

**THEOPOLIS,  
OR THE  
CITY of GOD**

**NEW JERUSALEM  
in**

**OPPOSITION TO THE CITY OF THE NATIONS,**

**GREAT BABYLON;**

**Comprehending:**

**The Blessing and Benefit of Christ's Kingdom,  
in the Thousand Years Reign Before His Personal  
Coming and Appearing, after the total ruin of the Beast and  
his Kingdom.**

**In a Comment Upon the 20th and 21st Chapters of the Revelation;**

**with**

**An additional Answer to these  
Two Material Questions:**

- 1. Whether the Thousand Years Reign is not already past, as  
Brightman and others affirm,**
- 2. Whether the Natural Jew is not most concerned in the latter  
day Promises and Prophecies, especially in the pulling down of  
Babylon and Building of Zion, as Maton and others assert.**

*Ezek. 4:1, Son of Man, take thee a Tile and Portray upon it the City, Jerusalem;*

*Dan. 12:4, And many shall run to and fro, and knowledge shall increase;*

*Psa. 145:11, They shall speak of the glory of thy Kingdom and talk of thy Power;*

*Isa. 57:14, Take up the stumbling-block out of the way of my people.*

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Herein Is the Scripture:

**The Introduction**

**Christ's Kingdom in the Thousand Year's Reign, Before  
His Personal Appearing, Asserted from the  
20th of the Revelations.**

### ***This Chapter Contains the Last Historical Prophecy of the Dragon's Disaster***

This Chapter contains the last Historical prophesy of the Dragon's disaster. The **twelfth** chapters foretells of **his being subdued by Michael**, and **cast unto the Earth**. This, of his *being taken by the Angel*, and **cast bound into the bottomless pit**, being the Epilogue and last Act of the whole Warfare of the Church as it is subject to dangers and distress, *he being the last of her three capital Enemies, that here goes off the Stage*.

#### **The Confederacy and Conjunction of Dragon, Beast and False Prophet**

In the **16th** Chapter, John has revealed to him the **confederacy and conjunction of Dragon, Beast and False-Prophet** in *their call to and combination* with the *Kings of the Earth, and whole world, to oppose Christ and His Saints in the great Battle*.

In the **19th** is the issue of this great undertaking declared, viz.,

- a. a total overthrow and destruction of that great Army, the Kings, Captains and mighty men,
- b. the taking of the Beast and False-Prophet, and casting them alive into the lake of fire burning with Brimstone:

And in this **20th** you have the account of the Dragon's Fate in this great Castrophe, viz.,

- a. of his taking and how as a wretched Captive he was bound, and made close prisoner (for a season,)
- b. then after a short Relapse, how he is brought to judgment, and sentenced to the lake of fire with his Companions,
- c. together with the blessing and advantage that accuser hereby to the Church of Christ.

A Portion of Scripture worthy of our most serious search and equity, containing most seasonal and necessary truths, and of such import, that a late learned Author said thus of it: *That it contains the Catastrophe, Result, and Design of all that God has spoken before in the Old Testament, and no less than a Golden Key to unlock the Bible, especially the Old Testament*.

#### **Revelation 20 is Expressed in Allegories and Types, Figures and Tropical Terms**

Though expressed in such mystical Allegories and Types, such Figurative and Tropical Terms, as makes it very abstruse, and difficult, and to that degree, so that Brightman said: *that a man may see by the commentary of Interpreters, how greatly they are puzzled and toiled in the interpretation of this Chapter, being like an intricate Maze and Labyrinth, whence there is no winding of a man's self out*. And Mr. Mead calls it the *most abstruse of all the Prophetical Scriptures and most to be admired, and so mysterious*, that he dears not enlarge himself into that curious search of the Reasons of several Circumstances, lest that of Solomon be laid to his charge (**Prov. 10:19**) *In the multitude of words there wanteth not sin*, and another thus; The particulars contained herein are most abstruse and mysterious, and that to be too positive and definitive about them, and the mysteries intended in them, would argue too much boldness and temerity.

The consideration whereof calls therefore for the greater circumspection, wariness, and sobriety.

The Method propounded in search after the mysteries contained in this Chapter should be:

1. To lay down the Analysis and parts of the Chapter;
2. Then treat of each material thing contained in the parts, and that by certain known rules as helps and way-marks to steer herein, with some remarks upon the same;
3. and a brief Paraphrase upon it.

## **Chapter Two**

### **The Parts of the Chapter**

## The Doom and Judgment of the Dragon

This Chapter contains the *doom and judgment of the Dragon*, as discovered to John in three parts or periods:

- 1) in his binding and consequence thereof;
- 2) in his loosing with the effects of it;
- 3) in his final and utter judgment, and what follows thereon.

### Of His Binding

First, **of his binding**, wherein is considerable:

1) The agent by whom he is bound is an Angel; And I saw an Angel come down from Heaven, having the Key of the bottomless pit, and a great chain in his hand.

2) The actions of the Angel:

1. In apprehending of him: *and he laid hold on the Dragon, that old Serpent which is the Devil and Satan;*
2. In binding of him, and how long; *And bound him a thousand years;*
3. In imprisoning of him, set forth partly by the place (*and cast him into the bottomless pit*) partly by his secure way of proceeding, and shut him up and set a seal upon him.

3) The end of his judicial process with the Dragon, viz., *That he should deceive the Nations no more till the thousand years were fulfilled*, amplified by the Dragon's release for a little moment, (After that he must be released a little season.)

### The Consequences of the Dragon's Binding

Then the consequences of the Dragon's binding, and as one main reason thereof, viz., the Church's happy and glorious condition, wherein is considerable:

#### The Resurrection and Reviving State

First, the Resurrection and Reviving state, under the denomination of Martyrs, *And I saw the souls of them who were beheaded for the witness of Jesus, and the Word of God, and which had not worshipped the Beast, neither had received his mark upon their foreheads, or in their right hands.*

#### Their Enthroning or Reigning

Secondly, their Enthroning or Reigning, *And I saw Thrones and they sat upon them, and judgment was given to them, And they lived and reigned with Christ a thousand years.*

#### Their Condition Amplified Three Ways

Then their said state and condition is amplified three ways:

- 1) By the opposite condition of their Enemies; But the rest of the Dead lived not again, till the thousand years were finished;
- 2) By the denomination given to this condition of the Revived Martyrs, This is the first Resurrection;
- 3) By their happiness and holiness, partly in respect to the evil, they are exempted from, and partly by the good they are called to enjoy, Blessed and holy is he who has a part in the first resurrection, on such the second Death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

### **Of the Loosing of the Dragon out of Prison**

Secondly, Of the Loosing of the Dragon out of Prison, wherein is considerable:

- 1) The time when; *But when the thousand years are expired Satan shall be loosed out of Prison.*
- 2) The subtle practices of the Dragon declared in the seducing and stirring up of the new Enemies against the Church; and He shall go out to deceive the Nations;
  1. described by the extent of the places from where to be gathered;  
*From all the Quarters of the Earth;*
  2. By their denomination (*God and Magog*),
  3. By their number (*as the sand of the Sea*),
  4. By the intent of the gathering, *For Battle against the Saints.*
- 3) The hostile acts of these seduced Enemies, partly going up every way against them, partly surrounding them on every side: *And they went up on the breadth of the Earth, and encompassed the Camp of the Saints about, and the Beloved City.*

Then nextly, The effects of this great gathering, and what became of this Dragonical design and mighty Host: *And fire came down from God out of Heaven and devoured them.*

### **His Final and Utter Judgment**

Thirdly, His final and utter judgment, which is described:

1. By the Cause, *And the Devil who deceived them,*
2. By the place, *Was cast into the Lake of Fire,*
3. By his Companions in Torment, *Beast and False-Prophet,*
4. By the extremity and endlessness of it, *And shall be tormented day and night for ever and ever.*

### **The General Judgment**

Then what follows the damning of the Dragon, viz., The general judgment, wherein is to be considered:

1. The Majestical Enthronement of the Judge upon His Tribunal or Judgment seat, partly by the glory thereof, partly by the power of his presence, *And I saw a great white Throne and him who sat upon it, from whose face the Earth and Heaven fled Away, and there was found no place for them,*
2. The order and manner of his judicial proceeding:

- and
- 1) By his converting all before His Tribunal, who were to be judged,  
*And I saw the Dead, both small and great, stand before God, the Sea giving up the dead which were in it, and the Graves delivering up the dead which were in them,*
  - 2) By His final dooming of sentencing of them, wherein note:
    - A. The matter of fact,
    - B. The evidence produced for conviction, *And the Books were opened, and another Book was opened, which is the Book of Life, and the dead were judged out of those things which were written in the Books according to their works,*
    - C. The Execution of the judicial sentence, *both upon **Things** and **Persons**:*
      - a. **Things**, *And Death and Hell were cast into the lake of fire, This is the Second Death,*
      - b. **Persons**, *And whosoever was not found Written in the **Book of Life** was cast into the Lake of Fire.*

### **The Meaning of the Holy Spirit in Mysterious Language**

Having thus laid down the parts, the next thing to be considered and inquired into, is the meaning of the Spirit, and what is held forth to us by this Parabolic and mysterious Prophecy. *For this Book of the Revelations (as Mr. Mead well observes) is not usually to be taken according to the Letter only, as of a certain bare History of things done, but as a Prophecy involved with Mysteries, Allegories and Types. Therefore must we labor to get a right discerning of the meaning of those Parables, and Prophetical Mysteries which for the most part are Figurative and Tropical, and in part they are borrowed from the Condition of Affairs under the Old Testament.* And that it is alike injurious to truth to take a mysterious Allegory in the Letter, as to make an Allegory of the plain Scripture, to Literalize the Allegory, as to Allegorize the Letter.

Bernard, page 130, *As it is composed of similitudes, so the words are Figurative, the whole Prophecy full of Metaphors, and almost altogether Allegorical, so as we must take heed that we look further than into the Letter and Naked Relation of things, as they are set down, Otherwise the book should be full of absurdities, impossibilities, falsities, and flat contradictions unto other truths of Scripture, which are far from the Words of God's Holy Spirit, which are ever holy and true, For who can believe a Lamb to have seven eyes, a mountain burning to be cast into the Sea, and this thereby to become a third part blood, a star to fall from Heaven, Locusts to be of so monstrous a shape as is set down in **Chapter 9**, and Horses with Lions heads, fire smoke and brimstone coming out of their mouths; Dragon and Beast with seven heads and ten horns, &c. Therefore, we must not stick in the Letter, but search out the Historical sense, which is the truth intended. Also we must note this carefully, that all this whole prophesy is framed after the state and condition of the ancient people of God, the Jews; and after the words and visions of the ancient Prophets as we may see by comparing the words and visions of this Book with Moses and the Prophets,*

*First, to their sufferings under their three Enemies,*

1. *As Pharaoh in Egypt, called a Dragon;*
2. *By Babel and the Beasts noted in Daniel,*
3. *By God and Magog.*

*Second, to their whole state, viz.,*

- 1) By the **Twelve Tribes**, the Wilderness, Thunder, Lightning, Earthquake;
- 2) To the **Tabernacle**, the Ark of His Testament, the Priest, to white Raiment, a Golden Girdle about the Paps, the Alter, Incense, Odors;
- 3) **Lamps**, Candlesticks, Golden Censer;
- 4) **Temple**, Singing, Instruments of Music, smoke filling the temple, to the Trumpets;
- 5) To **Jerusalem**, Kings, Thrones, Crowns, Elders, ect.

Therefore, for our better guide herein, these known necessary and approved Rules are laid down to be observed in the Exposition of the difficult things in this Chapter, viz., that taking it for granted as previous to all, there is an absolute necessity for:

1. Prayer, James 1:17, I John 1:20, 27;
2. Reading, Rev. 1:3, Acts 8:18, 29, 30;
3. Meditation, Psa. 1;
4. Conference, Dan. 12:4, 8, 13;
5. Practice, Rev. 1:3, Psa. 119:98, 99; John 7:17; Dan. 12:3.

### Rules

1. First, to compare any obscure passage, or phrase with other Scriptures and Prophecies alleged, or alluded to, whereby much light will be gained to many dark places in this book, and so, *Scripture shall expound Scripture*, which is the best Interpreter, as for instance, **Rev. 11:4, 5, 6**. Wherein the two witnesses are compared to Moses and Aaron, **Num. 16**: to Elijah and Elisha, **I Kings 1**, to Zerubbable and Joshua, **Zach. 4:3, 11, 13** and **14**; The Song of Moses, **Rev. 15:3**, with **Exod. 15:1**, **Psa. 145:17**, mystical Babylon, **Rev. 17:24**, with literal Babylon, **Jer. 51:7**, To separate from her, **Rev. 18:20**, with **Jer. 51:48**; Her destruction, **Rev. 18:7,8**, with **Isaiah 47:7,8,9**; To rejoice at it, **Rev. 18:20**, with **Jer. 51:48**, Saints coming forth in vengeance, **Rev. 19:13**, **Isa. 63:2**, **Revelation 19:15**, with **Psalms 29**, **Isa. 63:3**, New Heavens and Earth, **Rev. 21:1**, with **Isaiah 65:7**, **2 Peter 3:13**, &c.

2. Secondly, To consider, what vision or obscure passage the Holy Spirit has interpreted in the Revelation itself, For of all such the Exposition is undoubted and infallible, and so will the Revelation be the best Expounded of the Revelation, and from those Expositions proportionally borrow light, for the discovering of other obscure passages depending thereupon, relating thereto, or contemporaneous therewith: as for instance, Rev. 1:20, The mystery of the seven Stars in his right hand, and of the seven Golden Candlestick interpreted by Christ, viz., The seven Stars are the Angels of the seven Churches, and the seven Candlesticks are the seven Churches. So Rev. 17:7, The mystery of the Woman and of the Beast that carried her, which has the seven heads and ten horns, and of the waters she sat on, explained and expounded by the Holy Spirit. The woman is interpreted to be the great City, that then reigned over the Kings of the Earth, and the waters where the Whore sitteth, to be People, Multitudes, Nations, and Tongues; the Beast's seven heads, to be seven Mountains, and seven Kings; Ten horns to be ten Kingdoms, concerning which interpretation Mr. Mead has this Remark: *This singular in this place, nor to be passed over, with a slight observation: That this vision concerning the great Whore and the Beast bearing her, is opened to John and to us by the Angel (contrary to his wanted manner) with a most plain interpretation without doubt to this end, that by the benefit of the interpretation thereof, as being the chief vision of all the rest, the other Mysteries contained*

*in the Revelations hitherto indeed shut up, but depending upon it with a wonderful Artifice, might be revealed. Here therefore, give all attention, and least the Angel should take this pain in vain, as far forth as it concerns thee, remember this right well, right well, I say.*

And another thus: *This prophesy thus literally disclosed, may deservedly be stilled the Divine Key of the Revelation, whereby many mysteries of this book may be unlocked, and the Top-Tower, or Turret of the Revelations, whence the secrets of this Book may be peculiarly and certainly discovered on every side.*

Rule 3, Thirdly, most diligently to observe the scope, order, and harmony of the Prophecy.

In the next place we come to consider the Phrases and Terms that call for explanation and unfolding in this Prophecy, which we shall take in order as they lie in the several parts of the Chapter, viz.,

First, Who is the *Dragon*?

Secondly, What is meant by *his apprehending*?

Thirdly, *Who is the Angel* who lays hold upon him, who comes from Heaven?

Fourthly, What is meant by the *Dragon's binding, imprisoning and sealing* in the pit?

Fifthly, What is meant by the *bottomless pit*?

Sixthly, What is the *thousand years*, and how is it to be taken, whether definitely or indefinitely?

Seventhly, What is meant by the *Living of the Martyrs, or first Resurrection*;

Eighthly, What is this *Reigning with Christ*;

Ninthly, What is this *Second Death*?

Tenthly, What is meant by *the rest of the Dead who lived not again*?

Eleventhly, What is it to be *Priests of God and of Christ*?

Twelfthly, What is meant by the *Dragon's loosing, or release and deceiving the Nations*?

Thirteenthly, Who are *God and Magog*?

Fourteenthly, What is the *Beloved City*;

Fifteenthly, What is the *fire that comes down from Heaven* to destroy the Enemies;

Sixteenthly, What is meant by the General Judgment?

Of these we shall endeavor to speak distinctly with enlargement suitable to the point before us.

## CHAPTER THREE

### Of The Dragon

The first thing to be inquired into, is the great subject of this discourse, the Dragon, Who and what he is? The right understanding whereof will let us much into the mystery of this Prophecy, which therefore obliges to the more diligent search, and greater exactness, keeping close to the rules propounded.

#### The Two-Fold Usage of Dragon in the Scripture

Dragon, or old Serpent in Scripture is taken in a two-fold sense; sometimes in a literal, viz., that Creature, who as said (*Gen. 3:1*) *Was more subtle than any beast of the field, which the Lord God had made*, held forth to be destructive, cruel and devouring, *Jer. 51:34, Eccles. 10:11*, poisonous and murderous, *Deut. 52:33; Psa. 58:4*, Envious and malicious, *Gen. 3:1,2,4*. And some times he appears in a figurative or mystical sense, viz., Great Tyrants, who acting in the Dragon's cruel, subtle, curious and destructive nature, are properly so called. Therefore Pharaoh, that old, cruel Enemy to God's people, is called Dragon, *Isa. 51:9, Ezek. 29:3*. So also Nebuchasnezzar, that other cruel, bloody Enemy, *Isa. 27:1, Jer. 51:34*. Also the Roman Empire, while Heathen, so murderously bloody to the Saints in distinction from the Beast called Dragon, great Red Dragon, *Rev. 12:39*. So the Whale or Leviathan that devouring tyrannous Sea-monster called Dragon, *Psa. 74:13, 14*.

#### Distinction Here Between the Territories of the Beast and the Dragon

*Hence the Heathenish and Pagan Empire, that bears rule in all the world, as Turk, Tartar, &c., is called here in this place Dragon in distinction from the Beast that bore sway only in Europe, and now vanquished and put down, as in the former Chapter, so that as the Pagan Empire we are to notion Dragon here, viz., a State or Empire (as the Beast interpreted before) not any particular person.*

#### Objection

*But it is said, what need is there for you to go so far for an interpretation when you have one so near at hand? Is it not here said that he is the Devil and Satan the old Serpent? So also Revelation 12:9, the seven headed, ten horned, red Dragon is called the old Serpent, the Devil and Satan, and therefore by Dragon here is not to be understood a state or constitution of Government as you suppose, but the Devil himself.*

## Answer

It is true that the Dragon in the 12th and here also is said to be the old Serpent, Devil and Satan, not that he was personally so, but figuratively and representatively, as it is said the Serpent beguile Eve, 2 Cor. 11:3, which was not the Serpent barely considered, but the Devil acting the Serpent. Even as the Devil in Samuel's shape or mantle, or when a man is possessed by the devil, the man is said to speak and act when it is the Devil who speaks and acts in him. So is the Heathen Empire called the Devil and Satan, **Rev. 2:10**. Here it is said the Devil shall cast some of you into prison, Not that the Devil in person was to do it, but the Devil by his Imps, Agents, Officers, Instruments, Vicegerents. So in **Revelation 2:13**, it is said that Satan dwelt and had his seat there, not that the Devil actually and visibly, in person, dwelt there, but the Devil in his Spirit and old enmity acting in his substitutes, the Rulers and Magistrates of that place. Well might the Heathen Emperors of old be called the Devil, and Satan, that old Serpent.

### The Heathen Emperors of Old Can Be Called the Devil

First, because he, as god and prince of this World and of the Air as the Abaddon, and Apollyon, King of the Bottomless pit, having by God's permission, the dispose of the worldly Governments, (**Luke 4:6** compared with **Revelation 13:7**;) is the Head and Sovereign of the Rulers of darkness in this world. Therefore, the Beastly and Dragonical powers spring from him, acting under him, and being influenced by his spirit as their Lord and Head, are called Devils by his name, whereas God's rulers, deriving from above, influenced by His Spirit, acting in his name, by His Laws and in His Authority, are called Gods.

Secondly, Because they, acting in that Dragonical, subtle, tyrannous, bloody spirit, even the spirit of the Devil, are therefore called the Red Dragon, Devil, and Satan.

Thirdly, Because they set up and impose Idolatry, the Devil's worship, not only thereby worshipping themselves, but enforcing others to do the same, yea to require divine worship to be done to themselves, as Nebuchadnezzar, and the Heathen Emperors of old, false worship being called the worship of Devils, **I Cor. 10:20, 21; 2 Chron. 11:15; Deut. 32:17**.

### Distinction Between the Dragon and the Beast

That by Dragon is to be understood the *Heathen Empire or Government*, further appears from the interpretation given by Christ Himself in this Book, **Rev. 17:8,9,10**; where the seven headed and ten horned Beast, that had the Crown upon the horns (the Image as well as substitute of the Dragon, who had seven heads and then horns also, the difference only between them was, that *the Dragon had his Crowns upon his heads which, when he resigned in that part of his Domain to the Beast, the Crowns were put upon the horns*) is interpret by the Spirit to be Civil Empire and power.

### Meaning of the Ten Horns and Seven Heads

The ten horns are ten Kingdoms, and seven heads are seven Kings, five of which were fallen before John's time, and one of the six of those heads was in John's time, and the seventh afterwards to come, and they also signified seven hills interpreted to be that City, that then ruled over the Kings of the Earth, which was no other than Rome, the seat and Metropolis of the Empire, as it was then standing upon seven Mountains.

## The Red Dragon and Scarlet Colored Beast

So that the seven headed red Dragon and seven headed scarlet colored Beast, his Image and Successor, in that part of the World, Europe, was no other by this interpretation than the Sovereign Empire and Rule, that first was exercised in Rome Heathen (that drew the third part of the Stars of Heaven, or powers or potentates of this world) during the Dragonical state, and in Rome Antichristian, during the Beastly state.

### The Dragon Is the Heathen Empire as Seen from the Extent of His Power

And further it appears that by Dragon we are to understand here the heathen Empire from the extent of his power and jurisdiction. For it is said **Rev. 16:13, 14**, that the emissaries of the Dragon, Beast and False-Prophet go forth unto the Kings of the Earth, and of the whole world to gather them to the Battle of that great day of God almighty.

### The Extent of Power Exercised by the Beast, False-Prophet and the Dragon

The Beast and False-Prophet's power extends no further than the ten Kingdoms. But it is the Dragon who commands the rest of the world, deceiving the nations and the whole world, **Rev. 12:9**.

### Gog and Magog

Therefore, it is said of him, after he is loosed again, **20:8**, that he goes out again to deceive the Nations which are in the four quarters of the Earth, *Gog and Magog*, which great army (the number of whom is as the sand of the Sea) is said to come up upon the breadth of the Earth, and to compass the Camp of the Saints; so that it appears plainly to be that power that influences and commands the greater part of the world. Again, it appears to be the **Heathen Empire or State of Government, because it is judged to the same ruin and destruction that the Beast and False-Prophet were** (they who were interpreted, **Rev. 17**, the ministerial and magisterial part of Antichrist) and said to be taken and cast alive into the lake of Fire and Brimstone, viz., that frame of Rule and Government, as utterly to be canceled, reverted, and vacated, and never any more to appear in this world, so is the Dragonical, Satanic state, being adjudged to the same lake of Fire and Brimstone which the Beast and False-Prophet utterly also damned and destroyed, never any more to appear in the world.

And again it appears to be no less, if you examine the scope of the place and order of the Prophecies.

### The Scope of The Book of the Revelations

The scope of the Book is to show **the rise and rage, so especially the ruin of the Enemies of Christ, and His Church in order to their triumph and Glory**, which is expressly held forth by Mr. Thomas Goodwin, in his **Interest of States and Nations**, in that brief Epitome he gives of the Revelations, *which book (said he) is a Tragicomedy beginning with a Kingdom, given to be won by conquest, Rev. 6:8, and ending with a Coronation of a King and the Marriage of his Bride, and all between is but the removing of all such lets and impediments as stand in the way.*

## **The Principal Enemies of Christ and His Church**

Now the principal Enemies that Christ and His Church have to deal with are held forth under the types and terms of a **Dragon, Beast, and False-Prophet**. The Dragon acts *two parts, one before the rise of the Beast, and another presently upon and after the Beast's fall*.

### **The Fall of the Dragon in Revelation 12**

The twelfth Chapter gives an account of the victory that Michael obtained over him, when he was cast out of Heaven into the Earth, upon which he resigned up his power, seat and authority unto the Beast, viz., in those territories for 42 months, or 1260 days or years.

### **The Confederacy and Combination of Dragon, Beast and False-Prophet**

At the latter end of the Beast's or Antichrist's Dominion, viz., under the sixth Vial, there is a confederacy and combination of Dragon, Beast and False-Prophet *to gather the Kings of the Earth and whole world to the Battle of the great day of God Almighty. Accordingly, they are assembled and engage Battle with Christ and His followers*, (not that we are to suppose that all the world, viz., **Europe, Asia, and America**, are to be gathered into one place, but holding out the Universal enmity and opposition **that with mutual consent shall be made in the powers of the Earth against Christ, His people and Government**), but with what success this hostile league and confederacy is struck, you have already heard. *Their powers are broken, their Authority is dissolved.*

### **The Magisterial and Ministerial Part of Antichrist**

The Beast and False-Prophet, **the ministerial and Magisterial part of Antichrist**, is taken and cast alive into the lake of Fire and Brimstone. They are wholly gone off the Stage with a stink, who have so long Lorded it in those ten Kingdoms of Europe.

### **The Casting Off of the Beast's Kingdom**

And then also is the Dragon taken, and bound, and imprisoned in order to the taking place of Christ's Kingdom, not only in Europe, but over the whole world, throughout the whole earth, which was the Dragon's or Devil's dominions, or that Heathenish Empire and Rule that extends all the world, through **Asia, Africa and America** in distinction from the Beastly state that has been visible in the European Territories.

### **The Post-Mill Rule of the Saints**

Now during the time of the Dragon's binding, the Church has peace, rest and rule over the whole world, but after he is released, and that Empire permitted to perk up again, fresh disturbance will be given to the Church, all the world through, till the Dragon's total doom and judgment, which then immediately follows.

In further confirmation hereof take these following instances:

1. The Assembly's Annotations upon Rev. 12:3,

1) A great red Dragon, viz., the Heathen Roman Emperors succeeding one another, who did the Devil service, as in other things, so chiefly in persecuting the Church, **Psa. 74:13, 14; Isa. 27:17, 18; 51:9; Ezek. 29:3.**

2) He is great because of his large Empire,

3) **Red**, that is bedewed with the blood of the Saints, as if died with it;

4) Seven heads sitting on seven hills, **Chapter 17:9,**

5) Ten horns for ten providences, the strength of it as horns are of Beasts; **Dan. 8:3-6.**

6) Seven Crowns are for seven kinds of Governments, one after another on her seven hills (**Rev. 17:10**).

7) **On his heads, not his horns; for the Supreme Authority was in Rome, on the seven hills, not in the Providences as after,**

8) His tail drew the third part of Heaven, he subjected the third part of the Provinces of the world; Did cast them to the Earth, viz., down these Princes, whom he subdued from the Royal Authorities. Put

9) And upon **Rev. 20:2. Dragon**, the Pope being destroyed, the Devil would bring in the Turk, who seems yet to stand, or some other Enemy, like the Heathen Emperor called the Dragon, before **Rev. 12:3**, to persecute and war against the Christians, but God will not permit it till the thousand years of the Churches prosperity be done, and upon the 10th verse, **The Devil**, (**Editor's Note:** The greatest threat in the world today is not the Turkish Empire, but the Zionist movement. Most of the persecutions throughout history, all of those in the New Testament, have come from the Jews. The early Christians rightly identified the Jews as the **Antichrist** system and the cause of most of the world unrest against the Christians. See our comments in Knolly's **The World To Come**, for the testimony of the **Ante-Nicene Fathers**, about the Jewish hatred and persecutions toward the Christians. **REP**) viz., the Turk, the Devil's new agent, another Dragon, like the Heathen Emperor or some other Enemy, no Christian by Profession shall be sent to Hell to keep the Pope and Popish Emperor company. Here it may be noted that the foes of the Church that profess not the name of Christ, as the Heathen and Turkish Emperor, are in this Book compared to Dragons and Serpents, and to the Devil himself, so the Popes and Popish Emperors who profess Christianity, are compared to wild Beasts.

10) And, Mr. Mead, in his **Comment upon the Rev.** chapter 12 and verses 3, 4: A wonder or representation of Rome Heathen, whose marks are every where seven heads and ten horns; seven heads instead, as well for the seven hills, upon which the City was built, as also for the seven sorts of Governors who were successively to Govern that City. The ten horns for the ten Kingdoms, which were to arise in the time of the last head, to which they were to grow, Which interpretation is not mine, but the Angel's, chapter 17. In the mean time another Character of the Roman Emperor is added to these. Where as it is said, He drew the third part of the Stars of Heaven with his Tail, and did cast them to the Earth; that is, he subjected the third part of the Princes and Rulers of the World to his Empire. For even so much, viz the third part of the known world in John's age, the dominion of Rome did comprehend with its Limits.

11) Add here Bernard, upon **Revelation 12:3**, page 208: This is expounded to be the old Serpent, the Devil and Satan, verse 9, by allusion to **Genesis 3**, but yet so understanding him as hereby to be understood also of the special ministry of his fury, viz., the Heathen persecuting Emperors of Rome. For this is a prophesy of things to be done here on Earth by men. Also, the woman noted out a company here in this world, and so must the Dragon not out in like sort such here as be her Adversaries. Again, the description of this Dragon cannot agree properly to the Devil

*himself, but is indeed the Arms of Rome, when it was Heathen and had Heathen Emperors ruling there, who worshipped the Devil, **I Cor. 10:20**, and were led by him, as all the wicked are, **Ephesians 2:2**. He persecuting Christians for the very name of Christ, so as the battle was against Christ Jesus Himself. No marvel then that they be called the Dragon, that is, the Devil, who is put for his Instruments, **Chapter 2:10**. As here his Instruments for him.*

## **CHAPTER FOUR**

### **THE DRAGON'S TAKING OR APPREHENDING**

And he laid hold, or took, a metaphor borrowed from the seizing of a Prisoner at war and so improved here. It is said in the former Chapter that he was fought with and vanquished; and in this Chapter he was laid hold of, or taken, implying a complete conquest, for when a chief General, after Battle is taken, the business is over.

#### **Christ's Absolute Victory of the Dragon**

This holds out no less then the absolute victory that Christ and His follower shave obtained in pleading His kingly right to the governments of this world over the Beastly and Dragonical powers of this world, who have usurp and a long time possessed the same, and having not only subdued, but absolutely dismissed, cashiered, and damned the Antichristian state in both parts of it, both Civil and Ecclesiastical, even to that degree, that they shall never appear to do mischief any more, no more than two wicked wrenches, and are cast alive into Hell fire, can ever expect to come forth to act villainy any more in this world, so now also is the Heathen Pagan state so vanquished and brought down, and as much out of a

capacity to do any more mischief for the season intended, then a Vassaled, Conquered enemy who is apprehended and taken prisoner.

### **The Rights of Jesus Christ to Conquer**

Such a season that shall be, wherein Christ Jesus (Who has a right to the world's Government, not only by gift, purchase, covenant and inheritance) must yet plead and obtain the same by war and conquest also, appears in part from these following Scriptures:

**Numbers 24:8**, *He shall eat up the Nations, His Enemies, He shall break their bones and pierce them through with His arrows, 9. He couched, He lay down as a Lion, who shall raise Him up?*

### **Abraham's Victory over the Four Kings is a Type of Christ's Over the Four Great Monarchies**

**Isa. 41:2**, *Who raised up the righteous man from the East, called him to His foot, gave the Nations before him, and made him rule over Kings? He gave them as the dust to his Sword, and driven Stubble to his Bow, speaking of Abraham, (Gen. 14), in his subduing the four Kings, types of the four Monarchies. Who has wrought and done it, calling the Generations from the beginning? I the Lord, the first (viz., he who was with Abraham in the Type in the beginning at the first,) and with the last I am He, (will also in the conclusion be with the seed of Abraham in the same work in subduing and taking their Anti types, the four Monarchies themselves) Isa. 42:13, The Lord shall go forth as a mightily man, He shall stir up jealousy like a man of War, He shall cry, yea, roar: He shall prevail against His Enemies. 14. I have a long time holden my peace, I have been still and refrained myself, now will I cry like a Traveling Woman, I will destroy and devour at once. 15. I will make waste Mountains and Hills, and dry up all their Herbs, and I will make the Rivers Islands, and I will dry up the Pools, &c.*

**Haggai 2:22**, *And I will overthrow the Throne of Kingdoms, and will destroy the strength of the Kingdoms of the Heathen, and I will overthrow the Chariots, and those who ride in them, and their Horses and their Riders shall come down, every one by the Sword of his brother.*

**Revelation 17:14**, *These shall make War with the lamb, and the Lamb shall overcome them; for He is Lord of Lords, and King of Kings; and they who are with Him are called, chosen and faithful.*

**Rev. 19:13**, &c. *And he was clothed in a Venture dipt in blood, and His name is called the Word of God, and the Armies, which are in Heaven, followed Him upon white Horses, clothed in fine linen, white and clean: and out of His Mouth goes a Sharp Sword, that wit it He should smite the Nations, and He shall rule them with a Rod of Iron, and He treads the Winepress of the fierceness and Wrath of Almighty God, and He has on His Venture and on His thigh written, King of Kings, and Lord of Lords.*

### **Additional Scriptures**

So also, **Psalms 2:8,9; Dan. 2:44,45; Psa. 45:3,4,5; Psa. 66:3; Psa. 72:9, 19; Isa. 24:19-22; Ezek. 21:26, 27; Rev. 14:19,20; Isa. 63:1-6.** Which dispensation is no other than the *pouring out of the Vials, Chapter 16.*

### **Old Testament Types of Christ's Conquest**

- 1) The Earth-Quake, Desolation and Slaughter that attends the Resurrection of the  
Witnesses, **Rev. 14**, typed out by Abraham's conquest of the four Kings,  
as before;
- 2) The overturning of Pharaoh and his Host;
- 3) The subduing of the thirty one Kings in Cannan by Joshua, in order to give  
rest to the  
people in the promised land;
- 4) The destruction of all Enemies by David in order to Solomon's quite and  
peaceable Reign.

### **This is Gradual**

And this work (as in the Types) is to be performed gradually.

- 1) First, the Antichristian powers and Interest;
- 2) Afterwards the Heathenish and Pagan Governments, in order to the  
subduing, and bringing the whole world under the Dominion and  
Sovereignty of Jesus Christ, who must have the Heathen for His Inheritance  
and the uttermost parts of the earth for His possession, and must rule from  
Sea to Sea, from the River to the ends of the Earth.

## **CHAPTER FIVE**

### **Of the Angel Who Lays Hold on, or Apprehends the Dragon**

*And I say an Angle come down from Heaven, having the Key of the Bottomless Pit  
and a Great Chain in His Hand, and He laid Hold, &c.*

### Definition of the Term Angel in Greek and Hebrew

The word **Angel**, both in Greek and Hebrew signifies a Messenger,

- 1) taken therefore sometimes for Heavenly Spirit, **Heb. 1:7, Psa. 103:20**,
- 2) sometimes a Minister of the Gospel or Elder, **2 Cor. 5:20, Rev. 2:1**,
- 3) sometimes for Christ Jesus Himself, the Archangel.
- 4) So sometimes by an Angel, though express in the singular number, is meant the whole Eldership or Ministry, as **Revelation 2:1**. So the Angel of the Church of Ephesus, is to be understood more than one, because they had Elders more than one, **Acts 20:17**.

### The Angel Pours Out the Vials

So the Angel is said to pour out the Vials, **Chapter 16**. By it is to be understood **those Ministers of God's wrath that are to execute His judgments upon Babylon**. (*Editor's Note: we most strongly disagree with this point, we are not to fight against the kingdoms of this world, as a church, in an effort to bring them into Gospel conformity or to execute God's wrath upon them. To be a Christian patriot is one thing, but to fight as a church, to win civil battles as a church, is quite another thing. In this case we feel that this is one of the great Angels in the Spirit world who executes this judgment. REP*)

### The Preaching Angel in Revelation 14

By the Angel in the **14th Chapter, who is to Preach the Everlasting Gospel**, *we are to understand the whole Ministry*, that is called there unto.

### The Angle Here Represents the Church in Her Authority

This I take to be the import of the Angel here, viz., *the virtue, power and authority of Christ the Archangel, put forth in and by His Church, and people clothed with authority to perform this great service*, having the Key and Chain, Emblems of power and authority put into their hands. (*Editor's Note: This point we most strongly deny. Christ's Church will never conquer the kingdoms in the world, in a civil and political sense. However, you can appreciate his strong view of church authority. REP*) Christ being their head and representative, and the rather so, because it is a power and authority in opposition to the Dragon, who is a mystical representative of all the Enemies of Christ, it being no new thing to represent a whole party by the head and chief that influences them, as to say such a King vanquished such a King, when neither of the Kings are personally present, but virtually so by their commissions, empowering their Generals and Armies. So Michael and his Angels are said to fight, Rev. 12 on the one side, and the Dragon and His Angels on the other side, when neither Christ, nor the Devil are personally present, but their Agents and Instruments, Constantine and his Host in the behalf of the Woman and Man child on the one side, and Maxentius and his crew seeking to devour the one and the other, on the other side.

## The Beast, Idolatrous Church and True Church Pictured

So are the Bloody, Tyrannous, Antichristian powers what for 1260 years are to oppose the Church, represented by a Beast. And the filthy Idolatrous Church, by a lewd filthy Strumpet, a whorish Woman, and the true Church of Christ by a Woman.

### Objection

But is it not said that the Angel comes down from Heaven? Therefore it must either be Christ Himself in person, or some mighty Angel who descends from Him out of Heaven to perform his great Service.

### Answer

In answer whereto I shall *first* show you, that by this Angel we cannot understand the person of Christ here descending and coming from Heaven, and *secondly*, show you what we are to understand by **Heaven**.

First, by this Angel we cannot understand the person of Christ:

**First**, because *this is not the time of His personal coming and appearing*, which will not be till a thousand years after, for this action is but at the beginning of the thousand years. His personal coming is not to be till the Judgment day, it being said, that He must judge the quick and the dead at His appearing and Kingdom, which is not to be till after the thousand years, and after the Battle of Gog and Magog.

**Secondly**, because *when He comes in person, it is not so such work as this, not to fight and subdue Enemies with material Swords, not to put His people as the Lamb's Army and followers upon any such service as that time*, being then all to be in the Resurrection and glorified state made like Himself in glory, and as the Angels of God. Neither will any of His enemies be in a capacity to make resistance, or opposition, who in their own persons shall be destroyed by fire, and the very earth they inhabit, and all its works burnt up and consumed, at whose presence the Earth and Heaven fly away.

**Thirdly**, because such an apprehension would make three personal comings of Christ, whereas we read but of two (Hebrews 9:28) Who will appear the second time without sin to Salvation. Because it is expressly said, *He sits at the right hand of God, till His Enemies be made His footstool*.

**Fourthly**, this conquering, fight work is *not by Christ in person at this time of His glorious and terrible appearing*, because the Execution then upon the Enemies will be **sudden and speedily**

- A. **like travail upon a Woman with Child,**
- B. **as a Thief in the night,**
- C. **like Lightning,**
- D. **as it was in the days of Lot and Noah with sudden destruction,**
- E. **and as a snare will He come upon all the Inhabitants of the Earth.**

Where as this work (as you have heard) *is a work of time*, gradually to be performed. The stone smites not the Image all at once, but gradually, and after smiting, beats him to powder, and blows it away. Then by degrees does that little stone increase to be a great mountain and to fill the whole Earth,

A. *first the ten Kingdoms in Europe, where the Beast has ruled, must be overcome in order to the Whore's judging, for which there is Hallelujah, and Praise by all the Saints.*

B. After that is the Dragon to be dealt with, viz., The Heathen power and rule all the world through, for all the Kingdoms of the world are to become the Kingdoms of our Lord and His Christ.

This, therefore, *takes time, the other is done at an instant*, suddenly, at the sounding of a Trump, in the twinkling of an eye

**Fifthly**, Neither can Christ's **personal appearing** be at this time, because then it must be supposed that Christ, being in the Camp of the Saints and Beloved City, shall suffer Himself, and all the Glorious Angels and Glorified Saints, to be besieged and straightened by the *Gog-Magog Army*.

Therefore must this be done by His virtual presence, power and spirit (though spoken, as if he did it in person) and these great Conquests effected, as in the foregoing Chapter is expressed by the Sword coming out of His mouth, viz., by His Word, Commission, in His name, and by His Authority.

By what ways will the Lord effect this work upon the Enemy?

### **The Ways and Means of Christ's Destroying This Enemy**

Various will be the ways and means, that this great work of removing this opposition and subduing these will be brought to pass, by as the Scripture plentifully makes mention, viz.,

#### **Extraordinary Way of His Providence**

**First**, Sometimes by appearing against them in some extraordinary way of His providence, either after the manner of Egypt, by engaging the Host of Heaven and Stars in their courses against them by *Hail-stones* and *Coals of fire*, as at Mount Perizim, or as in the Valley of Gibeon.

#### **Ordinary Way of His Providence**

Secondly, sometimes in an ordinary way, by confounding, dispiriting, dividing them, engaging them one against the other, as Isa. 19:2, 14; Jer. 51:46.

#### **Raising, Spiriting and Engaging His Own People**

More specially by raising, spiriting and engaging His own people in the service to the fulfilling of divers promises and prophesies, as **Gen. 22:17; Psa. 110:2; Psa. 76; Jer. 51:19; to the 25; Obad. 21; Zach 13:14, 12:3; Micah 2:12, 13:7,15; Zeph. 3:8.**

#### **The Pouring Out of the Holy Spirit**

And the fore is the Spirit promised to be poured out in the latter day to this (as one) end, **Isa. 28:6, 10, 27; Zach. 12:6; Isa. 32:15, 16.**

### **The Leadership of Jesus Christ in an Invisible, Spiritual Manner**

And as Satan inspires and influences his Instruments in an invisible, spritual manner, so the Lord Jesus directs, guides, governs and spirits His Saints and followers.

#### **By His Special Presence**

And by His special presence (as of old) to accompany His in such great service, **Joshua 5:13, 14, 15; Numbers 10:35, 36; 14:42; Ex. 33:15; Psa. 68:1; Isa. 51:9, 10, 11; Micah 2:12; 13:7, 15; and Zeph. 3:8.**

#### **The Work of Christ in the Hands of His Saints**

Why should it be thought more strange to have the work of God in the hands of His Saints in binding and keeping under their Enemies, to be represented by an Angel dealing with a Dragon, then to have the work in the hand of Constantine against the Pagan Roman power, (in their behalf of the Man-child, the type hereof) to be represented by a contest between Michael and the Dragon. It being said that Michael and his Angels fought, and the Dragon and his Angels, when Constantius and his followers, in the behalf of Christ, fought with and overcame Maxemius and his Heathen crew, though both of them influenced no doubt by both the heads and principals, as it may be also concluded from this place.

This contemporizes with the witnesses, rising and Earth-quake, Vials out of the Temple, the Lamb's War, and the retaliating of Babylon.

## CHAPTER SIX

### Of Heaven

By Heaven properly is to be understood, either the out-spread Firmament, which God called Heaven, **Gen. 1:8**, wherein are the Birds of Heaven, **Matt. 13:32**, the winds of Heaven, **Dan. 4:12**, the Clouds, Rain and Dew of Heaven, or the starry Heaven, **Gen. 1:17**, or that Heaven of Heavens, the third Heaven, the place of God's principal Seat, **Matthew 16:9, 2 Cor. 12:2**.

Figuratively, sometimes for the heights and places above us, sometimes God Himself, **Luke 20:21**, *I have sinned against Heaven*. Sometimes the Church is called the Kingdom of Heaven, and often so represented in this Book.

Sometimes for Rule, Dignity and Sovereignty in the world. In the world it is the place of the Rulers or the Gods, **Rev. 12:11**, *States and Kingdoms in the World political are (as Mr. Mead observes upon the place) much unanswerable to the condition of the world natural and accordingly represented in Scripture, for as the world natural consists of Heaven and Earth, and in the Heaven Sun, Moon and Stars, so in each State and Kingdom by Nobility and Laity and Diversity of Orders and degrees in Rule and Government, there is the semblance of them*, which interpretation Dr. Twist highly applauds, convincing (saith he), *the Reader of the sense and meaning of the Text, which is delivered by him even to admonition, wherein he excels greatly in his Preface upon the Key of the Revelations. And therefore it is familiarly expressed in Scripture, when great desolations happen to a State or Kingdom in subversion of their Rule and Government, that the Sun is darkened, Moon eclipsed, Stars fall from Heaven, as in Isaiah 13:30; Upon Egypt's desolation, and so the Catastrophe that befalls the Kings and great men of the Earth under the sixth seal, Rev. 6:12, 13, 14, set forth by like Metaphors, by Sun being darkened, moon becoming blood, Stars of Heaven falling to the Earth, Heaven departing as a Scroll, and Mountains removing out of their places.*

#### The True Meaning of Heaven

Which I take to be the **true meaning of Heaven**, here, viz., *the seat of authority, that the Church was now ascended to after the Victory obtained against her Enemies*, who not by her Rulers, who come forth in Christ's name, by the righteous Laws, which are the cords and Chains of Christ's Kingdom and by the visible power and authority in their hand, bind and chain up their Enemies, new heavens, **Isa. 65**, importing the same.

## CHAPTER SEVEN

### Of The Dragon's Binding, Imprisoning, Shutting Up, Sealing

*And bound him and cast him into the bottomless pit, and shut him up and set a Seal upon him, that he should deceive the Nations no more.*

#### Metaphorical Expressions Denoting Terms of Securing

This binding, casting into Prison, shutting up and sealing are all terms of securing, as **Dan. 6:16,17; Matthew 27:64, 65, and 66**. And are Metaphorical expressions, taken from the Nature of restraining and safe keeping some notorious desperate Villain, from doing of mischief. As when some cruel, murderous desperate wretch is taken, they use to setter him with heavy Chains, cast him into the Dungeon, look the door fast upon him, not only to preserve the peace and quite, but to see him forth-coming to the Law day.

#### The Absolute Conquest and Subduing of Enemies and the Peace of the Church

Which here holds out not only an *absolute Conquest, and subduing of Enemies* (as before) but *as much quite and peace to the Church of God* by this, **their close imprisonment and restraint**, as the neighborhood may expect safety and quite when the murderous Thieves and Robbers are in Irons in the Dungeon, or as the Lamb may enjoy freedom and ease, while the Foxes, Wolves and Dogs are in Chains. As the good Butcher said to the bloody Gardiner, looking out of his prison in Edward the sixth days, that in was well for the Lambs when the Foxes were in Chains.

#### The Civil Restrictions Placed Upon Evil Men by the Laws of Christ

*For such a righteous Rule by the Laws and Government of Christ shall take place, that shall be as Chains, Bonds and Cords to all the wicked tyrants and oppressors, that they shall have no more liberty and power to domineer and exercise their wonted cruelty over the Saints, when as so many men in Fetters and Chains. (Editor's Note: If we were post-mills, this would be a great hope. However, we are not. We do not believe that the time will ever come when the saints will govern this world and place wicked men under civil domination to the Laws of Jesus Christ. We would ask, which Laws of Jesus Christ? The Laws of Jesus Christ found in the New Covenant are not for the wicked, nor are they for the Saints to enforce in a civil or political manner. REP)*

#### The Glorious Rest in the New Jerusalem State

And that such a state of ease, peace, quite and rest is to be the portion of the Church after all their trouble, disturbance and vexation, they have met with from the bloody tyrants

and beastly oppressors by this eminent restraint, that is to be put upon them, appears from the following Scriptures:

**Isa. 10: 9, 10:** *They shall not hurt nor destroy in all my holy Mountain, for the Earth shall be full of the Knowledge of the Lord, as the waters cover the Seas, 10. And in that day there shall be a root of Jesse, which shall stand for an Ensign of the people, to it shall the Gentiles seek, and His Rest shall be glorious.*

**Isa. 32:17:** *And the work of Righteousness shall be peace, and the effect of righteousness, quietness, and assurance for ever; 18. And my people shall dwell in a peaceable habitation, and in sure dwellings and in quite resting places.*

**Isa. 60:17, 18,** *I will make thy Officers peace, and thy Executors righteousness; Violence shall be no more heard in thy Land, wasting and destruction within by Borders; but thou shall call thy Walls Salvation, and thy Gates praise, 21. Thy people shall be all righteous.*

**Isa. 2:3, 4,** *Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem; 2. And He shall judge among the Nations, and shall rebuke many people, and they shall beat their Swords into Plow shares, and their Spears into Pruninghooks, Nation shall not lift up sword against nation, neither shall they learn War any more.*

**Isa. 33:20,** *Look upon Zion the City of our Solemnities, Thine eyes shall see Jerusalem a quite habitation, a Tabernacle that shall not be taken down, not one of the Stakes thereon shall ever be removed, neither shall any of the Cords thereof be broken.*

**Psa. 72:3,** *The Mountains shall bring peace and the little hills by righteousness. 4. He shall judge the poor and the people, He shall save the children of the needy, and shall break in pieces the oppressor, 7. In his days shall the righteous flourish, and abundance of peace, so long as the Moon endures. So Ezek. 34:12 to 16, 27, 28; Jer. 50:6.*

**Hebrews 4:9,** *There remains therefore a Rest (or keeping of a Sabbath) to the people of God.*

### **The Meaning of This**

This is to be the *state of the New Heavens, and the New Earth*, wherein righteousness shall dwell, when Jerusalem shall be a rejoicing and her people a joy, in whom shall no more be heard the voice of weeping, nor crying, *when the Elect shall long enjoy the work of their hands, &c. This is the new Jerusalem state, Isa. 65:17, 18; 66:22; Rev. 21:3.* The beloved City now takes place in the ruin of the great City Babylon, **Rev. 20:9, 10, 11; 19:10;** typed out by:

1. *Canaan the Land of rest and promise,*
2. *by Solomon's reign, a time of peace, all the Enemies being subdued and brought under.*

### **(Editor's Note:**

#### **The Present Possession of These Wonderful Blessings**

This wonderful time of peace, happiness, love and assurance promised to God's people in these Scriptures, is a **present possession** which they can enjoy now, **in some measure**, in the membership of the **true** gospel church. **Note:** I am not saying that this Scripture in **Revelation 20** is fulfilled **in the Church state now**, because I don't know, but I am saying that it has been the experience of countless multitudes of God's people to enjoy the experience of the wonderful fulfillment of these Scriptures in a **limited way**, when they come into the true gospel church state now.

#### **The First Coming of Christ and the Conversion of the Gentiles**

Take for example, **Isaiah 10:9,10**, this is a blessing which a weary saint finds when he is in a gospel church. In addition, this Scripture points to the **FIRST** coming of Jesus Christ as Paul indicates in **Romans 15:7-15**. **Isaiah 10:9-10** is a **FIRST COMING OF CHRIST** Scripture and explains the purpose of God in the **conversion of the Gentiles**. Paul **does not** point it to some yet future date. Why should **we**? In addition, notice the blessings of **Isaiah 32:17**. This is like the special blessings found in **Daniel 9** regarding the First Coming of Jesus Christ and the blessings He earned for His people when He fulfilled the Seventy Weeks prophecy. Remember, **the faith of the early Christians was that Daniel's prophecy was fulfilled in the First Coming of Jesus Christ**, Daniel's 70 Weeks have been fulfilled, see **Tertullian's** remarks thereon in the **Ante-Nicene Fathers, Vol. 1, pages 158-170**, written about 175 A. D.

#### **Peace, Quietness and Assurance For Ever**

In addition, note that **Isaiah 32:17** promises that the work of righteousness shall be **peace** and the effect of **righteousness** shall be **quietness** and **assurance for ever**, not for a thousand years and then broken when the Dragon is loosed for a short time. The blessings of peace, quietness and assurance are present blessings which God's elect enjoy on this earth, in the fullest present way possible, which is still very limited and imperfect, when they are **at rest in the gospel church**. This is not to say they are in total perfection in these blessings now, because they are not. This is to say that these blessings are joys Christ earned for His people to experience **now** in the gospel church. For a more complete discovery of the **Old Testament Scriptures** fulfilled in the **First Coming of Jesus Christ** see our part added to Knolly's **The World That Is To Come**.

Note these articles from the **First London Confession of Faith**, edition of 1652:

**.34.**

To this Church He hath made His promises, and given the signs of His covenant, presence, acceptation, love, blessing, and protection. Here are the Fountains and springs of His heavenly graces flowing forth, to refresh and strengthen them. **Matt. 28:18, 19, 20; I Cor. 11:24 & 3:21; 2 Cor. 6:18; Rom. 9:4, 5; Psa. 133:3; Rom. 3:7, 10; Ezek. 47:2.**

**.35.**

And all His servants, of all estates (are to acknowledge Him to be their Prophet, Priest, and King;) and called thither to be enrolled among His household servants, **to present their bodies and souls, and to bring their gifts God hath given them, to be under His heavenly conduct and government, to lead their lives in this walled Sheepfold, and watered Garden, to have communion here with His Saints, that they may be assured that they are made meet to be partakers of their inheritance in the Kingdom of God;** and to supply each others wants, inward and outward; and (although each person hath a propriety in his own estate, yet they are to supply each others wants, according as their necessity shall require, that the name of Jesus Christ may not be blasphemed through the necessity of any in the Church) and also being come, they are here by Himself to be bestowed in their several order, due place, peculiar use, being fitly compact and knit together according to the effectual working of every part, to the edifying of itself in love. **Acts 2:41, 47; Isa. 4:3; I Cor. 12:6,7, 12:18; Ezek. 20:40, 37; Can. 4:12; Eph. 2:19; Rom. 12:4, 5, 6. Col. 1: 12; & 2:5, 6, 29; Acts 20: 32, Acts 5:4; Acts 2:44, 45; & 4:34, 35; Luke 14: 26; I Tim. 6:1; Eph. 4:16.)**

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**Remember**, the Dragon will be bound for a period of time called a thousand years, and then after that he will be loosed again and allowed to deceive the nation once more but only for a short time. This happens sometime **after** the destruction of both the Beast and the False Prophet. **We believe we are about to enter into that short time.**

## CHAPTER EIGHT

### Of the Bottomless Pit, That the Angel Casts the Dragon Into Upon His Binding

*And Cast Him Into The Bottomless Pit.*

#### **The Bottomless Pit is the Multitude of People, Tongues and Nations**

The word here rendered bottomless pit, is from the Latin **Abissus**, taken from the Greek **Αβυσσος** from a **βυω** to *Cover*; for the deep is *covered with waters*, sometimes therefore translated *the deep*, **2 Cor. 11:25**, a night and a day *in the deep*. So the Hebrew term is used for *depth of the Sea*, **Isa. 51:10**, **Psa. 42:7**, or for Chaos, **Gen. 1:2**, and so taken here in this Book. For the Beast, that is said to come out of the **Abyss** or *bottomless pit* (**Rev. 11:7, 17:8**) is said to rise up out of the **Sea** (**13:1**) compared with **Dan. 7:1, 2**. Sea is so called from the *gathering together of Waters* (**Gen. 1:10**) and *waters in this book are interpreted to be multitudes of People, Nations and Tongues*, **Rev. 17:15**; Metaphorically also put for Hell, **Luke 8:31**, **Rev. 9:2**.

So that as the Dragon, **Chapter 12**, was cast by Michael from Heaven, viz., from the Rule, Dignity and Sovereignty that he enjoyed in the Empire, into the Earth (as Mead well interprets Heaven here; for in no other sense could the Dragon be in Heaven, or cast out of Heaven, being neither capable of the material Heaven, nor the Spiritual Heaven, the Church, therefore no other but the figurative or metaphorical Heaven, in which he reigned, and out of which upon Michael's combat and overthrow he is thus cast out) so is he here not only deposed and dethroned, but so kept down during the thousand years reign, as if he was shut up a close prisoner in a Dungeon or pit. (**Editor's Note: We totally reject the concept that the Dragon will ever be cast out of his place of Sovereign ruler over the natural Roman Empire. The Roman Empire will never become Christianized as a natural empire. Christ's Kingdom is not of this world. Therefore it will never become one with the natural Roman Empire. REP**)

#### **The Two Different Beasts and the Earth and the Sea**

And in this sense, *Earth, Sea, Deep, Bottomless Pit* are much of the same signification, the **Earth being founded upon the Sea**. In the 12th chapter, upon the Dragon's casting upon the Earth, there is a Woe to the inhabitants of the Earth, and of the Sea. The *first Beast*, Chapter 13, rises from the **Sea**, and the *second two horned Beast* comes from the **Earth**, and they are the Earth dwellers, that succour and support him, wander after him and worship him.

### **The Thousand Years Restraint**

In the 12 chapter he was cast into the Earth though no restraint was placed upon him. For he makes wrecks there, deceives the nations still, and by his Vicegerent the Beast, to whom he gives power, seat and authority, casts floods against the Church still, and engages afresh to their disturbance, as **Revelation 16**. But here, being cast into the Abyss, he is bound; an absolute restraint is upon him for this thousand years.

For during the said term, all **Empire and Rule** is taken from him, and he is not only cast into the lump and *mass of the people*, the Earth dwellers, from whom he came out, but such a restraint laid upon him, during Christ's Kingdom, that the Nations shall know no other Rule, or Sovereignty either in Civil, Military or Ecclesiastical, but Christ's only, and to which the whole world must be subject, will they, nill they. (**Editor's Note:** We would say that this is true of the elect world, not the natural world. **REP**)

### **The Meaning Is The Mysitcal Dragon Is Stript of His Political Power**

The **Mystical** Dragon is cast into the **Sea, Abyss, great Waters**, or into the **Earth**, or among the **Earth-dwellers**, that through the Devil's influence he should not deceive the Nations to Idolatry, and murderous slaughter and persecution by his **tyrannous Rule and Government**. The **Spiritual** Dragon influencing, in the mean time, put into his restraint all that time, as if chained in Hell. (**Editor's Note:** It should be remembered that since about 1869 most of the Western World has enjoyed a special kind of religious freedom unheard of or unknown before that time. We stand upon the brink of that all being lost as the final form of the New World Order of Antichrist is being forced upon the Western World. **REP**)

## CHAPTER NINE

### Of The Thousand Years

*(Editor's Note: While D'Anvers does not solve all the problems we have with this chapter, he does offer a special insight as to why pre-mill dispensationalism is impossible. REP)*

Concerning the thousand years so often expressed in this Chapter, we shall make this three-fold inquiry:

#### **That Number of Years Indefinitely for a Great Space of Time**

First, whether to take that number of years indefinitely for a great space of time, as **Psa. 91:7**, "A Thousand shall fall at thy side, and ten thousand at thy right hand. So in **Psa. 90:4**, A thousand years are in thy sight, but yesterday, when it is past as a watch in the night for a great while, I Sam. 18:7. Saul has slain his thousands and David his ten thousands; that is, David many more than Saul, not just so many.

#### **That Number of Years Definitely For a Definite Period of Time**

Secondly, or Definitely, for the certain express time as here mentioned? I conclude the latter for these reasons:

#### **Do Take Scripture in a Figurative Sense Unless Directed To Do So**

First, because, that when there is no necessity to take a Scripture in a figurative sense, we are to receive it in the Letter, but neither the scope of the place, Analogy of Faith, or other Scriptures lay any such necessity upon us, therefore so to take it.

#### **The Holy Spirit Makes Mention of the Period of Time Often**

Secondly, Because this same space is so often repeated by the Spirit, to which we should take the more earnest heed, as a matter of instruction and information, for **thrice** it is said, Satan *was bound a thousand years* and afterwards loosed, 2, 3, 7. **Twice** it is said the Saints *shall reign a thousand years*, verse 46. **Once** that the *rest of the dead lived not again till the thousand years finished*, verse 5. There being a *thousand years of Satan's Captivity* and the Rest of the dead, and a *thousand years of the Saints Reigning with Christ*.

### **Are These One and Same Period of Time**

If so, then Secondly, Whether these intend one and the same space of time or not?

That one and the same space of time is hereby intended is manifest, as Pareus well observes, Because it verse 2 and 6, the thousand years are without an Article, But four times afterwards with an Article, these thousand years emphatically. As if he should say, Satan's imprisonment shall continue a thousand years, and during these thousand years, the Martyrs shall live and reign with Christ, and afterwards she shall be loosed. The parts to which this number is applied, are so cemented together as Cause and Effect, distinction and opposition that they very much strengthen and prove that just account of a thousand years, viz., Satan is bound a thousand years, that he should not deceive the Nations, till the same thousand years be fulfilled. Then the Saints lived and reigned a thousand years with Christ, that same thousand years. But the rest of the dead lived not again, until these thousand years were finished, while the holy ones as their happiness made Priests of God and of Christ, reign with Christ a thousand years. (**Editor's Note:** *What about those elect who were not martyrs? Those who were martyred in some other manner than by beheading? REP*)

And as to the third, when these thousand years begin and end, we have this general account.

### **This Space of Time Is Bound By Two Great Wars**

That it is the space of time that is bounded with two Wars, that of the great Battle of God Almighty before it begins, and that of the Battle of God and Magog, after it is ended, being a time of ease, peace and rest as before.

### **This Space of Time Is Bound By The Beast's Destruction and Judgment and the Dragon's Overthrow, Binding and Imprisonment Before and Release and Final Doom After**

A space of time that has the Beast's destruction and judgment, the Dragon's overthrow, binding and imprisonment going before, and the dragon's release and final doom and judgment going after.

### **Events Occuring During This Space of Time**

A space of time containing the

- a. *sounding of the seventh (Rev. 11:15) Trumpet,*
  - b. *the New Jerusalem, the Bride of the Lamb, (21:12)*
  - c. *the new Heavens and the new Earth,*
  - d. *the Palm-bearing multitude out of all Nations, Tribes, People and Tongues,*
- Rev. 7:9,**

- e. *till the War and Judgment of Gog,*
- f. *personal coming of Christ,*
- g. *dissolution of Heaven and Earth,*
- h. *General Resurrection and Judgment.*

#### **A Space of Time Bound By Two Resurrections**

A space of time bounded with two Resurrections, viz., the *mystical or figurative* Resurrection of the Church out of her dead and slaughter called the first Resurrection, and the **corporeal** Resurrection at the last day.

#### **A Space of Time Bound By Two Deaths**

And with two deaths, viz., that *mystical death* of the Rest of the Dead, viz., the wicked who live not all the thousand years, and the *Eternal death* which will be their doom after the thousand years.

#### **A Space of Time Bound By Two Lifes**

With two Lifes, the *mystical* life of the church in the thousand years, and the **Eternal** Life and Glory to be their poriton at **Christ's personal coming after the thousand years.**

#### **A Space of Time Bound By Two Judgments**

And with two judgments, *that of the Beast and False-prophet with their followers before*, and that of the *Dragon and his followers with all the wicked after.*

#### **The Precise Time These Thousand Years Start**

But when particularly as to the precise time these thousand years shall begin, is yet a secret the Lamb has not discovered, contained in the sealed Book, all being as yet at a loss, as to the certain Epocha of the Apocalyptic numbers, either as to the fourthy two Months or 1260 days or years of the Beast's Reign, or the Church's entring into the Wilderness which God in His due time will discover.

## Chapter Ten

### Of the Living of the Martyrs or First Resurrection

*And I saw the Souls of them who were Beheaded for the witness of Jesus, and he Word of God, and which had not worshipped the beast, neither His Image, neither had received his Mark upon their Fore-Heads, or in their hands. and they lived, . . .&c.*

**(Editor's Note:** *In this chapter you will note that the thousand years **is not** to be understood by a period of time bound by two different physical resurrections. REP)*

#### The Interpretation of This Mystery

In the interpretation of this mystery of the living of the Martyrs, Writers and Commentators much differ, some judging this to be a Corporeal Resurrection, others (and they are not a few) conceive it to be a spiritual Resurrection, a renewing and reviving of Soul, the effect of Christ's Spirit upon the heart of Believers and faithful Witnesses, and a leaving of others to a state of sin and death.

#### A Mystical Resurrection

But it is humbly conceived by the mind of the Spirit here, that it is a mystical Resurrection, or civil life. They are said to live, as most consonant to Truth, sound Reason, and the scope of the place. *They lived.*

### Various Usages of Living and Dying in the Scriptures

Living and dying in Scripture is variously taken sometimes literally for the *natural spirit of Eternal life and death*, sometimes *figuratively for a civil or mystical life and death*, consisting either in *a freedom from misery and distress in this life*; the *lying under which is called a death*, **Isa. 52:2, Isa. 26:19, Luke 2:34, 2 Chron. 19:10.**

- a. And **freedom therefrom into a Prosperous State, Resurrection and Life**;
- b. **Resurrection**, Isa. 52:2; I Sam. 2:7,8; Isa. 26:14, 19; Rom. 11:19;
- c. **Life**, Job 21:7, Psa. 38:19, Hosea 6:2.
- d. *The not freedom* there from is an **unraised state**, Psa. 140:10, Isa. 26:14; 43:17; Amos 8:14.

### The Beginning of the Church's Glorious State

This, therefore, holds out under these terms of living or first Resurrection-state, the *beginning of the Church's glorious, happy, and peaceable condition* (whereof all the Prophets speak) **after her long sorrow and suffering, her Enemies being now conquered and brought under, alluding to the Corporeal Resurrection**, for as the Saints cannot enter into Glory, and triumph, till the bodies be raised out of the Dust, and revived, and Resurrection power passes upon them, **no more shall the Church enter into its promised Rest, foretold to be enjoyed by her in this life, till this mystical Resurrection or reviving passing upon her, before which under the Beast's Dominion they are but as so many slain, and dead men, Rev. 11:7-9; 10:6-9.** They are so in a natural sense, because they worship not the Beast, **Rev. 13:15; Dan. 3:6**, *being killed all the day long, Romans 8:36*, viz., *in purpose and decree and by sentence of the Antichristian Laws*, multitudes also feeling actually the force of them **under the bloody Beast and Scarlet colored Whore**, *much more in a civil sense*, thrust down from the exercise of all power, dignity and Sovereignty in the behalf of Christ, *neither in Civil or Ecclesiastics*. So was it with Israel in Babylon in these respects, as persons put into their Graves, **Ezek. 37:12**, as so many dead men.

### The Saints are Revived to a High State in Both Church and State

But **now** is the time come (their Mortal deadly Enemies being brought down by an high hand) that *they shall not only have all the bloody Laws and Decrees revert, and canceled, and so be freed from all danger or damage, that may come to their persons, but be revived to a civil life, and put now into a capacity to come into the exercise of power, dignity and Sovereignty, both in Church and in State, for as is the Death, so is the Resurrection.* Therefore, it is said that when Israel were to come out of Babylon and were resorted to former privileges in their own land, the Lord opened their Graves, caused Bone to come to its Bone, Sinew to its Sinew, put a Spirit of Life into them, set them upon their feet, to their becoming an exceeding great Army, whereby they came again to the exercise of their former Jurisdictions in Rule and Government among themselves. **(Editor's Note: Yes, this is true, but where did the Lord promise the New Covenant Israel such a natural condition? REP)**

### The Two Witnesses

And so a paralleled place to this in **Revelation 11:11**. The Church having passed the State of Death, Slain, Slaughtered Witnesses *during the Beast's reign and rage*, comes

now to have a Spirit of Life from God enter into them, enabling them to stand upon their feet. And a voice from Heaven, or the Orb of Government and Rule (for so Heaven here, and in the **Rev. 12:7**, is to be taken) calls them up hereto, alluding hereby to Christ's dead body that was killed, raised, and ascended into Heaven. And so the Prophet, **Isa. 26:19**, *Thy dead men shall live, together with my dead body shall they arise: Awake and Sing, ye that dwell in the Dust, for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead.*

### **Hosea 6:2**

And parallel to this is **Hosea 6:2**, *After two days he will revive us, in the third day he will raise us, and we shall live in his sight.* His mystical body, the Church, being in a mystical way to conform and suit in a figure to the Death, Resurrection and Ascension of His real Body.

The Prophet **Hosea** also in the 13 and 14th verses, **foretelling this promised restoration to the Church in this mystical manner**, *does it in terms alluding to the Corporeal Resurrection*, to which also the Apostle refers, **I Cor. 15:55**, when he asserts that Doctrine of the Resurrection: *I will ransom them from the power of the Grave, I will redeem them from Death, O Death, I will be thy Plagues, O Grave, I will be thy destruction; Repentance shall be hid from my Eyes.* And again by the Prophet, **Isaiah 25:8**, speaking of this very time: *He will swallow up Death in Victory, and the Lord will wipe away tears from all faces, and the rebuke of His people shall be taken from off all the Earth, for the Lord has spoken it.* Which very words of the Prophet are repeated by John, and applied to this very time, **Revelation 21:4**, **Rev. 7:17**: Now as is the Death, so must the Resurrection be:

- a. to the Spiritual Death there is a Spiritual Resurrection,
- b. to the mystical Death there is a mystical Resurrection,
- c. to the Corporeal Death there is a Corporeal Resurrection.

To this the **Assembly's Annotations** upon this place seem to concur also, **Rev. 20:5,6**; *After Antichrist's destruction there will be such a new face of the Church, as if the Saints were all raised up again. This resurrection is not of particular persons, but of whole Churches and Nations, as Romans 11:15, alluded to in the raising of dead Bones, Ezek. 37, in which they are said to have part.*

### **Reasons Why This Is Not The Corporeal Resurrection of the Saints**

And that the Corporeal Resurrection of the Saints cannot be understood in this place further appears:

### **Resurrection of the Soul Not of the Body**

**First**, Because the Text in the Letter of it speaks not of their bodies, but of their souls, and of their souls only of them who were beheaded, as **Rev. 6:9**, *And I saw under the Altar the Souls of them who were slain for the Word of God &c.* Now it is nowhere said that Soul in a proper sense revive and are raised, because they never die, being immortal, and so not capable of Resurrection, necessitating therefore another sense.

### **Resurrection of Beheaded Martyrs Only, What About the Rest of God's Elect?**

**Secondly**, Because if we are here to understand a bodily Resurrection of the Saints, (*Martyrs only being here mentioned and beheaded Martyrs too, taking in no other Saints*

*and only such too that have suffered under Antichrist) then will Christ have but a small Kingdom, and then only such Martyrs partaking of that first resurrection are to share of happiness and freedom from second Death, excluding all but such both from happiness and exemption from such a curse, contrary to the Analogy of Faith and whole current of Scriptures, for by such Doctrine what will become of all the Saints from Able to this time, who were not Martyrs under Antichrist?*

### **This Would Deny the General Resurrection**

**Thirdly**, Because this will hold out an absurdity of a two-fold Resurrection (a thousand years distant each from other) of bodies, contrary to **John 5:28**: The hour is coming, in which all who are in the Graves, shall hear His voice, and shall come forth, they who have done Good to the Resurrection of Life, and they who have done Evil to the Resurrection of Damnation.

### **The Time of the General Resurrection is The Last Day**

The **state** of the Resurrection being *here held forth by Christ to be general and universal, relating to Good and Bad, and to be at one time*, the hour. So in **John 6**, four several times he refers to the ***Saint's Resurrection to be at the last day***, verses **39, 40, 44, 54**.

- a. The professed Faith of the Saints in that Day, **John 11:24**, *And Martha said unto Him, I know that he shall rise again in the Resurrection at the last day.*
- b. So **I Corinthians 15:51, 52**, *Behold I show you a mystery, we shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an Eye, at the last Trump, for the Trumpet shall sound, and the Dead shall be raised incorruptible, and we shall be changed.*
- c. **Job 19:25, 26**, *For I know that my Redeemer lives, and that he shall stand at the latter day upon the Earth, and though, after my skin worms destroy this body, yet in my flesh shall I see God.*
- d. So **Job 14:12**, *Man lied down and rises not till the Heavens be no more, &c.*

### **The Resurrection Is To Happen At the Second Coming of Christ at the End of the World and the Dissolution of the Earth and the Heavens**

By which two Scriptures in Job **the last day and time of the last Trump is explained**, and *limited to Christ personal coming, and end of the world, or dissolution of the Heavens and the Earth*, as **2 Peter 3:10, 11, 12; Revelation 20:11**.

### **There Are Nine Resurrections Before This Resurrection**

**Fourthly**, Because this opinion holds out this to be the first bodily Resurrection, contrary to what the Scriptur speaks of, nine resurrections gloing before this.

- a. As first, the widow of Sarepta's Son, **I Kings 17:22**;
- b. The Son of the Shunnamite, **I Kings 4:35**;
- c. The man who was raised by the touch of the Prophet's Coffin, **2 Kings 13:21**;
- d. The Widow of Naim's Son, **Luke 7:15**;
- e. The Dauther of Jarius, **Luke 8:55**;
- f. Lazarus, **John 11:44**;

- g. Those many who came out of their Graves accompanying Christ at His resurrection,  
**Matthew 27;**
- h. Tabitha, **Acts 9:41;**
- i. Eutichus, **Acts 20:16.**

**If This is a Corporeal Resurrection it is The Tenth Resurrection**

By which several instances it must appear that either this is **not** a *Corporeal Resurrection* spoken of, or **these nine mentioned were no so**, for this cannot be said in truth to be the **first Corporeal Resurrection** *when nine went before it*, **but the Tenth Resurrection rather.**

**The Bodily Resurrection is 1,000 Years After This**

**Fifthly**, The Bodily resurrection cannot be here meant, because that is not to be till a thousand years after this, as in this Chapter, when all the Elements must give up their Dead, **Rev. 20:12, 13.**

**Sixthly**, This **cannot** be the *Corporeal Resurrection of the Saints*, for that cannot be **till Christ's personal coming and appearing, and day of Judgment, I Thess. 4:14, Those who sleep in Jesus will God bring with Him, I Cor. 15:23, Christ the first fruits, afterwards they who are Christ's at His coming, 2 Tim. 4:1, Who shall judge the living and the dead at His appearing, and His Kingdom.** And (as before) Christ's personal coming is proved by many arguments **not to be till after the thousand years**, And it is clear *that the Judgment day is not till after the thousand years and destruction of the Gog-Magog Army.*

**This Would Invert Christ's Order**

Seventhly, This cannot be the **Corporeal Resurrection of the Saints**, *because it inverts Christ's order*, which is to be **at the sounding of the Last Trumpet**. The time of the living Saint's change, **the time that is expressed to be the last day**, which is the time of His coming and appearing, which is the Judgment day. But this is a thousand years before it all.

**Shall the Elect Dead Be Raised to the Second Death At the Second Resurrection?**

Eighthly, Because if Corporeal and to be understood of Martyrs only, *then all the dead at the last day shall be raised to the second death*, contrary to **John 5:24; 6:39, 40, 44, 54; Dan. 12:2.** And they only as Martyrs, Priests to God, contrary to **I Peter. 2:5, 9; Rev. 1:5, 6.**

**These Strange Absurdities**

**Ninthly**, Because if this be understood to be the resurrection of all the saints, who in that immortal and glorified state are to live and Reign the thousand years in and over the world, it necessarily infers these strange absurdities:

**Glorified and Unglorified Bodies Cannot be Together and See God in Glory**

**First**, that *glorified and unglorified, mortal and immortal bodies* must **converse together**, for it necessarily follows, *if the Saints are raised, then is Christ come in Glory*, and their vile bodies are made like to **His glorified body**, and that **Christ and the Saints**

and **Angels** in *this glorified state converse with the men of the world, ruling, governing and ordering them in the respective polities by Zion's Laws and Edicts, contrary to express Scripture, I Tim. 6:16, Who only has immortality, dwelling in the light, which no man can approach unto, whom no man has seen, nor can see, viz., no mortal man, no unglorified man*, for if Moses who had only a glimpse of God's back parts, had such a Glory upon him that the Children of Israel could not converse with him without a vail, and the Disciples were not able to stand before Christ in the Transfiguration, nor Paul in the Vision, how unable will wicked men be to stand before and converse with Christ, who appears in transcendent Glory, both in His own and the Father's Glory, the Glory of all the Holy Angels, and Glory of all Saints, as hereafter, And it is expressly said, that none can see God and live, **Ex. 33:20. *It being impossible that any poor, mortal, finite Creature can see and stand before the glorious, immortal and infinite Being without being consumed.***

### **Living and Dead Saints Will Not Be One Together in That State**

Secondly, It holds out that some glorified and unglorified Saints, shall at this time converse together, viz., those who are raised from the dead, with those who are then upon the Earth, when the Scripture tells us, **I Cor. 15:51, 52**, that at the same instant, that the dead Saints are raised, the living Saints are changed at a Moment, in the twinkling of an Eye, which must needs be so:

### **Not One Saint Left on This Old Earth At Christ's Second Coming**

1. Because when Christ comes, He must have all the Saints come with Him who are raised, changed and glorified, taken up in the Air to meet Him, and in that state are ever with Him, not one Saint being to be left behind.

### **The Time of Conversion Is Over When Christ Comes Again**

2. Because He then appears in flaming fire, against them who know Him not, nor obey His Gospel, the day of Grace being then over, and none to be converted after that. And therefore are all the exhortations of making ready, of getting Oil in the Vessel and in the Lamp, before He comes, it being too late to do it after He comes.

### **A Third Absurdity**

A Third Absurdity is that whereas Christ said the *Last Enemy is Death*, here the raised Saints after death are to meet with another Enemy, the **Gog-Magog** Army.

### **The Glory of the Saints During the New Jerusalem State**

**Tenthly**, This cannot be the Corporeal Resurrection because it is said expressly that during this thousand years, the new Jerusalem, new Heaven and new Earth-state, the Saints shall build, plant, Marry and give in Marriage, enjoy the works of their hands, dispense Laws, manage Governments in the world, and be liable to death and dissolution therein, which is utterly inconsistent with the Resurrection state. **Luke 20:34- *The Children of this world marry and are given in marriage, 35. But they which shall be accounted worthy to obtain that world, and the Resurrection from the Dead, neither marry nor are given in marriage, neither can they die any more; for they are equal to the Angels and are the children of God, being the Children of the Resurrection***, the dispensing of Laws, managing worldly policies and affairs, being as utterly inconsistent with this state also.

### Why This is Not the Spiritual Resurrection

Secondly, Neither can this living or rising again intend the Spiritual Resurrection, viz., the rising from the dead of sin to the life of Grace, the converted, changed state, though that will abundantly be manifested herein, both amongst Jews and Gentiles by the preaching of the Gospel:

1. Because it is supposed it speaks of the Church that were converted and lived a spiritual life;
2. Neither was this a life their Enemies could take from them, for in this sense they lived all the time of the Beast's and Dragon's rage and rule, and in this respect might be said to live most, when most liable to outward death and distresses.

Thirdly, neither can this be the Eternal Life of Glory, because this speaks of a state that precedes that a thousand years.

### Why This is A Civil Resurrection of the Saints

Therefore lastly it will follow, that if it be neither the Corporeal, Spiritual nor Eternal Life, that is here meant, to which the Saints are raised, then must it be the **mystical or civil life**, to which the Prophets gave witness as before. And the rather so, because of that **mystical and civil death that all Saints are liable to, and lie under, during Antichrist's reign**, because they refuse to worship the Beast or his image, or receive his mark and number, &c., As also *because the whole Church and all Saints do at this time partake of this life*, because it is said in the next verse *that the rest or others lived not, viz., those who did worship the Beast, the Character of the Antichristian Church, they lived not this thousand years, viz., this mystical life, but are now to take their turns in the Valley of the shadow of death, liable now to the Prison-state, and Gibbet, to give an account for all their cruelties and murders, to be killed all the day long, to be filled in the Cup they have filled and as being thrust in the pit and bound, kept from all Rule, Dignity and Authority.*

### Objection

*But why must the Church be included under these terms or characters of Souls beheaded, and who would not worship the Beast?*

### Answer

Because it may more emphatically and significantly hold forth the state, they are raised from and raised to.

### Some of the Various Names and Characters of the Church in the Revelation

Various are the name and characters the church is represented by in this Book, and yet all suitable to their present posture and station:

1. In her **primitive purity and luster**, as a Woman clothed with the Sun, and the Moon under her feet, and upon her head a Crown of Twelve Stars;
2. In her **persecuted, afflicted state under the Dragon or Rome Heathen**, Souls under the Altar, **Rev. 6:9, 10**; Slain for the Word of God, and Testimony they held, and so here Souls of the beheaded, **Rev. 20**,

3. In her **contests with the Dragon, Rev. 12:2**, a woman with child cried, trailing in birth, and pained to be delivered;

4. Under the **Beast's tyranny, and persecution, Rev. 12**, A woman flying into the wilderness, **Rev. 11**, witnesses in sackcloth and slain witnesses;

5. In their **cleaving to Christ**, whilst so many wonder and wander after the Beast, the Lamb's followers, the sealed and marked ones, Keepers of the commandments of God and Testimony of Jesus, **Rev. 14**;

6. In their **courageous opposition to Tyranny and Idolatry**, called Victors over the Beast's Image, Mark, Number, Name.

7. In their **Martial attempts against the Beast and Whore**, the called, chosen and faithful, the Lamb's Army;

8. In her **quite, peaceable state**, Kings and Priests, Ascenders of Heaven and the Throne of God, Reigners with Christ, the Bride, the Lamb's Wife, the New Jerusalem, the Beloved City, the Psalm-bearing multitude.

#### **The False Church**

The *FALSE CHURCH* is also represented also under various marks, names and character, as you may find under another Head, and amongst the rest, *they are called the Dead, that shall not live this thousand years. As Antichrist and his followers die and go off the state, so Christ and His followers live and come on.* The death of the one is the life of the other.

## Chapter Eleven

### Of The Rest of the Dead Who Lived Not

*But the Rest of the Dead Lived Not Again Till the Thousand Years Were Finished*

In the understanding of this death of the wicked, interpreters as much differ as they do about the living of the Saints. Some suppose a Corporeal death that is here intended, intimating that while the Saints and Martyrs are raised, to live and Reign with Christ, the bodies of the wicked shall not be raised, but are to lie in their Graves, all the thousand years. (**Editor's Note:** *This dispensational view seemed to have been espoused by Thomas Kilcop and a few others who remained not long among the Particular Baptists of that era. REP*)

And others suppose it is a spiritual death, a death in sin, an unconverted, unregenerate state, that the wicked will be found in during all the thousand years.

But it is humbly conceived there is the same good ground to understand this as the former living of the Saints, viz., in a metaphorical sense; As that living of the Saints is to be taken to be a civil life, so this death of the wicked is to be understood of a civil death, being the direct Antithesis to the former, and so indeed no other then a confirmation and illustration of that happy state of the Saints, for as when the Beast and Dragon and their worshippers lived, viz., were found in the full exercise of power, Rule and Authority in the world, the Saints then civilly died, being not only put out of all capacity of that kind, but made liable to all manner of natural deaths and distress for opposing their usurpations, and refusing their Idolatrous worship, so when the Saints come to take their turns to live in power and authority, then shall all the beast's and Dragon's worshippers and followers, take their turns in a state of death too, not only thrust from all Rule and Authority, but rendered liable to give an account with their lives and liberties for all their cruelties and murders, during their tyrannous usurpations. When they must have retaliation, and be filled in the Cup, they have filled to others, and be rewarded as they have rewarded the Saints, during their reign and rage. For how much she has glorified herself and lived deliciously, so much torment and sorrow she must have.

#### Objection

**But why called the rest of the Dead who lived not again?**

#### Answer

This also is a proper Character of the false Church holding out their present posture and condition, sometimes termed Earth-dwellers, Beast-worshippers and Wanderers, Babylon, Whore, a Glorious Queen, City of the Nations, and here according to their dethroned, slaughtered, imprisoned, captivated state, *The Dead who lived not.*

## Meaning of the Rest of the Dead

But why the Rest of the Dead, so read, as Parents, after the manner of the Greek, the Genitive for the Nominative, the rest of the dead for the rest being dead, so **Rev. 9:20**, rest of the men, that is, other men. The word λοιπο being other, as **Ephesians 6:10**, **I Cor. 7:29**, **I Tim. 4:13, 20**. *The Saints who were dead, that would not worship formerly in the Dragon's and Beast's life and reign are now alive, but the other men who worshipped Beast and Dragon, enter now a state of Death and Judgment, who are judged to death all the thousand years, no more to Rule or Reign either in Civil, Militaries, or Ecclesiastics (for, or under the Beast) during that time, then they permitted the Saints to exercise any such Sovereignty for, and in the behalf of Christ, during their day, for as one goes up, the other goes down. They are not to live again till the thousand years be finished, implying that when the Dragon is loosed, there will then be a military power and jurisdiction at least, that they may live to, again in opposition unto Christ and the Saints, in their encompassing the Camp of the Saints, and the Beloved City, which their said raised state makes good, and confirms the former interpretation.* That their death is mystically and figuratively to be understood of a civil, and not literally of a Corporeal death, for if the dead men must not live again till the thousand years be expired, and then must be raised out of their Graves, and in that Resurrection-state appear in a Military posture, is such an absurdity, that I presume none will own, wicked men being not raised to make opposition against Christ and His Saints, but to appear to judgment, being the Resurrection (to them) of Damnation, as to the raised Saints of Life and Salvation.

## Chapter Eleven

### Of Reigning With Christ

*And I say Thrones and they sat upon them, and Judgment was given unto them, &c. And they lived and Reigned with Christ a thousand years, &c. And they shall be Priests to God and Christ, &c.*

#### The Post-Revival Reign of the Saints

After the Saints are revived and a Spirit of Life entered into them, they are called up and ascend into Heaven, said **Rev. 11**, viz., to Rule and Government, as page 35, to Kingly power, to set upon Thrones and have judgment committed to them, said this Text, *Ensigns of Sovereignty*, **Psa. 122:5; Psa. 72:1, Dan. 7:22**, *alluding to the Resurrection and Ascension of Christ after His Death, who ascending to Heaven had all power, judgment and authority given to Him*, **Matthew 28:18, John 5:22, 27**.

#### Ascending Up To Christ's Throne To Reign With Him

So shall it be in like manner with His mystical body in their mystical Resurrection and Ascension. They are to Ascend to the Throne of Christ, and to receive Judgment, Rule and Authority from Him, having suffered with Him during Antichrist's Reign, and are now as Kings to Reign with Him in His Kingdom.

#### (Editor's Note:

This is a beautiful chapter. We feel D'Anvers opens this up so very well with but one major exception which we will try to present:

- 1) There is a dead state of the saints of God, before their conversion and their baptism;
- 2) There is a raised state with the saints of God, it happens in their post-baptismal life;
- 3) They are, in this new, raised state, after baptism, made Kings and Priests of God and rule and reign with Christ **NOW** in His spiritual Kingdom;
- 4) This post-baptismal state is presented in **Romans 6-8** and also in **Colossians 2**.
- 5) The ruling and reign is presented in such places as **1 Peter 2** and **Revelation 1:5-6**.
- 6) The Spiritual Kingdom of Christ is presented in many different places in the New Testament, for example in **Col. 1:10-13; Hebrews 12:28; and Revelation 1:9**.

- 7) This rule and reign is in union with Jesus Christ and is a co-rule and co-reign with Christ now, see **Ephesians chapters 1-3**.

The problem occurs *when we make one phase of the post-resurrection life and Kingdom rule and reign as Kings and Priests with Christ to fulfill all these Scriptures*. The post-baptismal resurrection, rule and reign of the Saints, **now in Christ's spiritual kingdom** is a spiritual reality. We do not say this is the only post-resurrection rule and reign of the Saints. We realize that the **baptismal resurrection is a picture of the final and great resurrection at the last day**. Therefore, **the spiritual rule of the post-baptismal state is a picture of the final and grand rule of the saints in their post-physical resurrection state**. The problem here is making this to refer to a period lasting only a thousand years when the Scriptures teach that of His Kingdom, Rule and Reign, there shall be no end, **Rev. 11:15**. Revelation 11:15 teaches that when the final phase of the one Kingdom of God occurs, it shall be unending. When the last trump sounds and the kingdoms of this world become subjected to Christ, He will destroy them or rule them with a rod of Iron. At that time, the Kingdom will go on forever. It does not last only 1,000 years. In this spiritual kingdom now the saints rule and reign in union with Christ in His present spiritual kingdom. They are in this kingdom because they are in Christ. They become assured of their standing as they enter into the gospel church. Membership in the *gospel church* **does not put them in this Kingdom**, their *union with Christ* does, but they **become assured** of their place in the kingdom and reign of Jesus Christ in the gospel church. Remember the article already quoted from the **First London Confession of Faith**. Also remember **Isaiah 32:17**. **REP**)

### **The Kingly State of the Saints**

Which Kingly state of the Saints is confirmed by divers Scriptures, whereof take some few:

**Revelation 5:10**, *And has made us unto our God, Kings and Priests, and we shall Reign on the Earth*. (Being part of the New song of the 24 Elders who are said to be about the Throne in **Chapter 4:10**, with white raiment and Crowns of God, casting them down before the Throne, interpreted here in the **9th verse of 5**, to be the Church of God, who were redeemed by His Blood out of every Kindred, Tongue, People and Nation.

**Revelation 1:5**, *Unto Him Who loved us and washed us from our sins in His own Blood, and has made us Kings and Priests unto God and His Father, to Him be Glory and Dominion for ever and ever*.

**Daniel 7:17**, *These great Beasts which are four, are four Kings, which shall arise out of the Earth (viz., the four Monarchies, as interpreted in **Chapter 2:18**) But the Saints of the most high shall take the Kingdom and possess the Kingdom for ever. 22. And judgment was given to the Saints of the most high, 26. And the judgment shall sit, and they shall take away his dominion to consume and destroy it to the end. 27. And the Kingdom and Dominion and the greatness of the Kingdom under the whole Heaven shall be given to the people of the Saints of the most high, whose Kingdom is an Everlasting Kingdom, and all Dominions shall serve and obey Him*.

This is the very same spoken about in **Daniel 2:44**, *and in the days of these Kings, (viz., the four Monarchs typed out by the image) the God of Heaven shall set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand for ever*. (**Editor's Note: Daniel 2:44** shows us that the Kingdom was to be established in the days of the Roman Empire, at the end of the four great Gentile Kingdoms. Why then say it is yet future? These Scriptures also show us that it will be unending. Why then claim it will last only 1,000 years? **REP**)

**Psa. 110:2**, *The Lord shall send the Rod of thy Strength (viz., His Scepter, or Ensign of Rule and Dignity) out of Zion (the New Testament Church) Rule thou in the midst of thine Enemies*.

**Micah 4:8**, *And thou O Tower of the Flock, the strong hold of the Daughter of Zion, unto thee shall it come, even the first Dominion, the Kingdom shall come to the Daughter of Jerusalem.*

**Rev. 2:26, 27**, *And he who overcomes and keeps my Works unto the end, to him will I give power over the Nations, and he shall rule them with a Rod of Iron, as the Vessels of a Potter shall they be broken to pieces, even as I have received of my Father, and I will give him the Morning Star. (Editor's Note: Consider **Revelation 2:27**. Ruling the nations with a rod of iron simply equals breaking and destroying them. The **Iron Rod Rule** of Christ and His Saints, because of their Union With Him which He has earned for them, occurs at the **Second Coming of Jesus Christ**, at the **Last Trumpet**, during the **Last Hour**. The **Iron Rod Rule** of Christ and His Saints is for the purpose of **destruction**. It is not a peaceful co-existence of **glorified saints** who are inter-mingling with **unglorified reprobates**. Such a disgusting theory is the fullest of the **Alice in Wonderland Hollywood** style of naturalistic falsehoods generally fostered upon an unsuspecting and untaught group of Christ's little sheep. No phase of Christ's kingdom includes a state where the **elect** and the **reprobates** co-exist together, must less for the **glorified elect** to co-exist in a glorious kingdom state with the **natural reprobates**. True, the parables in **Matthew 13** teach the co-existence **now** of the tares and wheat together in the present phase of the world, but they also teach that this co-existence will end when Christ returns. What does this do to the church now when the reprobates are allowed to come in and sup with the Saints? **REP**)*

Which glorious reign is held forth to us in the particular following, viz.:

First, in the Great Extent,

Secondly, in the Glorious Administration, which is:

a. first in dispensing Laws,  
b. Administering Judgment, both punishing the Evil, and rewarding the Good)

c. to the increase of 1) Peace, 2) Plenty, and 3) Protection.

Thirdly, the Great Conversions both of Jews and Gentiles;

Fourthly, the Increase of Holiness;

Fifthly, Freedom from Sorrow;

Sixthly, Restoration of the Creature.

**(Editor's Note: You will note that most of these have already began. The final form and fullest will occur in the future, glorified, eternal state of the Kingdom. D'Anvers has already shows very well that there will be no conversion of anyone after Christ's Second Coming. REP)**

### **The Extent of the Kingdom**

First, the extent of this Kingdom is no less than the bounds of the Beast's and Dragon's Territory, even the whole Earth, **Rev. 16:14**. No less than the limits of the four preceding Monarchies, as **Dan 7:27**, *And the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most high, whose Kingdom is an Everlasting Kingdom, and all Dominions shall serve and obey Him, So **Dan. 2:34, 35**.* The Universality whereof is confirmed also by these following Scriptures:

**Isa. 50:11**, *Thy Gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the gentiles, and that their Kings may be brought. 12. For the Nation and Kingdom that will not serve thee shall perish, Yea those Nations shall be utterly wasted.*

**Isa. 2:2**, *And it shall come to pass in the last days that the Mountain of the Lord's house shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow thereunto.*

This is agreeable to the first promise of God to Abraham, **Gen. 12:3**, *And I will bless them who bless thee, and curse them who curse thee, and in thee shall all the Families of the Earth be blessed.* This promised was also ratified by an Oath, **Gen. 22:16-18**: *By myself have I sworn (said the Lord) that in blessing I will bless thee, and in multiplying I will multiply thy seed as the Stars of Heaven, and as the sand which is upon the Sea Shore. And thy seed shall possess the Gate of His Enemies, and in thy seed shall all the Nations of the Earth be blessed.*

**Revelation 11:15**, *And the seventh Angel sounded, and there were great voices in Heaven, saying, The Kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.*

So teaches **Psa. 2:8, Psa. 29:10; Isa. 19:23, 25.**

### **The Glorious Administration of This Kingdom**

This glorious Administration consists of:

#### **Dispensing the Righteous Laws of the Lord**

**First**, In Dispensing the Righteous laws of the Lord in Opposition to the laws of the Nations, the Statutes of Omri, the Lord alone being the Law-giver.

**Micha 4:2**, *And many Nations shall come and say, come and let us go up to the Mountain of the Lord, and to the House of the God of Jacob, and He will teach us of His Ways, and we will walk in His paths, for the Law shall go forth out of Zion, and the word of the Lord from Jerusalem.* Therefore it is said in **Isaiah 51:4**, *Hearken unto me my people, and give ear unto me Oh my Nations; for a Law shall proceed from me, and I will make my judgment to rest for a light of the people. 5. My Righteousness is near, my Salvation is gone forth, and mine Arms shall judge the people, the Isles shall wait upon me, and upon mine Arm shall they trust. Therefore verse 7, Hearken to me ye that know Right, the People in whose heart is my Law, Fear not the reproach of men, &c.*

**Isa. 42:2**, *He shall not fail, nor be discouraged, till he have set judgment in the Land, and the Isles shall wait for His Law, verse 21: The Lord is will pleased for His Righteousness sake; He will magnify the law and make it Honorable.*

And further as a precept for the day, **Mal. 4:4**: *Remember ye the Law of Moses my Servant, which I commanded unto him in Horeb for all Israel with the Statutes and Judgments, Ezek. 44:23, 24.*

#### **In Administering Justice and Judgment and Righteousness**

**Secondly**, In Administering Justice and Judgment and Righteousness, to the increase of Peace and Plenty and Protection, the blessings of good Government.

**Isaiah 4:26**, *And I will restore thy Judges as at the first, and the Counselors, as at the beginning; afterward thou shalt be called the City of Righteousness, the Faithful City.*

**Psa. 72:7**, *In His days shall the Righteous flourish, and abundance of Peace, so long as the Moon endures; Verse 2 of that Psa. He shall judge thy people with Righteousness and thy poor with Judgment, Verse 11. All Kings shall fall down before Him, all Nations shall serve Him; 12. For he shall deliver the needy, when he cries, the poor also and him who has no helper; 13. He shall spare the poor and needy, and save the Souls of the needy. 14. He shall redeem their Soul from deceit and violence, &c.*

**Isa. 16:17, 18**: *I will also make thy Officers peace, and thine exacters Righteousness. 18. Violence shall no more be heard in thy Land, wasting and destruction within thy Borders; But thou shalt call thy walls, Salvation, and thy Gates praise; 21. Thy people also*

*shall be all Righteous, they shall inherit thy Land forever, the branch of my planting, the work of my hands that I may be glorified.*

**Isa. 62:2**, *And the Gentiles shall see thy righteousness, and all Kings thy Glory.*

**Isa. 11:4**, *With righteousness shall He Judge the Poor, and reprove with Equity, for the meek of the Earth: and he shall smite the Earth with the Rod of His Mouth, and with the breath of His Lips shall He slay the Wicked. 5. And righteousness shall be the Girdle of His Loins, and faithfulness the Girdle of His Reins. 6. The Wolf also shall dwell with the Lamb, and &c. 9. They shall not hurt nor destroy in all my Holy Mountain, for the Earth shall be full of the knowledge of the Lord, as the Waters cover the Sea.*

### **Many More Scriptures**

In addition notice these many Scriptures: **Isa. 2:4; Isa. 32:16, 17; Isa. 33:5; Isa. 66:12; Joel 3:18; Amos 9:13; Ezek. 34:26-28; Isa. 51:3; So with Ezek. 36:35; Isaiah 49:10; Isa. 65:21-26**, spoken of about the New Heaven and the New Earth State, as verses **17, 18**. Which Golden Age is further described in **Psa. 72:11, 15; Isa. 60:17**.

### **The Addition of Protection to Peace and Plenty**

To which peace and plenty is added the eminent protection that is vouchsafed in this day: **Isa. 4:5-6; Zach. 2:5**.

### **Jews and Gentiles Converted by the Gospel**

**(Editor's Note: We believe these Scriptures were fulfilled at the first coming of Jesus Christ and do not relate to some yet future date. See our comments on the misusage of these Scriptures in our notes to Knolly's *The World that is To Come*. REP)**

The blessing also of which blessed, reigning day, consists much in the great Conversions that shall be effected both among the Jews and Gentiles, by the publication of the Gospel.

*Gentile's Conversion*, **Psa. 87:3-5; Isa. 1:27; Isa. 11:10-12; Isa. 60:5-10; Isa. 35:1-6; Amos 9:11-13**, which is interpreted in **Acts 15:16** to the Conversion of the Gentiles to Christ Jesus. **Isa. 19:24-25; Zech. 8:23; Rev. 21:24-27; Zech. 12:10; Amos 9:10; Rom. 11:15-25**.

*The Abounding of Holiness*, **Isa. 35:8, Joel 3:17, Zech. 14:20-21; Hos. 9; Ezek. 44:9; Rev. 21:1; Isa. 60:21; Zeph. 3:13; 2 Pet. 2:13; Rev. 21:1-3;**

*Outward and Visible Acts of Worship*, **Rev. 20, Rev. 21**.

### **Freedom from Sorrow, Pain and Sickness**

**Isa. 25:8, Isa. 54:13, 14; Isa. 60:15; Isa. 65:19; Rev. 7:16, 17; Rev. 21:4**.

### **Super abounding Pouring Forth of the Spirit**

**Joel 2:28, 29; Isa. 32:15**.

### **Lastly, the Restoration of the Creature**

**Isa. 65:17, 25; Rom. 8:18-21**.

## The Happy State of the Church

This glorious and happy state of the Church in this glorious Rule, Dignity and Sovereignty is called in Scripture, **the Kingdom of Christ**, and is so spoken of, as if He was personally present with them in all this work before mentioned, both in the conquering, as well as peaceable part of the Kingdom.

**First**, As to the Conquering part, or (as by way of distinction called) the Kingdoms of the Stone, it is called His Kingdom and spoken of as if He were personally present.

**Dan. 2:44**, *And in the days of those Kings shall the God of heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, &c.*, The interpretation of verse **34** is: *Thou sawest till that a Stone was cut out without hands, which smote the Image upon his feet, that were of Iron and Clay, and brake them to pieces*, (Interpreted to be the fourth or last Monarchy, **Chapter 7** and **Verse 40**, of this Chapter) **35**. *And the Stone that smote the Image became a great Mountain and filled the whole Earth.*

**Rev. 17:14**: *These (viz., the ten Horns, ten Kingdoms, or ten toes of this Image) make War with the Lamb, and the Lamb shall overcome them; for He is Lord of Lord, and King of Kings, and they who are with Him are called, and chosen, and faithful.* (Spoken as though personally present in the work) and parallel to this.

**Rev. 19:11**, *And I saw Heaven opened, and behold a white Horse, and He who sat upon Him was called faithful and true, and in righteousness He does judge and make War.* **13**. *And He was clothed in a Vesture dipt in blood, (taken out of Isa. 63:2, &c.) And the Armies which are in Heaven followed Him upon white Horses, clothed in fine Linen, white and clean.* **15**. *Out of His mouth goes a sharp Sword, that with it He should smite the Nations, and He shall Rule them with a Rod of Iron, and He treads the Winepress of the fierceness and wrath of Almighty God. And He had on His vesture and thigh written, King of Kings, and Lord of Lords. And then there is an invitation to the fowls of Heaven to feast themselves with the flesh of Kings, Captains, and Mighty Men in the Supper of the great God.*

And in the **45 Psalm** there is a Prophecy of the Kingdom, **verse 3**. *Gird thy Sword upon thy Thigh, O Most Mighty, with thy Glory and Thy Majesty.* **4**. *And in thy Majesty ride prosperously, because of truth and meekness and righteousness, and thy right hand shall teach thee terrible things.* **5**. *Thine Arrows are sharp in the heart of the Kings enemies; whereby the people fall under thee, (And then after this Conquest, as though in it in person)* **6**. *Thy throne, O God, is forever and ever; The Scepter of thy Kingdom is a right Scepter, &c.* So **Psa. 66:3; Isa. 42:13; Haggai 2:22**, As in page 23, **Isa. 35.4**.

Secondly, the Peaceable part of the Kingdom, or the Kingdom of the Mountain, so spoken of as if Christ was personally present. **Psa. 72:1-11, Dan. 7:14, 27; Jer. 23:5, 6; Ezek. 34:23, 24; Jer. 39:9; Luke 1:32, 33**: *And He shall reign over the house of Jacob for ever, and of His Kingdom there shall be no end.* (**Editor's Note**: *Do these Scriptures teach the unending Kingdom of Jesus Christ, or a limited Kingdom of only 1,000 years? REP*)

And so, again, upon the sounding of the seventh Trumpet, **Rev. 11:15, Rev. 20:4; Rev. 22:3**.

## Objection

But why then should not we so take it, as the Scripture represents it, and so plainly lays it down? Will you be wiser than what is written? Why should we not so receive and believe it?

### **Answer**

**First**, it must be taken for granted that as the Beast's Kingdom is a mystery, so is the Kingdom of Christ no less, and therefore is the mind of wisdom called for, to reach into the one as the other. And as the Apostle (**2 Peter 3:16**) speaking of these things, in which (as he said) *there are some things hard to be understood, which they that are unlearned and unstable wrest unto their own destruction*; Which, therefore, calls for great fear, caution and circumspection in our conversing about these great mysteries.

**Secondly**, It must be taken for granted, that in the speaking to these things no sense ought to be given that denies received fundamental principles, nor thwarts the Analogy of Faith, nor crosses the current of Scripture.

**Thirdly**, That it is the genuine sense, true scope and intent of the Scripture, comparing Scripture with Scripture, and spiritual things with spiritual; and not only the literal reading in some places, for otherwise the Racovian Catechism asserting Socinianism shall go for good pay. Nay what Heresy upon that account may not be asserted and proved? And therefore Maton well says that whatsoever Text of Scripture is expounded any other ways than God meant by it, it is according to its interpretation, the world of man and not of God, and consequently in adhering to such interpretations we believe not what God said, but what man does make him say.

**Lastly**, That we cannot receive these Scriptures in the sense that many give of them, **that thus seem to assert Christ personally to be present, either in the smiting or peaceable part of His Kingdom, during these thousand years.**

## **CHAPTER TWELVE**

### **CONCERNING JESUS CHRIST AS THE GREAT HIGH PRIEST**

**Christ Is Setting at The Father's Right Hand Until Death, The Last Enemy,**

## Is Overcome At The General Resurrection

Take these following Reasons and weigh them in the fear of the Lord, in the true balance of the Sanctuary, wherein we shall first show why they cannot be so received.

**Secondly**, In what sense truly according to the mind of Christ they may and ought to be received.

**First**, That Christ Jesus cannot properly be said to be personally present in the smiting part, besides the five Reasons to this thing, page 25-27.

Because it is expressly said, **Psa. 110:2**, *The Lord said unto my Lord, sit thou at my right hand, until I make thine Enemy thy foot-stool*, compared with:

**Hebrews 10:12**, *But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God, from henceforth expecting till His Enemies be made His foot-stool*. And therefore, being as an overcomer He sat down with God upon His Throne, and the Earth as His foot-stool,

He is upon that Throne to reign, till all His Enemies be brought down, as **I Cor. 15:25, 26**. *For He must Reign till He has put all Enemies under His feet, the last Enemy that shall be destroyed is death*.

So that it is most manifest by this positive position *that Jesus Christ is to sit upon the Throne of Heaven at God's right hand, till all His Enemies be subdued, yea till death itself, as the last Enemy, be conquered, which will not be till the general Resurrection*. Then it shall be said that death is swallowed up in Victory, and Death and Hell shall be cast into the lake of fire.

### Christ Shall Not Leave the Father's Right Hand Personally to Encounter the Dragon, Beast and False-Prophet

Therefore, by this received principle, *Christ shall not leave the Father's right hand personally to encounter Dragon, Beast and False-Prophet, who are to be fought with (as is already proved) and vanquished before the General Resurrection*, nay before the thousand years, at the beginning whereof, many suppose this is His personal coming and Resurrection of the Saints. So that according to their apprehensions, *that seeming coming of Christ to war with the Saints against the Beast, Dragon and False-Prophet, must admit of another sense, which is also expressed*, page 31, 32.

### Christ Is Not Personally, Bodily Present During the Thousand Years of Peaceful Rule and Reign

**Secondly**, Neither can he properly be said to be personally present in the peaceable part, or mountain state, during the thousand years.

**First**, Because besides the constant concurrence of Scripture, the universal consent of all parties is **that Christ comes not perennially till the bodily resurrection**, and **that there is no bodily Resurrection either of Saints or sinners in the beginning of the Thousand years**. Take these Eleven Arguments from pages 51-59.

**Secondly**, It appears *from the former Argument of His being at the Father's right hand, till the general resurrection, till Death, the last Enemy, be destroyed*. If so, **then the**

**thousand years is to be first over, and the Battle of God, before the general Resurrection shall take place,** an that this is true Doctrine appears also from all the considerable places that make mention of His personal coming and appearing, viz.:

**First,** From those Scriptures that assert *that when He comes all the Saints shall come with Him,* which **cannot be short of the great Resurrection.**

**I Thess. 3:3, 13:** *To the end He may establish your hearts, unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His Saints.*

**Luke 13:28-29:** *There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob in the Kingdom of God, and yourselves thrust out. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God.*

**I Thess. 4:14:** *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. 16. For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the Trumpet of God, and the dead in Christ shall rise first. 17. Then we which are alive and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.*

**I Cor. 15:51, 52:** *Behold I show you a mystery, we shall not all sleep, but we shall all be changed in a Moment, in the twinkling of an eye, at the last trump (for the Trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) 54. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory. 55. O Death, &c.*

#### **Why There Is No Physical Resurrection At the Start of the Thousand Years**

By which Scriptures it infallibly appears **that at the coming of Christ, all the Saints shall come with Him.** *The living Saints are to be changed and glorified, the dead Saints are to be raised and glorified.* But if this coming of Christ, and Resurrection is to be understood at the **beginning** of the thousand years, ***then all the Saints cannot come with Him,*** for as page 72, multitudes both of Jews and Gentiles are to be called and converted in the thousand years, therefore it cannot be short of the General Resurrection after the Thousand Years.

**Secondly,** From these Scriptures, that inform His coming to be at the general Resurrection, p. 52, **John 5:28, John 6:39, 40, 44, 54; I Cor. 15:51, 52; I Thess. 4:16; Job 14:12, Job 19:25, 26.**

**Thirdly,** from those several Scriptures that assign Christ's coming to be at the General Judgment, to Judge the wicked and the righteous, which is also long after this thousand years Reign, viz.:

#### **To Judge the Wicked**

**1.** *To judge the Wicked, 2 Thess. 1:7,8, When the Lord shall be revealed from Heaven with His mighty Angels, 8. In flaming fire taking vengeance on them who know not God, and that obey not the Gospel of our Lord Jesus Christ, 9. Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of His power, 10. When He shall come to be glorified in His Saints, and to be admired in all them who believe, &c..*

**2 Tim. 4:1,** *I charge thee before God, and the Lord Jesus Christ, who shall judge the Living and the Dead at His appearing and His Kingdom.*

**Matthew 25:31**, *When the Son of man shall come in His Glory, and all the Holy Angels with Him, then shall He sit upon the Throne of His Glory. 32. And before Him shall be gathered all Nations, and He shall separate them one from another, as a Shepherd divides His Sheep from the Goats. 33. And He shall set the Sheep at His right hand, but the Goats on the left. 34. And then shall the King say to them on His right hand, &c.*

**Jude 14, 15**, *And Enoch also the seventh from Adam Propheted of these, saying, Behold the Lord cometh with ten thousand of His Saints, to execute judgment upon all, and to convince all that are Ungodly among them &c.,*

**Rev. 20:12**, *And I saw the dead small and great stand before God, and the Books were opened, and the Dead were judged out of those things which were written in the Books according to their works.*

### **To Judge The Righteous**

**2.** *To Judge the Righteous, Matthew 25:34, Then shall the King say to them on His right hand, &c.*

**Rev. 20:12**, *And another Book was opened, which is the Book of Life, &c.*

**Acts 3:19-21**: *Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20. and He shall send Jesus Christ, which before was preached unto you; 21. Whom the Heaven must receive until the times of Restitution of all things, which God has spoken by the mouth of all His Holy Prophets, since the World began.*

**Heb. 9:28**, *To them who look for him will He appear the second time without sin (blotting out the sin) to salvation.*

**I Thess. 2:9**, *For what is our hope, or joy, or Crown of Rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*

**Col. 3:4**, *When Christ who is our Life shall appear, then shall we appear with Him in Glory.*

**I John 3:2**, *Now are we Sons of God, but it does not yet appear what we shall be; but when He shall appear, we shall be like Him;*

**Phil. 3:20**, *For our consolation is in Heaven, from whence also we look for our Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like His glorious body.*

**I Pet. 5:4**, *And when the chief Shepherd shall appear, ye shall receive a Crown of Glory, that fades not away.*

By which Scriptures it fully appears that Christ's personal coming and appearing is not till the general Resurrection and general Judgment, which are after this thousand years Reign.

### **The Dissolution of the Heavens and the Earth**

**Fourthly**, From those Scriptures that assign the dissolution of the Heavens and the Earth to be at His Personal coming and appearing.

**2 Peter 3:10**, *The day of the Lord shall come as a Thief in the Night, in which the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat, the Earth also and the works therein shall be burnt up, 12. Wherein the heavens being on fire shall be dissolved.*

**Rev. 20:11**, *From whose face the Heavens and the Earth fled away, with Mark 13:24-26.*

By which it is further manifested that the thousand years Reign must be before, otherwise where will be that Building, Planting, Rule and Government in this World, when the Earth and all its works are burnt up? Therefore, of necessity must these things precede the personal coming and appearing of our Lord Jesus Christ.

### **The Mediatorial Work of Jesus Christ**

In the next place, Christ's personal coming and appearing cannot be at this time, from arguments taken from His High Priesthood, and work of Mediation.

**Hebrews 9:7**, *That the High Priest along, once every year, not without blood, did enter into the Holy place to offer for Himself, and the errors of the people, &c. But (Verse 11) Christ being come, an High Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this Building; 12. Neither by the blood of Goats and Calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us. 15. And for this cause He is the Mediator of the New Testament, &c., 24. For Christ is not entered into the Holy places made with hands, which are the figures of the true, but into Heaven itself now to appear in the presence of God for us, &c.*

**Hebrews 4:15**, *And there, as our High Priest is He touched with the feeling of our infirmities, being in all points, He was tempted like as we are, yet without sin, To encourage us to hold fast our profession, and to come boldly to the Throne of Grace, to obtain mercy and find grace to help in the time of our need, who can have compassion on the ignorant, and then who are out of the way.*

**Hebrews 5:2**, *for if any sin, we have an Advocate with the Father, Jesus Christ the Righteous, Who is the propitiation for our sins, &c.,*

**I John 2:1**, *Who was in all things made like unto His Brethren, that He might be a merciful and faithful High priest in all things pertaining to God, to make reconciliation for the sins of the people, for in that He Himself suffered, being tempted, He is able also to succor them who are tempted,*

**Heb. 2:17, 18**, *And an High-Priest forever after the order of Melchizedeck,*

**Heb. 5:6**, *Who ever lives to make intercession for us, and to save to the uttermost all who come unto God by Him,*

**Heb. 7:24, 25, 26.**

So that while sinners are to be converted, Saints are liable to sin, suffering and temptation and have need to pray, and be found in the use of Ordinances, Yea, while they have anything to do with God, short of eternal Glory, they will stand in need of an Advocate, Mediator, an Intercessor, a Days-Man. But, this is needful to the end of the World, in and after the thousand years. Therefore, **there is a necessity for the continuance of Christ's Mediation at the right hand of the Father, while Sin, Satan, evil World and Death remain**, and till the Saints be safely entered into Eternal Rest.

### **Christ Sets At The Father's Right Hand Until The Mediatorial Work Is Completed at the Destruction of Death**

Neither can He any more come off from that work, till He has completed it. Then the High priest was not to come off from within the Vail, till he had perfected the work, for which he entered into the Holy Place. Therefore, it will be very dangerous to hold out any Doctrine, that may entrench upon this great office of the Mediator.

### **The Work of Destruction at the Beginning of the 1,000 Years**

Again, neither can Christ personally appear with all the raised and glorified Saints in the thousand years Reign, from the consideration of the special work, that is to be transacted therein, altogether unsuitable for the Glorified, Angelic, Spiritual Bodies; viz., To fight and wage War with material Swords, Top dispense Laws, to manage human policies in the administration of Judgment, and Justice among men, as well in the execution of Justice upon Transgressors, as to encourage the Well-doors to build, to plant, &c., To share of worldly peace and plenty, To preach the Gospel, dispense and partake of ordinances, or to partake of the great Spiritual blessing in the pouring out of the Sprit, properly only for natural bodies and human capacities, and how incongruous it is for mortal and immortal, glorified and unglorified, Heavenly and Earthly bodies, to converse and transact together, is already manifest.

### **The Lack of Christ's Presence on Earth Necessities A More Agreeable Understanding of the Scriptures**

Upon which considerations we cannot suppose, that Christ can personally be present in either part of the Kingdom, necessitating therefore some other sense to those former Scriptures, seeming to hold out the same, more agreeable to Truth and current of Scripture.

## **CHAPTER THIRTEEN**

### **THE FOUR FOLD COMING OF CHRIST**

#### **Objection:**

*But you will say, in what sense can you suppose Christ to be said to come, to be with His people to fight against enemies, to reign and sit upon a Throne, if not personally?*

To the first, concerning Christ's coming, it is necessary that we should take notice of a fourfold coming of Christ in the Scriptures, viz., A **Personal**, a **Spiritual**, a **Mystical**, and a **Providential** coming, each of which may also be used in a double sense.

**First**, He is said to come in person, when He came in the flesh to take our Nature upon Him, **I John 4:2**, and **Hebrews 10**, and also when He comes the second time without sin to Salvation, **Heb. 9:28**, **Acts 11:1**, **I Cor. 15:23**, **I Thess. 1:8**.

**Secondly**, His spiritual coming is, either when He comes by His Spirit to convince, call and convert a Soul, as **Eph. 3:17**, **I Thess. 2:13**, **Rev. 4:20**, or to confirm, seal and establish by His Spirit, **John 14:20**, **Acts 23:28**, **Eph. 1:13**.

**Thirdly**, It is mystically considered either in His coming in the type, in the shadowy and legal dispensations, **Acts 7: I Cor. 10**, or in the Evangelical Antetype, or Gospel dispensation.

**Fourthly**, He comes in His Providence, either to redeem, deliver and save His people, **Ex. 3:8**, **Lam. 18:8**, **Heb. 10:37**, or to execute Vengeance in the destruction of His Enemies, **Isa. 63**; **Luke 18**, **Habb. 3**, **Mal. 2**.

And it is the mind of wisdom that must rightly and duly apply each of these according to the scope, drift and meaning of the Holy Spirit, and not mistake the one for the other.

#### **Objection**

**Secondly**, What are we to understand by *Christ's being with a people, or a people with Christ*? Can that be otherwise then personal? But it is expressly said, They Reigned with Christ?

Christ may said to be with a person or people, when He is so virtually by His Spirit or Spiritual presence, or when He is so by His Word, Rule, Law of Precept.

**Hosea 11:12**, Judah was said to rule with God, when they cleaved to God's Word and Rule.

When Israel rejected the Government by Judges (which was God's Ordinance and Appointment) for a King after the manner of the Nations, they were said to reject God from being their King, Who virtually went in and out before them, and fought their Battles for them, **I Sam. 8**.

And therefore said in **Jer. 8:19**, *Is not the Lord in Zion? Is not her King in her? Why have they proved me to anger with the graven Images?*

Solomon was said to sit upon the Throne of the Lord.

And Jehoshaphat, in his charge to his Judges, **2 Chron. 19:6**, bids them take heed what they did, *for you judge not for man, but for the Lord*, Who (he told them) was with them in the judgment, being called forth as verse 8, for the Judgment of the Lord, and for controversies.

### **Christ's Virtually and Spiritually Presence with His People**

Christ is said therefore virtually and spiritually to dwell, to rest, to walk amongst His people, **2 Cor. 6:16; Rev. 2:1, Isa. 57:15**, and they with Him, to live with them and they with Him, to suffer with them and they with Him, **Psa. 91:15, Acts 7:9**, To die, be buried, quickened, raised with Him, **Rom. 6:4, Col. 2:15; 2 Tim. 2:13**; to work with Him, **2 Cor. 5:6**, To Sup with Him and He with them, **Rev. 3**, To war and fight together with Him and He with them, **Rev. 17; Joshua 5**. To be Captain of the Host and General of the Army, **Rev. 19**, when all is but virtually and spiritually so.

### **Satan's Virtual and Mystical Presence with his People**

So Satan is said to be with his Servants and Subjects acting and instructing, when he is not personally nor visibly so. Satan shall cast some of you into prison, **Rev. 2:10**, Where Satan dwelt, and Satan's Seat and Throne was, **Rev. 2:13**. When he was only so by his substitutes in his Authority, not really and personally, but virtually and mystically.

And so to Reign and Rule, as God's Kingdom, is in Israel by His Word, Law and Authority, by His influence and Spirit.

As the Dragon's rule is called the Devils, because the Devil influences, acts and spirits his principal Agents and Instruments, though not personally present.

### **Christ's Rule in the Hands of His Saints**

So may the Rule in the hands of the Saints be called Christ's Kingdom of Sovereignty, though He be only virtually present and not personally present.

It is no new thing so to take it in *His mystical Kingdom in the Church where His Laws, Statutes and Ordinances are dispensed in His name, and by vesture of His Spirit*. It was no new thing to have it so esteemed in Israel in the Typical Kingdom, when the Law was His, the Rulers by His choice and Spiriting, the policy His, called therefore His rule, Government, Sovereignty, Throne, Kingdom. And why then should it be thought strange in the Anti type?

When His Law, Rule, Polity and Rulers called according to His qualification, and influenced by His Spirit, shall, according to promise and prophesy, come forth again in the world, why may they not as well be said to **Reign with Christ**, as suffer with Him? If we suffer with Him, we shall Reign with Him. We do not think it any absurdity to say, *The King of Spain fights and Conquers in America, and Rules and Reigns there, though never personally present in that other world, but only virtually so, by his Commissions, by his Laws Civil and Ecclesiastical, that he has transferred hither, by his officers and Viceroyes, that he has appointed in his name to Rule and Govern there*. Did not the Roman Senate of old Govern the world at Rome by their Laws, and Edicts and Rulers of Providences that they commissioned and appointed?

## CHAPTER FOURTEEN

### THE FIVE-FOLD KINGDOM OF JESUS CHRIST

#### Objection

But by this Reasoning you seem to exempt Christ's person from any share of Rule or Sovereignty in any Kingdom here, whereas it is expressly said, *He is to judge the quick and the dead at His appearing and Kingdom*, which it is most manifest **that at His appearing He has a Kingdom**. And you owning that appearing to be personal, what do you make that Kingdom to be? And what share has Christ's person in it?

#### Answer

#### The Several Kingdoms of Christ

In answer whereto I conceive it necessary in the first place to give you the distinction of a five-fold Kingdom, the Scripture takes notice of belonging to Christ, Viz., a Providential, a Spiritual, a Mystical, a Monarchical and a Davidical and Misphatical Kingdom, and then I shall give you my understanding and conceptions of this Kingdom hinted at, that He is to have at His appearing. And for a lack of a right distinguishing herein, proceeds (as I humbly apprehend), all the mistaken notions and differences about the Kingdom of Christ treated of in these papers.

### **The Providential Kingdom of Christ**

First, therefore, understand there is a *Providential Kingdom* which Christ has, and does (as God) manage over all the world, and that from the beginning.

### **The Spiritual Kingdom of Christ**

Secondly, A *Spiritual Kingdom*, which He does and has all along managed in the hearts of His people, from the beginning of the world to this day.

### **The Mystical Kingdom of Christ**

Thirdly, there is a *Mystical Kingdom*, or a Rule and Sovereignty that He, as Lord and King, has exercised in the Church, as well under the Law and under the Gospel.

### **The Monarchical or Davidical Kingdom**

Fourthly, there is His *Monarchical or Davidical Kingdom*, namely, that dignity and Sovereignty that is in time, according to promise, and prophesy, to take place in and over the Nations, and to be managed by His Laws and Government, by His Spirit and virtual presence in His Servants and Substitutes, which had been the special Subject of this disclosure.

### **The Misphatical Kingdom of Christ**

Fifthly, there is that *glorious Misphatical Kingdom*, viz., Sovereignty, that Christ Jesus in person (with all the Saints in their glorified bodies with Him) shall, upon their general Resurrection and Judgment, exercise here upon the Earth, before all is given up into the Father's hands, which is further cleared to you in the several parts of it in the Scriptures following **Matthew 16:28**, *there be some standing here that shall not taste death, till they see the Son of man coming in His Kingdom*, which in a figure is performed in the next Chapter, **Matthew 17:2**, and was translated before them, and His face did shine as the Sun, and His Raiment was white as the Light, &c., compared with **Revelation 1:13-15; 2 Peter 1:16**. *For we have not followed cunning devised Fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His Majesty, Viz., They had a vision of that power and glory that Christ's Majesty shall have, when He comes in His Kingdom.*

**Matthew 19:28**, Ye which have followed me in the Regeneration, when the Son of man shall sit on the Throne of His Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of Israel.

**Revelation 3:21**, To Him who overcomes will I grant to sit with me upon my Throne, even as I also have overcome, and am set down with My Father on His Throne.

### **Christ Enters Into the Final Phase Of His Kingdom At the Sounding of the Last Trump**

**I Cor. 15:20**, *Now this I say Brethren, that flesh and blood cannot inherit the Kingdom of God, neither does corruption inherit incorruption, Therefore, 51, Behold I show you a mystery, we shall not all sleep, but we shall all be changed.* Holding out the necessity of the changed, immortal, incorruptible estate to qualify them, and make them capable to partake of the blessings and benefits of that Kingdom of God, which Christ enters upon at the Sounding of this Land Trump, and the General Resurrection and Judgment.

**2 Tim. 4:1**, *I charge thee before Ourd Lord Jesus Christ, Who shal judge the Quick and the Dead at His appearing and Kingdom.*

**Luke 13:28**, *There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you fourselves thrust out. 29. And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the Kingdom of God.*

**Matthew 25:31:32**, *When the Son of Man shall come in His glory, and all the Holy Angels with Him, then shall He sit upon the Throne of His glory. and before Him shall be gathered all Nations, and He shall separate them one from another, as a Shepheard divides the Sheep from the Goats, &c.,*

Which fully states and clears up the thing:

1. That Christ shall come in His Glory with all the Holy Angels with Him;
2. That He shall then in His Kingly State, as (verse 34) Sit upon the Throne of His Glory.
3. That this shall be at the General Resurrection, For all Nations good and bad are gathered before Him;
4. That this shall be at the General Judgement, For now is the Judgment and Sentenace to be pronounced.

#### **This Shall be upon the Earth**

**Job 19:25, 26**, *For I know that my Redeemer lives, and He shall stand at the latter day upon the Earth. And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another, though my Reigns be consumed within me.*

**I Thess. 4:17**, *Then we which are alive and remain shall be caught up together with Him in the Clouds to Meet the Lord in the Air, and so shall we ever be with the Lord, viz., Not to remain with Him in the Air, but to meet Him to come with Him to the Earth; For so:*

**Acts 1:10, 11**: *And while they looked stedfastly towards Heaven, as He went up, behold two men stood by them in white Apparel, which said, Ye men of Galilee, why stand ye gazing jp into Heaven? This same Jesus who is taken up from you into Heaven shall come in like manner as ye have seen Him go into Heaven, With*

**Zach. 14:4**, *And His Feet shall stand in that Day upon Mount Olivet;*

(**Editor's Note**: *There is a question as to whether Christ will return to this present earth or to the New Earth, at His Second Coming. In addition, we must remember that He already has stood on Mount Olivet. REP*)

#### **The Manner of His Coming to His Throne Will Be First, Visible, Secondly Glorious, Thirdly Terrible**

1. **Visible**, **Rev. 1:7**, *Behold He comes with Clouds, and every eye shall see Him, and they also who pierced Him, &c. Acts 1:11*, *He shall come in like manner, as ye have seen Him go into Heaven.*

2. **Glorious**, and therefore well called the Kingdom of Glory; **Mark 13:26**, *And then shall they see the Son of Man coming in the Clouds with Power and great Glory; Which great Glory appears;*

#### **First, Because it is in the Father's Glory:**

**Luke 8:38**, *Whosoever therefore shall be ashamed of me, and of my words in this adulterious and sinful Generation, of Him also shall the Son of Man also be ashamed, when He comes in the Glory of His Father, with the Holy Angels.*

### **Secondly, In His own Glory with the Father;**

**Luke 9:26**, *Of Him shall the Son of Men be ashamed, when He comes in His own Glory, and in His Father's &c;*

### **Thirdly, In the Glory of all the Holy Angels;**

**Matthew 25:31**, *When the Son of Man shall come in His Glory, and all the Holy Angels with Him;* **2 Thess. 1:7**, *And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with His mighty Angels;*

#### **In the Glory of all the Saints**

Fourthly, In the Glory of all the Saints, as is already largely proved from **Zech. 4:5**, **I Thess. 4:14, 17**; **I Cor. 15:51, 52**; **Luke 13:28**; **Luke 2:36**; **2 Thess. 2:10**.

### **Bodies Changed**

These vile bodies being now rased, changed, made from Earthly to bear the Image of the Heavenly, is to be made glorious like Christ's glorified Body, **I John 3:1,2**; **Phil. 3:21**; **I Cor. 15:43, 44, 49**.

### **Terrible**

Terrible also, With a shout, great noise, voice of the Archangel with the Trump of God, the last Trump, with the dissolution of Heaven and Earth, as **I Cor. 15:52**; **I Thess. 4:17**; **Matthew 24:31**; **Matthew 24:24**; **2 Peter 3**; **Rev. 20**; **Rev. 22**.

### **What shall be done in this Kingdom?**

**2 Thess. 1**, Christ shall be glorified, and admired and praised. Saints shall be glorified and rewarded, wicked men and wicked angels shall be judged and sentenced by Christ and the Saints, according to their deeds and demerits.

## **CHAPTER FIFTEEN**

### **OF BEING PRIESTS OF GOD AND CHRIST**

*But They Shall Be Priests of God and of Christ*

This is another part of the Saint's Privilege, this thousand years, not only to Reign as Kings, but be Priests too, as **Rev. 1:6**, **Rev. 5:10**, *And has made us unto our God, Kings and Priests and we shall Reign on the Earth*, alluding hereby to that Dignity and Privilege of the Priesthood under the Law, who were said to draw nigh to God in a more special and peculiar way in His worship, which was: (**Editor's Note: This is a present reality and blessing in this present church age**, 1 Peter 2, **REP**)

## **Patriarchal Priesthood**

First Patriarchal, (or the Priesthood belonging to the first born:) **Numbers 3:12, 41, 45; 8:16, 17.**

## **Mosaic or Levitical Priesthood**

Secondly, Mosaic or Levitical, **Numbers 3:18, 7:22, Ex. 28:1, I Chron. 6:49**, Of whom:

First, *High Priest*, **I Chron. 6:14,15;**

Secondly, *Chief Priests*, **Numbers 20:26;**

Thirdly, *Ordinary Priests of the same line*; **Lev. 6:29**; which were divided into four and twenty courses, whose duty and privilege is held forth in **Deut. 33:10; Lev. 10:11; Numbers 19:9;**

## **Judaical Priesthood**

Thirdly, *Judaical of the Tribe of Judah*, of which Melchizedek is the Type, **Gen. 14:18, Heb. 7:1**, And Jesus Christ the antetype, our great High-Priest, **Hebrews 3:1, 4, 14;** And under Him the Spiritual Royal Priesthood, **Ex. 19:6; Rev. 1:6, 2 Peter 2:5,9.**

Importing **separation** and **consecration** to God, and a **nearness** and **constant communion** with Him, **Numbers 16:9**, ordering in special the affairs of His Church being appointed and anointed thereto.

## **Natural Israel a Type of Christ's Kingdom**

Now as in the Kingdom of Israel the Type of Christ's Kingdom, there was an anointed Priesthood, a Ministry to manage the affairs of the Church; and an anointed Kingship of Magistracy to govern and manage the State, so:

## **Antichrist in His Kingdom**

Has Antichrist in his usurpations in Imitation of them the Type, and as if they were this Kingdom of Christ, the Antitype, pretended not only to the Kingship, but the Priesthood to the Ministry as well as the Magistracy; to the Government of the Church as well as the state, putting their Only Oil upon the one and the other as (most Holy and Sacred things) Dedicated to the service of Christ in both.

## **Satan's Magistracy and Priesthood**

Which nevertheless their glorious entitling themselves to such his peculiar service, he is pleased, as to renounce it with great detestation, calling their **Magistracy** an unclean, filthy, blasphemous, bloody Beast, that comes not from him, but out of the bottomless Pit, and most go into Perdition; and the other, their **Ministry of Priesthood**, a vile, filthy, Idolatrous Strumpet, who must for her lewd Whoredoms, Drunkenness, and Witchcrafts, have her flesh torn off and burnt with fire.

## **The Place of Christ's Faithful Saints**

But his faithful Saints and Servants that will neither bow the Knee to the one nor the other (as being Blasphemous, Idolatrous Usurpers, not only to the opposing, but outing

Christ's Ministry and Magistracy) shall be found in this, His Kingdom (during the thousand years) to administer in both these blessed ordinances, being received in Truth, Power and Purity to the advantage of His name and Glory, viz., as anointed Kings to manage the Affairs of State as Rulers, and Magistrates under Christ the King of Kings, and as anointed Priests, shall under Christ their High-Priest, manage His pure Worship and Govern the Affairs of the Church, as His Elders and Ministers, which in happy conjunction makes up this Blessed and Glorious state of Christ's Rule in this, His Kingdom.

**CHAPTER SIXTEEN**  
**OF THE SECOND DEATH**

*On Such The Second Death Has No Power*

This is another Privilege of the Saints in this happy Estate, that they shall not be liable to the Second Death.

By **SECOND DEATH** in the Letter is to be understood Hell-fire, the place of the damned, as interpreted, **Rev. 21:9**.

But **Mystically** and **Metaphorically** taken for utter ruin, destruction and perdition. As for instance, it is said in **Rev. 19:20**, that the **Beast** and **False-Prophet** were cast alive into the lake of fire burning with Brimstone, which must *Metaphorically* be understood, because (as before explained on page 18, by *Beast and False-Prophet*) we are not to understand *two persons*, **but states**, viz., the **Magistracy** and **Ministry** of Antichrist, who being vanquished in the great battle, are now as utterly extinguished and put into perdition (never any more to do mischief) as if two persons were cast into Hell fire, which gives light to **Dan. 7:11; Rev. 17:8; Rev. 18:8**.

So also in **Rev. 20:10**, it is said the **Devil** or **Dragon** who deceived them, was cast into the lake of Fire and Brimstone, where the **Beast** and **False-Prophet** are, &c. which admits the same mystical signification, viz., that now the Dragonical or Heathenish power (as explained to be on page 13) that was only bound in times past, for a season, is after the God-Magog destruction, as utterly ruined, raised and destroyed, as the Beast and False Prophet, the Antichristian state before, Yea, and as the Devil himself will be, when he is cast into the lake at the last day, now never more to work mischief in the world.

And again the Worshippers of the Beast, whose names are not in the Lamb's Book (the Beast and Dragon being thus in utter perdition) are now to share with the principals in utter ruin and destruction, **Rev. 14:10, 11, 13:8; 17:8** compared with the **20:15**.

### **Final Victory Over Death**

And lastly it is said that Death and Hell (or the Grave) are cast into the lake of Fire, which is the Second Death, **Rev. 20:14**, Now after the General Judgment, there is to be no more Death. Death is swallowed up in Victory, a full confirmation of the former.

## **CHAPTER SEVENTEEN**

### **OF THE DRAGON'S RELEASE**

*And When The Thousand Years Are Expired, Satan Shall Be Loosed Out of His Prison*

Upon the expiration of the thousand years, it seems Hell is to break loose again. The Conquered and Subdued Heathen Nations, and their Authority, that have been as so many imprisoned, Fettered Captives, yea as so many civil dead men, kept down and under subjection during that space, by the Righteous Laws and Sovereign Authority of Christ whereby universal peace and quiet have been managed and maintained all the world throughout, do now by God's permission and the Devil's inspiration and sedition, again perk up for him and in a rebellious manner standing upon their feet again, do break off their subjection and Allegiance from Christ's Rule and Authority, and by combination and confederacy make head against Him, engaging under their old Captain General, the Devil, do rally from the four quarters of the Earth an huge and numberless Host like to the Sand of the Sea.

**This is Gog and Magog**

This mighty gathering is called here by the Spirit, Gog and Magog. They design, by besieging and compassing the Camp of the Saints and beloved City, to raze and destroy the Sovereign Power and Authority of Christ in this World that He has so long managed by the hands of His Saints. They are upon the breadth of the Earth, even as the Syrian Host, the Prophet in Dothan; The Assyrian, Jerusalem, the Sodomites, Lot, **2 Kings 6:14, 15; 2 Kings 25:1.**

## CHAPTER EIGHTEEN

### OF GOG AND MAGOG

*And shall go out to deceive the Nations which are in the four quarters of the Earth, Gog and Magog, to gather them together to Battle.*

This is the Name by Holy Spirit is pleased to give to this great and last enemy of the Church upon the Earth, which, for your better understanding, take the pithy exposition given by Mr. Mead:

*It is (said he) to be observed, that the Revelation is a Book of the Future estate of the Christian Church set forth by **Resemblances** and **Parables** borrowed from the condition of affairs of the Jewish Church under the Old Testament, in which the Worship of the true God flourished alone, the rest of the Nations serving Idols universally. Hence, therefore, that **Egypt** and **Babylon** in the Revelations are not the **Babylon** and **Egypt** of the Israelites, but the enemies of the Church of the Gentiles, like that **Babylon** and **Egypt**, being Types and Figures of these. In like manner, Gog and Magog in the **Revelation** are not the Gog in **Ezekiel** of the Land of Magog, the head of Mesheck and Tubal, the Engey of Israel, **Gen. 10:3, Ezek. 38:39**. For this Gog came out of the North parts, but ours from the four corners of the Earth. This Gog appeared at the beginnning of Israel's Restoration, ours after the 1,000 years of the Kingdom of the Saints following the Restoration of Jerusalem. This Gog before Christ coming in the Flesh, ours before His coming to judgement. But another Gog, the enemy of the Church of the Gentiles, is to come immediately before the Resurrection of the Dead. Farther it is plain that this Gog and Magog bear not the room of a subject, but a convenient Title, by which those Nations of the four Quarters might be declared, as if he would have said, **the Nations in the four Quarters Spiritually called Gog and Magog**.*

## CHAPTER NINETEEN

### OF THE CAMP OF THE SAINTS AND THE BELOVED CITY

These terms of Camp and City are allusions to Israel's twofold state under the Tabernacle and Temple dispensation.

#### **The Old Testament Order of Israel's *Camp***

Of the order of Israel's Camp state we read from **Numbers 2**. Herein the Tabernacle of God, with the 24 Courts of the Priests and Levites, were placed in the midst. All the Tribes were under their four Standards, pitching their Tents round about it. This is alluded to in **Revelation 4** and may greatly help with the explanation thereof.

#### **The Old Testament Order and Glory of the *City***

Then the City State was under Solomon, after the erecting of the Temple, to which glorious and beautiful condition this alludes to in **Revelation 21:10** &c. This holds forth the excellency of its being called the great City, the Holy Jerusalem where it is described in all its Glory and Diminutions, called here the Beloved City.

#### **The Contents of the City of Babylon**

This is in opposition to the City of the Nations, the great City, *Babylon*, containing the Antichristian, nay the whole world in their Policies and Governments.

#### **The Extent of the Beloved City**

So here the Extent of this City and Camp of the Saints is held forth to be no less than the whole Earth, as large in extent as the City of the Nations, Christ's Government extending all the World over from Sea to Sea, **Psa. 72:8; Isa. 44:6**.

## CHAPTER TWENTY

### OF THE FIRE FROM HEAVEN THAT DESTROYED GOG

*And fire came down from God out of Heaven, and Devoured them.*

This destruction is typed out in the Gog and Magog destruction, **Ezek. 38**. It is there alluded to as fire came down from Heaven to destroy them. So it is here.

#### **This Is the Time of The Second Coming of Jesus Christ**

Now is the time that Christ shall come in flaming Fire, taking vengeance on His enemies, destroying the Heavens also and the Earth and all its works by fire. This in order to the next Scene to be acted, viz., The Resurrection of the Dead and the Eternal Judgement.

## CHAPTER TWENTY ONE

### OF THE GENERAL JUDGMENT

#### **The Coming of Jesus Christ in His Glory, the Father's Glory, the Saint's Glory and the Angel's Glory**

After the Saint's reign, the Gog and Magog's gathering and destruction, now in order comes the Lord Jesus in person in the *Glory of the Father*, the *Saints Glory*, and in the *Glory of all the Holy Angels* with the sound of the Trumpet and the Voice of the Archangel. The Sea, Grave and Death giving up their Dead, that there may be a General Resurrection of the Just and Unjust.

And then the preparing of the Throne, the sitting of the Judge, the opening of the Books, the producing of the Witnesses in order to the general Judgment of great and small, who are to be judged according to their works by Christm Who judges the quick and the dead at His appearing and kingdom.

## A Paraphrase Upon the 20th of the Revelations

1. *And I saw an Angel come down from Heaven, having the Key of the Bottomless Pit, and a great chain in his hand,*

The Powers and Potentates of the whole World, whether Heathen or Antichristian being thus vanquished by Christ and His followers under the terms of fighting with and overcoming a Dragon, Beast and False Prophet with the Kings of the Earth and whole World in the great Battle in the former Chapter, and the Authority consequently now in the hands of the Saints, John here in a Vision has represented to him the Church's Sovereignty in a figure, viz., By the Emblematical Representation of a Chain and a Key, these are ensigns of Power in the hand of their Mystical and Spiritual head, though in this Vision (their Representative) the Lord Jesis is called here an Angel, as in **Revelation 10:1, 12, 17.**

2. *And He laid hold on the Dragon, that old Serpent which is the Devil and Satan, and bound him a thousand years.*

3. *And cast him into the bottomless Pit, and shut him up, and set a seal upon him that he should deceive the Nations no more till the 1,000 years should be fulfilled and after that he must be loosed a little season.*

And having judged and utterly razed the Antichristian state both, in its **Magistracy** and **Ministry**, (by the figurative Representation of taking a Beast, and a false Prophet and casting them alive into a Lake of Fire, does here for the better securing of the Church's quite and peaceful Rule, wholly cancel and vacate the Heathen Empire also for a thousand years, as in the Vision is set forth by the taking of a Dragon and casing him bound into a bottemless pit and shutting him up and sealing him therein, the proper Emblem of the now ruined Pagan State. The Dragon or Devil being also the *Spiritual* or *Mystical* head thereof. Here in the Vision their representative as in chapter 12 by an Angel fighting with and overcoming and casting to the Earth a Dragon, is held forth the Victory the Church at that day gets over the Heathen Roman Empire. So here by the Angel's binding him in a pit is the utter extinction of that Power (a thousand years the time limited) plainly discovered.

4. *And I saw Thrones, and they sat upon them, and Judgement was given to them, and I saw the souls of them who were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark in their Foreheads, or in their right hand, and they lived and Reigned with Christ a thousand years.*

The enemies of the Church thus cashiered and turned off the Stage, John had a further discovery of their settled and happy Rule and Authority by the vision of the Resurrection of a company of dead and Martyred Saints, (the proper Emblem of the Church during the Antichristian tyranny, who for witnessing to Christ, and not Worshipping the Beast, cannot in a civil sense at least be esteemed other) ascending Thrones of Judgment;

and as blessed and holy ones freed from the Second Death, Reigning with or under the Lord Jesus as Kings and Priests, while their enemies, the worshippers of the Beast, are not as so many dead men at their feet, during this space of a thousand years, which is called the first Resurrection, viz., The mystical General Resurrection, that in order of time is to proceed the Corporeal general Resurrection.

5. **But the rest of the dead lived not again till the thousand years were finished, This is the first resurrection.**
6. **Blessed and Holy is he who has part in the first resurrection, on such the second death has no power, but they shall be Priests of God and of Christ and shall Reign with Him a Thousand years.**
7. **And when the Thousand years are expired, Satan shall be loosed out of his prison,**
8. **And shall go out to deceive the Nations which are in the four quarters of the Earth, Gog and Magog, to gather them together to Battle, the Number of them is as the sand of the Sea.**
9. **And they went up on the breadth of the Earth, and compassed the camp of the Saints and the beloved City, and fire came down from God out of Heaven and devoured them.**

Upon the Expiration of the said thousand years, the Nations revolt from the subjection under Christ's Rule in the hands of the Saints, annoying and disturbing them all the World over, for a Season, though to their own utter ruin and overthrow, under the figurative terms of loosing the Devil their Representative out of Prison to deceive the Nations, and to gather them in an huge numberless Host, called Gog and Magog, to besiege a Camp and a City. This is an allusion to Israel of old, holding out the Saints politic and seded state, by which Emblem of a City is represented also the Enemies settled condition all the world over, and holds out their mischievous purpose to ruin the Interest of Christ and to root it up from off the Earth.

Upon this rebellious design of the Nations in this their treasonable and mjrderous attempt, they are upon the ;ersonal coming of Crhist to Judgment, destroyed by fire, Who comes in flaming fire, rendering Vengeance upon them, foretold in the typical destruction of Sodom and Gog and Magog, their perfect Types and Predecessors.

10. **And the Devil who deceived them was cast into the lake of Fire and Brinstone, where the Beast and the False-Prophet are, and shall be tormented day and night forever and ever.**

And now is the time come, that the Devil in a literal sense, who has been the mystical head of the Pagan state, is to be ccast into the lake of fire there to remain for ever. But mystically and Metaphorically is all Heathenish and Worldly Rule and Authorities now utter destroyed and cacated, as the Antechristian Dominion was by casting the Beast anf False prophet into the lake of fire, or as when the Devil himself is thither sentenced, never anymore to come out thence.

And then in order according to the whole current of Scripture and scope of it, comes the Resurrection of the Dead and Eternal Judgment in the Order and Method, as here laid down, to be understood in the Letter, from which there is no necessity to depart, or to

conceive it Allegorical: Wherein we have Christ the Judge appearing upon the Throne of Judgment, the Heavens and Earth departing at His presence, The dead small and great standing before him, the Books opened, and the dead judged out of the Books according to their Works;, &c.

11. **And I saw a great white Throne and him that sat on it, from whose face the Earth, and the heavens fled away and their was found no place for them.**
12. **And I saw the Dead, small and great, stand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the dead were judged out of those things which were written in the Books according to their works.**
13. **And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead that were in them, and they were judged every man according to their works.**
14. **And death and hell were cast into the lake of fire. This is the second death.**
15. **And whosoever was not found written in the Book of Life was cast into the Lake of Fire.**

**Finish**