers right hand of power in doing thereof, Psal. 110. 5, 6.

7. *Objett.* It seems to be too low for *Obj.* Christ to come from Heaven from his Fathers Glory, to Reign on Earth, it seems too much to derogate from his glory, to leave his present state for such a Kingdom, and it may seem to derogate from the glory of the Saints, to come from Heaven to Reign on Earth.

Ans. 1. As for Christ I say, 1. That it is *Ans.* generally and truly believed, that he shall come from Heaven to judge the World, without any supposition of diminishing of his glory, and why any should suppose it to be below his Glory to Reign on Earth, any more then to come from Heaven to Judge the World, I know not, when his Judging work will be one part of his Kingdom.

2. If Christ did not think it below him to come in his humiliation, and to suffer for his Church on Earth, Phil. 2. 6, 7, 8. Eph. 5. 25. why should we think it so much to derogate from his Glory, to come from Heaven to Reign with his Church in his Kingdom on Earth, especially when the Earth shall be made a glorious habitation.

3. It will be so far from derogating from his

his glory, that it is indeed the top of the glory designed, as the fruit of his Sufferings and Mediatorial Office, it is true as to personal glory, it cannot be augmented or diminished of what it is, but as to the great New Covenant Design in the Restauration, as Head of the Church, and over all (visibly made manifest) so it will be the wonderful increase of his Government and Glory, which is the glory to be looked for by the Saints, *it. 2. 13.*

And as for the Deceased Saints to lose their glory in coming from Heaven to Reign on Earth, I answer, 1. That the Deceased Saints, though in a better place, and in a better condition then when in the body, yet are not in their perfect glory, though free from sin and affliction, for the spirit was fitted to and for the body, and is not in a capacity for the glory of the restored state without the body; if it were, no need then of the Resurrection, and the Apostle saith in vain, that *we are of all men most miserable, if the dead rise not*; by which our hope of a better life would be frustrated, and the Scripture saith, That *the Souls of those beheaded or slain for the testimony of Jesus, cry for vengeance against those that slew them, Rev. 6. 9, 10.* which argueth they are not in such a perfection of glory as is supposed.

2. The Scripture saith that they shall come from Heaven, without any supposition

sition of diminishing to their glory, but rather as a part of their glory, 1 Thes. 4. 14. *Those that sleep in Jesus will God bring with him.*

3. It will be the Saints Glory to Reign with their Lord, and those who believe it, look not on it as such an unglorious Estate, but triumph in it, as their great glory, *That they shall Reign on Earth, Rev. 5. 10.*

4. It will no whit derogate from their glory, when they shall have the glory of Heaven on Earth, the glorious presence of Christ, and of Saints and Angels, Heaven upon the Earth shall be enjoyed, *Rev. 21.*

1, 2, 3, 4, 5.

8. *Obj.* The Scripture saith that the Saints shall be caught up to meet the Lord in the Air, and so shall ever be with the Lord, 1 Thes. 4. 17. Which seems to imply, that there shall not be such an Earthly Reign as you speak of, but rather a going away to Heaven with the Lord.

Ans. So doubtless they may and must be caught up to fulfill the Scripture, which saith, *the Lord our God will come, and all the Saints with him, Zech. 14. 15.* So that they must be taken up to meet him, that they may come with him, and that it is not only their Spirits, but their bodies, raised and united to their spirits that must come with him is evident, 1 Thes. 4. 14. *Those that sleep in Jesus will God bring with him; it is the*

body that sleeps and not the spirit, so properly, though it intends the whole man, body and spirit united, will God bring with him, so that our meeting the Lord in the air is so far from weakning this truth, that it adds to it, for we must meet him to come with him.

2. The Scripture tells us plainly of Christs coming down upon the Earth with his Saints, *Joel 3. 11. Zec. 14. 4, 5.* where is not only the truth asserted, but the place named. And thus much in answer to the Objections.

4. The questions about it

4. I shall answer some Questions that may arise about the whole matter, although we may not expect to answer all questions and doubts about it, by reason of ignorance; for *we know but in part*, and in a very little part too, comparatively to the heighth and depth of mystery, that is in this new Covenant Restauration, it behoves us to believe the truth of the matter, though there be many things in it and concerning it, that we cannot know till we come to know as we are known, till that which is perfect is come, yet something brokenly I may offer in the matter.

Quest.

1. Quest. When the beginning of this Kingdom of Christ shall be?

Ans.

Ans. 1. As hath been before shewed, it is begun already in the way of grace, as a preparative in order to glory.

2. He

2. He will come in his Kingdom when he cometh from Heaven, 2 Tim. 4. 1. he will come in his Kingdom with power and great glory, and all his work at and after his appearing shall be the Kingdom work, conquering ruling and judging work.

2. *Quest.* Its said Rev. 20. 4 That the 2. *Quest.* Saints Lived and Reigned with Christ a thousand years, when may we suppose may be the time of the beginning, and so of the Period, of the 1000 years? and how may we reconcile that with those Scriptures that saith that he shall Reign for ever? Dan.

7. 14. Luke 1. 33.

Ans. That Rev. 20. 4. seems to import *Ans.* some particular time of enterance to, and period of some particular distinct exercise of his regal power, in some distinct manner from what it was before, or shall be after the period thereof, yet all but one Kingdom, though variously and distinctly exercised from its enterance or beginning; and probably it doth point out the time of his peaceable Kingdom, so much spoken of in Scripture, to Commence from the time that he hath brought his enemies under him, after his first appearing from Heaven, which must admit of time to bring down his enemies, and to bring the world in subjection to him, as in the Type; David and Solomon, the one Conquering and preparing, the other comes in and sees up the peaceable Kingdom, and Reigns in glory, as if he

had been the person to whom the promise was made; and so indeed he was in the Type, but Jesus Christ was the true *Solomon*, and King of Righteousness, and King of Peace that shall Reign for ever. I say probably it intends some such Kingdome State (of which *Solomons* was the Type) which shall succeed the fall and subjection of the worldly Monarcks and Enemies of Christ, sutable to the many Prophecies and promises of such a thing, *Psa.* 110. 5, 6, 7. *Isa.* 66. 15, 16. *Ezek.* 38, and 39. chapters, with multitudes of like Scriptures of the Prophets, and in *Rev.* 19. is the same work described as a preparatory to the 1000 years Reign, of which *David* was a special Type, *Psal.* 18. 32. to 46. now may be its entrance; and probably its period will be at the perfecting of the Judgment, Death it self in the last Resurrection, being the last enemy that is to be conquered, and so probably this 1000 years Reign is that which is intended, *1 Cor.* 15. 24, 25, 26. *For he must Reign till he hath put all his enemies under his feet, &c.* which probably will be at the end of the 1000 years, when Death and Hell, and the Sea shall give up their Dead, and so the last enemy, *i. e.* Death destroyed; and when this period of time is over, and this work is done, will be the time of giving up the Kingdom to the Father, that God may be all in all; and the Son subject, *1 Cor.* 15. 24. to 28. not that the Son was not subject before, for

or his work was to do his Fathers will, ever since his Incarnation, but probably it imports another manner of Government, after the 1000 years Reign, and the final judgment is over, more immediately by the Father, the Mediatory Kingdom of the Son being over, and the Restauration work is finished; not but that Christ is King still and Head of his Body, the Church, in the perfect state, and in all things *he shall have the prebeminence*, as head of the Church, and Lord over all; and so his Kingdom shall be everlasting, according to the distinct manners and methods determined; and probably till this time, (that is, the end of the 1000 years and perfecting the Judgment and conquest over all enemies, and giving up of the Kingdom to the Father) may not the Saints be capacitated to the glorious sight of the Father, it being Christs work *in his times*, to shew the Father to his members, 1 Tim. 6. 15, 16. for till this time, will not the Mediatory Kingdom of Christ be finished, nor the immediate Kingdom of the Father take place, nor the Saints be capacitated thereunto.

3. *Quest.* Whether the New Heavens and new Earth promised, shall begin from the enterance of the 1000. years Reigne, or from the ending thereof, and of the final judgment?

Ans. Very likely it may and must take its enterance from the beginning of the 1000.

3. *Quest.**Ans.*

years, though probably not perfected till after the 1000 years, and last judgment is over; God having in all his works proceeded gradually, and not done it upon a sudden; so in the work of Creation, and so in the work of Redemption, and Restoration, God hath been about it ever since the fall; and may we rationally imagine that he will do any part of his great work on a sudden, but that he will (as always he hath done) work by degrees, accomplish his work gradually; that it must have its entrance in the beginning of the 1000 years, seems clear, from the time of the new Heavens and new Earth, must be fulfilled, some promises, which is not (probably) proper, when the last judgment is over (*viz.*) as outward Prosperity, Building, Planting, Eating, Drinking, &c. as *Isa.* 65. 17, to 25, which things are Relative to the Reign of Christ, and probably may be accomplished in the 1000 years.

That we may without wrong to the usual way of Gods discovering his will in Scripture, so understand it, how frequently doth God (as is said before) bring forth that in one sentence (as it were) that gathers in all the time, from the humiliation of Christ to the glory of his Kingdom, as the new Covenant of his grace, the promise of his spirit, &c. so that we may safely conclude that the new Heavens and new Earth shall

shall be perfected in the Restauration work, according to the time or times determined.

4. *Quest.* Whether we may suppose that there will be any place for unconverted persons, in the new Heavens and new Earth, during the thousand years Reign?

Ans. It seems very clear from Scripture that it shall be so, see *Isa. 65. 20. Zec. 14. 16. to 19.* which will be the Generation, that after the thousand years is over, Satan being loosed to tempt them, will compass the Camp of the Saints and the Beloved City, *Rev. 20. 7, 8, 9.* Which is like to be the last attempt of Satan and Men, against the Church, though then they shall do no act to hurt them, but in their enterprise, Fire shall come down from Heaven and shall devour them, and then will be the final judgment, *v. 10. to 15.*

5. *Quest.* May we suppose that men can be so hardened (as that after they have seen such wonders, and the Glory of Christs Kingdom, and enjoyed so much of Peace and good thereby) as to attempt such a work against the Lord and his people?

Ans. 1. What the Lord hath declared in his word, that we ought to believe will come to pass:

2. It is no other in substance then hath been before, notwithstanding all the judgments

ments of God on *Aegypt*, yet *Pharaoh* was hardened to his own destruction; and notwithstanding the wonderful works of *Christ* when he came in his *Humiliation*, yet the *Jews* were hardened against him to their own destruction.

3. The Scripture saith, that the Devil shall be loosed for a season to deceive them and so to harden them, and there is no question but that he will be the same to the end that he hath been.

And 4. Their nature not being changed, there will remain the same enmity against *Christ* and holyness, on which *Satan* working, they will be ready for the same work as other *Persecutors* hath been before them.

6. Quest. 6. Quest. May we not account the day of judgment to be till after the thousand years *Raign* be over and finished?

Ans.

The judgment includes the whole time from *Christ's* coming from *Heaven*, untill the work be finished, it will be a day of Judgment, in the various parts of the execution thereof, Judgment shall be executed upon the world, at and from his first appearing, till the *Nations* be broken, and all subjected to him, *1. a. 9. 3, 4, 5. Zep. 3. 8. Rev. 19. 11. to 21.* And he shall judge in righteousness during the thousand years *Raign*, and after it perfect the work; So that his *Kingdom* and Judgment shall be together, Judgment being

ing one great part of his Kingly work,
 2 Tim. 4. 1. *Who shall judge the quick and
 dead at his appearing, and his Kingdom.*

7. *Quest.* At what time may we suppose
 the Saints shall be raised? at his first ap-
 pearing in the Clouds of Heaven? or
 at the enterance of the thousand years?
 or after the thousand years are fini-
 shed?

Ans. Very probably at the enterance of
 the 1000. years, and that for these rea-
 sons.

1. Because it is not likely that they
 should be raised before the Nations are
 subdued, and the new Heavens and new
 Earth prepared.

2. The Scripture saith, that it shall be
 at the sound of the last Trump, which im-
 ports that other Trumps had sounded be-
 fore, (else it could not properly be called
 the last Trump) and probably it may have
 relation to the seven Trumpets mention-
 ed in the *Revelation*, which are all to be
 sounded at and after Christs appearing, in
 carrying on the work of judgment upon
 the Nations, and when the seventh Angel
 sounded (which is the last Trump) *There
 were great voices in Heaven saying, the King-
 doms of this world are become the Kingdoms
 of our Lord and of his Christ, and he shall Reign
 for ever and ever, Rev. II. 15. and chap. 20.*

4. the Resurrection is stated to be at the
 enterance of the thousand years, they lived
 and

and Reigned with Christ a thousand years. We may groundedly suppose, that after Christs appearing in the work, he may ascend and descend often, we may not imagine that he should be limited on Earth, and so his coming at the sound of the last Trump, to establish his peaceable Kingdoms to be the first Resurrection, and all his appearances and works is included in his second coming, and probably there may be Death in the time of this Reigne, *Isaiah 65. 20.* And if so, then there must be a Resurrection of some of the just as well as of the unjust, at the end thereof.

Quest. 8. *Quest.* May we suppose that this Estate shall be Ushered in by the Lord in the hands of the Saints, before the coming of Christ from Heaven, or not?

Ans. I know no ground from Scripture for such a Conception. (Although it hath been the imaginations of many in these latter days) unless the raising of the witnesses spoken of, *Rev. 11. 11, 12.* be before the coming of Christ from Heaven, then some wonderful work must be accomplished in some part of the world, called the tenth part of the City, where they Prophecyed and were slain, and must be raised; whether any part of that work will be by the Lord, time will manifest; or whether it shall be before Christ comes from

from Heaven, is to me a great question, that I dare not meddle with, nor undertake to determine; yet I suppose it not a Corporal Slaughter, by a Massacre, as some imagine; (to be accomplished three days and an half before our Lord comes from Heaven) my reason for it is, because I find that Christ will have his Church visible on Earth when he comes, though it will admit of great mixture, and low in faith, and probably under great Afflictions, *Mat. 25. 1, to 13. Luke 18. 7, 8.*

But otherwise, or any further then the raising of the witnesses (which I very much question whether it will be before Christs appearing) there is no ground to expect such a work as hath been by some supposed, and what, or when ever it be, it will be far from Conquering the World to Christ, it must be but the tenth part of the City, some Nook or Corner where the witnesses have most eminently Prophecyed, called, *the Street of the great City, &c.*

9. *Quest.* How are we to understand those Prophecies that speak so plainly and fully of Conquering; and bringing down of the enemies of the Church in the latter days, in a warlike way, as *Isa. 9. 4, 5. and 41. 15, 16.* with many other Scriptures to this purpose?

Ans.

9. *Quest.*

Ans.

Ans. We are to understand it to be performed at and after the coming of the Lord from Heaven, my grounds for it are as followeth.

1. As the Prophets do foretell of such things, and we are bound to believe the truth thereof, and neither Christ nor his Apostles mentions any thing thereof, in the new Testament, but directs us to look for the coming of Christ, and to a patient suffering and waiting for that day, the Apostle speaks of the Apostasie, but not of deliverance; hence I conclude, that it must be done at and after his appearing, done it must be, the new Testament allows no place for it, before Christ cometh, therefore it must be done at and after his coming.

2. The Scripture States the time of the Restauration work spoken of by the Prophets, and the conquering and bringing down of the Churches enemies, to be at one and the same time, where one is stated the other is stated likewise, and must be done together; for the fall of the enemies will be the Churches deliverance, *Isa.* 3. 3, 4, 5, and 25, 26, 27. Chapters, and 66. 8, to 16. With multitudes of other Scriptures that I could mention: and its evident that the Restauration Work shall be at and after Christs coming from Heaven, *Acts* 3. 21. And therefore the bring-

bringing down of enemies shall be then.

3. Because (probably) most of the things Prophesied of in the Revelation, from chap. 4. may and must be done at and after Christs coming from Heaven, my reasons for such a supposition are.

1. Because the time of *Johns* receiving of it, is called *the Lords day*, Rev. 1. 10. and very probably do relate to that saying of Christ, *John 21. 22, 23. If I will that he tarry till I come, what is that to thee*; Which might be this coming, called *the Lords day*, so called, because Christ did in Vision discover all things to *John*, as it shall be done over when he cometh, both in bringing down of his enemies, and saving his people,

2. Because very probably that the opening of the Seals, Sounding of the Trumpets, and pouring out of the Vials, may be all at and after Christs coming from Heaven, and if so, it must admit of time for the doing thereof, and must be the time of perfecting the Restoration work spoken of by the Prophets, in bringing down of the World, and saving of the Church.

My Reasons so to suppose are,

1. Because the opening of the first Seal, chapter 6. 1. 2. seems to be the first appearing of Christ from Heaven, *I saw and behold*

behold a white Horse, and he that sat upon him had a Bow, and a Crown was given unto him, and he went forth Conquering and to Conquer. I cannot apprehend what should be here intended, if not the coming of Christ from Heaven, and entering upon his Conquering work; and so fulfilling the Scriptures of the Prophets, for he shall fulfill Scripture exactly in his second coming, as he did in his first, *Acts* 3. 18, 21, and the opening of the other Seals as followeth, to shew the manner how he will conquer.

I know this Riding forth on the White Horse, is understood to intend the Preaching of the Gospel, and Christ Conquering Souls thereby to himself; but I see no ground at all for this Conception, and that,

1. Because the highest Conquering Work on this account, was by the Apostles in the first publication thereof, and that is not it which is here intended, for chap. 4. 1. That voice that spake to *John* said, *I will shew thee things that must be hereafter.* Therefore it could not intend the first Conquering Work of the Gospel, and not likely it should intend any time since, that work having been sinking ever since, and but weak at the best, compared with the Primitive power.

2. Be-

2. Because I do not find any Scripture to Concord with this, that might help to give us light in such an understanding; that is, the Preaching of the Gospel is no where held forth in a warlike way, but in a way of meekness to perswade and win souls to the Lord; I know the Life of a Christian is a spiritual warfare, and that the Apostle saith, *The Weapons of our warfare are not Carnal, but Spiritual, and mighty through God*, &c. 2 Cor. 10. 4, 5. But this in no case answers the warlike expressions of the Scripture in hand.

3. To understand this of Christs coming, to Conquer and bring down his enemies, do fully agree with other Scriptures in the very terms thereof, and why then we should turn it in such an Allegory, I know not; See the same expressions in substance, *Rev.* 19. 11. ——— Which I think is understood by all, to intend the second and Glorious coming of Christ, and work which he will do at that day, and *Psalms* 45. 3, 4, 5. to the same purpose, and *Psalms* 110. 3, 6. which seems to clear the truth in this Scripture, and gives grounds to judge, that it is one and the same.

4. Because there are other things mentioned in the opening of the other Seals, which (probably) must be done at and after Christs appearing, as at the opening

ing of the sixth Seal, chap. 6. 12. to the end, and chapter. 7. the Sealing of the Tribes, which is not yet done, nor probably will be done, till after Christs appearing, and chapter 9. 1, 2, 3, 4. at the sound of the fifth Trumpet, *Locust, come forth, and had power as Scorpions*; and was commanded to hurt none of the *Sealed ones*, but only those men that had not the *Seal of God in their Foreheads*; which *Sealed ones* relates to the sealing mentioned, chapter 7. 3, 4. to 9. These *Locusts* came forth after the Tribes was Sealed, and therefore after Christ comes from Heaven, and so do not intend any thing yet past, relating to Turk or Pope; for if the Servants of God, be not yet Sealed in their foreheads, then these *Locusts* be not yet come forth. And further, there was never yet any wicked power that did only hurt the wicked, but their work hath been to hurt the servants of God, and chiefly to persecute them, but these shall only hurt the wicked, but not touch the Sealed Servants of God, therefore some other (and further) thing is intended, then what hath been commonly understood.

4. Because the Pouring out of the seven last Plagues. Rev. 14. 15, 16. chapters, seems clear, not to be done, till at and after Christs appearing, chapter 14. 15, to 20. *The Earth is Reaped, for the Harvest was fully ripe, verse 15. And cast into the*

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Vinepress of the wrath of God, verse 19. 20. which holds forth the work of Christ when he comes, (as I think all must conclude) chapter 15. 1. *The Angels have the seven last Plagues*, for in them is filled up the wrath of God, that is, the wrath mentioned, chapter 14. 19. it being a Relative to it, so that Chapter 14. 19, 20. expresseth the worlds being reaped, and cast into the wine press of the wrath of God, chapter 15. 1. -----

The pouring out of the Vials shews the way of treading the Wine press, for in them is filled up the wrath of God; and is the same, as chapter 6. 1, to 8. and foretold by the Prophets, *Ezekiel 38. 17.* ---- and *Zep. 3. 8.* by all which it seems to me, that the great and wonderful Conquest of enemies spoken of by the Prophets, is to be accomplished by the Lord, at and after his appearing.

5. It is by the Prophets in plain terms exprest to be done by Christ, as head Lord and chief in the work, *Psal. 110. 5, 6.* *The Lord at thy right hand shall strike through Kings in the day of his wrath, he shall judge among the Heathen, he shall fill the places with the dead bodies, he shall wound the heads over many Countries, see Isa. 63. 1, to 6.* Now if this be so, there must be time for this work, after Christs appearing, to

the beginning of the thousand years Reign.

6. If the Fall of *Babylon* be not till Christs appearing from Heaven, nor the gathering of the Jews from their dispersion till then, then this work may and must be done then, and we have very probable grounds for both.

1. For *Babylons* Fall, *Rev.* 16. 17, 18, 19. at the pouring forth of the seventh Vial, *great Babylons Name is in remembrance before God, to give unto her the Cup of the wine of the fierceness of his wrath;* and chapter. 19, 19. the Beast and the false Prophet are in their power against him that sat upon the Horse; That is, the Lord Christ; and I think all sober judgments do understand both of these Scriptures to relate to the day of the Lord.

2. And as for the Jews being gathered from their dispersion and their conversion, in as much as it is by some not only questioned but denyed. I shall make that to be the tenth and last question, in which I shall give every probable grounds both for the thing and time.

10. *Quest.* Whether there be any grounds from Scripture to expect that the Tribes of *Israel* shall be gathered from their dispersion, and savingly

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turned to the Lord, and to have their part and lot in the Kingdom of Christ? and if so, when shall it be?

Ans. That they shall be gathered in, and have their part in this glory, is to me without all question; my grounds are,

I. From the many Prophecies and Promises thereof in the Old Testament, see *Isa.* 11. 10, to 16. *Jer.* 31. 27. to the end, and 32. 37, to 42. *Ezek.* 36. 26. to 38. with multitudes of other Scriptures to the same purpose, and all the promises of this restored estate runs first and chiefly to them, *Jer.* 23. 5, 6. and 33. 15, 16. and the believing Gentiles come in by Grace, to be interested in their promise, *Eph.* 3. 6.

Ob. It is true, the promises run to them, but it is on the new Covenant account, and so to all believers both Jew and Gentile, for they are by nature all alike under sin, and the Gospel knows no difference; and as for the promises to the Tribes of *Israel* it hath been already performed to them in the Primitive times, many thousand of them believed, and lived under the Government of Christ their King; and *James* directeth his Epistle to the *Twelve Tribes scattered*, &c. By which it appears, that the 12 Tribes believed and owned the Lord Jesus.

• *Ans.* Its granted that the glory promised to *Israel* is a new Covenant Grace and Glory, and that by nature only they shall obtain no more then the Gentiles; yet it is as true that God designed Gospel Grace to multitudes of *Abrahams* natural seed, though not on the account of nature only, or alone, because they are *Abrahams* seed by nature, but as in Christ Jesus; in the Covenant of Grace and Conversion to God in the Covenant, for without the birth from above neither Jew nor Gentile may expect to inherit the Kingdom, God will do this work for them, but not by their Covenant, *Ezek.* 16. 61. but by his new Covenant of Grace.

2. The beginning work of Grace effected on some of them in the Primitive times, was not the whole fulfilling of the promises relating to that people in the Scriptures mentioned, and multitudes of others of like import, that might be mentioned, not only in the old Testament but in the new, by which its manifest that God intended that very people, and designed to do them good in the latter end, *Rom.* 11. 12. 15, 25, 26. where the Apostle saith, *That blindness is happened unto them in part, and that but for a time, and then all Israel shall be saved,* ver. 32. I do not understand by all, is inten-

ded

ded every individual person, but a great coming in to the Lord shall there be of all the Tribes, I understand this, with *Isa. 6. 13. Lec. 13. 8, 9. Rev. 7. 4. to 8.*

And as for the Twelve Tribes mentioned, *James. 1. 1.* its evident that the ten Tribes carryed away by *Salmaneser*, *2 Kings 17.* never returned. For 1. we read not of their returns. 2. They came not into their own Land, for that was possess't till the days of Christ, by those people sent by *Salmaneser* to possess it, and they were a people with whom the Jews had no fellowship, nor would Christ permit his Disciples to go among them. 3. Its a received truth (by tradition) among the Jews, that they never returned, neither is it certainly known where they are; and as for *James* he might well write to the twelve Tribes, for,

1. We must understand that he writ not to the Tribes in general, but to those that did, or after might believe and own the Lord Jesus out of all the Tribes, which (comparatively) were but few.

2. There were some out all the Tribes that did cleave to the house of *David*, when the ten Tribes revolted, very many of them did cleave to *Judah. 1.* Some

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dwelt in Judah. 1 Chron. 10. 17: 2. Others resorted out of Israel to Judah, chap. 11. 13. 14. 3. They fell to *Afs* abundantly in his Reformation of Religion, chap. 15. 8, 9. 4. *Abiah* took from *Jeroboam* several Cities, with the Towns thereof, chapter 13. 19. by which it appears, that there must needs be many of all the Tribes in *Judah*; and in as much as *James* writeth but to some that were converted out of the Tribes, its no wonder that he mentions the Tribes in general, seeing that there were some out of all the Tribes remaining, and some of all converted to the Faith.

But the Scripture presents us with the return of those carryed away Captive by *Sbalmaneser*, that they shall return to, or with *Judah* in the latter day, and shall have one King, viz. the Lord *Jesus*, *Jer.* 3. 18. *Ezek.* 37. throughout, so plainly stated, that might silence all opposition in this matter, and chapter 48. where is the glorious City, with its Borders and Suburbs, and very probably is the same as is mentioned, *Rev.* 21. 10. to the end; for the name of the City, must be called, (hence forth) *the Lord is there*, and there is the portion of every Tribe express; which City was never yet in this world, and therefore is to come, and so the gathering in of the Tribes is yet to come,

come, *Jer.* 3. 17, 18, *Isa.* 11. 17. and 27, 13, *Zec.* 8. 20, 21, 22, 23. The new Testament confirms the same, *Revel.* 7. where the Tribes are Sealed, *i.e.* the number of the Sealed of every Tribe, which is a latter day work; by all which it appeareth with such evidence from Scripture light, that might silence all gain sayers in this matter.

2. The time when they shall be gathered in from their dispersion, and so of their conversion; it seems plain to me that it will be after the appearing of our Lord from Heaven, *Isa.* 11. throughout, and chapters 25, 26, 27. *Zec.* 12. 10. --- *Isa.* 59. 20, 21. *Rom.* 11. 26. which is an explanation of *Isaiah* 59. 20. applyed to this last and great work, that God will do for those people, and must be done for them when God does send Christ again from Heaven; So all Israel shall be saved, as it is written, there shall come out of Sion the deliverer, and shall turn ungodlynes from Jacob: this is my Covenant with them, when I shall take away their sin; so *Rev.* 7. with chap. 14. the Sealing of the Tribes seems to be at Christs coming again from Heaven, *Luke* 21. Christ first speaks of their dispersion among the Nations, and after a description of the signes of his second appearing, saith, verse 28. When ye

see these signs begin to come to pass, look up, and lift up your heads, for your Redemption draweth nigh. Which is, especially a Relative to the Jews dispersion, and their Redemption from their dispersed estate, and clearly argueth that their Redemption will be at Christs appearing; and if so, it clearly argueth that there must be time, probably some years after Christ our Lords appearing, till he hath Conquered the World to himself, and settled his peaceable Kingdom, for the Jews must inhabit their own Land again in Peace, for some years after their gathering, before the Conquest of Gog, and the fatal concluding Battel of the day of God Almighty, and settling his peaceable Kingdom, Ezek. 38. 39. chapters, Revel. 16. 13, 14, 15, 16, and 19. 21. ---- Which I understand to intend all one and the same thing, and why we may not understand the time from the Types (of these great works) that have gone before, I am not yet informed.

Moses and Joshua made up one full Type, both of the deliverer and of the deliverance, it being compared to that Typical work, and time of Gods accomplishing thereof, Mic. 7. 15. According to the days of thy coming out of the Land of Egypt, will I shew unto him marvellous things; from their coming out of Egypt, till

till settled in the Land of *Canaan*, was about 45. years. *David* and *Solomon* likewise, made one full Type both of the deliverer and of the deliverance, it was from *Dauids* enterance to the Kingdom in the Conquering work, and *Solomons* building of the Temple, and setting of his peaceable Reign, about 45 years; let this be compared (for confirmation) with *Dan.* 12. 11. 12. where is 45 dayes mentioned (probably years) differing in the times there mentioned; the first time there mentioned (is probably) may be the time of Christs coming, to the Redemption of *Israel*; but the second to which the blessing is promised to them that wait for it, the perfecting of the work, and setting of the Kingdom in Peace.

And thus much shall suffice in this matter, I would have none offended at what I have said could I help it, and to prevent offence, (it may be) I say, that as to the Kingdom of Christ on Earth, with his Saints, and the coming in of the Jews to this glory, as first and chief and the believers of the Gentiles as children added to them, being interested in the same promises, *Isa.* 49. 18. to the end. *Eph.* 3. 6. I do verily believe the truth thereof, and therefore have I spoken. But as to other things and circumstances about

about it, I have only given probable conjectures (as I apprehend) from Scripture grounds, not entering into Gods unrevealed secrets, but his revealed will, but whether I do rightly understand it in all things, I dare not affirm, but rather propound it as probable apprehensions that may have something of truth in them, and it may be more then the Reader may intagine, especially at first sight; however be sober, and moderate in judging, the Scripture saith, *they shall run too and fro, and knowledge shall be increased.*

I shall conclude the whole matter with two words of Application, as to the whole.

I. Of Exhortation, to be preparing for this great day of the Lord, *that he may be found of him in peace, and without blame at that day.* 1 Thef. 3. 12, 13. and 5. 23. 1 John 2. 28. 2 Pet. 3. 14. *Wherefore Beloved, seeing ye look for such things, be diligent that ye may be found of him in peace without spot and blameless; be steadfast in the faith, and constant in the obedience of the Gospel, always abounding in the work of the Lord; for as much as you know that your labour shall not be in vain in the Lord; 1 Cor. 15. 58. the good works of Saints will be of great use and advantage to them at that day, whether they are*
works

works of Piety or works of Charity, such as do immediately relate to God, his Worship and Service, or such as relate to men, to body or soul, and such as ought to be performed in the whole course of the conversation, they may be all counted works of piety, for they are such as God requireth, and they ought to be done all in obedience to the Lord, *And in the name of our Lord Jesus Christ, and to the Glory of God the Father through him,* and the good of our neighbour, and God will reward the faithful and sincere works of his people at that day, *Matt. 25. 34, 35. 1 Tim. 6. 17, 18, 19.* its that without which our Faith is dead, and none of the Faith of the Gospel; so that good works are honourable unto God, *John 15. 8. Herein is my Father honoured, that he bare much fruit. 2 Thes. 1. 11, 12. And its profitable to men. Tit. 3. 8. This is a faithful saying, and these things I will that ye affirm constantly, that they which have believed in God, be careful to maintain good works, these things are good and profitable unto men:* First they are profitable to those to whom they are done; good to their bodies, to their souls, to supply their needs, to convince them of the truth of love, and to ingage them to the Lord, good to enlarge their hearts in thankfulness to the Lord, for his goodness to them,

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 them, in and by his servants, 2 Corin. 8.
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Good and profitable to the owners thereof, who are faithfully exercised therein. 1. Its a good evidence to themselves, that the good work of Faith is indeed wrought in them, 1 John 3. 14. 19. 24. and 5. 2, 3. Good, because it shall add to their account in the day of account; not as the Meritorious cause, but its the design of God to crown the works of his people at that day, and suitable to their works shall their reward be; no works, no reward; little works, little reward; abounding works shall have an abounding reward; see the truth of this, Matt. 25. 20, 21, 34, 35, 36. 1 Tim. 6. 17, 18, 19. Rev. 22. 14. I say, let Christians be preparing for this blessed day, by their constancy in the Faith, and Obedience of the Gospel, and patient and joyful suffering for the Name and Sake of Christ when called to it.

2. Be much in the expectation and looking for this blessed Hope: O look for, and love his appearing, which you can never rightly do if unprepared for it; therefore be ye always ready, that so ye may desire it, it is to them that look for him, that he will appear a second time without sin to Salvation, Heb. 9. 28. therefore so live before him, and to him, that
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when ever you think of the promise of his coming, you may be able to say as *John, Rev. 22. 20. Amen, Even so come Lord Jesus*; and then when he is come, you shall be able to say, as *Isaiab 25. 9. Lo, this is our God, we have waited for him, and he will save us, this is the Lord we have waited for him, we will rejoyce and be glad in his Salvation*; Then will he say, *Well done good and faithful Servant, thou hast been faithful in a little, I will make thee ruler over much, enter thou into the joy of the Lord*; And come ye blessed of my Father inherit the Kingdom prepared for you from the beginning of the World.

Thus, if Saints were Consious and Faithful, in their sincere, humble, and universal walk with God, hear according to the Word of his Grace, they might be able to meditate terrour in beholding the Land that seems to be afar off, *Isa. 33. 17, 18. They should be able to look Afflictions, Persecutions, Death and Judgment, in the face, without fear, when others shall be at their wits end, and shall wish for the Rocks and Mountains to fall on them, and to cover them from the wrath of the Lamb, When they shall go into the Holes of the Rocks, and into the Caves of the Earth, into the Clefts of the Rocks, and into the tops of the ragged Rocks for fear of the Lord, and for the Glory of his*

his Majesty, when he ariseth to shake terribly the Earth.

Then shall the Redeemed of the Lord return and come to Sion with Songs, and everlasting joy shall be upon their heads, and sorrow and sighing shall flee away; Wherefore my Beloved Brethren comfort your selves and one another with these words. Amen.

FINIS

E R R A T A.

Page 11. line 4. for 81. 3. read 8. 33, 34.
 p. 13. l. last f. here, r. hence. p. 19. l. 2. f. un-
 belitf r. damnation. p. 22. l. 24, 25 f. there r. three
 and for three r. there p. 48. l. 4. f. vine r. Divine.
 p. 65. l. 5. f. manifestations r. ministrations. p. 77.
 l. 20. f. should r. should not. p. 106. l. 3. f. effe-
 ctually r. eternally. p. 123. l. 5. f. 2Cor. 15. 17. r.
 2Cor. 5. 17. p. 125. l. 5. leave out, as implied in it.
 p. 127. l. 30. f. Isa. 55. r. Isa. 65. p. 131. l. 27. f.
 and new state, r. read seeing the state. p. 136. l. 22
 f. Sam. r. Jam. p. 137. l. 7. f. satisfying, r. jui-
 fying. p. 145. l. 28. f. nigh r. high. p. 150. l. 28.
 f. prophaneries r. prophanes; and l. 22. f. unright-
 teous r. righteous. p. 154. l. 27. f. firmly r. Timothy
 p. 159. l. 30. f. of purging r. and. p. 161. l. 22. f.
 & r. and our selves. p. 164. l. 6. r. without works.
 p. 169. l. 24. f. with r. which. p. 176. l. 7. r. without
 works. l. 8. r. with works. p. 210. l. 21. f. act 5. 3.
 r. 32. & f. 1Pet. 12. r. 1Pet. 1. 12. p. 211. l. 30.
 f. Ps. 89. 34. r. 3. 4. p. 214. l. 28. r. not to Pro-
 phets, but to, &c. p. 221. l. 1. f. shew r. assurance
 l. 8. f. there r. theirs. p. 223. l. 32. f. could r. would.
 p. 259. l. 32. leave out not. p. 268. l. 16. r. run to
 far. p. 300. l. 5. f. have r. hate evil p. 303. l. 16. f.
 jet r. else. p. 332 l. 5. f. Soul r. Son. p. 334. l. 16. f.
 shamed r. shuned. p. 342. from Act. 3, 22. to Act.
 3, 22. leave out that sentence. p. 346. l. 6. f. him r.
 them. p. 381. l. 30. f. held r. yield. p. 390. l. 1. f.
 f. undation r. new found notion. l. 3. r. it tending f. in
 p. 395. l. 2 f. inclosed r. in Closet. p. 403. l. 9. f.
 effectual r. eternal. p. 445. l. 11. f. would r. could

Let the Reader note, that very often 1 Tit. and 2 Tit.
 is often mistook for 1 Tim. and 2 Tim. and often you for
 thou, and sometimes we for ye, all which I have not
 mentioned in the Errata's.

