

'The synchronisms of the three parts of the prophetick Interpretation'

Author: Isaac Newton

Source: Yahuda Ms. 6, National Library of Israel, Jerusalem, Israel

Published online: February 2010

<1r>

of the seventh as next to come.

The synchronisms of the three parts of the prophetick Interpretation.

The first part of the prophetick interpretation from the rise of the Beast out of the sea to the end, the second part from the beginning to the end & the third part from the beginning to the casting out of the Beast & Fals Prophet into the Lake of fire being interpretations of synchronal prophesies must be synchronal to one another. These all begin with the seventh head of the Dragon & Beast at the opening of the seventh seal & end with that head at the sounding of the seventh Trumpet. That head contains the great Apostasy & therefore tis often described

The synchronising of these three parts is manifest, not only by their being interpretations of synchronal prophesies but also by many analogies one with another. They all begin together: for the first begins with the rise of the Beast out of the Sea & the third being a prophesy of the Whore & her Beast begins with the rise of that Beast out of the Abyss & by consequence with the rise of the first Beast out of the sea: For the Beasts are the same as Interpreters have proved & the Abyss according to the Septuagint is the Sea. The second begins not sooner then that rise because the plague of the first Vial is inflicted on this Beast nor later least the first appearance of the seven Angels of the Vials should be later then the prophesy of the Whore & her Beast described by one of them. It begins therefore at the same time with the first & third. For it begins with the coming of these Angels out of the Temple, that is with the coming of the Church out of her place of worship upon the rise of the Apostasy. For the seven Angels are a type of the Church.

All three have one common subject throughout which is the Babylonian Beast. This Beast in the first continues 42 months & in the third he answers to those Gentiles who tread under foot the holy City those 42 months. The woman who in the first is fed in the Wilderness all this time is the Whore whom Iohn saw there in the third as shall be shewn hereafter, & the 144000 saints in the first are contemporary to this Whore & to those who commit fornication with her in the third because tis said of these saints by way of opposition

<2r>

of the seventh as next to come.

The main synchronisms of the three parts of the prophetick interpretation.

The first part of the prophetic interpretation from the rise of the Beast out of the sea to the end, the second part from the beginning to the end & the third part from the beginning to the casting of the Beast & fals Prophet into the Lake of fire, being interpretations of synchronal prophesies must be synchronal to one another. These all begin with the seventh head of the Dragon & Beast at the opening of the seventh Seal & end with that head at the sounding of the seventh Trumpet. That head contains the great Apostasy & therefore tis often described

The synchronising of these three parts is manifest not only by their being interpretations of synchronal prophesies but also by many analogies with one another. They all begin together, the first with the rise of the first Beast out of the Sea, the third with the rise of the Whores Beast out of the Abyss that is of this first beast # < insertion from higher up the right margin > # out of the Sea. For the Beasts are the same & the abyss is the Sea according to the Septuagint used by the Apostles. And the second begins not sooner then the first & the third because < text from f 2r resumes > the first appearance of the seven Angels of the Vials should be later then the prophesy of the {Whore} & her Beast {de}scribed by one {of} them. . It begins therefore at all the same time with the first & {third}. For it begins with the coming of these Angels out of the Temple that is with the coming of the Church out of her place upon the rise of the Apostasy. For the seven Angels are a type of the Church. not sooner because the plague of the first Vial is inflicted on this Beast, nor later because which abiss is the Sea according to the Septuagint used by the Apostles & the second with the seven Angels coming out of the Temple, that is with the Churches coming out of her place upon the rise of the Apostasy. For the seven Angels are a type of the Church.

All three have one common subject throughout which is the Babylonian Beast. This Beast in the first continues 42 months & in the third he answers to those Gentiles who tread under foot the holy City those 42 months. The woman who in the first is fed in the Wilderness all this time is the Whore whom Iohn saw there in {the} third as shall be shewn hereafter & the 144000 saints in the first are contemporary to this whore & to those who commit fornication with her in the third because tis said of these saints by way of opposition that they are not defiled with weomen for they are virgins. chap. 14.

Towards the end of the first the gospel is preached to all nations against the Babylonian state & there is a proclamation made, Babylon is fallen is fallen that great City, for all nations have drunk of the wine of the wrath of her fornication. chap. 14.6, 8 & towards the end of the third the same proclamation is also made & God's people are (by preaching) called out of Babylon Chap 18. 2, 3, 4. So that the great City Babylon falls neare the end of them both & therefore the Babylonian state is the common subject of them both & so it is also the subject of the second because in the end thereof great Babylon comes in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. chap 16.19: for understanding which the Angel leads the Prophet into the Wilderness and shews him the Whore on her Beast.

<3r>

All three end with one & the same judgment of the Babylonian state & by consequence at one & the same time. For in the end of the first the Vine of the earth is cut down & troden in the great winepress of Gods wrath & blood out of the winepress up to the horse bridles of those who tread it: which blood is the cup of the wine of Gods wrath then given to the worshippers of the Beast in reward for their having drunk the cup of the wine of the Whore's fornication, & they are tormented with fire & brimstone chap. 14.10, 20, So also in the end of the second great Babylon comes in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. ch. 16.19, & in the end of the third the Word of God with his Army on white horses (up to whose bridles the blood came out) treads the winepress of the fierceness & wrath of Almighty God having his vesture dipt in blood that is he slays the nations with his two edged sword & casts the Beast & Fals Prophet into the Lake of fire burning with brimstone. Chap. 19.13, 15, 20, 21.

There is yet another character of the common end of the second & third. For in the end of the second there go out of the mouth of the Dragon & of the Beast & of the fals Prophet three unclean spirits like Froggs to gather the Kings of the earth & of the whole world (including the Kings whose way was prepared from the east) to the Battel of the great day of God Almighty & then follow upon pouring out of the east vial follows a voice saying it is done, that is the mystery of God declared to his servants the Prophets is finished in the war of the last thunder on which this Vial is a commentary. For this voice is accompanied with voices & thunders & lightnings & a great earthquake & hail the emblems of a battel & the Cities of the nations fall, And the

Victors over the Beast sing the triumphant song of Moses & of the Lamb who {gets} the Victory And in the end of the third this battel is described at large between the Word of God & his Armies & the Beast & Kings of the Earth (that is the Beast & Dragon) & their Armies wherein the Beast & Fals Prophet are taken & cast into the Lake of fire & the remnant (Kings & Captains & mighty men & horsemen & all men free & bond small & great, the nations whom the Dragon deceived) were slain (politically) with the two edged sword & all the fowls of heaven were filled with their flesh (that is (as Daniel expresseth it) the rest of the Beasts had their Dominion taken away but their (natural) lives were prolonged for a time & the saints of the most High look the Kingdom & possessed it for ever.) And the Dragon (the spirit of error who deceived the nations signified by the rest of the Beasts) was cast into. the bottomless pit ✠ & shut up that he should deceive . ✠ For the 1000 years follow this war because in the end of them the Dragon is cast into the Lake of fire where the Beast & fals Prophet were before.

[Editorial Note 1]
.....

<3v>

Tis a received opinion that the general judgment begins at the end of the 1000 years, & this opinion is deduced from the Prophet's saying that the martyrs & saints lived & reigned with Christ a 1000 years but the rest of the dead lived not untill the 1000 years were finished. This is the first resurrection. But this grownd will fail if either the resurrection {is} ~ mystical ~ like that of the two witnesses as some have maintained, ; or if the first & second resurrection be from the first & second death respectively & all rise in the first resurrection but those live not again in the Apocalyptic language who rise only to dy the second death; or ¹ if the general judgment may last all the 1000 years. I shall not enter into a dispute about these opinions but content my self to shew that the general Iudgment begins at the sounding of the last Trumpet & perdition of the Beast.

And first I observe that this period hath all the Characters of the day of Iudgment. Then is the 2^d coming of Christ to consume the man of sin with the breath of his mouth 2 Thes. 2 Then time is at an end & the mystery of God is finished which {a} he hath declared to his Prophets Apoc. 10.6, 7. then sounds the seventh or last Trumpet & the eternal Kingdom of God & the time of the dead that they should be judged & that God should reward his servants the Prophets & Saints & them that fear his name small & great (that {is} all that are written in the book of life) & destroy them which destroy the earth ch 11.15, 17, 18. Then comes the Son of man in the clouds to reap his harvest & cause the vintage of the Earth to be gathered Ch. 14. Then is the great day of God almighty & Christ comes as a Thief & great Babylon drinks the cup of the wine of the fierceness of Gods wrath ch. 16.14{,} 15, 19 Then are the wicked condemned to the Lake of fire which is the 2^d death & judgment is given to the Saints ch 19.20 & 20.4, 14. Then do the wicked as well as the good awake out of the dust. Dan 12.

In the next place I observe that the Apocalyptic general judgment is of the good as well as of the wicked. For the dead small & great (that is all the dead) stood before God & the books were opened & another book was opened which is the book of life, & the dead were judged out of those living things which were written in the books according to their works Apoc 20.12. So then that general judgment begins when the book of life is opened for judging & rewarding the saints & that we have in the former observation shewed to be at the sounding of the 7th Trumpet.

Thirdly where tis said Blessed holy is he — — — years (ch 20.6) those words are to be understood of an exemption from the second death during the 1000 years & therefore seem to imply that others who have not part in the second resurrection are subject to the second death during those years.

Fourthly I observe that the general resurrection in the Apocalyps is the same with that in Daniel Chap. 7, God sitting in judgment upon — — — — same.

Fifth

† Then is it said Blessed & holy is he that hath part in the first resurrection on such the second death hath no power — — — years (Apoc 20.6) which is as much as to say that the 2^d death hath power on all the rest during those years. For the blessedness & freedome of these from the 2^d death respects the time of the 1000 years &

by way of opposition denotes the misery of the rest all that time. For Then do they that sleep in the dust of the earth awake some to everlasting life & some to shame & everlasting contempt. Dan 12. So then at this period is the resurrection & judgment of all the saints great & small & not only of the saints but also of the wicked & by consequence of all the dead: for it {is} the time of the dead that they {sh.} be judged. And to make the description of this judgment more full tis represented in Daniel after the same manner as in the end of the Apocalyps. God sits in white raiment upon a fiery throne & thousands thousands minister unto him & ten thousand times ten thousand stand before him & the judgment is set & the books are opened & out of them the 4th beast is sentenced to the burning flames. In this & what went before you have a description <2v> {of} {the} gen. judgment very full & in all respects answering to that in the end of the Apoc In the one God sits in white on glorious throne in the other he sits on a great white throne. In the one the time of the dead is come that they should be judged that is of all the dead small & great good & evil for then is the resurrection of the wicked {as} well as of the just. In the other the dead small & great stand before God & De{ath} & the grow{nd} & the sea gave up their dead. In the one the judgment was set & the books were opened in the other the books were opened the dead were judged out of them every man according to his works. In the one the wicked awake out of the dust to shame & everlasting contempt & the Beast & Fals Prophet (called Idolaters & murderers & sorcerers & theives Apoc 9.20) are Sentenced to the Lake of fire which is the 2^d death & all those on whom the 2^d death hath at this time no power are pronounced blessed & happy: in the other whosoever was not found written in the book of life was cast into the lake of fire & particularly the fearful & unbelieving & abominable & murderers & whoremongers & sorcerers & idolaters & all liars. In the one is the first resurrection that is the general resurrection & judgment of the saints {For} God then gives reward to his saints small & great that is to all of {them in} the other

<4r>

that they are not defiled with weomen for they are virgins. Chap 14.

Towards the end of the first the Gospel is preached to all nations against the Babylonian state & then follows a proclamation Babylon is fallen is fallen that great City because all nations have drunk of the wine of the wrath of her fornication. & they that worship the Beast & his Image are threatened to be tormented with fire & Brimstone chap 14.6, 8, 10. And so towards the end of the third the two prophesying witnesses rise from the dead & ascend up to heaven in a cloud of converts & the the tenth part of the great city falls that is the great City under one of the 10 Kings chap. 11.11, 12, 13 & this fall is proclaimed saying Babylon the great is fallen is fallen – for all nations have drunk of the wine of the wrath of her fornication & Gods people are called out of her that they receive not of her plagues. chap. 18.2, 3, 4 So then the Gospel is preached universally & Babylon falls & her people are threatened neare the end of them both & therefore the Babylonian state is the common subject of them both. And so it is also the subject of the second because in the end thereof great Babylon comes in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath (chap. 16.19) for understanding which the Angel leads the Prophet into the Wilderness & shews him the great Whore of Babylon sitting on her Beast.

All three end with one & the same judgment of this Babylonian state & by consequence at one & the same time. For in the end of the first the clusters of the Vine of the earth are gathered & troden in the great Wine press of Gods wrath & blood comes out of the Winepress up to the hors bridles of those who tread it (chap 14.20) which blood is the cup of the wine of God's wrath then given to the worshippers of the Beast in reward for their having drunk the cup of the wine of the wrath of the Whore's fornication & they are tormented with fire & brimstone (vers. 10) So also in the end of the second at the battel of the great day of God Almighty the last Vial is poured out which is the cup of the wine of Gods wrath, & the cities of the nations fall & Great Babylon (as was said) comes in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath chap. 16.19. And in the end of the third the word of God with his Army on white horses (up to whose bridles the blood came out) treads the Winepress of the fierceness & wrath of Almighty God having his vesture dipt in blood, that is he slays the nations with his two edged sword & casts the Beast <5r> & Fals Prophet into the Lake of fire burning with Brimstone. chap 19.13, 15, 20, 21.

In the first it is insinuated that the Beast shal perish by war. For after tis said that he shall make war upon the Saints & overcome them tis added, He that leadeth into captivity shall go into captivity & he that killeth with the sword must be killed with the sword. And then in the end the ruin of the Beast by war is described by cutting down the Vine of the Earth & treading it in the great wine press of Gods wrath till blood come out

unto the hors bridles of the Victors. For this Parable of the Harvest & Vintage (as we told you) is a commentary upon the Prophecy of the Palm-bearing multitude. They suffered great tribulation in the Harvest & came out of that tribulation by victory over their enemies in the vintage & then triumphed with Palms in their hands saying, Salvation to our God & to the Lamb, & from thence forward had all tears wiped from their eyes & were before the throne of God for ever. All which is much illustrated by the Prophets Isaiah & Joel who thus interpret the Harvest & Vintage. I have troden the wine press alone & of the people there was none with me for I will tread them in mine anger & trample them in my fury & their blood shall be sprinkled upon my garment & I will stain all my raiment: for the day of vengeance is mine & the year of my redeemed is come. – And I will tread down the people in mine anger & make them drunk in my fury & I will bring down their strength to the earth. Isa 63. And what this means Joel {thus} explains more fully. When, saith he, I shall bring again the captivity of Iudah & Ierusalem, I will also gather all nations & will bring again the captivity of Iudah down into the Valley of Iehosaphat & will plead with them there for my people & for my heritage Israel whom they have scattered among the nations. – Proclaim ye this among the Gentiles, prepare war – Beat your plow shares into swords & your pruning hooks into spears. – Let the heathen be awakened & come up to the valley of Iehosaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle for the Harvest is ripe; come, get ye down for the Press is full the Fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The Sun & the Moon shall be darkened & the stars shall withdraw their shining. The Lord also shall roar out of Sion & utter his voice from Ierusalem & the heavens & the earth shall shake but the Lord shall be the hope of his people & the strength of the Children of Israel. – Then shall Ierusalem be holy & there shall no strangers pass through her any more, – for Iudah shall dwell for ever & Ierusalem from generation to generation. Joel. 3. {An} This is a very full & plain exposition of the Harvest & Vintage wherewith the first part of the interpretation of the prophesy of the Apocalyps concludes.

The second part also concludes with the same war. For in the end thereof there go out of the mouth of the Dragon & out of the Beast & of the Fals Prophet three unclean spirits like Frogggs to gather the Kings of the earth & of the whole world (including the Kings whose way was prepared from the east) to the battel of the great day of God Almighty. And then Christ comes as a thief & upon <6r> pouring out the last Vial follows a voice saying, It is done that is, the mystery of God declared to his servants the Prophets is finished in the war of the last thunder on which this Vial is a Commentary. For this voice is accompanied with voices & thunders & lightnings & a great earthquake & hail the emblems of a battel & the cities of the nations fall & great Babylon comes in remembrance before God &c. And they that get the victory over the Egyptian Beast sing the triumphant song of Moses & the Lamb who leads them on in this war saying, Great & marvellous are thy works Lord God Almighty, just & true are thy ways thou King of the nations. Who shall not fear thee o Lord & glorify thy name for thou only art holy: for all nations shall come & worship before thee; for thy judgments are made manifest.

So also in the end of the third part this battel is described at large between the word of God & his armies & the Beast & Kings of the earth (that is the Beast & Dragon) & their armies, wherein the Beast & Fals Prophet are taken & cast into the Lake of fire & the remnant (Kings & Captains & mighty men & horsemen & all men free & bond small & great, the nations whom the Dragon deceived) were slain (politically) with the two edged sword & all the fowls of heaven were filled with their flesh, that is, as Daniel expresseth it, the rest of the Beasts had their Dominion taken away & given to the saints, but their (natural) lives were prolonged for a time & the saints of the most High took the Kingdom & possessed it for ever. And the Dragon, the spirit of error who deceived the nations signified by the rest of the Beasts, was cast into the bottomles pit & shut up that he should deceive them no more for a thousand years. For the 1000 years follow this war because the Dragon as well as the Beast & Fals Prophet was engaged in it by the three croaking spirits, & by consequence was then vanquished, & also because in the end of the 1000 years the Dragon is cast into the Lake of fire where the Beast & fals Prophet were before.

So then the three parts of the prophetic interpretation end all of them at the ruin of the Beast: a period which being the great day of God Almighty, is the main synchronism of the whole Apocalyps.

The subordinate synchronisms of the three parts of the prophetick interpretation.

Hitherto I have shewed the synchronizing of the three parts of the interpretation during the times of the great apostasy. But it is <7r> further to be noted that these three parts are each of them double, the first before the

times of the Apostasy, the second in those times & the third after them.

For in the first part the state of the Church before the flight of the woman into the wilderness is twice described; first by the Parable of the Childbearing woman, & then by the Parable of the war between Michael & the Dragon. These two Parables end both of them with the flight of the Woman into the Wilderness & therefore are synchronal, being types of one & the same persecution of the victorious Church.

How the second part of the Interpretation is a double one answering to the double prophesy of the seven trumpets & seven thunders has been explained already.

The third part also from & after the times of the apostasy is a double one. For the Prophet first describes the casting of the Beast into the lake of fire, & the Judgment given to the saints on thrones with the times following for a thousand years, & then returns back to describe the same judgment more fully together with all the times following not only for a thousand years but for ever.

Tis a received opinion that the general judgment begins at the end of the thousand years & this opinion is deduced from the Prophets saying that the Martyrs & they that worshipped not the Beast lived & reigned with Christ a 1000 years but the rest of the dead lived not again untill the 1000 years were finished. For say they when all the rest of the dead rise then is the general judgment. But this is a great mistake. The resurrection in this prophesy is taken only for a resurrection to life. Those who rise to dy the second death do not live again in the language of the Prophets, nor have part in the resurrection, (but are considered as continuing in a state of death. Luke 14.36. Phil. 3.11. Whence came the opinion of the Iews that none should ever rise again but the just. Tis certain out of Daniel that at the first resurrection when many that sleep in the dust shall awake some shall awake to shame everlasting contempt as well as others to everlasting life Dan 12 & therefore when Iohn saith Blessed are they that have part in this resurrection he reckons the resurrection to death to be no living again & by consequence his second resurrection as well as his first is to be understood of those only who rise to life, & so does not necessarily imply a general resurrection of the wicked at that time. But what these two resurrections mean, whether the second be from the first death as well as the first is; or whether some shall be saved by fire being baptized therewith in the lake till they have paid the uttermost farthing (as the ^{a[1]} first Christians believed & therefore prayed for an early resurrection; whence {came} < insertion from f 7v > came the notion of Purgatory) & so the second resurrection shall be from the second death as the first was from the first, the second death having power more or less on all who have no part in the first resurrection: or whether the second resurrection be of some from the first death & of others from the second is not my business to examin. In what sense soever you take these resurrections the general judgment must begin with the sounding of the seventh Trumpet for these reasons.

First this period – – –

< text from f 7r resumes >
< insertion from f 2v >

But the consequence is not good. For the general judgment may last all the 1000 years, or the resurrection may be mystical, or if they be literal the second resurrection may be from the second death as the first is from the first the saints who were less holy being purged by fire till the second resurrection. And this last opinion was that of the primitive Church. For in this sense they understood the Baptism with fire Matt 3.11 Salvation by fire 1 Cor 3.15 & imprisonment till the uttermost farthing should be paid Matt 5.26. & therefore prayed for the deceased saints that they might have an early resurrection, that is that they might have part in the first resurrection & escape the baptism with fire And hence came the Purgatory of the Papists: a doctrine which would agree better with scripture{,} reason & tradition upon these suppositions{.} That the dead are not sentenced to reward or punishment in heaven purgatory or Hell before they be judged nor judged before the day of judgment. That at the last Trumpet all men shall rise to judgment & be then sentenced to heaven purgatory or hell. That those only who rise to life eternal are said in the language of the Prophets to live again & reign with Christ & to have part in the first resurrection & that the rest of the dead are considered as continuing in a state of death & therefore said not to live again untill the 1000 years be expired. That there are degrees of rewards, & degrees of punishments () & that at the end of the 1000 years those in Hell do not partake of the 2^d resurrection but only those in purgatory For the Beast & fals Prophet still continue in the

lake of fire. That whilst the dead rise again & are sentensed to Heaven Purgatory or Hell the earth continues to be inhabited by mortalls as before & this not only for a 1000 years but even for ever Dan 7

That Christ comes to judge as well the living by ordering their Kingdoms as the dead, † < insertion from lower down f 2v > † & gives the sons of the resurrection power over the nations (Apoc 1) And that the sons of the resur... tho they may upon gr. occ. appear to mortals yet reign not over men after the manner of temporal Kings but are as the Angels in heaven having their abode in the air () & higher heavens at pleasure as Christ had after his resurrection & ascention, () so that no part of the univrs may want its inhabitants. For he is gone to prepare a place for them that they may be where he is & behold his glory. < text from higher up f 2v resumes > & that the sons of the resurrection though they may upon great occasions appear to mortals as Christ did after his resurrection {that} {they} have their abode in the air & higher heavens (1 Cor. as Christ had after his ascention without being confined to ‡ < insertion from the right margin > ‡ this earth, so that no part of the Vnivers may want its inhabitants. For he is gone to prepare a place for them that they may be where he is & behold his glory Iohn. < text from f 2v resumes > But the manner of the general judgment & future Kingdoms is hard to be understood & I shall not enter into disputes about it. It may suffice here to shew that this judgment is celebrated or at least commences at the sounding of the Seventh Trumpet, & beginning of the 1000 years. And for understanding this I consider

< text from f 7r resumes >

<8r>

First this period hath all the characters of the day of Iudgment. For then is the second coming of Christ to consume the Man of sin with the breath of his mouth 2 Thes. 2 Apoc. 19 & to receive his Kingdom Dan 7.13 & to reap the Harvest of the earth Apoc 14.14. Then is time at an end & the mystery of God is finished Apoc 10.6, 7. Then sounds the 7th or last Trumpet & the everlasting Kingdome of God is come & the time of the dead that they should be judged & that God should reward his servants the Prophets & Saints & them that fear his name small & great (that is all that are written in the book of life) & destroy them which destroy the earth ch. 11.15, 17, 18. Then is the great day of God almighty & Christ comes as a Thief & great Babylon drinks the cup of the wine of the fierceness of Gods wrath ch. 16.14, 15, 19. Then are the wicked condemned to the Lake of fire which is the second death & judgment is given to the saints ch. 19.20 & 20.4, 14. And then it is said. Blessed & holy is he that hath part in the first resurrection: on such the second death hath no power but they shall be Priests of God & of Christ & shall reign with him a thousand years. Apoc. 20.6. Which is as much as to say that the second death hath power on all the rest during those years. For the blessedness of those & their freedome from the second death respects the time of the thousand years & by way of opposition denotes the misery of the rest all that time. For immediately after the great tribulation & return of the Iewish Captivity do they that sleep in the dust of the earth awake, some to everlasting life & some to shame & everlasting contempt, Dan. 12. So then at this period is the <9r> resurrection & judgment of all the saints great & small & not only of the saints but also of the wicked & by consequence of all the dead: for it {is} the time of the dead that they should be judged. And to make the description of this Iudgment more full tis represented in Daniel after the same manner as the general judgment in the end of the Apocalyps. God sits in white upon a fiery throne & thousand thousands minister unto him & ten thousand times ten thousand stand before him & the judgment is set & the books are opened & out of them the fourth Beast is sentensed to the burning flames. In all this conjoyned with what went before you have a description of the general judgment very full & in all respects answering to that in the end of the Apocalyps. In the one God sits in white on a fiery throne surrounded with myriads of Angels (Dan 7) & the time of the dead is then come that they should be judged (Apoc 11) & they that sleep in the dust both good & evil arise to judgment (Dan. 12) & the judgment is set & the books are opened (Dan 7) & rewards are given to the saints small & great (Apoc 11) & the wicked (called Idolaters & murderers & sorcerers & fornicators & thieves Apoc. 9.20, 21) are condemned to the Lake of fire. Apoc 19. In the other God sits upon a great white throne & the dead small & great stand before him & death & the grave deliver up their dead & the books are opened & the dead judged out of them every man according to his works & whosoever was not found written in the book of life (the fearfull & unbeleiving & abominable & murderers & whoremongers & sorcerers & idolaters & liars Apoc. 12.8) was cast into the lake of fire. Apoc 20. The analogy is very full & both the judgments are general of both good & evil.

The judgment at the sounding of the seventh Trumpet is general of the evil as well as of the good because tis called the time of the dead that they should be judged. It is not said of the dead in the Lord but of the dead in general. Then did the evil as well as the good rise out of the dust (Dan 12) & therefore it must respect both & be as general of the one as of the other. Whence it is that those on whom the second death hath at this time no power, are pronounced blessed & happy Apoc. 20.

The judgment also where God sits on a great white Throne is general of the good as well as of the evil, because when the books are opened to this judgment the book of life is also opened among the rest of & men are judged out of those things that are written in all these books according to their works. When the book of life was opened that men might be judged out of the things therein then began the judgment of the saints whose names were written therein. Now their judgment began most <10r> certainly at the first resurrection , & therefore the general Iudgment where God sits upon a great white throne began at the first resurrection & so is the same with that described at the sounding of the last Trumpet, Apoc. 11. Which was to be proved.

This Iudgment where God sits on a great white throne is a part of the interpretation of the Prophecy of the Seals & Trumpets & therefore must answer to some judgment in that Prophecy & by consequence to the judgment described at the sounding of the last Trumpet when it is said the time of the dead is come that they should be judged. For there is no other judgment described in all that prophesy.

There are yet other arguments of this synchronism. For the general judgment where God sits on a great white throne, is accompanied with the passing away of the old heaven & earth & the creation of a new one & descent of a new Ierusalem out of heaven: that is with the passing away of the old kingdoms of this world & the founding of a new one wherein dwelleth righteousness & whose Metropolis is the new Ierusalem. For heaven & earth are here taken for the world politique. For this fleeing away of the old Heaven & earth is called by Haggai a shaking of heaven & earth & by him expounded to be a shaking of all nations & overthrowing the throne of Kingdoms: & accordingly the Apostle Paul tells us that this shaking of heaven & earth signifies the removing of the things shaken that those things which cannot be shaken may remain & then in the next words adds, Wherefore we receiving a kingdome which cannot be shaken &c Hagg. 3, Heb. 12. The new heaven & earth is therefore a new world politique or kingdom which succeeds the old one. For this is sufficiently signified by God's sitting now upon a great white throne & by the voice in heaven saying, the tabernacle of God is with men & he shall dwell among them (Apoc 21.3) & by the throne of God & Christ being thence forward in the new Ierusalem & his servants reigning there for ever, ch. 22. Now this vanishing of the old world politique & creating of a new one must be at the sounding of the seventh Trumpet when the great whore is burnt & the saints triumph saying Alleluia, for the Lord God omnipotent reigneth & the Beast & Kings of the earth are vanquished Apoc 19. & the cities of the nations fall (Apoc 16) & the Kingdoms of this world become the Kingdoms of the Lord & his Christ & he begins to reign for ever: not sooner because the Beast & Kings of the earth continue till then, nor later because God & Christ from thence forward reign for ever. It cannot answer to the end of the 1000 years because there is then no old Kingdom demolished nor new one founded. Tis a part of the Commentary upon the prophesy of the seals & Trumpets & therefore must respect some period in that Prophecy & by consequence the period of the seventh Trumpet, there being no other period in all that prophesy which it can respect.

The passing away of the heaven & earth is a figure of the same kind with the fleeing away of the mountains & Islands & denotes the same thing as you may see in Apoc 6.14 where the <11r> heavens mountains & Islands flee away together, & therefore agrees well with the time of pouring out the seventh Vial where the mountains & Islands fled away Apoc 16 20.

Also the phrase It is done used both at the creation of all things new & at the pouring out of the seventh vial signifies alike in both places & is a further argument of their synchronising.

The creating of a new heaven & a new earth was when God began to dwell amongst men & wiped away all tears from their eyes & gave them the fountain of the water of life & fed them with the tree of life & they served him & saw his face Apoc 21 & 22. And all this was when the Palm-bearing multitude came out of the great tribulation, & by consequence at the sounding of the seventh Trumpet. For thenceforward they are before the throne of God & serve him day & night, & he dwells among them, & they hunger no more nor thirst any more, for the Lamb feeds them & leads them unto living fountains of waters & God wipes away all tears from their eyes. Apoc. 7.15, 16, 17.

At the creating of the new heaven & earth the holy city new Ierusalem came down from God out of heaven prepared as a Bride adorned for her husband Apoc 21.2, 9, & this was when the word of God led the armies in heaven against the Beast & by consequence at the sounding of the seventh Trumpet. For then there is a voice saying Alleluia for the Lord God omnipotent reigneth, Let us be glad & give honour to him, for the marriage of the Lamb is come & his wife hath made her self ready & in the end of that war the marriage supper is celebrated, wherein all the fowls of heaven are filled with the flesh of the slain. Apoc 19.7, 9, 17, 21. The new Ierusalem therefore descended from heaven before the 1000 years began: for it is the beloved City which the nations in the end of those years compassed about Apoc 20.9.

This passing away of the old heaven & earth & creating a new one is the renovation regeneration or restitution of the world which the heathens taught to be at the end of their Annus magnus, the ^{a[4]} Jews & ancient Christians at the end of the sixt Millenary of the years of the world, Christ & Peter at the second coming of Christ the first resurrection & judgment of the Saints.. In the Regeneration, saith Christ, when the Son of man shall sit in the throne of his glory, ye also shall sit upon 12 thrones judging the 12 tribes of Israel & every one that hath forsaken houses &c shall receive an hundredfold & shall inherit everlasting life. Matt. 19.28. And so Peter: Repent & be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord, & he shall send Iesus Christ who before was preached unto you whom the heaven must receive untill the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began. Act. 4.19. This restitution is therefore the mystery of God which in the days of the voice of the Angel of the seventh Trumpet when he shall begin to sound, is to be finished as he hath declared to his servants the Prophets. Apoc. 10.7.

<12r>

Of the Day of Iudgment & World to come.

So then the mystery of this restitution of all things is to be found in all the Prophets: which makes me wonder with great admiration that so few Christians of our age can find it there. For they understand not that the final return of the Iews captivity & their conquering the nations of the four Monarchies & setting up a righteous & flourishing Kingdom at the day of judgment is this mystery. Did they understand this they would find it in all the old Prophets who write of the last times as in the last chapters of Isaiah where the Prophet conjoyns the new heaven & new earth with the ruin of the wicked nations, the end of weeping & of all troubles, the return of the Iews captivity & their setting up a flourishing & everlasting Kingdom, the springing up of the bones of the righteous as an herb, & the judgment of transgressors whose worm dieth not & whose fire is not quenched: So also in Ier 30 & 31. Ezek 37 & 38. Hosea 3. Ioel 2 & 3. Amos 9. Obadiah. Micah 3 & 7. Nahum 1. Zeph. 3. Hagg. 2. Zech 12 & 14. Mal 4. Deut 30. Psal 2 & other places. I forbear to cite the places because enough has been said already to confirm this synchronism. But yet for removing some prejudices which may make this synchronism difficult to be beleived I out of all the Prophets compared together observe the following particulars.

First that this earth shall continue to be inhabited by mortals after the day of judgment & that not only for a 1000 years but even for ever. For at the sounding of the 7th Trumpet the Kingdoms of this world become the kingdoms of our Lord & of his Christ & he shall reign for ever & ever. Apoc. 11. One like the son of man came with the clouds of heaven, – & there was given him dominion & glory & a kingdom that all people nations & languages should serve him: his dominion is an everlasting dominion which shall not pass away & his Kingdom that which shall not be destroyed Dan 7.14, 27 In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed & the kingdom shall not be left to other people but it shall break in pieces & consume all these kingdoms & it shall stand for ever Dan. 3.44. The Lord God shall give unto him the throne of his Father David & he shall reign over the house of Iacob for ever & of his kingdom there shall be no end Luke 1.33. Of the encrease of his government & peace there shall be no end upon the throne of David & upon his Kingdom to order it & to establish it with judgment & with justice from henceforth even for ever. Isa 9.7. I will take the children of Israel from among the heathen whether they be gone & will gather them on every side & bring them into their own land – & they shall dwell in the land that I have given unto Iacob my servant wherein your fathers have dwelt & they shall dwell therein even they & their children & their childrens children for ever & my servant David shall be their Prince for ever. Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: & I will place them & multiply them & I will set my <13r> sanctuary in the midst of them for evermore. My tabernacle also shall

be with them: Yea I will be their God & they shall be my people. And the Heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore. Ezek. 38. Thus saith the Lord which giveth the Sun for a light by day & the ordinances of the Moon & of the starrs for a light by night, – if those ordinances depart from before me saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever Ier. 31.35, 36. In the Apocalyps where tis said that they bring the glory & honour of the nations into the new Ierusalem those nations are certainly mortals, for they are the nations whom the Dragon deceived no more till the thousand years were expired & who being at the end of those years again deceived by him did compass the beloved city & were devoured by fire from the throne, that is by war. Thus there is an end of those rebellious nations but not of the beloved city. Their dominion is confirmed & perhaps enlarged by the conquest of those nations nor is the end of it any where described but on the contrary tis said that they shall reign for ever & ever Apoc. 22.5. And that the citizens of this city are not the saints risen from the dead, but a race of mortal men like those nations over whom they reign is evident from Isaiahs description of the new heavens & new earth & new Ierusalem. For of this Ierusalem he saith: The voice of weeping shall be no more heard in her nor the voice of crying There shall be no more thence an infant of days nor an old man that hath not filled his days: for the child shall die an hundred years old but the sinner being an hundred years old shall be accursed & they shall build houses & inhabit them & plant vineyards & eat the fruit of them &c Isa 65.19, 20, 21. These mortal inhabitants of this city the Prophet afterwards describes to be the nation of the Iews returned from captivity & saith of them that as the new heavens & new earth which he will make shall remain before him so shall their seed remain: which is as much as to say that both shall remain for ever. And to assure you that this is after the day of judgment he adds that they shall go forth & look upon the carcasses of the men that have transgressed: for their worm shall not die neither shall their fire be quenched & they shall be an abhorring to all flesh. The state of this new Ierusalem you may see further described in Isa. 60 namely how it is a city of mortals assembled from captivity & rules over the nations & continues for ever & how (as in the Apocalyps) the Gentiles come to her light & the Kings to the brightness of her rising & her gates are open continually that they may bring unto her the riches of the Gentiles & the Sun is no more her light by day nor the moon, but the Lord is her everlasting light. So again in Isa 54 the same state is thus described. Thy seed [returning from captivity] shall inherit the gentiles & make the desolate cities to be inhabited – for thy maker is thy Husband (the Lord of <14r> Hosts is his name) & thy redeemer [from captivity] the holy one of Israel, the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken & grieved in spirit & a wife of youth when thou wast refused saith thy God. For a small moment have I forsaken thee [during thy captivity] but with great mercies will I gather thee [from among the nations.] In a little wrath I hid my face from thee for a moment but with everlasting kindness will I have mercy on thee saith the Lord thy redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would no more be wroth with thee nor rebuke thee. For the mountains shall depart & the hills be removed but my kindness shall not depart from thee, neither shall the covenant of my peace be removed saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest & [during thy captivity] not comforted: behold [the days come that] I will build thy walls with carbuncles & lay thy foundations with sapphires & I will make thy windows of Iasper & thy gates of carved Iewels & all thy borders of pleasant stones. And all thy children shall be taught of the Lord & great shall be the peace of thy children In righteousness shalt thou be established: thou shalt be far from oppression for thou shalt not fear, & from terror for it shall not come near thee. Behold they shall surely gather together [in the war of Gog & Magog] but not by me. Whosoever shall gather against thee shall fall for thy sake Behold I have created the smith that bloweth the coales in the fire & that bringeth forth an instrument for his work & I have created the waster to destroy. No weapon that is formed against thee shall prosper, & every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord. This prophesy I have set down at large because of its analogy with that of the new Ierusalem. For here by calling this people the wife of the Lord & describing her an holy & peaceable city built of precious stones & inheriting the nations, you may know that she is the new Ierusalem the Lamb's wife. By her being returned from captivity, her inhabiting the desolate cities & her inheriting the nations & by their making war upon her with weapons formed by the Smith you may know that she is a city of mortals; a city not in a literal sense, but mystically put for the whole nation of the Iews, the pretious stones & pillars & foundations thereof being the saints & Apostles. And by Gods oath that he will never rebuke her as he did the old world you may know that she shall be eternal. The mountains, saith he, shall depart & the hills be removed but Gods kindness shall not depart from her nor the co <15r> venant of his peace be removed: an expression of the same kind with that whereby the eternity of the Son of God himself is in the highest manner asserted Heb. 1.11. She is so far from ending with the millennium that the time of her captivity (which hath already lasted much above a thousand years) being

compared with the time of her flourishing reign which is to follow it, is here represented but as a moment to eternity. In a little wrath, saith he, I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee. Seeing this Kingdom outlasts the Millennium in so vast a disproportion of time & its end after that is no where predicted: we may well conclude with Jeremy that it shall last as long as the ordinances of the Sun Moon & stars, with Daniel Iohn & other Prophets that it stand for ever & ever & with Luke that it shall have no end. This was God's covenant with Abraham when he promised that his seed should inherit the land of Canaan for ever, & on this covenant was founded the Iewish religion as on that is founded the Christian; & therefore this point is of so great moment that it ought to be considered & understood by all men who pretend to the name of Christians.

In the next place I would observe out of the Prophets that in the end of this present world when Christ shall come to judg the quick & dead, the quick to be then judged are the people of this Kingdom, both Iews & Gentiles. For Isaiah thus describes the last day. In that day, saith he, shall the branch of the Lord be beautifull & glorious & the fruit of the earth shall be excellent & comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, & he that remaineth in Ierusalem shall be called holy, even every one that is written חַיִּים to life in Ierusalem, when the Lord shall have washed away the filth of the daughters of Zion & shall have purged the blood of Ierusalem from the midst thereof by the spirit of judgment & by the spirit of burning (Isa. 4.2, 3, 4:) that is every one that escapeth the captivity, whose name is written in the book of life then opened in judgment, shall be called holy, when he shall have washed & refined them in that judgment (as white linnen in water & Gold in a furnace) from the filthy & from the murderers & from all the wicked (Isa. 1.25. Mal. 3.2, 3.) by sending his Angels to gather out of his Kingdom all them that do iniquity Matt 13.41. So then the Book of life conteins not only the names of the Saints in heaven but also the names of them that shal escape the captivity. For to this purpose Daniel also tells – – – Daniel tells us that in the great tribulation (that out of which the Palmbearing multitude comes) Michael shal stand up the great Prince which is set over the people of the Iews & they shall be delivered every one that shall be found written in the Book & that at the same time many of those that sleep in the dust shall awake some to everlasting life & some to shame & everlasting contempt. Here Michael the Prince of the Iews at his second coming stands up in judgment & judges both quick & dead. For the book here mentioned, wherein the captivated Iews as many as shall be delivered are written is the book of life now opened in judgment as you may understand by comparing this place with such another in the Apocalyps where 'tis said, There shall no wise enter into [the new Ierusalem] any thing that defileth or worketh abomination or a lye but they which are written in the Lambs book of life, Apoc 21.27. This book was opened before in the general judgment & all the dead who were not found written in it were there cast into the Lake of fire Apoc. 20.15: here in the same day of judgment the living are also judged out of it & those only admitted into the new Ierusalem whose names are found written therein. Whence also the living (both Iews & Gentiles) as well as the dead are now said to be saved. The nations of them which are saved shall walk in the light of it & the Kings of the earth do bring their glory & honour into it Apoc. 21.24. <15v> [Editorial Note 2] These are the innumerable palm-bearing multitude out of all nations & people & tongues which at the end of the great tribulation had all tears wiped from their eyes & cried salvation to our God & to the Lamb. (Apoc. 7.10) These the Lamb fed with the tree of life & led unto the living fountains of waters, that is he granted life to them whilst he passed a sentence of death upon the rest (vers 17) & therefore they cry Salvation to the Lamb. In the same language write also the old Prophets. I will seek out my sheep & deliver them out of all places where they have been scattered, – & bring to their own land & feed them upon the mountains of Israel – & judg between cattel & cattel between the Rams & the he-goats. – I will save my flock & they shall be no more a prey & I will set up one Shepherd over them & he shall feed them even my servant David. Ezek. 34.12, 13, 17, 22, 23. They shall be ashamed – – – <16r> They shall be ashamed & confounded all of them, they shall go to confusion together that are makers of idols: but Israel shall be saved in the Lord with an everlasting salvation. For thus saith the Lord that created the heavens God himself that formed the earth, he created it not in vain, he formed it to be inhabited. – Assemble your selves & come draw near together ye that are [†][5] saved of the nations: they have no knowledg that set the wood of their graven image, that pray unto a God that cannot save. Isa. 45.17, 20. I will send those that are saved of them unto the nations &c Isa. 66. We waited for him & he will save us Isa 25.9. The saving in these & such like places of scripture is of mortals at the last day from misery & death both temporal & eternal. When Christ comes to judge the dead he comes also to smite the nations with his two edged sword & to rule them with a rod of iron & as the vessels of a potter shall they be broken to shivers Apoc 19.15 & 2.27. And at that time he shall send forth his Angels & they shall gather

out of his Kingdom all things that offend & them which do iniquity & shall cast them into a furnace of fire Matt 13.41. The rest of this his kingdom are the nations of them which are saved: & they are mortals remaining on earth, because Christ has a kingdom there which he now begins to rule with a rod of iron, & tis only out of this kingdom which the wicked could be gathered. Conceive therefore that when Christ comes to judge the dead he judges also the living & that as many as are found written in the Book of life are adjudged to life & saved by being either caught up into the air to be with the Lord or left below on earth in that Kingdome of mortals which he thenceforth rules with a rod of iron & that the rest are adjudged to death & cast into the Lake of fire. 1 Thess. 4.16. Matt 24.31. Thus Christ judges the quick & dead at his coming & his Kingdome (2 Tim. 4.1) Which being an Article of faith ought to be well understood.

It is a received opinion that this judgment shall be accompanied with a conflagration of the world; & some hearing that in the future world the Wolf shall lye down with the Lamb & all beasts shall become gentle & harmless & the Earth become fuller of rivers & more fruitfull & the light of the Sun & Moon be much encreased & the royall City be as it were of Iewels & gold like clear glass, have conceived <17r> that an amendment of the whole frame of nature shall ensue that conflagration. But these fansies have been occasioned by understanding in a vulgar & littoral sense what the Prophets writ in their own mystical language. For the conflagration of the world in their language signifies the consumption of Kingdoms by war, as you may see in Moses, where God thus describes the desolation of Israel. I will provoke them to anger with a foolish nation For a fire is kindled in mine anger & shall burn unto the lowest hell & shall consume the earth with her encrease & set on fire the foundations of the mountains. I will heap mischiefs upon them I will spend mine arrows upon them. They shall be burnt with hunger & devoured with burning heat & with bitter destruction Deut 32.22. But in the day of judgment there is also a littoral conflagration of the world politique in the lake of fire & to those that are cast into it a conflagration also of the world natural, the heaven & earth where they are being on fire & the elements melting with fervent heat. And whilst the Apostle Peter tells us that none but the wicked shall suffer in this conflagration & that this is a time of refreshing to the Godly I cannot take it for a conflagration of {any} considerable part of this globe whereby the rest of the habitable world may be annoyed. And if the world natural be not burnt up there is no ground for such a renovation thereof as they suppose The glorious Sun & Moon, multiplied rivers & copious vegetables of the new world are its Kings & people, the peaceable & harmless Beasts it's peaceable Kingdoms, & the new Ierusalem that spiritual building in Sion whereof the Chief corner stone is Christ & the rest of the stones & gold are the saints, 1 Pet. 2.4, 5, 6: & particularly the City & streets of pure gold are the holy people purged from the wicked as Gold is refined from dross Isa. 1.25 Mal. 3.2 ^{a[6]} the 12 foundations are the 12 Apostles & ^{b[7]} the 12 Gates the Elders of the Tribes. For the names of the Apostles & Tribes are written on them. Gates are put for Elders because the Elders judged in them & these Gates & foundations are of Pearls & pretious stones to denote them Kings & Princes: For great men are known by rich & precious ornaments. The City & streets of pure Gold are the holy people purged from the wicked as Gold is refined from impure metals Isa 1.25. Mal. 3.2. Tis represented of a cubical figure with the throne of God in it & without any Sun Moon or Temple, to insinuate that it is a spiritual building & that heavenly City which was prefigured by the most holy. For the most holy was cubical, & had in it the throne of God, but not the flame & fire of the Altar which are the sun & Moon of the Temple, nor had it any windows to let in the light of the natural Sun & Moon. Neither had it any Temple in it, but is the Temple it self, that Temple in whose courts the Palm-bearing multitude worship (Apoc 7.15) & the pillars of whose courts are the saints of all nations (chap. 3.12)

If you desire to know the manner of this city on earth & of the war of Gog & Magog you may see them both described by Ezekiel chap 38 & 39 where he represents how the Iews after their return from captivity dwell safely & quietly upon the mountains of Israel in unwallled towns without either gates or barrs to defend them untill they are grown very rich in Cattel & gold & silver & goods & Gog of the land of Magog stirrs up the nations round about, Persia & Arabia & Afric & the northern nations of Asia & Europe against them to take a spoile, & God destroys <18r> all that great army, that the nations may from thenceforth know that the Iews went formerly into captivity for their sins but now since their return are become invincible by their holiness.

We have hitherto considered the new Ierusalem as a City of mortals only: but whilst Christ is the chief corner stone of this city, whilst he rules the nations with a rod of iron & gives power over them to the saints risen from the dead (Apoc. 2.26) & makes them Kings over the earth (ch. 1.6 & 5.10) & gives them to eat of the tree of life which is in the midst of the Paradise of God & to enter in through the gates into the City (ch. 2.7 & 22.14) & writes upon them the name of this new Ierusalem (ch. 3.12) this city must be understood to comprehend as well Christ & the children of the resurrection as the race of mortal Iews on earth. It signifies

not a material city but the body politique of all those who have dominion over the nations whether they be the saints in heaven or their mortal vicegerents on earth & therefore the Apostle Paul in his Epistle to the Hebrews chap 11 understands it of the saints in heaven & in Gal. 4.26 calls it Ierusalem which is above. Hence this city is not only long & broad as other cities are but rises high from the earth into heaven, Hence also the dimensions of the sides thereof are double to those of the terrestrial Ierusalem described by Ezekiel: for understanding which, you are to know that the Prophets have written of superficial & solid measure as well as of linear. Ezekiel tells us that the oblation, which was 25000 cubits in length & as much in breadth, shall be five & twenty thousand by five & twenty thousand, & calls it four square. So Iohn tells us that the wall of this city was 144 cubits according to the Art of measuring used by men, that is 12 cubits high & 12 cubits broad & so in square measure 144 cubits. For he had told us a little before that this wall was great (that is broad) & high; & now & he gives us the measures of it according to those dimensions. Ezekiel had put the wall of his Temple six cubits high & six cubits broad (Ezek 40.5) & Iohn puts the measure of his wall double. And as the Angel in the Apocalyps measured the wall by superficial measures so he measured the city by solid measure, for Iohn saith that he measured the city with the reed twelve thousand furlongs, the length the breadth & the height of it are equal. The last words shew that the measure of 12000 furlongs respects all the three dimensions & so is a solid measure. Whence the cubic root of 12000 furlongs that is $22\frac{894}{1000}$ furlongs or 9157 cubits (reconning 400 Iewish cubits to a Iewish furlong as Authors teach) will be the side of this City, & this side, if you take the round number of 9000 cubits, is double to the side of Ezekiels city, which was only 4500 cubits. Ezek. 48.16, 32. As the linear dimensions of the Temple under the Kings were double to those of the Tabernacle under the Iudges, so those of the City under the King of Kings are double to those of the City under the Kings.

But whilst this doubled city is the inheritance of the saints both <19r> mortal & immortal, we are not to conceive that Christ & the Children of the resurrection shall reign over the nations after the manner of mortal Kings or convers with mortals as mortals do with one another; but rather as Christ after his resurrection continued for some time on earth invisible to mortals unless upon certain occasions when he thought fit to appear to his disciples: so it is to be conceived that at his second coming he and the children of the resurrection shall reign invisibly unless when they shall think fit upon any extraordinary occasions to appear. And as Christ after some stay in or neare the regions of this earth ascended into heaven so after the resurrection of the dead it may be in their power to leave this earth at pleasure & accompany him into any part of the heavens, that no region in the whole Vnivers may want its inhabitants. For Christ at his second coming must rule the nations with a rod of iron & reign till he hath put down all rule & all authority & power & when he hath put all enemies under his feet (the last whereof is death, to be conquered in these regions) he shall deliver up the Kingdome to God the father 1 Cor. 15.24, that is he shall withdraw himself from it & depart into the heavens. For when the Martyrs & Prophets live again they may reign here with Christ a thousand years till all the nations Gog & Magog be subdued & the dominion of the new Ierusalem be established & death be vanquished by raising the rest of the dead, (those who do not live again untill the thousand years be finished,) & all this time they may be in the same state of happiness in or neare these regions as afterwards when they retire into the highest heavens.

[Editorial Note 1] Folio 3v is written upside down and appears to continue, still upside down, at the bottom of f. 2v.

[1] a Aliud est missum in carcerem non inde exire donec solvat novissimum quadrantem; aliud statim fidei et virtutis accipere mercedem: aliud pro peccatis longo dolore cruciatum emundari et purgari diu igne; aliud peccata omnia passione purgasse. Cypr. Epist. 52 ad Antonianum. Cum carcerem illum, quod Evangelium demonstrat, inferos intelligamus; & novissimum quadrantem modicum quoque delictum mora resurrectionis illic luendum interpretamur: nemo dubitabit animam aliquid pensare penes inferos salva resurrectionis plenitudine per carnem quoque. Tertul. de anima c. 35 & c. ult. Nam hic quoque novit, ut qui ex barbara didicerat philosophia, eam quæ fit per ignem expurgationem eorum qui male vixerunt, quam ἐκπύρωσιν hoc est exustionem seu inflammationem postea vocarunt Stoici. Clem. Alexandr. Strom. 5 pag. 549. To the same purpose write Origen, Cæsarius, Gregory Nissen, Ierome, Ambrose, Augustine & others, some of them calling this punishment the baptism of fire, others a saving by fire, others the flaming sword at the gates of Paradise. By taking this punishment to be of the soul alone at the day of judgment before the resurrection of the body, at length of the soul before the day of judgment, the Papists formed the notion of their Purgatory.

[2] a Aliud est missum in carcerem non inde exire donec solvat novissimum quadrantem; aliud statim fidei et virtutis accipere mercedem: aliud pro peccatis longo dolore cruciatum emundari et purgari diu igne; aliud peccata omnia

passione purgasse. Cypr. Epist. 52 ad Antonianum. Cum carcerem illum, quod Evangelium demonstrat, inferos intelligamus; & novissimum quadrantem modicum quoque delictum mora resurrectionis illic luendum interpretamur: nemo dubitabit animam aliquid pensare penes inferos salva resurrectionis plenitudine per carnem quoque. Tertul. de anima c. 35 & c. ult. Nam hic quoque novit, ut qui ex barbara didicerat philosophia, eam quæ fit per ignem expurgationem eorum qui male vixerunt, quam ἐκπύρωσιν hoc est exustionem seu inflammationem postea vocarunt Stoici. Clem. Alexandr. Strom. 5 pag. 549. To the same purpose write Origen, Cæsarius, Gregory Nissen, Ierome, Ambrose, Augustine & others, some of them calling this punishment the baptism of fire, others a saving by fire, others the flaming sword at the gates of Paradise. By taking this punishment to be of the soul alone at the day of judgment before the resurrection of the body, at length of the soul before the day of judgment, the Papists formed the notion of their Purgatory.

[3] ^a

[4] ^a See R. D. Kimchi upon Isaiah c. 56.6. Irenæus l. 5. c. 28 & 29 & 30. Augustin. de Civ. Dei l. 20. c. 7

[Editorial Note 2] The text on f. 15v clearly follows from that on f. 15r but presumably represents a later addition, the text having originally continued on f. 16r.

[5] † So the 70, the Latin & Chalde Par.

[6] ^a See Isa. 28.16

[7] ^b See Isa 3.26 & 60.18.
