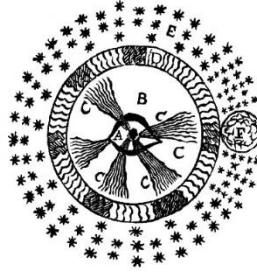


Spirit's Day Studies

The Writings of Jane Lead,
17th Century Christian Mystic



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THE GREAT CRISIS:

O R, THE

M Y S T E R Y

O F T H E

T i m e s a n d S e a s o n s

U n f o l d e d ;

By Richard Roach, 1725

17th Century Version

Transcribed and Edited
by Diane Guerrero

JaneLead.org

THE
 GREAT CRISIS:
 OR, THE
 MYSTERY
 OF THE
 TIMES *and* SEASONS
 UNFOLDED;

With Relation to
 The late *Disorder and Confusion* of the *Seasons*
 of the Year, and other SIGNS of the
Times.

WITH
Considerations and Observations, tending to bet-
 ter Understanding the Wisdom of Providence
 in the *Order* of the Ages; and as couch'd in
 the *Prophetic* Schemes and *Emblems*

AND
 Some Calculations of the Numbers of Time, as
 pointing out the Introduction of the *Blessed Age*,
 or *Great Sabbath* of the World

PART I.

Rev x 4, 5

*And [the Angel] swore by him that liveth for ever and ever,
 that there should be Time no longer but in the Days of
 the Voice of the Seventh Angel, when he shall begin to
 sound, the Mystery of God should be Finish'd*

Dan xii 12

*Blessed is he that waiteth and cometh to the One thousand, three
 hundred, and five and thirty Days*

LONDON Printed and Sold by N Blandford, at the
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Advertisement

§.THIS Work was begun to be Printed off, and Design'd to be Publish'd the Last Year, according to the Date of the Title Page, 1725. But thro' Enlargement made, and other Occasions of Delay, was not Completed till towards the Latter End of the next Year, 1726. Which the Reader is desir'd to take Notice of with Relation to some Expressions in the Former Part. The Publication therefore, with the Advantage of the Printer's Account, or Beginning of the Year, comes within 1727, and so the Book, notwithstanding *That* on the Title Page, is of the Newest and *Latest* Date.

§.The *Other Work* mention'd, which it Precedes, and from it borrows some Things Needful as Preliminary, is near Finish'd, and will be Publish'd under the *Title* of, *The Imperial Standard of the Messiah Triumphant, &c.* Which will also contain some Further Manifestation of the Mystery of the *Holy Trinity in Unity*; and the Nature of *Jesus Christ*, as *God* and *Man*.

To the Reader

Courteous Reader,

§.I Presume I need use many Words to recommend the Usefulness of a Treatise of this kind, tending to *Interpret* the Voice and Intent of *God*, in his surprizing Providences and the extraordinary *Appearances*, even in *Nature* it self, as at this Day; Which is one of the Ways by which the *Author* of it uses to give us Warning and Excitement: especially as we find them *Reiterated*, and the Calls growing louder and louder, to engage our Attention and Consideration: nor to represent it seasonable and agreeable to Readers of all of sorts, especially to such whose Awe of the Divine Monitions disposes them, or whose Curiosity in natural Things may incline them to inquire into the Ground or Causes of 'em. It was taken in hand this last Summer, under frequent Considerations of the Mixture and Confusion of the Seasons of the Year, in such cold and Winter Weather and the abounding of Rains and Floods continued thro' the whole Quarter, so contrary to the natural Course and Constitution thereof.

§.It proceeds to a more general Inquiry into the Wisdom of God in the *Order* of the Ages of Time, and especially of the *Christian Church*: In which many Things are further advanc'd towards the understanding the *Prophetic Schemes*, *Inconisms*, or Emblems, and *Figurative* Representations used in the Description of the Process towards the *Kingdom of Christ*, and the glorious Scenes of the *Latter* Ages; wherein the last finishing Strokes are to appear, and the *Concentration* of the Works of God, and of the Glory and Blessing redounding from them in all preceding Ages the *Mystery* whereof, when finish'd, is also to be *manifested*.

§.The Work will contain the Observations of many Years, under much Retirement and Freedom from the Cares and Concerns of the World: and some also of other Persons, collected or communicated for the public Benefit. Thou wilt find here much in a little Compass and that with an impartial Regard to Truth and Primitive Christianity, free from the *Bias* or Prejudice of Sect or Party: To the *Removal* of which, and the *Uniting* all in Brotherly Love and Christian Communion, what is offered in this Point, will be found directly and *fundamentally* tending. May the good *Spirit*, whose Office it is, lead us into all Truth; necessary to our Salvation, or which otherwise may be found useful for us, and tending to the Glory of God. To whom thou art recommended.

THE
GREAT CRISIS:

OR,

The Mystery of the Times
and Seasons Unfolded, &c.

PART 1

§.IT has been observ'd, that when the *Course of Nature* is chang'd, and moves in an unusual and *Extraordinary Manner*, it is always for some particular Warning to Mankind, and to be interpreted the Voice of the Great *Author* of Nature in it and through it.

§.It is to be consider'd then, whether there is not something more than ordinary to be collected and learnt by us from the numerous Instances of this kind, crowding as it were upon us, and even forcing Thought and *Inquiry* into us of late Years, viz.

§.From the new and surprizing *Phenomena* in the Heavens, as of the running Fires, or Coruscations, call'd the *Aurora Borealis*, contrary to the usual Course in these Climes. Also *Balls of Fire* descending and bursting with prodigious Noise and Flash of bright Light, with dismal ruinous Effects in some Places. Nor are the great and signal *Eclipses* and *Comets* to be without Regard: which tho' they are found to have a natural Course, yet may therein be appointed for Times and Seasons of Admonition to Mankind; nor are without their Influences and Effects. And here we may remember the prodigious Comet in 1780, the Tail whereof swept a third Part of the Hemisphere, the late triple Conjunction of *Saturn*, *Jupiter* and *Mars*, and the signal Conjunction preceding it of *Saturn* and *Jupiter*, the Seventh of that kind from the Creation; thence judg'd to be of *Sabbatic* Import and Influence.

§.Whether likewise there is not a Lesson to us in the amazing *Frequency* of Fires, and Devastations thereby, both in our own and other Countries, not known to any Age before? To which we may add the Frequency of Damages, Strokes of Death, and also of Fires on Earth kindled by Lightning; as God's pleading with Mankind also by Fire from Heaven.

§.I forbear enumerating the many Instances of Fires which have happen'd of late, being so fresh in our Memory, and still so frequent, only shall take Notice, that soon after the great Fire in *Southwark*, which appear'd also *sign'd* in a particular Manner by the Finger of Providence, as happening the first Night after the Fair there beginning, so as a Check to the Licentiousness, Revellings, and Wickedness of that Place and Time, and even stopping up for a while the Way thither, by its consuming several Houses upon the Bridge it self, and this accompanied with *another* Fire the same Night at *Knightsbridge*. I say, that soon after this there were again two Fires together; one in *Fleet Street*, and

the other on *Ludgate Hill*, by the *Bell Savage* Inn, and the same Night by the Post came an Account out of the Country of a great Fire that had happen'd the same time in *Northamptonshire*, so that, as it were to force Regard, and a Sense of God's Hand lift up in Judgment through *this* Element, there was the next Day an Account in the publick Papers of *Three Fires* together. It was the Wisdom of *Solomon*, nicely to observe the Circumstances and *Signalities* of the Divine Providence, in its Works of Judgment in Times past, but it is ours, of more near Concern, to do so when they are coming upon us, or actually going forth.

§.We have been alarm'd thro' the Element of *Air*; from the *Pestilence* raging of late in divers Countries, and so dismally in our neighboring Nation, in which the Grace of God has spar'd us: but more loudly by the Great *Storm* and Hurricane on the *Eve* of *Advent* 1703; and its Returning in like Effects on the very *Day* of our Humiliation for it.

§.In like manner also from the *Watry* Element, so much and so oft exceeding its usual Bounds in great Floods and Inundations: sadly experience'd in *Holland* and other Countries, and not a little in our own; as the Accounts both from the *West* and the *North* confirm, and particularly from the excessive Rains of this last *Summer Season*, with unusual Cold, as of *Mid-Winter* striking in and combining with *Mid-Summer*. To these we may join the *Merchant's* Complaint of such great and frequent Losses by Sea, through Storms, Shipwrecks, and Pyracies so much abounding. And likewise add, though in a Figure, yet more ruinous than the other, the great Roaring and Inundation of the *South Sea*, in which so many Persons, Families, Estates, Houses, and Lands have been overwhelm'd and delug'd. If this, with relation to its Effects, belong not rather to the following Head of Commotion in the Earthly Part, and of Man in his *Earthly* State, Acquests and Possessions.

§.Some Notice may be here taken of the late Extraordinary *Phenomenon* in the *Waters* at *Marseilles*, where the Sea drew back all on a sudden, and left the Port quite dry, and in a quarter of an Hour return'd with such a violent Flood, that several Ships were cast away, others greatly damag'd, and the Waters flow'd into the Houses adjacent.

§.And lastly, we have been warn'd from the great Commotions in the Earth it self, or so many terrible *Earthquakes* within our Memory, and in many Countries, especially in *Jamaica*, the dismal Accounts whereof have sounded in every Ear. As also a gentle Memorandum to us in a Shock of that so general Earthquake soon after the Revolution. To which may be likewise added that strange *Phenomenon* on *Earth*, viz. the great Earthquake or Shaking of the Microcosm, or *Man* the Little World, in the late *French* and *English* Prophets, so frequently seen in our *Metropolis*, and spreading it self into other Parts of the Kingdom. If ominous, apt in the Nature of it to signify the Shaking of *Mankind* in all its Faculties, Relations, and Dependencies; which Appearance, though of false Prophets in the Non-accomplishment of their Predictions, may yet be permitted and appointed in the Divine Justice, and have a *Voice* of God in *Judgment* to the World.

§.Now from all these strange and Extraordinary Appearances and Deviations from the regular and usual Course of Nature, it may justly be queried, and left to the judicious Observers of the Times and Seasons to consider, whether God's Judgments are not actually abroad in the World, and the Signs of the latter Times do not begin to appear.

§.To these we may subjoin the numerous, strange, and unhappy Accidents, sad Casualties, unaccountable Sadness upon the Minds of many, extreme Violences and Barbarities, and many laying violent Hands upon *themselves*, with sudden and surprizing Distractions, some of which have seem'd to have even the Nature of a Possession. I speak here of the great *abounding* of them, and their *increasing* daily more and more, apparent to those who make Observation thereupon.

§.On the other hand may be also queried and consider'd, whether there are not, and especially in this Nation, as eminent and signal Tokens of *Grace* and Mercy concurrent and wrestling as it were against Justice and Judgment which may give us Hope, this great Struggle and Commotion in Nature, and general Ferment throughout the whole World, may prove in effect only the Preparation for some great and general Blessing, and Travail as it were for better Times to succeed.

§.And this First more generally In the *Peace of Christendom* concluded and long maintain'd, as by a providential Constraint, and that even against the greatest Efforts to the contrary.

§.In the so generally prevailing Spirit of Moderation, *Accommodation*, and Adjustment of the Rights and Pretensions of Princes, and powerful *Mediations*, preventing War and Bloodshed, and promoting the Peace and Concord of the Christian Nations.

§.In the many wonderful *Genius's* arising in the Sphere of Arts and Sciences, carrying them up such a Height, and with so quick a Progress, as no Age, in its Proportion of Advance therein, has ever shewn.

§.In the surprizing *Genius* and Inclination of the *Czar of Muscovy*, travelling into other Countries, in order to acquire and introduce Arts and Sciences, and the best Inventions and Improvements therein, into his own, civilizing, and taking several notable Steps towards their more perfect *Reformation*. His great Influence on the *Porte* to allow of greater Liberty to the Christians, and to others of *Inquiry* into Matters of Religion: Also his Conquests in *Persia*, opening a Door, as may be hoped, for the *Propagation* of the Gospel among the *Infidels*.

§.The Wonders of *Hall*, printed at large in the *Pietas Hallensis*, in even a miraculous Excitement, Gift, and Answer of *Faith*, for Temporal Support, in a long and continued Series, wherein, from the small Beginning of a Sum under twenty Shillings, laid out in Books for the Instruction of poor Children, by still further providential Supplies, a large *Hospital* was rais'd, and in a little time a *University* form'd and founded, the most flourishing and celebrated in all *Europe*, and whither Princes and Nobles chuse to send their Children for Education

§.The strange Impulse and Motions of the *Children of Silesia*, getting together in Bodies, praying and preaching, and worshipping God together, so that neither their Parents, private Governors, nor the publick *Magistrates* could refrain or prevent them. Of which also we have had the printed Account.

§.The wonderful Progress and Success of the *Danish Missionaries* (Pupils in the Faith and Piety of *Hall*) in Propagation of the Gospel at *Tranquebar*, on the Coast of *Malabaria*, in the *East Indies*, belonging to the King of *Denmark*, and that through this seeming insuperable Difficulty, that as

many as they converted they must *Maintain*, where, nevertheless, they have settled a *Plantation* of the Gospel Faith, and built them as a *church*.

§.And this appears further, in the fresh Spring of Zeal among many of the *Roman Catholics* for the more *Spiritual* Part of Religion, and particularly in *France*, on occasion of the late *Pope's Bull* against it, and condemning the *Spiritual Principles* and *Maxims* contained in the Book of *Father Quesnel* Against which *Bull*, several of the great *Dignitaries* of the Church have *remonstrated*, with a very great Number of the inferior *Clergy*, and an *Appeal* made by them to a *General Council*.

§.And lastly, in the surprising Turn of the Face of Things in *Rome* it self, justly call'd the Seat of *Antichrist*, as the Kingdom which both in its *Spiritual* and *Temporal Capacity*, has been ever since its first *Erection* so directly opposite to the Kingdom of *Christ*; yet now forc'd to bow and submit so far to the Power of it, as is seen in the *Pope's Conversion*, I may say, consider'd as such his Zeal for Reformation, his Council called for it, and his resolute Efforts to promote it, even (as the Case there stands) with hazard of his Life, and that in Points, which, prosecuted, tend to unhinge and *subvert* the *Babylonish* Structure there. Qu. Whether this may not be a peculiar and central Sign of the Times, or an Indication, that the Time and Kingdom of *Antichrist* is near upon us *Expiring*? Though probably, for the present, it may prove no more than a Fore-Flash, and a Sign.

§.As to our own *Nation*, keeping to Things only within Memory, the peculiar Providence and Grace of Heaven has appeared in our late *Deliverance* from *Popery* and *Arbitrary Power*, and the Continuance of our Liberties and Properties, with the free Exercise of our Religion; and this in the great Moderation of the national Church, allowed to Parties of different Persuasion, hence all amicably concurring to the Support of the Government, and Maintenance of the Protestant Religion in general.

§.In the Blessing we enjoy of a firm and settled *Peace* from Enemies without, the prevention of all the Designs and Attempts of the Disaffected and *Rebellious* at home, and the sinking daily more and more of the Principle of Disaffection, Discord and Enmity both in Church and State.

§.In the signal Protection and Deliverance of this Nation, when in the Course of the *Pestilence* so raging abroad, it was come as it were to our Doors, and we expected it next, as in our Turn, and had a general *Humiliation* on that account, and afterwards *Thanksgiving* for the so signal Favour of Providence in diverting it from us.

§.In the Conduct of Art and Science to so high a Pitch among us also, as has render'd *Great Britain* renowned among other Nations, as much for her *Arts*, as for her *Arms*, answering that Characteristick of the latter Times, *Many shall run to and fro, and Knowledge shall be increas'd*.

§.In the *Publishing* of *Secret* Wickednesses, as on the House Tops, and the Discovery of *Mysteries* of Iniquity among us, and bringing the close Artificers therein to publick Shame and condign Punishment, and the Advance of such into publick Posts, as are singularly eminent for Integrity, Piety and Justice.

§.In the wise and prudent Conduct of Affairs in the present *Parliament*, through so great Difficulties, winding off the Intricacies, and relieving the many sad Cases of so nice a Juncture of the Times, their good Accord with, and Affection to the King; and their so close Application to the good of the Subject, private as well as publick. And lastly, their singular Goodness and Charity to the meanest of all, in setting open Prison Doors, and giving Liberty to such great Numbers of poor *Insolvent Debtors*.

§.In the so particularly providential Conduct of the Crown of *Great Britain*, and Appointment of such to fill the Throne as were fit and prepared Instruments, qualified to concur and act in the gracious Designs of Heaven, and the Wonders of Providence which have appear'd in the Three last Reigns in which the Happiness and Glory of this Kingdom has been projected and carried on, in the subduing our Enemies, the Conclusion of Peace, and the Establishing and maintaining it hitherto, and even propagating it Abroad, by our present gracious Sovereign, appearing to act herein as *Vicegerent*, or Prime Agent under the *Prince of Peace*.

§.Nor must we here forget a very notable Excitement to the *Faith* in God's *extraordinary* Power and Operation in this Nation also, (generally so far sunk, as to deny and reject any thing of this kind in these latter Days,) which has appeared in several *Miraculous* Operations, as in the case of *Mary Maillard*, the *French Maid*, restored by an Act of Faith from a very great Lameness; the Account of which was published, together with her Pastor the *French Minister's* Sermon upon the Occasion. Of Mrs. *Savage*, who had a *wither'd Hand* suddenly restored whole as the other: *Susanna Arch*, miraculously cured of a *Leprosy*, *Lydia Hills*, and several others. And these attested by *Affidavit*, and signed by publick Magistrates, as that of *Mary Maillard* was, by Sir *William Ashurst*, in his *Mayoralty*; and an ingenious Letter thereupon written by Dr. *Welwood* to the *Lady Mayoress*. With many more that might be produced, which have been Private.

§.Nor are the numerous and extraordinary Cures of *Greatrakes*, though in a different manner, to be overlook'd, who, in his Letter to the Honourable Mr. *Boyle*, and following his Advice therein, collected a very great Number of Testimonies and Hands of the most eminent Persons in all Faculties, to Cures which they had seen him perform, and of one Bishop of the Church of *England*, who had himself been relieved by him: This Letter is extant in Print.

§.More instances might have been added to these in both kinds, both of signal Mercies and Judgments, the most conspicuous and generally known being here only collected: of which the Instances in both kinds, in private Families and Persons, would be innumerable. But from the general Cause and Hypothesis, *viz.* of God's so nearly at this time interposing in the Affairs and Actions of human Kind, thus made known, particular Instances also, as consequent of it, together with the Intent of 'em, may be better understood, and the End of 'em obtain'd by those who are concerned in them.

§.But the Disorder and Confusion of the *Seasons* being what is at present most conspicuous, and the Cause of the Wonder and Discourse of all, as it is also of the present Reflexions, requires a more Particular Consideration. The present State then and Course of the Seasons of Year may, as in an Emblem, be exactly represented by folding down the Upper half of the Sheet-*Almanack* upon the Lower, where we shall see *January* meet and combine with *July*, *March* with *September*, and *June*

with *December*, *Spring* with *Autumn*, and *Mid-Winter* with *Mid-Summer*. Now the meeting of such Contrarities must necessarily make a great *Shock* and Combustion in Nature, under the Effects of which, consider'd as a Part of God's Work of *Judgment* at this Day, many may suffer yet as we look further, and into the Sphere of Grace, we may discover the Footsteps of Grace and Love *herein* also.

§.As first that, notwithstanding this Disorder, we have had Years of as great *Plenty*, as to the principal and most needful Fruits and Products of the Earth, as have been commonly known: Nay something lately almost miraculous, in a *double* Spring and Summer, and even a *Second* Product of the Fruits of *Autumn*.

§.2. In the Qualifying or Restraint of the Extremities of the Winter and Summer Season; rendring them more moderate, and, in the main, more pleasant and accommodating to the active Part of Life.

§.3. This Course and Process of the Year, continued, tends naturally to a more happy Equality, Harmony and *Temperature* of the whole together, and to produce a Union of the Seasons in a *perpetual Spring*, wherein Blossoms, Buds, maturing and full ripe Fruits may be seen together at the same time, of which Nature has given Instances in some happier *Climates*.

§.Now that this Course is likely to *continue*, may appear, First from its having continued so many *Years* already, even from the Revolution, or more exactly from the General and Central *Earthquake* in King *William's* Reign: whereby it may with good Ground be concluded to be a stated and settled Course, and such as if look'd into, will be found to have all along proceeded on this Scheme or Hypothesis, *viz.* the Combination or Union of the Seasons. And in order hereto, in the preceding Strife or Clash of the Contraries, has been seen sometimes one, sometimes the other prevailing, according to the Fate of War, and the Conqueror, from the Opposition overcome, exerting it self the more intensely in its peculiar Properties, here in extraordinary Heat and Drowth; there in hard Frost, Cold, or excessive Rain. And sometimes Truce as it were for a Time; But still a constant Pretension of each to, and Invasion of the Dominions or Territories of the other. This therefore most probably is likely to continue till Peace be adjusted, and that in such an amicable Accommodation and Union as has been represented, *viz.* a Degree of *Paradisical Temperature* through the whole Year.

§.Again, as from the Hand of God thus set both in Judgment and Mercy to the Reformation of the World, and from the expiring of the Date and Power of *Antichrist*, and rising of the Power and Kingdom of *Christ*, Mankind shall in these latter Days consider, and amend their Ways, and so be at Peace with God and each other. His *Elements* also through which he war'd against them shall be at Peace also, both among themselves, and with *Them*, and concur to pronounce Blessings of Peace, and become instrumental Causes of their Happiness and Delight, as they were before of Vexation, Disrest and Disappointment. The Good and Virtuous enjoying as it were a State of *Paradise* on Earth, the Obstinate Wicked, as without the Holy City, and still under the Influences of Judgment proceeding, condemn'd to the *Reverse*.

§.Many have been calculating the Prophetic Numbers, and looking after the *Limit* of the *Beast's* Time and Kingdom, and the Beginning of *Christ's*. And 'tis very observable, that however they differ as to particular Times, here a little sooner, there later; they all yet concur in the general, to throw it

upon, or about, these Times. But we have been inquiring, fixing, unfixing, and doubting, nay disbelieving and denying the forerunning Powers and Testimonies of the Kingdom, not discerning the *Whiteness* of the Fields already unto the Harvest, even till the immediate Signs and Appearances themselves are running into our *Eyes*, the Time just upon us, and we neither aware of it, nor prepared for it.

§.All is not to be done at first nor will the Kingdom of Christ drop down at once as out of the Heavens upon us, but have its gradual Rise and Progress. Remember it is compar'd to a Mustard Seed. Let not then a too hasty Expectation of Great Things in the Beginnings of it to so prejudice or blind the Eyes of any, as to make them overlook or despise the Day of *Small Things*, which yet may be only so *comparatively*, either to their imperfect Sight and misconceiv'd Ideas of 'em, or to what the further Progress of it shall really bring forth yet proving to the Possessors of it a Pearl of inestimable Value but rather let them, as wise Naturalists and Observers of the orderly Course of Things from the first Steps, infer the Determination of the following Process, from the Sign the Thing Signified, and from the mix'd *Twilight*, or the reflected Rays of the Morning Redness, infer the *Rising* of the *Sun*.

SECTION II

§.I shall now proceed to shew that these Two *Signs*, viz. That in the Disorder and Confusion of the Seasons, and that in the Flood, or Abounding Waters, are Scripture Signs adapted to, and more immediately preceding the Blessed Times, and the Glories of the Later Day breaking forth. The first is

Isa. xxi. 11, 12

Watchman what of the Night? What of the Night?

The Watchman said, the Morning cometh, and also the Night.

§.This is declar'd in the Burden of *Dumah*; i.e. *Idumea*, or *Edom*, in the Type, and which, in the Antitype, is interpreted of the *Edomitish* Gentilizing *Christianity* of the Latter Days, in the Outward Forms of Religion, without the Power of it, *That* being neglected or superseded by external and temporal Regards, which false *Bias* and Prevalence of the Spirit of this World, was shewn and figur'd in *Little* in *Esau*, the Father of the *Edomites*, who sold his *Birthright* for the *Mess*.

§.The Night here signifies the dark and dismal Time of God's *Judgments* going forth. The Day or Morning, the Blessed Time of God's *Grace* and Favour to Mankind proceeding both here represented as *going* forth together: (*the Morning cometh and also the Night*.) Which has been here shown in a very signal manner, exemplif'd in this present Age. The Observation of which, as it is of near Concern, so may be of particular Use and Service to the *Watchmen* of this Day.

§.It follows, in the same Verse, *If ye will inquire, inquire ye; Return, Come, i.e.* If any of you are so ingenuous, and sensible, as to inquire, and search into the Causes of this so strange Appearance, and *Enigma* of Providence, Do so and you shall find therein, as well as Judgment, Threatning and Executing, Grace and Mercy also inviting, Therefore, *Return, Come: i.e.* As the Effect of your wise Discernment and Choice, by your turning to God in Repentance and the Amendment of your Lives, go out of the Sphere of Judgment, and avoid its Stroke; and come into the Sphere of Grace, and partake of the great Blessing and peculiar Favours of Heaven, there prepared, and coming forth to meet you. Another Passage is that

Zech. xiv 6, &c.

*And it shall come to pass in that Day that the Light shall
not be Clear nor Dark.*

*But it shall be one Day [or, the Day shall be One] which
shall be known to the Lord, not Day nor Night.*

§.This also imports in like manner, a strange Appearance and mix'd Work of *Judgment* and *Grace* going forth as it were hand in hand; and as a *Riddle* of Providence, requiring *Examination* and *Interpretation*: which is implied in that Expression, *Known to the Lord*, [*q.d.* but hard for the Understanding of Man to apprehend the Meaning of.]

§.It follows, in the same Verse, *But it shall come to pass that in the Evening it shall be Light.*

§.This may be true in a general Sense, *viz.* of the *Evening* of the World, or Preparation of the Grand Sabbath; and to relate to the End of the Sixth *Millenary*, or Day at large; And again, in another Proportion to the *Eve*, or Preparation of the Kingdom in the Sixth Period of the *Christian Church*: in which it is both *Prepar'd* and also attain'd. But more particularly and centrally the Evening in which this Light shall break forth, is the Evening or Conclusion of this wonderful Day, or mix'd Season of Day and Night running parallel or contemporary with each other; or of the shortest Course of Judgment and Grace concurrent, and of Grace Prevalent, which *immediately* prepares and ushers in the Great *Sabbath*. And here the *Night*, having had its Procession beforehand together with the Day, and being conquer'd and swallowed up by it, succeeds not after it, according to the usual Course; but the *Evening Light*, without an Intervention of Darkness or Eclipse, springs into and commences the *Morning* of the *Sabbatic Age*, and the Glorious *Sun* of Righteousness arises, which coming to its *fix'd Meridian*, can no more verge towards an Evening, nor set in Shades of Night.

§.Then follows, *ver. 8.* *And it shall be in that Day, that living Waters shall go out from Jerusalem, Half of them toward the Former Seas, and Half of them toward the Hinder Sea.* This is represented as a two fold Effect of this two fold or mix'd Time or Dispensation, of Judgment and of Grace, and indicates a two fold going forth of the Living or *Extraordinary Powers* of God in the Church. The first in a *Revival* of the Powers of the *Former* Ministration of the *Gospel Suffering*, and these as Christ comes in the End of it as *Judge*, and appears in his first Course and Work of Judgment. The Second is in the Powers of the latter Ministration, breaking forth to prepare and introduce the *Gospel Triumphant State*.

§.After this follows again, *In Summer and in Winter it shall be*, Still urging the so strange and Signal Circumstance of the Time, or of the Contrariety of Seasons combining. But this being introduced after the Effects declar'd of the preceding mix'd Season of Day and Night, Grace and Judgment, going forth together, and though it bears a Relation to that, yet added as with an Import of something further, and more *Emphatical*, as also there needed not *another Emblem* of the Times more Remote to be thus added out of its Place, when a more Immediate had been before given in its proper Place. Therefore we are to look for another Interpretation, which may answer the Manner and *Emphasis* of its Introduction, which will be effectually done as we take it, *viz. Summer and Winter*, not in a Fugurative or Spiritual Sense, as Day and Night were taken before, but in a *Literal*, and so to represent not directly the Time itself, as productive of such Effects, bu the *External Visible Sign*, or the *Index* whereby this Mysterious Time and Process is to be *Indigitated*, and Own'd in its Appearance.

§.This *Index* therefore and *Sign* of the Times, so notoriously appearing, and causing the Wonder of all at this Time, and this consider'd in Conjunction with the many other Signs and Products of the Times already mention'd, may serve to give us yet further Indication and Assurance, that the Times we stand in are the *Latter Days* of the Wonders and Enigmas of Divine Providence here pointed to by the *Prophet*, in the End of his Prophecy, where, (as the other Prophets generally do,) he launches out into a Prospect of the *Ultimate Glories* of Christ's Kingdom on *Earth*, in which all the Prophecies both of the Old and New Testament *Concenter*, and which, as immediately following this Index and Introduction, he goes on to Describe.

§.There is another Scripture Passge, which, when thorowly examined into, will be found also to relate to these Times, and particularly to the *Sign* of 'em in the *Waters*. It is that,

Dan. ix 26

And the End thereof shall be with a Flood.

§.This Passage and Prophecy seems indeed very remote from the Time and Case in hand, being applied to, and fulfill'd at the Time of the *Destruction* of *Jerusalem*. But let it be consider'd,

§.As there is a Typical and Antitypical *Analogy* between *Persons* in the Holy Scripture, so there is also between *Places*. As there is a *Literal Babylon*, so there is a *Mystical* also, and as there is a *Literal*, so also a *Mystical Jerusalem*, under the *Christian* Dispensation.

§.The same is also observed of Times, *viz.* of God's more Notable Appearances in his Church, whether in Grace or Judgment.

§.So, *that* of the *Destruction* of *Jerusalem* is made by Christ himself, in his Prophetic Description thereof, the Type, the Scheme and Pattern in Little of his *Great Advent* to *Judgment* at his last Appearance. And whereas there is an *Intermedial* Advent to his Temporal Kingdom also, and a *Great Judgment-work* preceding and preparing that, this middle Circle, between the less and the greater, bears also its *Analogy* to both.

§.This *Middle Advent* is a Coming of Christ in his *Kingdom*, or *Regal Power*, and that Advent also to the Destruction of his Enemies, the Unbelieving *Jews*, and the Deliverance of his faithful *Servants*, whether *Jew* or *Gentile*, is call'd by himself his Coming in his *Kingdom*, i.e. his First *Regal Act* after his Ascension, whence the *Analogy* is plain between his *first* Coming, in an Act of his Regal Power as Preludious, and his *Second* to take actual *Possession* of his *Kingdom on Earth*.

§.Christ's Coming in Judgment on the Unbelieving *Jerusalem*, was after he had been *Crucify'd* therein, and also after his Grace in dying for them had been *Rejected*. So in the *Jerusalem* of Christendom, Christ is represented again *Crucify'd* (in *Spirit*,) *that* having an *Evil Part* in it as well as a Good, as is represented by *St. John, Rev. xi. 8*, where it is call'd *Sodom* and *Egypt*, and 'tis added, *where also our Lord was Crucified.*⁰

§.Thus far the *Parallelism* holds, In *Place*, in *Time*, and in the Great *Judgment-work* going forth. But there is yet a great Difference in the Case, and the Circumstances of it. Christ was *Crucified* in the *Literal Jerusalem* by *Them*, but yet *for Them*, whereby he stopped the Great Flood of Wrath then coming, and obtained a Time of Grace, and Tender of Salvation to them notwithstanding, which they despised and rejected. So Christ as *Crucified* in the *Mystical Jerusalem*, by *them*, yet in *Grace for them*, and obtains a Time of Grace and Peace, and of the Promulgation of the Gospel-*Triumphant*, thus Preparing, and paving the Way to his Kingdom as with his own Blood, in which Design of Grace his *Witnesses* also concur with Him. Now Christ has suffer'd in Spirit, and is risen in Spirit, and has appear'd to many, and it has been by them Testified but the Time is not yet come of the *Descent* of the *Spirit*, belonging to this Time, to enable the Disciples of this Day to go forth with the Promulgation of it, in full *Demonstration* of Power. So that the *Jerusalem* of this Day is not here, in the Case of the *Jews* at that Time. The Answer and Anti type to this Part will be found in the Case of the *Great Whore of Babylon*, where *Antichrist* has his *Visible Seat* and Kingdom, who will, like those *Jews*, reject the Kingdom, even appearing with full *Demonstration*, and have the whole *Flood* of Judgment pour'd upon her, without Restraint. But in the *Chosen Nation* and *Jerusalem* of *Christendom*, to which *Great Britain* and its *Metropolis*, in every Circumstance, appears to bid the surest, and if so, where the Powers of the Kingdom are first to break forth, there Judgment and Mercy go forth together, tending to meet and Kiss each other, whereby She is Prepar'd, and Providentially Dispos'd to *Receive* the Faith and Blessing of the Kingdom there proceeding. And the Judgment Part concluding the Former Dispensation, and Preparing the Latter, goes forth here upon Her, as found so far *Declining* and Falling from her First Faith and Love in the former Ministration of Christ *Crucified*, into which she had been call'd, as to have the Names of *Sodom* and *Egypt* also applied to Her. The Great Work of *Grace* appears on account of *Christ's* being crucified *again* in Spirit, *in her*, and *for her*, and in the fresh rising Powers preparatory of his Kingdom in her; whereby the full Procedure or *Deluge* of Judgment is stopp'd, and the Black and threatenng Cloud, by the *Reflexion* of the *Sun of Righteousness* so near approaching in his *Resurrection* and Kingdom Power, brightens into, and only gives the Sign of *Grace* and Glory succeeding and so proves but as a *Foil* of Contrariety, through which breaking forth, it may shine out with greater Strength and Lustre.

§.Thus far to show how this Prophecy of *Daniel* relates to the *Antitypical* Time and Place, and the *Difference* of the Case in general, it remains to be clear'd, how this particular Part of the *End* being

with a Flood, comes to be applied in this different Manner to the present Time, viz. as a *Literal Sign* in the *Waters*; whereas there it had a *Figurative Sense*, and of more dreadful Import, viz. a Flood of Desolation and Destruction. Though it must be remember'd that, in degree, it has a Fulfilling in this Sense also; in the preparative Course of Judgment, before spoken of. But in order to the clearing up the remaining Difficulty, this Point lying deeply involv'd in the *Mystery* of God's secret Operation in the Time and Ages of the Church, we must here also take a little Course to lead to it by degrees.

Let it then considered,

§. There is a Natural *Aptness* in such or such External Natural Things to represent such or such Spiritual Things; as the whole *Natural World* bears a *Conformity* to, and Shadows out the *Spiritual*.

§. There is also a Tendency of the Spiritual (descending into the Natural.) to Cloath or Imbody themselves with, or, more peculiarly to Influence their *proper Ectypes* or Representations in Nature.

§. Thus the Fire of God's *Wrath*, in External Manifestation, tends and naturally subsides into *External Fire* tho otherwise as he pleases variously manifestable.

§. Thus Christ in his Spiritual Existence as of Heavenly Flesh and Blood subsides, in his Descent into Nature, into *Natural Flesh and Blood*.

§. And thus also when representing his Heavenly Flesh and Blood to us in a *Sacramental Sign*, in the Quality and Nature of *Food*, as the Food of the Soul, he does it by *Bread and Wine*; which outward Visible Sign is accompanied with the inward *Spiritual Grace*; and becomes a *Medium* of its Conveyance to us.

§. So also in the Sacrament of *Baptism* relating to the Mortification and Purgative Part, the Sign is constituted in that Element which corresponds to the Nature and Quality of that Spiritual Work, viz. in the *Water*; which Sanctified becomes also the Medium of the Spirits Operation in that kind. And here *John's Baptism* (in the River *Jordan*, thro' which the *Israelites* passed into the Land of *Canaan*.) is Adopted into the Gospel Work, and made the Initiatory Sign of our Entrance into that blessed Dispensation of Grace, thro', and unhurt by the Flood and River Judgment, as the Waters both of *Jordan* and of the *Red Sea* had been before in the Figure divided for the Passage of the *Israelites*, and as the River *Euphrates* is to be again, both Literally for the *Ten Tribes* to Return, and Spiritually for the *Kings of the East* or *Magi* of the Kingdom to pass through. In each of which is represented the *Suspension* of the Wrath of God, with an Eye to the *contrary Flood* or Torrent of Grace, poured out in and thro' the Blood of Christ, to which the Flood of Judgment gives way, divides, and leaves the Passage Free. Tho' yet the Blood of Christ, considered first as Crucified, engages us first into a Baptism of *Suffering*, or a Spiritual Crucifixion and Death in Conformity to Him; and thro' that leads us to partake of the *Wine* of the Kingdom, in us first degrees of *Resurrection Life*, or the Baptism of the *Spirit* as when pour'd out.

§. Now to apply this to the Case in hand, In the *Antitypical Time and Place* then, Answering both to the *Judgment upon Jerusalem* of Old, and to the Passage at this Day as thro' *Jordan* or the River of *Judgment* into the New *Canaan* of the Kingdom or the New *Jerusalem*, (both which in this Central

Time and Work are found *Concurring*,) here I say, as *Grace* is found *Prevailing* against Judgment, and thereby the Judgment is driven back, and born down before it, it naturally sinks and subsides into its *Sign* of Manifestation in its proper *Ectype* or Representation in *External* Nature; and not being able to proceed further in its first Intent, and in its superior Sense, as a Flood of *Total Desolation*, exhibits only a *Literal* Flood, as of the Abounding Waters, and so becomes a peculiar Concurrent and more immediate *Sign* of the Times; as of the Waters of Judgment *Decreasing*, and giving Way to the glorious *Rainbow* to appear in 'em and thro' 'em, as the Sign of the *New Covenant* of *Grace* and *Love* coming forth in its Full and *Ultimate* Display. And thus on account of this Second and Glorious Advent of Christ to his Kingdom, the Spirit of the Law, or of strict *Justice* and Judgment, is made only the *Baptist*, *Indigator*, and *Preparer* of his Way; and here predicts and represents, in its proper Figure, the Blessed *Effects* of this second Advent, *viz.* the pouring out of the *Waters of the* Sanctuary, which rise first to the *Ankles*, then to the *Knees*, and to the *Loins*, till it become a River that can not be passed over, *Ezek.* xlvi 3,4,5. which is the same with the great *River* of the *Waters of Life* proceeding from the Throne of *God* and of the *Lamb*, as represented by *St. John*, *Rev.* xxii:1,2. which Prophecies are to have their utmost fulfilling in the pouring out of the *Spirit* in the *Second Pentecost*, or rather Feast of the *Full Harvest*; which the former relates to, implies, and as an *Earnest* in the First-Fruits given, *engages* for and which will be to the Blessed Partakers of it, in its peculiar *Difference* and Consignation, *viz.* no more to suffer in the Members of Christ but to *Reign* with Him, the Changing of the *Old Wine* of the Kingdom of Christ as in the Suffering Dispensation into the *New*, as to be drank in the *Kingdom of His Father*; in which he now Comes, to *reign* to the Ends of the Earth.

§.What then is the Import of this Great *Warning* and Sign in the Waters, as at this Day, of the *Former* and the *Latter*, the *Summer* and the *Winter* Rains in Conjunction? Verily no other than, in the First *Baptismal* Sense, *Repent*, and be Converted and *Washed* from your Sins; Die to the World, to *Old* things, *Old* Times and Customs, and prepare to meet your Lord coming to make all things *New*. And in the second Sense the so earnest and repeated Call and Cry is, The *SPIRIT*, the *SPIRIT*, the Primitive *Spirit* of the *Former* Ministration of the Cross, so long lost, now *Reviving*; the *Spirit* of the *New* Ministration of the Kingdom of Christ now breaking forth, both so neglected and disregarded, and even yet *denied* by the Generality of Christians in the Churches of this Day. Which *Call* and Cry those who shall hearken to, and make a due Inquiry into the Times and Seasons, and into the great and Extraordinary Appearances therein, may not only discern the *Sign*, but come to partake of the Grace, ev'n of the *New Covenant* of *Grace*, as now to be manifested in its full *Glory*.

§.I cannot omit here taking Notice of a Season Answering to this in the Year 1709, in which the *Rains* in like manner abounded and continued thro' all the *Summer* Season, till *Michaelmas*, which considered also in quality of a Judgment Work, together with its good Effect following; which was the General *Outward Peace of Christendom*, from that Time beginning to be concerned, and *proclaimed* in the Year 1711, may be interpreted a Preludious Appearance to this *Latter*, and to have shown a more *distant* Reflexion of the *Rainbow*, or Sign, of the *New Covenant*, as its *Water-Gall*, or fainter Image, cast off Backwards, and as its *Precursor* in the Course of Time, tho' yet proceeding from the same Cause. Whereas this *Latter* as the more *Immediate* Sign, according to this *Hypothesis*, will be found Indicating to those who shall be prepared for it not only *External*, but *Internal Peace*,

in the Grace of Heaven overshooting the Sphere of Judgment, and proceeding on by itself, from *Grace to Grace*, and from *Glory to Glory*.

§.In Conclusion of this Point, If any shall yet think this Disquisition too subtil and thin-spun, and that there was no need of further Inquiry into this Prophecy, resting contented with the Literal Interpretation; let them consider it as represented in the *Gospel*, where it plainly appears that something Extraordinary and *Mysterious* lies couched therein, from that Interjected *Monstron*, *Mat. xxiv.15* and *Mark xli.14*. (where this Prophecy is referred to) in order to engage our greater Regard *viz. Whoso readeth, or let him that readeth Understand*, which certainly there could be no need of with relation to the Sense in which the Prophecy was first accomplished, which is plain without the least Difficulty, as understood of the Destruction of *Jerusalem*, and the *Flood of Desolation* there to be poured out *without Restraint*. What then can it be on account of which we are so particularly excited to a more close *Inquiry* into the *Intent* of the Spirit in this Prophecy, but to look deeper than the *Letter*, and thro' the Veil of the Type to the *Antitype*; to compare the *Analogy* of the Times and Places concerned in the Prophecy, and thereby as *Antitypes* generally *differ* in some Circumstances from their Types, to observe *how far* the Analogy between 'em is to be carried on, and wherein the Case and Circumstances of the Antitype *differ* from those of Type, which is what is here attempted to be done.

§.Having before observed the *Intermedial* Advent of Christ in Judgment between that upon *Jerusalem* and that at the End of this World; which is that which prepares his Temporal Kingdom; as a Middle Circle, in which the main Lines both of the Less and the Greater appear in their Proportion; and in which a like Course of the *Signs* of the Times is found, several of which have been already pointed out, I might go on and show at large how the other Signs of Christ's coming to Judgment, mention'd in the 24th Chapter of *St. Matthew*, have had their *Fulfilling*, as previous to this *Middle* Advent, in these Times wherein we stand: several of which have been so notorious that I need but turn the Eye of the Reader that way, and he will discern it with a single View. That of *Wars* and *Rumours of Wars* our selves in the late Reigns have been chiefly concerned in. That of the Sinking of *Faith*, and *Love* waxing Cold, not only in many but now more Generally, appears too visible; that of the *Decay* of *Christian Practice*, and even Practice directly contrary thereto abounding in all the Instances. *St. Paul* has given in his Description of the *Latter Days*, is of this kind also, manifest and flagrant, which I shall only represent in his own Words,

2 Tim. 1, &c.

This know also, that in the Last Days perilous Times shall come.

For Men shall be Lovers of Themselves, covetous, boasters, Proud, blasphemers, disobedient to Parents, unthankful, unholy,

Without Natural Affection, Truce breakers, false Accusers, Incontinent, fierce, Despisers of those that are good,

Traitors, heady, High minded. Lovers of Pleasures more than Lovers of God, having a Form of Godliness, but denying the Power thereof. From such turn away.

§.A Character indeed too justly applicable to the State and Manner of this present Age, in which the Mention of God and Christ, except in Oaths or Disputes against them, and all that relates to Religious Practice is banished out of Publick Conversation; and the Spirit of the World every where got Predominant and Rampant. So that here if ever there is Cause to cry out, *O Tempera! Oh the Times! Oh the Manners!* and that especially when compared with those of the Pure and Primitive Church State.

§.But there are some *Signs* mentioned in this Chapter of *St. Matthew*, which may require more Particularly to be considered, and Indigitated, as fulfilled in our Days, and that eminently in this Kingdom of *Great Britain*.

§.That of the Sun being *Darkened, and the Moon turned to Blood*, was most notoriously fulfilled in the Time of King *Charles the First*, wherein both the Temporal Government and the Ecclesiastical were *obscur'd*, trod down, and utterly subverted: and where the *Nobles* in the Former, and the *Dignitaries* in the Latter were seen as *Stars* falling from their Spheres. Nor is it to pass Unregarded, that so lately in this Critical and Central Season, in which we now stand, and in Concert with other Signs appearing, there has been the Literal fulfilling also of this Sign in the *Sun* and *Moon*, in the late so signal *Eclipses* of them, and the latter so *Central*, and of such long Continuance.

§.The *Abomination of Desolation standing where it should not*, beside what Accomplishment it might have in the preceding Desolation of the Church and State, has had a nearer fulfilling, more lately in our Memory, tho' as met by the Grace-Work of the Kingdom advancing soon diverted. This was in the Time of King *James the Second*, when Popery came in with a Torrent, abetted by the Supreme Power, threatening and designing the Utter Extirpation of the Protestant Religion, and the Liberty and Right of the Subject. When *Mass* was publicly celebrated in many Places, and even in three Principal *Collegiate* Chappels in *Oxford*, from which God wonderfully delivered us in the *Revolution*, by King *William*. This also has been seen yet later in another violent Effort, tho' more close and subtle, yet tending to the same End and Effect, in the last Four Years preceding the Present Reign, and this in the Excessive Violences of *High-Church, Torism, and Jacobitism*, continued and carried on in another Form, and with a mere specious Pretence, and where there appeared such an Extravagancy of Rage and *Malignity* against Christian *Brethren* differing in External Circumstances of Religion, yet with the Cry of the Temple of the Lord, the Church, the Church, which it was at that time really undermining. And here the *Abomination* was seen in an eminent manner standing where it should not, *viz.* in the *Church* also. And on this Sight, and to avoid the Influences and Effects thereof, many flew from their Posts and Stations, and some of singular Note even into Distant Countries. But as all this appeared in Reverse to the Measures which Providence had before so wonderfully blessed and crowned with Success, (tho' it also wrought a Good out of this Evil,) so by another Wonderful *Revolution*, God in his Work of Grace delivered us by the Accession of his present Majesty King *George* to the Crown of this Kingdom, chosen to resume and carry on the Former Measures, and continued Blessings of Heaven to this Nation; and particularly to Suppress the Remainder and last Efforts of that *Malignant Spirit*.

§.As to the Sign of *False Prophets arising and deceiving many*, scarce any has been more notoriously accomplished than this. One has appeared declaring himself to be the Great *Elias*, (yea, several

of this Kind). Another has pretended to a Commission, and drawn many after him to go in Progress to the *Old Jerusalem*, there to meet the *New*. Another has foretold *Doomsday* at Hand, and fixed the very *Day* for it. Another has fixed the *Day* for Christ's glorious Appearance, and drawn Multitudes after him to stand ready with him to receive Him. More might be produced, but single Instances are superseded and own'd in the great Confluence and Body of 'em that has so lately appeared among us, *viz.* in the *French* and *English Prophets*, speaking in violent Agitations of Body, and giving out Predictions of several Kinds which have failed in Accomplishment according to the Times by them Prefixed, and One more Notorious, upon which they had put the Truth and *Demonstration* of their Commission who tho' *sent*, as in the Anger of God, with a *Mixture* of Truth and Falshood, with a just Reproof to the Errors of the Age, and a Testimony to the Kingdom of Christ on one hand, and on the other with Great and *Strong Delusions*, according to that Threatning of God in his Wrath, *Isa.* lxvi 4. and *2 Thess.* ii. 11 have in this latter Part in the most flagrant manner verified the Prediction, and given this Great *Sign* preceding the Coming of Christ in his Kingdom.

§.As to that of many saying *here is Christ and there is Christ*, and of False *Christs* appearing, I understand it chiefly of false Pretension to some more than Ordinary Authority and *Deputation* in his *Name* and Power. And this has been often made Good in this Nation; and sometimes by Persons not of a wicked Life, but of Spiritual Knowledge, or in Expection of the Kingdom, and perhaps under some Experience of the Extraordinary Power, but puffed up therewith, and runnng into a great Conceit of themselves, and so tempted and drawn down by the Delusion of Satan. Hence one has vended himself as the *Representative* of God the *Father*, another of the *Son*, another of the *Spirit*, as in the Case of *Muggleton* and his *Followers*. Others (and many of this kind) have set up for the *Fifth Monarch*, to whom all the Nations must submit. Others of the Female Kind to be the Wonderful *Woman* in the *Revelation*, cloathed with the Sun, and crowned with Stars, and with the Moon under her Feet, who is to travail and bring forth the *Manchild*, that is to rule the Nations. Some in these latter Kinds I have met, and discoursed with, and One a *Representative* of the Holy *Spirit*, and found their Case to be rather Temptation and *Spiritual Delusion* than Madness, as the common Cry of the World is in such Cases. Of this Nature I take that of *Naylor* to have been, before whom *Hosanna* was cried, as before *Christ*, and who being asked if he were the Christ, Answered in our Saviour's Words, *Thou sayest it*. He was publickly *Tried*, and had his Tongue bored thro' on the Pillory.

§.But the most notorious Instance in this kind, and with a Pretension to be the very *Literal Messiah*, was that of *Sabatei Seri*, who drew the *Jews* after him in vast Multitudes in *Smyrna*, *Constantinople*, and other Places, who left off their Occupations, and laid aside the Care of their Outward Concerns; and were driven by a strange Infatuation into many Disorders, Tumults and Extravagancies. He received their Homages, appointed them New Forms and Religious Rites, and chose his *Vice Roy*, and other Kings, Princes and Nobles, to conduct them into the Holy Land, and Govern them there under him. He had also his Great *Prophet* or *Elias* to Proclaim him, and Prepare his Way, *Nathan Benjamin*, a *Jew*, who declared that his Lord and Master should go to *Constantinople*, take the *Grand Seignior Prisoner*, and lead him in Chains. At last the Impostor being himself taken up, and Imprisoned by the *Grand Seignior's* Order, and afterward brought before him, and put for Proof of his Divinity, to stand the Test of his *Archers*, he immediately disclaimed all, and to save his Life professed himself a *Mahometan*.

§.It is also very observable, that this Judgment came on the *Jews* not long after their *General Council* or Assembly in *Hungary*, to enquire whether the *Messiah* was yet come, and whether *Jesus Christ* was He; which was concluded in the *Negative*, Anno 1650. Also that this great *Impostor* broke forth among them, in the year 1666, and so Concomitant with the Great Work of Judgment proceeding upon *Great Brittain*, between which and the *Jewish Nation* there appears to be a peculiar *Affinity* and Analogy, which may give some Ground to hope that the *Jews* of this Nation may either together with it, or First of all their Brethren, otherwise dispered, receive the Faith of Christ, as *Messiah Triumphant*.

§.It is likewise very remarkable, that the great Judgment of the Total *Extermination* of the *Jews* out of *Persia*, happened also in this very Year 1666, where, the Country being thin of Inhabitants, People of other Nations were Invited and encouraged, and among them a vast Number of *Jews* came and settled there, by whom, in some time the Wealth of the Nations was thro' Craft, Extortion and other Indirect Practices, chiefly got into their Hands, so that the Natural Subjects were oppressed, and the Treasury it self began to feel it. Upon which the *Sophi* summoned, and Examined them about their Religion; and was proceeding in utmost Severity against them; but they evaded it for that Time, by advancing a great Sum of Money, and complying with the Emperor's Demand of setting a Precise Time wherein their *Messiah* should appear; in which if he did, the Emperor Covenanted to turn *Christian* with his whole Country, if not, they should be utterly destroy'd and extirpated out of his Dominions and this by Formal *Instrument*, sign'd and seal'd on both Sides. By this Means they gain'd the Respite of *Seventy Years*, which was the Time they set, and continued unmolested for above a hundered Years after, till a Person, curious in *Antiquities*, found the Instrument, and show'd it to the *Sophi* then reigning, whereupon he call'd and communicated that Matter to his *Council*, who still looking upon the *Jews* as *Impostors* and *Oppressors* of the People, agreed with him to *take the Forfeiture*. Upon which the *Emperor's* Orders were immediately issued forth throughout his whole Dominions, both to his Natural Subjects, and those of other Nations planted there, to fall upon and destroy all the *Jews*, Men, Women, and Children, without Remorse; and to seize upon their *Estates* and and Effects. This began to be put in Execution in the Year 1663, and was fully effected in the Year 1666. So that none excap'd but such as turn'd *Mahometans*, and some who got away thro' the Desarts into other Countries. The Rumour also now of the Commotions of the *Jews* in *Turkey* on account of their *False Messiah*, contributing to enhance the Fury of their Enemies, and urge them to the *Finishing Stroke*.

§.Another *Sign* of *Christ's Advent* is the *Whiteness of the Fields unto the Harvest*, which is to be understood with a two-fold Regard. First to the Tares, as by the abounding of Iniquity to its Fulness, (the *Wicked* as to be seen at this Day more than ordinary wicked) being Ripe for the *Sickle* of Judgment. And Secondly with Relation to the *Wheat*, (the Good being also at this Day more than ordinary So,) as Ripe to be gathered into the *Garner* of the Great Husbandman. The State of the former is Visible to the World, but that of the Latter not so fully, by reason of many at this Day in a *Retir'd* State of Preparation; and of a Church yet in the *Wildeness*, there fed with the *Manna* of Heavenly Powers; which they are constrained to keep to themselves, and possess their Treasures in Peace and holy Secrecy, thus eluding the Insults and Irruption of the Unbelieving and Opposite Spirit of the World to any thing of this kind, through which the Great Enemy would also find way to molest them: (except-

ing only in such Cases where they may in Prudence see it needful to declare of them to any well dispos'd, or otherwise may be called out to a *Publick Testimony*, thus watching and waiting for the Coming of their Lord, while the World, as in the Days of *Noah*, is Eating and Drinking, Marrying and giving in Marriage, pursuing their Pleasures or Interests, not aware of the Day of the Lord so near at hand, or of Christ's coming upon them, as Himself has declar'd, suddenly, and as a *Thief in the Night*.

§.The last Sign to be expected is That of the *Son of Man*; *Mat.* xxiv 30, where we are to distinguish between the *Sign* of the Son of Man appearing, when all the Tribes of the Earth shall mourn, and His *Coming* in the Clouds with Power and Great Glory, both represented in the same Verse, which runs thus, *And then shall appear [First] the Sign of the Son of Man in Heaven: and then shall all the Tribes of the Earth mourn, and [after this again] they shall see the Son of Man coming in the Clouds with Power and great Glory.* Then follows, *ver. 31. And he shall send his Angels with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from on End of the Earth to the other.* It is not to be doubted but this has a Reference to the Last Day of Judgment. Yet as there is an *Intermediate* Coming of Christ to his *Temporal Kingdom*, and as the *Final* Judgment and Sentence upon the Quick and the Dead is not here, as it is elsewhere describ'd, it may have also a Peculiar Reference to this his *Middle* Advent to his Kingdom, wherein in a lower Degree, the same great Events and Transactions will be found.

§.This Sign of the Son of Man in the Heavens, most probably, as is the Opinion of several Inquirers hereunto, will be a *Preludious* Appearance of Christ Himself in the Air, attended with the *Ensigns* of his Crucifixion. And here the *Jews* will be at last indulg'd and gratify'd in what they seek, *viz.* a *Sign in the Heavens*, which was denied them by Christ, as not *Seasonable* while he was in his Humiliation-State, as belonging to the Time of his glorious Temporal Kingdom coming on; which they were so eagerly desiring and expecting before the Preparation for it by his Kingdom first in *Spirit*. Wherefore he then gave the true and proper Sign for them at that Day, *viz.* the Sign *on Earth*, and that in the *Waters*; whereby he signified to 'em their being to be plung'd like *Jonah* into the Sea, or Waters of *Judgment*, for Purgation and Purification; or the *Baptism of Suffering*, wherewith they must first be Baptiz'd, before they could come into the Kingdom they were then looking for.

§.This Sign in the Heavens is yet to be expected. And there is Reason to think from the other Signs on the Earth and in the Heavens appearing, that *This* also may be at hand, and ready to bring up the Rear. Of which there seems to be already some preludious Tokens, and *Fore-Flashes* of Light and Glory in the Heavens, seen in the late wonderful *Coruscations*, in the Nature of them apt to be Presignifications of such a bright and Glorious Appearance; also the great Solemnity hereof seeming to require its more immediate Forerunners and Harbingers, in some peculiar Way of Manifestation, and as giving some distant Reflexions of Glory in Exterior Nature upon its near Approach. Nay, several Persons have Attested, two of which I have myself spoke with, who seriously and solemnly averr'd that on the First Day of the breaking forth of those Lights in the Skie, they distinctly saw, in the midst of them, a Glorious *Personal* Figure. But this being a private Declaration in this Case, and so liable to the general Objection of Imagination striking in, I leave in its place, only may be allowed to mention it, as it falls in so far with the Time and Circumstances here represented, and may draw

some Colour of Verisimilitude at least from its Correspondency to the present Scheme; *viz.* of the *Preparation* for this Great and Glorious *Sign* of the *Son of Man*, which is to appear in the Heavens, Visible to *All*.

§.Whether also there is not a New *Star* to appear; Answering to That of *Christ's First* Coming, and bearing a Proportion to the *Difference* of the two Advents, *Time will show*.

§.There are two other very notable Appearances, which are to be look'd out for, as Forerunning the Advent of Christ to his Kingdom.

§.The First is a most Violent and Extraordinary *Effort* of the Spirit of *Antichrist*, and of the *Dragon raging*, as seeing the *Shortness* of his Time, and the *rising* of the Preparatory Powers of that Kingdom, by which his Own is to be utterly Subverted. And this has appear'd more particularly in the following Instances. First, in the late Extreme Violence and Rage against Christian Brethren, in a Disaffected and malignant Party, before mention'd, both in the Church and State; and tending to the Destruction of both. Second, in the *Revival* of the *Arrian* Heresy, abetted by Persons of Great Note and Character for Learning in the Church, (therein also Fulfilling and giving, in another and worse Sense, a Sign of the Times) and this Spreading like a Torrent both in the Church of *England*, and among *Dissenters*, undermining the very Foundation of Christianity, and destroying those Main Articles of Faith in the *Divinity of Christ*, and of the *Holy Ghost*. A Last Shift indeed of *Antichrist*, and showing him as on his last Legs, and at a loss for New Stratagems, as playing the Old over again, in which he had so well succeeded. Now *who is Anti-Christ*, as 1 *John* ii.22, *but he that denieth the Father and the Son?* He that denieth the Father to be a Father *indeed*, and the Son to be a *Son indeed*, and makes them only Metaphorically or *Figuratively* So? And to these must be added, Thirdly, the Profane, *Atheistical*, *Sodomitical*, and other *Hellish* Combinations and *Clubs*; in which the greatest Abominations, Blasphemies, and Diabolical Rage and Despite to God and Christ, have been acted. Fourthly, to this Head and Cause are also to be referr'd those deep Melancholies, unaccountable Sadnesses and Pressures upon the Spirits of many, Temptations to unusual Violences and Barbarities, Murders, Self Murders, and even to all Appearance, Possessions by Evil Spirits, as before-mention'd, so Abounding at this Day.

§.The Second is the Rising of the Spirit of *Elias* in Opposition to this so violent Effort. This may be consider'd, First, more generally and distantly, in an *Elias Spirit* and Zeal for God, appearing in many, for Reformation of the Age, and making a *Stand* against the Prevailing Wickedness of the Times. And, Secondly, with a more particular Relation to the Spirit of *Elias* in the *Witnesses* arising to Prepare the Way of the Kingdom, and in both Cases, to be consider'd under a peculiar Excitement from the Grace of God, and in the Work of the *Day*, as preparing the Way of the Lord: and more particularly as opposing and Rebating the Spirit of Discord and *Enmity*, so Offensive to him, and contrary to his Peculiar Command. Thus in the Spirit of *Moderation*, Peace and *Fraternal Love*, *turning the Hearts of the Fathers to the Children and the Children to the Fathers*, lest the *Lord* coming in his First Work of Justice and Judgment, and finding all things so out of Course, and Contrary to the Pattern and Precepts he had given, should be provoked to *smite the Earth with a Curse*.

§.Now the Rise and Good Effects of this *Elias* Spirit have appeared among us in the following Instances. In a *Society for Reformation of Manners*, carried on with Great Zeal and Success. In a *Society for Propagation of the Gospel Abroad*. In numerous *Religious Societies*, for mutual Excitement and Education, spreading throughout the whole Kingdom, to which may be added the many Charity Schools and Work Houses erected for the Poor. And more particularly, In a *Society for the Promotion of Brotherly Love and Unity*.

§.Against the Deluge of *Arianism*, In the Zeal of many Pious and Learned *Divines* Vindicating the *Divinity of Christ*, and of the *Holy Ghost*, both in Writing and Publick Preaching, and in a *Lecture* piously Founded to this End.

§.Further, with relation to the Spirit of Discord and *Enmity* against Christian Brethren so prevailing, In the Zeal of the *Government* it self, Opposing and Judging it down, and Promoting the contrary Principles of *Moderation*, Forebearance and Brotherly Love, and as to other *Secret Wickednesses* or Abominable Practices, These in the Light of Day of *Discovery* both of the Mystery of *Godliness* and of *Iniquity*, being Published and proclaimed upon the House tops, the Publick Justice also, as far as it can reach, pursuing, and bringing to Condign Punishment the Secret and Subtle Actors therein.

§.And in these Preparations will appear also the *Signs* and Tokens of the Grace and Favour of God peculiar to this Nation, as they shall prove in Effect to be the Preparation for the Great Blessings of the *Kingdom* to appear therein. And whereas God in his Determinations, whether for Grace or *Judgment*, has chiefly Regard to the *Few Righteous*, rather than to the great Numbers of the Wicked, we may hence conceive the good Hopes, that what he has begun in Grace, shall *end* in the same manner, and that Mercy prevailing against Judgment shall proceed on to its more full and glorious Manifestation.

SECTION III

Of the Witnesses.

§.THE *Witnesses* are to be considered First in a more General Acceptation, relating to all that have Testified for the Truth of Christianity, and been Sufferers or *Martyrs* for it in all the Ages of it.

§.And secondly, In a more Particular Sense, with Relation to the *Testimony* born in its proper Time to the *Kingdom* of Christ approaching. And these are more eminently the Witnesses to whom *St. John* in the *Revelation* points; the Drift of whose Prophecy is to show the Progress and Appearance of Christ in his *Millennial Kingdom*, and so may be called in way of Distinction, the *Revelation-Witnesses*.

§.In each of these Senses they may be considered either in *Single* Persons; or in *Bodies*, and with relation to *Bodies*, as Distant from the Central Time of the Kingdom, in *Greater* Bodies, and nearer to it in *Less*; but with greater Commission and *Power*; and in the Central Time of the Revelation-Witnesses there may be among them Two *Single* Persons more eminently Authorized and *Inspired* for the Work of God in That Day.

§.The Appearance of the Revelation Witnesses is to be expected in That Nation in which the First Manifestation of the Kingdom is appointed to be made, as the *Chosen People* of this Day.

§.These Witnesses are of Two Kinds. First of the *Candlestick* to hold forth the Light of Truth in Reproof of the Errors of the Age: And secondly of the *Olive-Tree* in the Gentle, *Peaceful*, *Healing* and Reconciling Spirit.

§.They are again distinguished by the *Time*, and *Manner* of their Commission, as first with relation to the Expiring of the *Former* Ministration of the *Gospel-Suffering* State; in and upon which *Christ* comes first in his kindled *Wrath* as *Judge*, whence arise Witnesses in Part, *i.e.* in the *Judgment-Work*, in a Rough severe and *Mount Sinai* Spirit. And, *2d*, with relation to the Time and Grace of the New Ministration, and the Powers thereof shooting forth; of which the Witnesses therein partaking, appear in the Spirit of *Mount Sion*, in the Gentle free and Royal Spirit of the Kingdom. These in *Full* Testimony.

§.In the Central or Revelation Witnesses in Full both the Property of the *Candlestick*, and of the *Olive-Tree* combine in One, qualifying each other, but the Olive *Predominant*. Hence their Remonstrances and Reproofs are all in Friendship and Love, till on Account of their Testimony Rejected *they* also are constrained to mingle the *Severe* Part, in Reproof of and Protestation against the *Infidelity* and *Perverseness* of the Age, and Pronounce the *Judgment-Part* that is thereupon to succeed.

§.And thus like *John Baptist*, the Forerunner of *Christ*, they bear the Full and *Double* Testimony, both against the Errors and Corruptions of the Church, in their Day, and also for the *Kingdom*, and point on to Him who is to come and make all things New. Whereas in the more *Distant* Witnesses, the Testimony has been *Divided*, and Some gone forth only with one Half, or Part, and Others with the other.

§.Lastly, the Central Revelation Witnesses rising within the *Philadelphian* Period of the Church, eminently partake of the peculiar Power and *Spirit* of it, *viz.* the *Fraternal Love*, and hence by the Divine Apointment, and in the Spirit of *Christ*, they are made Suffers and *Sacrifices* for their Brethren, and so, after a Series of the Judgment Work succeeding and mixt with Grace, obtain to make a *Second Offer* of Grace to 'em, in their *Resurrection* and *Ascension*, wherein the Truth of their Testimony comes to be made plain and Evident, thro' the Concurrent *Signs* of the Times, and by the *Powers* of the Kingdom appearing in Demonstration, so that the Sincere of the Church, who before had Rejected them, receive them with Joy, and the Obstinate are seized with Confusion and Terror, and remain Consigned to the Judgment Work afterwards Opening upon those who, like the Unbelieving *Jews* in *Christ's* first Appearance, *Rejected* the great Salvation, after it had been fully offered and *Demonstrated*.

§.Now that such a Testimony has also been born in this Nation, and in the *Metropolis* of it, has appeared in the Rise and Course of the *Philadelphian Society* which broke forth in the year 1697 Proclaiming the *Kingdom of Christ* at Hand, and professing the actual Experience of the *Foreshooting Powers* thereof, and this not by *Obscure* Persons, but such as were of known *Character* for Integrity, Probity and Learning, several *Fellows* of *Colleges*, and One a *Councillor* of the *Inns of Court*, being concerned therein. Beside their Testimony held in Publick, several *Books* were written, and *Queries* Answered from the Learned Persons of the Age, and their *Acta Philadelphia*, or, *Theosophical Transactions*, published for several Months. Also a *Declaration* on the Subject of their Testimony, and of the Extraordinary Powers experienced among them, with the Grounds and Reasons of their Appearance at that Time and in such a manner, addressed to the *Archbishops*, *Bishops*, and *Clergy* of the Church of *England*, was drawn up, and presented to the then *Archbishop* Dr. Tension, by a *Presbyter* of That Church, this was done *August 23* of the same Year 1697, at which time, in Concurrency with this *Pacific* Testimony, the Wars of Christendom Ceased and the General *Peace* was *Proclaimed*. This Publick Preaching of the Advent of Christ to his Kingdom, and Warning to the World to Prepare for it, continued for Six Years, in the Conclusion whereof they went forth more in the *Severe Part*, and Published their *Protestation* against the *Infidelity*, *Supineness* and *Degeneracy* of the Age; and declared another Course of *Judgment to succeed*; so remained *Silent* and *Private*. This was in the Year 1703. After they had stood for about three Years under the Neglect and Contempt of the Wise and Learned, and of the more Civilized Part, and under the rude *Insults* of the Multitude; the Work of *Judgment* began to Appear. The General Peace was *Dissolved*, and the War with *France*, the then Rod and *Scourge* in the Hand of God, Commenced again, *Anno 1701*. But presently after the shutting up of their Publick Testimony, in the Conclusion of the Year 1703, it appeared more Signally in the *Great Storm* or *Hurricane*, and that *Characterized* for peculiar Note and Observation, as breaking forth on the *Eve of Advent*, thus aptly denoting *Advent Reversed*, or the Advent of *Grace*, which has been Proclaim'd, turned into an Advent of *Judgment*. And this Signality was carried yet further, as by the *Finger* of Providence Pointing yet more Directly, insomuch that on the *very Day* of the Publick *Humiliation* on account of that great Judgment, it *Returned* again, and the *Storm* broke forth for some time with the same ruinous Effects, aptly also Importing, the Sacrifice of the Day *not Accepted*, and that, Notwithstanding, *Judgment should Proceed*. A like Signality appeared on the Day of *Pentecost* following, in great and terrible *Thunderings* and *Lightnings*, in like manner apt to Denote *Pentecost also Reversed*, and another *Wilderness Round* to be taken, on account of the *Spies* of the Good Land and their *Samples* of it thus despised and Rejected, before the *Entrance* into it should be obtained, and that by a Generation to succeed, more Ingenious and Flexible, and which by a Course of Judgment and Grace proceeding should be better *Prepared* for it, and before the *Second Pentecost* or Full *Harvest* of the Spirit, then Proclaimed, should be actually poured forth.

§.Further, in about three Years and a half, appeared another Instance of Judgment, in the *Great Earthquake*, (*viz.* of *Man*, the *Microcosm*) This in the *Camisars* or *French Prophets*, breaking forth in this City, about which Time the *Philadelphian* Testimony had its *Resurrection*, and appeared in *Publick* again, but, according to the Nature of a *Resurrection State*, after *Evidence* given of it, soon Retiring, and Waiting for its Time of *Ascension* in the Sphere or Heaven of the Church, and *Acceptation* therein. These Prophets of *Judgment* breaking forth Renewed and urged the same Testimony (which had before been born in the *Meek* and Gentle Spirit of the *Gospel*) in *Wrath* and *Fire*, and

Denuntiation of the most terrible Judgments, which tho' in Great Measure Defeated and reversed by the Grace of the Kingdom advancing, have yet had some degree of Fulfilling, even in the Outward Part, as in the Numerous *Fires*, (as also Floods and *Inundations*,) since happening; In the *Shaking* of *Mankind* in their Temporal Estates and Concerns, as also in the *Spiritual* Sense, In the Great Fire of *Division* and Contention since breaking forth in Church and State. And as this was chiefly God's Judgment Work, or the *French Rod* shaken over us again in *Spirit*, its Influence has been chiefly on the *Minds* of Men, in Disquietude, Anxiety, Rebuke and Condemnation in the Consciences of many, also in Disappointment and Damp of Worldly Pleasures, as *Imbittering* the Harlots *Cup*, and in frequent *Vexation* of Spirit to the eager Pursuers of them, and in *Refinement* as by Fire also to the Good and Pious. This Dispensation was also attended by the Opening of the *Bottomless Pit*, and the rising of *Evil Spirits* in great Numbers, by whom as its *Executioners* the Wrath of God, or Rod of his Judgment is always *pointed*, these here concurring to heat the Furnace in the Day of *Fiery Tryal*, Probation and Temptation, which belongs to this Preparative Season.

§.Now this Appearance of the Prophets of *Wrath* and Judgment being one of the strangest *Phenomena*, and greatest *Enigmas* of the Times, it may be expected here that some account and *Solution* of this also should be given among the rest. And as I have already set them in their Place as fulfilling the great *Sign* of *False Prophets* arising and deceiving many, in the Mixt Part of *Strong Delusions*, *Strong* as *sent of God thro'* 'em, I shall here do 'em all the *Justice* I can in Allowance of the *Better* Part appearing also in 'em.

§.First then, they are allowed to have been *Sent* of God, in *Judgment*, to have born a *true Testimony* against the *Errors* and false Traditions of the Age, and to the *Kingdom* of Christ also, as near Approaching.

§.2. They were sent as the *Flout of Heaven*, and in *Mockery* from the Divine *Wisdom*; according to that, *Prov. i. 24 &c.* Because I have called, and Ye Refused, *I have stretched out my Hand, and no Man Regarded, I also will Laugh at your Calamity, and Mock when your Fear cometh*; and this particularly levelled at the Grand *Error* of the Age in *Denying* and Rejecting all *Extraordinary* Operations of the *Spirit*, whereby the Door is *shut* against the *Return* of the *Primitive* Powers of it to the Church; and against the Rising of the New *Preparation* Powers of the *Kingdom* among them; and so the Way of Christ as coming in his Kingdom *Barricaded* and *blocked up*.

§.3. To *Heat* the *Oven*, and make the Burning Day of *Elias* more *Conspicuous*: and herein to *Decoy*, as it were, and draw in many into the first Work of Judgment and Preparation in Spirit to be made *Sacrifices* for the People together with *themselves*; to which *They* were Consigned of God, the Judgment they denounced on others chiefly Recoiling upon *Themselves*, on account of the Mixt *evil* Part, and that by means of the *Disappointment* of their Prophecies and Expectations, and of the Judgments they declared, (otherwise due to this Age, and preparing to go forth,) being in so great Measure Prevented and *driven back* by the Grace of the Day.

§.4. As a *Trial* of the *Strength* of the Gospel-Professors, whether they would Stand fast in the *Liberty* wherewith Christ had set them Free, or suffer themselves to be Intangled again by the *Yoke of bondage*, in a *Legal* and *Mount Sinai* Appearance. And here many Great Christians who could dis-

cern God's Hand and Spirit thus far concerned in the Work, and yet its Difference from the pure *Gospel Spirit*, acted the Part of *Jacob's Wrestle* against God in his strict *Justice*, and *Prevailed* in the Spirit of *Gospel Grace*. And in this *Wrestle* the Spirit of these Prophets sunk and gave way before them. And once a Great Christian, strong in the Faith of the Free grace of the Gospel, went to one of them under the *Agitation*, and commanded him in the Name of *Jesus Christ* to *Cease*, upon which his *Agitations left him*, and he remained Still and Silent.

§.5. As answering to, and in Indication of, the *Time* of the *Angel of the Altar* going forth, who has Power over *Fire*, to *Try* by the True Fire of the *Altar* all the Sacrifices and *Altar-Fires* so variously Offered in the Churches of this Day. Of which Power in and over Fire there was a very wonderful Instance among them in the Case of *Clariss*, who for a *Sign* stood in the Midst of the Fire near a Quarter of an Hour, and came out *Unhurt*. The Truth of which could never yet be Disproved.

§.6. These came forth much in the same Judgment Work and Spirit as the *Quakers* did, only in a Greater *Degree* of the Anger of God; as their *Agitation* or violent *Shaking*, the Outward Indication of it, was above *Them* trembling and Quaking; and Filled up the *Defective Part* even in the Judgment Work and Testimony wherein their Predecessors had appeared; who bore *their Testimony* only to Christ *Within*, and *Rested* there; whereas these Latter pointed also to Christ as coming to his *Temporal Kingdom*.

§.7. With relation to the Children of *God*, and *Waiters* for the *Kingdom*, this Appearance bore an Allusion to, and was in the Nature of *Joseph's Wiles*, before he would make himself *Known* to his Brethren. Christ here in his Judgment-Work standing on the Side of the *Enemy*, and permitting Him to Accuse and Condemn his *Chosen Ones*, and concurring herein *Himself* in his Strict Justice, and thus appearing as in a *Vizard-Mask* of Terror and Affrightment: which as by Faith it is and *looked thro'*, and the *Appeal* is made from the Bar of Strict Justice, where indeed all must stand Guilty and Condemned, to the *Mercy-Seat*, and the Plea urged of *Indemnity*, notwithstanding remaining Defects, on the account of *Gospel Grace*; the *Veil* of Covering is *rent* away, the Frown of the Judge changed into a *Smile*, his Brethren are Owned and Embraced, and all proves but as a *Sport*, or *Wile* of Grace, and Love.

§.8. This serving, as a Vindication and Inforcement of the *Rejected Testimony*, so likewise as a *Foil* both to the *Witnesses*, and to the *Dispensation* of *Grace* and Love, as breaking thro' the Opposition of the Work and Sphere of Judgment with greater Force and Lustre.

§.And thus they have appeared in, and given a *Threefold Sign*. First, A *Representation of the Times*, and State of the Christian Church at this Day, as standing in a *Mixt Form* and Manner of the Worship and Service of God, wherein *Christ* and *Antichrist*, *God* and *Mammon* are as it were blended together, on which account she is in a like manner here applied to in way of Reproof, by the Strict Justice and Severity of the Law, and called *back* as to *Mount Sinai*, there to be Reminded of the *First Lesson* both of *Jews* and *Christians*, so much Forgot, *viz.* of God's more *Immediate Superintendency* by his *Spirit*, and its primitive Operation in an *Extraordinary way*: Which throughout the whole History of the *Old* and *New Testament* appears to have been the *Peculiar Blessing* of the Church of God, and the *Manner* of the Divine Concurrence therein for the Conduct of it, while it continued *Faithful*

and Obedient to his Commands, and so abode in his Favour. And the *Cessation* or *Scarcity* of such Extraordinary Appearances were always the Signs and *Tokens* of its *Declension* or *Apostasy*, and of God's *Displeasure*, or *Dereliction* of them on that account. So 1 *Sam.* iii. 1. (in the Time of Old *Eli*, and the wicked Administration of his two Sons,) *And the Word of the Lord was Precious in those Days, there was no Open Vision.* And *Psal.* lxxiv. 9 (the Prophet complaining of the *Desolation* of the Sanctuary) *We see not our Signs; there is no more any Prophet, neither is there among us any that knoweth how long.* So also *Prov.* xxix 18, *Where there is no Vision the People Perish.*

§.2. They have given in the mixt, evil and Delusive Part, the *Sign of False Prophets* arising, and Deceiving many as before.

§.And thirdly, the Sign of *Judgment*, in this Great and Central Season, *Yielding* and giving Way to *Grace* Prevailing, shown in their sudden and unexpected *Cessation* and Silence; and that from a *Prohibition* to meet any more in Publick, by Express *Order* and Command of the Spirit (of strict Justice and Judgment) by which they were Commissioned and acted. Wherein is discovered the Critical Time of the *Laodicean Church Period* (as afterwards shown in the Figure,) *Supplanted*, and *Postpon'd* in Succession by that of *Philadelphia*, as Conquering and *holding fast* the *Love*, which *Ephesus* lost, and thereby proceeding on into the *Millennial State* and Kingdom.

§.To this may be added, a Sign given of the Great *Latitude* of Grace in the Ministration of the Kingdom succeeding, which will Extend on one hand to the *Rich* and *Great* of this World, and on the other also to *Publicans* and *Sinners*, giving Gifts even to the *Rebellious*, that the Lord God may dwell among us and this seen in the Dispensing of the *Gifts* of that Mixt Ministration, in Part Good and True, *Promiscuously* among all sorts of People, and to several also ev'n of the Wise and Learned. And this, to such as have been enabled to distinguish *separate* the *Tares* from the *Wheat*, had proved a Blessing and *Preparative* to the Better Ministration succeeding, as it has engaged them into the *Faith* of the Kingdom, and of the *Extraordinary* Operations of the Spirit in order thereto, and also into the Suffering Part in the *First Work* of Judgment as making way for the Second in Grace, while those who stood aloof and Despised and Rejected it, without any Distinction made, remained as they were, and *liable* to the *After-course* of the Judgment-Work, not so easy as this was, and for which this began the Process, and opened the Power in Spirit; which afterwards spread both in Spirit, and in Outward Judgment also as far as permitted, and reached many who kept at this contemptuous Distance from it, and may more of such who lay not hold of the *Grace* proceeding.

§.Thus far of the *Good Part* of this Mixt Appearance and Work, or wherein the Divine *Justice* and *Judgment* Over ruled, and Acted in it, to which I shall subjoin in further Confirmation, and that by a *Testimony* from Themselves, of a *False Prophetic* and Delusive Part therein also; That in the *Conclusion* of their Public Work the *Spirit* by which they were acted gave this Declaration concerning it, under the *Agitation*, thro' one of their †¹ *Principal* Prophets, viz. *My Children, there is in this Ministration, the Spirit of God, the Spirit of Delusion, and the Spirit of Flattery and Dissimulation.* The Account of which I had from One of them.

¹ Margin note: Cunningham.

§.And here it follows in Course to speak something more particularly to that other Strange Appearance of the *Quakers* also, who brake forth in the Beginning of the Judgment Work in this Nation Preparatory of the Kingdom, and had also their *Part* in it, and in the Spirit in which they came forth an *Influence* of Causality in the *Judgments* which followed in that Time, as their Successors have had in These. They began their Work and Testimony in the Anger of God, in a manner cross and *thwart* to all Mankind, without Regard to Quality or Condition of any, and appearing as *Perverse* to Perverse; and especially Levelled against the *Infidelity* of the Age in *Denial* of all *Extraordinary* Communication from the *Spirit of God*. Beginning with the first Rudiments of the Innate Light, wherein *Christ* as the *Wisdom* of God, and *Light* of Divine *Life* taking hold of Humane Nature after the Fall, descends in the Virtue of the *Promised Seed*, and standing between the two Principles of *Heaven* and *Hell* in the Soul of Man, Calls to and Warns every one in and thro' the Power of Natural Reflexion and *Conscience*, to Refuse the Evil and Choose the Good. And thence proceeding to assert and vindicate the Truth of the *Spirits* Operation still under the *Christian* Dispensation, in way of *Vision*, *Voices* and *Influential* Powers, directly and immediately. Testifying also against the *Excesses* and Superfluities in Apparel, in Complemental and *Flattering Speeches*, against Temporizing in the Spirit of the *World*, and Affection of *Pomp* and Earthly Grandeur; and herein for the Primitive *Plainness* and *Simplicity*, so much Adulterated by the Excesses of the Age in these Points. And here they were as a Staff bent as much to the *Contrary* side, to reduce to the true *Medium* of *Streightness* and so in a Posture or Site useful indeed to such an End, but no more be kept to in That Extream than in the Other, And in like manner as the Age stood so much sunk into the Exernal, *Literal* and *Former* Part of Religion, their Plea and Testimony was altogether for the Internal and *Spiritual* Part and so in the Anger of God against the so great Immersion into the External were carried out to express his *Contempt* and *Disaproof* of the present manner of Celebration of the Ordinances without the Primitive Power attending them, and further to Inculcate that Lesson given by *St. Paul* to the Same End with relation to Baptism, of which he spoke with some Neglect, and even Neglect of *Christ* in the *Flesh*, only to draw a greater Regard to *Christ* in the *Spirit*. This I take to be the Design of the Spirit of Justice and Judgment, by which they were excited and influenced in that Work. What Excesses they might run into in the Execution, and in their own Will and Act mixt with it, from which in so low and Legal a Ministration they might not be restrained, is not here considered. And as to their Disuse of the Outward *Ordinances*, as to themselves they have this *Plea*, that those were to be Observed till *Christ* came again, to whom as he thus came in the First and *Preparative* Powers of his Kingdom, tho' *Themselves* may be abetted and *Justified* therein by the Spirit of strict Justice Conducting them, Yet there is not an *Obligation* from hence to *others* to do the like, till *Christ* comes also to *them*, in the like, or a Better manner, as may be expected in his Kingdom of *Grace* and Love. But from hence there is a Warning to all to rise out of their so deep Immersion into the *Letter*, and to pray and endeavour after the Obtaining the *Primitive* Life and Power in the *Ordinances*, which according to *Christ's* Appointment they continue still in the use of.

§.And thus both the *Quakers* and *Camisars*, notwithstanding the Mixtures or Detects found among them, and the Excessive Roughness of the Mount *Sinai* Spirit, in which they have appeared, and even exceeded that wherein the *Law* was given, (as *That* was only in strict *Justice*, but this in *Anger* and in a Course of *Judgment*,) have had their *Part* and *Office* in the *First* Work or *Preparation* of the Kingdom, and by the *Wisdom* of God, ordering all things in just Proportion and for the best

Ends, been assigned their proper Place and *Station* in the *Heaven* of the Church tho' yet rather as *Comets* or *Blazing Stars*, *Presaging* and *Influencing* in the *Anger* of God, than in the Nature of the *Morning Star* of the Kingdom, which appears brightly and serenely shining in the Influences of *Grace* and *Peace*, and which more nearly precedes and proclaims the *Glorious Advent* or the *Rising* of the *Sun of Righteousness* as breaking forth in the most benign and *Propitious* Aspect, and *Smile* of Love Triumphant on the *Wise Virgins* going forth to meet Him, and on the now *Worshippers* towards the *East*.

§.In the Process of God's Work in Preparation of the Kingdom, there are Courses of the Work of Judgment fresh beginning, and shorter still as they come nearer the Center, also in a different manner and more in *Spirit*, than in Outward Desolations, and more mixt with the Work of Grace proceeding. I have chiefly hitherto regarded and given account of the Appearances and Signs in the Courses nearer to and including our present Time: but as I have enlarged so much on the Subject of the Signs, it may be convenient to extend the View a little further Backward, and briefly to advertise the Reader of the great and Numerous Signs in the Heavens and the Elements in the Former Half of the Last Century in which the great Judgment Work for Preparation and Introduction of the Kingdom in this Nation first began, and where therefore, as this Time and Nation and the great Metropolis thereof have been shown to bear a degree of Parallel, with *Judea*, *Jerusalem* of Old, and the *Time* of God's Judgment coming forth thereon thro' Christ's First Advent in his Regal Capacity and Power, it might be expected that the Signs of Judgment forerunning and accompanying it should appear in the most conspicuous and terrible Manner. Only with relation to the forementioned Difference between the Typical and *Antitypical* Time and Place, and to the Work of Grace interposing, a Mixture also of *Signs* is here to be looked for, or Signs peculiar to the Grace of the Day, to appear *concurrent* with those of Judgment, but here the Latter chiefly, As First in Course Of the Signs of these Times several Collections have been already made and published, attested by such as lived in them, as may be seen in *Turner's* Account of Extraordinary *Providences*, *Clarke's* *Prodigies*, and the *Anni Mirabiles* several also of them Recorded by our eminent Chronologers and Historians, as in *Stom's* *Annals*, *Baker's* *Chronicle*, &c. In those Times were most notably fulfilled in this Nation those Signs mentioned in the Prophecy of *Joel*, Chap. ii ver. 30. *And I will show Wonders in the Heavens, Blood, and Fire, and Pillars of Smoke. The Sun shall be turned, &c. And whosoever shall call upon the Name of the Lord shall be delivered. For in Mount Sion and in Jerusalem, [first Literal, and afterwards Mystical] shall be Deliverance—and in the Remnant whom the Lord shall call.* Evidently relating also to the Work of Grace Concurrent.

§.Some of these, and the most Notable, I shall collect and represent to the Reader's View, in order to set this Subject in a fuller and clearer Light and for the rest refer such as are disposed to make a further Inquiry, to the already Published Accounts. And First of the Signs in *Judgment*.

§.Before the *Civil Wars* there was dreadful *Hurricane*, or *Storm* of Wind spoken of with greatest Concern by Dr. *Jackson*, Chaplain to the King, in the *Appendix* to his Sermons on *Luke* xxxi 25.

§.Also Armies were seen engaging in the Air at several Times, and in several Places. This mentioned by *Baker* in his *Chronicle*.

§.Terrible Noises in the Air, the Beating of *Drums* and Firing of Guns; these frequently heard, and in several Parts of *England*.

§.In 1648 a Fiery Meteor was seen with a prodigious Tail; in appearance 30 Yards long; of which there was an Account printed by a *Minister* in *London*. Also related in *Clark's Prodigies*.

§.After that first Course of Judgment, in the *Civil Wars*, was given an *Interval of Grace and Peace*. But with *That* the *Evil and Bestial Spirit* Reviving in the Nation, with a Torrent of Wickedness abounding in all Kinds, a *Second* Course of Judgment began, and that more severe than the other, in as much as after the Outward Instruments of Judgment had acted their Part here, God took the Remainder of the Work into his Own *Hand*, and Commenced the War Himself. Which has often been to be his Method. So after the Judgment upon *France*, the Scourge of *Europe*, by the Outward Instrument of the *English Arms*, God took the Matter into his Own Hand, seen, as in other Instances, so particularly in the dreadful *Plague* succeeding, and raging in so many Places there.

§.The Signs of this Course of Judgment in *Great Britain* were so *Extraordinary*, and so Numerous, that from thence were written the *Anni Mirabiles*, or *Years of Wonders*, continued for some Years from 1660 giving an Account of those Wonderful Prodigies, the Effects of which were so fatally Evident in 1665, and 1666. Some of which I shall produce.

§.A *Rainbow* was seen of a *Blood* red Colour importing the *Covenant* of Grace Reversed, and *Judgment* proceeding.

§.A *Body of Fire* in the Sky, first of divers Colours like the *Rainbow*, but presently changing into the perfect Form of a *Dragon*, and falling to the Ground.

§.A very large and strange *Star* seen in *London* for several Mornings together, appearing thro' the Telescope of three several Colours, on one Side *Blewish* like the flaming *Brimstone*, in the Middle like another *Star*, and on the opposite Part like the Flame of a *Smoaking Fire*.

§.A *Pillar of Fire* seen in the Air, at *Bednal Green*.

§.A *Light* covering the Ground for about a Mile's Compass, very terrible to behold, and Ascending like a *Pillar of Fire*, in which appeared an *Arm* brandishing a *Sword*; and an *Army* engaging in the Air.

§.A *Sheet of Fire*, mingled with *Blood*; seen over *St. Paul's Cathedral*.

§.A *Fiery Sword* over the West Part of *London*.

§.*Bodies* and *Balls* of Fire, and several *Personal* Figures, appearing in the Firmament.

§.Terrible *Noises*, as of *Drums* beating, and Reports of Great and small *Guns*, and many small Clouds dashing against one another. Proper Signals of God's preparing War against us.

§.A Flame of *Fire* seen over *London*.

§.A *Fiery Meteor*, turning first into the Form of a *Sickle*, then of a *Scythe*.

§.A *Field of Corn*, and *Reapers* coming forth to reap it.

§.*Stars* seen *Falling* from the Heavens; and that directly and *Perpendicularly*, contrary to the usual Course of *Meteors*.

§.Aparitions in the Air seen by many Citizens of *London* at *London Bridge*, variously metamorphosed in Shapes of *Men* and *Beasts* and *Armies* encountering.

§.*Churches* and *Cathedrals Flaming*, and *Steeple Inverted*: and near One of them an *Angel* seen with a *Flaming Sword*.

§.A very strange *Comet* seen at *Hertford*, with a *Dusky Circle* about it, and two *Streaks* going thro' the Middle of it, which both above and below sent out continually great *Flashes of Fire*. And several other *Comets*.

§.A dreadful *Whirlwind*, accompanied with Appearances in the Air, of a Cloud like a *Mill*, whirling with a very swift Motion, from whence appeared *Dead Men* falling, spreading their Arms and Legs, others as Cut off by the Waste, and Quarters of Men's Bodies *descending*.

§.A Violent *Tempest* causing a great *Inundation* of the *Sea*, in *Cheshne*.

§.*Six Coach Horses* drawing a *Coach* first down then up the River with great Fierceness seen at *Craven* in *Yorkshire*.

§.The Water so *Low* at *London Bridge*, that with a Pole one might leap over the Channel.

§.A great *Earthquake* in *Leicestershire*.

§.*Raining* of *Ashes* in great Quantities, so as to cover the Fields like Snow. This about *Chesterfield* in *Derbyshire*.

§.A Woman in *Scotland* delivered of a terrible *Monster*, heard to Squeal and Cry in the Womb, and as it was coming forth shrieking so terribly, that all in the Room ran away affrighted. Afterward the Minister and others coming in, a Creature was born, *Hairy*, with *Two Heads*, one above the other, and the face of the Uppermost like a Lyon. It immediately ran up and down the House, crying, *Woe, Woe to World*, till they knocked it on the Head.

§.Beside these Signs of Judgment other have appeared also with relation to the Work of Grace succeeding. As,

§.The *Rainbow* seen between eleven and twelve a Clock at Night: denoting the Day of *Grace* breaking forth thro' the dark Night of Judgment.

§.Many *Rainbows* seen together. And in *Yorkshire* *Ten Rainbows*, and four *Half Ones* seen at once: This as in the *Crown Number Ten*, aptly denoting the *Crown Dispensation*, and *Kingdom of*

Christ succeeding: and the Multiplication of the Sign of the *Covenant* importing the future Display of it in its *Full* and *Ultimate Grace* among Mankind.

§. *Three Suns* seen in the Firmament at once, in the Year 1639 and this again appearing in 1644 and thence the same great Sign *Repeated* successively in the Years 1645, 6, 7, and by some Accounts in 1648 also; thus given and continued for *Four* or five *Years* one after another.

§. In like manner *three Moons* seen in *Surrey*, of equal Bigness and equal Brightness, at a little Distance from each other, in 1660. And before that the like Appearance in the Years 1644, 5, 6, 7, successively.

§. *Three Glorious Heads* appearing together in a bright Cloud.

§. A *Star* near as big as the *Moon* seen in *Houndsditch*.

§. Several bright and glorious *Persons* moving along in the Air.

§. To these are to be added the three Extraordinary and *New Stars* appearing in Three *Pacifick* (or Peaceful) Reigns. The first in the Time of *Queen Eliabeth*, or the New Star in *Cassiopea*; in the Region of the *Fixt Stars*, and continuing for a *Year* and upwards. The Second in the Reign of *King James the First*, appearing in the same Region, and with the same Duration, sparkling and brandishing its Beams with a Vivacity and Radiation not seen in any before, and *varying* its Colours like a Many-Angled *Diamond* in the Beams of the Sun. The Third was That appearing in the Warlike Reign of *King Charles the First*, to which the Name was given by the Astronomers of *Cor Caroli* The *2 Two *Pacific* Reigns bearing a Relation to the Blessed *Kingdom of Christ*, and his Glorious *Bride*, as the *Warlike* to the *Davidical Wars* Preparing it, as is hereafter shown.

§. Thus eminently has God pointed out and signalized the *Advent* of his Son, in the Preparation of his Kingdom both in Judgment and in Grace in this Nation. Nor have there been wanting Indications and Signs relating hereto in other Parts of *Christendom*, some Account whereof may be had in the Book of the *German Prodigies*, and others of this Nature. The Signs, of *Terror*, are for the *Wicked*: to whom God thus condescends to speak from Heaven, and thro' the Powers of *Nature*, since they will not regard or hear the Word of God, either as *Written* or as *Preached* to them by those whose Office It is. The Signs of *Grace* are chiefly for Excitement and Encouragement to the *Good* and *Faithful*. And are Indications of the *Blessed Times* and Glories coming on to be Revealed, which the good Spirit in them may enable them to *Apply*, and receive the Benefit of.

§. It is further to be known and considered, that these Signs, being God's *Speaking* to Mankind, and the Communication of his *Mind* and *Intent* towards them, tho' in a more Distant or Remote Way, thro' the Mediation of *Natural Agents*, Causes or Effects, which he Interrupts, Augments, or *varies* at Pleasre, or appears tho' through them, yet above and beyond them, I say, that these Signs have a direct *Tendency* to work themselves *into Man*, and so bring their Message Home, affecting first his

2 N.B. So it should be read Before, in this Paragraph viz. Two instead of Three as the E[?]aturn [?] be most [?] only corrected Here.

outward and *Sensible* Part, and thro' that his Soul, and that not only with the Notification or *Indication*, but with a Power and Influence of the *Nature* and Essence of the Thing or Work, whether in Judgment or Grace, as first formed in the Mind of God, and thus conveyed to the *Minds* of Men attending with a Degree of *Efficacy* towards its proper *End* and Effect therein, where duly Regarded, or not obstinately Resisted.

§.And here it may not prove unacceptable to pursue this *Tendency* and Course of the Signs from the *Macro* to the *Micro-cosm*, and therein from the Outward to the *Inward* Part; and observe how the Work both of Judgment and Grace goes on from the *Letter* to the *Spirit*, from the *Vials* of *Outward* Desolation and Destruction of the Persons of Men, to *Vials* of the Anger of God poured out on the Seat of the Beast and the Bestial Properties in the *Soul*: Observing here more particularly, How the *Signs* in the Heavens or Elements, as of *War*, *Blood* and *Fire*, have wrought themselves into Scenes of *War* and *Blood* and *Fire*, in the *Humane Sphere*. Where also we may take Notice how, in the Immediately successive Judgments of 1665, and 1666, the Fire of God's Anger, first entering into the *Blood* and *Spirits* of Men, so the Consumption of their *Lives*, proceeded on and subdued into *Outward Fire*, to the Consumption of their *Habitations* also, as in the Conclusion of that Course of Judgment giving the most central close and significant Representation of it. And here may further be observed the Course of the Judgment-Work, as God's War in *Spirit*, or in the *Ecclesiastical Sphere*, carried on especially by the *Quakers*, rising in so vast a Body all in Obstinate Plea and Contest for the Doctrine of the *Spirit*, and its *Extraordinary* Illumination and Operations; (with numerous Controversies of other Kinds) and afterwards in a like manner by the *Camisars*: In which two Parties, as Instruments of the Anger of God, and of this His War in Spirit, the *Signs* and *Elemental* Representations of it, as shown in the Days of *Elias*, I Kings xix. 11, &c. viz, the *Great* and *Strong Wind*, the *Earthquake*, and the *Fire*, became *Incorporated*, appearing even in their Bodies, in their *Tremblings* and violent *Agitations*; and the *still Voice*, (which even there, in *Elias's* Time, was Denunciation of Judgment,) became here, in the Former loud and strained, in a harsh and *Disharmonious Tone*, but in the Latter, in a more Fierce, Broken, and as it were *Barking Tone*, and sometimes with a *Roaring Noise* as of a *Lion*, and heard at a great Distance from the Place wherein they met. And thro' a like Movement, also in their *Souls*, they were often found to Influence and act upon the Minds of Men, in Violence, Turbulence, Wrath, and Contradiction to the Age; tho' at other times, and especially as this Spirit became somewhat *soften'd*, as Translated from the *French* into the *English* Prophets, and more yet in the declining *Remains* of it, they have come forth with many excellent Prayers, Instructions, Exhortations, and Interpretations of Scripture. To this we may add, more lately seen, the *Incorporation* or Translation of the *Signs*, Spirit, and *Power* of the Judgment-Work into the *Instruments* thereof, in that sudden *Revolution* of Judgment in the latter End of *Queen Anne's* Reign: thro' which as the *thickest* Darkness before the Break of Day, the *Twilight* of the Age of Peace (*External*, and to *these Nations*) had its Birth.

§.And lastly it may be observed how the *Milder* Signs of the Work of Grace have wrought themselves into *Mankind* also, and appeared in Great and Extraordinary *Persons* Eminent in the Sphere of *Religions*, and especially in the *Spiritual* Part; and Persons in whom the Spirit of *Faith* has risen, even for *Miraculous Healing*, as shown before also in great and signal *Instruments* of Deliverance and Grace to this Nation, particularly in that bright Cluster of Persons so Providentially conducted

and abetted to act towards the *Peace and Happiness* of these Kingdoms, viz. *King William, Queen Anne, and King George*. Also in the Progress of the Spiritual part of Religion as advanc'd into the *Faith* of the Kingdom, and the *Witnesses* thence rising in *Testimony* thereto, with what may yet further be expected in the Course of Grace, prevailing and proceeding in its *own Nature* and its own Work, in Order to the full Manifestation of the *Covenant of Grace* in triumphant *Glory*, as wrought out in its *last Display* in the *Kingdom* of Christ, wherein the *Father, Son, and Spirit*, shall concur to Manifest their *Peculiar* and united Powers in the Church, beyond what any Age of it has hitherto produced.

§.These External Appearances, Signs and Visible Providences, are sufficient to give the Observers of 'em the Apprehension of some great Design of Heaven in Hand; the Effects of which in further time may be manifested. But as there has pass'd many Years since the Beginning of this Preparation-Work, (taking in the greatest Part of the last Century,) what has been transacted and wrought out, as in an Inner Court, among the *Chosen*, and call'd to attend upon this great Work, those in the *External* way can have no Apprehension of but as the Day of Manifestation goes on, and the Scenes of Wonders in the *Inner* Court shall be laid open, to the Surprize of the World, Those who, (tho' Sincere,) have gone on supine and resting in their peculiar Forms, and despised the Declarations, Testimonies, and Warnings given out by the Waiters for the Kingdom and Adept of the fore running Powers of it, will then be constrained to say, Where have we been, What have we been doing, and how have our Eyes been held and blinded? And how are those, whose *Life* we counted *Madness*, become the *Prime-Elect* and Favorites of God, and *Witnesses* to those Truths by the neglect whereof we are found so far *Post-pon'd* in the Grace of Heaven, and Distanced in our Course of Preparation for the great and transcendent Blessings of the Day wherein we stand; and are now *Surpriz'd* by the *Advent* of our *Lord*; who has yet given us so many faithful *Warnings*, and Evident *Signs* of his Coming?

§.From the time then of the *Outward Vials* preparative of the Kingdom, having been pour'd forth in this Nation, viz. in the *Civil Wars*, the *Pestilence* and the *Fire of London*, the Course of Preparation has been carried on more inwardly in the *Spirit*; especially in the Souls of the Elect, and call'd to partake of the *Forerunning Powers* of the Kingdom among whom, in their close *Sequestration*, the *Birth* of the *Manchild* in its Dominion or Kingdom-Power has been more inwardly and centrally attended and *travers'd* for, and the Floods cast out by the *Dragon*, abundantly experienced, as also the *Manna*, in this retir'd and *Wilderness* State, fed upon in Heavenly Powers, and Enjoyments opening for their daily Support and Comfort, and the great *War* between *Michael* and the *Dragon*, or the *Davidical Wars* in Spirit preceding the *Solomonitical* Reign of *Peace*, having maintain'd and *transacted*; wherein all the Fury of the *Principalities* and Powers of Darkness have been witness'd and withstood; and *Antichrist* in his subtlest *Stratagems* and *Forms of Light* been baffled and driven back, and thence found raging in a more than ordinary manner, in the *Outer Court* of the *Formal Professors*. Also Innumerable Manifestations of the *Wisdom* of God, and *Revelations* of the *Mystery*, both of *Iniquity* and of *Godliness*, as also of the Nature, Process and Glories of the *Kingdom*, communicated for which there has been hitherto in the *Outer Court* scarce any Ear sound, or *Passage* open'd; but which in the *appointed* time will pour forth as a *Torrent*, and as found *back'd* by external *Signs* and *Providences*, appear still more plain and *convincing*; and in the Issue *demonstrated* with Power from

above, and shooting forth like *Lightning from the East to the West*, which will occasion the great *Surprize* that had been mention'd.

§. This reminds me of and leads to a further Inquiry concerning the *manner* of the Witnesses being *Slain*, whether to be taken in a *Literal* or *Mystical* Sense. And here it is to be consider'd, that altho' the Powers of the Kingdom open first in the *Mystical Jerusalem*, (of Christendom,) there is another *Larger Round* or Course of Preparation for it to be among the *Jews*; and particularly in the *Literal Jerusalem*; which is again to be built in which also the *Witnesses* are to arise and bear their *Testimony* to the Kingdom of Christ, and to these the *Eye of the Prophecy* has its *last* and most central Regard. Now as with relation to the *Jews* standing so much in the *Letter*, some *Promises*, and other great Events are to be fulfill'd and brought to pass to *them* more in the *Letter*, so the *Witnesses* here may be supposed to undergo a *Literal* Death. Some think, and not improbably, that *Moses*, and *Elias*, who *talk'd* with Christ upon the Mount at his *Transfiguration* concerning his approaching Death will appear in their *Bodies*, (for which end *Moses's* Body was *Hid*) and bear this Testimony to their own Nation; and go thro a *Literal* Death as *Christ* the *Head* of their Ministration consider'd as under the Law, in whom it center'd and was *fulfill'd*, had done, and *Rise* again in three Days *Literally* as He did. But under the *Christian* Dispensation, which had its Rise, in the Continuation of the Church from *Christ Risen*, and returning in the *Spirit* at *Pentecost*, the *Promises* and Events have their Course and are fulfill'd chiefly or first at least, in *Spirit* tho' in further Process and as *Jew* and *Gentile* Unite the Great *Literal* and Temporal Promises are made good to the *Christian* Church also, as belonging to the *Temporal* Kingdom. But the *Witnesses*, under the *Christian* Dispensation, and in the *Mystical Jerusalem* (more civiliz'd, *Moderate*, and better prepar'd,) undergo only a *Mystical* Death *i.e.* of *Rejection*, Contempt, or the Insults of the *Ruder* sort; but are *exempted* from a *Literal*, on account of *Christ's* having undergone that before them, and for them, considered here as the *Head* of the Ministration of Gospel *Grace*, receiv'd and profess'd both by the *Witnesses* themselves, and those by whom they are Rejected; consider'd also as with a peculiar Relation to Them in his Suffering as the *Porte-Martyr* or *Head Witness* to the Truth of the Gospel; as *Rev. iii. 14.* Where he declares Himself *the true and Faithful Witness*; and again, *Rev. xxii. 16.* The Bright and Morning *Star*. Where Note, that the *Morning Star* has a peculiar reference to the Part or Office of the *Witness*, and the Testimony born to the *Truth* of God, as the Preparation of its way to rise in *full Splendor*; as the *Morning Star* prepares and foreruns the Appearance of the *Sun*. So *Christ* in *Flesh*, as the *Suffering* Witness, Pre-indicated and prepar'd the Way of his Glorious *Resurrection*, and Appearance in *Spirit*, in the Descent of the *Holy Ghost* at *Pentecost*. And, still with a further reference, the *Holy Ghost*, as appearing in the early time, and *Dawn* of Grace in the Church, and as the *First Fruits* of the *Spirit*, was also the true and faithful *Witness* to the World, and the Glorious *Philosopher*, Indigitator, and *Preparer* of the way of the *Sun* of Righteousness, as afterwards to appear in the full *Glory* of His Kingdom. And hence it is that the Promise is made to the Overcomers in the Church of *Thyatira*, *Rev. ii. 28,* *And I will give Him the Morning Star*, in which *Period* arose the first great *Witnesses* against the *Antichristian* Doctrines of the Church of *Rome*, in order to the *Reformation*, as hereafter shown.

SECTION IV

The State of the late Times, as to the Work of Judgment n them.

Of the FATHER's Session in Judgment. Also the Plea of the Dissenter
to have been the Witnesses; and the Case between the National Church
and Them more particularly consider'd

§.THERE are some things yet relating to the last Century, and one especially which has some Affinity to the Subject of the Witnesses, and from whence Controversies have risen, variously Determin'd according to the Sentiments of *Parties*, which yet remains a Riddle of Providence; and requires a further search into it. The clearing of which will Fundamentally tend to produce a more Christian Accord, and to *Heal* the *Divisions* among us. I mean the pouring out of the *Vial of Judgment* in the *Civil Wars*; and that falling partiucularly on the *National Church* and Government. Now that the Severity of those Times, and *Persecution* of those who profess'd a more strict and *Spiritual* way in Religion, then chiefly under the Name of *Puritans*, together with the great *Licentiousness* and other *Enormities* of the Times, might be also, in their Place, an Occasion of God's Appearing in Judgment and Vindication, cannot be denied, nor will it seem strange that under such Circumstances God should give in a Distinguishing manner, a *Series of Success* to Armies in a *Religious* Posture, Preaching and Praying against others so much in the *Reverse*. But beside such *particular* Occasion, This is chiefly to be refer'd to the Time of God's *Session in Judgment*, in order to the great Work of *Preparation* of the *Kingdom* and is so consider'd *here*, and without regard to the Defects of the Instruments concern'd therein.

§.But this must be further consider'd, in relation to the *Time* and *Period* of the Christian Church in which it fell. The Reformation first began in that of *Thyatira*, by *Wicklif*, *Husse*, *Jerome of Prague*, and so on to *Luther*. Where the *Intent* and Hand of God ingaged therein, must be consider'd in its full Scope of carrying it on still to greater Degrees of *Perfection*, and at last to the more Immediate Preparation of the Kingdom of *Christ*, as to succeed that of *Antichrist* subverted and destroy'd. Now tho' God in his Providential Conduct hereof, appear'd more generally to vindicate the Reformation, and gave Success to the Arms of the *Protestant* Princes; yet his Appearance in his First, and more Immediate Work of Preparation of the Kingdom, was in *this Nation*, as the *Chosen* for the First Display of the Powers of it therein. And this appear'd in the *Fifth* or *Sardinian* Period of the Church, and began in the Center of it, where according to the *Scheme* and manner of Procession shown in the *Figure*, that of *Thyatira* ends, that of *Sardis* comes to *Acine* or central Hight, and that of *Philadelphia* begins; in which the immediate Preparation of the Kingdom is set on Foot. And so the latter part of *Sardis*, in which the Judgment belonging to that Period opens, concurrent with the former part of *Philadelphia*, in which the *Vindication* Power and the *Davidical Wars*, both in the *Letter*, and in the

Spirit, proceed, proves the great and Wonderful time of the *Judgments*, the *Signs*, the *Voices* and *Testimonies*, and the Universal *Travail* of the Church, and of Nature itself for the Introduction of the blessed Kingdom breaking forth. Which began from 1639 or 40: and still Continues; tho' now near upon its *Expiration*; A Time full of *Wonders*, beyond any Age preceding, excepting that of the Manifestation of Christ in the Flesh and requiring the strictest *Review* and closest Research into it to be made by all who desire to see the *Complication* and Central Compaction of the wonderful Works of God, and the Mysteries of his Providence, Wisdom and Conduct of the Ages, coming to their *Finishing* Part, and their *Manifestation* in the Church.

§.Now as this time of Wonder and Preparation of the Kingdom, first in Judgment, begins with the Entrance of the *Philadelphian* Period, in which the Grace and Love of God is so Eminently to be display'd, and as opening among his *Chosen* People, so the Severity of the Judgment, at the worst partakes of the Nature and *Spirit* of that Period in some degree, and has a Design of *Grace* and Love at the Bottom, which goes on Manifesting it self more and more, Qualifying and Prevailing against the Judgment, and at last sinking it down, and putting an End to this signal Course of it upon the chosen People, whereby it passes on to others more *Distant* and behindhand, or next in Favour and Appointment, and leads them in a like Course.

§.Now the Great Work of *Preparing* the Kingdom belongs to the FATHER, Typified by *David's* Preparing and giving the Kingdom to his Son *Solomon* in Peace; this is done by a Peculiar Movement and Opening of the *Father's Principle* and *Dominion-Power*, in order to make good his Promise and *Oath* to his Son, of *giving* him the Kingdom. And the bringing forth this into *Effect*, belongs to the *sixth* Period of the Church in which, according to Scripture Representation, the *Millennial* Kingdom is to appear in order to which there is a Great and Solemn *Session in Judgment*, by God the *Father* Himself, as the ANCIENT OF DAYS, passing *Sentence* upon, and taking away the Dominion of the *Fourth* great *Monarchy*, and for Appointing and *Establishing* the *Fifth* in Universal and Endless Dominion, and this given to the *Saints* of the most High, together with and under their Glorious Head. These Things consider'd and compar'd with the *Events* and Procedure of the Judgment-Work, continuing to this Time, and accompanied in its Course with so many Signs and Appearances of Preparation of the Kingdom, gives the *Discovery* of the *Time* of that great and wonderful *Prophecy* of *Daniel*, chap. 7, 9, 10, 12, 14, coming to take its Ultimate *Effect*, where the Awful *Session* of the *Father* in Judgment is thus represented by that great Prophet, so deeply skill'd in the *Mystery* of the *Times* and Seasons. *I beheld till the Thrones were cast down, and the ANCIENT OF DAYS did Sit, whose Garment was White as Snow, and the Hair of his Head like the pure Wool, [the proper Representations Naturally Figurative into which his Glorious Light, and Raies proceeding every way, as from the Sun, subside for Visional Manifestation] His Throne was like the Fiery Flame, and his Wheels as burning Fire.*

§.A burning Stream *issued and came forth from before Him. Thousand Thousands minister'd unto him, and ten Thousand times ten Thousand stood before him. The Judgment was set and the Books were open'd.*

§.And behold one like the Son of Man came with the Clouds of Heaven, and came to the Ancient of Days; and they brought Him near before Him.

§.And there was given Him Dominion and Glory, and a Kingdom, that all People, Nations and Languages should serve him. His Dominion is an Everlasting Dominion, which shall not pass away, and his Kingdom that which shall not be destroy'd.

§.Now that this *Sitting* in Judgment belongs not to the *final* Judgment at the End of the World is plain. 1st In that it is represented at the End of the *Fourth* Monarchy on Earth, and in order to the Constitution of the *Fifth*. 2nd, That the *Judge* here Sitting is God the *Father*; shown by his peculiar *Title* of the *Ancient of Days*, and other Parts of the Description of him. Whereas the *Last Judgment* is to be *Jesus Christ* sitting as *Judge*. 3d, that *Jesus Christ*, represented by his peculiar *Title* of the *Son of Man*, is here Himself brought before Him, and receives the Award of a Kingdom and Dominion which shall never end.

§.Now as to the *Time* of this, or the bringing forth of the *Eternal Decree* of the *Father* to take its *Effect* in the Church, it is not to be look'd on as a thing done at *once*; but as having its several *Steps* or *Stages* in Procedure. Where we may distinguish it first as more *General*; relating to the Church of Christ, as to be deliver'd from its State of *Captivity* and *Bondage*, under the *Antichristian* Usurpation and Tyranny: and so to have had its First Step in the Reformation Beginning. Secondly, and more particularly, in a *Session* of Judgment in the *Father's* Power with relation to the *Chosen* People, to prepare the Kingdom of his Son among them, by *fully* Reforming, and purging out the *Remainders* of the *Antichristian* Spirit; and opening the Preparative Powers of it peculiar to the Time, and to *His* Operation in order thereto among them. And this Work, both in Judgment and in Grace, to be consider'd first as more *External* and *Literal*, and secondly, more *Inwardly* or in *Spirit*, and relating both to the *Temporal* and *Ecclesiastical* State; shown in outward Visible Providential Appearances and Events, and experienced also in Inward and Spiritual Powers: and this still in *fresh* Emotions or Appearances, according to the several *Circles* or Courses of the Preparatory Work, less and less, yet fuller of His Divine Power and Operation, as they come still nearer to the *Center* of Manifestation, or Breaking forth of the Kingdom it self: the Judgment, tho' it has a fresh Emotion or Proceedure in each, yet still gradually *Subsiding*, and giving way to Grace Prevailing.

§.The *Time*, then of this Great *Session* in Judgment, with relation to the *Chosen* People Began with the *Times* here under Consideration. Another Step or Course appear'd in the breaking forth of the Preparative Powers of the Kingdom in *Grace*, and experienc'd in an *extraordinary* manner, in the Year 1697, in order to *Impower* the *Witnesses* of that Day, to go forth with their *Publick Testimony*: and further in 1700, to carry on Inwardly and in Spirit, the *Davidical* Wars against the *Powers* of *Darkness*, breaking forth in greatest Fury, in Opposition to the Kingdom, and the Powers of it thus appearing. Another Course, of Grace and Judgment *mixt*, follow'd on the *Rejection* of that Testimony, as before shown. The last and *Consummate* Part of this great *Session* is yet to be Manifested: which will be at the time of the *Father's* Appointment of the Kingdom actually to *Proceed*; wherein he Delegates the *Remainder* of this Great *Session* in the Work of Judgment, more immediate, to his *Son*, in order to Execution of the *Sentence* pass'd upon the *Great Antichrist*, and the *Whore of Babylon*, and the *Binding* of *Satan* for his Thousand Years, which will be accompanied with the *First Resurrection*, both of the *First Fruits* of the Kingdom into their *perfected* and *FIX'D* State, and of the *deceas'd Saints*, appointed to appear again on Earth, and Rise in their Order, probably the *latest* departed *First*,

and so on in a Gradual Process, and according to the Progress of the Kingdom, and with the casting down, gradually also, the *Thrones* of Kings and Princes Opposite to the Kingdom of Christ, and Erecting them anew, and fill'd with such as shall be like *David*, according to the Heart of God; and lastly, as the End of this Grand and Awful Session of the Father in Judgment, the actual giving to his Son the *Dominion*, ev'n to the Ends of the Earth, which the *Seventh Angel* Sounding in the *Father's Power*, as the *Arch Herald* and *Trumpet* in Heaven, Triumphantly Proclaims.

§.This Great Appearance of the Father's *Power* in the Last, and still continuing in the present Century, has been especially the Cause of the Prodigious *Signs* and Wonders, with which these Latter Times have abounded, and yet Abound for which reason the *Histories* and Accounts thereof, with many *Books* written in the *Spiritual* way, and of *Experiences* in the *Inward* Life, also disclosing many things relating to the *Kingdom* are, as before, worthy of our greater Regard and deeper Search into. Tho' suitably to the State of those Times, and the *Night-work* of Judgment then proceeding, and also from imperfect or partial Application of Events, for want of clearer Insight into the whole Design of *Providence*, some Mixture and Errors will be found, and needing an *Expurgatory Index*, which may separate the Dross from the Pure Gold, which the greater Light of the Day will give.

§.It is true indeed that *Jesus Christ* was *Before* Appointed both Lord and King, and also *Judge* of Quick and Dead at the last Day, and gave Proof both of his Regal and *Judicial* Power, at his coming to the Destruction of *Jerusalem*. But as in the Wisdom of the Father it has been His Will and good Pleasure, in order to the Actual Performance of his Promise and Oath to his Son, to open His *Own* peculiar Principle, and sit in Judgment Himself, to appoint the Preparation, and to give Him the Possession of the Kingdom, as from his own immediate Hand, so he Transmits, together with the Kingdom, as indeed Appendant to it and Consequent of it, the *Judicial* Power of it also, and that by a *Special* Delegation or Commussion actually to proceed in the *Executive* Part, both of the Judgment Work *Preparative* and mixt with *Grace*, upon the Chosen hereto, and at his actual *Entrance* upon the *Administration* of the Kingdom, of *Final* Judgment upon the Great and Obstinate Enemies of it, viz. *Antichrist*, the Great *Whore*, &c. for their utter Destruction. Which that it is to be perform'd by *Son*, *Christ* Himself, is confirm'd by *St. Paul*, 2 *Thess.* ii. 8. declaring that *Antichrist* shall be *consum'd* with the *Spirit of his Mouth*, and by the *Brightness of His Coming*.

§.This so Peculiar Point, may be further seen into and illustrated by the as Peculiar *Figure* of it in *David*, giving by his *Own* Hand the Kingdom to his Son *Solomon*: Which tho' after his Wars, which were a Preparation by a Work of Judgment, He deliver'd to His Son in *Peace* with all the Nations round about, yet it was accompanied with a *special Commission* of Judgment also; and in which he gave him Particular *Direcions*, as in the Cases of *Jacob* an *Shimei*. Which *Solomon* executed; and proceeded also against *Adonijah* the *Usurper* of the Kingdom, and put out *Abiathar* from being Priest unto the Lord, who had also conspir'd against him. Thus *Solomon* began his Reign with the needful *Executions* of Justice and *Judgment*, which being made signal also by his Determination of the Case between the Two *Harlots*, it is said, 1 *Kings* iii. 28, *And all Israel heard,—and they feared the King, for they saw that the Wisdom of God was in Him to do Judgment.*

§.Here we see also how *David*, as in the Figure of the *Father*, gave his Son the *Plan* of his Government, the *Model* of the *Temple*, the Courses and Offices of the *Priests* and *Levites*, the *Singers* and

the *Captains* of the Hosts, *even the Pattern of All that he had from the Spirit*; as 1 *Chron.* xxviii. 12 together with a vast Collection of *Treasure* and *Materials* for his Building the Temple. All which is to be understood as *Typical* of this Great Appearance and Work of the Father, giving the Kingdom to the *Son*, and to be answer'd in the *Antitype*.

§. There is one Circumstance in this Type, which is not to be pass'd without a further Consideration, *viz.* That of the Kingdom being given to *Solomon* while *David* was yet *living*, whereby there was, as it were, a *Union* of the Reigns and Kingdoms of *David* and *Solomon* in joint Concurrence, beautifully representing the Concurrence of the FATHER in His *Dominion* Power, as Reigning *together* with his SON; and the Glorious Manifestation of the *Paternal Act*, (shown before so much in the Work of *Judgment*, *Conquest* and *Preparation* of the Way,) Now, in the Kingdom of His *Son*, all in *Peace*, *Harmony*, and *LOVE* the Swords of the Judgment Work being here beaten into *Plowshares*, the Spears into *Pruning Hooks*, the Sound of the Warlike Instruments converted to the Service of the *Temple Worship*, in the *Inspir'd Music*, and to accompany the *Songs of Sion*, the Multitude of Celebrations of *Love* by Wives and Concubines, Figuratively exhibited in those two Reigns, here *Spiritualiz'd* in the Property of the *Father*, the *Eternal Generator*, and of the *Son* coming here as the *Triumphant Bridegroom*, to the Abounding of sacred *Unions* in the *Communion of Saints*; and to the Loves of *Christ* and of his Now *Triumphant* and *Spotless Bride*. And here it is that the Great King erects his Glorious *Throne*, *Chariot*, and *Bed of State in One*; and gives in *Substance* what was so Beautifully also represented in the Figure, as *Cant.* iii. 9, 10. *King Solomon made himself a Chariot* [signifying also a *Bed*] *of the Wood of Lebanon*; *He made the Pillers thereof of Silver*; *the Bottom thereof of Gold*; *the Covering of it of Purple*; *the midst thereof being pav'd with Love for the Daughters of Jerusalem*.

§. This great Point of the *Fathers* Appearance and *Sesion*, for the Instatement of his *Son* in the Kingdom, will yet more plainly appear by Collation of what is declared by *St. John* in the *Revelation*, correspondent to, and further Opening and Confirming this of the Prophet *Daniel*, which is seen first *ch.* 4, Where we find first a Description of the Throne, and God the *Father*, or God as in His *Eternal Unity*, sitting thereon, and no mention as yet made of *Christ*, nor Appearance of Him. And *ch.* 5.1. is mention'd the *Seven-seal'd Book* in the Hand of him that sat upon the Throne and Proclamation is made by a strong *Angel*, with a loud Voice; *Who is Worthy to open the Book and to loose the Seals thereof*. After which there is a Time of *Stilness*, and of the Prophets weeping, because no Man in Heaven or Earth was found worthy or able to do it, and his being comforted by one of the *Elders*. Then appears the *Son of Man*, the *Lamb* slain, and stands in the *Midst* of the Throne, and of the four Beasts, [or glorious Animal Beings] and of the *Elders*, who comes and takes the Book out of the Hand of Him that sits upon the Throne; upon which those four glorious Beings, and the *Elders* fall down and Worship the *Lamb*, and Sing their *New Song*, *Thou art Worthy*, &c. v 7, 8, 9.

§. This *Seven seal'd Book* is the *Book of Nature* under its *Fallen State*, *Seal'd* or shut up in the *Anger* and Judgment God, and that in each of its *Seven Forms* or Constitutive Powers, wherein otherwise it should have represented and Imag'd God by the *Seven* outflowing Powers or principal Graces of his Holy Spirit, in Correspondence to, and by the joint Concurrence of the *Seven Spirits* of God, which are the *Variations* of the Procession of the One *Eternal Spirit*. Which Binding Power, or Seal-

ing up of these Forms and Powers of Nature in the *Soul* of Man under the Anger of the Father, none but the *Lamb Slain*, in order to the *Attonement* of it, was able to dissolve or *Unloose*: thereby to *Restore* those Forms and Powers to their Original Perfection and Movement in Display of the Image of God in these its Seven Divine Outgoings and Operations: which the *Lamb* had already done in his own *Humane Nature*; and both given the *Pattern* to his Members, and set the Work on Foot by the Gospel Oeconomy, by which at last the same might be wrought out in his *Members* also: which none after Him having been yet able to attain, here appears a fresh Movement and Dispensation of Grace opening, *viz.* of the Gospel *Triumphant*, in which thro' the fresh concurrent Powers of the *Father* Appointing and Giving the Kingdom to his *Son*, there is a Preparation of *Subjects* also capable of Receiving Him, and among whom he may display the Powers and Glories of it; and of a *Bride* without Spot, with whom the Glorious Day of his *Marriage* may be Consumated. Without which Preparation he could not appear in his Temporal Kingdom, nor could the Glory of it be bearable by any within the Regions of Time.

§. This then is what by taking the Book out of his Father's Hand, the *Lamb* engages now to do. And in this *Book* deliver'd to him by the *Father*, is contain'd the Substance of what *He* here Appoints in his *own Part* and *Property*, *viz.* the *Order* of the *Ages* of the Church, and the *Times* and *Seasons* appointed for these great Events and Products therein, the *Father's Scheme* and *Model* of the Kingdom, (this Answering to the Type of *David*, as before;) the *Method* of Restoring the fallen Nature of Man to the Divine Image in which it was first form'd, the *Patterns* of all things relating to the Building the *Spiritual Temple*, the *Courses* of the *Melchizedekian* Priesthood appointed therein, and *Services* to be perform'd; and of the *New Jerusalem* on *Earth*, answering to that in the Heavens which is to Descend and rest upon it. Also the whole *Process* of the Preparation and Introduction of his Kingdom in which by the gradual *opening* the *Seals* thereof, and by the *Vial* of Judgment proceeding among his chosen People, the contrary *Defects* and *Vices* are to be rooted out, and the respective *Graces* to be wrought and *form'd* in the Church, whence at last the *Subjects* are *prepar'd*, the *Bride* made *ready*, the *King* Ascends the *Throne*, the *Coronation* and *Solemnization* of the blessed Nuptial, and Administration of the Glorious Kingdom actually *Proceed*. The *Substance* then of this *Book* appears to be what God by his own *Eternal Word* had written, and fill'd it with, Proposing here the *Pattern* of already *restor'd* Nature in the Humanity of *Christ* to be wrought out in his *Members* also, in order to his *Reigning* among them, and *their's* together with him. Where 'tis to be particularly noted, that this *Book* was written not only *Within* but *Without*, or on the *Backside* also, Importing the Perfection of the *Humane Nature* restor'd to be in the *External Part* also as well as the *Internal*, *viz.* in a Resurrection *Glorified Body* to be join'd to a Perfected and *Glorified Soul*

§. This Process in its several Stages in order hereto is distinctly and at large describ'd by the *Beloved* Prophet and Disciple of Christ who was like his Brother *Daniel*, a Man of Desire and Loves, *desiring* and also *desireable*, and therefore so greatly beloved of God, and admitted to the *Bosom Secrets*, and deepest Mysteries of his Divine *Wisdom*. And particularly, Christ going forth in the Executive Part, in Judgment upon his great and obstinate Enemies, at the more immediate Introduction and Commencement of his Kingdom, is describ'd *Chapter xix II &c.* Where he is seen going forth, riding on a *White Horse*, His *Vesture dipped in Blood*, His *Name is the Word of God*, and the *Armies of Heaven following him*, *Out of his Mouth goeth a sharp Sword*, *wherewith he smites and Rules the*

[Opposite] *Nations with the Rod of Iron*, as he does the Submissive and Loyal with the *Scepter of Grace* and Love. And on his Vesture, and on his Thigh, as in his Father's *Power of Divine Generation*, and coming also as the *Bridegroom*, he has a Name written, KING OF KINGS, AND LORD OF LORDS.

§.In this Great Battle the *Beast is Taken*, and the *False Prophet*; and *Satan* their chief Leader flying into his Dungeon for Shelter, is by Commission from the King pursued even thither by an *Angel-Leader* of the Imperial Hosts, descending with a Great Chain in his Hand; dragging him out of his hiding Place, and binding him fast therewith for his appointed Time; then shutting him up in the Bottomless Pit, and setting a Seal upon Him; that he should no more range about to deceive the Nations. And thus the thousand Years or blessed *Millennial Kingdom* of Christ, and his Saints with him proceeds Uninterrupted in its Triumphant Joy and Glory.

§.After this *Satan* is loos'd again, for a little Time, till the *Final* and General Judgment; in which Christ appears to Judge both Men and *Angels*. And this Session in Judgment is represented by *St. John* distinct from that of the *Father*, as *ch xx 12* whereas this, *viz.* of the *Father*, as to its Manifestation in Time, is found represented *Before*, *ch iv* in order to the Preparation and Introduction of Christ's Temporal Kingdom. And this is, in the concluding Part, after the Victory of the *Lamb*, and the binding of *Satan*, accompanied with a *Resurrection* also, which is call'd the *First Resurrection*; as we find *ch xx 4, 5* *And I saw the Souls of them that were Beheaded for the Witness of Jesus, and had not Worshipped the Beast, &c* and they liv'd [again in their Resurrection *Bodies*,] and reign'd with *Christ* a Thousand Years. And *Thrones* also were set for them, and Commission of *Judgment* given to them also, in Concurrence with *Christ* their King *But the rest of the Dead liv'd not again till the Thousand Years were Finished*.

§.These are the blessed Effects of the Opening the Seven-seal'd *Book*. Accordingly we find on the opening of the *last Seal*, the Great and Mighty *Angel* appears, *cloath'd with a Cloud, with a Rainbow on his Head, his Face as it were the Sun, and his Feet as Pillars of Fire*: Holding in his Hand the *Book open*, *ch x 1*, &c. On which *he cries with a loud Voice as when a Lyon roars*, and immediately the *Seven Thunders utter their Voices* which so particularly relating to the *perfected State* of the Church, the Marriage of the *Lamb*, and the Glories of the *Millennial Kingdom*, so far distant from the Time of this Prophecy, were then order'd to be *seal'd up* till their proper time of Manifestation, when these great things should come to take Effect. Now the reason of this *Angel* appearing in such a Glorious Form, and so like That in which the Son of Man or *Christ* Himself is represented, is, that this is the *Angel* of that Church *Period* in which fallen Nature and the Image of God comes to be perfectly *restor'd*, and *Christ* appears *Adult* in the First Fruits of his Kingdom: which is the *Angel of Philadelphia*: who accordingly setting one Foot on the *Waters* of the Sea, the other on the *Earth*, and lifting up his Hand into the *Air*, having the *Sun-Fire*, as before, in his Countenance, hereby shows the Amicable *Accord*, and Coalescence of the Contrary *Elements*, Powers and Properties of *Nature* into a *Quintessential Unity*; and so declares the *Finishing* of the *Mystery*, and the *Cessation* of the ordinary Course of *Time*, *viz.*, by the Succession of an *Eon* of a far different Kind, and in near Alliance with Eternity: and this to be upon the Sounding of the *Seventh Angel*, and in the blessed *Period* over which He *Presides*.

§.After this the beloved Disciple is directed by a Voice from Heaven to go and take the Book, now Open, from the Hand of the *Angel*: And he goes to him as v. 8 and says, *Give me the little Book*. And the *Angel* says, *Take it and Eat it up, and it shall make thy Belly Bitter; But it shall be in thy Mouth sweet as Honey*, which he accordingly found. And the *Angel* said unto him, *thou must Prophecy again* [or yet further, from, and concerning the Substance contain'd in this Book,] *before* [or concerning] *many People, and Nations, and Tongues, and Kings*; [who will be affected by, and have their Part in the Accomplishment of the things contain'd in it; viz. relating to the *Kingdom* of Christ.]

§.Now *St. John* being the Disciple of the *Love*, and so Eminent, as his Writings and especially his Epistles show, in the *Fraternal Love*, which is the Peculiar *Property* and *Characteristic* of the *Philadelphian* Period, stands here as the Figure of the *Philadelphian* Church, in which the *Substance* of the *open* Book is to be wrought out into *Effect*, and He being to bring it forth in *Prophetical* Manifestation is accordingly Himself *Affected* with it, *i.e.* by the Taste of the *Sweetness* in Eating, and the *Bitterness* afterwards in the *Belly*; which signifies the *Sweetness* of the *Heavenly Powers*, Manifestations and Enjoyments belonging to and Opening in That Church State in Preparation of the *Kingdom*, and to enable them to go thro' the *Davidical Wars*, and Sufferings in *Testimony* to it, and the *Travail* for it; which is denoted by the *Bitterness* in the *Belly*; as in the *Digestive* Part, or bringing them forth into *Act* and *Effect*. And 'twas in a like manner that *St. Paul*, as an *Extranumerary* Disciple, and *one Born*, as he expresses it modestly, *out of due Time*, *i.e.* after the Time of Christ's Appearance on Earth, and the Constitution of the order of the twelve *Apostles*, stood as a *Figure* of the *Jews*, afterwards to be call'd; and that, as He was, by a *Sign from Heaven*, or the Appearance of the *Son of Man* from Heaven, Manifesting Himself to be the true *Messiah*.

§.From this Account given of the *Great Session* in Judgment, and Work of the *Father*, and of Christ in His Power, it will appear, that the Work of Judgment is not to have its great and full Effect *First* on the Seat of the *Beast* or *Anti-christ*, as is commonly suppos'd, *viz.* on *Rome*: But before that, there is a Course of Judgment, mixt with *Grace*, upon the *Reform'd* Churches, thus *Beginning at the House of God*, to purge out the *Remainders* of the *Anti-christian* Spirit, (found in some Degree or other in all, both Religious Professions and Persons even the most Pure and Spiritual;) and to *cleanse* the *Sanctuary* there, where he intends *First* to appear in the Powers of his *Kingdom*. The *want* of this *Distinction* has been the Cause of so many *Mistakes*, and *Baffles* of Expectation among the Inquirers into and *Calculators* of the Times; who still fixing their Eye on *Rome*, have *overlook'd* the Preparations for, and Advances of the *Kingdom* at *Home* among themselves.

§.There may possibly arise here some Difficulty, and an Objection be thence form'd against the Session of the *Father* in Judgment, from those Words of Christ, *John* v. 22. *The Father Judges no Man, but hath committed all Judgment to the Son*. Which may be thus Answer'd, and the Difficulty remov'd.

§.1. This Session in Judgment by the *Father* as the *Ancient of Days*, or God in his *Eternal Unity*, is expressly declar'd and describ'd by *Daniel*, and confirm'd by *St. John*; in each with the same Principal Circumstances attending it: and therefore these Words of *Christ* cannot be understood as *Exclusive* of it.

§.2. This Session of the Father in Judgment may be consider'd, First as his Decree and Appointment in *Eternity*, with Relation only to its Accomplishment as to be wrought out in Time: and Secondly as his actual Movement and *Procedure* in order to give it its *Effect in time*; and particularly in that Time, which by his Spirit in the Prophets he has pointed out; which is at the End of the *Fourth* Great Monarchy, as to be succeeded by the *Fifth*. Now Christ having the Knowledge hereof, and an Eye to this Decree and Procedure of the Father both in Eternity and Time, it is to This he *Refer's*, in the Words here spoken; and hence declares the *Commission* of Judgment given to Him by Virtue of this *Judicial* Decree of the *Father*, Prior in Eternity, tho' Posterior as to the bringing it into its Act and Effect in Time. And hence he Himself *Prophesied* of his Coming to his *First* Regal and *Judicial* Act at the Destruction of *Jerusalem*; which he also calls his coming in the *Power of his Father*, and represents *that* his First Coming as *Typical* of his Last to the General Judgment, and therein also, on Account of his *General* Commission in Judgment, it included the Typification of his *Intermedial* Coming in the Power of his Father, in the Great Work of Judgment preceding this *Temporal* Kingdom. In a Word, the Father Judges no Man *Directly*, and *Immediately*, but *Mediately*, through and by the Son: who having as a *Prince* wrestled and *prevail'd* with Him in his strict Justice, and *Atton'd* his Anger on *Man's* Account, is now made Lord and *Ruler* in the Sphere of the *Paternal Justice*, from whence the *Law* was given, and the great *Wonders* of that Dispensation wrought; and also in the *Anger* of God; with Power, either to Restrain it or let it forth in its Influence, Strokes, or *Works* of *Judgment* upon Mankind as he pleases. For it is to be understood, that there is still a Sphere of the *Paternal Wrath* Outflown, and moving in his *Strange Work*, on account both of the Fall of the *Angels*, and of *Man*, as by Them drawn into, and still continuing in Rebellion against Him; and which even with relation to *Man*, was not wholly Abolish'd and *extinguish'd* by the Death and Satisfaction of Christ; only a *Way* or Track thro' it made, and pav'd by His *Blood*, in which Mankind following Him by Faith and Repentance, might obtain their *Pass* into the Sphere of Grace and Glory. And to this Sphere of the Strict Justice and Anger of the *Father*, has been since Added, That also of the *Wrath* of the *Lamb*, as provoked by Man's Ingratitude and *Abuse* of his high Grace, and thro' Iniquity still so abounding in the World. And in like manner Christ is appointed Lord and *Ruler* in the Sphere also of the *Paternal Grace*, and *Chief Steward* as of the Household of God, to Dispense the Influences of His, the *Father's Love* and peculiar Blessings to Mankind at Will, or to *Shew* and *Manifest* his *Father* to them in the Glory of His *Grace* and *Love* as *John* xvi 25. and *Mat.* xi 27. And thus the *Man Christ Jesus* or the *Son of Man* in Union with the *Eternal Son*, as to his Divinity, is made the Great *Plenipotentiary* of Heaven, and has the Engine of Gods *Omnipotence* put into his Hand; the Powers of Heaven and Earth, Law and Gospel, with the whole Frame of *Nature* Subservient to his Will, conspiring here to Advance him to his Kingdom and to Display the Glories of it. Or as Himself declares, *Mat.* xxviii. 18. *All Power is Given to Me in Heaven and Earth.* And *John* iii. 35, *The Father Loveth the Son, and hath given All things into His Hand.* Yet, as *St. Paul* says, 1 *Cor.* xv. 27. *For he hath put all things under his Feet: But when he saith He hath put All things under him, it is manifest that He is excepted which did put all things under him;* and to whom, as v. 28, *when all things shall be subdued unto him the Son also Himself shall be Subject; that God may be All in All:* So here, as the Kingdom is Appointed and given to Christ by the *Father*, His, *viz.* the *Father's Superior* Concurrence, and Administration of the Government both in its Regal and *Judicial* Power with Him and thro' Him, is here still to be Understood, and Acknowledg'd. And this Particular in an Ear-

lier, and otherwise *Inferior Type* to that of *David* and *Solomon*, is more expressly and fully shown, *viz.* in *Joseph's* Administration of the Government, in the more Immediate *Active* and *Executive* Part, under and by the *Authority* of King *Pharaoh*, in the Land of *Egypt*: which here serves us in its Place for Illustration also of this Point.

§. From the Opening of the *Father's* Power and Principle in General, there is one Particular and highly Seasonable Use or Inference proper in this Place to be made; And it is this, that a more *Peculiar* Honour, Devotion, and Application is now, as in its *Peculiar Season*, to be made to God the FATHER: as thus *coming*, or brought nearer to us by and in His Son; as He, the *Son*, is now coming in so different manner from what he did before; and which Himself Distinguishingly calls, His coming in his *Father's* Power; and thro' Whom, *i.e.* thro' *Christ* thus coming, the *Father's* Center or Principle may be now more deeply press'd into, and the blessed Powers and Influences of it, found more freely flowing forth upon those who in this Faith and Knowledge, make their humble Approach and Application for so great and singular a Blessing. It is the Voluntary Motion of his own *Free-Grace* and Love to invite thus Graciously, and Draw us yet more nearly and Powerfully to *Himself*: to which a suitable *Return* of Gratitude and Love is due on our Parts. And as those who have been Faithful to the *Son's* Preceding Ministration as hitherto, shall be here by him presented to the *Father* for the Contribution of *His* Part, *i.e.* in his own *Peculiar Proerties* and Powers, to prepare them for the Kingdom-State; so after he has contributed His Part, He delivers or Refers them again to the *Son*, in order to their passing another Course under His, the Sons, Work and Ministration. For, what the Father here gives us is to be understood as given and directed ultimately to his *Son* in us; and is wrought out in *that* Part, (or those Natural Powers in us,) which is correspondent to, and stands in a Capacity of receiving what he in his own peculiar Property and Act gives forth: And this is strong *Faith*, *Holy Courage*, Power of *Spiritual Union*, sacred *Harmony*, where there is a Natural *Genius* for it; but more particularly that *Magnanious*, *Free* and *Royal* Spirit, suitable to a *Kingdom-State*, with which King *David* pray'd to be establish'd, *Psalms* li 12. Which the *Seventy* render *Pneumati Hege- monico*; the Spirit of a *Leader* or *Governour*, or the *Spirit of Governmant*. In this Contribution then of *His* Part, the Father in his Grace *Overlooks* the *Defects* of his Children; leaving these to be clear'd off, and taken away in the After-Course, in the *Son's* Ministration, as the *Scaffolding* only to *His* Work or Building; in which much of the *Natural Self Will* and *Act*, and *Elevation* of the Natural Man is found Remaining; which the Son purges off; and *Ballances* their great Enlargment and true Elevation, as widening in Circumference, by the *Central Graces* of *Humility*, *Meekness*, *Forbearance* in Love, *Condescension* in *Charity* to the meanest of their Brethren; or the Graces Peculiar to his *Own* Ministration, added in their Due Proportion. This may appear strange Doctrine to those under the Ordinary Conduct of the Spirit: but it is written as Needful for the Use of some who under the Extraordinary Work of this latter Day have witness'd and profess'd such a Course and Conduct, under the *Father's* Operation; and stopt short, and shut up with it; and made as it were an Idol of it, (as many others have done with what they had attain'd in the Course towards the full Reformation and State of Perfection,) *Mistaking* this their being given up into the *Father's* Principle, and taking it for the *Delivering* up the Kingdom to the Father in them; whereas This has been only to *Prepare* the Way of that Kingdom, which is Afterwards, *i.e.* at the Consummation of all Things, to be by the Son deliver'd up to *Him*. And by thus shutting up and Resting in what they have attain'd, are laid Aside, as to the Great Work; and others Chosen, who running the same Course, and bringing what they have

therein receiv'd of the Father to the *Son*, are by Him and the Holy Spirit in the preparative Ministration, purg'd, prepar'd and carried on to the full *End* of their Course, *viz.* the Kingdom-State: which these Others, in *their* Way, can never reach, in this Life.

§.But particularly and with relation to such as go on with their Work; and to such who may yet be apprehended by, and partake of the blessed *Paternal* Powers, to this Great End; What high Sense of Gratitude, what deep Awe and Veneration, what inflam'd Affections and Ardors of Divine Love should this Consideration excite in 'em, of the Eternal *Father* drawing thus near, and being thus *plainly Manifested* by his *Son*, according to that Promise, *John* xvi. 25. and thus concurring with Him in the last and *Finishing* Part of our Redemption and Restoration; and to Instate us with him in his Glorious Kingdom, God the *Father* has indeed been Honour'd and Worship'd in and thro' the *Son* hitherto, as more Distant and less Known; and the Devotions of many have prov'd short of that high Regard which is due to Him; which He has wink'd at, as accounting what is done to His Son as done to *Himself*. But as He now Appears *Himself*, and gives forth the Beatific Influences of his own Principle more fully and directly, He Expects, nor can the blessed Partakers of them do otherwise then to pay, a Veneration and Devotion Suitable to so high a Ministration.

§.Here then, if ever we shall be oblig'd to the Performance of that great Command, which to the *Faithful*, and as directed to *Christ* form'd in them, is to be interpreted in the Nature of a *Promise*; *viz.* *Thou shalt Love the Lord thy God, with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Strength, i.e.* Exert all the Powers and Faculties of our Nature, in their utmost *Energy* and Capacity, in the Service and Love of this Infinitely Lovely and Glorious Object, which it is not in the Power of Nature to do, but as actuated in all its Faculties and Capacities by the Holy *Spirit* of God, and *Christ* grown *Adult*, and swayng the Scepter of His Kingdom in us, whereby we become as *Passive* Instruments, or Vessels of the *Sanctuary*, thro' which the Holy Powers of God and Christ our Head, have their free *Circulation*; Descending in the Operations of the Divine Life and Love thro' all the Members of his *Mystical* Body, and *Returning* to Him again, by the *continued* Act of his own *Spirit*, made one with us, in the Holy Flame of *Love*, and in Triumphant *Praise*.

§.I did not think to have enlarg'd so far upon this Subject. But as in the Course of this Work I found it necessary to be spoke of in its Place, so being engag'd in it, I saw it as necessary to be treated of fully, both as a Point hitherto, as far as I have seen, not thoroughly inquir'd into, and yet so immediately relating to and affecting both the *Preparation*, and *Procedure* of the Kingdom.

§.I return now to the Point before in Hand, in which the *Civil* Commotions and Wars in the last *Century*, and those follow'd by the Great *Plague*, and *Fire* of London, were represented as the Effects of the Great *Judgment-Work* of God, and as the *Vials* Preparatory of the Kingdom of *Christ*, in this Nation; and this beginning with the *National* Church. In the Course of which, a *Praying* and Preaching Army *Succeeding*, and getting for a while the Reins of *Government* into their Hands, gave a Forerunning *Type*, and no more than so, of the *Saints* Possessing the *Kingdom*. Nor can there from such an Allowance be any just Cause of *Offence* to the *National* Church; in as much as here Regard is only had to the Hand and Design of *God*, exclusively of the Defects of the *Instruments*: and especially as in *that* Church's being *First* taken hold of by the Judgment Work for its Preparation, and the *Cleansing* of its *Sanctuary* in order to God's own *Appearance* in it, is implied its *Fore-Election* also,

or God's Appointment of *that* before Others, as the *Chosen Church* of the *Chosen Nation*, in which the blessed Powers of His Kingdom should *First Appear*, and be thence deriv'd and propagated among their Brethren.

§.From the Premises thus dispos'd, the Case of the *Dissenters Plea* to have been the *Witnesses* to the Kingdom of Christ is easily determin'd. As then it has been shown, there are *Witnesses* of several Kinds, some more Distant and Circumferential, others more immediate and Central; some in the Spirit of *strict Justice* and Judgment, others in the Spirit of Gospel *Grace* and Love, and of the *Kingdom* to which their *Testimony* is born; They must be and are allow'd to have been *Witnesses* of the *Former* Kind, as *Others* beside, and since they have also been, and have been so in a more *Spiritual* manner, and yet in the Anger of God and his Judgment Work: In a word, they have been *Witnesses*, but were not the *Witnesses* ultimately ey'd in the *Prophecies*, in relation to the Kingdom as first breaking forth. And, however some may have magnified the Work of that Day, it can be allow'd to be no more than *Legal, Old Testament Work*, or *Outward Court Service*, *Figurative* of what was to succeed in a more Excellent Way, in the Spirit of the *Gospel* and of the Kingdom, in the *Demonstration of Truth going forth to Victory*, and by the *Sword of the Spirit* alone.,

§.Neither yet was the Process of *these*, according to the Process describ'd of the *Revelation Witnesses*. For they themselves call the *Silencing* their *Ministers*, by the *Bartholomew Act*, the *slaying* of the *Witnesses*, or their *Mystical Death*. Now the *Revelation Witnesses* are *first* slain; and then *Rise* and *Ascend* into *Manifestation* and *Acceptation*, and *Possession* of the Kingdom; and when they have obtain'd it, *Hold it fast*, and become *Fixt Pillars* in the Temple of God. But *these* were *First* got into their Kingdom, such as it was, *Figurative* only; and when they had it could not *Hold* it; but were *After* That put down again, silenc'd, and *Mystically Slain*, nor have any Ground of Expectation, or Thought, as must now Charitably and Justly be supposed, of *Rising* into it again, in the same Manner, or in the *Literal Sense*: Tho' from their Part in the *Spiritual* Kingdom of Christ, and the *Temporal Blessings* attending it in the *Fulfilling* of the *Types* and *Figures* of it, None are excluded, but those who exclude Themselves by Unbelief.

§.But according to the usual Course of God's Judgment-Work, the Instruments of it when they have perform'd Their Part are, in the Virtue and Power of the Gospel Appointment in this Case, to be *judg'd themselves*, and so it happen'd to them. For when they had *judg'd* their Brethren of the *National Church*, they in their Turn were also *judg'd* by *Them*; Nay became Instruments of God's Judgment one against *another*, and thro' the Remains of the *Antichristian* and *Babel Spirit*, yet in them as it is yet in some degree in All, concur'd to *Depose* and *Confound* one another.

§.Yet was not this Work, of the Instruments of God's Judgment in this Nation without Great and Good Effect, as always God's Works of this kind upon his own People are; and this has appear'd in the *Liberty*, in point of *Conscience* and different Sentiments in Religious Service, since Obtain'd by them, and a more Amicable Agreement and *Accord* between them and the *National Church*: which may be term'd their *Resurrection*, as consider'd in the Quality of *Witnesses* in this Kind.

§.Now after all *this* Work was over, it is very Observable, how in the wonderful Wisdom and Providence of God, the same Power of *Judgment* and *Vindication* by the *Literal Sword*, was *translat-*

ed into the *National Church*, and how in this Work both *Church* and *Dissenters* unitedly concur'd against the *Antichristian* Power without, *viz.* of *Rome*; and that pouring in upon us as a Flood, in the time of *King James II.* And here those of the *Church of England* also, in their Turn, stood in the like Quality of Suffering and *Slain Witnesses*: to which Her *Bishops* in the *Tower*, and other *Sufferers* in those Times had an *Equal Plea*: and had also their Deliverance, by *Providential Success*, in Peace and *Liberty* in Point of religion obtain'd; as Their *Resurrection* also.

§.And after this the same Vindication-Power was found Proceeding on with them against the *Antichristian* Power then in the highest Degree exerting itself in *France*, the Rod and Scourge of the Nations, by the Instrumentality and Arms of *King William*, and afterwards *Queen Anne*. Where it may be said I think without any just Offence, with regard to *God's* Hand in the Work, that the same Victorious Power and Spirit, which had before appear'd in *Oliver* against the *Church*, here appear'd in it, and for it, against the Enemies both of the Church and Nation; and of the *Protestant* Religion in General, and Rose again in the Great Vindicators and *Warriors* of that Day; and in one more Particularly, whose constant Success and Victories, gave such full Proof of the Hand of Providence interposing as no one could deny. Nor is it less to be wonder'd at, how the Spirit and Principle of *Moderation*, and even the very Name of *Whig*, before so *Odious*, became *Adopted* with Honour, and *Acceptation* even with the most Learned and Pious, in to the *Church* it self: Surely the *Lord's doing*; and justly Marvelous in our Eyes. And in Consideration Hereof, and of the further Preparations of this Day, it may not be thought Impossible, however improbable it may yet appear; That the Work and Testimony of the *later* Vindicators, Spiritual Warriors, and *Witnesses* to the *Kingdom* of Christ, in the Gospel Spirit of Grace, Peace, and *Fraternal Love*, may hve its *Resurrection* also, or *Ascension* in the Heaven of the *Church*, both *National* and otherwise *Diffusive* in these Kingdoms, with Honour and *Acceptation*, in proportion to the Different Quality and Nature of it: And the Name and Spirit of *Philadelphia* be no more a Strange and *Barbarous* Term; and as a *Spectre* or *Chimera* in the Eye of the World.

§.But to proceed, both the *Dissenters* then, and the *Church*, in their Turns, have been Providentially engag'd in the *Preparation-Work* of the Kingdom. Both been *Witnesses*, and *Vindicators*; and both have given *Figures*, *Types* and *Flourishes* of it: And that even in this very Case and Contention between them. *King Charles I.* with his Party stood as *Representing* the *State* of the Christian Church as so far as this Day *degenerated*, and the Declining State of the Gospel-suffering Ministration: in which He represented also *Christ* as *Suffering* therein: Whence, Observing so many Particulars agreeing with the Sufferings of Christ, the *Church* appointed the *History* of it to be read in the Service for the *Thirtieth* of *January*. And *Oliver* with his Party, represented the Rising *Vindictive* Power of the Ministration of the Kingdom succeeding. But as this was in the *Judgment-Work* and Power only, and reaching not the pure Spirit of the Kingdom, it declined and gave way to the Royal Party, and *Preheminence* of the *National Church* agam *restor'd*. What was chiefly wanting on the *Dissenters* side, was the Gospel Grace of *Moderation*, *Tenderness* and *Fraternal Love*, by which the Kingdom of Christ is to be Obtain'd, and *Held fast*. Now this, notwithstanding the Prevalence of the Contrary Spirit sometimes therein, was more Eminently found, and more deeply rooted in the *Nature* and *Spirit* of the *Church of England*: Who as *Reuben*, together with the *Weakness* as of *Water*, had also this *Excellency of Strength*, as *Reuben* only had and express'd the *Tenderness* for his Brother *Joseph*.

Wherefore after her Humiliation and Preparation by this Course of Judgment pass'd upon her, She was again restor'd to Power, and had the Reins of *Government* put into Her Hand. And tho' on the *Restoration*, under the fresh Memory of her Sufferings, there appear'd in the less Christian Part, a Spirit of *Revenge* and *Persecution*; yet from the Seed of Grace quicken'd and growing on from this Purgation, and thro' the Waters of Affliction, this particular *Grace* has since flourish'd, and sprung up to that Eminency wherein it now appears, and whereby she maintains her Preheminence, and *Supremacy* having in great Measure over-shot, and *judg'd down* in the *Contrary Party* in her, that Spirit of Animosity, *Enmity*, and *Hatred* of Christian Brethren of Different Sentiments in Religion, which has lately made such violent Efforts: and also in her Zeal for Chritian *Practice*, made a Considerable *Stand* against the Abounding of that *Antichristian* and *Bestial* Spirit of Irreligion, Luxury, Sensuality, and Immorality in every kind, which had such a *Revival* on the *Restoration*; and against the Errors and *Heresies* since Sprung, and carried on with so great Abetment and mistaken Zeal, in her defective Part; as before observ'd: On which Accounts she will prove the First who shall rise as the *Favourite* of Heaven, in which the Powers of the Kingdom shall have their *First Manifestation* to which as she shall be found Submitting, and Form'd into the *Model* thereof, Her *Wandering Sons* shall be invited to *Return* again, with Joy into her *Bosom*.

§.I must here observe with relation to the *Typical* Appearances, and Fore Flourishes of the Kingdom in the Church of *England* also, some further Particulars worthy of Note. The Opposite Party, or many of them at least, as seen in their Writings, ran out against *Kings*, or Monarchy in General; urging the Case of *Saul*, and God's Anger on the *Jews* desiring a King: but forgetting how this in the Wisdom of Providence was conducted, and made *Subservient* to the Divine Will, in raising up, and giving Glorious *Types* of the Kingdom of his Son, in the *Royal Line* of the *Jews*, and in Kings of his *own Appointment*, as in *David* and *Solomon*; the first of which represented the *Warlike* State, preceeding and preparing it, the latter the Glorious and *Peaceable* Reign it self. And this Kind of *Figure* was of such Consideration with God, that in Honour to his *Son*, in whom both *Jew* and *Gentile* were to *Unite*, he gave a more *frequent* Manifestation of it, not only in the Kings of the *Jews*, but even among the *Gentiles* themselves, as in the Case of *Cyrus*, and other succeeding Instruments, by whom he wrought out the *Restoration* of the *Jews* from *Captivity*, and the Building again their City and Ternple. The like in *Alexander*, (as indeed all the four Universal Monarchies preceding were *Typical* of the *Fifth*,) who, as *Josephus* and others relate, being before warn'd of God by a Vision, and remembering therein to have seen *Jadua* the High Priest of the *Jews* in the same *Pontifical* Habit in which he actually came forth afterwards to meet him, chang'd immediately his Purposes of Hostility, fell down before him, and went with him to the Temple, and there offer'd *Sacrifice* to God, and gave the *Jews* full Liberty for the Exercise of their Religion in all Nations, with other Priviledges and Immunities, even whatever they desire'd of him. This is further seen appearing in the Reigns of *Julius Casar*, and *Augustus* in whose time the *Prince of Peace* was *Born*, and in Honour thereto, by the Providence of God, a *Universal Peace* wrought out and establish'd throughout the World; these exactly corresponding with the Reigns of *David* and *Solomon*; the Former *Warlike*, and Latter all in *Peace*. What wonder then if in the *Chosen Nation* of this Day, and in the *Royal Line* thereof this Honourable Signation shall appear also to have been made; and *Types* therein appointed of the Glorious *Monarch* and Kingdom, yet to be manifested. Not to insist on what this kind might be found in the Reign of *King Henry VIII*, whose *Obstinate* and *Resolute* Spirit prov'd a proper Instrument in the

Judgment-Work of that Day, upon the *Antichristian* Spirit and Power so generally Prevailing; and for the Establishment of the *Reformation* (*Personal Defects* not being regarded in Designations of this Kind,) as also in that of *Queen Elizabeth*, and *King James I.* at least the *Analogy* and Correspondency of the two Reigns of *King Charles I.* and *King Charles II.* to those of *Julius Casar* and *Augustus*, and to those of *David* and *Solomon*, as thus *Typifying* the Preparation and Introduction of the Kingdom of Peace is very easily Disceernable I say the *Reign* of *King Charles I.* with relation to the Wars *therein*, as it Comprehends the Part also of the *other* side, concern'd in them, which had a *Part* also in the *Typification*, viz. as to the *Vindication* Power, as this had as to the Preparation by *Suffering* and *Pur-gation*.

§.But here is to be particularly observ'd, how the *Unitive* Design of God between the here Opposite parties appear'd in the *Unity of the Type*, to the Constitution of which they here jointly *concur'd*. Whence the suffering Part has appear'd, and prov'd in Effect but as the Chastisement of a Father for Good, as Contrariety and clashing for Concord, and *War* for *Peace*: As it prov'd also in the *Vindication* Power opening afterwards in the two Parties amicably conjoin'd and concurring against our Enemies *without*, in the War with *France*; which after it, and by it, became our good and faithful *Friends* and *Allies*, which is still the design of the great *Prince of Peace* in his Work of *Judgment*, and more particularly that of this Day; except where it goes forth against the Harden'd and Obstinate-ly Wicked. And with an Eye to this *Unitive* Intent of Providence, I remember some Persons of the *Church of England* of a *Prophetic* Spirit, whose Books I have seen, but retain not the Names, predicted in the Time of the King's Exile, his happy *Restoration*, and represented him, and the then Possessor of the Throne, as in perfect Amity and *Concord*. Herein forsignifying, in and by the Figure of the Heads of them, the *Future* good *Accord* to be wrought out in their respective *Parties* at Large; as has been since, and is seen at this Day.

§.Having here touch'd upon the Subject of *Types* and Figures in the *Royal Line of Great Britain* as the *Chosen Nation* of this Day, in like manner as in that of *Jews* of Old, I shall only turn the Readers Eye upon That Beautiful one which appear'd in *King William* and *Queen Mary*: as reigning *together* in full and *Joint Sovereignty*; not seen in so perfect a manner in any Reign before or since in these Kingdoms, whereby, on the so near Approach of the Blessed time, and also in the Time of the *great* Testimony to the Kingdom exhibited in 1697, A Representation was given in the *Throne*, of *Christ* and his *Spouse* the Church reigning *together*, in *Joint Sovereignty*, and Influencing all with Concord, Peace and Love. And as such peculiar Providences attended and concur'd with this *Typification*, which have still Continued, and been seen, in yet greater degrees, in the *Succeeding* Reigns, the Sa-gacious Eye will probably discern a Signation of this Kind, to have been, and *to Be*, *there* also.

§.And in this Grace and Regard of Heaven to the *Royal Line of Great Britain*, and so many Glorious *Instruments* of Providence raised up and *appointed* to fill the Throne, and so abetted and inclined to Act for the true *Interest*, and the Blessing of God upon the Nation, both in Church and State, may be seen in a very and Signal manner, the good *Effects* and *Answer* of Heaven to their so constant and solemn Intercessions, and Supplication, after the manner of the *Primitive* Christians, for their *Kings* and *Queens*, and for the *Royal Family* as also in like manner for those who are put in *Authority* under

them, both in Church and State, This being the most Effectual Application to God, for the Good of the *whole* Kingdom.

§.It may likewise be further observ'd, how Representations and *Figures* on the other side, viz. of *Antichrist*, the *Beast*, and the *Babylonish Harlot*, have appear'd also, in Persons and Times, wherein *That Spirit* has prevail'd.

§.Those who have run so much against *Monarchy* have done the like against *Prelacy*, its Faithful, constant and inseparable *Attendant*, and that even in the Bad Part, as well as the Good Which has had, in this its Connexion and Alliance with Monarchy, its Course also in the Providence of God, of *Disapproval*, *Rectification*, and *Sanctification* to the same Good Ends, as *That* has had. Its *Disapproval*, thro' its Abuse, Excess, and Affection of *Worldly Pomp* and Grandure, as running into its Kingdom before the Time, and while yet the Church is under her State of Conformity to its Humble and *Suffering* Head this seen most Eminently in the *Romish* or Antichristian Hierarchy. The *Rectification*, in the truly Good and Pious under the *Reformation*, who notwithstanding have given Examples of Christian *Humility* and Condescension to all; and made use of their great Power and Authority for greater Benefit to the Church, and of their Wealth, and large Revenues for greater Hospitality and Relief of the Poor and Indigent. Its *Sanctification*, more especially on the nearer Approach of the Kingdom, as the Grace of it rises in Preparation, as the Types thicken, and the Fore-flashes of it appear more numerous, in *Typification* of, and Honour to, the *Priestly Dignity of Christ* also, (as well as the *Royal*,) which in the Kingdom-State, wherein Law and Gospel, Letter and Spirit, Spiritual and Temporal Glories *Combine*, will have in its *Representations* also, as in the proper *Season* for it, and its External Appendages and *Ensigns* of Honour and Dignity, as under the *Law*, superadded to the *Internal*. And I doubt not how hardly soever some may judge in the Case, but a *Taylor*, a *Patrick*, a *Ken*, a *Tillotson*, a *Tennison*, &c. have been *allowed*, and approv'd of God in their Stations, Sanctified to these good Ends. Tho' yet this cannot be generally applied, nor belongs to such who, in the Spirit of the *World*, pursue and rest in such Acquests and Honours, with only a *Private* and *Selfish* Regard.

§.But as to the Present and General State of the several Religious *Parties* in this Nation, there is this further to be consider'd. As the *Reformation* was begun by the Hand of God, and his Design must be suppos'd to *go on* with it, and carry it on to its *Perfection*, it cannot be thought but that the Spirit of God has concur'd in every Step of further Reformation made still more and more from the External and Literal Part to the more Internal and *Spiritual*. And hence we must charitably Suppose that in the several Recesses of these Parties one from another still for greater *Spirituality*, the Good Spirit has had its Work therein, amongst the truly Sincere and Pious, and taken these Steps to prepare its own Way, in order to its *Return* to the Church, both in the *Primitive* Powers of the Gospel, and in the Powers of the *Kingdom* further to be manifested. And where any Party has stop'd, and *shut up* with what they had obtain'd, the Spirit has gone on still, and rais'd up others in Testimony to some yet remaining Part of *Truth*, and of the Will of God, needful towards the *Perfection* of the Reformation at last to be wrought out.

§.And hence as to the Pretension of each Party in this Nation, in a Visible Church State, to be the *only* True Church, to which all must *Submit*, at this Distance from the Primitive Times, and in this State of so general Declension from the Purity of the Apostolical Church, it cannot justly be made by

any. All are yet short and Defective, and as weigh'd in the *Balance* of the *Sanctuary*, are found too *Light*, *i.e.* as such. On which account the *Spirit*, which has had its *Course*, and *Work*, in and thro' all, and wrought out Good in all, (to be collected in God's Time,) Now *Returns* where it Began, and centers again in the *National Church*, for the great End before-mention'd.

§.But the Church and Spouse of Christ, which is most truly and properly so, appears not at this Day in a *Visible* Collected, or Pompous *Church-State*, but is in the *Wilderness*; Vitally united to Christ its Head, and its Members to each other by his Spirit flowing in and thro' 'em, but otherwise scatter'd among the various Forms, some in Conjunction with them, and others *retir'd* as in an *Inward Court*, Worshiping him in *Spirit* and *Truth*, free from the *Mixtures* that in some degree or other are found in all, and there Waiting and Preparing for the coming of their Lord. At which Time this *Invisible Church* will become *Visible*, and fully Answer that Glorious Prospect and *Prophecy* of her, *Cant.* iii. 6 and viii. 5. *Who is this that cometh forth out of the Wilderness leaning on her beloved; Fair as the Moon, Clear as the Sun, and terrible as an Army with Banners*, ch. vi. 10.

§.From this Representation of the Case of the divided *Parties* in this Nation, I shall conclude this Section with some Peculiar Considerations and *Motives* for the Promotion of *Charity*, *Christian Love* and *Unity* among them.

§. And *First*, from the General View of their State, Site and Habitude towards each other. This is to be consider'd in a *twofold* Respect: First, of the truly *Pious* and *Moderate*. And these, as agreeing in the main *Substance* of Religion, notwithstanding their Different Sentiments in some Particular Points, are so *near* to, and so *like* one another, that they are as *One*, and appear so in the Eye of *God*, as Cemented by the *same Spirit* that flows thro', and actuates the whole Church of Christ. And could there be brought together, who are best able, and indeed only Qualified to do it, *they* would soon *Adjust* all the *lesser* Matters wherein they Differ, and whereby the Church of Christ has been, and still remains so miserably distracted and *divided*.

§.*Secondly*, With respect to the more General State and Aspect which they bear *towards* each other, and which is found among those in whom the Evil Influence of the *Party-Spirit* Prevails, into which Thousands are unwarily led, and acted by it; and being possess'd with an Opinion of their Own being the only *true* Way, and all others *contrary* to the Will of God and Mind of Christ, are thence drawn into Uncharitable *Censure*, Contempt, and many even into Hatred and *Enmity* against others. Here the Extremities or *Bounds* of the several Parties appear like the Bounds of *Hostile Nations*, *fortified* and arm'd against one another, with their *Guards* plac'd, and their *Champions* set both for *Defence*, and also *Offence* and Annoyance. And here it is, *viz.* in the *Jie Abarim*, the *Division of Passages*, or the *Party-Bounds*, that the great Enemy both to *Christ* and *them Plants* Himself, erects his Engines and Batteries, and imployes all his *Stratagems*, to maintain and *widen* the Breaches, Foment the Hostility, and drive on to *Extremities*; and to render the *Walls* of Partition *Impregnable* against all Attempts and Motions towards *Accommodation*, and for *Recovery* of the Primeval *Unity* in the Church, which indeed as the Case now stands appears Morally *Impossible*, and a Work left for *God* or *Christ* alone at his Appearance who by the Breath of his Holy Spirit, will kindle the Flames of sacred *Love*, and *Thaw* these Orbs of *Ice* into which the Particular Spheres or *Heavens* of the Churches are stak'd or frozen up; and cause them like the Orbs of *Heaven* to move in *Harmony* and *Unity*, and

in the mutual *Communication* of their Proper Influences, by his own *Spirit*, as the *Prime-Mover*, flowing in ‘em and thro’ em.

§.*Secondly*, All Parties should consider this, that as the Best things Corrupted become the worst, so Enmity between religious Parties, and on account of *Religion*, becomes the most pernicious and Destructive to it; as it proves the *Bane* of *Charity*, which is the *Life* of it, and as the Enemy under this Specious *Pretext*, as in a Form of *Light*, has the Opportunity of Acting both less Discern’d, and to more fatal Purpose and Effect.

§.*Thirdly*, All are found *Defective*, and short of the Primitive Model or *Standard* by which they are now to be Tried. It is Time for Each now to look to *themselves*. and to find out the Beam in their *own* Eye, and think how they may best recommend, and answer for *themselves* before the great *Judge* of all, as already *sat down* upon his Seat of Judgment, and proceeding in his Work.

§.*Fourthly*, As there is, in the better Part of all, the *Grace* of God, and in Some, a more Peculiar Cultivation of *Truths* in this or that kind, which God will stand by them in, as wrought out under the Conduct of his own Spirit, this is an Argument also for a more friendly and Christian Regard, of each to each, for mutual Condescension, and Impartial hearing of each other’s *Plea*; and of *Charity* even where Defect and Error can be really *Demonstrated*, which yet on each side is sometimes thought to be done when it is not.

§.*Fifthly*, Each Party, and some more particularly, have been as Thorns in the Eyes, and Goats in the Sides of Others; but it has been Good for them all, to excite and rouse them from a too Supine State, or false Rest, and to Spur each other on towards the *Perfection* of the *Reformation Work*, also as they have been *Witnesses* to each other, for some *neglected* Truth or Christian Practice. They have been likewise made sometimes the *Instruments* of *God’s Judgment*, one against another, but under the *Divine* Conduct, all has wrought for *Good* in the Issue, either in Particulars, or to the Body in general, and so with Relation to the Hand of *God* therein, is rather to be put on *his* Account, and thankfully receiv’d. And even where greatest Offences have been given, or Injuries done, This ought not to be kept always in remembrance, so as to become the Occasion of Alienation of *Christian Love*, in *Societies* or Bodies especially professing the Doctrine of *Christ*, who has so strictly injoin’d *Forgiveness* of the Trespasses of our Brethren, as the *Condition* of the Forgiveness of our *own*: and who has declar’d, and inforc’d it by a Parable of the Unrelenting Servant, so insensible of the Grace and Goodness wherewith his Lord and Master had dealt with Him, *So shall my Heavenly Father do also unto you, if ye from your Hearts Forgive not every one his Brother their Trespasses, Matt. xviii. 35.*

§.*Sixth*. If we Love only those of our own Family, our own Tribe, our own *Party*, what do we more than others? The *Heathen* do the same. If then as *Christians* we are yet further oblig’d to Love our *Enemies*, how much more to Love our *Christian*, and nearer yet, our *Protestant* Brethren?

§.*Seventh*. All Parties are deeply in *Debt* to each other, for *Charity* and Love. ‘Tis now high time to clear off all Scores, and *Even* their Accounts, and indeed the proper *time* for it, as the *Audit Day* of their great Lord and Master. On which account *St. Paul’s* Argument is now in greater, yea in its *full* Force, *Let your Moderation be known to all Men. The Lord is at Hand, Phil. iv 5.*

§. *Eighth*. There has been indeed thro' the Grace of God, a Considerable Progress of the Spirit and Principle of Moderation and Brotherly Love among us, which may be good Step and Preparation toward the *Healing the Divisions Themselves*, and restoring the Church of Christ in these Nations to its lost *Unity*. And the Providential Encouragements thereof, in the Blessings which have follow'd it, may both give us Hope that God will go on, in the Grace of the Day, to *Effect* it at last; and further Excitement to *proceed* in those Principles and Practices which so peculiarly Ingage the Favour and Blessing of God which is the Point so earnestly recommended by the Holy *Psalmist*, and as notably *exemplified* in the cxxxiii *Psalms*, which was pen'd on the Occasion of the Civil Dissentions and Feuds between *Israel* and *Judah* expiring into an Amicable Accord in Brotherly Love and *Unity* under King *David*, crown'd a second time, and that over the House of *Israel* and *Judah* in One. *Behold how good and Pleasant a thing it is for Brethren to dwell together in Unity*, which the *Psalmist* here Illustrates with two beautiful *Similes*, the First from the Holy *Unction*, v. 2 *It is like* [i.e. as Acceptable and Delightful both to God and Man as] *the Precious Ointment*, [with which the *High-Priests* and *Kings* were anointed,] *which* [from the Head,] *ran down upon the Beard, the Beard of Aaron, that went down* [diffus'd itself upon his rich and Priestly attire even] *to the Skirts* [the Border and Fringes] *of his Garment*. And this Figurative of the *Heavenly Unction* of *Christ* the Supreme *anointed*; from whom as the *Head*, the Spirit of Peace and Love *descends* and diffuses itself into all, even his least and most Distant *Members*; tending to work out the same Mind and Frame of Spirit in them also. The Second *Simile* is from the *Dew* of Heaven, v. 3 *As the Dew of Hermon, and as the Dew that Descends upon the Mountains of Sion*. *Sion* here representing *Judah*; and Mount *Hermon*, as more distant, and beyond *Jordan* in the utmost Borders of the Division to the Tribes, representing *Israel*, Both her as under the *Heavenly Influences*, and *Communicating* therein with each other, in order both to the *Spiritual* and *Temporal* Blessings to be multiplied upon them, in Accommodation to, and as the good Effect and Reward of this their Amicable Combination. Or, as it is otherwise render'd, *as the Dew of Hermon which falls on* [or Communicates it self to] *the Mountains of Sion*, which the *Original* rather favours whereby may be denoted, in way of Allusion, *Israel's* coming over to, and *Communicating* with *Judah* in this Peaceful and Amicable Spirit.

§. And then it follows, as the Result of the whole, For there *the Lord commanded* [or appointed] *His Blessing*: [*there*, i.e. on *Mount Sion* and *Mount Hermon*, on *Judah* and *Israel* thus combining in Love and Unity] *Even Life for evermore*: or *Lives*, for it is *Plural* in the *Original*, *Chaim*; so with a *Temporal* Denotation also, *viz. Long and Happy Lives* here on Earth; and *Everlasting Life* Hereafter: Or more fully, as the Words and Design will allow of, and for Inforcement also of the present Application to the *Mystical Sion*, and *Israel* of God at this Day, *Long and Happy Lives* to the thus *United*, in the *Good Land* which God has given them, (the Jews of that Day,) in the Figure, and to both *the Literal* and *Mystical Judah* and *Israel*, in the *New Canaan*, and Kingdom on Earth of their triumphant *Messiah*, so often prophesied of, and so Gloriously describ'd by the *Prophets* both of the Old and New-Testament: in which the *New Jerusalem*, or *City of Peace* shall descend, and *God* shall Tabernacle with *Men*, and in which *Life for evermore* shall Begin even *on Earth*, in the Holy and *perfected* Saints; and after that be carried on in the New created Earth and Heavens; or in *Eternity*, and to *Eternity*.

§.With such deep Sense and excellent Matter, with so much Art, Excellency, and Charm of Divine *Poesy* is this Little *Psalm* or Canticle on this great Occasion and Subject fill'd, as it were crowded, yet all in an orderly and Beautiful Range, as a Little *Chain* of Pearls, or a *Locket* of Diamonds.

§.It is hop'd the Enlargement here be excus'd by the Subject, and may give Weight to the Argument.

§.Ninth, There is a great and very Particular Motive from the peculiar *Nature* of the *Kingdom* of Christ, the Signs and Preparations whereof are so visible at this Day; which the Kingdom of *Peace* and *Love* Triumphant, the *Qualification* for which in us, in order to our Admittance to the Marriage Feast, is the Wedding Garment of *Charity* and Love, both to God and our Brethren, and the *Oyl* in our Lamps must be the Extract of the sacred *Olive*, the Gentle and *Peaceful Spirit* of the Gospel, or the Spirit of *Christ Innate* in us thro' the New- Birth. *Peace* is the necessary *Requisite* to, and *Companion* of the Happy Estate of *Love*, shown in the Figure in *Solomon's* Reign, but ordain'd to triumph Universally in all its Charms and Glories, and in Degrees of *Peace* passing all Understanding, in the Reign of the *Second Solomon*, the PRINCE OF PEACE. Thus each Particular *Church*, as hoping to become his Spouse, must be found both at *Peace* and Unity with Her *self*, and with Her *Sisters* around about Her, who are to concur also to the making up the *Universal* Bride.

§.*Tenth*, What then have all to do in Relation to each other, but to *Study Peace*, and be found with that necessary Preparation recommended by the *Apostle*, Eph. vi. 15 of being *Shod* with the *Preparation* of the Gospel of *Peace*, which denotes the having our *Affections*, which are as the *Feet* of the Soul whereby if it fixes on any Object, *rightly set*, or regulated according to the Gospel Principles, and so rooted in *Love* to God, and our Neighbour, wherein is found the greatest *Strength*, both for *Standing* and for *Holding fast*, and particularly, in the Continance or Restraint of the *Irascible* Affections, the true *Foot-Armor* against the Assaults and Temptations of the Spirit of *Discord* and Enmity, as a Preparation of *Defence* by a firm and steady *Resolution* both to do and Suffer according to the Command, and after the Example of *Christ*, who in the great Strength of *Meekness*, *Patience*, *Faith*, and *Love*, not only conquer'd the Powers of Darkness, but outwrestled and prevail'd against the strict Justice and *Anger* of God Himself. Thus *Peace* is further shown the Preparative, the Introduction, the *Element* in which Love moves; And the *time* of Peace the *time* of Love; from the Season of *Outward* Peace in which the Gospel-suffering began (continued with the *Inward*,) to the Age of Peace both *Inward* and *Outward*, in which it has its *Crown*, and *Consummation*.

§.A further Care in the Divided Parties, as such, will be, to *remove* all *Stumbling-blocks*, and Occasions of *Offence* out of the Way of their Brethren, to stand *Loose* to all their Particular Forms as such, and ready to run into the Embrace of each other, and Combine together into the *Unity* of That Church, which is to be wholly *Re-form'd* and Establish'd by the *Spirit* in a *Second Pentecostal* Effusion, or rather Profusion of the *Latter* and Harvest *Rains*, (with Relation to Church Time at Large,) which are to Increase and abound, and that *without Cessation*, till they have *overflow'd* the whole *Earth*.

§.A Word is here Seasonable in particular to the *Pastors* in their several Forms and Professions, as chiefly *concern'd* in this Case; viz. that *they* be found Especially in this *Practice*, and Preparation

Themselves, and as true *Watchmen* upon their Watch-Towers, both heedfully *Observe* the *Signs* of the Times, and of their Lord and Masters *Coming*; and Faithfully *Warn* and Prepare their *Flocks* for it and that they stand in a Generous Openness and *Freedom* of Spirit, ready to Comply with, and Concur in the *Methods* and Measures of their *Head Shepherd* who will Appear, according to the Nature of the Ministration here proceeding, with the *Spiritual* Blessing in one Hand, and the *Temporal* in the other, to lay his Hands on the Heads of the thus Submitting and Compliant, and *Bless* them with *both together*, And to *Consecrate* them Priests of a far *Higher Order*, even the *Eternal Peaceful*, and *Royal Order* of *Melchizedeck*, by which *Himself* is stil'd.

SECTION. V

The General Application. Of the Virgin-Wisdom, as the Superior Bride of the Kingdom.

Her Peculiar Influence on the Female Sex; and Her Conduct of the Inward Court,
in the Spiritual or Mystical Way. The Conclusion.

§.HAVING thus gone thro' the many Wonderful Appearances, and Signs of the Times, it remains to speak something more Particularly of the *Import* of them all together, or what they Conspire in such an Extraordinary manner to *Indicate*, and warn us to *Prepare* for.

§.In short then the meaning of all these strange and mixt *Appearances*, and Providential *Riddles*; of this *Confusion* both in *Nature* and *Time*, (as *Symptoms* of their *Old Age* Decay and *Catastrophe*;) and of the *Mixt* Work of Judgment and Grace, which has had its Process therein is, that *old Things*, *old Time*, or the Ordinary Course of *Church Time*, under the State of Corrupt Nature, so much prevailing, is now *Passing away*; and a *New Dispensation*, and *Scene* of Things beginning; A *New Age* and Course of *time* proceeding, into which the *Powers of Eternity* shall descend, and run *Concurrent* with it, and which shall be as under the *Regency* of the *Super-Celestial Sun*, *Moon*, and *Stars*, thus making good the *Oath* of the great *Angel*, *Rev. x. 5,6,7*. That *Time should be no Longer*, but the *Mystery* of God in the Order of the Times and Ages in the Church, and the Wonderful *Products* therein should be *finish'd* in the *Seventh* Number, or the Time of the *Sounding* of the *seventh Angel*, and as *finish'd* *Reveal'd* also and manifested in the Church Plainly and in a Word, This has been the time of *Travail* in the Church (in the Souls of Men,) and even of *Nature* itself more at Large, as here *mov'd*, and Trembling under the *Weight* of the *Descending God*, for the *Birth* of the *Manchild* of *Power*, as *Rev. xii. 5*. Or the Manifestation of CHRIST in the Church, in the power of his FATHER, here making good His *Oath* of giving *Him* the *Kingdom* and Dominion to the *Uttermost Ends of the Earth*: On the Disclosure of which *Birth*, *caught up* for a Time into the Heavens, and soon to *descend*, is heard that great Voice in the Heavens, saying, *v. 10 Now is [fully] come Salvation, and Strength, and the*

Kingdom of our God and the Power of His Christ viz. in which he is to *Reign*, and his *Saints* with him for his appointed *Thousand Years*, in which, as a *Day* with the Lord, the *Marriage* of the Lamb with his Spouse the *Church*, here *perfected* and shining in his *Glory*, is to have its *Celebration*. And in which the *Heavenly* Bride and Mother, the *New Jerusalem*, as the *Prototype* and Original, shall Combine with her *Image* and *Representative*, the *Church* or Spouse on *Earth* Whence *Divine Light* and *Knowledge* shall cover the *Earth*, as the *Waters* cover the *Sea*; and the *Virgin WISDOM* of God, as the *Astrea* of this *Golden Age*, shall have again Her *Delights* with the *Children of Men*. Her *Abundant Light Concentring* in *Pure Hearts*, shall like the *Raies* of the *Sun thro' a Burning Glass* kindle into *Fire* of *sacred Love*. And thus she will be found as the *Divine Mother* and *Tutoress*, so also the *Bride* of *Pure and Virginiz'd Souls*.

§.I make mention here of the Name *Astrea*, by which *Justice* was represented by the *Ancients*, as it bears a *Relation* to, and is in a *Symbolical* manner *Expressive* in *Part* of the *Heavenly Wisdom* which in *Scripture* is represented in a *twofold* Work. First as leading in *crooked* Ways of *Severe Discipline*, and having her tart *Correctives*, and *Rod* for the *Backs* of the *Foolish* and *Perverse*: thus bearing *Her Part* in the *Work* of strict *Justice* and *Judgment*. And secondly *Her Law of Kindness*, and *Methods of Grace* and *Love*, in *Reward* to such as have submitted to, and gone thro' her former *Course*, with whom, *Her Way are Ways of Pleasantness*, and *all her Paths are Peace*.

§.Now as the clear *Manifestation* of the *Divine Wisdom*, is one of *Peculiar Glories* of the *Latter Day*; and has so great a *Part* in the *Work* and *Blessing* of the *Kingdom*, concerning which also several *Things* here follow to be *Spoken*, which lye out of the *Road* of common *Observation*, it will be needful to show more distinctly what is meant by it, and how it is here understood.

§.The *Divine Wisdom* then is the *Divine Intellect*, to be consider'd, First as *Originally* in the *Father*, and Secondly as *Derivative* in the *Son*. The *Divine Intellectual* or *Conceptive Power* stands, with *Relation* to the *Will*, in the *Female Capacity* and *Property*, and is so represented in *Scripture* both by her great *Favourite King Solomon*, and by *Christ* Himself. And as both *Will* and *Intellect* *Necessarily Combine* to the making up *one Person*, so the *Objection* of a *Fourth Personality* in the *Trinity* will be here obviated and precluded. She is, from the *Father* originally, and from the *Son* *Derivatively*, the bright *Processive Efflux*, *Spiration*, *Mirror* or *Womb* of *Manifestation*, wherein *God* is *Reflected* to Himself; and thro' which he is also *manifested* in and to the *Intellectual World*. And this is represented and *Shadow'd out*, in *Nature*, by the *Wide Expanse*, or *Firmamental Womb*, wherein the *Sun* and *Moon* and other *Luminaries* of *Heaven* are *Exhibited* to view. And herein as we distinguish the pure and *Serene Ether* from the *Atmosphere* or grosser *Air* next to the *Earth*, together with that other *Region* of the *Air*, in which *Clouds* and *Rains*, *Winds* and *Storms*, *Thunder* and *Lightning*, &c. are generated; so hereby *Wisdom* is represented in her *twofold Sphere* of *Influence* and *Operation* with *Relation* *Mankind*, viz. of *Grace* and *Love*, and of *Severity* and *Judgment*. And as in time of *Clouds* and *Storms*, the *Serene Ether* and beautiful *Face* of the outward *Heavens* is *veil'd*, and a *Partition* of the *Firmament* made, which after they are over becomes one bright and *Continued Sphere* again; so it is also in the *Spiritual Sphere*, in the *Time* of her *Severe Work* or *Course* of *Judgment*. Her *Upper Sphere* is *divided* from her *Lower*, and her *Smiles* and *gracious Influences* intercepted; but

when the Storms are over, and *Justice* is *reconcil'd* in Grace and Love, all becomes *One Sphere* again, with the *Sun* of Righteousness shining thro' it; and *Astrea* and *Sophia* appear as one.

§. This then was the *Heavenly Bride*, the Blessing which the *First Adam* lost in the Fall, but which the *Second Adam* possess'd in Himself, and which was the Cause of that so Particular *Testimony* born to Christ, as the *Bridegroom*, by *John the Baptist*, his so highly inspir'd Forerunner and Proclaimer to the World, and born to him at his *First Appearance*, not only as a *Future Bridegroom* to a Church afterwards to Gather'd, but as such in a far Higher Sense, and even at *that Time*, as the Words of the *Testimony import*, viz. *John iii. 29. He that hath the Bride is the Bridegroom. But the Friend of the Bridegroom, which standeth and heareth him, Rejoyceth greatly because of the Bridegroom's Voice. This my Joy therefore is fulfilled.*

§. This Particular *Testimony* of the *Baptist* being here represented in a Sense differing from that in which it is commonly taken, with Relation to his *Future Bride* the Church, which is true also in its Place, and in a *Secondary Sense*; it will be needful here to enlarge a little, in order to explain and Confirm it from its Original Ground.

§. We may consider, First, there was an Original *Pattern* or a *Tabernacle* in the *Heavens*, as the *Prototype*, according to which *Moses* was to form that on Earth. Secondly, there was the *Tabernacle* by him so made which together with the *Temple* was a *Type* under the *Law*, or *Model*, in *Inanimate Nature*, according to which in the Fulfilling Part under the Gospel its *Antitype* was to be form'd in *Animate Nature*, viz. First the *Temple-Body* of *Christ* himself; and Secondly his *Church*. Thus as the *Type* of the *Bride*, it bore a twofold relation, backwards, towards its *Prototype*, and forwards, towards its *Antitype*. So also *Christ* himself, as in *Flesh* and *Blood* made under the *Law*, stood in a *Middle Capacity*, and with a twofold Reference, first to himself in the *Glory* which he had with his Father *before the World was*, and as in Union with the *Heavenly* and *Eternal Bride*, the *Jerusalem* that is above; and secondly to himself as in his *Resurrection State*, and *Glorified Humanity* also, in Union with his *glorified Spouse* the Church. So that in this *Middle State* he was as the *Model*, manifested in *External Nature*, Plain and *Visible* to all, according to which his Church was to be first form'd; and whereby seeing him as he was in his Life and Actions, she might by following his Example become *like* him, and have him in Spirit form'd and *Born* in her, growing on, and acting the Scenes of his own Life and Process in her whereby she might become *One* with him, and at last be *glorified* together with him, and *united* to her *Prototype*, the *Jerusalem-Bride* in the *Heavens*.

§. And thus *Christ* in Divinity and Humanity is to be consider'd, both as the true *Tabernacle* and *Temple* in which the Divine *Shekinah* or *Glory* of God is manifested, and also as that *Shekinah* or Divine *Glory* *himself*; as consider'd in his *Divinity*. And again, as in Union with his Church which is the *Temple* in a *Secondary Sense*, he is both the *Temple* and the *Lord* of it also: And thus, as *Cant. ii. I.* he declares himself both the *Rose of Sharon*, and the *Lilly of the Valley*, the *Bridegroom* and the *Bride* (Superior and Inferior) in One, the *King* and also the *Kingdom*, or the *King in his Kingdom*, in actual *Administration* of that Government wherein *strict Justice* and *Grace* combine in *Unity*, *Righteousness* and *Peace* Kiss each other, and concur to enhance the Everlasting *Glories*, *Joys*, and *Triumphs* of the *Divine LOVE* as *Psalms lxxxv. 10.* And as *v 9 That Glory may dwell in our Land.*

§. Yet further, *Christ* as in *Himself* showing the Humane Nature *restor'd* to its Primeval Perfection must be suppos'd to have in Himself the *whole* Humane Nature restor'd, viz. in the *Female* Property as well as the Male, which he also receiv'd from his Virgin Mother and Spiritualiz'd, and which in him did not lye Dormant and *Actless* in its Distinct Nature, as the *Maternal* Part does in the *Males* descending from faln *Adam*; (as also the Male Nature in the Females,) who before the Separation possess'd his *Virgin* and Bridal Nature *in himself*, so truly *Imaging* his *Maker*. But This also in *Christ* was *Quickened* and actuated in the Divine Life of *Love*, and so became in and thro' him united to, and *Representative* of its *Prototype* the Eternal Virgin or *Bridal* Nature in God: which Divine Virgin Nature, as the Day of *Finishing* and *Manifestation* of the *Mystery* goes on, will be further reveal'd, and shown to be a *Jewel Hid* from the World, and reserv'd to be a Peculiar Grace and Glory of the Latter Day, and of the *Kingdom* of *Christ* as the *Triumphant Bridegroom* The right understanding of which, viz. the *Virgin Wisdom* of God in its Procession from the *Father* Originally. and from the *Son* Derivatively, may lead on the humble Inquirers and Contemplators of the Divine Nature, and prove the *Key* in their Hand to Unlock the great *Mystery* also of the Holy *Trinity in Unity*: which in the Day of Manifestation and of the Kingdom of *Christ*, in which God shall *Tabernacle* with *Men*, is among others to be *reveal'd* in the Church.

§. That the Doctrine of the *Sophia* or *Wisdom* of God, as represented in the *Virgin* Nature or Female Property, is no New thing, will appear from What *Solomon* has wrote so peculiarly of Her, and from *Christ's* own Expression, as *Luke* vii 35. But *Wisdom* [as a *Mother*] *is justified of all her Children*. Nor has it been without Peculiar Regard in the Writings also of the Ancient *Fathers*, tho' by them more generally applied to the Divine Wisdom as *Derivative* in the *Son*, good and true in its Place: But the Sense of the Primitive Church, as taking it in the *Superior* Sense also, appears from that noted Passage of *Tertullian*, *Adversus Hermogenem*, Cap *Prophet's & Apostoli tradunt - - Primo Sophiam Conditain, Initiarum Uiarum in Opera Ipsius: De hinc* [vel, unde] & *Sermonem Prolatum, per quem omnia facta sunt*. i.e. *The Prophets and Apostles have deliver'd down to us, that the Sophia* [or *Wisdom*] *was first form'd* [into Manifestation,] *the Beginning of the Ways* [of God] *in order to his Works* [as Manifesting himself, and proceeding towards Creation] From whence, [or thro' whom] *the Word was brought forth, by whom all things were made*. This is to be understood with the Distinction made by the Ancient Fathers between the *Logos Endiathetos* and *Logos Prophoricus*; with which I need not trouble the unlearned Reader. Both the *Wisdom* and the *Word* are here spoken of, not as Originally *Immanent* in the Deity, but in the secondary Sense, as Manifestative and Processive; yet the *Wisdom* is evidently represented in a Superior Sense, or as Prior in Nature to the *Wisdom* as *Derivative* in the *Word*. And it is Plain from the *Nature* of the Thing, and *implied* in the very Terms, that the Intellectual or *Mental-Conceptive* Power is *Antecedent*, as a Productive Cause, to that which is Manifestative or *Expressive* of it.

§. If we Consider then *Christ* in his *Divinity* as the Son of God's Love by *Eternal Generation*; and as manifested in *Humanity* by *Generation* also in *Time*, thro' the Overshadowing Power of the Holy Spirit; and that he possess'd that Spirit in himself which in the Annunciation to the blessed Virgin is call'd the *Power of the Highest*, and this in a Transcendent manner, not given to him by measure as to others, considering also what he says of himself, *John* iii 13 *The Son of Man, who is in Heaven*, and consequently in Possession of the Joy of it, this is sufficient Ground for taking this so Singular

Testimony of his *Herald* and Indigitator in a *Superior* Sense also, as supposing him to have First *in himself* the Power and Enjoyment of that *Heavenly Nuptial* or Divine Communion, unto which, according to the Testimony of Scripture, he is to admit his whole Church on Earth, at his coming to his Kingdom. Hence also those who partook of the Spirit of Christ the *Bridegroom*, and so fed at the Marriage Feast, and were call'd the Children of the *Bride chamber*, could not Fast as long as the Bridegroom was present with them.

§.This Christ elsewhere expresses and explains in Terms somewhat Covert to the Vulgar Apprehension, but plain enough to the Experient in the Spirit, as *John* vi. 57. to which I shall add a short *Paraphrase*, interpreting the deep and *Spiritual* Sense of the Place, *viz. As the loving Father* [in Life of Love Eternally Consummate,] *hath sent me, and I live by the Father* [have my Life and Essence from, and abide in the Communion of that Divine Love,] *So he that eateth me*, [Feedeth on me by the like Spiritual Union and Communion, *even He shall live by me*: [Partake of my Heavenly Nature, Life and Spirit; and abide in the Communion of the Divine Love as I do] And this is the *Mystery* of the *Spiritual Eating*, recommended as so absolutely necessary to the Divine Life in us, *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you*. And thus Christ was indeed the *Messenger of the Covenant*, according to the Prophecy of him, *Mal.* iii. 1. *viz. He in whom we should Delight*.

§.This was the *Secret Jewel*, or *Union-Pearl*, with which the Church or Spouse of Christ was adorn'd, and made Glorious *Within*, in the Time of her *Virgin Simplicity* and *First-Love*, before the *Deflowerer* came in upon her; extinguishing her *Inward* Glory and Power, and luring her into an Affectation of *Outward* Glory, and a *Kingdom-State on Earth before her Time*.

§.But in this first Early State, or *Ephesine* Period of the Church, the *Seed* was sown, the *First fruits* brought forth, and the *Nuptial Pledge* or *Earnest* of the Spirit given, Ingaging for the *Harvest* to follow, in the Solemnization of the *Marriage* of the Lamb and Bride *at Large*, at the next coming of the Bridegroom, *i.e.* to his Thousand Years Reign, in a Temporal State (between his First, and Last Coming:] And this, according to the Revelation Account, to be in the *Philadelphian* period of the Church, in which it *Recovers*, and *Holds fast* the *First Love* (which *Ephesus* lost,) and thereby Conquers, and enters into the Actual Possession of the Kingdom-State. In which those who shall be made *Fixt Pillars in the House* or *Temple of God*, *no more to go out*, as *Rev.* iii. 12 *i.e.* the *Perfected Saints*, are *Virginiz'd* or made *Masculine Virgins*, in the highest Sense of the Word, *i.e.* possessing, thro' the Restor'd Image of God in them, the *Bridal* Power and Nature in themselves, as *Christ* did, for Divine and Spiritual Union and Communion; *viz. First*, with God in Christ, *Second*, with the Saints of the Church Triumphant in the *Heavens*; *3dly*, of that also here Triumphant on *Earth*.

§.This is the *White Stone* of the Divine Philosopher, *Rev.* ii. 17. *which has the New Name written in it, and which no Man knows but he that receives it* and which turns all into its own Nature, pure Gold, Perfect *Love*. This the *Angels* possessing, neither *Marry*, nor are *given* in Marriage, *i.e.* in Way of *Particular Appropriation*, as on Earth, as both enjoying Consummate Love in Themselves, and ranging at Liberty, as *Birds of Paradise*, in *Universal* Communion.

§.The *Restraint on Mankind* in this Particular was the Effect of the *Fall*, and with Relation to the Earthly Principal into which they were so deeply sunk, and the *Debilitation* thereby to the *Spiritual* or Angelical Union which Christ restoring, every particular Soul is to be thus United to Him, and also to each Other in the *Marriage* of the *Lamb*; according to that *John* xvii. 21,22 *That they all may be One, as Thou, Father, art in me, and I in thee; [i.e. in Love-Communion,] That they also may be one in us.* And again, v. 23 *That they may be made Perfect in One.* To which Answers, in Mystery that of *St. Paul, Gal.* iii 28. *There is neither Male, [without Female,] nor Female [without Male, as the Rib separated;] But All One in Christ Jesus.* This gives us rightly to understand what the *Primitive Communion of Saints*, under the *Immediate* Operation of the *Spirit* was; which we daily profess in our *Creed*, but generally know so little of.

§.There a particular Observation to made, as consequent of this so peculiar Opening of the Principle, and Manifestation, of the *Virgin Wisdom* of God, in these latter Times, *viz.* that, as standing in the *Female* Denomination, and as the *Heavenly Bride* in the Kingdom of Christ, she will in an extraordinary Manner Excite and Animate that *Sex* whereby she is *Represented*; and Endow them with her Peculiar Graces and Gifts, in such Degrees, that they shall often *Out run* and Exceed the Males themselves. And as the vehement and flaming Love, (the great Qualification and Preparation for the Kingdom) is in Nature more their Property, so, as it shall be rightly plac'd, they will be found generally most *Forward* in the Ministration of *Love*, and be made *Embassadresses* of the *Resurrection*, to declare the good Tidings of Christ's coming to his glorious Kingdom, as *Mary Magdalen* did of his First *Rising* from the Grave to his more Tardy *Disciples*. And herein they will *Fulfill* that Eminent *Prophecy*, so little understood or regarded, which is found *Psalms* lxxviii 11 *The Lord gave the Word,* [as he did to *Mary Magdalen*] *Great was the Company of the [She] Preachers,* [or *Embassadresses*] For so it is in the *Original*, *viz.* expressing these Preachers to be of the *Female* Sex, and so it is render'd in other Translations of the Bible, both in Foreign Languages, and also in our Own.

§.The Female indeed was first in the Transgression, and drew the Male into the Fall with her. But this Disgrace has been more than retriev'd, and the Injury *Repair'd*, in a far greater *Blessing* Deriv'd to all Mankind for the Restoring of all, thro' the Womb of the *Blessed Virgin*. And yet farther Reparation, the Female Sex, as here Commission'd and Instructed by their Mother *Wisdom*, will act the *Reverse* to their Former Temptation, and now Tempt and draw the Male *Upwards*, in Order to the *Recovery* of *Paradise* again, even on Earth, and that in a far more glorious State than that from whence they fell.

§.Some very notable Instances in this Kind have already appeared in the Preparation-Work, as in the case of *Mrs. Antonia de Bourignon*, under whose Conduct the Famous *Mr. Poiret, Monsieur De Cort*, and others submitted themselves. Also *Madam de Guion*, from whom the Arch-Bishop of *Cambray* had his so great Improvement in *Spiritual Maxims*. And *Mrs. Jane Lead*, under whose Conduct those engag'd in the publick *Testimony* to the Kingdom in this Nation, were led forth with many others in more Private Station, Who as the History of these Times with Relation to the Spiritual Process, and Preparation of the Kingdom shall be given, will be brought upon the publick Theatre with Applause and Admiration. But the Three here mention'd by Name, have been great *Authors*, and of numerous Volumes, which have been translated into other Languages, and are highly valued, and

admir'd by such as have an impartial Taste of Truth, and have attain'd *Spirituality* enough to understand them, the two Latter especially. And to these might be added a *Catalogue* of bright *Genius's* Eminent for Piety, or Learning also, in the *External* and Rational Sphere; and several of them Ladies of *Quality*; who by their Influence and Example, or their *Writings*, have appear'd for the Excitement and Improvement both of their Own, and the Other Sex also, and that particularly in this Nation. A List of which the Survey of our own Times will readily supply.

§.Something further yet may be added for Illustration of this Point, with Relation to the first Rising and Appearance of the Preparatory Powers of the Kingdom in this Nation, wherein the Beginning of the *Fulfilling* of this *Prophecy*, viz. of the *Female Embassy*, as in Rough Draught, or a Message of the *Spirit's* Reviving and Rising again in the Church in the *First Work of Judgment*, was proclaim'd by the Appearance of the *She-Preachers* among the *Quakers*. And as the *Law* was a Preparative Course, and a Ministration as of the *Travail of Wisdom* giving it forth, out of which, as thro' a Womb, the *Gospel* was to be bought forth, and so the *Law* containing the *Gospel* in *Little* in it *self*; as seen in that Command, the *Sum* of both, *thou shalt love the Lord thy God will all thy Heart, and with all thy Soul, with all thy Mind, and with all thy Strength, and thy Neighbour as thy self*. So together with this *Mount Sinai* Ministration appeared also the *Little Embryo* of the *Love*, or the *Spirit* and *Power* of the *Love Kingdom*, which as a *Central Beginning* of the *Dispensation of Grace and Love* was to grow on and *increase*, till at last thro' the *Judgment Work* (consequent of the Former, which was to *Decrease* in its *Power*, like the *House of Saul*, and give *Way* as to that of *David*;) it should come to full *Birth*, and *Manifestation* to the *World*.

§.This *Spirit* and *Power* of the *Kingdom* thus centrally opening, appeared first in a *Female*, the *Wife* of *Dr. Pordage* of *Bremfield* in *Berkshire*, and was as a *Little Pentecostal Power* of the *Victorious Love*, and *Preludious* to the more *Grand* and *General* yet to come. And from hence it spread it self, and took hold of many whence a *Gathering* follow'd, and a *Meeting* was held in the *Doctor's* House, in which a *Noble Lord* of this *Kingdom*, of *Highest Quality*, attended, and contributed towards its *Support* wherein together with the powers of the *Heavenly* those also of the *Dark World*, or the *Powers*, and *Principalities* of *Darkness*, broke forth with the *Utmost Opposition*, and *Fury* against them, but were conquer'd and repell'd by them. This was that *John Pordage, M.D.* Author of the *Theologia Mystica*, or the *Mystick Divinity of the Eternal Invisibles*, treating of *God Above Eternal Nature*, or the *Heavenly Created Worlds*, of the *Archetypal Globe*, and the *Still Eternity*. To which is added, A *Treatise of Eternal Nature*, with her *Seven Essential Forms*, or *Original Working Properties* as also of the *Spiritual Discoveries*, printed by the *Germans*, as more *Skil'd* in *Writings* of this *Kind*, in their *Own Language*, but not yet in *Ours*. Also of several other *Deep* and *Curious Tracts* in *Manuscript*, as of the *Dark World*; the *Angelical World*; Of *Seeds* and *Tinctures* [*Spiritual*] & *Reserv'd* for their proper *Time*. In the *Progress* of this *Spirit* and *Power*, *Assemblies* were held in other *Places*; and *One* more *Eminent* in *London* by *Capt. Safferton*; with such great *Resort* of, *Gentry* and *Persons* of *Quality*, and among these so many of the *Female Sex*, that it was thence call'd the *Taffata Meeting*. It was after this carried on in more *Private Meetings*, the *Principal* of which was that in *Baldwin's Gardens*, held by *Mrs. Anne Bathurst*, who has left her *Works* in *Manuscript*, too highly *tinctur'd* in the *Seraphick Love* for this *Rougher Age* to bear *Reserv'd* likewise for their *Time*. From Hence sprung those under the *Name* of the *Philadelphian Society*, appearing first at *Hungerford Market*,

then at *Westmorland House*, and *Lorimer's Hall*, who afterwards settled at *Hoxton*, and finish'd their Public Testimony to the Kingdom there Since which, and thro' the *Judgment-Work* proceeding on the Rejection of it, and at this Day so signal, (tho' not yet without Mixture of Grace) this Power and Spirit of the Rising Kingdom has been carried on in Single or *Private Persons*, Retir'd and Hid, as *Slain Witnesses* in their Graves, but now *Rising* in more Full Manifestation, and to more general Acceptation. And it is from this *Rising* Power and Spirit of the Kingdom, that this Present Warning, and *Interpretation* of the Mind and Intent of Heaven, and of the *Voice* of God thro' his *Spirit*, his *Providence*, and *Nature* it self thus concurring, is given forth, and Address'd to the Church and that by one of her *Watchmen* from his Watch Tower of close and strict Observation, both of the *Inward* Progress of the Kingdom-Work, and of the *External* Signs and Appearances of it also, now so visibly breaking forth. This Society was led forth, as before, under the Conduct of Mrs. *J. Lead*, a Person highly Favoured of the Divine *Wisdom*, of, and from which she has wrote many deep and useful Tracts, chiefly relating to the *Kingdom* of Christ, which have all been Covered, and translated into the *High German* Tongue, and have had great *Effect* in several Countries; tho' disregarded in her Own. A Confirmation of which may be found in [Mr. Poiret's Bibliotheca Mysticorum](#), giving an Account of the *Extraordinary* and *Illuminated* Persons of This and the Later Ages where she is two or three Times mention'd with great *Esteem*. And this render'd the more signal by Mr. *Dodwell's* Reflections upon him for it, being, tho' so great a Scholar, unacquainted with, and opposite to the *Spiritual* or *Mystical* Divinity, and by his Criticising upon him about the rend'ring Her *Christian* Name; the Former stiling her *Johanna*, whereas He contended that it ought to have been render'd *Jane*.

§. There is also in this Collection Mention made of two other Eminent Persons, in this Way and Talent, of our Nation, viz. Dr. *J. Pordage*, here spoken of, and Mr. *Tho. Bromley*, Author of that Excellent Piece, *The Sabbath of Rest*, and of the *Journeys of the Children of Israel*, with *An Account of Spiritual Dispensations*, all three now extant in One Volume. He, Mr. *Bromley*, was One also of those concern'd in the Great Work with Dr. *Pordage*, &c before-mention'd. Of these, as likewise of Mrs. *J. Lead*, and indeed of all the great *Genius's* he there produces, Mr. *Poiret* gives both the *Internal Character*, and also an Account of their *Writings*. This Author in all his Larger Works, as his *Cogitationes Rationales de Deo, Anima, & Maio*, his *Eruditio Superficiaria, & Falsa*, and his *Divine Oeconomy*, which is extant in *French, Latin, and English*, every where *Recommends* the *Internal and Spiritual Divinity*, and Demonstrates it to be the only *Solid* and truly *Christian Theology*, in Opposition to that which is call'd, *Systemetic, Critical, Polemic, &c*. In his *Op ra Postuma* printed at *Amsterdam*, 1722 in *Quarto*, there are large *Apologies* for the most Eminent of those Inlighten'd Persons by him recommended, in Answer to the Reproaches cast upon them by Mr. *Jaeger*, and two other *Lutheran* Divines. He had several Years before solidly Confuted three Famous Adversaries, on the same Subject, namely, Mr. *Bayle*, Mr. *Jurieu*, and Mr. *Le Clerk*: And afterward saw their Contention against Him as it were *repaid* and Punish'd in Kind, by *themselves*, all three falling out among themselves, and Exposing and worrying one another.

§. I am hence reminded, and led in this Place to the Representation of another Point to be consider'd as a Work of, and under the peculiar Conduct of the *Secret Wisdom* of God, and of greatest Importance to the Church of Christ, both in order to the *Revival of the Primitive* Spirit of Christianity, and to the *Preparation* of the Kingdom, and wanting to be set in its fullest Light at this Day, and es-

pecially among us of this Nation. And that is concerning the *Nature*, Rise and Progress of this Mystical or *Spiritual Divinity*; in the Defence and Recommendation of which to the Christian World, so generally sunk into the *External* and Literal Part, This Learn'd and Pious *Author* has so earnestly and faithfully labour'd and to whose *Works* the Desirous to be inform'd herein are, as to the Main, refer'd what is here offer'd relating chiefly to the Deep *Ground* and Origine of it; and to the Subject of the Divine *Wisdom*, here in hand, as the *Inspirer* and Conductress of it, and with regard, to its Further Progress, and the great and good *Effects* of it more lately produc'd.

§.It has been before declar'd that the *Virgin Wisdom* of God is the *Superior* Bride of Christ, and the *Church* the *Inferior*, in a Secondary Sense. And so what is written *Rev. xii* of the Wonderful *Woman clothed with the Sun &c.* is to be understood, in the Superior or Mystical Sense, of the Divine *Wisdom*, Travailing in and with the Church for the great Birth of the *Manchild* of Power, or *Christ* in his *Kingdom*; and Consequently leading the Church in its Purer and more Spiritual Part, into the secret *Wilderness-State*, where she may avoid the Floods of the *Dragon*, and be fed and nourished by the *Hidden Manna*, or Powers of the *Spirit*, ceasing as to its *Extraordinary* Communications in the External and Visible Church.

§.This was more especially upon the *Empire's* becoming *Christian*, in the Time of *Constantine the Great*, when the Church, having been before kept Low and Humble, and close to its Spiritual Work and Principles, by great and frequent Persecutions, now obtaining the *Favour* of the *Government* began to *Temporize*, and let in the Spirit of this World, running out into the Affectation of *Earthly State* and Grandeur, thus giving way to the Spirit of *Babel* and *Antichrist* Insensibly creeping in upon them, whence they were driven on to Disputations, Contentions, *Divisions* and *Heresies*, the Bishops opposing, *Anathematizing*, and *Excommunicating* one another, and often without Sufficient Ground, and *out* of the true Christian Spirit. And here *Carnal Reason*, (as the Apostles says, *If there be Divisions among you, are ye not yet Carnal?*) began to get the Ascendent, and *Usurp* upon the *Spirit*, and to Determine *without*, or Contrary to, and at last even *against* the *Spirit* it self, in its *Extraordinary* Influences and Operations. So that the *Remainder* of the Primitive Powers and Experiences, not yet wholly Ceas'd in the Church, came to be *denied*, and decried, and counted *Enthusiasm*: and so at last was driven into *Corners*, in those who yet possess'd it. This *Cessation* of the Immediate and Extraordinary Powers of the *Spirit*, in the Visible Church State, will be found to be the *taking away* of the *Daily Sacrifice* therein, thro' the Obstruction of that *Power* by which it was before offer'd and to give the *Mystical Epocha*, so much wanted, from whence the *Calculation* of the Blessed Times is to be made. Of which more particularly in the *Second Part* of this Work, to which it belongs.

§.Now whereas, Before This, the Christian Church was *One* its *Outer* and *Inner* Court, (or Courts) *One*, Distinguish'd only by *Degrees* of Spirituality, and her Doctrine and Body of Divinity *one* also Here is shown the Time of the great *Revolution* and *Division* therein, and the Time of the *Woman* or the Church's going into the *Wilderness*, the *Purer* Part into the *Mystical* or Spiritual *Wilderness*, the other into the *Temporal*, or the Great *Wilderness* of the *World*. And here is shown the Time of the Distinction or *Separation* made between the *Inner* and the *Outer* Court, and consequently of the *Body* of the Internal and *Spiritual* Divinity from the more External Humane-Rational, and Humane-

Learned, which was Debas'd thro' the *Corruption* of the Rational Faculty by the Fall, its strong *Bias* to the World, and thereby the more easy Insinuation of the *Serpent* into it, as the Tree of *mixt* Knowledge, Inclining it to become *Carnal* and *Sensual*, and Adulterating it by the Mixture of *Heathen* and other Vain *Philosophy*, of the Disputative and *Contentious* Spirit of the *Greek*, together with the *Worldly*, *Pompous*, *Ostentations*, and *Luxurious* Spirit of the *Roman* and this for Want of, or from this *Recess* of the *Spirit* in its Extraordinary Illumination and Conduct. And to this Day the External and Humane-Rational Systems of Divinity are set at such a Distance from the Spiritual, that the Latter is not so much as understood, by those who are taken up with and detain'd within the Course or Extent of the Former. Whence they appear like *Esau* and *Jacob*, from the same Root, yet in *Opposition* one to the other, or like Branches from the same Stock but bearing *Different* Fruit.

§.And hence the External Church of that Day, under a more *Distant* and *General* Influence of the Spirit, for And in the Sincere Part thereof, was left to see the Effects of this her *Different* Course, and so far Self Conduct; which Ended, in the *Eastern* Part of the Empire, in *Mahometism*, and in the *Western* settled into an *Antichristian* Hierarchy in the Spirit of this *World*, and after the lofty *Model* of the Principalities and Powers of Darkness under the Prince of the Air, as forming itself into, and still continuing, *the Mystical Babylon* Under which the Sincere, yet not wing'd for Retirement into the Spiritual *Wilderness*, have all along suffer'd Contempt, Molestation, and Persecution, until the Time they were call'd by the Providence of God to *come out* of her, by the *Reformation* which has gone on Gradually, and on Account of some hankering still after the Garlick and Onions of *Egypt*, in the Spirit of this World, has been led, first, into a *Wilderness-State* of a Different kind, like the Children of *Israel* on their coming out of *Egypt*, viz. of *Probation* and Purification, or of Special and Providential Conduct of Grace and Judgment mix'd, in Preparation for the blessed *Canaan* of the Kingdom, and this by leading on to greater Degrees of *Spirituality*, and Perfection of the Reformation begun, and in Order to their obtaining the *Return* of the lost Powers of the *Spirit*, and being met by the outflowing Powers *Preparatory* of the Kingdom which have been witness'd more or less not only in this, but other Countries Among whom some have ob[tained] the great *Eagle's Wings*, and Retir'd to Worship God in the Temple of their own Hearts, by the Living Power of his *Spirit*, which they were not permitted to do under the Publick Forms, which are for Constraining all to their Own Manner, and keeping them down still to *their Own* Size and Growth. Others yet continued under the *Forms*, and possessing in *Secresy* what they have obtain'd in this kind, and Others call'd forth, and abetted to bear *Witness*, of the yet Living or fresh Rising Powers of the *Spirit*, to others, either more Privately or Publickly.

§.Among *These* then, or in this *Inward Court* of the most *Spiritual* Christians, it is that the true *Primitive* Spiritual Principles and Maxims of Christianity, tending to the *Perfective* Part, have been *preserv'd* and cultivated, the Inward *Experiences* of *Primitive*, *Successive*, and *Modern* Christians, in their Highest Attainments, explain'd and testified: And the Doctrine and Methods in the Way of Perfection, by Divine Contemplation, Illumination, Converse and Union of the Soul with God in the highest Acts of Faith and Love, in great *Simplicity* declar'd and Exemplified, the subtle *Stratagems* of the Enemy *detected*, and the proper *Rules* and Cautions to be observ'd in this so Solitary and Arduous Course laid down, and adapted to the several Cases or Occasions Emergent therein. This is what is call'd the *Mystical Divinity*, *Uniform* and *Consistent* in its Ground, and *Harmonizing* with

itself, (and with the Pure *Gospel Spirit*.) in all *Ages*, and in all *Countries*, and even in all *Authors* treating of it, however otherwise differing in *Perswasion*, or *Religious Profession*, and free from *Disputes* and *Wranglings* with which the *Common Systems* and *Controversial Schemes* in *Divinity* so much abound, to the *Prevention* and *Eradication* of which, in the very *Nature* of it, it directly tends: Yet, by reason of its great *Depth* and *Spirituality*, lying so far out of the *Reach* and *Experience* of *Christians* in the *Ordinary Way*, and so attach'd to their *Schemes* and *Forms*, in the *Outward* and less *Concerning Part* of *Religion*, it is generally look'd upon at this *Day*, as only *Airy Speculation*, or as mere *Enthusiasm*.

§. Many Excellent *Books* have been written in this kind, for *Service* of the *Exterior Christian*, and great *Benefit* and *Spiritual Improvement* gain'd by many thereby, whose *Sincerity*, and *progress* in *Religion*, and *Freedom* from the *Prejudices* of their *Times*, have render'd them *Capable* of receiving it.

§. This has been much *Cultivated* in the *Hermetical State*, and *Tolerated*, in *Cloisters*, in the *Church of Rome*. Probably one *Reason* why *God* has born with that *Church* so long, as herein a *Testimony* of *Important Truth* has been held to the *Protestant Churches*, who, as chiefly concern'd in the *Reformation* of *Errors* relating to the more *External Part* of *Religion*, have let go and lost much of the *Spiritual*. And hereby That *Church* has *Prevented* the *Separation* of great *Numbers* from her on *Account* of *Spirituality*; choosing to continue in her *Bosom*, and privately enjoy what they cannot see elsewhere.

§. This *Toleration* of the *Spiritual Divinity* continued for several *Ages* in the *Church of Rome*, while it was kept still *Private* in the *Cloysters*, and as She could serve her own *Glory* by *Eminent Saints* within her *Bosom*, and even by real and *True Miracles* wrought by some of *These* among their numerous *Counterfeit* ones. But when *Molinos* brought it forth into *Publick*, by *Printing* his *Spiritual Guide*, and by his so general *Converse* and *Correspondence* gave *Occasion* to many in the *Light* thereof to *Remonstrate* against the *Errors* of that *Church*, and even in *Rome* itself, it was then immediately *decried*; Himself put into the *Inquisition*, and the *Spiritual Books* all taken away from the *Nuns*, and others in the *Convents*, and they *Remanded* again to their common *Course* in the *External Way*, to their great *Grief* and *Spiritual Detriment*.

§. Notwithstanding this, it hence spread mightily in *Rome*, in *Italy*, and in other *Countries*, and wanted not *Vindicators* of greatest *Eminence* among them; and has since produc'd very great and surprizing *Effects*. Hence arose the *Sect* call'd the *Quietists*, of which *Bishop Burnet* has given a large *Account* in the *Appendix* to his *Letters*. *Cardinal Petrucci* wrote in *Defence* of this *Way*, whose *Books*, *Of Christian Perfection*, &c. we have translated into our *Language*. And hence arose the great *Vindicators* of it in *France*, *Father Quesnel*, the *Arch-Bishop* of *Cambrai*, and *Cardinal de Noailles* against the spreading of which the *Pope* appear'd with greatest *Zeal* and *Indignation*, and thunder'd out against it with his *Bull Unigenitus*; so call'd from the *First Word* wherewith it begins, *Unigenitus Dei Filius*, &c. What the *Effects* hereof have been is well known, seen in the *Remonstrances* against it, and the *Appeal* of so many *Bishops*, and such vast *Numbers* of the *Clergy* to a *General Council*. All *Unanimously Agreeing* and *Representing*, that the *Denying* and *Condemning* the *Maxims* of this *Spiritual Divinity*, is no less than *Denying* and *rejecting* the *Principles* of *Primitive Christianity*, and

Spirituality of the *Gospel* itself. And if *France*, as it is probable in the Issue she will, shall *Reform* upon *these* Principles, she will soon outstrip and put other *Protestant Churches* to the Blush, who are sunk so far from them, and from the Purity of their *First Reformation*.

§.Luther indeed in *His* work chiefly taken up in Reformation of the more *gross* and External Errors of the Church of *Rome*, but Himself was not Ignorant of the great Necessity of keeping up to the *Internal* and Spiritual Part, and was Himself not only skill'd in the *Mystical Theology*, but together with his Doctrines of Reformation, *recommended* it to be kept close to; and that Particularly, as couch'd in that Excellent *Compendium* of it, intitled, *Theologia Germanica*, or, *The German Divinity*. And for yet more General Recommendation had a *Fresh Edition* of it in His Time, and wrote *Himself* a *Preface* to it. This Book of the *German Divinity* was also publish'd and *Recommended* by the *Reverend Doctor Spener*, *Provost of Berlin*; who was there, as he had been before in *Saxony*, the *Head* of the *Lutheran Clergy*; and *Privy Counsellor* to his *Prussian Majesty*. And His Edition had this *Recommendatory Preface* of *Luther* printed before it. Together with this he Publish'd also and *Recommended* the Words of *Thaulerus*, and *Staupit* of the *Love of God*, two other Authors in this Way; with *Tho. a Kempis* his *Christian Pattern* all which Pieces are likewise *Approv'd* and read in the *University of Hall*. And I am inform'd there is Hope of a *New Edition* of the *German Theology* in our Language, with a *New Translation* of it, from one who has been *Conversant* there.

§.*Tho. a Kempis* is at the Bottom an Author truly of *this* Kind, but conceals it in such a manner as whereby the meanest Capacity, may find what is suitable to it, with a Lift into a further Degree of Spirituality; and the more *Spiritual* discern a *deeper* Intent. And so his Works may be reckon'd the best *Introduction* to the *Mystical Way*. But there are many Authors, or Writings more truly of a *Middle* Nature, between the Rational and the Mystical, serving to this End, and gradually leading on the Soul in Preparation and Advance toward the more Sublime and Perfect Part. Such are *St. Austin's* Contemplative Pieces, as his *Soliloquies* and *Meditations*, *Marcarsus* his *Homilies*, lately Printed in English, *Smith* of *Cambridge* his *Select Discourses*, *Peter Sterry's Sermons*, (call'd the *Angelical Preacher*;) *Dr. More's Divine Dialogues*, *Judge Hale's Contemplations*, and *Mr. Norris's* Works; also the *Life of God in the Soul of a Man*, by *Mr. Scougal* a *Scotch Clergy Man*, publish'd by Bishop Burnet, with an *Account of a Spiritual Life* added to it, written by *Himself*, *A Moral Essay on the Soul of Man*, a very useful Piece, *Spiritual* and *Philosophical*, and written with a great Warmth and Spirit of Devotion, only tinctur'd with the *Cartesian Error*, of *Brutes* being mere *Machines*, without Real Sensation, or Act of their own whereas in Truth they have *Souls* of an Inferior Kind, capable of Exerting the various Passions, and of perceiving and reflecting upon the Impressions of all sensible Objects, and acting thereupon accordingly. Also *Mr. Boyle's* Book of *Seraphic Love*, *Doctor Hornecks* Works, and especially those of *John Arndt*, *Superintendent General of Lunenburg*, the great *Reviver* of *Primitive Christianity*; All Excellent *Manuductions*; as exciting and *Inlarging* the Soul, by Sublimer Notices and Ideas, to a more Spiritual Frame, and to a nearer Conversation with Heaven. And to these may be added the Works of *Mrs. A. Bourignon*, whose so Singular Talent lies also in the Middle Way between the Common, Rational and the Mystical; and seems to be that of true Illumination, (or a Lower kind of Inspiration,) within the Sphere or Faculty of *Reason*, or as the Light of *Nature* Unadulterate, and admitting the Rays of Superior Light for Distinction of Truth and Error, but relating chiefly to the *Lower Sphere* of *Hu- mane* Determination and Action. The Heavenly Wisdom

here acting rather as *Astrea*, than *Sophia*, according to the Distinction before made, *i.e.* in the Work of strict *Justice* whence This Author is found so much in the *Severe* Part, and engag'd in the Discovery and Regulation of *Errors* and *Abuses*, false Traditions and Tenets in Religion, or the Removal of Impediments, rather than in the more Sublime Speculations, Experiences, and Divine Intercourses of the Mystical and *Spiritual* Way. So also in a Course of *Preparation*, in its kind, for the Advancement of Souls into it.

§. There is also a *Difference* and Distinction to be taken Notice of between the *Elder*, and the Latter or *Modern* Mysticks, many of the Former, (tho' some of them also had the Experience of such Things) rather *Neglecting*, Fearing, and Cautioning against *Extraordinary* Communications, Visions or Revelations, for avoiding all Imposture, or *Elevation* of Spirit Contenting themselves with a constant Introversion, and Dependence on God, in an Act of Naked or *Simple Faith* and Love, or a *Loving Confidence* in God, as some express it, in the *Suspension*, otherwise, of their own *Thoughts*, and the Motions of their own *Desires*, or other *Passions*, wherein consists their *Mystical Silence* and which is by some made threefold; *viz.* First Silence of *Words*. Secondly Silence of *Thoughts*. And Thirdly Silence of *Desires*: wherein, the Impediment by Creatural Act being remov'd, and the Hurry of the Mind reduc'd to *Quietude* and Calmness, the soft and still Influence of the *Spirit* may move upon it, and the Holy Light Love reflect and Kindle in it.

§. By the *Modern* Mysticks I mean here such as have been under the Operations of the Spent as afresh *Reviving*, and the *Preparatory* Powers of the *Kingdom* breaking forth among the Waiters for it, within the *last* Century: which Powers are found moving after the *Primitive* Way and Manner, in *Visions*, *Voices*, *Transports* and *Ascents* in Spirit into the Heavenly Regions, and in *Extraordinary* Manifestations, and *Revelations* given forth for the use of others, suitable to the *Day*, and the *Work* of God therein. And in this Case these *Extraordinary* Communications are not to be *Neglected*, or *Fear'd*, but rather to be *Rejoyc'd* in, as the *Genuine Effects* of the Rise and Progress of the Spirit in those who thus Possess it, and the *Indications*, of the near Approach of Christ's *Kingdom*, by its *Preludious* Powers which bring also a sufficient *Guard* and Defence along with them, to such as continue Faithful to 'em. Nor must here the *Work* and Design of God be *Neglected*, or Impeded by the Will of the *Creature*.

§. I might have added among the Experiences of these *Moderns*, that of *Miraculous* Operation also, *Externally*, of which several *Instances* have appear'd amongst them, tho' yet kept Private, as given chiefly for the *Support* and Animation of the *Candidates* of the *Kingdom* under their hard Labours and Travail which I should not have thus mention'd, had I not been a present *Witness* to some of them, both of the *Inward* Power, and the *Outward Effect*, and had I not been Incourag'd also by the Appearance of several Instances in this Kind more publickly, as an *Alarm* and Excitement of Faith to the Christian Church; and these *Testified* before, and *Sign'd* to by Publick *Magistrates*; as in the Cases of the *French Maid*, &c. before spoke of. These more *Private* Instances may also have their Manifestation in their proper Time and Way.

§. Hence many who receive and read the *Elder* Mysticks, cannot Receive, but either Deny or Doubt concerning the *Modern*, as not being aware of the *Particular* Occasion mention'd of their abounding so much in the *Extraordinary* Experiences, with relation to which the Former are often

found so Cautious: tho the *Latter* Own the Former in Their Way, and proceed upon the same Principles with them, only, as the Light and Power of the Latter Day have open'd more freely, they have been carried on to still Higher Degrees, and further Manifestations from the Spirit, with Regard to its *Present Work*.

§.As the Reformation began Openly First in *Germany*, so That Nation was before us also in the Beginning of the *Second* Reformation, or Preparation of the Kingdom: thro' a Descent therein of the Heavenly Powers, and that first in a vast Profusion of Light and *Knowledge*, concerning the *Heavenly Worlds*, the *Fall of Lucifer* and *Adam*, and the State of the *Dark World*, or Region of the *Faln Angels* under the Wrath of God, and of *this World* under the *Mixt* Operations of the Divine *Anger* and *Love*; as also of the *Mystery* of our Redemption thro' the Incarnation and Process of *Christ*, and the *Mystery* of the Scriptures more generally, with many other deep Points in *Divinity*, and in *Nature* also, as under the Operation of God in it and thro' it. And this thro' a Plain, Simple, and *Illiterate Person*, whose Writings have such a *Veil* or Cloud spread over them, as few of the most Learned of his own, or of the Present Age, have been able to see thro' And so in Effect serving only for the Use and Benefit of such, whom God has hitherto, or shall yet *call* and prepare for the Participation of such an Immense and *Recondite* Treasure. This appear'd in the *Theosophical Works* of *J. Bohem, or Behmen*, which began to be publish'd after the Beginning of the last Century, His *Aurora*, or the *Morning Redness*, the First of them, being written in the Year 1610. And this after his having been, some Years before, as himself expresses it, *Environ'd with a Divine Light for seven Days together, and standing in the highest Contemplation and Kingdom of Joys*. And after that in the Year 1600, he was again surrounded with the same Light, and replenish'd with Heavenly Knowledge, in so much that going abroad into the Fields, and viewing the Grass, the Herbs, or Plants, in this Inward Light he saw into their *Essences, Use, and Properties*, which were discover'd to him, in their Outward *Signatures*. In like manner he beheld the whole *Creation*, and from thence wrote his Book, *De Signaturea Rerum*.

§.Being Persecuted at *Gorlitz*, and Removing thence to *Dresden*, he was there Examin'd in the Presence of the *Prince Electoral* of *Saxony*, by Six of the Ablest *Doctors* in *Divinity*, and Several great *Mathematicians*, Conven'd to that End; to whom he gave such solid Answers, putting also Questions to them, and pointing out to 'em the *Originals* of most of the *Errors* of those Times, that they were amaz'd at the Mysterious Depths of his Knowledge, and Fulness of Matter, in so many Points beyond their Comprehension, and Return'd in Answer to the Prince, requiring to know the Result of their Judgment in the Case, That they desir'd his Highness to Excuse them at present, and have Patience till the Spirit of the Man had more plainly declar'd it self to them, since in many Particulars they could not Understand him, and that afterwards they would give their Judgments; which at Present *they could not*.

§.Two of the Six, Dr. *Meisuer*, and Dr. *Gerard*, meeting at *Wittenberg*, express'd their Admiration of the continu'd Harmony of *Scriptures* produc'd by him at his Examination; and declar'd they would not for the World have serv'd the Malice of his Enemies in Censuring Him: For, said Dr. *Meisuer*, Who knows but God may have design'd him for some Extraordinary Work? And how can we with Justice pass *Judgment* against what we *Understand not*? For surely he seems to be a Man of Wonder-

ful high Gifts and Graces of the Spirit, tho' we cannot at present, from any Ground of Certainty, Approve or Disapprove of many things he declares. In which, as also in the Answers and Deportment of the other his Learned Examiners, appears a *Moderation* and *Modesty* that deserves both a Particular Regard, and a more General Imitation; and that as founded on the same Principle with that of the Wise *Gamaliel* in his Judgment given concerning the Apostles. I have been the more particular in this Account as looking upon this Miraculous Effusion of the Divine Light, from the Opening of *Wisdom's* Principle, or the *SOPHIA*, of which he so often speaks, to be the First great *Preparation* in Grace towards the *Kingdom of Christ* within the *Philadelphian* Period of the Church, and an *Index* of its being *Begun* and upon this Wonderful Person *Here* breaking forth, as the *Luther* of the *Second* Reformation.

§.The dark *Veil* upon his Writings has in great Measure been taken off, by an *Author* in our own Language, and Master of all the Beauties and Elegancies of it; and Writing with a *Flame* of Piety and Devotion, which runs thro' his Work, very Singular and *Affecting*: by whom (it may be said,) the *Rough* Diamonds of this Obscure Author are often seen Polish'd and Set with just Advantage, and the Clouded or Undistinguish'd Stars, as thro' a *Telescope*, or a clearer *Medium*, discover'd in their true Figure and Lustre. This is *E. Taylor*, in his *Considerations on the Scope of J. Behmen's Writings*, &c. with an *Abridgement* of his chief Pieces tho' yet, as keeping so much to that Authors *Terms*, standing in need of some further Elucidation. Also a Learned Person, and Master both of the *English* Language, (tho' a *German* by Birth,) and of the whole *Scheme* of these Writings, has, at the Insistence of a late Eminent *Divine*, made yet a farther Progress herein. And from what I have seen of his *Manuscripts*, there appears Reason to Hope and Expect, that this Deep *Mine* of Knowledge both Natural and Divine, may at last be laid open for the Use and Service of all.

§.From the same Country, so fertile of Pious Products, we have since receiv'd also what is of yet nearer and more direct Tendency to the great Preparation and Work of the Day; and that thro' the Hands and the Writings of the Reverend *Dr. Petersen*, sometime *Superintendent* in *Lunenburg*, and Depriv'd thereof, on Account of his great Zeal in Vindication of, and Testimony to the *Kingdom* of Christ; and particularly in his *Letter to some Divines*, on the Subject of *Extraordinary Revelation* at this Day; which he therein Asserts, and produces the *Revelations* of a *Noble* Young Lady, (*Rosemunda de Asseburg*,) who was in an *Extraordinary* manner Visited, from a Child at Seven Years of Age, which Continuing with her, she had afterwards many Wonderful Intercourses, Experiences, and Glorious *Manifestations* concerning the *Kingdom* of Christ Approaching, and as to proceed in the *Philadelphian* Period of the Church, declar'd thro' Her by the *Spirit* to be Then *Current* (this being within the latter Part of the Last Century.) This Book was translated into English by the Late Learned *Dr. Francis Lee*, and Publish'd with a Preface of his Own before it. Both *Dr. Petersen*, and *His Lady*, Herself also a highly *Illuminated* Person, and under the Experience of the *Kingdom* Powers, have lately publish'd each an Account of their *Own Lives*, in their own Language much to be wish'd they might be seen also in Our's. Others Here also of like Tendency might have been Produc'd.

§.Having already made mention of many Writers in this Way, chiefly Later or *Modern*, it may not be Un- acceptable to the more Curious Inquirers, to give some Fuller Account especially of the *Elder*

Mysticks, according to the *Different Ages* in which they wrote which I cannot better do than as Receiv'd from Hand of a Learned and Pious Friend, and which I shall Subjoin in the [Conclusion](#) of this Discourse upon the Subject.

§.The Holy Scripture it self is in many Places and Points as *Spiritual* and *Mystical*, if not more so, than those sort of Writers are and contains many things not only hard to be Understood, but not yet Understood by the wisest of these Times, with all the Advantages they have had from the Researches into, and Explications which the *Ancients* have made of it, and is oft as much Mistaken and interpreted below the Truth of its Sublime and *Spiritual* Meaning as These other *Spiritual* Writers are who keep up Thereto, and are led into the deep and *Mystical* Sense of the Holy Scriptures from the Experience of the Spirit's Operation and Products in their Own Souls: which they have the Opportunity of by their so great *Abstraction* from the World, and constant Introversion for Conversation with Heaven. Nay the Scripture it self is as much or more Conversant about, and full of the Accounts of *Extraordinary* Experiences, *Visions*, *Voices*, *Prophecies*, *Rapt* and *Revelations*, than any of these are. But we have *That* indeed *Authoriz'd*; and as it is daily in our Hands and our Ears, its *Terms* also are become Familiar to us, and the Strangeness of 'em is taken off.

§.It should also be here consider'd, that the Scriptures were wrote by Persons actually *Inspir'd*, and Particularly that what is deliver'd in the *New Testament* by the *Apostles*, and the *Sense* and *Ideas* they had of it, bare a Relation and *Conformity* to the *Extraordinary* Power of the *Spirit*, under the Experiences of which they all were at that Day, which being now lost, as not *believ'd* in by those of the Rational Way, they now Interpret the Sublimier Passages of Scripture according to their *Present* Experiences, and *Ideas* of them; and That often as Low and Distant from the Deep *Intent* of the Spirit, as the Learned *Pharisee* did our *Saviour's* Discourse upon the *Regeneration*. Thus his Wonderful Discourses and Declarations, of the *Spiritual* Eating and Drinking his *Flesh* and *Blood*, of the *Spirit Dwelling in us*, and flowing in *Rivers* of Living Water out of the Belly of those who possess'd it, our being made *One* with him as he and his Father are *One*, also the *Marriage* Union with him as the Bridegroom, and the Feeding, or not Fasting, of the Children of the *Bridechamber*, &c are brought down to a *Moral*, a *Metaphorical*, or otherwise *Inferior* Sense, far from that Heavenly *Substantial*, and *Spiritually Sensible* Operation and Influx which the *Primitive* Christians, and *others* since, under the Immediate Powers and Influences of the Spirit, have actually Experienced, and this thro' the Opening of the *Internal Senses* of the *New Man*, Correspondent to the *Outward* in every kind whereby there is a *Real* Seeing, Hearing, Smelling, Touching, and Tasting Objects of a *Spiritual* and *Spiritu-Corporeal* kind, or such as by which the *Angels* and *Saints* now in Heaven, and *Divested* of their Natural *Bodies*, perceive and sensate the Objects of that Sphere, and Converse with each other, and by which also the Beloved *Apostle* saw, heard, and conversed with Christ after his Ascension into Heaven, and could say, in this Superior and *Mystical* Sense also, as 1 John i 1. &c. *That which we have heard, which we have seen with our Eyes, which we have look's upon, and have handled, [touch'd and felt] of the Word of Life, declare we unto You.* And tho' this *Apostle* generally wrote in the greatest Simplicity and Plainness of Stile, yet, as he was so Eminent in the *Love*, which enters deepest into God, and partakes of the *Bosom Favours*, and Consequently of the *Bosom Secrets*, none of them all are so deeply *Mystical* and *Spiritual* as He; thro' whom it pleased the Holy Spirit to bring

to remembrance, and transmit those Extraordinary Deep and Spiritual Discourses of Christ, which the other *Evangelists* give us no Account of.

§.St. Paul also, Who wrote in a more Learned and Elegant Stile, has yet many things so deep and hard to be Understood, as *St. Peter* Himself declares of them; nay some things even so Shocking, that were not his Epistles, as *Scripture, Authenticated*, and familiariz'd by common Use, as he lies equally Open to it, he would in all probability incur with many the same *Censure* as Others do. One late Instance of which I had the Assurance of, from the Person to whom it was spoken by one of greater a Learning than Spirituality; *viz.* that *St. Paul* was doubtless an Honest and Good Man, but that, (as between them speaking,) he appear'd to Him to be *Inclining to Fanaticism*. How strange, and seemingly out of the Way, is this Apostles Discourse, *Heb. vi. 1, 2.* of leaving the *Principles* of the Doctrine of *Christ*; and those mention'd to be, even of *Repentance* from Dead Works, and *Faith* towards God, of *Baptisms*, and *Laying on of Hands*, of the *Resurrection of the Dead*, and of *Eternal Judgment*: which may be call'd the *All* of the Religion of many at this Day? And from these thus left behind of going on still unto *Perfection*. What Offence would it have given, had it not been said by him, to speak with so much *Neglect* of the Ordinance of *Baptism*? *God sent not me to Baptize, &c.* and, *I thank God I Baptiz'd none*, but &c. Nay to hear him speaking so Inferiorly and even Degrading of *Christ* Himself in the *Flesh*, *2 Cor. v. 16. Tho' we have known Christ after the Flesh, yet henceforth know we him no more*; in order indeed to the Knowledge and Experience of *Christ* in *Spirit* form'd in him, and growing on in *Spiritual Stature* to *Maturity*, or more full and Perfect Operation in *Himself*. His Allegorizing in such a manner the *Scriptures* of the *Old-Testament*, is what many of this Present Age bear with in *Him*, but *Condemn* in *Others* going upon the same Ground and as I have heard it declar'd, they will Admit of what *He* has advanc'd in this kind, but no more of that Nature must be Offer'd at, or expected to be found out by any other. His Renuntiation and *Abnegation* of himself, so such a Degree as to be *Himself no more, not I but Christ*, is but the same thing with the *Mystical Examination* and *Annihilation*, or becoming *Nothing*, (the Term so much Ridicul'd,) *viz.* *Nothing* of the *Old Self*, thro' the Perfect *Denyal of Self*; according to the *Christ's* own Expression and Command) His Declaration of our being made *Partakers of the Divine Nature*, and of God being *All in us*, is but the same thing with the *Mystical Transformation* and *Deification*; and even with that Old, and indeed Odd Expression, of being *Godded with God, and Christed with Christ*, so often charg'd with *Blasphemy*, perhaps suffering in the *Translation*, yet really meaning and Importing no more, than that *Mystical Union* and *Oneness* with God and *Christ*, which our Lord himself so particularly declares, and even Dilates upon, *John xvii. 21, 22, 23.*

§.And besides this Depth and *Spirituality* of the Holy *Scripture* here mention'd, there is the *Mystery* all along contain'd under the *History* of it; and under the *Types* and *Figures*, the *Tabernacle*, *Temple*. with the *Parts* and *Utensils* therein, and under the various *Institutions*, *Rites* and *Ceremonies* of the *Law*, and this together with the *Obscurity* of *Prophecies*, *Prophetic Schemes*, *Iconisms*, or *Emblems*, *Times* and *Numbers*: many of which have never yet been found out, but are reserv'd for the *Latter Day* and *Times* of the blessed *Kingdom*, to which the whole *Scripture Oeconomy* of the *Patriarchal*, *Legal*, and *Gospel* Dispensation have their Aim and Eye; and in which, together with the *Mystery* of God's Operation in all *Ages*, they are to have their *Ultimate Fulfilling* or *Finishing*, and full *Manifestation*.

§. Thus the Scripture is justly compar'd to a great *River*, which has its *Fords* in which *Children* may wade, and its *Depths* in which an Elephant may Swim And to a *Table* richly furnish'd with all sorts of Provision, where there is *Milk*, or gentler Diet, for Children or Babes, and *Stronger Food* for Young Men; and that also of *highest Sapor*, and Strength, suited to the Taste of Elders, and for the Nourishment of the greatest Proficients in their Progress to *Perfection* where each may take what is proper for them, without being any way *Offended* with what appears either below or above their present Relish or Occasion. And what Ground then can to be of Exception against the *Spiritual* Writers in their *Conforming* to the *Scripture* in this Point, and providing so plentifully, (or tho' chiefly,) for those of the Higher Order or Degree, while there is yet that which maybe Food for all, and what may Invite on, and Quicken their Appetites to what is more *Substantial*, and conducing towards their *Spiritual Health* and Growth.

§. The Opposition then of the *Systemic* and *Rational* to the *Superior Intellectual* or *Mystical* Divine, arises from the *Different* States and *Spheres* wherein they move: the One as in the clear *Ether*, (under a Higher Conduct of the Spirit,) the Objects and Truths whereof cannot be rightly discern'd thro' distant and *ting'd* Perspectives; or otherwise than by coming up into the Region where they may be seen in their *Native* Beauties. The Other as in the Lower more Dense and mix'd *Atmosphere*, and under a mix'd Conduct, partly of the *Spirit*, more distant and less Prevalent, and partly of *Humane Reason*, too much Incroaching upon it; and by its *Corruption* thro' the Fall, its *Prejudices* Imbib'd, and its strong *Bias* to the *World*, Subject to frequent *Error* in its Conceptions, and Conclusions in Matters of Religion. Hence those in whom the Powers of Nature, or the *Natural Man*, too much prevail, discern not the *Deeper* things of God relating to the more *Spiritual* Part of Religion; as the wholly *Natural Man* does not the *First Rudiments* of the *Spirit*. And that for the same Reason, because they are *Spiritually* to be discern'd, that is not by the Inferior Powers of *Nature* and the deprav'd Faculty of *Humane Reason*, Judging of them, but as the Application for Truth is made in the more Inward Sphere of the *New Man*, and where the Soul is found in such a Frame of Resignation and Dependence on the *Spirit* of God, as not to Impede or Obstruct by any Interposition of its own, in Will or Act, its Superior Influence and Illumination.

§. For by the *Natural Man* is not only to be understood, the *Wicked* and Unregenerate, but the *Regenerate* also, with Relation to the *Remainders* of the *Corrupt Natural Part*, This *St. Paul* sets in a clear Light, *Romans* vii 14 &c. where he distinguishes a *Twofold Man* in the Soul, the *Inner Man* and the *Outer*, under two *Laws*, the Law of *Sin*, and the Law of *God*, and two *Principles*, of *Nature* in its Corrupt State, and of *Grace*, and a *Conflict* thence arising in the *Regenerate*, which is not found in the wicked and *Unregenerate Man*: in whom indeed there is a Strife sometimes between his Corrupt *Will* and his *Judgment*, or *Natural Conscience*, reluctating against Evil. But this is in *Different* Faculties of the Mind, whereas in the *Regenerate* this strife is found in the *same* Faculties, in the *Judgment*, (*that which I do I Allow not*, v. 15) in the *Will*, (*what I Would that do I not*,) in the *Affections*, (*I delight in the Law of God, but I see another Law*, &c. v. 22, 23. and *what I Hate that do I* v. 15.) Now what particularly Concerns the Case in Hand, is the State and Capacity of the *Humane Understanding*, and with Relation to the more Sublime and *Spiritual Truths*, in the *Perspective* part of Religion, to which thro' the yet Remaining Power of the *Natural Man* in the *Regenerate* to such degree, there is a *Blindness* and *Reluctance*, an Opposition to, or even an *Enmity* against them. And *St. Paul*

taxes his *Corinthians*, among whom the Extraordinary Gifts of the Spirit were found, with this *Carnality* of Reason also, on account of the Divisions among them, and for their *Want of Spirituality* as 1 *Cor.* iii 1,2,3.

§. *And I Brethren could not speak unto you as Spiritual, but as unto Carnal, and even as unto Babes in Christ. I have fed you with Milk, and not with Meat, for hitherto ye were not able to bear it, neither yet are ye now able. For ye are yet Carnal. For whereas there is among you envying, and strife, and Divisions, are ye not Carnal, and walk as Men?*

§. The *Apostle* further explains this, and Confirms In- capacity of Humane Reason to apprehend the Things of God, and the Necessity of their being communicated from the *Spirit* only, by the same Argument here before made use of; viz. from the Different *Sphere* or *Region* in which the *Natural* Man moves; as 1 *Cor.* ii 11. *For what Man knoweth the things of a Man, [what is in another Man's Mind,] save the Spirit of a Man. (of Him that Conceives them?) even so knoweth no Man the things of God, but the Spirit of God, [which is in Him, and conceives them together with him: And which consequently can only Reveal them] Hence he declares v. 9, 10. Eye hath not seen, nor Ear heard, neither have enter'd into the Heart of Men, the things which God hath prepar'd for them that Love him. Which belongs not to an After-state only. For he Immediately subjoins, But God hath Reveal'd them unto us by his Spirit. Hence also the Apostle infers the Certainty and Assurance, the Spiritual Man has of what is thus manifested to him, by the Spirit it self Witnessing in him to the Truth of what it Reveals (whose Influences are Evidenc'd also to the Internal Sensories; as also by their blessed Effects) as v 12. Now we have receiv'd, not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given us of God.*

§. This Matter may be further represented and illustrated to such as can receive the *Original Hypothesis* of the State of Man, before and after the Fall, with relation to his Participation of the Divine Light. Who being made a little *lower* than the *Angels*, was ordain'd in that State to receive the Heavenly Light, in a Manner only a *little Lower* than Their's. The *Angels* receive it by *Intuition*, as having the whole *Field* of Divine Truth at once before them, wherein they may, beside the *General* View, fix upon this or that *Particular* Truth, and pursue it on as it is rooted in the Infinite, spreading therein still deeper and wider. Yea they are continually Drinking in, and Feeding upon the Divine Light and Truth in its *Essence* and *Substance*, and that by *Knowledge* in the Deepest and *Mystical* Sense, viz. by Union and *Communion* with the *Virgin Wisdom* of God. Whereas *Man* was to receive his Knowledge by *Partial* and *Gradual Inspiration*, and also *Communion* with God, and with the Divine Wisdom, thro' the Spirit, in such *Degree* and Measure, and at such *Times* as were suitable to his *Capacity* and Growth; as God in his Converse with him should see fit, till he should arrive to the *Angelical-State* and see and enjoy *Uninterruptedly* and fully as they do.

§. While *Adam* yet stood with the Faculties and Powers of his Soul in their Perfect Harmony and Order, his *Immortal Soul* was in its *Root* United to, and *Founded* upon God Himself, as a Stream from its Fountain, or a Ray from the Sun, maintain'd a *Communication* with him, and receiv'd *Supply* from him. It was *Inbreath'd* at first, from Out of God, and so, as partaking of his *Nature*, was a *Love-Fire* a *Little LOVE*, Representing, and *Imaging* the Great and *Universal LOVE*, And consisting of Two Parts, (according to *St. Paul's* Distinction,) viz. of *Soul*, and *Spirit*. The *Soul* may be represented

by the glowing *Coal* of Fire, as the *Foundation* or Ground Essence; the *Spirit*, by the purer *Flame* and Influence of *Light* and Heat; first conceiv'd in it, and Born of, or out of it, as its Latent *Seed* Educ'd into *Act*; and proceeding in a *Distinct*, more Pure, and Spirituous Sphere of its own. Thus the *Spirit*, *i.e.* of the Soul, its *Foundation* and Ground-Essence, is to be Apprehended first *Immanent* in it, Generated in its Center, or *Inmost* Region, and thence Dilating thro', and Illustrating the Whole in every Part, and proceeding in *Emanative* Rays of Glory above and beyond it as its *Superstructure*, Efflorescence and Crown.

§.Now as the Coal or grosser Part of Fire is the *Lowest*, next to the *Ashes* and to the *Hearth*, or to the Ground or Earth, and produces its Flame according to the *Nature* and *Fuel* it Feeds upon, either pure and lustrous, and with a Grateful or Odorous Effluence; or otherwise Dark, Smoaky and Smothering, and with a Noisom and unwholesome Efflux, so it is also with the Soul, as the *Lower* Part or Ground Essence, and nearest to the *Body*, and to External Nature, if it is Fed and supplied with Pure Matter from *Above*, and thro' its Inner and Upper Part the *Spirit*, *viz.* with *Divine Light*, and Heavenly Wisdom, it produces the bright Flame of *Love*, and keeps up to the Divine Image. If it is fed and supplied from *Below*, with *False Light*, and from the mixt and Corrupt Spirit of this *World*, it produces a *False Love*, of the *World* and of it *Self*, and from thence *Blindness*, Ignorance, Error, Inordinate Desire, Wrath, Strife, Division, and all the Evil Effects of a Deprav'd Understanding, Will, and Affections. And herein Consists the *Carnality of Mind*, and *Carnality of Reason*, tending to form the Image of this World, and the *God of it* in the Soul

§.Reason then, in its Right and Highest Sense, as the Faculty in Man *Conceptive* and *Deductive* of Truth from the Fountain of it, belongs properly and Originally to the *Superior-Intellectual* Part, or that which is Distinctly call'd the *Spirit*, which as nearest bordering upon the Heavenly Region, was at first Adapted to maintain a Correspondence with it, and to which the Divine Light and Truth was *Immediately* communicated, and thro' it Transmitted to the Inferior Part. But *Reason*, in the Primitive and Perfect State, *Existed not* in a *Distinct* and *Separate* Faculty, as it has appear'd, and continues to move and Act since the Fall: but as the *Animal* Soul is generally conceiv'd to be *Comprehended* in the *Unity* of the *Rational*; so Then the *Rational*, (as now,) in the *Unity* of the *Superior-Intellectual*, and in, and under That, its Office was, to *Regulate* it *Self* in all its Affections and Motions, according to and by the *Divine Light* thus transmitted to it, and Therein also, as next Bordering upon *External* Nature, to Speculate and Transact Matters belonging to *That*, and to the Affairs of Humane *Life*.

§.But when the *Evil* crept in, and Extinguish'd or Suffocated the bright Flame, whereby the Communication with the *Divine Light* was broke off, and the *Superior Intellectual* Part, thro' the Poison of the *Serpent*, became *Turpid* and *Dormant*, here the Lower Faculty of *Reason*, in such manner as now moving, broke forth, in its *Distinct Life* and Act, and getting into the *Seat* of its Superior *Regent*, *Usurp'd* the *Government*, and took upon it the *Regulation* of the whole Man; and set for *Judge* in *Divine* and Spiritual Matters also, which Power it still strives to Maintain, and hence is found so much *Relucating* against these *Spiritual* Principles, and against the *Spirit* itself, which tends, by Regeneration and Formation of Man Anew, to *Reduce* it again to its due *Subordination*, and Restore the Broken Frame of the Soul to its Primitive *Unity*, in the Harmony of all its Parts and Powers.

§.And thus as Faln Man was Doom'd to get his *Bread*, the Food of his *Body*, by the *Sweat of his Brows*, so Internally also must he now get even his *Natural Knowledge* in the Inferior Rational Part, by the Way of long and *Labourous Deduction*, and his *Divine Knowledge*, the true *Food* of his *Soul*, by the yet Harder Course and Wilderness Round, of *Mortification*, *Self-denial*, outward and inward Suffering, in a State of *Temptation* and *Probation*, and by a Constant *War* to be maintained against the Powers of Darkness, and the Spirit of this World, by which he has been Blinded and Captivated; and against *Himself* also, for subduing those Reluctant and Self-active Powers of *Nature* in the Soul, by which the pure Operations of the Holy *Spirit* are Impeded, and the Divine *Light* Intercepted, or Blended.

§.Further, as the *Heart* in the Body is the *First-Mover*, the *Spring* of Life; which it Communicates to every Part, so the *Heart* in the *Scripture* Sense, Spiritually taken, imports the Prime and *Central-Regent* Power of the Soul; and the *Spring* of the Divine *Life of Love*: which is the *Foundation* upon which every Christian Grace is built; and the *First Mover* by which they are actuated, and by which all the Movements and Acts of the Soul are to be regulated. Thus *Faith* is to *Work by Love*, Gal. v. 6. both *From it, as its Inward* Ground, and Productive Cause, and, as showing it to be *Genuine*, by *Works of Love*, or Charity, Mercy, and Benevolence *Outwardly* also. The *Heart*, in this Sense, is the *Inmost* Court, or Region of Soul Opening *Inwardly* and *Upwardly* towards Heaven, and for Communication with God, and wherein the *Divine Light*, First receiv'd, Generates the Divine, and Fraternal *Love*. But where the *Heart* is *Corrupted*, and its *First Motion* *wrong set*, viz. with its Inclination Downwards or *Outwards*, the Soul is hereby chiefly actuated by its *Lower* Power and Faculty, and therein by a *Mix'd* Light or Knowledge, partly wrought out in and of its *self*, in its own Conceptions and Imaginations, partly Infus'd from the *Evil* one, and partly from the *Spirit* of this World, in Notices brought in thro' the *Senses*, upon which this Faculty Operates and Implies it self, suitably to its Inclination: And accordingly it here Inclines, from the *Heart*, the Gate of Heaven, to the *Head*, where the *Senses* are Seated, or the *Open Doors* for *Inlet* into and Communication with this World, or thro' which the Affections, receiving the Allurements of it in the Impressions of *Sensible* Objects, may sally forth to the *Enjoyment* of them wherein also (*viz.* in the *Head*) the *Imaginative* Faculty resides; by which *Spiritual Ideas* are cloath'd with *Grosser Images*, and brought down into the Sphere of *External Nature*, whence oft *Deception* arises, and the *Allay* of Spiritual Truth wherein also the Soul has the Means and Opportunity to Form, and fill itself with *Pictures*, Representations, and Scenes of *Worldly* things, in which it delights. Also wherein the *Enemy* most easily Forms and presents his *Baits of Temptation*, and Scenes of *Illusion*.

§.And hence it is that the *Scripture* all along speaking of True *Wisdom* and Understanding, takes no *Notice* of that of the *Head*, but refers it still to the *Heart* which here to remind of in some Instances, may prove of good Effect. As, *Blessed are the Pure in Heart, for they shall see even God Himself*, the Fountain of Light and *Truth*: Mat. iii 8 *Wisdom Resteth in the Heart* Prov. xiv. 33. and ch. ii. 2 *Apply thine Heart to Understanding. He* [i.e. God] *is Wise in Heart* Job ix. 4. And God asks him ch. xxxviii. 36. *Who hath given Understanding to the Heart?* Solomon puts *Heart* for Understanding: *A Rod for the Back of him that is Void of Heart*; for so it is in the Original, Prov. x 13. And the like in several other Places. The *Heart of the Wise teacheth his Mouth, and addeth Understanding to his Lips* Prov. xvi 23. *Solomon* also, in his Petition for *Wisdom*, sets it in its Right Place, 1 *Kings* iii. 9.

Give thy Servant an Understanding Heart, to Judge thy People; and to discern between Good and Bad. And God accordingly Answers Him, v. 12 Lo, *I have given thee a Wise and an Understanding Heart.* And even the *Knowledge* in *Natural* things, of *Art*, and *Handicraft*, as coming from God, is represented in Scripture as deriv'd thro' this *Medium* and *Seat* of it also. *Exod.* xxviii. 3. *And thou shalt speak unto all that are Wise-Hearted*, whom I have fill'd with the *Spirit of Wisdom*, that they may make *Aaron's* Garments, &c. So *ch* xxxv. 10 *And every Wise-Hearted among you shall come*, &c Also v. 25, 26 *And all the Women that were Wise-Hearted did spin – Blue, and Purple, and Scarlet, and the Women, whose Heart stirr'd them up in Wisdom, spun Goats Hair.* And particularly God thus inspired *Bezaleel* and *Aholiab*, to *Devise cunning Works in Gold, in Silver, and in Brass, and in cutting of Stones to set them*, &c. *ch.* xxxi 1 &c and it follows, v 6. *And in the Hearts of All, that are Wise hearted, I have put Wisdom.*

§.These Passages with many other that might be produc'd, show that the *Heart*, in the *Spiritual* and *Scripture* Sense, or as the *Spring* of *Life* and *Act* in the *Soul*, is the *True Seat of Wisdom* and *Understanding* thro' which (as a *Vital* Fire and *Flame*) in its *Desire* of true *Knowledge*, its proper *Food*, the *Diving Light* Receiv'd, and kindling the *Divine Love*, is to *Communicate* its *Influence* to the *Inferior Rational, Imaginative, and Sensitive Powers* of the *Head*, and thro' them proceed to the *Wise ordering Matters* belonging to their *Sphere* the *Powers* of the *Head*, or the *Brain* and *Senses*, being in the *Right Frame* of *Man*, as first *Constituted*, or as to be restor'd, like the *Moon*, to receive and *reflect*, in an *Inferior* degree and *Manner*, the more *Spiritual* *Life* and *Light*, (or *Light of Life*,) from the *Heart-Powers*, as *their Sun* and as *They* do of the *Sun of Righteousness* Himself. And consequently is shown, that where the *Head-Powers*, in the *Corrupt* and *Faln* State, get into the *Heart*, and bring their *Carnal Reasonings, Imaginations, and Sensual Inclinations* and *Motions* into it, they shoot beyond their proper *Place* and *Element*, and become *Usurpers*, *Excluding* and *Debasing* the *True Wisdom*, and *Introducing* the *Wisdom* of *this World*, which is *Earthly, Sensual, and Devilish: i.e.* in which the *World* instead of *Heaven, Flesh* instead of *Spirit*, and the *Devil*, the *God* of *this World*, in the *Place* of *God* and *Christ*, have their *Influence* and *Operation* and that *wholly* in the *Wicked* and *Unregenerate*; and *in Part*, tho' less and less according to their *Degrees* of *Growth*, in the *Regenerate* also but is *Gradually* rooted out as they go on in the *Perfective* Part, wherein the *true* *Wisdom* or *Heavenly* *Light*, is found *Enkindling* the *Sacred Love*; and thereby giving the *Right Ground* and *Spring* of *Divine* *Life*, whence all the *Christian Graces* may grow *Sincere* and *Unmix'd*, both in the *Inward* *Motion*, and *Outward* *Manifestation*.

§.These two so different *Fountains* of *Wisdom* are excellently descnb'd by *St. James, ch.* iiii 33 &c *Doth a [True] Fountain send forth at the same Time Sweet Waters and Bitter? Who is a Wise Man among you? Let him show, out of a Good Conversation, his Works with Meekness of Wisdom. But if ye have bitter Envy and Strive in your Hearts Glory not, and Lie not against the Truth. This Wisdom descendeth not from above, but is Earthly, &c. for where Envy and Strife is, there is Confusion, and every Evil Work. But the Wisdom that is from Above is first Pure, [Deriv'd Unmix'd] then, [as Qualified and Tinctur'd with Love] Peaceable, Gentle, easy to be Intreated, full of Mercy, and Good Fruit without Partiality, without Hypocrisy. And the Fruit of Righteousness is Shown, in Peace, of Them that make Peace [Who from the Inward Region of their Souls, where all is in Stillness, Peace, and Love, both Divine and Fraternal, Communicate the like Frame of Spirit to those with*

whom they Converse] Where the Apostle truly describes in the two *Springs* of Wisdom, *Carnal* and *Divine*, the two *Trees of Knowledge*, growing still in the Garden of *Man's Soul*, that of the mixt Knowledge of *Good* and *Evil*, and that of Pure Knowledge or of *Good only*, or the TREE OF LIFE Concerning both which as growing in the Garden of *Eden*, and the Means either of *Man's Standing*, or his Temptation and Falling, at First, and ever since, and tending to give a Deeper Insight into the Subject in Hand of the *Divine Wisdom*, and the Improvement thereby in *Spiritual Religion*, also with *Regard* to the Time of *Wisdom's Manifestation*, and Her Discovery of the most Hidden Secrets; I shall, as here invited, add a short Elucidation: this being a Point, tho' so *Mysterious* and *Curious*, yet, on these Accounts, Equally *Important*.

§.The *Tree of Life*, then was a *Tree of Knowledge* also; or of Heavenly *Life, Light, and Love*. It was *Knowledge* of the Heavenly *Virgin Wisdom* by Immediate *Inspiration* from Her; and in the deepest and *Mystical Sense*, by *Enjoyment* of, or the sacred *Union* and *Communion* with Her. Hence it is said by her great Favourite and Adept, *Prov. iii. 18. She is a Tree of Life to them that lay hold of Her: and Happy is every one that retaineth Her.*

§.And this Tree is said, *Gen. 11. 9* to grow in the *midst of Garden*, (it follows immediately,) *and the Tree of Knowledge of Good and Evil*, seeming to Import, in the *midst* of the Garden also) And this Tree of Life, was First in the midst of their *Own Garden*, or the *Inward Paradise* of the *Soul* of *Adam* and *Eve*, and Secondarily in the *Outward Garden* of *Eden*, which at Largo bare a *Conformity* to, or was an *Outward Representation* of their *Paradise Within*. And the Tree of Life and Pure Knowledge *within* them was First, their *inspir'd Knowledge* of *Divine Truth*, and their *Communion* with God, in the *Divine Life* of *Love*, as before and Secondly, *under that*, their *Spiritual Union* and *Communion* with *each other*, by which they were to have *Propagated* their *Posterity*, in the Way of *Irradiation* or *Overshadowing*, thus also Honour'd to *Image* and Represent their *Maker*, and not after the gross manner in which the *Inferior Animals* were to Produce their Kind.

§.The Tree of Life, *Outwardly*, both represented, and contain'd the Virtue of the *Inward Tree*, here *Incorporated*, as a Powerful *Medicinal Tincture*, or *Elixir Vite*, communicating Power of *Life*, or *Immortality* to *External Nature* also, or *Qualifying* and *actuating* the *Body* to Concur, in its Place, with the *Soul* in its Participation of the *Divine Life* Thus Affecting both *Soul* and *Body* in the Nature of a *Sacramental Medium*.

§.In this State *Adam* and *Eve* continued for some Time; yet not without some *Steps* of Declension and *Degradation*, before their Total Fall. And this was thro' Defect in Point of *Love*, or in this Point of *Spiritual Union*, between themselves; as sinking too far into *themselves*, and taken up with their delight in each other so as to Neglect, and not keep up to the Superior Union and Communion with God which Increasing, they Lost at last their *Hold* of God, whence the *Deep Sleep* came upon *Adam*, and his *Eve* yet *in Him*, and *One* with Him: wherein God, in Grace not taking this Forfeiture, *separated* the *Female* from the *Male Power*, and by a Second Formation, made them Distinct in *two* Persons. For it is said *Gen. v. 1, 2 In the Day that God created Man, in the likeness of God made he him* [With his Female or Bridal Power within Him,] *Male and Female* [in one] created He them And call'd *their Name* *Adam*, [Both here, as One, comprehended by *One* and the same Name] *in the Day that God* [First] *Created them*. The Reason and Necessity of this *New Formation* was, that by their so

far *Declining*, and from the Spiritual Terror which had thence seiz'd him, *Adam* had lost the Power, and became wholly Debilitated to the Superior Way of the *Spiritual Union*. Wherefore, that the *End* and *Blessing* of Fruitfulness and Multiplication might not be wholly Frustrated, he had his Bride presented to him again in *Outward* Figure, and the Lower Way of *External* Propagation, proper to *Brute* Animals Appointed him: therefore always and justly, attended with the *Memorandum* of *Shame*, in the *Humane Species*, tho' in *them not*, as keeping to the *Order* of *Nature* in their Creation.

§. Yet for a Tryal and *Probation* of their Fidelity and Obedience to God, and for *Restraint* of their Excessive Desire to each other, which they now in a more particular Manner stood in Need of, as having prov'd Defective therein before, they were Injoin'd a Time of *Forbearance* from this new Way of External Union; and that for *Forty Days*, as gather 'd from the *Restorer's Forty Days* Fast, or Time of Probation and *Temptation* in the Wilderness; wherein He, standing in *Mans stead*, and abiding *Firm* and Faithful, acted the *Counterpart* and *Reverse* of their *Defect*, and Fall in the Time of Theirs. Yet was not their Fall by *direct* Procedure to this Act, but by first Disobeying the Command in tasting the Fruit of the *Outward* and Figurative Tree, of mix'd Knowledge: which grew in the midst of the Garden also, *Adjoining* to the Tree of Life, and appertaining to it as an Off Shot or *Ex-crescence* from it, not deriving the full *Virtue* of it from the deep *Root*, but something of the *Quality* of it *Debased* by a Mixture from the more Outward *Earthly* Mould, and so as it were, a *Mock-Tree*, in *Imitation* or fainter Reflection of the Tree of *Life*, somewhat In the Nature of a *Parhelion*, or *Paraselene*, a *Mock Sun* or Moon, partaking of Wisdom and Knowledge indeed, but that Mixt and in Part *Earthly* and *Carnal* [text unreadable] bearing its Part in the Conformity of the whole *Outward* Garden to the *Inward* Paradise of Man, (or indeed to the *Whole* Man both in Soul and Body;) and accordingly now representing also the late *Change* therein, or outwardly Reflecting the gross Desire and Inclination spring in their *Souls*, and Corresponding also to the State of their now more *Terrene* and *Gross Bodies*. And in this Sympathy them, it was partly an Effect of this strong and *Magical Desire*, which as in the Case of Womens *Longing*, had a *Tendency* and *Power* to produce an *Outward Effect*; and partly from the Will of *God* concurring, and appointing it as a *Memorandum* and Caution to 'em, and as the Subject of their further Tryal and *Probation*. And as before he had in Grace Overlook'd their First Step of Declension, and *Restor'd* and rectified them again by a *Second* Formation, tho' not to so perfect a State as at first, and bound up the Defective Part in their *Inward* Tree from any Constraining Power or Influence upon them, so also did he in this *Outward* Tree which had in it the *Incorporated* Quality of this Irregular Desire and Inclination, as in the Nature Property of the *Mandrake*, or Incentive to the more Gross and Inferior Union which therefore as God so strictly *Forbad* them to taste of, he gave them the Means and Opportunity still of *Standing*, and had they Obey'd, they might in Time have *Recover'd* their Former State again.

§. In *this* Tree then (both Inward and Outward) was the *Bound* and *Barrier* set to the *Beginnings* of Evil, and of the *Serpent's* Insinuations: and the *Outward* was the *Door*, which if *Unlock'd*, would give him free and full *Admission* into the *Humane* Sphere, both Inward and Outward; and into the Kingdom and *Lordship* of *this World* again; out of which he had been *Ejected*, with his *Angels*; and *Man* Created to *Supply* his Place, as the *New Lord* of it. For the *Space* in which This World now exists was the *Place* or *Heaven*, wherein *Lucifer* and his *Hierarchy* reign'd, and abode in Glory before their Fall: from *Ruin* and Devastation of which *thereby*, came the *Tobu Vabohu*, the *Chaos* of *Confu-*

sion, and *Darkness upon the Face of the Deep*, before the Creation, mention'd, *Gen. i. 2*. Which otherwise cannot Tolerably be accounted for. Here then, in this *Main Point*, upon which *All Depended*, the Excluded and now *Envious Hierarchy*, bent any way to Regain his Lost Dominions, employ'd his great *Subtlety*, and form'd his *Stratagem*. And watching his Opportunity, he presented himself to *Eve Alone*, thro' the *Serpent*, under which he *Disguised* himself, which was then a Beautiful Creature, *Subtle* in its Nature, and of an Insinuating Property: and suited by its *Vipereal Stimulating Quality* to his *End* in the Temptation. In *Contrariety* to which, as in the *deprav'd Part*, under the Curse, Christ was afterward *Figur'd*, and by his Divine Power, acted thro' the *Medium* of the *Brasen Serpent*, for *Healing*, and Expelling the Venom of the Fiery Serpents in the Wilderness, and that *Sympathetically* also thro' the Powers and *Properties of Nature*. For *Brass* is *Copper*, (whose *Signature* is in *Venus*.) only mixt with a *Stone*, called *Lapis Calaminaris*. And it is most probable that This, call'd the *Brasen Serpent*, was made of *Copper*, the *Antiquaries* justly doubting whether there were any such Brass as now among the *Antients*. Now *Copper* is as the *Mother of Gold*, and is said to have more of the Pure *Tincture* or *Seed of Gold* in it than any other Metal, even than *Gold* it self whence out of it the greatest and most Powerful *Medicines* are to be Extracted. Further, such as write *Theosophically of Nature*, speaks of this *Animal*, before the Curse, as standing in a *Virgin Property*, and to with a *Uterine Sympathy*. However the Tempter well knew to Choose his Instrument most Proper to his wicked End. The Serpent in Paradise was also of the *Noblest Species*. And there are still found in the *Eastern Countries* such as are Wing'd, and flying in the Sun, appear very beautiful to the Eye, and glittering with Different Colours. This Figure, by his *Magical Transforming Power*, he *Improv'd*, and so represented, to *Eve*, that she took him for some Superior *Angelical Being*, such as in that State they sometimes had the Sight of, and Converse with so that giving Ear to his Artful Insinuation, and Deluded by his fair Suggestion of *Increasing Knowledge, and becoming as Gods*; and tempted also by the *Beauty* of the Fruit, on which she fixt her Eye more Intent thro' his Commendation of it, he giving it also *Magically* a further Lustre, and Impression upon her *Sight*; together with his *Own Impression* in the way of a *Spirit* upon her *Mind, Drawing and Inclining*, tho' not able to *Constrain*; she Took and *Eat*: and afterwards Alluring her *Husband* also, giving Way to her the more easily from his great *Love* to her, they *Unlock'd the Fatal Door*, and let in the *Enemy* upon them; who carrying on his Temptation, now together with the powerful *Incentive* of the *Forbidden Fruit*, drove them on to the other *Forbidden Act*, which *Completed their Ruin*: from which Act, *Cain the Murderer*, in the Image of the *Serpent*, was Begotten, and the *Seed* of the Serpent in degree *Deriv'd* to all their *Posterity* which is, in its Ultimate Sense, *Original Sin* and *Corruption* in All an *Infection* and *Wound* so Deep as nothing but That *Seed* which *Bruises the Serpent's Head* can *Reach* or *Cure*.

§.By this Fall the *Constitutive Band*, and *Harmony* of the Properties and Powers of Nature was *Broken*; and *Man* became a *Monster*; having now the *Diabolical Nature* in Concurrence with the *Humane* whereby the Image of *God* being *Effac'd*, That of the *Serpentine Self* was *Introduc'd*; standing upon its *own Basis* or Bottom, in a Divided Self-Will, Self-Wisdom, Self-Act, and Self-Love; like the *Evil One Independent* of *God*, and with its Motions in the Likeness of the *Hieroglyphical Serpent* with its Tail in its Own Mouth, (its true *Emblem*,) viz. as its own *Beginning* and *End*, or working *out of* and *into* itself, from and to it self, as to its *End* Herein Affecting to be *as God*, whose only Prerogative it is to Act, as the *Alpha* and *Omega*, the *Beginning* and the *End* and the *All in All*.

§. This *Monstrosity* of the Soul further appear'd in the *Dislocation* of its *Parts* or *Powers*; its Central Power and Poise being lost, the *Upper* becoming the *Lower*, and the *Lower* the *Upper*, as the Head in the Place of the Foot, and the Foot of the Head. Its *Fore* or *Inner Parts* Dilated and *Turgid* with Pride, its *Outer* or *Back Parts*, thro' which by a Preter-Natural *Twist* or Inversion it receives its *Ailment*, swoln and *Turgid*, as glutted with the *World*, the Objects and Pleasures of it. Its *Inward Senses* *Extinct*, Blind, and Deaf, Perceptive neither of Odour, nor Sapor, nor Feeling the Influences or Pleasures of its Proper Objects, Lame, and Dumb, *Dead in Sin*, and *Buried in Earth*. So truly was God's Word made good, *In the Day that thou eatest thou shalt Die* the Spiritual Death being here the *Principal* thing; and the *Outward* Consequent of it, but its *Representation* in the *Inferior* Part. O' the *Need* here, and O! The *Grace* of a *Restorer!* But Particularly, and with relation to the present Subject, this appear'd in the Extinction of the bright *Flame* of Love in the *Superior-Intellect*, or *Spirit* of the Soul, the Medium thro' which the Divine Light and Life were to be communicated; and in the *Inferior* Power and Faculty, with its *Dark* and Smothering Flame and mix'd Operations, on one hand shooting in Elevation above its *Place*, and on the other, sinking down, and Captivated in the Lower *Sensitive* and *Elementary* Regions, and receiving its *Ideas* and *Notices* of things from thence so that it is Now too true, as said by the *Philosophers*, *Nihil est in Intellectu quod non prius erat in Sensu*, *There is nothing in the Understanding but what was before in the Senses*, whereas, Before, there was also Light and *Knowledge* communicated *Directly* from the *Superior* Regions, and into the *Superior-Intellect*, without the Aid or Concurrence of the *Senses*. Such is also the *Definition* they give of *Man*, that he is *Animal Rationale*, an *Animal* Indued with *Reason*, (of this Lower Kind) whereas, according to the *Scripture Definition*, He is *Animal Deiforme*, In the *Likeness and Image of God* and herein Distinguish'd by his *Superior-Intellectual* Power, or Capacity of *Knowledge* of the *Divine Wisdom*, the *Food of Life* *Suitable* to his *Nature*, as *Partaking* of the *Divine*, or by the *Tree of Life* and *Pure Knowledge* in him, rather than by that of *mix'd Knowledge*, of *Good and Evil*.

§. Another Prospect, with some Advantage, may be taken of *Man's Temptation* and Fall, by Considering the *Temptation of Christ* by the *Devil* in which he *Stood* and Conquer'd His Temptation was also *Appointed* of God, *He was led of the Spirit into the Wilderness to be tempted*, *Mat. iv. 1* He held out his *Forty Days Fast*: which they *Broke*. He was tempted to *Invade* the *Property*, and Trespass upon the *Providence* of God, by acting in a *Will* of his *Own*, and in a *Miraculous Way* *Before* his *Time* and Commission for it, to make *Bread of Stones* in his Answer to which he prefer'd the *Living Bread*, the *Word of Truth* and *Divine Wisdom*, or the *Tree of Life* they Consented to act in a *Will* of their own, and *Before* God's *Time* and Appointment to Provide for themselves, and Feed upon the Forbidden *Tree of Knowledge*. He was set upon a *Pinnacle* of the *Temple*, and bid to cast himself down, depending, upon the *Divine Power* for Preservation He would not Presume to *tempt* God, *they* were *pleas'd* with the Idea of Elevation above themselves, and the Imagination of being *as Gods*, and Yielding to his Suggestion, *cast* themselves *down* Headlong to the *Earth*, depending upon being unhurt thereby, and Presuming to their utter Ruin *He* was by the *Devil* set upon a high *Mountain*, and shown all the *Kingdoms* of the *Earth*, and therein all the *Glory*, *Riches*, and *Pleasures* of this *World*, and tempted by the Offer of them to fall down and *Worship* Him as the *God* of it. This he rejected with Indignation *They Lusted* after this *World*, took in the *Bait*, Obey'd, and *Worship'd* Him thereby Forfeiting and *Resigning* their own *Dominion* and *Lordship* over the *Creatures*, and letting him in to be the *God of this World*, which he has in Degree hitherto Maintain'd. And thus all these *three*

Temptations were *Included* in, and submitted to, in this *One Point*, and Act of their *Transgressing* the Divine Command.

§.Now the Devil here appearing to Christ, and knowing him to the *Messiah* so long expected, cannot be supposed but to make, in order to his End propos'd, the *best* Appearance he possibly could and to *Transform* himself in such a manner as might represent him the Prince and God of this World, thereby also to give some Colour to his Insolent *Claim* to a Right of Adoration, and *Worship* as such. Nor are we to suppose the Devil had power so far to *seize* the Body of Christ, as to carry it from the Place where they were, and set Literally upon a *Pinnacle* of the Temple, or to translate it to the Top of a high Mountain, thence to give him the Sight of all the Kingdoms of the Earth, and the Glory of them; which to the *Outward* Sight could not be done but this is to be understood as transacted by *Visionary Scenes* of these Things, presented in the Sphere of the *Imaginative* Faculty, and by Impression upon the Understanding Will, and Affections of the Mind, in which the Act perform'd is *Real* and Original, whether brought forth into *Outward* Act or not. And thus both Ways, viz. *Outwardly* and *Inwardly*, the *Serpent* tempted *Eve*. And tho' thro' the Power of the *Gospel*, and Christ's *Conquest* of the Powers of Darkness, their *Outward Power* is restrain'd, yet from the Hold and *Part* the Evil one has in all under the State of *Corrupt* Nature, He has yet Power, as an Enemy Within, to Tempt Mankind in this *Inward* Way to form his Scenes in their Imagination, and make his Impressions upon their Understanding, Will, and Affections, which he still chiefly does in these three *Articles* or points of Temptation, in which he prevail'd upon our First Parents, and Attempted *Christ* himself, and wherein Mankind are still daily Tempted, and daily found *Falling* Against which therefore the *Inward Watch* is daily to be set, and closely Attended, and in which Inward Scene the *Spiritual War* is to be carried on, or the *Wrestle* against the Principalities and *Powers* of Darkness, and *Spiritual Wickedness*, (both the *Tempters* to, and the secret *Vices* themselves,) in the *High Places*, and Inmost *Recesses* of the Soul. And in this constant *Inward Watch*, we are to observe every Motion, Thought, and Imagination arising; and Examine from what *Source* and Principle they Spring, and to what they tend wherein we shall often find a long Series and *Train of Thoughts* following one upon another, and Scenes form'd, which as trac'd backwards to their first Rule, will be found to have been excited from the *World*, the *Flesh*, or the *Devil*, and tending to some *Evil* as its *End*. And on the Contrary, sometimes from a *Good Principle* inclining us to, and centring in what is for our *Real Interest* and Happiness.

§.None then in this Probation and Temptation, bur Christ Himself have either before, or yet since, come off *Total* Conquerors. But, by *His* Grace and Aid, *Partial* and Gradual Conquests over these our *Spiritual* Enemies are daily gain'd, by those who in *Faith* depend upon Him for it whereby we are *Accepted* of God, and thro' *His* Merits made *Evangelically* Perfect, and at last obtain a far *higher* State than that from which *Adam* fell, or could ever have reach'd if he had *Stood*, as now the *Son of God* has taken our Nature upon him, and rais'd us up by *Union* with Himself, as *Members* making up *one Body* with Him our Glorious *Head*, to a State above that of *Angels*, and to a nearer *Union* and Communion with *God* than Mankind had otherwise been ever Capable of. And thus indeed we are made as the *Apostle* expresses it, *more then Conquerors thro' Him that Lov'd us*, Rom viii 37.

§.Let it now be further observ'd, and Particularly with regard to the Communication of the Divine *Light* or *Heavenly Wisdom*, as *Conducting* our Spiritual Course, how and in what Manner, God has for Relief of the wretched State into which Man fell, *Adapted* and carried on his Oeconomy of Grace giving the Divine Light again thro' *His Son*; viz. the Eternal *Logos* i.e. the true *Eternal Reason*, or the *Essential Wisdom*, and Word of Truth. And this first in Promise, and in Spirit. In Spirit; as not yet taking Flesh upon him; but preparing and taking Steps in Order thereto, and in the mean Time Illuminating, and Assisting Mankind in their Repentance, and Gradual Restoration and this in various Manners, as by *Renewals* of the Promise, *Sanctifications* of *Generation* for *Types* of *Christ*, *Providential Conduct*, and Appointment of *Signs* of the Covenant, and *Figures* of Diverse kind as under the *Law*, exciting the *Faith* in *Him* as the great *Restorer* afterwards to be Manifested. *In Promise*, viz. of this his full Manifestation in *Flesh*, by the *Assumption* of the *Humane* Nature, in Conjunction with the *Divine*, and this thro' the *Seed of the Woman*, which thus United with the *Divine*, should *Bruise* the Serpent's Head, and *Repair* the Ruin of Mankind, which he had Effected.

§.As then the Serpent had *Vitiated* the Seed of the Woman, and thro' her of the Man, shown in the Birth of *Cain*, and this Corruption or Poison, of the Fountain, being Consequently to *descend* in all the Derivations from it so to *Obviate* this, God in Grace began a *Sanctification* of the *Marriage Bed* which appear'd first in the Birth of *Abel*, who was begotten under the State of *Repentance*, and the Influences of *Grace*, in whom on this Account a *Holy Line* was begun, the *Future Bridegroom* of the *Church* here giving forth his *Initial Blessing* in this kind, yet not at Once to *Root* out the Infection, but to *Restrain* and put a stop to the full Course of it, and Commence a *War* against the *Invader* and *Usurper*, to be carried on in the Field of *Humane Nature*, in order to his being conquer'd by degrees, and wholly Ejected at last: which Method serv'd also for the fuller Manifestation of the *Nature* and Peculiarity of *Grace*, and the Wonders of God's Wisdom and power in the Course of it, both to Men, and to *Angels* also, who with Desire and Delight look into and Contemplate this Wonderful *Oeconomy*; *Redeeming Grace* being to them a *New Thing*, and not seen indulg'd of God to their *Own*, tho' Higher Order. This point then of the *Sanctification* of the *Marriage Bed*, or casting the *Holy Salt* into the corrupted Fountain, and opening again the Course of the Blessing of *Multiplication*, being a matter of so deep and near *Concern* to all Mankind, I shall pursue it further in other Instances which the *Holy Scripture* has given us of it.

§.As the *Promise* and *Covenant* of Grace was made at first with some seeming *Reluctance*, not *Direct* to *Adam* and *Eve*, but *Obliquely*, as involv'd in the Denuntiation of the *Curse* upon the *Serpent*, Gen. iii 15 *I will put Enmity*, [Power of *Grace*, for *War* against thee,] *between thee and the Woman, and between thy Seed and her Seed; It shall bruise thy Head, and thou shall bruise his Heel*: So neither was this *Sanctification* of *Generation* directly specified, but was *herein* also couch'd and involv'd but both This, and the Promise, or Covenant it self, were afterward more Directly given, and distinctly *express'd* and Ratify'd both in *Word* and *Effect*, as most particularly first to *Abraham*. This *Sanctification* appear'd also, chiefly in this *Effect*, in the second Birth, viz. of *Seth*, in whom the *Holy Line*, interrupted by the Malice of the Serpent thro' *Cain's* killing his Brother *Abel*, was *Restor'd*, and from him continued and whose Succession herein to his Brother *Abel* appears to be couch'd in that saying of *Eve* at his Birth Gen. iv 25 *God hath appointed me another Seed, instead of Abel, whom Cain slew*. And from *Seth* came *Enoch* in whom the Power of *Grace* and Blessing descended

in this Line shew'd it self in a very high Degree who *walk'd with God*; and by his *Translation* out of this Life without Death, became the great Figure of Christ's *Ascension*, and of the Perfected State, afterwards to be wrought out in Others in the Kingdom of Christ. And this was *Equivalent* to his Reaching the full *Thousand Years*, which is the Number of *Perfection*, and the *Number of the Lamb*. And His Son *Mathuselah*, as the Offspring of a Person of highly Sanctified, came the nearest to it of any of the Sons of *Adam*; living as *Gen. v 27* to the Age of 969 Years. His Defect of the full Thousand, viz. 31 years, Typifying or showing what was to be made up by *Christ*; who in his 31st Year came forth fully *Prepar'd* and Qualified for his *Publick Ministry*.

§. This further appear'd in *Noah*, who as *Gen. vi. 9* was a just Man and Perfect in his Generations, and *walk'd with God*. Who therefore became the *Second Father* of all Mankind, by whose three Sons *Shem, Ham* and *Japhet*, the World was again after the Flood Repeopled. In One of which yet the Seed of the *Serpent* more Distinctly appear'd, viz. in *Cham* and his Posterity, Answering to *Cain* and *His*. And even *Noah* himself in his *Drunkenness* Reflected also the *Shame* of his Forefather *Adam* When the Flood was Abated, and *Noah* Built his Altar, and offer'd his *Sacrifice* to God of every Clean Beast and Fowl, God smelt a sweet Savour, and *Establish'd* his *Covenant* with him, (here more Express,) and with its *Sign*, viz. the *Rainbow* and Confirm'd to him the Dominion over the Creatures, as at first given to *Adam* and particularly Renew'd the Blessing of *Fruitfulness* and Multiplication of his Seed, as *Gen. ix 1* And God blessed Noah and his Sons, and said unto them, be Fruitful and Multiply, and replenish the Earth. And this is again repeated more Emphatically, v 7 And you, be ye, Fruitful, and Multiply, bring forth abundantly in the Earth, and Multiply therein.

§. The Covenant of Grace, and this Blessing of *Fruitfulness*, and in order thereto the *Sanctification* of the Marriage Bed, was yet more fully and Signally given to *Abraham* and *Sarah*, who the First Female mention'd in Scripture with God's Regard in Grace, Since *Eve's* Transgression These being the *First Parents* of the *Chosen People*, and in whom, or thro' whose Faith in God's Promise, all other Generations of the Earth were to be *Blessed* and from whom *Isaac* the great *Type* of *Christ* was to be brought forth. When *Abraham* was now a *Hundred Years* Old, and *Sarah* *Ninety Nine*, being also before *Barren*, so that all Hopes and Possibility in Nature appear'd to be excluded, God Interposes, and gives him the Promise of a *Son*, and thro' Him of a Numerous and Blessed *Progeny*: as *Gen. xvii. 1. &c. I am the Almighty God, walk before me, and be thou Perfect. And I will make my Covenant with thee, and will Multiply thee exceedingly. Thou shalt be a Father of many Nations, and Kings shall come out of thee. And I will Establish my Covenant between Me and Thee, and thy Seed after thee in their Generations, for an Everlasting Covenant; to be a God unto thee, and to thy Seed after thee. And as ch. xii 3. In thee shall all Families of the Earth be Blessed. And ch. xvii 19 Sarah thy Wife shall bear thee a Son indeed, and thou shalt call his Name Isaac. Abraham* here fell upon his Face, and Laugh'd in his Heart; but was not *Reprov'd* as *Sarah* was, because his Laughing had not as Hers, a Mixture of *Infidelity*. Here the *Female* as taken Notice of in Grace, is *Blessed* also, v. 16. *I will Bless Her, and she shall be a Mother of Nations, and Kings of People shall be out of her.* Here is also a New and Particular *Sign* of the Covenant Instituted; and bearing a nearer Relation to the Blessing of *Multiplication* attending it, viz. that of *Circumcision*, importing a *Restraint* of *Corrupt* Generation, and God's Interposing with Blessing and Sanctification of the Marriage Union. And, *hereto* also relating, God appoints yet further a *Change* of their *Names*, and puts into each a Letter of his Own

Name *Jehovah*; viz. the He, or H in *Nature*, as the *Aspirate*, expressing the Earnest Breathing or Panting in Desire, and as thus applied, and given from God, denoting and Conveying to 'em the Power of *Love-desire* Pure, and *Sanctified* of God. Hence, *Abram* before, which signified a *High Father*, is chang'd to *Abraham*, signifying a *Father of a great Multitude*, or of *Nations*, and *Sarai* before, which signified a Dame or Mistress, is improv'd to *Sarah*, which signifies a *Lady* or *Princess*, as *Over Many*. Herein is also, lying deeply couch'd, a *Mystick Jewel* or Pearl of Wisdom, which must here be expos'd to View. The great *Terragrammaton*, the Name of JEHOVAH, has in it two *Hes*. *His* or Divine *Aspirates*, denoting a Twofold *Spiration*, or Breathing Desire in Divine LOVE; viz. One the *Divine-Martial*, the other *Bridal*, in the Divine *Virgin-Nature*, and Representing the *Virgin Wisdom* of God the *Powers* of both which were accordingly in their *Distinct* Natures and Properties here applied to *Abraham* and *Sarah*. And Among the Scripture Names of God, we find one is JAH which is the *Contraction* of the Name JEHOVAH, and Representative of it in the Divine *Virgin* or *Bridal* Nature and Property and *by which* Name the Royal *Psalmist* excites Mankind, in a very peculiar Manner, to *Extol* and Praise God; and to Rejoyce before him as *Psalm lxxviii. 3,4*. Where after he has mention'd the *Judgment* on the Wicked, at God's glorious Appearance, *as driven away like Smoke, and melting like Wax before the Fire at the Presence of God*, he adds, *But let the Righteous be glad; let them Rejoyce before the Lord, yea let them Exceedingly Rejoyce. Sing unto God, sing Praises to his Name, Extol him that rideth upon the Heavens* [and that Particularly Here] by his Name JAH, the Reason of which is this. The Occasion of this Psalm was the *Removal of the Ark* of the Divine Presence, which had been taken from them by the *Philistines*, and under the Figure of the *Return* of it again, the *Prophet* is carried out to Celebrate the Glorious Time of the *Divine Presence* with Mankind under the *Gospel*, and the Descent of the *Holy Spirit*, upon Christ's Ascension, as v 18. *Thou hast Ascended on high, thou hast led Captivity Captive, thou hast receiv'd Gifts for Men, &c.* But as *David* stood in the Royal Capacity, and so was a *Figure of Christ* in his Kingdom State, (as in his Troubles he was of Christ in his State of *Suffering*.) so the *Prophetick Aim* shoots here further, and Centers in the Glory of the *Millennial Kingdom*; which is the Peculiar *Time* of Manifestation of the *Bride*; and so of *God* by this his Name JAH, which is the Occasion, as of the Exulting Joy here express'd, so of the Call of the Church to Praise God in Particular by *this* his All Charming and Amiable Name. And this is further confirm'd, by the mention *Here*, of the *She Preachers* also, v. 11 as under the Peculiar Influences of *this time*, and on the Appearance of the *Divine* and *Heavenly Bride*, the *Female Sex* are Animated to become *Embassadors* of the *Resurrection State*, and of Christ, and the Powers of *Holy Spirit*, or the *Ark* of the Divine Presence so long *With held* and Captivated, as it were, by the Invasion of *Antichrist*, *Returning* to the *Church* again in the *Latter Day* where the Lord Appearing, *gives the Word* [Afresh,] and *Great is the Number of those* [of the Female Sex] that Publish it.

§.The *Covenant* also, with *this Blessing* Annex'd, was given to *Isaac*, and to *Jacob*, these *Three* being jointly a *Figure* of the *Holy Trinity*, and so of *Christ*, with whom the *Godhead* was United; and from whom the *Gospel Church* was to be brought forth in *Regeneration*, built on the Foundation of the *Twelve Apostles*. These also Figur'd by the *Twelve Patriarchs* descending from *Jacob* who was the *Representative* of the *Spirit*, as *Isaac* was of the *Son*, and *Abraham* of the *Father*. Hence also the *Females*, their *Wives*, are so peculiarly mention'd and regarded: And all three viz. *Sarah, Rebekah, and Rachel*, were exceeding *Beautiful* and Amiable, standing here in *Representation* of the *Virgin*

Wisdom, and the Bridal Power and Nature in God, and varied in the Holy Trinity as Original, Derivative, and Processive.

§.To Isaac God renew'd the Covenant and Blessing, *Gen. xxvi. 3 I will be with thee, and Bless thee; and will perform the Oath which I sware to Abraham thy Father. And I will make thy Seed to Multiply as the Stars of Heaven; and will give unto thy Seed all these countries. And in thy Seed shall all the nations of the Earth be blessed.* Here were also Providential Preparations, in Order towards the Sanctification of his Bed and Seed. First attending *Eliezer, Abraham's Steward*, when sent to take a Wife to Isaac of his own Country and Kindred where God Answer'd the Prayer, and the very Thought in the Servants Heart, and made it a *Sign of the Divine Appointment*, as *Gen. xxiv. 14 Let it come to pass that the Damsel to whom I shall say let down thy Pitcher, I pray thee, that I may Drink, and she shall say, Drink, and I will give thy Camels Drink also, be She that thou hast Appointed for thy Servant Isaac* which came to pass accordingly. Isaac also first saw and receiv'd her, when he was walking out in the Fields for *Meditation*. *Rebekah* was likewise restrain'd for a Time from Bearing, which Occasion'd Prayer and Application to God; as *Gen xxv. 21. And Isaac intreated the Lord for his Wife because She was Barren; and the Lord was Intreated of Him: and Rebekah his Wife Conceived*. She also Inquiring of the Lord about the Children struggling in her Womb, obtain'd a Direct Answer, *v. 23. And the Lord said unto her, two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels the one People shall be stronger than the other People, and the Elder shall serve the Younger.* A Presage of the Future Contests both in their Persons and their Posterity, was here given by their struggling in the Womb.

§.It is also Observable how God appointed a Figure, and *Reflection*, as it were, of his Blessing, and the *Multiplication* of the Seed of Isaac, in the Wonderful Product of his Fields, as *Gen. xxvi. 12, &c Then Isaac sow'd in that Land, [of Abimelech, or of the Philistines,] and receiv'd in the same Year, An Hundred Fold. And the Man waxed Great, and went forward, and grew until he became very great; and the Philistines envoyed Him.* Whence also King *Abimelech*, taking Notice how God was with him, came and desir'd to enter into a *Covenant* of Peace and Amity between Them, and their Posterity.

§.In like manner God renewing his Covenant with *Jacob* interpos'd also in Order to a Sanctification of this kind, and for his Blessing of *Multiplication* to be deriv'd to him which is a Blessing of the highest Degree, and also the greatest Honour and Happiness, as it is in the Point of *Love*, wherein the Divine Nature and Happiness consists; and wherein Man is appointed to *Represent God*, the Infinite and Eternal *Generator* which is yet far Higher exalted and Ennobled in the Case of *Spiritual Union*, Generation and Multiplication, in the *Divine Communion*, the great Blessing of the Kingdom. First then He obtains Directly, and without a Wile, his Father *Isaac's Second Blessing*, with peculiar Relation to this Point, which was not contain'd in the Former *Gen. xxviii 3. God Almighty bless thee, and make thee Fruitful and Multiply; that thou mayst be a Multitude of People.* Then going to *Padan Aram* he saw in a Dream a *Ladder* reaching from Heaven to Earth, and the *Angels* of God Ascending and descending upon it, *Gen xxviii. 12.* And God standing above it, who renew'd with Him the *Covenant and Blessing*, as *v 13 14. I am the Lord God of Abraham thy Father, and the God of Isaac.* The Land wherein thou liest, to thee will I give it, and to thy Seed after thee. And thy Seed shall be as the

Dust of the Earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South and in thee, and in thy Seed shall all the Families of the Earth be blessed. Upon which Jacob set up his Pillar, made his Oblation, or Libation of Oyl pour'd upon it, and Vow'd his Vow, that the Lord should be his God.

§. There was also a Providential Preparation to this End, in the Restraint and Disappointment of Jacob's eager Desire of the Beautiful *Rachel*, by *Leah's* being first given. And God interposing, *Gen. xxix. 31. and seeing Leah was hated, open'd her Womb but Rachel remain'd Barren*. This Restraint occasion'd *Rachel's* Application to God in Prayer; as *Gen. xxx 22 God Remember'd Rachel and hearken'd to her, and open'd her Womb*. Herein was the *Sanctification*, in order to the Birth of *Joseph*, the Great of Type of Christ, both in his Humiliation and Exaltation. And in giving her Son's Name *Joseph*, which signifies *Adding*, she *Prophesied*, as *v 24. The Lord shall Add to me another Son also* which was confirm'd in the *Event* and refer'd to at the Birth of *Benjamin*, by the *Midwife*, saying, *Fear not for thou shall have this Son also, ch. xxxv. 17*. And this *Name*, by her given to *Joseph*, viz. of Addition and Enlargement, comported with the *Event* of God's Providence, both in the *Person* of *Joseph*, *inlarg'd* and rais'd to the Government of *Egypt* under King *Pharaoh* and in his *Posterity* also as *inlarg'd* by their Obtainment of a *Second Lot*, or Double Portion of Inheritance in the Division of the Promis'd Land, and both Portions too in the *Mountains*, as in a State of *Eminence*: as *John xvii. 15, 19*. Where *Joshua* says, *If Mount Ephraim be too Narrow for thee - - [as] thou art a great People, and hast great Power, though shalt not have one Lot only, but the [other] Mountain shall be thine*.

§. Thus in Appointing these *Three* great *Patriarchs* to so Glorious a *Figure*, and interposing so far with his Power and Blessing for Sanctification of their Seed, God set his *Seal* and Impression, or stamp'd his own *Image* and Superscription, as it were upon them, *Figurative* of the *Name* of *God*, and *Christ's New Name* to be given to the Gospel Children, in its Finishing and Perfective Part. And hence, God own'd and led them, and appear'd with such mighty Powers among them as his *own*, his *Chosen* and *Peculiar* People. And here we may take Notice of the great Extensiveness, and long Continuance of the Blessing of God upon the Generations, or Descendants from those that *Love* Him which Point himself has made *Signal*, and Peculiarly Recommended to the Regard of All, by inserting it into the *Second Commandment* which forbids all *Idolatry* not only *Literal*, but *Spiritual* also, which consists in *Idolizing* the *Creature* to the Neglect, or Forgetfulness of the Creator, as *Exod. xx. 4 Thou shalt not make unto thee any Graven Image, nor the Likeness of any thing, &c [nor any Darling Image, or Idol in thy Heart, to the Injury of Him who claims it Whole] Thou shalt not bow down thy self to them, nor Serve them, [Worship or give of that Honour to 'em which belongs First and only to Me] For I the Lord thy God am a Jealous God, [both of the Honour, and of the Love that is due to me] Visiting the Iniquities of the Fathers upon the Children, unto the Third and Fourth Generation of them that Hate me, And shewing Mercy to Thousands of them that Love me, and keep my Commandments*. And tho' this Peculiar Grace to the *Jews*, God's chosen Nation. was oft interrupted by their Forsaking God, and turning. to Idols; yea, tho' God has now for so many Ages *rejected* them, as having *rejected* their promis'd *Messiah* in his First appearance in a Low and Suffering State, yet God *Remembers* them still; and the *Blessing* Abides yet *in Force*. And as he has by his Prophets among them Foretold their *Repudiation* and Dispersion, as under the Figure of *Hosea's* being married to an

Adulteress, whence it is declar'd *Hos iii 4 The Children of Israel shall Abide many Days without a King, and without a Prince, and without a Sacrifice and [also] without an Image, without an Ephod, and without a Teraphim;* i.e. neither in a State wherein they shall be able to perform the true *Sacrifices*, as by their Law Appointed, nor yet in a State of Image and *Idol Worship*, to which their Forefathers were so Prone So has he, in like manner Foretold their Return, and Reinstatement into the Favour of God and their Peculiar Privileges again as *v 5 Afterward shall the Children of Israel Return and seek the Lord their God, and David, [i.e. Christ the Son of David, and own him for] their King and shall fear the Lord, and [Experience, in their Participation of Gospel Grace] his [Great] Goodness in the Latter Days.* So *Ezek. xxxvii* Under the Figure of the *Dry Bones*, cloath'd again with *Flesh*, and animated with new Life, their *Restoration and Resurrection* as out of their Graves is promis'd and Describ'd. And by the Union of the *two Sticks* the *Re-Union* of the Scatter'd Tribes of *Judah* and *Israel* is Figur'd. And God says *v. 21. Behold I will take the Children of Israel from among the Heathen whether they be gone, and will gather them on every Side, and bring them to their own Land. And my Servant David shall be their Prince for Ever v 25 Moreover I will make a Covenant of Peace with them, it shall be an Everlasting Covenant - - and I will set my Sanctuary in the midst of them for evermore.* And the like in many other Places.

§.From these Principal, and therefore the more fully represented, I shall proceed more briefly, where it may be allow'd, to other Instances of *Sanctification* of the *Marriage Bed*, in order to a more blessed Progeny, where Persons have been more Signal in their *Regard* to, and their *Zeal* for God.

§.The next Instance appearing is the Case of *Manoah* and his *Wife*, of whom *Samson* was born who in a very singular manner Typified Christ. First in his great *Strength*, for the Deliverance of *Israel*, and Secondly in the *Recovery* of his Strength again after it was departed, and He taken Captive by the *Philistines*, his Eyes put out, and himself made a Mock of 'em wherein is Prefigur'd the *Divine Light and Power* of Christ in the *Holy Spirit*, (as *First* given to the *Christian Church*,) *Extinguish'd* therein, and *Derided*; yet *Returning* again, and pulling down the whole Structure of *Babel*, and of *Antichrist* therein.

§.*Manoah's Wife* was also *Barren*, and the *Angel* of the Lord appear'd first to Her, (and then to Him also) declaring that God would give them a *Son*, who should be a *Nazarite unto God from the Womb*, and should *begin to Deliver Israel out of the Hands of the Philistines*, who were then Lords over them. They *believ'd* the Word of the Lord, and Offer'd their *Sacrifice*, in the Flame of which, while they look'd on, the *Angel* in a Wonderful Manner *Ascended* as carrying up their Oblation, their Faith, and Prayer and Thanksgiving, to Present it to God. *Judges xiii.* After which, as *v. 24, 25, The Woman bare a Son and call'd his Name Samson, or Shamshon*, which signifies, *there the Second Time*, relating to the *Angel's* Appearing, and upon *Manoah's* Intreating the Lord for it, his being *There a second Time* *Judges xiii. 8.* This being the Principal, and most *Particular Passage* of the Case, to which in other Cases the Scripture Names are generally Adapted. It follows, *And the Child grew, and the Lord blessed him. And the Spirit of the Lord began to Move Him , at Times, in the Camp of Dan, between Zorah and Eshtaol.*

§.After this appears the Instance of *Boaz*, and *Ruth*; thro' whom the holy Line Descended, and in whom there was a *Peculiar Blessing and Preparation* for the Manifestation of it in its *Royal* Capaci-

ty; as in *David* and *Solomon*. And therefore it is that their History is so particularly Recorded. *Boaz*, or *Booz*, as *Mat. i. 5.* signifies *in Strength*, [as Blessed in order to a great and *Powerful Progeny.*] And *Ruth*, signifies, *Water'd*, or *Filled*; [as Blessed for *Increase*] Her being mention'd by *St. Matthew*, in his *Genealogy* of Christ, has some thing in it very singular, also the mention there made of Four other *Females*. And this is done in *Honour* to the Line of Christ as coming here to the Manifestation of its *Royalty* the *Right* of which, in Descent of the Line among the *chosen* People, began in the Patriarch *Judah*, to whom the Dominion was assign'd, as from him, or in his Line, to be carried on to *Christ* Which appears *Gen. xlix 10* *The Scepter shall not depart from Judah, nor the Lawgiver from between his Feet* [as brought forth in Succession of Births,] *until Shiloh Come* Accordingly here is First Mention made of *Thamar*, of whom *Judah* begat *Pharez*, the First step of Descent in this Line. And Secondly *Rahab* the Wife of *Salmon*, and Mother of *Boaz*, as here the Descent came near to the Manifestation of its *Royalty*. Thirdly, *Ruth*, in whom the Particular Providential Power and *Blessing* open'd in *Sanctification*, and Preparation for it Fourthly, She who was the *Wife of David*, and Mother of *Solomon*, in which two the Glory of Christ's Kingdom, was Figur'd out, in the One the Conquering Part of *Heroic Love*; in the other the more Glorious Works of *Peace*, and *Love Triumphant*. She is not indeed mention'd directly by her Name *Bathsheba*, but with the Periphrasis of, *Her that had been the Wife of Urias*, so with some *Reserve*, as in her *First* Birth she bore a Reference to *Eve* in *Her's*; and yet with an Honourable Regard also, as in her *Second* she stood in a Relation to the Blessed Virgin and Mother of *Christ* Himself, as *She (Bathsheba)* was of his greatest *Figure*, and most Glorious *Representative* in the *Royal* Capacity. And lastly is mention'd, directly, and with greatest Honour, the *Virgin Mary*, as the *Spouse of God*, and *Mother of Christ*, in whom the *Royal* and *Holy Line* was *Completed*, and its Types *Fulfill'd*. Thus, as the *Old Testament*, in the Beginning of it, sets forth the *Disgrace* of the *Female* Sex, as first in the Transgression, and continues a long Disregard of them; The *New Testament*, on Account of their Concurrence in the Holy and *Royal* Line of *Christ*, the *Restorer* of All, Begins with an Honourable *Regard*, and *Mention* of them, together with the Males; and shows, in *Reverse* of the Original of *Evil* thro' that Sex, the Origin of *Grace* and *Salvation* springing thro' a *Female* also and *Continues* this regard to 'em, as now both Male and Female are United, and made *one* in *Christ*. And further, herein, and especially in and thro' the *Blessed Virgin*, as *Representative* of the *Virgin-Wisdom* of God, there is a Superior Reference and Honour given to *Her* (the *Virgin-Wisdom*) also; and Concurring in her Divine Power and Property for the Manifestation of the *Son of God*, and Building the True and more Glorious *Temple of His Body*; and as She is yet further in the *Finishing* Part of the Gospel Oeconomy, to bring Him forth and Build his *Temple*, or *Body at Large*, in the *Church Triumphant* on Earth, in order to his Manifestation in the full *Royalty* and Glory of his Kingdom.

§.The Piety of *Ruth* towards her Mother in Law, and her turning to the *true* God, is set forth *ch. i.* of the Book so nam'd. *v. 16* *And Ruth said, [to Naomi,] Intreat me not to leave thee, or to return from following after thee, for where thou goest I will go, where thou Lodgest I will Lodge; thy People shall be my People, and thy God my God.* Under a Divine *Impulse* she desir'd of her Mother to let her go and glean in the Field of *Boaz*, a mighty Man of Wealth in *Israel*, and a Kinsman of *Naomi*; with an Inward *Presage*, which she declares to her, *ch. ii 2* *that she should find Grace in his Sight.* Accordingly *Boaz* taking Notice of her, and of her leaving the Land of her Nativity and Kindred to come with her Mother in Law, and to a People which she knew not, adds, *The Lord Recompence thy Work,*

and a full Reward be given thee of the Lord God of Israel, under whose Wings thou art come to Trust ch. ii. 12. And after the Divine Providence had so order'd it that, following her Mother's Direction, she claim'd of him the Performance of a *Kinsman's Part*, to which he consented, 'tis observable how the People and *Elders of Israel*, before whom the Compact between Him, and a nearer Kinsman Resigning his right to Him, was made, Pronounce a Solemn *Blessing* upon them both, and this so singular Agreement or Marriage Contract, ch. iv. 11, 12. *And all the People that were in the Gate, and the Elders said, We are Witnesses the Lord make the Woman that is come into thy House, like Rachel, and like Leah, which two did Build the House of Israel, and do thou Worthily in Ephratah, and be famous in Bethlehem.* And let thy House be like the House of Pharez, whom Tamar bare unto Judah, [from whom Boaz was descended,] *of the Seed which the Lord shall give thee of this young Woman.* So, v. 12. Boaz took Ruth, and the Lord gave her Conception, and she bare a Son, Whose Name was Obed the Royal Line continu'd thus Running, *Judah, Pharez, Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed, Jesse, David and Solomon*, and so down to *Christ*, in Whom Jew and Gentile unite at Large; as here Singly in the Persons of *Boaz*, and *Ruth the Moabitess*, in Descent and the Holy Line towards the Constitution of the *Royal Types*, viz. *David*, and *Solomon*; who was also, of all his Wives, first and ost solemnly Married to a *Gentile*, the Daughter of *Pharoah*; Prefiguring the Future Call of the *Gentile Church*, and its *Preheminance* in the Favour of God. And it was in these two *Royal Types* that the Point of *Plurality* of Wives and Concubines, Permitted under the Law, came to its Height, and was most Eminently display'd; and this too Sanctified so far as to give a *Figure* of *Christ the Universal Bridegroom*: Also as hereby the *Seed* of the Tribes of *Israel*, and of the *Gentile Nations*, was collected, *United* and *Transmitted* down in the *Royal Line*, as to Center in *Him*, which was also *begun* in the *Original Constitution* of this *Line* (as to Descend among the Chosen People,) in *Abraham* Himself; who beside *Sarah* had two Other, viz. *Keturah*, his Wife, and *Hagar* his Concubine. So in *Jacob*, who had Two Wives, and Two Concubines. But *Isaac* the more immediate Figure of *Christ*, had only *One Wife*, Prefiguring *Christ's Restraint* of this Liberty (as putting an End to Types and Figures,) in the *Flesh*, and opening it in the *Spirit*, as the Bridegroom of the *Church* at large, and in the *Communion of Saints* in the *Spirit*; which is also Free, and *Universal*. And that this Liberty in the Figure, and the Letter, at the Highest, was *Allow'd* of God, and Appointed by him, will appear from that Passage, 2 *Sam.* xii. 8. Where God, Reproving *David* for his taking away the Wife of *Uriah*, says to him by the Prophet *Nathan*, *I gave thee thy Master's House, and thy Master's Wives into thy Bosom, &c. and, if that had been too little, I would moreover have given unto thee such and such Things.* Note, and add here, *Keturah* was indeed Married to *Abraham* after *Sarah's* Death, and gives one of the most Wonderful Instances of this Peculiar Blessing of God; in the *Continuation* of *Abraham's Strength* and Vigour thus *Renew'd* by Whom he had *Six Sons* after *Isaac* was grown to Manhood, had mourn'd for his Mother's Death, and was Comforted therein by his own Marriage with *Rebekah*. And whereas it is said *Gen.* xxiv. 1 *And Abraham was Old, and well stricken in Years*, upon which he took care to provide a Wife for his Son *Isaac*, it follows *Chap.* xxv. 1 *Then again Abraham took a Wife, and her Name was Keturah, and she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishback, and Shuah and perhaps Daughters* between them also, not mention'd.

§. To this succeeds the Case of *Elkanah* and *Hannah* of whom the Prophet *Samuel* was born. *Sam* ch i. *Elkanah* had Children by his Wife *Peninnah*, but *Hannah* the most Belov'd was *Barren*, and on that Account triumph'd over, and sore vex'd by *Peninnah*, call'd therefore her *Adversary*. *Elkanah*

was a very *Devout Man*, and went up Yearly to Sacrifice to the Lord in *Shiloh*. Where *Hannah* in the Grief of her Soul offer'd her Prayer, and made her *Vow* to God, that if he would give her a Son, she would Consecrate him to the Lord all the Days of his Life; and no *Razor* should come upon his Head. And the Lord *Remember'd* her, and she bare a Son, calling him, Answerably to her Case, *Samuel*, i.e. *Asked of God*. For which she sung her *Divine Hymn*, Agreeing in several Parts of it with that of the *Blessed Virgin*, and Beginning as that does. This *Sanctification* from the Womb, was shown afterwards in the great Piety and Acts of this Prophet; in his being *in Favour with the Lord, and also with Men*; *ch* ii. 26. and in the so Early Favour of God to him, calling him by Name while he was yet a *Child*, and *Reviving* in him the *Extraordinary Manifestations*, which had then for some Time *Ceas'd*, as 1 *Sam.* iii 1.

§.The Word of the Lord was Precious *in those Days, there was no Open Vision* and giving thro' Him the Prophetical Denunciation against *Eli* and his *House*. He was Born at *Ramah, or Bethlehem of Judah*, where *Christ* was Born. He was not only *Prophet, and Priest*, but also *Chief Governor* in *Israel*, being the last of the *Judges* therein. There was also in him a *Translation* of the *Priesthood* into another *Family*, upon the Rejection of *Eli* and his *House*, as 1 *Saml.* ii 30 where God declares to *Eli, I said indeed that thy House, and the House of thy Father, should walk before me for ever. But now far be it from me, said the Lord, &c. And I will raise me up a Faithful Priest, that shall do according to that which is in my Heart, and in my Mind and I will build him a sure House; and he shall walk before min Anointed for ever, v. 35.* All which put together will show him standing, Typically, in a nearer Relation to *Christ*, and Representing Him as *Priest, and Prophet*, and in some degree as *King, or Supreme Governor* also.

§.Hence we are led to the Case of *David* and *Bathsheba*, for the Birth of *Solomon*, the great Type of *Christ* in his Kingdom of Peace and Love. Here was first a *Desecration* in their Adulterous Act wherein they stood with a Reference to, and Reflection of the Fall of *Adam* and *Eve*, in Point of *Love*: and their First Birth was *Rejected*, and Banish'd from the Land of the Living, as *Cain* was from the Presence of the Lord, and the good and Cultivated Land wherein he Dwelt. After *David's* Reproof by *Nathan* the Prophet, his Deep Humiliation and Repentance, and therein Gods Return to him again in Grace, whereby there was a more particular Preparation, *Sanctification* and Blessing in order to a *Second Birth*, *Solomon* was Born; Answering to *Abel*, and was in like manner *Accepted*, yea also *Beloved* of God, as 2 *Sam.* xi 24 *And [after the first Child was Dead] David Comforted Bathsheba his Wife, and she bare him a Son, and he called his Name Solomon. And the Lord Loved Him.* For *Bathsheba* also had gone thro' her Course of Humiliation and Repentance, and as under the Reproof for her Crime, further impress'd upon her by Gods taking away her Child, was in a *Dejected* State. For she was otherwise a Prudent and Pious Woman, and prov'd afterwards Eminent for her *Wisdom*, and even became a *Prophetess*: So that on her Part also there was, thro' Grace Prevailing over the Contrary Evil, a greater Preparation and *Sanctification* in order to the *Second Birth*. And from Her Natural *Signature* for *Wisdom*, improv'd in her Course of Life, and thro' her Tryal and Suffering, the Grace of God Interposing, also from her Wise and Pious Instructions of her Son in his Minority, there was derived to Him a Peculiar *Preparation*, and Predisposition to his *Wise Choice*.

§. Now that *Bathshebah* was a *Prophetess* appears, *Proverbs xxxi.* which Contains her *Prophetic Reproof*, and Instruction to her Son as v 1 *The Words of King Lemuel, the Prophecy that his Mother taught Him* i.e. given thro' his Mother, and by Him *Written*, and Recorded which is a Wise and Beautiful Piece, and adapted to Restrain him in those Defects to which he was most Prone, and particularly level'd against Excess in his Love of Women of Various Nations and Religions, (in which afterwards was his great Fall) and this by representing and drawing as it were the Portraiture of the truly *Wise* and *Virtuous Woman*, as only Deserving his Regard and Love. The Occasion of this Prophecy and Monition, as the *Rabbins* tell us, was, that *Solomon* upon the Night of his Marriage with *Pharaoh's Daughter*, had drank much Wine; and Sleeping long the next Day, having the *Keys* of the Temple in his Chamber, the Priest could not come at them, so that the Morning Sacrifice was wholly *Omitted*. Hence at his first setting forth in the Case of Women, this Seasonable Reproof and Restraint was appointed by the Spirit thro' his *Mother*, who could best do it of any from the *Authority* she had with him, and so much more as thus Commission'd, and his Regard thereto is shown in his thus Recording it, as his General Regard and Esteem of her as a Pious and Wise Woman, is Implied in that Passage *Prov. i 8 Hear the Instruction of thy Father, and Forsake not the Law of thy Mother. For they shall be an Ornament of Grace about thy Head, and Chains about thy Neck* where he refers to the Law, the Rules, and Wise Instructions given Him by his *Own Mother* in the Time of his Youth.

§. The *Effects* of this *Sanctification* and Blessing of the *Marriage Bed* for the Birth of *Solomon*, appear'd in the Great *Favour* of God to Him, *Renewing the Covenant* with him, as with *David* his Father, and his other great *progenitors*. In the *Gift of Wisdom* in such a manner as none before or after him should enjoy. This is to be understood with Exception of the *Antitype*, as to appear in the *Substance* of what he was a *Type* of, and to *whom* the Word and Aim of the *Spirit* was thro' the *Type* directed; and so of further *Antitypes*, in the Time of the Kingdom, here *Prefigur'd*, standing in the same Capacity and Line, in whom *Christ* Born and Adult in Spirit shall *Multiply* himself, and appear as in Plurality, in the *Sons of God* then to be *Manifested*. It appear'd also in his great *Acts*, or Works of *Peace*, far greater than those of his Father *David* in the Heroic and Conquering Part, Preparative As in his Building the *Temple*, with all its Furniture, and Appendages, his actual Appointing and setting on Foot the *Ministry* and *Service* in it, his *Dedication* of the Temple with such Grand and Numerous Sacrifices, and in such Solemnity and Magnificence as otherwise was never known, at which God Himself in a most Wonderful manner Appear'd, and Fill'd the Temple with his *Glory*. Here may be mention'd also his other Magnificent *Structures*; his *Palaces*, his *Judgment Seat*, and His *Ivory Throne* in the Order of his *Princes*, *Officers*, and *Attendants* in his Court; all which the Queen of *Sheba*, coming from far on the Report of his Wisdom and Glory, was so transported at the Sight of, that it is said, *there was no more Spirit in her*. Also in his great Improvement and Success in *Navigation*, whereby such Abundance of *Gold* and *Silver* was imported that it became in *Jerusalem* as Plenteous as *Stones*. And lastly in his *inspir'd Writings*, his *Wise Proverbs*, His Preaching from the most full Experience the Emptiness and Vanity of the World in all its Glory, his Celebrating the *Marriage* of the *Prince of Peace* with his Bride the *Church Triumphant*, of which his own was a *Figure*, in the *Song of Songs*. These together with his other *Inspir'd Writings* in *Natural History*, reserv'd for the *Latter Day*. Thus in the Triumphant Peace and Glory of his Reign, in General representing the Glory of the *Peaceful Kingdom* of *Christ* in such manner as never was, nor will be, till the *Antitype* it self

shall Appear, and show the Shadows and *Figures*, (themselves so Glorious,) in their *Substance*, and *Reality*.

§. *Solomon*, as the *Figure* of the great *Restorer*, *Peacemaker* and *Harmonizer* of all, stood in the *Conclusion* of one of the Great Periods of the Holy Line, here become actually Royal also the whole consisting of *Three Fourteens* of Generations, making 42. Thro' which *Christ* as the *Promis'd Seed*, passing in Descent, Suffering in Spirit, and in Spirit also gradually Conquering, made his Way to his *Outward Appearance*, Suffering, and Conquest. To which Number also, viz. 42. the *Journeys* of the Children of *Israel* in the Wilderness, and the 42 *Months* of the Christian Church, in its Wilderness State, bear a Relation and Conformity, as *Christ* therein also Suffering and Conquering Works out the Evil, and *Harmonizes the Discord* crept in by the Fall. The Whole then of these *thrice Fourteen* Generations, may be consider'd as a *Harmonic Round*, consisting of *Six Septenaries*, which make the Number 42. Now *Solomon*, in this Consideration, stood in one of the Grand *Closes*, as the *Fifteenth* from *Abraham*, or the double Octave, reckoning Inclusively after the *Harmonic* way, where the Eighth ending one Course of the Seven Notes is reckon'd again, as beginning another, whereby the otherwise *Sixteen* are reduc'd to *Fifteen*. And this twice taking the Eighth gives it a Double Length of Time wherein consists the resting or Close. And thus *Christ* as the *Center* of the Ages, the *People of Union*, and the Grand Close Rest or *End*, is the *Beginning* also the *Key* of Endless Generation and Multiplication of Concord and Harmony, Peace and Love, Joy and Blessing in every Kind. And thus also, into *Solomon*, as the Close in the Octave, the First Series of Fourteen Generations, with its descending Power, and Blessings Subsided; (the *Defect* also,) and a new one Began and the Union of the Former Series with the latter is further shown by the foremention'd *Copula*, or Tie of the two Kingdoms, viz. that of *David* with that of *Solomon*, who was instated into the Throne, and Crown'd while his Father was yet *Living*.

§. In this Close then, or Resting of the Descending Power and Blessing in the Holy Line, there was so large a *Draught* of it into *Solomon*, in order to the Glorious Representation of *Christ*, and his future Kingdom, that there was but a small Portion of it participated by his *Successor*, his Son *Rehoboam* to which might contribute also his being conceiv'd and born of a *Gentile* Woman, viz. *Naamah*, and *Ammonitess*. Also on Account of his Father's Defect, in the midst of the Pomp and Glory of the World, and too forward Sallies of Natural Desire, so far Forgetting God. So in *Rehoboam* a *Series of Declension* was carried on In whose Time *Jeroboam's Apostacy* broke forth, and in many of whose *Successors* the Impression here first made, show'd it self afterward in greater Degrees, in Wicked and also *Idolatrous* Kings, and was both sharply Reprov'd and Punish'd, as in *Ahaz*, *Manasseh*, and *Jeconiah*, and Ended in the *Captivity* both of *Judah* and *Israel* in *Babylon* wherein also the Future Declension of the *Gospel* Church, and its *Captivity* in *Babylon*, *Mystical*, may be read. And on the other Hand the *Remains* of the Power and *Blessing* Descending, and Quicken'd by *Fresh* Showers from Heaven, appear'd in the Good Kings, as *Jehosophat*, *Hezekiah*, and *Josiah*; whereby God's Regard and Favour to the Children of *Israel* was still in degree Preserv'd, and carried on, so that he *restor'd* them again from their *Captivity*, and appear'd for them, at Times, in various Providences and Blessings, Sustaining them as his People to the Appearance of *Christ*. But Without those *Extraordinary Tokens* of his Presence and Favour, after their *Captivity* in *Babylon*, (of the Spirit whereof there was a Tincture Remain'd among them,) as before, while their First *Temple* was yet standing: in

which also the *Parallel* carried on in the Latter Ages of the *Christian Church*, after its Captivation in *Mystical Babylon*, may be Read and trac'd out: And therein observ'd, how after *Constantine's* Reign, which was like *Solomon's*, a Figurative Representation, and a Foreflash as it were of Christ's *Kingdom* yet to come, a *Series* of the Church's *Declension* also began, in which *Antichrist* prevail'd And how after the Blessed *Millennial Kingdom* it self a like *Declension* is to Succeed, wherein the *Laodicean* Lukewarmness appears, *Satan* is Loos'd again, and *Gog* and *Magog* come forth to War against the Holy City; as *Rev xx 7,8*, &c and explain'd in the *Scheme* of the Church Periods.

§.And thus in the Course of the *Generations*, and *Order* the *Ages*, with their *Mystic Times*, and *Numbers*, the Deep *Wisdom* of God has been found Working, and That all in Exact Proportion of *Number*, *Weight*, and *Measure*. So truly is it said, *Theos malista Panton Geometres, God is, in Truth, the greatest Arithmetician, Geometrician, Mathematician*, Who Working variously by *Himself*, (by the Powers and Properties of his own Nature,) against what is got in by the Fall of Man in *Contrariety* to Himself, and Obviating Darkness with Light, Error with Truth, Sin with Grace, and generally Evil with Good, in Gradual Renovation or new Creation, in the Soul of Man, Here *Restrains*, There *Lets in* the Evil, (always Ready,) in less or greater Degrees, and meeting it, in his People, breaks it down by his Power and Work of *Judgment*, and by *Grace* and Mercy applied in its Place melts them into Submission, is reconcil'd to, and restores them again to his Favour, hereby giving them Conquest of, and greater Strength to proceed against the Evil and thus goes on changing and Rectifying the wrong *Modification* in the Essences, Powers and Properties of Nature, and Restoring his *Own Image* again therein: thus showing his Art and Wisdom in the just Proportion of all things, or Working in Exact *Number*, *Weight*, and *Measure* in the New and *Spiritual Creation*, as he did before in the *Outward* and Visible.

§.I must here also take Notice of the Propriety of the *Names*, as Adapted to the Nature, State or Case of the Persons concern'd, in the Instance here mention'd. *David's* Name imports *Love*, or *Beloved*, so call'd a Man after God's own Heart, as in the General Standing in a *Signature* for, and strongly inclin'd to *Love* the best *Constitution*, and Frame of Soul, as were rightly applied, it Disposes us to the Love of *God*, and *Mankind*; tho' where Corrupted and wrong Determin'd, as the best things in such Cases become the Worst, (seen also in his Fall,) it Produces the Worst of Effects. *Uriah* signifies the *Light of God*, or *Divine Wisdom* in which is *Wife* Communicated with Him; but which by *David's* Sin was *Extinguish'd* both in *Himself*, and in *Them*. *Bathshebah* is the *Seventh Daughter*, in the Excellent Number of the Holy *Spirit*, of which after her Repentance she partook in an Extraordinary manner otherwise also importing some Excellent Properties. Also it signifies the *Daughter of an Oath*; She being Appointed to Concur for the Performance of the *Oath of God* to *David*, as *Psalms cxxii 11*. *Of the Fruit of thy body will I set upon thy Throne*. The Name of *Solomon* imports *Peace*, suitable to his Disposition of *Mind*, his *Reign*, and the *Representation* he was Appointed to bear, viz. of the *Prince of Peace*.

§.This Point of the Apt Significancy of Scripture *Names* both of more Remarkable *Persons*, and *Places*, being as a Lesser Fund of Scripture Science, tending in its place also further to Illustrate it, and Discover some Particular Beauties of the Divine Wisdom, and also Foreknowledge, and Providence in the Ordination of Humane Affairs and Events, and as a *Key* to other Mysteries contain'd un-

der the History of it, I shall to Excite a more Particular Inquiry, in such as may be dispos'd, add here a few of the more Notable Instances, and First two or three of the Persons concern'd in this present Subject, before committed. As, *Isaac*, importing *Laughter*; found both in *Sarah*, and in *Abraham* also and as on his Birth and Circumcision Sarah declares, *Gen. xxi. 6. God hath made me to Laugh; so that all that hear will Laugh with me.* *Jacob*, *Supplantation*, which *Esau* takes Notice of when Supplanted by him both in his Birthright and Blessing. But there was also a *Supplantation* of a Higher kind here denoted, in the *Mystery, Esau*, which signifies *Doing* or *Working*, stood as the Figure of Man in his Corrupt *Natural* State, or as under the *Law of Works*, Willing, and Running, and Acting of Himself. *Jacob* was the Figure of Man under the Covenant of *Grace*, and in the *Gospel* Spirit, by which *God* in *Christ* Works and Acts in him, giving both to *Will* and *do* according to His good *Pleasure*. In which therefore *Man's* Doing and Working is *Supplanted* by Gods, which Obtains the Heavenly *Birthright* and Blessing, which the Other cannot reach, Those under the *Law* being as *Bondmen* and *Servants*, whose Business it is to *Work* and *Toil*; but those under *Grace* being made *Children*, and Heirs, and *Coheirs with Christ*, thro' his being Form'd and *Born* in them, and consequently having all *provided* for them of their Father. *Israel* denotes a *Prince God*, and *Pervailer* with him, as by *Wrestling*, i.e. thro' the Power or by the *Spirit of Christ*, the Mediator, *Wrestler*, and *Prevailer* with God for all, here opening a degree of his Power in Him to Constitute the Type. Here may be noted, How *Hagar*, whom (like *Esau*) *St. Paul* declares to be a Figure of *Mount Sinai*, imports *Fear*, and being a *Stranger*, suitably to the Legal State, also *Chewing the Cud*, *Works* of the *Law*, as in like manner the *Types* and *Figures* of it being *Defective*, or *Incomplete*, and to be brought over again to be *Perfected*, and *Fulfil'd*.

§. *Leah*, *Wearied* and *Pain'd*, as Uneasy in being *Despised* by her Husband, which God himself took Notice of, and therefore gave Her Children, while he denied them to her *Sister. Manoah*, (*Samson's* Father,) Rest or a Gift. *Elkanah*, (*Samuel's*,) the *Zeal of God*. *Hannah*, *Merciful*, *taking Rest*, or *Gracious*. The Names of the several Places of *Israel's* Encampment in the Wilderness, have been particularly examin'd into, and shown Conforming to the various Stages of the Regeneration-Work, of which their Progress thro' the Wilderness was an Outward Figure, by *Mr. Tho. Bromley*, in his Tract of the Journeys of the Children of *Israel*. The like is also found in the New Testament. *Mary*, the Name of the Blessed Virgin, (the same as *Marian*,) signifies *Myrrh*, (which also imports Bitterness,) a *Sea of Bitterness*, and *Mistress of the Sea*, as also *Exalted* each of which are accommodable to her Case, as *Exalted* to be the Bride of God, and Mother of Him in whose *Blood* the great *Fountain* for Sin and Uncleaness was open'd, and is expressive as of the sweet Savour of her Oblation of her self to God, and Relative to *Christ's* for us, so also of the *Bitterness* and Anguish of her Soul, pierc'd thro' as with a Sword, and Relative also to *His* in his Crucifixion, of which she was a Sad, and of All the most Mournful *Spectator*. The Name *John*, Signal in the beloved Disciple, denotes the *Grace* of God, or *Tenderness of Mercy*, the greatest Effect and Demonstration of Love. And One may be also mention'd as render'd most Particular and Signal, both in the *Evil* Property of the Person to whom it as given, and in its so exact *Denotation* of it. And the Name is Double, showing first a great Good, and secondly that Good *Corrupted* to the greatest Evil. This is *Judas Iscariot*; whose first Name denotes *Confession*, and *Praise*, the same with *Judah*, and represents him in his Honourable Advancement to be an *Apostle* of *Christ*, in *Confession* and Acknowledgment of the true *Messiah*, and as a *Preacher* of the *Gospel*, but his Second Name *Iscariot*, which signifies a *Hireling*, Proclaims

him a *False Apostle*, and a *False Teacher*, *Covetous*, and *Greedy of Gain*; as choosing also to bear the Bag for the Opportunity of *Robbing* it. And Secondly, it signifies *A Man of Death* and herein Proclaims him a *Traytor* and *Betrayer* of his Lord; which he actually prov'd: and that too for *Gain*, undertaking to *Sell* his Lord, and Deliver him into Hands of his Murderers for *Thirty Pieces of Silver*; and selling also his own *Birth right* and *Blessing*, both *Temporal* and *Eternal*, as for the *Mess*. And as this Act was before particularly Prophesied of, with *Contemptuous Mention* of the *Goodly Price*, as *Zech. xi. 13. And the Lord said, cast it to the Potter a Goodly Price that I was priced at by them*: So it cannot be thought but that his Name, in which his State, his Properties, and Disposition of Mind, together with the Acts and Events Consequent of them, are so particularly couch'd and indigitated, must in the secret Wisdom and Providence of God have been *Fore appointed* and *Appropriated* to Him. And lastly the Double Name of the Lord, the Savior of the World, JESUS CHRIST, Expresses his Character, and Work: the Former signifying *A Savior, the Salvation of the Lord, or the Lord a Savior* and the Latter the same as *Messiah, the Anointed*, as the *Anointed* of God to his three great Offices, of *Prophet, Priest* and *King*. But this so peculiar Significancy of Scripture Names is suppos'd to be *Answer'd* in the Properties or Circumstances of Persons, &c not *Generally*, but where *God* in a more peculiar manner *Appears*, or is *concern'd*, and, suitably to his manner of *General Influence*, Appoints a *Reflexion* or *Signation* more *Distantly* and *Externally* of what he moves in, or what is mov'd against him. And as those Names which he *Himself* has directly given are thus Significant, and Others in Cases of Concern, are found to be so likewise, Such also may very reasonably be suppos'd to have had a *Secret* and *Providential* Appointment, and with Relation to *Places*, either of the Names at first, where not first given from the *Events* in them, or of the *Scenes* of his Appearance, in Conduct of his People, to be where all things are ready Prepar'd and *Accommodated* to his *Intent* therein, and so the Names, as before given, suiting his Design.

§.God's *Reproof* of *Solomon's* Excesses in the Use of Women, and the Evil Consequences seen thereof, are sufficient Warning, and imply a Greater *Reproof* to Such as under the *Gospel*, which strictly forbids such *Promiscuous Liberty*, yet, as too common at this Day, allow themselves in it. But least, as some may do, and have done, any should take *Umbrage* and *Shelter* for such Crimes under the Liberty allow'd by the Law, and particularly in these Instances of *David* and *Solomon* for the Ends here mention'd, I shall put in a Consideration in way of *Antidote*. It is seen how *Solomon* with all his Wisdom and Piety was here *Deceiv'd*, and led aside even to *Gross Idolatry* and this the Effect of his setting up *Idols* first in his *Heart*; which in a strange and Sympathetic manner, wrought in him towards the Manifestation of themselves in their gross and *External Figure*: the Natural Reason of which I shall here Examine into: Which may possibly be Regarded by some who neglect both the Authority, and the otherwise *Reasonableness* of the *Command*. Love then is Conceive'd and Transacted First in the *Heart*, taken in the Scripture Sense for the Mind or *Will*: whereby there is a Union or *Mixture of Souls*, and from thence a Mixture of the *Properties*, Modification, Temper and *Inclination* of the Mind and Soul also, in the Ideas of Complacency and Love-Desire mutually convey'd and as Love outwardly produces its Likeness and Image, so *Inwardly* also it Conforms to, and draws the *Likeness* of its Object. Further, Here is a Communication in the Fund or Fountain of *Life*, the Blood; which passing in Circulation thro' the Heart, partakes of the *Vital Flame* or Heat; and has its Influence Upwards, as affected by, and *Re-affecting* both the *Animal Soul*, and thro' that the *Superior Soul* also, and thro' the Blood and its purest Extract, there is a Union Effectuated ev'n in the Sphere of

Body also, which Argument is in this Case us'd by *St. Paul*, in his Excellent, Short, yet withal full Sermon against Fornication; 1 *Cor.* vi. 15, 16 *What know ye not that he which is joined to a Harlot is one Body? For two saith he shall be One Flesh,* [as Communicating in its inmost and Regent Principle, or the Fountain of its Life.] *But he that is joined to the Lord is One Spirit.* From this Action and Re-action of Soul upon the *Body*, and the *Body* upon the *Soul*, the Inclination to a Mutual Conformity in the *Soul* is drawn on Downwards, and tends to Work out a Conformity even in *External* Actions also; and thus *Solomon* was drawn down, and by the *Idols* in his *Heart*, sway'd even to an intire Conformity to the thus United with him; even to the *Worship of Idols* also in the most Gross, and *External* Sense. And thus still, in such as follow a like Course, the *Heart* is insensibly Alienated from God and Goodness, and Prostituted to the *World*, therein *Worshipping* and Serving the *God* of it. This *Solomon* was afterwards Aware of, and the Divine *Wisdom* thro' him was given the Warning, and earnest Caution to Mankind against it, in the Description of the *Whorish Woman*, and the *Young Man* void of Understanding. *Prov.* vii. 22, 23. with this Emphatic Irrision, and Indignation of his *End*, viz. *He goeth after her straitway, as an Ox goeth to the Slaughter, or as a Fool to the Correction of the Stocks, until a Dart strike thro' his Liver; as a Bird hasted to the Snare, and knoweth not that it is for his Life.*

§.It was Needful to inlarge this so singular Instance But to Contract.

§.The Case of the *Shunamite* also is not here to be overlook'd, who is said, 2 *Kings* iv. 8 to be a *Great Woman*; whose *Zeal* for God, shown in her Entertainment of his *Prophet*, and preparing a Chamber for him, was rewarded in This kind. She was *Barren*: And *Elisha* calling her said, *About this Season, according to the Time of Life, thou shalt Embrace a Son*, v 16 and v 17 *the Woman conceiv'd and bare a Son, at that Season that Elisha had said unto her, according to the Time of Life.* And her Son thus given afterwards Dying was again by the Miraculous Power of God, and by the same *Prophet*, *Restor'd*, and given to his Mother a *Second* Time.

§.Hence we come to the Case of *Hadassah*, or *Esther*, the Kinswoman and Adopted Daughter of *Mordecai* the *Jew*, brought up by him, in the Fear and Service of God who thro' the Extraordinary Favour and *Blessing* of God found Favour in the Eye of the Great King *Ahasuerus*, was made Partner both of his Bed and Throne, and became the Great *Instrument* of the *Deliverance* of her People, by the Pride and Malice of *Haman* Devoted to Destruction.

§.*Esther* signifies *Secret* or *Hidden*, here as *Rare* thing, or choice Jewel. *Hadassah*, a *Myrtle Tree*; which is *Ever green*, Fragrant, and Medicinal, *Low* in Stature, and growing in Valleys or Low Places, so an Emblem of Meekness and *Humility* by the *Ancients*, whose *Mythology* has always a Ground in *Nature*, Dedicated to Love: *Vitis Jaccho, Formosa Veneri Myrtus.* And in a *Parallel* Case, of God's Rising for his Deliverance of his people, the Church of God is represented by a *Grove of Myrtles*, in a *Low Bottom*, *Zech.* i. 8. *I saw by Night and behold a Man Riding upon a Red Horse; and he stood among the Myrtle Trees that were in the Bottom, and behind him there were Red Horses, Speckl'd, and White:* His Hosts of *Angels*, First in Judgment upon their Enemies, Secondly, in a Mixt Work of Judgment and Grace, to Affect the Church also, or to Purify and prepare them for the Intended *Blessing*, and Thirdly, Of pure or *Mere Grace* as the full *Effect* of this great Procedure. The Name of *Mor-*

decai is also of Kin to this, denoting the *Purest Myrrh* which, as importing *Bitterness* also, is more suited to His Case.

§.Nor is the Particular Case of *Tobias* and *Sarah*, where the Evil One had so near an Access, wholly to be neglected which tho' it should be suppos'd written only in an Allegorical way, contains yet Excellent Instruction in its Kind, and may be of greatest Service to Mankind where the Intent to it is rightly regarded. The Piety of *Tobit*, and of *Tobias* and *Sarah*, their Prayers to God, and the gracious Returns of 'em, the Surprising Scenes and Incidents, the Extraordinary Power of God so variously appearing together with the Conduct and Conclusion of the whole, render it indeed Entertaining like a Theatrical Composition, and Extremely Moving and Affecting; and tho' *Apocryphal*, yet as Books of that kind are Recommended by the Church as next in Esteem, Authority, and Usefulness to the Holy Scripture it self, and therefore Annex'd to it, so this both on its General, and Particular Account, as relating to the Immediate and Momentous Point in hand, may merit a Peculiar Recommendation, and Regard.

§.The Great and Evangelical Prophet, *Isaiah*, and the *Prophetess* his Wife, whom he recognizes as such, *ch. viii. 3.* give another Instance in this Kind, in order to the Birth of Maher shalal-Hash-baz, so nam'd of God, signifying *Make speed to the Spoil, hasten to the Prey*, in whom a Sign was given of the Powerful and Quick Deliverance of *Judah*; when in the Time of *Ahaz* invaded by *Rezin*, King of *Syria*, and *Pekah* the Son of *Remaliah* King of *Israel*, *ch. vii. 1* call'd by the *Spirit*, *v 4 The two Tails of Smoaking Firebrands*; and the King of *Israel* call'd in way of Contempt, only *the Son of Remaliah*, as being of an obscure Family, and coming to the Crown by Usurpation. And this *Sign* is given in Concurrence with a Greater, in a more Direct *Prophecy* of Christ, to be born of the Line of *David*; which was here Conspir'd against for its utter Extinction, thro' the Concurrence of the Son of *Tabael*, *Isa. vii. 6.* in order to his Own Succession to the Crown. This follows *v. 14. Behold a Virgin shall Conceive, and bear a Son, and shall call his Name Immanuel*, &c. This here as bearing up the Sinking Faith of *Ahaz*, and the *Line of David*, with Assurance of the Continuance of the *Royal Line*. And it follows *v. 16. For [in so little time as] before the Child shall know to Refuse the Evil and chose the Good, the Land that thou abhorrest shall be Forsaken of both her Kings*: And this in Conformity to what is declar'd in the other Sign of *Maher-shalal-hash-baz*, *ch. viii 4 For before the Child shall have Knowledge to cry, My Father, and my Mother, the Spoil of Samaria shall be taken away before the King of Assyria.*

§.In order to the Birth also of the Prophet *Jeremiah*, there was a Sanctification, and Blessing of this Kind, of whom God declares, *Jer. i. 5. Before I form'd thee in the Belly I knew thee, and before thou camest forth out of the Womb I Sanctified thee, and I ordained thee a Prophet unto the Nations.*

§.To These may be added an Instance or two out of the *New Testament*. And First, it cannot be suppos'd that the Marriage in *Cana of Galilee*, to which *Christ* and his *Disciples* also were Invited, could be without a Blessing of this kind; where there appear'd the Preparation of *Faith*, *viz.* in Him, as the expected *Messiah*, and of Love and Good Will to Him and Those belonging to him, implied in the Invitation; and where the *First Miracle*, in Circumstances suitable to his so Eminent Character as the *Bridegroom* of the Church, was wrought, where also the Blessing of *Multiplication* and *Melioration* was Outwardly Represented, by his turning *Water* into *Wine*, in so great Abundance.

§.But more directly and Evidently, as in order to the Birth of *John the Baptist*, (the Immediate Fore runner Proclaimer of the wholly Sacred, and *Divine Birth*;) this appear'd, in the Case of *Zechariah* and *Elisabeth*; of whom it is said, *Luke* i. 6. *And they were both Righteous before God, walking in all the Commandments and Ordinances of the Lord Blameless.* And, v. 7 *they had no Child because that Elisabeth was Barren; and they were both now well Stricken in Years.* This Birth was also fore-shown by the Appearance of an *Angel*; and this attended with a Miracle, of *Zechariah's* being struck *Dumb*, and afterwards being *restor'd* again, and fill'd with the Holy Ghost to sing his *Benedictus*, on the *Circumcising*, and giving the Name to this great Prophet. His Mother was a *Prophetess* also; shown in her Inspir'd Re-Salutation, and Predictive Blessing to the *Virgin Mary*, to which She also Responded in her *Magnificat*. And here *Elisabeth* stood in the *Communion* of the Holy Power, breaking forth in the Young Prophet yet in the *Womb* of his Mother; Ev'n *there* beginning of his Work of *Notification*, and *Proclamation* of the Advent of his Lord, and giving the *Signal* of it by Springing with an *Exult* of Joy; or as she her self Expresses it, v. 44. *For, Lo, as soon as the Voice of thy Salutation sounded in my Ears, the Babe leaped in my Womb for Joy.* Such a various and Wonderful Concurrence was there of the Power, and *Spirit* of God in this Case, and to Celebrate this great *Congress*, and Interview.

§.And this leads us to the and Glorious Preparation and *Sanctification* of *Marriage* Unity, in the *Blessed Virgin*, and *Spouse of God*, in order to the Birth of JESUS CHRIST, the Savior of the World. Her Preparation and Qualification may be consider'd in these Particulars. First, Her *Fore-Election* hereto in the Eternal Purpose of God. Secondly, The *Power* and *Blessing*, descending in the *Holy* and *Royal Line*, *Centring* in Her Also the same Descending in *Joseph*; and, in the Love of her *Espousals*, in *Spirit* uniting with Hers. Thirdly, Her great Innocence, Simplicity, and Piety; and particularly her so singular Meekness and *Humility*. Fourthly, Her *Youth*, as in the Bloom of Nature, and under the First pure and Innocent Desires thereof. Fifthly, Her *Virgin State*; Untouch'd by Man in the Act wherein the *Original Evil* and *Serpentine Nature* is Traduc'd. Sixthly, Her being in a State or Frame of *Love*, and Love Desire, Holy and Approv'd of God, from her *Espousal*, or *Desponsation* only. And Seventhly, To this added, her State of *Desponsation to God*, thro' the *Annunciation* of it by the Angel *Gabriel*, in which her Desires were rais'd and *Spiritualiz'd*, and Determin'd to the most Glorious *Object*, the *Fountain* it self of Sacred and Eternal *Love* whereby she was Prepar'd and Sanctified for the Descent of the *Overflowing Power*, of the *Highest*, viz. the *Holy Spirit*, the United *Active Power* of God, *ad Extra*, or upon Objects whether in Temporal or Eternal Nature: The Blessings of the *Fruit* whereof the World has since found, and will yet further Experience in such manner, and Degree, as is not to be Express'd, or Conceiv'd.

§.I Inlarge on this Subject of *Sanctification* of *Marriage*, as it proves also proper *Application* of the Subject in General Purity, Chastity, and Holy Love, being (as its Contrary is one of the greatest *Impediments*;) the proper *Qualifications*, in their Kind for meeting Christ as now Coming, both to Revive the Superior and *Spiritual Union* in the *Communion* of Saints with each other, and to Solemnize the Glorious *Nuptial* of the Church with *Himself*. And *This* is indeed the true Mysterious Ground of the *Institution*, and Consecration of *Marriage*; which is the Aptest Representation in Nature of it, and wherein *Man*, God's *Image*, *Images* him in the *Generation* of his Eternal Son; and wherein is represented thro' the *Church's Union* with *Christ*, in Spirit Born in her, Her becoming in a rightly

Qualified Sense, both the *Mother*, and the *Bride* of God, of which here the *Virgin Mary* was the *Outward Figure* by the due Consideration of which Mystery, and the Coming together of Persons, in the Fear and Love of God, the *Sanctification* of Marriage is obtain'd, and the Blessing Applied; in order to bring forth the Image of God, in *Multiplication*. But where this is wholly *Neglected*, and in the *Lust* of Corrupted Nature, the *Serpent* still Admitted, the *Contrary* Image must of Course be produc'd; and *Cain's* be still brought forth instead of *Abel's*. For indeed the true *Copy* cannot be drawn without an Eye to the *Original*; and what is *Ey'd* is always *Traduc'd*. And when this Point shall come to be further Inquir'd into, and the vast and General *Importance* of it weigh'd, and duly Regarded, whereas now the *Serpentine* Image so generally Prevails, and shows it self in the Lives and Actions of Men, A *New* and *Better Generation* shall be brought forth, all in *Peace*, *Concord*, and *Harmony*; who by the Beauty and Amiability of their Conversation shall *Evidence* and Confess their *Origin*, and *Glorify* their *Father* which is in Heaven.

§.Hence yet further, and more Particularly, in the Blessed Kingdom of Christ. now at Hand, an Honour of the *Like Nature*, with that to which the *Blessed Virgin* was Advanc'd in her Day, will be indulg'd to *Numerous Virgins*, and *Others* also; viz. of being *Overshadow'd* by the *Divine Power*, and *Spirit* of the Triumphant Kingdom; not for *Fleshly Births*, (tho' Instances may be of highly Sanctified or *Angelical Births* in *External Nature* also from the *Spiritual Unions*, rising to the highest Degree, under the Operation of the Holy *Spirit*;) But for the Conception and bringing forth *Christ Triumphant*, and *in Spirit* in them: and in their being made actually the *Blessed Spouse* of Christ, and *Co-Partners* also of his *Throne*, and *Glory*, as *Rev.* iii. 21. and *John* xvii. 22.

§.But to proceed as Before. The Fountain of Grace being thus open'd again after the Fall, the *Word of Truth*, and *Heavenly Wisdom*, was *Reimplanted*, in *Spirit*, in the Humane Nature, and stood therein, in some Degree in all, between the Principle of Heaven and Hell, (both now open in the Life of the Soul,) and thro' the *Light of Nature*, and *Conscience*, Warning, Reproving, and Directing all to the Right way yet it was chiefly open'd, and Descended in the *Holy Line*, Constituting them, as *Lights* and *Monitors*, and also Examples to the Rest of Mankind. And here let it be observ'd, how God led both the *Patriarch's* before the Law, and the *Prophets*, Seers, Judges, Kings, and other great Representatives of Christ under the Law, still in this manner, as the *True Way*, viz. by *Extraordinary Illumination*, or *Inspiration* thro' his Holy Spirit, till in the Fulness of Time the *Heavenly Wisdom* became Incarnate, and taught Mankind *Immediately*, and in Person, thro' the Mouth of *Christ*, bringing the Will and *Word* of God down into the Region of *Sense*, to make it in the highest Degree possible plain and *Evident* to 'em. And this in a *Preparatory Work*, and *Ministration*, in order to lead them up into a *Higher*, which was to *Abide*: and wherein what had been Externally Represented to 'em was to be Receiv'd, and the Benefit of it convey'd, more according to its *Heavenly Nature*, in the *Spiritual* Essence and Substance of it: or wherein *Christ in Flesh*, and his External Work and Ministration in the *Flesh*, was to give way to that of *Christ in Spirit*; whence he tells his Disciples *John* xvi. 7. *It is Expedient for you, that I go away for if I go not away the Comforter will not come* [who is to be given thro' my transform'd and *Glorified Humanity*, for yet greater Ends.] As if he should say, you desire, and think it would be best for me to Continue with you in the *Body*; but there is a further and higher Work to be wrought out for you, and carried on by me in another Manner. The Aim and *End* of my *Outward Process* is to bring you into a Conformity to Me by having it wrought out in

Spirit in your Souls; where you are to find me Suffering also *in you*, and for you; and working my *Miracles* of Healing, and Restoration; and planting my *Graces* in Renewal of the Image of God therein; which I have laid the Foundation of and begun by my *Outward* Process: Needful indeed as serving both for Manifestation and Initiation; but which will prove, if *Rested in*, *Impedimental* to your progress towards *Perfection*. As then I am now to *Ascend*, and Henceforth to Operate thro' the *Spirit*, more Immediately and *Directly* upon your *Souls*, above the Region, and without the Mediation of the *Senses* in order thereto; from which you are to Rise and be led on to the Region of Spirit; so your *Fleshly* Ideas, and Thoughts so much Exercis'd about me in my First Appearance, are to be *Spiritualiz'd*, and the Adversion and *Application* of your Souls to me to be turn's from Earth to *Heaven*; and that by *Introversion*, or turning Inwardly to meet me descending in *Spirit* into, and Affecting first and *Directly* the Soul in its own Region, as next Bordering on the Heavenly Regions: from whence the Comforter is now to be sent, and to Act upon, and in you.

§.And accordingly after his Ascension, Christ sent the *Holy Ghost* upon his Disciples in mighty Power at *Pentecost*, whereby such Works were wrought thro' 'em as made good his Word, *Joh. xiv. 12. Greater things than these shall ye do; because I go to my Father*, [and thence shall Operate in a far higher Power thro' the *Spirit*, than I did while in the *Flesh* yet among you] For indeed this succeeding Ministration of the *Spirit* was but *Another* manner Christ's *Presence* with them, and Working in them; as he says, *Mat. xxviii, 20. Lo, I am with you Always, even unto the End of the World*. Which appears also from that *Joh. xiv. 26. The Comforter, whom the Father will send* in my Name, [i.e. in my *Nature* and *Office*, to supply my Place, and carry on the same Design and Work of Grace and Salvation which I have Begun,] *He shall teach you all Things*; [bringing to your Remembrance what I have already declar'd to you, and Leading you on, and the Church in succeeding Ages, to the Knowledge of all Things further Needful in the Progress towards the *Perfective* Part.] Hence also Christ says, *v. 16 I will pray the Father and He shall send you Another Comforter, that He may Abide with you for ever*: Herein Implying Himself to have been *such* also, as possessing, and acting by the same Spirit, tho' in a Lower Manner and now also Concurrent with it, only in a Higher *Ministration* of it. And Accordingly, the *Spirit* here, [or Christ in the *Spirit*,] takes upon it self, the Administration of the *Government*, and Conduct of the Church, to lead it on according to the *Mind* of Christ, and *Will* of the *Father*. And that the Difference of this Ministration from that of Christ in the *Flesh*, might be fully Known, an Extraordinary and Extranumerary *Discipline* is call'd by Christ from *Heaven*, in the Bosom of his *Father*; viz. *St. Paul*, and Instructed to Represent and clear up this Important Point, and show the Difference of the Case, arising from the *Change* in the *Nature* of the Ministration on Christ's Ascension and *Glorification* with his Father; and the *Improvement* of it to a greater Degree of *Spirituality*, thro' the *Father's* more Peculiar Concurrence, and sending the *Holy Ghost* in such an extraordinary Degree and Manner and whose Power, (viz. the Power of the *Father*,) was in a more Peculiar manner Manifested in and thro' this Great and Singular *Apostle*, standing in a greater *Liberty*, and *Latitude* of Spirit than Others, Condescending Lower and Rising Higher, piercing Deeper into the *Mystery* of the Gospel, and obtaining a Sanctification of the Talents of *Nature*, and of *Humane Learning*, made *Subservient* to the Spirit, and as himself expresses it, *Labouring more Abundantly than they all* [than the other *Disciples* call'd by Christ yet in the *Flesh*.] And this Commission he has faithfully and Effectually Executed which has been the Occasion of those Doctrines and Expressions, seemingly *Strange* and *Hard* to be receiv'd, which have been before taken Notice of: and whereby

Christ, Forseeing the Future Descension of the Church, and Proneness to Adhere to the Initiatory Part of the Gospel, viz. the Letter and the Flesh, and to stick in the First Rudiments and Principles of it, has in Grace laid in this Precaution, and given forth the Declaration of his Mind and Will concerning it in, as it were, A Supplement or Codicil Annex'd to his Last Will and Testament.

§. While the *Spirit, as at first Given, viz. in its Extraordinary Powers, continued in, and Conducted the Church, Humane Reason the Usurper of its Seat, was kept down, and under its Foot, or made only to Subserve; till by the Declension of the Church from its First Love and Primitive Purity, it fell from its Paradisical State, or from the Kingdom of God Within, which the Holy Spirit as thus Possess'd and Indwelling in the Soul truly was: and this after the manner, and Answering in a Collective Body to the Fall of Adam and Eve in Single Persons. And Tempted also as they were; Outwardly to the Enjoyment of this World, and Inwardly into Spiritual Elevation, and Affection to Aggrandize it self, Incroaching upon God's Government of it by the Immediate Powers and Operations of his Holy Spirit, and setting up in Effect the Powers of Humane Reason, assisted by Philosophy and Humane Learning in its Place and this still more and more Increasing, till all Pretension of the Christians Right to it, in such manner, came to be Denied, the Effects of which soon began to appear; as has been before represented, (there being oft a Necessity here of Repeating, in Part at least, the same things, as Recurring in Different Application) And upon this Lapse of the Church, and Loss of the Immediately Inspir'd Light, and the Inferior Faculty breaking forth again in the Church at Large, as it had been before in Adam and Eve, God set his Wisdom in Grace again to Work, Conducting Some prepar'd for it thro' the Mystical Wilderness, as the Outward and Direct Way to Perfection, Others thro' the Wilderness of Suffering, Probation and Gradual Reformation, in the External way, and more About The Former is found to be the Spiritual Process according to what is now call'd the Mystical Divinity; which directs to the Silencing, Suppression and Resignation of the Humane Will, Understanding, and Affections, as in their Own, and Separate Acts Impedimental of the Spirits Operations; and tends by Degrees to bring the Soul into its Right Frame for Reception of the Divine Light, and Influence; and by exciting the Faith of, and Dependence on God for it, and kindling the Holy Flame of Love, Quickening and Raising again the Superior-Intellectual Faculty, or Spirit of the Soul into its Proper Place, thro' which the Holy Spirit may Directly, and freely be Communicated And on this Account it is that I have thus far Endeavour'd to give this Inward Way, or Spiritual Process, its true Representation also, and more Particularly to Recommend it at this time, to such as can Receive it, and Desire to make a more quick Advance and Progress in their Preparation for the Blessed Kingdom of Christ, thus Beginning to Break forth.*

These Things Premis'd, I proceed to give, as Promis'd,

An Account and Catalogue of the Spiritual or Mystical Writers

In the several Ages of the Church.

§.THE *Mystical* or *Spiritual Writers* of the several *Ages* of the Church, as they are many in Number, so their *Characters* are very *Different*. They spake and wrote at various Times, and in divers Manners, according to their various *Degrees* of Illumination and Experience, some in the *Active*, and some in the *Contemplative* Way. Some treat only of *Mortification*, and *Prayer*, *Conformity* to the Life of *Christ*, and the like, Others enter more fully into the several *Degrees* of *Purification*, as *External* and *Internal*, *Active* and *Passive*; and so of *Prayer*, as *Vocal* and *Mental*, and the various *Degrees* of the Last, viz. *Meditation*, *Contemplation*, the *Divine Presence*, and *Union*. Again Some wrote Methodically and Distinctly of the three great Periods, States, and *Ages* of the *Spiritual Life*; viz. the *Purgative*, the *Illuminative*, and *Contemplative*, or *Incipientium*, *Proficientium*, & *Perfecterum*, agreeably to *St. John's* Distinction of *Children*, *Young Men*, and *Fathers* and *St. Paul's* of *Babes*, the *Strong*, and the *Perfect*. And indeed it will be Generally found, that these Writers, Ancient and Modern, very few excepted, have not only taught the very Doctrine of *Christ* and his *Apostles*, but have retain'd too the very Words and Expressions of the Holy Scripture; bating only a few Terms, such as *Introversion*, *Annihilation*, &c. which are Expressive enough of their Meaning.

§.Some of those Holy Men began early to write; as they were mov'd, in the very *Infancy* of the Church: but almost all their Works are Lost. *St. Jerom* in his Book *de Scriptoribus, Ecclesiasticis* Mentions several; and *Photius* long after him Names Others, which we know nothing of.

§.Among the *Greek Fathers*, some of the Antientest which are Preserv'd to us are, The *Homiles* of *St. Anthony*, and of *St. Marcarius the Egyptian*, the Works of *Ephrem the Syrian*, and the *Ladder* of *John Sirnam d Climacius*.

§.*Theodoret*, *Cassian*, and *Palladius* have Recorded great Numbers of Venerable Names, whom they knew and convers'd with, in the *Deserts* of *Egypt*, *Arabia*, *Syria*, or *Palestine*; and have deliver'd down to us very valuable and Authentic Accounts of the Holy *Ascetics*, of their manner of Life, of their *Continual Prayer*, of their *Rules*, and *Divine Discourses*. The great *St. Basil* also, the *Gregories*, and *St. John Crysostom*, in many of their *Homilies*, and Practical Treatises, plainly discover and Recommend the same *Internal Spirit*.

§.It prevail'd also Early in the *Latin Church*, both in the *West*, and *South*; but was soon Eclips'd, partly by the Growth of Error, and by the Spirit of Contention and eager Disputation rising among them, and partly by the frequent Inroads of the *Barbarous Nations*. And thus it continued pretty much Neglected till the latter End of the Eighth Century, when *St. Benedict* wrote his *Rule*, and Instituted his *Order*, which was afterward confirm'd in the Main, by *St. Francis of Assisa*, the Institutor of another. These two Orders having been Receiv'd and Propagated with great Zeal all over the *West*, became the *Nurseries* at first of many Excellent Men. And as in Process of Time they fell into great Decay, thro' the Relaxation of Discipline, and the mighty Increase of their Numbers, it pleas'd God

to raise up Some, Time after Time, powerfully to Retrieve the Decay'd Discipline, and to *Revive* the *Primitive Spirit*. Amongst these were *St. Bernard*, *St. Bruno*, and several Others.

§.But the most Eminent of all, and the best known to us, were sent forth in the Beginning of the Fourteenth *Century*; viz. *Jo. Thaulerus*, *Jo Rusbrochius*, *Henricus Harphius*, and *Hen. Suso*. The first and last in Germany, and the other two in *Brabant*. These were the Four great *Restorers* of *Internal Prayer* and of *Spiritual* or *Mystic Divinity* in the *West*.

§.*Thomas a Kempis* also, and *Gerardus*, call'd *Magnus* flourish'd about that Time in *Gueldre*; and were perfectly of the *same Spirit*; but wrote with more Perspicuity, and in a Way more Accommodated to common Capacities.

§.Then arose orders of a lower degree and Character, but still of the same Spirit, as *Albertus Magnus* *Dionysius Cartbusianus*, &c.

§.There were also three of *this Country*, tho' at Divers Times, and Writing after a Different manner; viz. *Walter Hileon*, *Aug. Baker*, and *Bened Canfeld*. The First wrote the *Scale of Perfection*, the Second *Sancta Sophia*; and the Third the *Rule of Perfection*.

§.But about the middle of the Sixteenth *Century*, arose one in *Spain* the most truly solid, and most highly Illuminated of the Later Ages; namely *Juan de la Cruz*, or *John of the Cross*, who was the great Friend and Assistant, of the famous *St. Theresa*. Never Man wrote more Substantially and Judiciously than he did, or gave Better *Rules* and *Marks*, to prevent and detect all manner of *Delusion*.

§.About the same Time, and soon after, many Others came forth in several Parts, much in *His Way*, tho' not of so high degree, such as *Ludovicus Granatensis*, *Lud. De Ponte*, *Lud. Blosius*, *Tho a Jesu*, *Const. de Barbenson*, &c *Victor Gelenius*; who all reduc'd the *Mystic Divinity* into a distinct *Method* and *System*.

§.There are likewise many little *Treatises* of this kind, Extant in several of the Modern Languages, and justly Celebrated by all that know them, such as *Theologia Germanica*, (which by the way ought to be read *Germana*, i.e. *Realis & Vera*, the Real True and *Genuine Theology*;) *Margarita Evangelica*, *Matt. Weyer*, *Effata*, & *Epistola Jo. Evangelista Regnum Dei in Anima*, *Scupoli Vista Spiritualis*; and *Antonji de Raias Vita Spiritus*; adding here the Larger Works of *Alphouso Rodriguez*, and *Justus Lanspergius*; but these are very Scarce, and hardly to be found in *England*.

§.There have been likewise many Famous Inlighten'd *Virgins*, who have wrote in this Way, As *St. Theresa*, who in the Reign of *Philip* the Second of *Spain* Reform'd the order of the *Carmelites*, of which she was, and Introduc'd a Stricter, call'd the *Discalceate*, of which she Founded many Houses in *Spain*, for those of her Own Sex; as *Johannes a Cruce*, her great Friend, and Assistant, brought in the same Rule for the *Men*. She wrote her own *Life* at Large, with an Account of her *Rule*, and her several *Foundations*. Beside her very many *Letters*, she wrote several *Treatises*, the Principal of which are *The Way of Perfection*, *the Castile of the Soul*, *Thoughts on the Love of God*, and *Meditations on the Pater*, &c. They all are excellent in their kind; and have been Translated into most of the *European Languages*. Her Device or *Motto* was, *Aut Pati, aut Mori. To Suffer, or to Die*.

§. *Juliana* Who from her Infancy almost, led a very strict and Mortified Life. She was so affected with the Sufferings of our Lord, that she desir'd to feel them in her own Body; and did suffer very much. She liv'd in the Reign of *Edward* the Third, was a downright *Anachorette*, or *Solitaire*, for many Years scarce Conversing with any; had her Abode at *Norwich*; and left behind her a Book of *Sixteen Revelations*.

§. The Two *St. Catharines*, one of *Siena*, the other of *Genoua*, and *Angela de Fuligni*, who were great Lights in their several Ages, and Countries, but are known to few here.

§. *St. Gertude*, who flourish'd in the Twelfth Century. She was of a very *Noble* Family in *Germany*; and wrote Originally in *Latin*. Two of her Books are still Extant, One *Insinuationes Divinae Pietatus*, the other *Exercitia Amoris Divini*. And *St. Mechtilde*, who was also a Countess by Birth, and *St. Gertrude's* dear and Intimate Friend, Liv'd and Died in the same Monastery with her.

§. Two other Famous and Inlighten'd Women liv'd at the same Time, the one in the Diocese of *Mentz*, the other in that of *Triers* viz. *St. Hildegarde*, and *St. Elisabeth*. Their Works, and Letters written to the greatest and most Eminent Men of that Age, were collected and Printed, in *Latin*, at *Paris*, in the Year 1513.

§. *St. Brigitte*, a *Swedish* Lady, descended of the Blood *Royal*, who liv'd also in the Fourteenth Century she wrote very much, and mostly in the Way of *Vision*, and *Revelation*, but was generally Esteem'd as a Person Divinely Inspir'd Her Works have been several Times Publish'd in *Latin*, and last of all at *Munich*, 1680.

§. And to these may be added *Gertrude More*, an English Woman, and Descendent of *Sir Thomas More*, Lord Chancellor of England. Her Spiritual Director was *Augustin Baker*, Author of the *Sancta Sophia*. Her Book, full of Breathings of Divine Love, and Interspers'd with Raptures of Divine Poetry, was Printed in the Year 1658.

§. Most of the *Spiritual* Writers are Extant in *French*. And indeed it must be own'd, that no Nation or Country has produc'd more Excellent Persons, or better *Writers* in this kind than *France* has. I shall Name a few of the Principal, as *St. Francis de Sales*, in his Treatise *Of the Love of God*, and his *Introduction to a Devout Life*. *Mr. de Bernseres Louvigni* his *Interior Christian* He was a very Divine and Inlighten'd Person, and Died at *Caen* in the Year 1659 aged 57. *Pere Surin's Chatechisme Spirituelle*, His *Fondemens de la Vie Spirituelle*, and his *Letters*. *Mr Olier's Spiritual Catclhusm*, and *Francis Malaval's Practice of Contemplation*. But among the Writers of this Nation there is none more Excellent and Solid than the Late Famous *Madam Guion*, whose *Life* written by her self shows her to have gone thro' the Deepest Work of *Purification*, and to have been led, and taught by the Unerring *Spirit* She wrote above 30 *Volumes* in *Octavo*, some of which were Publish'd before her Death, the rest also since She raises the best Superstructure upon the Foundation of *Madam Bourignon* that possibly can be [viz. as going on from the Sphere of *First Principles*, to that of *Perfection*, from the Purifying Baptism of *Water*, and the Preparatives of that Course, to the *Baptism* of the *Spirit*, and from the *Severer* Fire of the strict *Justice* of God, to the Holy Flame of *Love*, its *End* and *Crown* whereby both the *Divine Nature*, and the *Kingdom* of God are Introduc'd into the Soul]

§.I ought now to take Notice of some Books of this kind, which are Extant in our *Own Language*. Several indeed have been translated out of others into it, but very few written in it Originally, that bear a High Character, beside *Hilton's Scale of Perfection*, *Baker's Sancta Sophia*, and *Canfeld's Rule* before mention'd: [Some *Moderns* to be Excepted.]

§.*Dr. Jo. Everard's Sermons*, *Francis Rous Provost of Eaton*, his *Academia Celestis*, and *Matri-
monium Celeste*, &c. *Mr. Smith of Cambridge*, his *Select Discourses*, *Lord Chief Justice Hale's
Magnetismus Magnus*, his *Contemplations*, &c. Also *Dr. Whichcot's*, and *Bishop Leyton's Sermons*,
Dr. Worthington of Resignation, *Mr. Norris of the Love of God*, and the like, have deeper Searches,
and often more *Spiritual* Ideas than are ordinarily found in Other Writers. But three of the purest
Spirit, and Deepest Ground of them all are, *Mr. Tho. Bromley*, *Dr. Gell*, and *Bishop Ken*.

§.[Something more Particular may be added in the Character of two or three of the here men-
tion'd. *Dr. Everard* wrote in a very Familiar Way, and Plain Stile, yet couches under it very Deep
things in *Divinity*, and also in the more Secret Philosophy of *Nature*, and labours to set the *History*
and *Mystery* of the Scripture in a clear Light, (which also *Dr. Gell*, in his *Remains* pursues more
largely and Particularly;) He likewise advances far in the Discovery of the *Secret Holds* of the Evil
One in Corrupt Nature, and toward the Rooting out the more Secret *Vices* of the Soul. *Bishop Ken* is
chiefly concern'd in the Superior Part, or the *Seraphic Love*, which he Reduces to *Practice*, and that
beyond what may can bear and on which Account he stands, by a learned *Doctor*, (as I have seen,)
Publicly Charg'd with *Enthusiasm* *Mr. Bromley* writes in a more pure, Scholastic, and Modern Stile,
and tho' like *Tho. A Kempis* he *Conceals* Himself, and gives forth what may be for Use and Excite-
ment to All, yet he was One of the Deepest *Modern Mystics*, and Himself under the Extraordinary
Powers and Experiences of the Kingdom-Work with relation to which he has a *Latent* and more *Spir-
itual* Sense, Perceivable by such as are Qualified for it]

§.Of those that have been Translated into *English*, the Principal are the *Imitation of Jesus Christ*,
and other Treatises of *Tho. A Kempis*, *Michael Molino's Spiritual Guide*; [a Compendious, Easy, and
Compleat System: his Chapters on Humility Admirable] The *Spiritual Combat*, and *Card Petrucci's
Letters of the Love of God*, &c. *St. Fr. De Sales's Introduction to a devout Life*, *Mat. Weyer's Nar-
row Path of Divine Truth*, *Jo Evangelista's Kingdom of God in the Soul*. *The Interior Christian*, and
The Holy Life of Mr. de Renty. *Madam Guion's Short and easy Method of Prayer*, *Thaulerus's Evan-
gelical Poverty*, and *His Life*, *Madam Bourignon's Light of the World*, *Solid Virtue*, *Renovation of
the Gospel Spirit*, &c. *Mr. Poiret's Divine Oeconomy*, and *Arndius's true Christianity*.

§.These or any of these may be freely *Recommended*, and I doubt not but the Sober and Serious
Reader will find Solid Comfort and Instruction in them.

§.Thus for the *Account* and *Catalogue* of the *Mystical* or *Spiritual* Writers.

§. Such then, and so various has been the Blessed Fruit of the Secret *Wisdom* of God in the
Church, in all Ages of it, and particularly of Her Conduct of Soul's in the Internal and Spiritual Way,
and even in the Latter Ages of it so Immers'd into the *Letter*, and the *External* Part of Religion. And
far greater and more Glorious Effects and Products of it are yet to be Expected, from the more pecu-

liar Opening of that Divine *Principle*, in Preparation for, in the Constituting, and carrying on the Glories and Triumphs of the *Millennial Kingdom*.

§.In the Conclusion of this so Singular and *Fertile Subject*, (Productive of so many others Contain'd as in its Womb,) viz. the Manifestation of the *Virgin Wisdom*, or the *Heavenly Bride*, I cannot Omit taking Notice of that so Particular Passage in *Esdras*.

§.*Behold the Time shall come that these Tokens which I have told thee shall come to Pass, and the Bride shall appear, and She Coming forth shall be seen that is now withdrawn from the Earth.*

§.*And whosoever is deliver'd from the foresaid Evils shall see my Wonders, 2 Esdr. vii. 26, 27.*

§.This Manifestation of the *Bride* has a Threefold Reference. First in the *Literal Sense*, to the *Virgin Mary*, call'd from an Obscure State to be the Bride of God, and Mother of Christ Secondly in the *Mystical Sense* to the *Church*, call'd and separated from the World to be also the Spouse of God in Christ; and the *Mother* of Christ also, as Born in her *Spirit*. And in a further Revolution, and *Fullness* of Time, to the *Church-Triumphant* on Earth, with whom the Marriage of the Lamb is to be Solemniz'd and Consummated, and together with Whom coming forth out of her *Wilderness State*, She is shown Openly to the World, *Perfected*, and shining in His Glory Thirdly, in the Highest Mystical and *Divine Sense* it relates to the *Virgin Wisdom* of God, Travelling in and with the Church, for the bringing forth Christ therein in the Power of his *Father*, to *Reign* in Actual, and Universal Dominion, *She* likewise coming out of Her Reserve in the Bosom of God, and after her Retirement from the World, (as to her former Degrees of Appearance in the Church,) thro' the Declension of the Latter Ages of it, into a more Full and Glorious Manifestation. And now that the Great River *Euphrates*, the River of *Judgment*, or Sphere of the Divine Anger, and of the *Powers of Darkness* under the *Prince of the Air* moving in it, is *Dried up*, i.e. the Anger atton'd, the Work of Judgment Ended thro' Grace Prevailing, the Powers and Principalities of the Air driven down and Conquer'd, and their Region broke thro' by the Descending Powers of the Kingdom, She brings forth her Secret *Favourites*, and Disciples, as the Church of the *First Born*, and Manifests the *Sons of God*, for whom, as to be Reliev'd by 'em, the Creation has so long Groan'd and Travail'd in Pain. And thus Way is made for the *Kings of the East*, the *Adepts of the Mysteries of God*, and *Nature*, to Display their Gifts, Proclaim the Glory of the *Rising Sun*, the Sun of *Righteousness*, coming forth here actually as a *Bridegroom*, out of his Chambers in the *Mystical Sense*, viz. the Mansion or Principle of Divine Wisdom, as the *Womb of the Morning* and Spring of *Divine Light*, and Rejoycing as a *Gyant*, of Infinite Strength, to run his Course, Conquering All before him, and bringing together with Him his Heavenly and Eternal Bride, to Unite with his Earthly and *Temporal*, now to be made *Eternal* also, in Celebration together with them of the Eternal Nuptial And to this Manifestation of the *Bride* out of her Retir'd State, relates also that Peculiar Passage before cited, of *Solomon* the Great Manifestator of the Wisdom of God in His Day, and Representative both of *Christ*, and of the *Royal Magi* of the Kingdom, under Him their Supreme; and which Passage with some Variation is three times brought in by him in his Book of *Canticles*, viz. *Who is this that cometh forth out of the Wilderness, Leaning upon her Beloved, Fair as the Moon, Clear as the Sun, and Terrible as an Army with Banners, Terrible*, in the exceeding Purity, Brightness, and Beauty of *Holiness*, to the *Impure*, as Unable to bear it, but All-Charming, and Amiable, and Fram'd for Delight, in the *Eye of God*, and *Angels*, and Defecated or *Purified Souls*.

§.Those Points, of Spiritual Union and Communion, of the Bride Superior, and Inferior, with the Ideas of Love and Subject of Marriage handled in this Work with so much Freedom, will probably give Offence to some less acquainted with the Progressive and Perfective Part of Religion, and indeed those who stand in the more *Aystere* Way and Spirit, will find a Difficulty at first to open into the Generous *Latitude*, the sacred *Liberties*, and Immunities of the Children of the Kingdom, and of the *Bride Chamber* now again Appearing. And on the other Hand these things may also be made the Jest or Mock of the more Loose, and Profane A Word therefore of Information, and Caution, must here be given to those of both Kinds For there is a Day of Manifestation, wherein the *Pearls* of the Kingdom, and the Glories, and even *Mysterries* thereof, are to be freely and *Openly* Display'd, without Regard to the Shortness and Weakness of those in the Lower Classes of Religion, or the Ignorance and Petulancy of the Worldly Spirit in such as have either Little, or no Religion at all.

§.Let it then be *consider'd*, What is the *Cause* of this *Reserve* on one Hand, and *Irrision* or Mockery on the other And it will appear to be, only the Degrees of *Defilements* and Corruption adhering to *Faln* Nature For Nature as she came out of the Hand of God had no such Ground But *Heavenly*, but *Divine* Love, is a Perfection, a Glory No Servile Attendant of *Shame* here; No need of a *Recess* or Hiding Place for the Celebration of it But as the *Apostle* say, on another Occasion, *Let God be true and every Man a Lyer*, So here let *God* be *Holy*, let *Jesus Christ* be Admir'd and *Glorified* in his Triumphant *Act* of *Love*, while Sinful Man and Woman hide their Faces, and *Shame* in *Theirs*, so Defective from its Original Constitution, that even *Nature* it self, is as it were Abash'd at it, and by a Secret *Instinct* Directs them so to do. The *Shame* then and Degrees of Pollution attending the Corrupt Natural can be no Argument of Reserve, or Bar against the Free Declaration of the Spiritual and Divine which is represented in the Holy Scripture to be the *Ultimate Grace* of God to be Manifested to Mankind, and wherein their greatest *Happiness* consists and this especially in the Time and Season of Preparation for so great an Appearance of it which is the true Reason of the Liberty here taken, and such free use of the *Type* or Figure in Nature, prescinding from the Defects thereof, to lead up to the Glorious *Archetype* and Original.

§.Let us then with humble Awe and Adoration, yet soaring on the Wings of Faith and Love into the Heaven of Heavens, and to the *Throne* it self of the Divine Majesty, Contemplate there the *Nature* of God as *Love*, in its *Eternally Triumphant* and *Vital* Act, which is the *Eternal Generation* of his Eternal Son, and take in a Glimpse at least of this Highest of Divine Mysterries, (the *Foundation* of, and Spring of *Light* into all others;) which is in it self a *Glory* Transcending all that can be conceiv'd of it. It may in some Degree (tho Infinitely Purer and Brighter,) be represented by the Act of the *Sun* in the *Generation* of *Light*, its *Shadow* only in Inferior Nature as this *Act* of the *Divine Life* in the *Brightness* of the *Love-Flame*, is the *Light*, the *Life*, the *Glory* and *Joy* of the Heavenly Worlds, the very *Sight* whereof *Transforms* all into its own *Likeness*, as the outward Sun shining upon a clear and Polish'd Subject produces the *Reflection* of *Himself* therein And this is here done really and Substantially, after the Manner, tho in Part or Degree, wherein *Christ* himself is the *Reflection* and *Express Image* of God, and whereby God and Christ in every Pure and Perfected Soul is truly Form'd, *Lives*, and *Moves* in the *Beautiful Act* wherein his own *Life* and Nature Consists. And this is couch'd in that Expression of the great Disciple of the Love, 1 *John* iii 2 *We know that we shall be like Him, for we shall see him as he is* as compar'd with, and Interpreted by that of our Lord Himself, *Matt* xiii

43 *Then shall the Righteous shine as the Sun in the Kingdom of their Father* which is a Passage render'd more Signal and Observable by that peculiar Monition, *He that hath Ears to hear let him hear;* as of some thing couch'd therein of Greater Weight and Uncommon import, and is as if he should say, Then shall each Righteous One become a *Little Sun of Righteousness* Begotten of God by *Re-generation*, and like Him flaming out in the Glorious Act of Divine Love and thus *Imaging* God, and *Reflecting Christ* Himself, thro' the Processive and Revertent Raies, or Emanations of his *Spirit*, to *Himself*, as the *Great one*, And to this Glorious Act of the *Divine* Life and Love, the Blessed Union of the Lamb and Bride on Earth, and Inferiorly the *Communion of Saints* under the Operation of the *Spirit*, bear their Respective Proportions.

§.With what Sacred Awe then and Reverence, as well as Wonder and Delight, ought we to consider and Contemplate the Manifestation of this *Glory of Eternity* within the Regions of Nature and *Time*, thro' the Appearance of *Christ* as the Heavenly *Bridegroom*, and the Descent of the *New Jerusalem Bride*, from *Heaven*, to combine with the Spouse of Christ also the *Jerusalem Bride* on *Earth*?

§.Something further may be here added to render what has been said of Spiritual Unions, of the Distant Union of Souls, and of Communion in the Spirit, more Intelligible.

§.Let it be consider'd then, there is a Degree of Union of Souls in *Friendship*, as in their proper Region or Sphere they attract each other, mutually Influence, and draw a Conformity and Likeness one to the other.

§.And this is carried to a much higher Degree, where Persons are mutually *in Love*, in order to the State of Marriage, or in the State of Desponsation preceding: where there is a more Intimate Twisting or Mingling of Souls in their own Sphere whence arises chiefly the Previous Joy in each, and the so agreeable Movement of the Thoughts and Passions; which in degree affect the *Animal Spirits*, and thro' them the *Body* also Even their *Words* of Assent and Consent are Impregnated with and convey a *Virtue* or Emanation from their Spirits mutually.

§.But where the Spirit of God in its Extraordinary Operation opens in any, and begins to form in 'em a New Sphere, and an Internal Spiritual or rather *Spiritu-Corporeal Vehicle* of the Soul, in the Name of an *Internal Resurrection-Body*, which has its proper Internal *Senses* belonging to it, Answering to the External, and as the Spirit here opens the Divine Communion, as also the Communion and Converse with Heavenly Beings, and with Saints on Earth in whom the same Powers are found moving, here all is Transacted in a more *Sensible* manner, yet without the Concurrence of the Inferior Senses, viz. *Spiritu-Corporeally* whereby the Superior or purely Spiritual Movements of the Soul, under the Divine Operation, form and *Image* themselves in a Lower Sphere or Chrystalline Mirror; and are perceiv'd and enjoy'd both *Spiritually* and *Superior Sensibly* at the same Time.

§.Some Footsteps or Remains of this lost Power of Distant Union ad Communion, first shut up in the Fall, and again, (after its Restoration by Christ and his Apostles under the Powers of the Spirit,) by the Declension or Second Fall, viz. in and of the Church, as before, are Experience'd in *Dreams*, viz. in a Superior Region to the Outward-Sensitive, where there is sometimes perceiv'd a Congress of Spirits, and a real Union and mutual Enjoyment, sometimes more gross and Impure, and reaching

even to the Body it self, as in Cases of Nocturnal Pollutions, and sometimes also more pure, and confin'd within the Astral Region only.

§.By the *Astral* Region, which may be first conceiv'd at Large or in General, is here Understood, not the Outward Firmamental Space in which the Stars and Planets move, but the more Internal Sphere of the *Virtue* of the Stars and Planets, and this penetrating thro' and existing within the Outward Forms and Essences of all Sublunary Beings; and may be represented by the *White* of the Egg, between the Shell and the Yolk which in the Creation, thro' its extream Subtil and Spirituous Nature, was design'd a *Medium* of Communication between the more Spiritual and Earthly Regions But as now Invaded by the *Prince* of the *Air*, and Powers of Darkness, on which the Wrath of God is pour'd forth, it proves in the Mystery, the great River *Euphrates*, which is to be dried up in order to the free Communication of Heaven with Earth again. And Herein, (*Lucifer* and his Legions being Expel'd,) Christ Himself will pitch his Throne, and open an Intermedial Paradise between the Heavenly and the Earthly.

§.In this Region Man has also a Part; and that both an *Astral* Body, and also an *Astral Soul*, but so stak'd up by the Fall, and the so near Influences of the Powers of Darkness, that it lies in a manner, the *Astral Soul* especially, benum'd and Torpid. The *Astral Body* not so much, because more actuated by the *Immortal* Soul, sunk out of its Throne and Station, and Captivated in the Astral and Elementary Region. His *Astral Body* is Compos'd of the Virtue of the Heavenly Orbs and Bodies, Descending, and the Purest Elementary Spirits, Ascending and Combining with them. His *Astral Soul* is *Specificated* by the power of *Rationality*, which properly belongs to the Spirits of the *Astral* and *Elemental* Regions, and his its Origination from the Universal Spirit-Regent or *Soul* of the World; which immediately under God Presides over all Generations and Products, Natural and Spiritual, beneath the *Immortal Soul* of Man, which in its Nature and Original is Superior to it.

§.This great Regent-Spirit of the World is, accordingly to Information given from the Deepest *Theosophy*, Inthron'd in Glorious Majesty in the *Sun*, and is the *Immediate* Regent of it, and *Representative* of God, in his proper Sphere, and Dominion His *Body*, is the outward Light of the World, and its Heat and Prolific Influence the Spring of Life and Product in Corporeal Nature both of the Vegetable and Animal Kind Hence the *Fetus* in the Womb is Quicken'd in the fourth Month under *Sol*. His Soul is Inferiorly the Origin of the *Animal* Soul in all Creatures inform'd therewith; and Superiorly of the *Astral*, or merely Rational Soul, in Spirits Specifically inform'd therewith as thro' which the Divine Light or Truth is Reflected or Refracted as thro' a Glass or more Condense *Medium*, and as Receiv'd also partially, Gradually, and Deductively. And this is strictly and properly speaking, the *Light of Nature* wherein he lends the *Immortal* Soul under the Fall, as sunk from its high Station of Vicinity to, and Communication with the Fountain of *Divine* Light, an Inferior Aid, and *Fig Leaf* Covering, yet of Service to it, where not blended by Corrupt Nature, to lead it upwards to the true Fountain, or Light of its *Divine Life* again. Which is more Effectually, and can only perfectly be done by *Jesus Christ*, the Light of the World, in the most Sublime and Spiritual Sense; as the Original External Truth, and *Food* of the Soul, who as the *Sun of Righteousness*, and with Allusion to this Influence and Operation of the *Natural Sun*, has declar'd, *John* viii. 12. *He that followeth me shall have the Light of Life.* viz. in the highest Sense, the *Immediate Illumination* of the Holy

Spirit, Quickening him to the New and Divine Birth, Feeding him with Super-natural Knowledge, and Conducting him to the Regions of Everlasting Day.

§.Yet further, this great *Regent Spirit* of the Inferior Creation, maintains his Power and Dominion in his own Sphere, and his Universal Act upon all *Sublunary* Beings but not without the Opposition of a Potent Enemy, viz. the *Prince* of the Air, and Spirits of Darkness, who thro' the Fall of Man, and the Curse thereby entring, have inroach'd upon his Dominions, and settled a Kingdom of their own therein, viz. in the *Air*; whereby they often *Intercept*, Distract, and mix their Evil Influences with the Descending Powers or Virtues of the Stars and Planets, especially in what we call their *Malignant* Aspects or Influences (not so in themselves, but from the Accidental *Indisposition* of *Subjects*, and the Impediments in Corrupt Nature to their *Full* Act and Product, to which That not being able to Conform, and so Reluctating against it, is thereby brought under Suffering; Especially as the *Evil Powers* take therein the Advantage and Opportunity of Darting in upon them)

§.Against these Spirits of Darkness, this great *Regent* under God maintains a constant *Strife* or War, who hate his Light and Power so Representative of the Glory, Majesty, and Benignity of God So that *Shoals* of Evil Spirits avoiding it, move continually round the Earth in the Shadow of it, or the Night-Season, as a more Agreeable Sphere or Element for them to move and Act in, while others, more Strong and Envious, bear it, for the sake of Mischief to Man.

§.And in this Power Usurp'd upon and in the *Astral* World the Spirits of Darkness serve themselves of the Powers and Properties of it, and make them become a *Medium* of Conveyance to their Evil and *Dark Magic* Influences, as Operating in like Manner Emanatively and *Diligently*, jupon both the Souls and Bodies of Men, of the Wicked especially as more expos'd and Destitute of the *Defence* and Guard which the Regenerate obtain.

§.Now as the Powers of the *Spirit*, and of the Kingdom Open, and begin to form the Internal *Spiritual Body*, the Powers also of the *Astral Man*, begin to be excited, and Quicken'd in order to their Restoration also, and its Natural or Intermedial Powers, Subtil, Emanative, and of *Sympathetic* Operation, under the *Divine*, begin to exert themselves, and Concur in the *Divine Magia*, or Operation of the *Spirit*, in those who possess it, upon *Distant* Objects or Persons, as in the times of Christ and his *Apostles*, and of the *Prophets* of Old.

§.It must be acknowledg'd, that under the State of Corrupt Nature, from which none are yet exempt, even in the *Spiritual Unions*, and Communion in and under the Holy *Spirit*, there is on the *Creatures* side shortness and *Defect*, and still a Door open, where Souls keep not up to their Superior Guide, and *Agent*, for the *Temptation* and Evil to enter and bring in Loss and Suffering. But Grace, and the Holy Laver are here still at Hand and the Strong Ones, or *Spiritual Fathers*, are appointed to suffer for their Brethren, by taking into Participation of what they enjoy the Spirits of others less pure, and thereby their Burdens also, to help them on in their Regeneration Work, Combating the *Evil One* for them, sinking down the Operation of the *Judgment* upon them, and thro' the Cross, of Love thus crucified, soon rising again into their own Sphere and to their Crown of the Divine Life and Love.

§.But in the *Perfected* State, where all Bars and Impediments are remov'd, and the pure Internal Resurrection-Body is intirely Conformable to every Motion of the Soul it self, Souls will mix like *Air* or *Water*, or as the Active Spheres of the Stars and Planets, Uniting in every Part or Point of their whole Essence, and so become *One* in the Communion of Sacred Love according to the *Pattern* set, and the *Prayer* of Christ, viz. *as He and the Father are one.*

§.This for Service of those in their First Work, and not yet appriz'd of the Perfection and Mystery of Godliness To those of the other Kind here mention'd a Word in short.

§.Let them both the Looser sort, and the more Prophane Scoffers of the Age, be Aware of the Sacred *Awe* due to the Mysteries of God; and from the *Caution* given, take Heed of throwing their own Filth in the Face of *Christ*, and of his *Spouse*, as in their loose and Foolish Mirth they will be apt to do And let them know, that the *Angel* of the *Judgment*, already come forth in Execution of this *General* Commission, stands Appointed, and *Ready* to give them an *Answer* Mirth and Laughter were made for the *Righteous*, together with all the Natural Expressions, and Celebrations of Joy, on their proper Occasions The *Wicked* wrest it for themselves as Robbers and Invaders of other's Right, and when they really have the greatest Cause for Sadness and Mourning *Solomon* tells us, *There is a Time to Laugh*, and *Times of Marriage* Solemnity are in their Nature Times of Mirth and Festivity; and will be found so in the highest degree to such as are Prepar'd for the Blessed Time and Solemnity Approaching. If any then shall Laugh as *Abraham* did, and not as *Sarah*, in *Unbelief*, or *Contempt*, they may do it *Unreprov'd*, as *Abraham* was, and as *Sarah* also was upon her Second and Rectified Thoughts, when she gave *Isaac* his Name, and said, *God hath made me to Laugh, and all they that hear shall Laugh with me.* For *Sion's* Mourning is then at an end, and her *Right* to Mirth and Joy, and Holy Festival is *Recover'd* and Returns in full, when the *Antitype* in this Particular *Answers* the *Type*, when He who was so peculiarly Figur'd by the *Son of Laughter*, *Isaac*, having *Escap'd* with Life thro' the Mournful Scene of *Sacrifice*, Returns with the *Smile* of the Bridegroom to meet his Bride And the *Psalmist* in Prospect of this Time thro' the *Return* of *Sion's* Captivity, as the Figure of it, says, *Psalms* cxxvi. 1, 2. *When the Lord turn'd again the Captivity of Sion then were we like them that Dream. Then was our Mouth fill'd with Laughter, and our Tongue with Singing.* The *Change* of the Scene of things was then, (and will be much more in the *Antitype*,) so Sudden and Surprising, and so contrary to what they had been before inur'd to, that it seem'd as it were in another Region, and they could hardly believe their own Eyes and Ears. which Frame of Mind, on his sudden Deliverance out of Prison by the *Angel*, *St. Peter* carried yet further; and as *Acts* ix. 12. and thought really that he had been in a Dream, or only saw a *Vision* of it. And further, Here the *Righteous* shall *turn* the Flout and Laughter upon their *Enemies*, and those that Laugh'd at them. *Psalms* lii 6. *The Righteous also shall see, -- and shall Laugh at Him* – and that in Concurrence with the Divine *Wisdom* it self, which says, *I also will Laugh at your Calamity; I will mock when your Fear cometh*, *Prov.* i 26. while at the same Time her All charming and Endearing Aspect, or *Smile* of Grace, is turn'd on those who are Her True Disciples and Lovers.

Of Things Peculiar to the Kingdom State.

§.I Proceed hence to take Notice more Particularly of other *Peculiarities*, of the Succeeding Ministration, whereby it stands *Distinguish'd* from the Preceding, or the Gospel-Suffering State; which I have either not, or but Transiently taken Notice of. But for more Distinct Observation shall Collect and range them all together, in one View, Dilating only where it is needful.

§.*First*, The opening of the *Fathers* Center or Principle, in his *Dominion Power*, to prepare the Way of, and give the Kingdom to his Son, and that by a Work both in Judgment, and of Grace.

§.*Secondly*, Of the *Virgin-Wisdom* also, in like manner Manifested and Concurrent.

§.*Thirdly*, From Hence, in the Church, a *Mix'd* Ministration or *Transition* from that of the *Cross* to that of the *Crown* wherein her Cross is turn'd into a *Sword* of Vindication, in Fresh Powers given for the *Davidical Warfare*, and for the *Holy Wrestle* thro' the Ministration of strict Justice and Judgment, into that of Unmix'd Grace and Love.

§.*Fourthly*, After this mix'd and Preparatory Course is the Manifestation of the *Father*, of the *Virgin-Wisdom*, and the *Return of Christ*, and of the *Holy Spirit* in their Grace and love, pure and Unmix'd.

§.*Fifthly*, And hence in the Church a State wherein her Holy Warfare expires into *Peace*, and her Suffering into *Joy* and Triumph wherein the Saints Attain to *Perfection*, and sit down with *Christ* on his Seat of *Judgment*, and in his Throne of Glory: and where their Christian *Graces* and Virtues after their long Probation and Exercise under the Cross, are all to be display'd in their *Triumphant* and *Beautiful Acts* which may be explain'd thus, the Grace of Faith as reaching its *End*, turn'd here into *Vision*, and obtaining the full and Beautiful Influence of its Blessed *Object*, which Influence, and that sometimes in high degree it had before enjoy'd thro' the firm *belief* of the Reality and Truth of it. As 1 *Pet* i 7, 8, 9. *That the Trial of your Faith, being much more Precious than of Gold that perisheth, tho' it be tried with Fire, might be found unto Praise and Honour and Glory, at the Appearing of Jesus Christ: Whom having not seen ye Love, in whom, tho' now ye see him not, yet believing ye Rejoice with Joy unspeakable, and full of Glory, Receiving the End of your Faith* And further as this Grace is here to be displaid in its Capacity of Working in the Divine *Magia*, thro' the *Holy Spirit*, for *Miraculous* Products, bringing forth the Mighty Wonders of God, as in Former Ages, and ev'n exceeding all that either the *Law*, or the *Gospel* have produc'd. The Grace of *Hope*, as attaining its *End* also, and advanc'd into Actual *Possession* and *Fruition*, and otherwise into *Expectation*, and Prospect of still *Greater* Blessings and Glories to be enjoy'd to all Eternity. And *Patience* into our only *waiting* in *Joy* for rtheir *Ripening*, or our own Enlargement in *Capacity* to receive them. *Poverty of Spirit*, and being *emptied* of self and this World, into being *Fill'd* with God, and the Blessings of his Kingdom, for which hereby Preparation and Room was made *Humility*, in sinking down into Deep Adoration, and Enjoyment of God in his *Central* Glories, and as Collected and Concenter'd in his Son *Jesus Christ*. *Magnanimity* or Greatness of Soul, and Holy Aspiration, into *Inlargement*, and still great-

er *Capacity*, and Possession still more and more of the Wide Immense, or Circumferential Glories of the *Father* in his *Eternal Unity*, and of the *Holy Trinity in Unity*. And *Charity*, or Love to our *Brethren*, in to full and free *Communication* of our own Blessings and Joys to *them*; and from thence our full and free *Communion* with them in *their's* also. In a Word where all *Creatural Act* (i.e. Of Motion Distinct, and by it self in any Point,) Ceases, and the Soul is mov'd and Actuated wholly by God Himself, Doing His Own Will, and Displaying Himself in it and thro' it, made *One* with Him in *Jesus Christ*.

§.Sixthly, Another Peculiarity of this State and Dispensation will be the *Outward and Temporal* Blessings and Glories Accompanying the Inward and *Spiritual*. For as Christ's *Body* is also *Glorified*, and the *Bodies* of his Members are to be *Glorified* in like Manner, so is the whole Body of *Outward Nature* to be *Glorified* also, viz. by *New Creation*. And this will gradually be begun in some Parts of it, and Places, where the Powers of the Kingdom shall chiefly open, Restoring them into a *Paradisical* State; wherein Nature shall be shown in every Part of its Design'd *Conformity* to, or Representation of, such or such Properties, Virtues, or Powers *in God*, this at last *Diffusively* in the *Whole*, as more Compendiously and *Centrally* in *Man* his *Image*. And here all the *Secret Powers* and *Arcana* of Nature shall be Discover'd and brought into *Use* for the Benefit of Mankind. All the *Arts* and *Sciences* be in the like Manner Displaid in their full Perfection, and the Divine *Theosophy* and *Angelical Philosophy*, in new and Surprising Schemes and *Hypotheses*, be laid open, and Communicated to Mortals, growing on now to *Immortality*. In order to which as the Blessed times Proceed, there will be a *Prolongation* of the *Natural Life*, as *Isa.* lxxv 20, 22. *There shall be no more thence an Infant of Days; for as the Days of a Tree are the Days of my People, and the Child shall die at a Hundred Years Old and mine Elect shall long enjoy the Work of their hand.* This more Generally; while the full *Conquerors* shall become *Fixed Pillars* in the Temple of God, as breaking thro' into *Immortality*, and Reigning on with Christ their *King*. Rev iii. 12.

§.All the *Arts* that Minister to *Delight* and Pleasure, Grandeur and Magnificence, neglected and *Discountenanc'd* under the *Gospel-Suffering* State, and wrested during that to become the Ingredients of the *Harlot's* Cup of Fascination or Enchantment, as imployed in the Spirit of this *World*, shall be *Reclaim'd*, and Sanctified to their Proper Uses in the Service of *God*, and for the Delight of his Children. And *Music* in an Especial Manner, as in the times of *David* and *Solomon*, shall be both Compos'd and Perform'd by *Inspiration*, and that with *New Instruments* Invented, as seen Prefigur'd in *David* Himself, 2 Chron. vii. 6. The Levites *also* [attended] *with Instruments of Music of the Lord*, which *David the King had made to Praise the Lord*. The Heavenly or *Angelical Hymns* and Anthems shall be *Translated* into this Region, to concur in the *Temple* Service, and Accompany the Solemn *Festivals*, and *Love Feasts* of God's Children in their more Private Associations. Nor is it to pass Unobserv'd how particularly in the *Genius* of this Nation there appears at this Day a more than Ordinary *Inclination* to, and Delight in *Music*, and even in *Psalmody* spreading into all Parts among the common People together with the Great and General *Improvement* of this Art; especially from the Time of that Beautiful *Figure* of the Kingdom Exhibited in the Reign of King *William*, and Queen *May* wherein the *English Genius* appear'd at its *Hight*, in the Solidity, Nervosity, Majesty, and *Natural* Aptitude of its Compositions. Since which has been brought in the Politeness of the *Italian*, and Improvements of the *German* Music; all Preparing for and tending to the *Perfection* of it.

§. There will be also Public *Representations*, in various Kinds, far Exceeding the Grandeur of the *Roman*, or the Theatrical Entertainments of these *Latter Ages*, all in the *Divine Power*, and Exhibitive of Sacred *Mysteries* and wherein past or Future Scenes of Events and Products of Grace, of Judgment, and of the Opposition by the Powers of Darkness, with their Policies and Stratagems, as also of the *Bestial* and *Harlot Powers*, with their Tragical Acts and Products, and their Defeatment and Conquest, shall be Represented, and the Evil Part Instructively Expos'd. Even *Dancing*, which in Scripture is shown also to bear its Part in the Sacred Solemnities, as in *David Dancing* before the Ark, and *Marian* leading out the Daughters of *Israel*, on their Passing thro' the Red Sea, will appear likewise in its place, in beautiful and *Mystic Figures*, Instructive also and Representative of Divine Truths, and Movements. So the *Psalmist* calling to the Grand and General *Comfort* to the Praise of God, and with relation to the Latter Grand Occasions of it, adds, *Let them praise his Name in the Dance. Psalm cxlix. 3.* And again *Psalm cl. 4. Praise him with the Timbrel and Dance.* Also *Jer. xxxi. 4. Again I will Build thee, and thou shalt be Built O Virgin Daughter of Israel, Thou shalt again be adorn'd with thy Tabrets, and shalt go forth in the Dances of them that make merry, And again v 13. Then shall the Virgin Rejoyce in the Dance, [with] both the Young Men, and the Old together.*

§. And in like Manner the Talent of *Wit* also, as it is the *Handmaid* of *Wisdom*, attending and serving in her proper Place, and so the Peculiar *Gift* of *Wisdom*, seen chiefly display'd in her Particular Favorites, as *Solomon*, and the *Son of Sirach*, (thought by some of the *Jews* to Equal, or come next at least to *Solomon* Himself in *Wisdom*;) This will here be *Sanctified* and Display'd in its highest Degree, both for Delightful Conversation, and as in the Case of *Elijah's* Mockery of the *Prophets* of *Baal*, in the *Sarcastic* Part also. And for the Exercise of this Talent, and generally for Innocent Mirth in Conversation, there will in the Course of Things here, many Particular *Occasions* and Subjects arise As, in the *Baffles* of the many Plots and Devices of the Great Enemy, Overpower'd and put to his last Shifts, and as at a Loss for New Projects, or at his Wits End, acting wildly, Extravagantly, and Ridiculously. In the Disappointments of his Great Agents on Earth, the *Beast*, the *False Prophet*, and the *Babylonish Harlot*, as their Trading in the Merchandize of Souls shall fail, and their Utter *Bankruptcy*, Confusion, and *Ruin* shall come on In the *Mistakes* and Errors of the *Opposers* of the Truths of the Kingdom, or Antagonists in the merely Rational and Literal Way, where being Ingag'd on Subjects out of their own Sphere they will be apt, thro' Pre conceiv'd notions, to miss their Ground, and Interpret Spiritual Things, as *Nicodemus* did the Words of *Christ*, below the *Truth*, and *Dignity* of 'em, which yet others, standing in *Simplicity*, and void of Prejudice and Prepossession, shall Apprehend and take in according to their true Intent. Also in the *Extravagances*, Affectations, and Odd Conceits, and sometimes Deviations, of Persons in the *Faith* of, and Progress towards Attaining the High State and End Propos'd, tho' as Sincere and Dependent on the Divine Conduct, in such Arduous and Uncommon Track, they shall be reduc'd and set Right again. Even the Appearances and Movements of the Judge Himself, towards his Chosen Ones, as under a *Mask* of Terror, and the *Love-Wiles* as of *Joseph*, to his Brethren, trying and Exercising them in various manners before he Manifests Himself to 'em in his High Grace and Love, Will afterwards have a Pleasant Remembrance, and be a Subject of their Innocent Mirth and Disport. And more generally the *Anger* and *Strict Justice* of God it self, as it is gradually atton'd and outwrestled, and gives Way to Grace, in its *Middle Pass* from Judgment to Grace and Love, will display it self in a Middle Way and Manner also, and sport as it were in its Power of Judgment, and *Mask* of Terror and Affrightment, with its

Children, and give numerous Occasions of the like pleasant Remembrances. And it may be observ'd, by such as Understand the Nature of the late Dispensation of the Instruments and *Prophets of Judgment* in his Nation, how much has been Contributed therein of this kind also: Among whom, beside their Uncouth Movements in their Agitations, and may other Odd and *Antic* Gestures in their Public Meetings; there appear'd yet further Indication of a *Part* Externally acted, with another or *deeper* Intent, or, (on this Supposition of their being Instruments in this Kind,) a sport, in Part at least, carry'd on by the Divine Justice thro' them, as they were seen under their Agitations frequently breaking forth into Fits of *Laughter*, and drawing their Assemblies into a Concurrence with them. Which can scarce be accounted for but on This Hypothesis, and as a Secret Suspicion injected or *Hint* given, that there was a Design of *Grace* Underneath, and that the Divine *Justice*, or Power of the Great Judge, appear'd not here, the Day of Grace being so far advanc'd, to exert it self in Deviation and Destruction, but to be *Outwrestled* and Atton'd, and by some Lighter strokes of Judgment to *Prepare* the Way, and Concur in the Work of the Kingdom Or as the *Lamb*, to the Children of *Grace*, shall appear in the Throne, *Smiling* thro' the *Judge*, and turning the Dispensation of Terror, tho' *Smart* indeed in the Preparation for and Ingredients of it, into a Jest or *Holy Sport* in the End.

§.The Talent of Facetious *Wit* never flourish'd before in this Nation as it did in that little Adumbration of *Solomon's* Peaceful Reign in the Time of *King Charles II.* after the Wars of the Reign Preceding tho' in general Ill Applied. Nor was yet the Right Use and Application of it ever better and more fully set forth, and the Account of the Nature of it given, than in that Curious, full and Elegant Description if it, by one of the greatest *Divines* of that Age; viz. *Dr. Barrow*, in his *Sermons* against *Evil speaking*. And as where Types are Appointed there is generally some Appearance of Divine Power, I cannot here but take Notice of an Information given me concerning this Prince, that in Company with some of his Nobles, without any Occasion appearing for it, He broke forth suddenly into a great Fit of *Laughter*, and being press'd to declare the Cause of it, He *Foretold* therein, exactly as it came to Pass, the *Course*, and *Fate* of his *Successor*.

§.There will in like manner be set forth, as wherein also Profit and Delight shall go hand in, *Accounts* of the *Acts* or *Histories* of the Lives of Spiritual *Conquerors*, written in an *Allegorical* Way, surpassing the Affecting Scenes and Descriptions of the most Entertaining Romances, tho' with real Truth and Solidity at the Bottom. Others also in Divine *Poesie* which Talent in various Kinds will Abound in Highest Degrees of *Inspiration*, for the Praises of God, and Celebration of the Glories of the Kingdom.

§.And thus all the External, *Natural* Expressions and Concomitants of *Joy* and rejoicing, whereof the Prophets in their Descriptions of the Glory of the Latter Times are so full, will have a *Literal* Completion and Sanctification tho' beyond what the Words Naturally express or a *Jew* would take them in, or rather a *Glorification*, by being advanc'd into a *Conformity* to the manner of their Archetypes or *Originals* in the Heavens, as *Jesus Christ*, who is the *Fulfiller* of the Law in every *Title* or *Jota*, shall come to the Completion and Consummation of all, and therein *Glorifie* even the *Letter*, the Whole *Body*, of the *Law* also.

§.If any desire yet a further Reason of this great Latitude and Liberty in External Nature also, let them consider the Infinite Liberty and Latitude of the *Father's* Power, Who, where he moves Him-

self, Moves the whole Creation from Center to Circumference, and where he moves in the Manifestation of his *Wisdom* in Grace and Love, will have Her shown and display'd in every Point and part of his Works, in which she has so wonderfully and beautifully concur'd. As also that *Jesus Christ* comes now in this Power of his *Father*, and with his Eternal *Bride* to a State of *Temporal* Glory, after the time of his Sufferings on Earth; to which, (Happy indeed for Man but also) Melancholy, Scene, and without the Manifestations of his Royalty and Glory, These Attendants of it, or External Demonstration of Joy and Glory were altogether Unsuitable; the Church also being to Conform to his Sufferings, and wear her Mourning Weeds till his Appearance again, in his *Royal* State.

§.Nor will here be any even the least Ground for the Objection, of raising an Expectation of a *Mahometan* Paradise, consisting in External and Sensible Delights, since what is of this kind here represented is only as *Consequent* and *Attendant* of the *Inward Paradise* of the Kingdom of Christ first in the *Soul*, or its Reflection in Interior Nature, and can no more diminish from the Glory and Blessing of that, than a Glorified *Body* can be suppos'd to do from the Superior Blessing of a Glorified *Soul*. Hence the *Psalmist*, in his Description of this State of the Church, Represents the King's Daughter and Bride, first, *All Glorious within*, and Consonant thereto, *Outwardly adorn'd with Raiment of Needle Work*, and in *Cloathing also of Wrought Gold*, Psalm. xiv. 13. 14.

§.All the Glories in the External Part, are to be consider'd as *Founded* on the *Internal*, and the whole Dispensation of Christ Triumphant, on that of Christ *Suffering*. And this is God's Method of Proceeding and Working, viz. from, and out of Himself into his Creation. The Inward or Spiritual Creation is more Immediately Founded on God Himself, its Author and Original, Temporal Nature Immediately on Eternal, and Mediatly on God, The *Ectype* on the *Archetype*, or the Shadow and Figure on its Substance and Antitype. The *Body* or Material Part, every where Immediately on the *Soul* or Immaterial Part. The *Letter* on the *Spirit*, the *Word of God Manifested* on the *Mind* of God, or the *Eternal Word* of Truth and Wisdom, The *History* on the *Mystery*, And even the *Outward* Sufferings of *Christ* in the *Flesh* on his *Inward* Sufferings in *Spirit* and more at large his Sufferings in the Appointed time in *Jerusalem*, on his Inward Sufferings as the *Lamb slain* from the *Beginning* of Time, thro' the Sin and Fall of Man: Which being a Point less inquir'd into, and lying deeper Within the Veil, it may be of Service and Importance to the Reader more generally, to open a clearer View into it, as wherein the *Foundation* and Origin of *Grace*, and Redemption thereby, will be found Ultimately Consisting.

§.The Lamb of God then, as the Holy Light, and Meek Love of God, was *First Slain*, and the Glory of his Kingdom in the Angelical Hierarchy, that Fell, *Extinguish'd* by their Rebellion and Apostacy. This as an Injur'd Monarch, and Reigning in Divine Power in his own Sphere Kingdom, he proceeded against in the Strictness of his Divine *Justice*, Condemning, and Dooming them to Condign Punishment under the Wrath of God.

§.But in *Man's* Case, the Bowels of *Mercy* and Compassionate Love breaking forth, tho' his Blood far louder than that of *Abel's* call'd for *Vengeance*, and the Divine Anger in his strict *Justice* was in like manner as before breaking forth for full Vindication, He interpos'd in *Grace*, and by Consent of the Holy Trinity, put a Stop to the Divine Justice, and took the Stroke of it upon *Himself*. And by this *Suspension* of Wrath and Vengeance due, His *Blood* thus Spiritually shed in Man, or his Di-

vine *Life-Power* lying Extinguish'd in 'em as to them, yet having the *Resurrection Power* in it self, was left to have its *Natural Course*, and produce its *Genuine Effect* in 'em; which was to *Rise* to its *Divine Life* again in 'em, and together with them the virtue of which *Prior* and Inward, or *Spiritual* Sufferings He began to Apply *in Spirit* Immediately on the Fall, and continued so to do till his Appearance and Suffering in the *Flesh*. And this is the *Grace of Redemption* and Restoration, and the Suffering of Christ consider'd in its *Inward* and *Spiritual* Ground, or Essence. Which lying so deep, and Distant from the Apprehension of Man, sunk now so far into Sense, it pleas'd the Divine Wisdom to let it take its Course also into Outward *Manifestation*, thus carrying on and Representing the Work of Grace in Inferior or External Nature also, and therein Proceeding also to the Redemption thereof in its more Gross and Visible Part, viz. the Restoration of the *Body* of Man; as likewise of the whole *Body of Nature*, into which the *Curse* had enter'd.

§. Upon the Manifestation then of the Meek Light and Love, the Truth and *Word* of God in *Flesh*, what Mankind had done before in *Spirit*, thro' the Power of the Wicked One acting in 'em and thro' 'em, they proceed to do Outwardly, viz. to *Reject*, to Crucify, and *slay* again the *Holy Lamb*, or Son of God. Which in *Corrupt* Nature they stood dispos'd and inclin'd to do; as the *Pre-Disposition* in *Soul* tends to work it self into Outward Act, or as he who first commits Murder or Adultery in *Spirit*, in Will and Desire, stands ready and inclin'd to do it in Fact Externally, when Opportunity is given.

§. Thus the Outward Sufferings of Christ, and the Power or Virtue of them, are founded on the Inward; and thro' *Faith* in the *Outward* we are led by the Spirit to the Participation of the blessed Effects of Both, in *Soul* and in *Body* also of Both, Efficacious, in their Place and Degree, to the Redemption of *Both*.

§. Beside what is so largely exhibited of the *Temporal* Glories and Blessings of Christ's Kingdom by the *Prophets* under the Law, we may observe a more *Early Prophecy* and Figure of it, Immediately following the great Figure of the Trinity given in *Abraham, Isaac, and Jacob*; and as arising out of, or springing from it; viz. the Great Figure of *Christ* in *Humanity*, first in his State of Humiliation and *Suffering*, and after that of his *Exaltation* also, as shown in the Person and State, particularly in the *Blessing* of *Joseph*. Which Blessing as to its *Ultimate* Fulfilling, and in a greater degree of Sanctification, belongs to those who stand in the *Faith* of *Abraham, Isaac, and Jacob*; and also in the *Spiritual Line*, and Capacity of *Joseph*, in the Time of Christ's *Exaltation* in the Church, (after his Suffering,) here represented in Figure, as also to the *Literal Seed* of *Abraham* (to whom the promise of the *Temporal* Blessing was so particularly made,) at their *Return*, in the Faith of their *Messiah* Coming the Second Time, and that at last according to their Expectation and Desire to the Fulfilling of those Promises and Prophecies, in the *Letter* of which they have been so strongly Captivated and Blinded, and by it Spiritually Slain. This more General Blessing is Mystically couch'd in the Great *Blessing* given to *Joseph* by his Father *Jacob* on his Death Bed, *Gen* xlix. 22. &c. in several Particulars exceeding those given to *Abraham, Isaac, and Jacob*; wherein also the Mystical Relation to the Time of Christ's Kingdom is more Apparent, and especially as it is open'd and Inlarg'd by *Moses* in his Recital and *Renewal* of the Blessings of the Twelve *Patriarch*'s, here more Particularly Applied in Descent to their several Tribes, *Deut.* xxxiii. 13. &c. Both which Accounts of it I shall therefore present

to the Reader's View, as giving further Light into the Point in hand with some Paraphrase bearing Aspect towards its Accomplishment in the Mystery or *Antitype*.

§.The Blessing to *Joseph*, as Pronounc'd by *Jacob*, runs thus, *Gen xlix 22 Joseph* [the Type of Christ,] *is* [in his *Person*, in his Descendents Natural, or his *Tribe*, and in his Descendents *Spiritual*, as] *a Fruitful Bough, by a Well*, [near the Spring and Fountain of Divine Blessing] *whose Branches run over the Wall*, [Who flourishes, Increases and Multiplies thro' the Inlargement of the Blessing of the *Covenant* pour'd out upon him, in his Fruit and Products, Spiritual and Temporal, beyond the usual Bounds and Measures of other Partakers of it.]

§.The *Archers* (v. 23) [His Brethren, Natural, and Spiritual, Envyng him as thus Distinguish'd by the Favour of God; also the Powers of Darkness, warring against his Spiritual Seed, and Christ in them coming to His State of Exaltation] *have sorely Griev'd, him and Shot at him, and Hated Him*.

§.*But* (v. 24) *His Bow* [of *Faith*, and Dependence on God,] *Abode in Strength and the Arms of his Hands*, [His Active Powers in that Faith,] *were made Strong by the Hands of the Mighty God of Jacob*, [working in him and thro' him] *From thence is the Shepherd, and the Stone of Israel*. [From this Faith thus Firmly Rooted in God, *Christ* here Typ'd out, (and *Literally* to be Born in the Line of *Judah*,) is to be conceiv'd and born in *Spirit*, in order both to his Suffering and Exaltation also in the Faithful, Answering in the Mystery to his (*Joseph's*) Time and State even *Christ* who is the Head or Chief *Corner Stone*, the *Rock* of Salvation, and Principal Shepherd; who in succeeding Times of *Famine* of the *Word* of God, thro the Recess of the Usual Comforts of the Spirit, and Procedure of the Work of *Judgment* Preparing Christ's Exaltation in the Church in the Latter Day, shall *Feed* his Peculiar and Chosen Ones, and Provide a *Goshen* of Peace and Plenty for them, as *Joseph* did for the Chosen People, the *Literal Israel*, in his Day.]

§.*Even by the God of thy Father, who shall Help thee*, [as he has done Me;] *and of the Almighty*, [who shall Bless thee more abundantly] *With the Blessings of Heaven above* [Temporally and Externally, with the Dews of Heaven and Fruitful Showers for Increase; and Spiritually, with the Influences of Grace, and Fresh Showers of the Holy *Spirit* Descending; and Ultimately by the Descent of the *New Jerusalem*, and thro' the Influences of the *New Created Heavens*.] *And with Blessings of the Deep that lyeth under*, [the Springs of Water, and Moisture of the Earth, causing Fruitfulness, the Nether Springs as well as the Upper, and Spiritually the Meek *Waters of Life* thro' *Christ* Manifested in this Lower Region in Humane Nature] *The Blessings of the Breast* [for Nourishment, also in the Mystery, as Fill'd with the *Pure Milk* of the *Word*,] *and of the Womb*, [In Exceeding Multiplication of thy *Natural* Off spring or of thy *Tribe*; and Spiritually, hereafter from the Divine Union and Communion, in the Manifestation of the *Heavenly Bride*, as also from the Spiritual Union and *Communion of Saints*, in the Abundant Fruits and Products of *Divine Love*]

§.[For] *The Blessings of thy Father* [which I from the *Spirit* of God here bless thee, and thy Descendents with,] *have Prevail'd above the blessings of my Progenitors*, [Exceed the Blessings either given to them, or those by my *Father* *Isaac*, and *Abraham* my *Grandfather*, given to me; and on Account of the Great *Figure* of *Christ* to which thou hast been Appointed of God, these shall Extend even] *unto the Utmost Bound of the Everlasting Hills*. [Not only in thy own State of Eminency, and

thy Tribe's in Possession of the Double Lot and Portion, and that in the *Mountains* also, but in the *Spiritual* Part, as Transcending all Temporal Increase of Honours, Glories and Joys, and Dilating into the *Heavenly* Regions, These Opening also, in the Kingdom State, into the Regions of Time and Nature, in which the New Jerusalem descends; And this Founded on the *Seven Everlasting Mountains* of Strength, Glory and Joy, viz. the *seven Spirits of God* which is beautifully represented by the *Angel to Esdras*, and thus Introduc'd 2 *Esdr.* ii. 10, &c.

§. *Thus saith the Lord, Tell my People, I will give them the Kingdom of Jerusalem – And I will give them the Everlasting Tabernacles.*

§. *They shall have, at Will, the Tree of Life, Smelling of Ointment [Of most Sweet, Penetrating and Reviving Odor.]*

§. *The Kingdom is already Prepar'd for you. Watch.*

§. *I have Sanctified, and Prepared for thee, Twelve Trees, laden with Diverse Fruits; and as many Fountains flowing with Milk and Honey.* Then it follows.

§. *And Seven Mighty Mountains whereon there grew Roses and Lillies. [The Fruits and Powers of Sacred Unions, and Divine Love] Whereby I will fill thy Children with [Delight and] Joy, v. 19.*

§. It follows in *Joseph's* Blessing, *they* [All these Blessings] *shall be on the Head of Joseph, and on the Crown of the Head of him that was Separated from his Brethren;* [viz. in his being sold by them into *Egypt*; there thro' Suffering Exalted above them: In his *Descendants* Natural, or his Tribe of *Ephraim*, being oft *Repuls'd*, kept under and *Vex'd* by the Tribe of *Judah*, whence it was *Separated* also in the Judgment of God upon the House of *Rehoboam*, together with the other Tribes Revolting; which are call'd in Scripture frequently by the Name of *Ephraim* on Account of the *Eminency* of that Tribe and *Separated* also in the *Situation* of the Places, or Portion of the Blessed Land, assign'd for their Habitation, which was, even their Double Lot, in the *Mountains*: And in his *Spiritual* Seed, or Tribe *Mystical*, under the Gospel state Advancing thro' its Suffering to its Exaltation, *Despis'd*, *Rejected*, or *Persecuted* by their Brethren of the *Eternal* and *Literal* Way: And *Separated* likewise thro' their Sequestration and Retirement into the *Mystical Wilderness*; and therein their Aspiration to the High *Mountains* or Hills of God, to the *Mount of Vision*, for more Immediate Communication with God, and to the High *Mount of Perfection*; the *Summit* whereof is to be reach'd in the Kingdom State.]

§. These indeed, as the Off spring *in Spirit* of the belov'd and Beautiful *Rachel*, and Figure of the Divine *Wisdom*, the great Multiplication of whose Off-spring is Reserv'd to the Time of her peculiar Manifestation in the Latter Days, or as the Children of the Belov'd and *Peculiar Sion*, which *Psalms* lxxxvii.2. is represented *Distinguish'd* in the Favour of God, *The Lord loveth the Gates of Sion more than all the Dwellings of Jacob*, These, I say, are at first but *Few* in Number, While *Leah*, or that Church in the more *External* and *Literal* Way, tho' less beautiful, less clear of Sight, or *Spiritual* Discernment, and so less Belov'd, brings forth *Her* Off Spring in great *Abundance*. But it is with peculiar Regard to *these Few*, or *Handful* at first, of the Sons of *Wisdom*, exercis'd in the *Spiritual* and *Perfective* Part of the Christian Process, that the *Prophecy* of *Isaiah*, ch. liv. 1, &c. is to have its *Ulti-*

mate Completion: viz. *Sing, O Barren, Thou that didst not bear, break forth into Singing, and cry aloud, thou that didst not Travail with Child. For more are the Children of the Desolate than the Children of the Married Wife, saith the Lord.*

§. *Enlarge the Place of thy Tent, and let them stretch forth the Curtains of thy Habitations Spare not; Lengthen thy Cords, and strengthen thy Stakes. For thou shalt break forth on the Right Hand, and on the Left, and thy Seed shall Inherit the Gentiles; and make the Desolate Cities to be Inhabited.*

§. *And, ch. xlix 20 The Children shall say again in thine Ears, [as Ephraim before in the Letter,] the Place is too Strait for me, give Place to me that I may Dwell.*

§. There is also a more Particular *Prophecy* hereto relating, and by the Circumstances of it Evidently Determin'd to the Kingdom-State *Psalm lxxii* As said to be made for *Solomon*; and Describing thereby in the Figure, the Blessings of the Reign of the *Second Solomon*, viz. as *v. 16 There shall be a Handful of Corn in the Earth*, [a small Number of select and *Separated* Ones, and these] upon *the Top of the Mountains*, [in the highest Degrees of Spiritual Advancement; as the *Flower*, or purest *Extract* of the Churches of the Latter Day] *The Fruit thereof shall shake like Lebanon*, [shall Wave like the thick set Ears of Corn upon *Mount Lebanon*, so exceeding Fruitful of that Grain] *and* [which shall so Multiply and Diffuse it self, that] *they of the City* [the Churches also of that Day] *shall* [from thence become more *Fruitful* and shall] *Flourish* [and spring up in the like degree of Purity, and *Spirituality*,] *like the Grass of the Earth*; [for Number or Multitude]

§. The Blessing of *Joseph* is by *Moses* renew'd and *Varied* as follows; *Deut. 33* where there will need no Paraphrase, but on what is *Particular*. Only I shall first Observe, How *Moses*, as a Figure of *Christ*, *takes away the Curse*, and the *Bars* of Blessing which *Jacob* in the Strictness of *Justice* had mingled among his Blessings. Thus whereas He said of *Reuben*, *Thou shalt not Excel: because &c.* Reciting his Defects and Crime, *Moses* takes no Notice of these, but adds, *Let Reuben Live, and not Die. And let not his Men be few.* And whereas *Levi's* Crime together with *Simeon's*, is Objected by *Jacob*, and a *Curse* therefore pronounc'd; and *Levi Excluded* from his Portion in the Good Land, as to its Division for Inheritance to the Tribes; *I will Divide them in Jacob and scatter them in Israel*, *Moses* turns this *Curse* into a *Blessing*; and by pronouncing the *Blessing* belonging to *Levi* in his *Priestly* Office, Intitles him, in another manner, to his Portion of *Tithes* and Dues, thence arising; and that with this Particular Addition, viz. *Bless Lord his Substance as v 11 Simeon* indeed is not here mention'd by *Moses*, but as *He* and *Levi* were *Joyn'd* together by *Jacob* in the same *Curse* pronounc'd, so it is to be Understood that they here *Conjoin'd* also by *Moses* in the *Reverse* of it; and that the *Curse* being taken off the Door was here *Open'd* for the *Blessing* to descend to *Simeon* also. And accordingly, in the Event, He was *not Divided* from his Brethren, nor *Scatter'd in Israel*, but had his Share of the great Temporal Blessing, or his Lot and Portion in the good Land Assign't Him also in the Division of it.

§. *Joseph's* Blessing then, as given by *Moses*, runs thus; *v. 13, &c And of Joseph He said, Blessed of the Lord be his Land, for the Precious Things of Heaven, for the Dew, and for the Deep that cou- cheth beneath.*

§. *For the Precious Things brought forth by the Sun; [Ultimately by Christ the Sun of Righteousness, as by Him (by Joseph,) Figur'd, in his State of Exaltation, and for the precious Things put forth by the Moon, [Ultimately by the Supercelestial Moon, the Wisdom of God, the New Jerusalem Bride as to Descend in the Time of Full Accomplishment of this Prophetic Blessing]*

§. *And for the Chief Things of the Ancient Mountains, and for the Precious Things of the [Ever] lasting Hills.*

§. *And for the Precious Things of the Earth, and [the] Fulness thereof; and for the Good Will of Him that dwelt in the Bush. [The Great Love of Christ, the Son of God; as in whom the Powerful, yet Meek and Lambent Flame of the Divine Love shall be found burning as in the Bush of the Humane Nature without Consuming it; and thro' him at last, as Born, and grown Adult in the Sons of God by Adoption, shall be found burning in the Perfected Souls, and Resurrection Bodies of the Saints also] Let the Blessing come upon the Head of Joseph [and his Descendents, in its Degrees of Procedure, till in the Fulness of Time, and on the appointed for it, it be Manifested in Full,] and on the Top of the Head of Him [and them,] that was Separated from his Brethren.*

§. Here *Moses* adds further, *v. 17 His Glory is like the Firstling of his Bullock*, [Beautiful and strong as the first Product of the Strength of one of the Strongest Creatures.] *And his Horns [Denoting Brightness as of Rays proceeding, and also Greatness of Strength, both for Conquest, and Governing Power,] are like the Horns of Unicorns [or more according the Original., of the Unicorn in which, as the Strength of the usually Two Horns is collected into One, and that also pushing Directly, greater Power and Force is implied] With them [or with which] He shall push the People together, even to the Ends of the Earth; [by which the Tribe of Joseph shall prevail against the Canaanites, to the utmost Border of the Land: and his Tribe in the Spiritual or Mystical Sense, go on Conquering and to Conquer, and carrying, as it were, the World before them]. And they are the Ten Thousands of Ephraim, [in the Letter prefer'd before, and Multiplying beyond the Tribe of Manassah; and in the Spirit, and Power of Christ, as figur'd by Joseph in his Exaltation (or in their Preheminent and Regent Power, here Concurring with the Spiritual Judah,) Multiplying more Exceedingly in their Spiritual and Victorious Off-spring.] And they are the Thousands of Manasseh [who as the Offspring likewise of Joseph, tho' in lower Degree, Multiply and Prevail also, and in the Spirit yet more, as in degree Communicating in the Fraternal Lot and Portion of Ephraim]*

§. Of so great Consideration is this Peculiar Type and Figure of *Christ* given in *Joseph*. On which account the History of his Life and Actions, in *Canaan* and *Egypt*, and his Dealing with his Brethren and Family, is so Fully and Minutely Recorded in Holy Writ.

§. Of the Twelve *Patriarchs*, Sons of *Jacob*, three, viz. *Judah*, *Joseph*, and *Benjamin*, in a Particular Manner bear a Relation to the Kingdom of *Christ*; and therein to the *Temporal* or External Blessing of it, on which Account I shall therefore here take Notice of the Blessings given to *Judah* and *Benjamin* also, chiefly with this View.

§. That of *Judah* by *Jacob*, Gen. xlix 11. after assigning him the *Scepter* for Continuance in his Tribe, and the *Gathering of the People* to him, as under his Dominion, adds,

§. *Binding his Foal to the Vine, and his Asses Colt unto the Choice Vine. He washed his Garments in Wine, and his Cloaths in the Blood of Grapes*

§. *His Eyes shall be Red with Wine, and his Teeth White with Milk* [Importing the great Affluence of all Outward Blessings and Enjoyments of this Life, Improv'd in the *Mystery*, as before Specified]

§. *Moses adds Deut. xxxiii. 7. Hear, Lord, the Voice of Judah, and bring him to his People.* [Settle him in the Promis'd Land in his Dominion over them.] This with relation also to *His Tribes* being *Restor'd* and *Establish'd* therein again after the Captivity which the *Ten Tribes* never were; only some few of them that were scatter'd, and Return'd mixt with the Tribe of *Judah* to their own Land again.

§. *Let his Hand be sufficient for him,* [Supply him with Strength to maintain his Dominion given] *be thou an Help to him from his Enemies:* [who will strive to destroy the *House of David*, and *Alienate* the Sceptre (as particularly before shown in the Case of *Ahaz*.) and thereby to *Defeat* thy *Promise* and *Design*. And this was accordingly made good in Event so that their Enemies could never prevail against the Tribe of *Judah* to ruin and Disperse it, as they did the other Tribes. And on these Accounts *Moses Begins* with *Judah*, pronouncing the Blessing First on Him.

§. The Relation which *Benjamin* bears to the Kingdom of Christ is in That Part Particularly which belongs to the *Father*, as concurring to prepare it and carry it on jointly with his *Son*, whose (*viz.* The *Father's*) Great strength and Power is here represented in *Type*. Accordingly *Benjamin* signifies, *The Son of the Right Hand*: which Name was Prophetically given him by his Father *Jacob*, and chang'd from that of *Ben-oni*, denoting a *Son of Sorrow*, *viz.* of *Rachel's*, who gave it him, and who Expir'd in her hard Labour to bring forth this Figure of the Paternal Strength and Active Power, in its Time to be manifested to the World, *viz.* as Conquering the Enemies of the Kingdom, exciting the Victorious Faith of the *Davidical Warriors*, and for the *Holy Wrestle*, against the strict *Justice* and Judgment-Work therein proceeding; prevailing for Alleviation of the Cross at first, and at last Introducing the Crown and after the Love-*Elias* Work thus Preparing and Introducing it, Concurring with the *Son* in the Former Part of the Kingdom it self, Answering to that of *David*; wherein the *Paternal Powers* will be peculiarly *Predominant*, reaching deeply into *External Nature*, and restoring the Powers thereof in the Abundance of Temporal Blessings also: as those of the *Son*, and *Spirit* Concurring in a yet higher Degree, will *Predominate* in the *Solomonitical* wherein Temporal and *Natural Things* will be yet farther *Spiritualiz'd*, and brought nearer to their *Archetypes*, or to the Manner and Model of the Heavenly, in his Gradual Procedure to *New Creation* of the Whole at last. And Accordingly *Moses* who particularly Respects the Descent of these Blessings in the Tribes, and After-Generations, puts *Benjamin*, the Figure of the *Father's Strength* or *Hand of Power* thus interposing, Preparing, and Proceeding in the Kingdom Work, Immediately *before Joseph*, as in his Proper Place, and accommodated to his Appearance, or the Appearance of the Great *Power God* thus figur'd out, coming forth in the *Antitype*.

§. The Blessing then of *Benjamin* given by *Jacob* runs thus, *Gen. xlix 27 Benjamin shall Ravin as a Wolf in the Morning he shall Devour the Prey, and at Night he shall Divide the Spoil.* [He shall be Strong, Warlike, and Courageous, Fierce and Eager, and Quick in his Conquests, and be Enrich'd

and Fill'd with the Fruits of them.] And this appear'd in the Course and Acts of that Tribe out of which also several Great *Deliveries* of their People arose. As *Ehud*, *Judges* iii 15 who thrust his Dagger into the Belly of *Eglon* King of the *Moabites*, and Deliver'd *Israel* after it had been Oppress'd by and serv'd them Eighteen Years. *Saul* also, the First King of *Israel*, who Deliver'd them from the *Ammonites*, and the *Philistines*, and smote the *Amalakites*, the *Moabites*, and all that spoiled them, 1 *Sam.* xiv. 47, 48. And *Jonathan* his Son, who, with his *Armor-Bearer* only, smote the Garrison of the *Philistines*, and put them to Flight; whereby *Israel* was saved in a most Miraculous Manner, 1 *Sam.* xiv. As also *Mordecai*, thro' whom the Great Deliverance of the *Jews* was wrought in the Time of King *Ahasuerus*, &c. this answer'd in the *Mystery* as before.

§.To this *Moses* adds, as *Deut.* xxxiii. 12. *And of Benjamin he said, The Beloved of the Lord shall dwell in Safety by Him; [near to Him] the Lord shall cover him all the Day Long.* [As *Benjamin* was the *Darling* of his Father *Jacob*, so shall he be of *God* his *Father*; Indear'd to Him thro' the Great *Strength* of his *Faith*, and close Dependance upon Him: In Answer to which, tho' Expos'd to great *Dangers*, and Ingaged in Warlike and Hazardous *Atchievements*, he shall still be Protected and Defended, and Abide in Safety.] *And he* [i.e. *God*] *shall Dwell between his Shoulders.* [In the Letter, *God's Temple*, wherein he may be said to Dwell, shall be Built on the *Eminent* Part belonging to *His* Tribe; viz. upon *Mount Moriah*, which tho' within *Jerusalem*, in the Lot and Portion of *Judah*, appertain'd to *Benjamin*.] In whose Tribe, as thus nearly allied to *Judah*, an *Offer* at, or first Step to the *Kingdom*, was made in *Saul's* Case Partly indeed Condemned, and partly *Allow'd* of *God*; as *Saul* was Anointed by *Samuel*, by *God's* *Command*, wherein is Figur'd the *Preparation* of the *Kingdom* of *Christ* in the *Latter Day* by the Course of *Judgment*, in the *Paternal* Power, preceding; *Appointed* of *God*, but with a Mixture of his Displeasure and Anger, and therefore to Decline, and the House of *Saul*, the Figure of the Strict Justice of *God*, (Answerably to the Course of the *Judgment-Work*,) to grow *Weaker* and weaker, and the House of *David*, the Figure of the *Father's* *Vindicating* Power, and the Introduction of the *Kingdom* of *Grace*, Peace, and Love, to grow *Stronger* and *Stronger*. And hence it was, that *God* Dealt so severely with *Saul* in his Lesser Crime, viz. according to the *Figure* and *Spirit* wherein he stood, to wit, of the *Law*, and of *strict Justice*; and so Graciously with *David* in his Greater Crime, viz. according to the Nature of the Dispensation and *Spirit* wherein he stood, as typifying the *Grace* and Love of *God* in *Christ* under the *Gospel*, and that as Advancing into its *Triumphant*, or *Kingdom* State. Into which State, by his thus near Alliance, both to *Judah* and to *Joseph*, and from the Great Love of his Brother *Joseph* [and Elder Brother *Jesus*,] to him, as Assigning him the Five-fold Portion, *Benjamin* in the *Mystery* is both *Sooner* and *Nearer* Admitted. And thus Opens in the *Mystery* also the Fulfilling the Prophecy and Promise to *Benjamin*, of *God's* *Dwelling between His Shoulders* as his Descendents in Spirit, or Sons of the *Right Hand* *Strength* of Victorious Love, in their Part of the *Holy Warfare*, are Animated, Actuated, and *Back'd*, as it were, by the *Paternal* Powers Preparative; and Concur with those also Communicated to *Joseph* and *Judah*, for Introduction, or First Obtainment and Possession of the *Kingdom*, as of *Immanuel*, in the Highest Degree, or *God* with them and *In them*.

§.And herein lies couch'd the *Mystery* and Ground of the State of *Great Britain* at this Day, as Answering in General to that of the *Chosen Nation* of Old, and more Particularly to the three Great *Relatives* to the *Kingdom-State* in *Judah*, *Joseph*, and *Benjamin*; and *First* to the *Latter* as moving in

the Right Hand of Power for Preparation of it: to wit, Her *Pre-Election* and Precedence to Other Nations; Her Great and Mighty Acts and *Successes in War*; the Wonderful *Providences* appearing for her Deliverance, Protection, and Safety, thro' God's being so near to Her, and Dwelling as it were *between Her Shoulders, as the Beloved of the Lord*, and to Whom He will First Appear in the Glory of His Grace. If she be the Chosen Nation, and if her *Metropolis* be the *Jerusalem* of this Day, *there* her *Benjamin* also must have his Part, or *Conjoint Portion* in Her, and shine out as the *Union Gem*, Compleating the Circle of the Tribes, as the *Last Meeting* and Coinciding with the *First* and on this Holy Ground, and High Mount of the more Powerful, *Spiritual*, and Perfective Part, must the *Mystic Temple* also be Built, the Glory of which shall Exceed the Glory of that of *Solomon*, or even That which So much surpass'd it in Glory thro' the Presence of *Christ* in the *Flesh*.

§. But I must here forbear the further Investigation of this Deep Ground. A plainer and more Convincing Argument of what is here declar'd will appear, as we shall turn our Eyes upon the *Effects* thereof, in the Providential Course of Wonderful Events, and Matters of Fact already Experienc'd, and Observe the yet further Course and Issue of them.

§.After this Inlargement on the Peculiar Subject of the External or *Temporal* Blessings, Appendent to, and Consequent of the *Temporal* Kingdom, I proceed to the other Peculiarities of it which Remain; and which will be absolv'd more briefly.

§. *Seventhly*, Another Peculiar Difference of the Ministration of the *Kingdom* from that of the *Cross*, is the Peculiar *Call* of the *Rich* and Great, the *Wise*, and the *Noble* to have their Part in it. The Gospel-Suffering was preach'd First and chiefly to the *Poor*, as Christ Himself declares, *Mat. xi. 5. Luke iv. 18. 21.* And as *St. Paul* explains it, *1 Cor. i 26, 27. Not many Wise, not many Mighty, not many Noble are call'd:* as who on account of their Grandeur, and Fulness of the things of this Life, or their Fulness of themselves, in their Worldly Wisdom, could not stoop to enter in at the *Strait Gate*, viz. of Mortification, Renuntiation of the World, and Denial of themselves to follow Christ in his State of *Humiliation*. (Whence the *Impossibility* by him declar'd of a *Rich Man's Entering into the Kingdom of Heaven*) But now by the Grace of the Eternal *Father*, to whom *all things are Possible*, and of the Now *Triumphant Saviour*, the *Broad Way* also to *Heaven* is made known, the *Two Leav'd Gates*, or the *Palace Gate* of the Great *King* is thrown open, and the *Rich*, the *Wise*, and the *Noble*, in their Turn, or in their Proper Day, are call'd in and Summon'd to Attend Him; Who as they shall admit the *Faith* of the *Kingdom*, and therein obtain the Aid of the *Fresh Powers* of Grace opening, and from the greater Liberty of Enjoyment of the *Temporal* Blessings, here Granted as Accompanying the Faith and the *Inward Graces* of the Spirit, will find the great Difficulties in the Way *Remov'd*, and from their Great Power and Authority in the World, and the Influences of their Example upon others Dependent on 'em, or standing in great Deference to 'em, become Eminent *Instruments* of the Glory of God, and Propagation of the Kingdom among others. And this will in Signal Manner be shown in those who are in the Highest Degree of Authority and Power, as according to the Peculiar Prophecies of these Times. *Kings* shall be made [most Eminently.] *Nursing Fathers*, and *Queens Nursing Mothers*, to the True *Israel* of God. To which the *Isles* are call'd to *Listen, Isa. xlix. 1. 23.*

§.And in the Latitude of the Grace of this Day, to wit, of *Christ coming* in the Power of his *Father*, may be added here, the Extraordinary *Call* also of many *Publicans*, and Great *Sinners*, particu-

larly in the Case of *Misapplied*, and Disastrous *Love* the Proneness whereto, when Rectified and Determin'd to its true Object, will be Exerted in greater Degrees in Divine Love, and Universal Charity. Many also who like *St. Paul* have been Violent *Opposers* and *Persecutors* of the Brethren, will be like Him, by an Overruling and Constraining Power of Grace, brought in; and turn the Current of their Misguided Zeal into its Proper Channel. And the Converts in these Kinds as they shall come in like the *Prodigal*, or Those at the *Last Hour*, throwing themselves wholly upon *Grace*, and taking hold of the Benefit of the *Act of Grace*, Publish'd by the great *King* on his *Accession* to his Kingdom, will be Enabled to go thro' a Quick and *Short Work*, and taking Large Steps, as here led into the *Short and Direct Way* to the Blessed Land, (see *Exod. xiii. 17, 18*) will sometimes be found to Prevent Others who have gone about, as in the Way, of the *Wilderness*, more Exempt from the State of *Heroic* Achievements in the Wars against the *Philistines* or *Spiritual Enemies*; and so be made *Equal* in Reward to those who have born the Long Heat and *Burden* of the Day.

§.*Eighthly*, And Lastly. In this State, wherein *Perfection*, and Freedom from Sin and all Remainder of Corruption will be Wrought out; by the Perfected Saints will put on a *New Cloathing*, viz. a *Resurrection Body*; such as wherein *Christ* appear'd *after his Resurrection*. Whose State between That and his *Ascension* is *that* to which the Saints who reach the Kingdom-State on Earth are to bear *Conformity*: Who having the Inward Resurrection Body within the more Gross and Outward, will have the Power of *Transfiguration* on Occasion, for Converse with *Christ* also as on his Throne in the *Inner Court* or Paradise within the Region of Nature Restor'd or New created; and thence Returning with fresh Orders or Commission, appear again among Mankind, in like manner as *Christ* did Conversing with his Disciples, in a Condensed Body of Nature, and therein Appear or Disappear at Pleasure.

§.These are the Peculiarities of the Difference of the Two Gospel Ministrations.

The Conclusion.

§.SUCH then is the Nature of the Blessed Kingdom, of which the Signs and Indications in so Extraordinary a manner Appear in these our Times. And such the Nature and Gracious *Intent* of the Warnings and Call of God therein, to the Christian World more especially: which by the Divine Assistance, and from a strong Impression upon my Spirit, I have been excited and Enabled thus to Represent to the Churches of this Day. All then is, in the Issue of it, Preparation, and Invitation to the *Greatest Blessing* that ever appear'd within the Ages of Time.

§.Since then the *Voice* and *Call of God* is thus Universally going forth, since the Trump of *Judgment* is heard of loudly Sounding, yet to us at least of this Nation not like that of Mount *Sinai* waxing *Louder* and Louder, but Softening into the --Call of *Grace*, since the soft and still Voice or Call of Love is growing *Stronger* and *Stronger*, Since the *Winter* is now Expiring, and the *Rains* going over, and the Time of the Singing of Birds is coming on, Since *Jesus Christ* the Eternal Bridegroom, and

his *Father* Reconcil'd to Grace and Love, say, *Come*; since the *Spirit* and the *Bride*, even the *Heavenly Bride* Appearing, say *Come*, and Those that hear also say, *Come*; Let us be persuaded to Answer the Gracious Call and Invitation, let us be Persuaded to *Inquire, Return, and Come, and Drink of the Waters of Life freely*. Which now as the Glorious *Rainbow* of the *Covenant* in its full *Extent* of Grace, is seen appearing in the Clouds, shutting up the Former *Cataracts* of Heaven, and Forbidding the *Deluge* of Judgment proceeding, will be found descending in Showers of *Grace*, and of the *Spirit*, in its *New Triumphant* Process and Emanation, into the Hearts of all that shall prepare and stand Open to Receive it.

§. *Awake, Awake* then, O Thou Drowsy and *Sleeping World*. Awake O *Holland, France, Italy, Germany, &c* and see the *Day*, and *Cause* of your *Visitation*. Awake all ye that lye Dead in Sin, and Drown'd in Sensual Pleasures, and if the more Distant and Spiritual Motives yet reach you not, at least that you may Avoid the Stroke of God's Judgments now Abroad in the World, which is your Time for it, *Learn Righteousness*. But rather in the more Ingenuous Part let the so Surprising Grace and Goodness of God Melt you into Repentance, and Submission to Indearing Call of *Love* which is *Strongest*, and to such as shall but give an Ear to it, and now Sounding, even *Irresistible*.

§. *Awake, Awake*, O *Great Britain, and Ireland*, and Rejoyce in the Grace of thy *Peculiar* Election. And tho' so Intent on the *Temporal*, Maintain still thy *Spiritual Birth-right*, and *Blessing*, by seeking First the Kingdom of *Christ*, First Offer'd to Thee, and wherein both the *Spiritual* and *Temporal* by the Divine Wisdom are thus Beautifully Adapted to the Improvement of each other.

§. *Awake, Awake*, O thou *Jerusalem* of this Day, and what the Literal could not, see *thou*, at least in this *Thy Day*, the Things that belong to thy *Peace*; even the Glorious *Kingdom* of Peace breaking forth in thee. And thou the *Spiritual Love*, put on thy Fair and Ornamental *Robes*, and thy Glorious *Breast plate*, as the *Heart-Cloathing* and Covering; in which is the *Urim* and *Thummim*, the *Light*, and *Love*, wherein *Perfection* only consists by which thou may'st Conduct thy *Flock* where thy *Great Shepherd* Feedeth his *Flocks at Noon*, in the *Meridian* Light of the *Sevenfold Sun*, and under the *Zenith* of Flaming *Love*. And let thy *Mitre* shine with the *Great Name of God*, and the *New Name* of *Christ Triumphant* written upon it.

§. And thou especially the *Mystical Sion*, and *Tower of the Flock*, who art in Degree Awaken'd thro' the *Faith* and Expectation of the Glorious Advent, *Shake thy self from the Dust*, and the *Remains* of *Spiritual Slumber*, put on thy *Beautiful Garments*, and Adorn thee for the *Nuptial*. Inlarge Thou thy Heart, and spring in Suitable Aspirations, and Love desires, while the Breath of the *Spirit*, thus sweetly Calling and Wooing thee, *blows up* the Holy Fire, and *sheds the Love of God abroad in thy Heart*. For the true *Qualification*, and Frame of Spirit, in which the Spouse of Christ is now to be found, is That of an *Espous'd Virgin*, wholly in *Love*, and Longing for her Bridegroom's Coming, (thine Altogether Lovely and Divine,) and Hastening on his Way to the Crown and *Consummation* of her Desires. Trim then thy Lamp, and put on thy Sacred *Cestos*, the Girdle of *Truth* and *Wisdom*, whereby the *Heavenly Bride* shall be found Uniting with thee, and rendering thee all Amiable and *Pleasant for Delights* in the Eye of thy Divine Spouse. While the *Cherubims* of Glory shall spread their Wings within thy *Sanctuary*, and stand ready with thee to Attend their Lord. Cry out then, and that with Exulting Joy, *Lift your Heads O ye Gates*, [of Faithful Hearts,] *and be ye lift up ye Everlast-*

ing Doors, and the King of Glory shall enter in. who is this King of Glory? even the Lord of Hosts, [the Eternal Father, in and with his Eternal Son, in the Power and Unity of the Holy Spirit, coming now to Reign in Heaven and on Earth Cojointly,] He is the King of Glory. O thou Princess, now of Another Region, and Daughter of the King of Kings, Hearken to his Love-Calls, Consider, and Incline thine Ear. Forget also thine Own People, and thy Father's House. So shall the King greatly Desire thy Beauty. For he is thy Lord God, and Worship thou Him. Instead of thy Fathers, [on Earth Governing and ruling over thee,] thou shalt [Now Rule and Govern as Queen thy self, and shalt] have Children [Ruling under thee,] whom thou maist make Princes in all Lands, [All Lands now Subject to thee as Sitting down with Christ thy Lord in this Throne, and Advanc'd to Co-heirship and Communion with Him in the Inheritance of all Things.

§.THUS I have gone thro' this great Subject of the Extraordinary Appearances and Signs of the Times, given the Interpretation, and shown the Issue of this *Great Crisis*. I cannot expect but among so many things out of the Common Track, some, at least of the Speculations, may be look'd upon as the Product only of Imagination. But I am Perswaded, Those who shall Consider the *Unity* and *Congruity* of the *Hypothesis* in General, in all its Parts, its Consonancy and Coincidence with the Holy Scripture, and more Particularly with the Prophecies both of the Old and New Testament; and especially how have also struck in, and Answer'd *in Fact* according to the Scheme, here propos'd, together with the Numerous lesser *Incidents*: Conspiring to the same End, and concurring in their Places to the Confirmation of it; will not be able to say with the *Sceptics* of Old, as *2. Pet. iii 4. Where is the Promise of his Coming?* and That founded on the same Reason, viz. that *All things* Continue as they were, or proceed in their Usual Course, without any Appearances, Indications or Preparations for it. Nor will there I hope need much Apology for the Method and *Manner* of Writing, here us'd, viz. in the *Speculative Way*, running so much by way of *Positon*; which is to be understood rather as Declarative of Experience, and Observation, or Science otherwise Attain'd, and offer'd to the Considerations of others, than any way Imposing such Sentiments upon 'em which Method is also useful for more *Compendious* Writing, as wherein often the *Reason* of Things, or their *Connexion* and Consequence, is *Virtually* and closely couch'd or Interwoven with the Oration, or *Sentence, Current*; and Deducible from it. And if in such Variety of Uncommon Matter, or in the Interpretation or Application of Scripture any Mistake shall be made to appear; which I have guarded against as much as I could, I shall be ready to Acknowledge it, and receive further Information.

§.I might add here a large Postscript or *Appendix* of Extraordinary Instances in the Work of *Judgment* both at Home, and especially Abroad, since the former Account was set and Printed off, in the End of the Year 1725. which as they are so fresh in the Memory of All, and as it is to be hop'd that Scene is now shutting up, in this Nation, I shall forbear to Ennumerate. Only taking Notice in the General of their Concurrence to Establish the Hypothesis here Deduc'd. And tho' we hear yet of *Wars*, and fresh Rumours of Wars, in which *Great Britain* also may be in Part, and Distantly engag'd, yet, as this Scheme shall prove to be the Truth of the Case, it will only tend the further to Aggrandize, and give Her Greater *Power* over the *Nations*, thro' the *Continuation* of the Peculiar and Providential Blessings and Successes with which She has been so long Attended. Also for Powerful *Aid* to her Friends and *Allies*, for Defence and *Vindication* of the *Protestant* Interest, and for Constraint of the *Peace of Christendom* in the Issue, and therein the *Preparation* of the way for Propagation of the

Blessed Kingdom. Enjoying in the mean time Peace at *Home*, and the Increase of Blessings from the Course of *Grace Proceeding*. And thus standing, with Relation to the World Abroad, as the *Goshen* of Peace and Plenty; while the Preparative *Vials*, in a Sharp, but short Work, are pour'd forth upon the Nations round about Her; (in which yet the Righteous, will have Signal Deliverance;) and lastly becoming an *Asylum*, or Place of *Refuge*, to the *Good* and *Pious* of other Nations, flying from the *Storm* in their Own, and to the *Glory* of the *Kingdom* Rising in *Her*.

§.May Grace, Peace, and Love from its Eternal Fountain, *God the Father, Son and Holy Ghost*, and that *Peace* which is given at this Day from the *Prince of Peace*, be *Multiplied* upon us, upon Thee who *Readest*, these Things; and in an especial manner on all those that *Love* and *Long* for *His Appearance*.

AMEN. H A L L E L U J A H.

Jer. xxx. 24.

The Fierce Anger of the Lord shall not Return, [His Work of *Judgment* Begun shall not give way to that of *Grace*,] *until he have perform'd the Intents of his Heart* [in Preparing Mankind for it] *In the Latter Days ye shall consider it*. And *ch. xxiii. 20 In the Latter Days ye shall Consider it Perfectly* [He will Manifest his Deep and Secret Intents plainly to you, by taking off the *Mystic Veils* that are spread over them, and cause you *thoroughly* to *Understand* them.]

Isa lv. 1.

Ho every One that thirsteth Come ye to the Waters. And he that hath no Money, Come, [and] buy Milk and Honey, without Money and without Price.

John vii. 38.

He that Believeth on me, out of his Belly shall flow Rivers of Living Water.

This spake He of the Spirit, v. 39.

Rev. xix. 7.

For the Marriage of the Lamb is Come.

PART II.

SECTION VI.

An Appendix; and Introduction to the Second Part.

§.HAVING now Finish'd the Former Part of this Work, in which are contain'd the Things chiefly and more Immediately needful to the Preparation of the Blessed Kingdom; and those Recommended upon the more Evident and Awakening Motives of the Previous *Signs* and *Appearances* of it. I shall Post-pone for some time the Second Part, which to contain the *Calculations* of Prophetic *Times* and *Numbers*, a further Examination into and Application of the *Apoclyptical Scenes*, as showing their Tendency to and Concurrence in this great End. In order to which yet a *Middle Part* is here added, in the Nature of an *Appendix* to the Former Part, and an *Introduction* to the Latter, giving an account of the *Series*, Succession, and Peculiar Characters of the several *Ages* or *Periods* of the Christian Church, as Represented by the *Seven Churches* of *Asia*, from the Time of Christ's coming in the Flesh to his Second Appearance in his *Millennial Kingdom*, and from thence to the End of this World, and Consummation of all Things. Together with a *Scheme* or *Figure* representing their Process, and the manner of their Succession; with Proper *Emblems* representing the most Material Characters or Events therein. Needful also to be Recurr'd to for Explication of several Passages in this Former Part. Thus serving as a *Medium of Union* to the two Parts of this Work and herein not dissonant to the Manner and Course of the Church-Periods themselves; which appear link'd together, and proceed mutually *Interwoven* one within Another, as founded upon, and representing the *Unitive* Quality and Power of the Great *Mediator* and Uniter of All, Who is the Centre and Circumference, the Beginning and the End of the Ages in One. This Agreeable also to the more General Course of the Distinction and yet Union of the Ages as by a *Copula*; wherein the *Round Number*, as of a *Centenary* or *Millenary*, is reckon'd as *Ending* the Preceding Course or Age, and *Beginning* that which follows. Only the Reader is desir'd to take Notice, and Excuse, that the *Paging* Noted on the *Figure* Answers not here to the Place or Page where it is inserted, this Figure being only Borrow'd from Another Work, relating to the Kingdom also, entring further into the Substance of it, and the Practical Part thence arising, Design'd for the Publick Service in its Time; out of which many things Preliminary and more Immediately Needful are transferred into this work for Present Use. wherein also several things, here but lightly or transiently taken Notice of, will be found Deduc'd more at Large, as on the Contrary many things there spoken of more Generally will be found here more Particularly and fully Explain'd and prov'd what is here offer'd thus serving as an *Introduction* to, and for the better Understanding of that Whereby is also Prevented That other Work swelling to too Great a Volume.

Of the Order and Process of the Ages or Periods of the Christian Church

§.THE *Seven Churches* of *Asia* to whom *Christ* directs his *Epistles* in the 2d and 3d Chapters of the *Revelation*; are *Representative* of so many *Successive Periods* of the Christian Church, under the same *Character* and *Denomination*. This is acknowledg'd by the best *Interpreters*; the *Ground* and *Reasons* for it are chiefly these;

§.First, The *Seven Churches* here singled out, according to the full and perfect *Number of the Spirit*, must be suppose d to have among them, or upon them, the *full Impression* of the *Spirit's* Influence in the Church, viz. in its *Various Properties, Gifts, and Operations*: and in like manner the *whole Impression* of the *Contrary Powers of Antichrist*, rising in *Opposition* to the *Spirit*, and beginning to show themselves in all their *various Properties, and Operations* also. And hence the *Impressions* both of the *Good* and *Evil*, like those made on *Water*, must be suppos'd to spread themselves in larger *Circles*, viz. of *Descent* into the succeeding *Ages* of the Church the same *Good* or *Evil Dispositions* still appearing as the *Subjects* for the *Good* or *Evil Powers* to work upon. And further in this full *Number of the Spirit*, Importing its *Operation* in all its *various Properties*, is *Implied*, its *Septenal Emanation* and *Variation*, viz. in the *Operation* of the *Seven Spirits* of *God*; from whom the *Blessing* is here given to the *Seven Churches*: whence may be also infer'd that these *Seven Churches* according to their *various Properties*, and the *Different Operation* of the *Spirit* in them, were *each* under the *Peculiar Regency* and *Operation* of *one* of these *Seven Spirits*. From these *Considerations*, the *General Ground* of the *Relation* between the *Seven Churches* and the *Church Periods* to succeed, the *Distinction* of the *Latter* by the same *Properties, Characters, and Names*, and their *Continuance* under the same *peculiar Persidency* of the *Seven Spirits*, and the *Conduct* thereby of the *Overcomers* in them thro' the *variously Opposite Powers* of *Darkness* or of *Antichrist*, may in some *Degree* *Appear*. But further,

§.Secondly, In the *Conclusion* of every one of these *Epistles* of *Christ* to the *Seven Churches*, is added that *Singular Caution* and *Monition*, *He that hath Ears to hear let him Hear* which always *Imports* something deeply *Mystical*, and of *Greater Concern* than appears *Obvious* at first *Sight* from the *Literal Sense*, and often a *Reference* thro' the *Type* to the *Antitype*.

§.Thirdly, The *Distinguishing Character*, and *Particular Properties*, both of *Good* and *Evil*, in these *Seven Churches*, also their *Effects* and *Products*, and even the *Grand Providential Events* succeeding thereupon, have also *appear'd* in the following *Church Periods* in their *Successive Order*; and *Answer* in exact *Analogy* between the *History* of the *Types* and of their *Antitypes*. Understand, as far as the *Process* is already gone, which is thro' the *Major Part* of them whence may be concluded, the *same Analogy* will appear in the *Remaining*.

§.Fourthly, It appears that the *History* and *Process* of these *Seven Churches* contains in *Little* the *History* of the *Church* in *General* from those times to the *Consummation* and *End* of all *Things*, and

so runs Parrallel with the other Part of the *Revelation* at Large. This is evident from several *Synchronisms* of Events; viz. wherein it agrees with and Indicates the same Times and Events represented in that Larger History of Church Time. As for Instance, The Church of *Ephesus* its First Love for a Time, and then Declining, is found Answer'd in the Succession of the Ephesine Period of the Church at large. The *Ten Days of Tribulation* in *Smyrna*, by the Ten Persecutions in the *Smynean* Period. The Towing Pride of *Pergamus*, the Synagogue of *Satan*, and Harlot *Jezebel*, and the Martyrdom of *Antipas*, by the Usurpation of *Supremacy*, the *Antichristian* Doctrines, the Idolatrous Worship, and the Persecution or Martyrdom of the *Anti-Papal* Christians, in the *Pergamean* Period, &c. I shall only add that in the Epistle to the last of the Churches, viz. *Laodicea*, the Characters of the last times, the *General Judgment* and *New Creation* are represented. This Point will be further clear'd in the Particular Account of the Successive Periods.

§. *Lastly*, The Prime Characters and Events belonging to these Original Churches appearing also in their Successive and Correspondent Periods, justly intitle the *Latter* to the same *Names*, with the Former. And these Names are also found *Significative*, and Expressive of the Principal Characters of, or Events in, the *Successive Periods*, Equally with those of the Churches themselves as is after shown.

§. *Further*, as the seven Churches of *Asia* were in Being All together at the same Time, so also in and under each General Succeeding Period, Predominating in its peculiar Property, each other Church is to be suppos'd Contain'd *in Little*, acting in or according to its own Spirit and Property in which the Principal Churches or Religious Professions, (as suppose at this Day,) may be more particularly Sign'd and in which Character the Seven Principal Religious *Parties* or Professions in this Nation, at this Time, may be suppos'd to stand: and even with something of this *Septenal* Variation of the Spirit in them. In which also Particular Persons may be found, some shooting forwards into a further and Higher State, and Process; others declining into the Spirit of a Lower: for Instance some in the more Formal and Lifeless Spirit of the *Sardinian*, and Others quicken'd into the Spiritual Life of the *Philadelphian*, and Others with the Knowledge, and even Degree of Extraordinary Experience obtain'd in the *Latter*, declining from it, and shooting on into the Security, Self-Conceit and Earthly mindedness of the *Laodicean*; and so wheeling round into the World again. And under this View the *Epistles* of Christ may be understood as Directed not only to the Seven Churches of *Asia*, and their Respective *Periods*, but to those also who stand in the *same Spirit*, and maintain the same Character, in any of the General Descending Periods, to the End of Time.

§. These Things in General Premis'd I proceed to treat of the *Seven Periods* more Particularly.

Of the Ephesine Period.

§. The Church of *Ephesus* being the first Singled out and Distinguish'd in the *Epistles* of Christ to the Seven Churches, and for Representation of the First or *Ephesine Period* of the Church, a little Inquiry into the *Literal* State of this City and Church may be of Service to show its Qualification for this Priority, and Aptness for such Representation. *Ephesus* then, for its Beauty and Eminency call'd the *Star* of *Asia*, had been before Famous for its *Ethnic* Temple, one of the Wonders of the World;

and on its Conversion to Christianity became the most Eminent of the *Gentile Churches* for the mighty Powers of God, and Wonders of the Spirit Appearing on its first Conversion which was by the Great Apostle *St. Paul* who continued therein, *Acts* xix. 9, 10. *by the space of two Years*, Preaching, Disputing, and bringing forth the Wonderful Works of God in a very Extraordinary manner; as is said, v. 11, 12 *And God wrought special Miracles by the Hand of Paul, so that from his Body were brought unto the Sick Handkerchiefs and Aprons, and the Diseases Departed from them, and the Evil Spirits went out of them.* There seem'd to be here a little Representation of the Time of *Pentecost*, or First pouring out of the Spirit: where as v 1,2 *he found certain Disciples*, Believing in Christ, but who had not yet receiv'd the *Holy Ghost*. But when Paul *laid his Hand upon them, the Holy Ghost came on them, and they spake with Tongues, and Prophesied* and as v 7. *The Men were about Twelve in Number.* And hence the Word of the Lord *Jesus* was spread every way, so that *it was heard of all them that dwelt in Asia, both Jews and Greeks.* And when the Sons of *Sceva* the Jew pretended to cast out an Evil Spirit, adjuring him by the Name of *Jesus* whom Paul Preach'd, it Answer'd them; *Jesus I know, and Paul I know, but who are ye? And the Man in whom the Evil was, ran upon them and prevail'd against them, so that they fled out of the House Naked and Wounded. Many also that us'd Curious Arts brought their Books and Burnt them openly,* amounting to the Value of *Fifty Thousand Pieces of Silver.* So mightily here grew the Word of God, and Prevail'd. v 20. And thus in the *Ephesine Church* may be seen the Prime Event of the *Ephesine Period* of the Church at Large, contain'd in *Little*

§.The *Ephesine Period* then begins from the Time of *Pentecost* wherein the Church was *Founded* by the *Holy Spirit*, as built on the Foundation of *Twelve Apostles*, *Jesus Christ* Himself being the *Chief Corner Stone*. This Period than Contains the Lives of the *Apostles* and the first *Inspir'd*, by whose Faithful Zeal and Labours, their Miraculous Works so Abounding, and their so Exemplary Lives, the Church of Christ was Excited and Animated, and kept up in the Strength of its First *Faith*, and the Ardor of its *First Love*. And as the Church of *Ephesus* in the Epistle of Christ is tax'd also with a *Remission* or Declension therefrom; so the *Ephesine Period* Answering herein must be farther Extended, and contain a Time of Relaxation also, or the first Declensions of the Church from its Primitive Fervor and Purity, after the Times of the Apostles. But the more Particular and Critical Adjustment of the Times and Bounds of the Church Periods is not here intended, only a General Account and Designation of 'em, as to the manner of their Process, and from the great Events and Appearances in them; Conformably to the Characters and Description of 'em here Typically given in *Christ's Epistles* to the Seven Churches.

§.And how *That* to the Church of *Ephesus* is also suited to, and points out the State of the *Ephesine Period*, will further appear from the Particulars of it, as *Rev.* ii. 1, 2. &c. *I know thy [first] Works, [thy Labour of Love] and Patience. That for my Name thou hast Labour'd, and not fainted. And thou hast tried them that say they are Apostles [Counterfeiting the true ones then in Being,] and are not, [such.] Nevertheless I have somewhat against thee, because thou hast left thy First Love Remember therefore from whence thou art Faln, and Repent, and do the First Works; or else I will come unto thee Quickly and Remove thy Candlestick, &c. To Him that overcometh [the great Temptations to Declension here moving,] will I give to eat of the Tree of Life which is in the midst of the*

Paradise of God [to feed on the Divine Life in the *Communion* of the *Holy Spirit*, yet moving in the Church in its Extraordinary Powers wherein the *Paradise* and *Kingdom of God* in the soul consists]

§.In like manner the *Title Christ* here assumes, viz. *He that holdeth the Seven Stars in his Right Hand, and who walketh in the midst of the Seven Golden Candlesticks*, suits the Case of the *First* of the Seven Churches, as Leading up the rest, under the Conduct of the same Spirit of Christ their Head, and by whom the rest of the Church Periods were to be constituted, carried on, and Influenc'd in their Order of Succession.

§.And lastly the Name also of *Ephesus* exactly Answers to and denotes the Principal Character of this Church-State succeeding. As *Ephesus* in the Signification of the Word Imports, First *Desire*, agreeing to the Zeal of its First Love; and therein also may be Included its being *Desireable*, and Belov'd by Christ; as *Daniel* was said to be a *Man of Desires*, greatly *Loving*, and so, greatly *belov'd* of God. This Name also further imports *Remission* (growing *Remiss*) or *Relaxation*; wherein also the other or *Defective* Part of its Character is Couch'd and Indigitated.

The Smyranean Period

§.NEXT to the *Ephesine* Period follows, according to the Order of the Seven Churches, that which derives its Name from the Church of *Smyrna*. But before I speak particularly of that, I must show the Peculiar manner of these Periods succeeding one another: which is not after the Ordinary way of Consecution, viz. of one Beginning where the Others Ends; but as in a Unitive Way, and so Interwoven one in Another as that the Second begins in the Center of the First, and runs concurrent with the latter Part of it, so that the First reaches to and Unites with the Beginning or Entrance of the Third. Thus where the *Ephesine* comes to its *Acme*, or Middle Point, That of *Smyrna* Begins, and goes on Concurrent with the Latter Part of the *Ephesine*, till in the *Acme* or Center of *Smyrna* *Ephesus* Ends, and *Pegamus* Begins. And in this manner the Process is continu'd. Whereby each Church State, having in a manner Three United in One, bears an Impression of the Holy *Trinity*. And this Course three times taken, so as to show three full Circles, consider'd at large, or not thus Interwoven; and reaching to the *Sun* (as in the Figure) breaking thro' the Darkness, are Included and United in degree, and in the Power and Virtue of them, the whole *Seven* thus bearing an Impression, as of the *Trinity*, So in it of the Holy *Septenary* also, or the *Seven Spirits* of God, concurring in the Conduct of the Ages of the Church, according to their *Varied* Powers and Operations

§.Where then *Ephesus* comes to its *Acme*, from whence its Relaxation and Declension Begins, *Smyrna* Enters, and being Now the *Purest* Part, proceeds as in an *Inner Court*; and by its Strength of Zeal, Faithfulness, and Constancy even to the Death, in Patient Suffering under the Persecutions Beginning, Supports and *Relieves* the Declining Part of *Ephesus*, or the *Ephesine Period*. And thence carries on, and Maintains its Constancy and Zeal thro' and against the Rising Evils in the Former Part of the *Pergamean*. So that this Church-State, keeping close to the Faith in the Continual Exercise of their Patience under the Ten Persecutions herein arising, is found *Unreprov'd* of Christ: which none else is beside that of *Philadelphia*. And in Reward of its faithful Suffering under the Persecutions this Church State in its Latter Part, running Contemporary with that of *Pergamus*, as in an Inner Court,

obtains a Time of Rest and *Sabbath* and outward Prosperity; in the *Empire* becoming *Christian's* which she during her Time of Continuance enjoys in Praise and Gratitude to the *Holy Lamb*, thus advancing His *Cross* into the Imperial *Crown*, and giving herein a *Sketch* or *Figure* of his Future Temporal *Millennial Kingdom*

§.And to this Church-State the *Epistle* of Christ to the Church of *Smyrna* is also found exactly Corresponding, as *Rev. ii 9, &c.*

§.*I know thy Works, and [Great] Tribulation, [by continued Persecutions,] and thy Poverty [in Spirit, as thus Humbled] But thou art Rich [herein unto God.] And I know the Blasphemy of them which say they are Jews and are not, but are of the Synagogue of Satan [here rising, especially in the Pergamean Part to which it more peculiarly belongs viz. Those who Profess themselves Christians, but not rooted in the true Faith and Spirit of Christianity, under Persecution Deny it] Fear none of those things which thou shalt Suffer. Behold the Devil [by his Heathen Instruments] shall cast some of you into Prison that you may be tried and ye shall have Tribulation Ten Days [thro' Ten Seasons of Violent Persecution, under the Heathen Emperors] But be thou Faithful unto Death and I will give thee a Crown of Life [Hold out to the End of these Persecutions, and I will in the Latter End of thy Succession, put a Stop to the Power of Death in these Persecutions from the Heathen Emperors, and turn their Power for the Defence of thy Life and Liberty, by Conversion of the Empire to Christianity; and therein Crown the Church with a Time of Safety, Peace and Prosperity.*

§.Hereto also the *Title* of Christ before this *Epistle* has a Particular Reference; viz. *The First and the Last.* [Who Begins and Ends the whole course of the Church, and brings all to a good Issue at the last.] *Who was Dead and is alive.* [Who began this Course of Patient Suffering; and Rose thro' Death to Life; and by the same Power of *Resurrection-Life*, will Sustain and carry you thro' Victorious, in each *Single Person*, and as a *Body* or *Church-State* give you at last the *Victory* over the Power of Death outwardly also, yet so raging in your Persecutors]

§.The other *Promise* to the *Overcomers* in this Church-State has also a Particular Relation to their Case viz. *That they shall not be Hurt by the Second Death* [That beside their obtaining Eternal Life after Death, where the *Powers of Darkness* cannot reach them, as they here go thro' the Outward and *Bodily* Sufferings in Martyrdom, they shall be so sustain'd and animated by the *Comforts* and Joys of the *Holy Spirit*, that neither their Outward Torments shall be of any Account with them, nor shall these *Powers of Darkness* be permitted to press in upon, and Inject their Stings and *Anguishes* into their Souls, as in other Cases, and particularly in *Their's* who for fear of Persecution are Tempted to Deny the Faith, they are permitted to do.

§.And it may be here noted as to the rest of the Promises made to the Several Churches, that as the General Drift of the *Revelation* is to Represent a Glorious *Temporal-State* in the Church before the End of all Things, so the *Promises* to the *Overcomers* in each of these Churches or Church States have a *Temporal* Denotation, tho' not Excluding their being Fulfill'd in a more Perfect manner or Degree Hereafter; viz. such as are Capable of it, some in the Nature of 'em being necessarily Determin'd to this Life.

§.Nor is lastly the *Name* of this Church or Church-State without its particular Allusion to its Prime Character. *Smyrna* signifying *Myrth*, wherein is denoted both the *Bitterness* of Suffering, and also its being a Sacrifice of *Sweet Savour*, most Acceptable to God, and *Christ* their Head and *Pattern* therein.

The Pergamean Period

§.TOGETHER with the Latter Part of the *Smyrnan* Period Rises and Proceeds concurrent, as in an *Outer Court*, the *Pergamean*. And here, upon the Cessation of the Persecutions, and the Favour of the Empire obtain'd, and the Door thereby open'd for *Temporal Grandeur*, and *Worldly Enjoyments*, while the Constant and Faithful Spirit of *Smyrna* despises it, and uses the World as thus given without *Abuse*, the Haughty and Earthly Spirit of *Pergamus* Embraces, and runs eagerly into it, and thus letting in the Spirit of this World, and the Powers of Darkness and of *Antichrist* therein Working, declines from the pure Spirit into the Spirit of *Carnal Reason* and *Worldly Wisdom*, which in the *Mystery* is the Great *Harlot*, opposite to the *Wisdom* which is *from Above* as opening thro' the pure *Spirit*; which is also in the *Mystery* the True Heavenly *Bride*, and *Mother*. And hereby is laid the Foundation of the Great *Anti-Christian* and *Babel-Structure*, which in the *Process* or in the *Spirit* of this Church Period, is carried on, and still maintain'd, in the most Corrupt Part of the Church as seen in the Claim of Universal *Supremacy*, Pretension to *Infallibility*, Affectation of *Temporal* and *Royal Grandeur*, and carrying on the External *Figure* of the *Kingdom* of Christ as if it were the Thing it self, with numerous Humane Inventions, Perversions of the true Faith, *Superstitious* and *Idolatrous* Tenets and Practices, with a vast Body of *Jewish* and *Gentile* Ceremonies, Loads of Hay and Stubble Built on the True and Primitive Foundation; all in the Spirit of *this World* in its utmost Latitude and Excess; and under the *Pretext* of the Greatest *Holiness*, and of *Divine Sanction*

§.And further yet, as Answering more directly and Literally the Character of the *Seat* and *Synagogue of Satan*, it has appear'd that some of the *Popes* themselves have been *Magicians* or *Necromancers*, and herein found Dealing more Immediately with him.

§.This being Matter of Fact, and succeeding as to its Rise in the Church Period *after* that of its Humbled and Persecuted State, represented in the Church of *Smyrna*, and Answer'd in the *Successive* Period under that Denomination; let us further see how it appears Figur'd out and Pre-indicated in the *Character* of *Pergamus* given by Christ in his *Epistle* to that Church, only first observing, that as there are *Overcomers* in this Church-State, to whom Christ chiefly here Addresses Himself; so these, as overcoming the *Greatest* Temptations and Evils, become thereby the more Bright and *Eminent* and as conquering the Spirit of the World in its greatest Earthlyness, and strongest Powers of Enchantment drawing Souls into it, become thereby so much the more *Abstracted*, and *Spiritualiz'd*, and as Overshooting the False Aspiration, Rise in a Holy Ambition and Elevation of Soul, Aspiring to the *Mount* of Christian *Perfection*, in the *Interior* Spiritual and *Mystical* Way. And it is Observable that still, (as in an Inner Court,) even where the Seat of *Antichrist* and the great *Harlot* has been so Conspicuous (in the Outer,) Such have actually appear'd, and shone forth, with Great Lustre and Eminence.

§.But *Defect* is here also found, and charg'd upon the *Inner* as well as the outer Court; and this partly on account of their too much *Conniving* at, or not appearing sufficiently *Zealous* in Testimony against the Corruptions of their Times, so Establish'd and Maintain'd by *Authority*, both *Ecclesiastical* and *Temporal* and further as some are found giving Way to, and in degree *Defil'd* by 'em. These Considerations will give further Light into the *Manner* of Christ's Address to his *Epistle* to this Church and Church-State, as follows *Rev. ii. 13.*

§.*I know thy Works*, [Your's who are of the *Inner Court*,] *and that thou dwellest where Satan's Seat*, [and Antichrist's] *is* [Erected in the *Outer*] *And thou holdest fast my Name, and hast not denied the Faith*, [as those in the Outer Court have done. And this] *even in those Days wherein Antipas my Faithful Martyr was Slain among you, where Satan dwelleth*. [When such who had the Courage openly to oppose the Prevailing Corruptions under the *Papal Powers* were Persecuted and Martyr'd for it, and where *Satan* dwelleth, and *Antichrist* is got into *Power* and *Dominion* in the Church, and acts as the Heathen Emperors did before *Without* it]

§.*But I have a few things against thee, because thou hast there them that hold the Doctrine* of [the Earthly-minded, and Covetous] *Balaam*, *who* [for Reward or *Temporal Gain*] taught *Balac to cast a Stumbling-block before the Children of Israel, to eat things Sacrificed unto Idols, and to commit Fornication*. [Some of you who know better, and in your Minds condemn these Evils, yet as sway'd by the Power of the Times, and thro' the remaining Corruption of Nature, give way to, and are tempted both to the Abetment of 'em, and to Defile your selves with them.]

§.*So hast thou also them that Hold*, [and are in like manner tempted, and carried on in the prevailing Current, and Inclination to *Fleshly Desires* according to] *the Doctrine of the Nicolaitans, which I hate*. [Which yet thro' the Pretended Power of *Indulgences*, Pardons so easily purchas'd, and even Public *Toleration* of *Infamous Houses*, for *Stipend*, are so much *Encourag'd*, and the Temptations thereto *Increas'd* by such *Constraint* of *Celibacy*, in *Prohibition* of *Marriage*.

§.*Repent, or else I will come unto thee quickly* (in *Judgment*: wherein on Account of your Defective Part, in *Connivance*, and as found in *Communion* with this so deprav'd Church You who are the purer Part may expect to Partake in Degree and so much more those among you who give way to the Defilements And I will bring forth my Bold and truly *Zealous Witnesses*, both against the Generally Corrupted of the Outward, and the Temporizing and Declining of the Inner Court,) *and will* [thus] *Fight against them with the Sword of my Mouth*, [the *Word of Truth*: which shall be *Secoded* by that of Judgment yet more Sensible, in my *Providential Appointment*; *viz.* of the *Literal Sword* also: And thus make way for, and cause an open *Seperation* at last to be made and Maintain'd of the more Precious from the Vile, in a Work of *Reformation*.]

§.And to that Zeal of the Lord against the Great Corruptions and Growth of the *Antichristian* Power and Kingdom in this Church-State, and his proceeding Judgment and War against it, and *Title* Christ assumes in his Address to this Church in like manner Corresponds; *viz.* *And to the Church in Pergamos write, these things saith He which hath the Sharp Sword with two Edges*; referring to the Description before given of him, *Rev. i 16. And out of his Mouth went a Sharp Two edg'd Sword.*

§.But the *Promise* to the Overcomers in this Church-State has something very Remarkable and Singular. *To Him that Overcometh*, [that maintains the *Inward* Spiritual Life amidst such Propensity and Temptation to mere *Literality* and *Formality*; and converts the Lofty and Ambitious Inclination, so prevalent among you, into Holy Aspiration in the Perfective Part of Religion; to Him] *will I give to Eat of the Hidden Manna*; [to partake of the peculiar Favours allow'd to those in the *Inward* and Abstracted Life; *viz. the Extraordinary* Experiences and Influences of my *Spirit*, (*not ceasing* in the *Inner*, as in the Outer Court of the Church;) the secret *Manna* or Heavenly *Food* of the Spiritual-Wilderness-State, as *Rev. xii. 6, 14*) *And I will give him a White Stone*, [the Spiritual or *Angelical* Union, and the Divine *Communion*;] *and in it a New Name* [of *Christ* in Spirit born in 'em, and moving in his *Resurrection Life* of Divine Love, or the Sacred *Nuptial*,] *Which no Man knoweth saving He that Receiveth it*. [Which those of the *Outward* Literal and Formal Way have no Apprehension or Idea of] Here it may be Remark'd how far the *Promises* of Christ to the Overcomers in this Church-State Coincide with those to the *Philadelphian* as Agreeing in the Character of *Spirituality*, and Aspiration to the *Perfective* Part. And indeed according to what was before premis'd of each Church in *Little* to be found in each Period at Large, the *Overcomers* here are those who make up the *Little Philadelphia of Pergamus*, as in Truth the *Philadelphian* Part is the *Central*, the *Center-Holding*, and the *Overcoming Part* in each *Period*.

§.The Peculiar Character by which this Church and Church State is distinguish'd as having in it the *Seat of Satan*, Rising up in the High Towering *Pride* and Aspiration, is found also Couch'd and Express'd in the *Name* of it, *viz.* as taken from *Pergama*, which signifies *High Towers, Turrets, or Battlements* which first and more particularly gave the Name of *Pergamus* to the *Castle of Ancient Troy*; and thence more generally to the *City* it self.

§.There is something also more Particular, and Different from the Ordinary Process, to be taken Notice of in this Church-period; on Account of the Powers of Antichrist herein coming to their Hight or *Kingdom-State*, Answering, in the *Evil* Part, to the Powers of *Christ* coming also to their Hight in Visible and Temporal *Dominion* in the *Philadelphian*. In Order to the Representation whereof I shall also observe some other Particulars of the *Antithesis* or Contradistinction of these two Kingdoms.

§.As *First*, That s to their *Rise* they Begin *together*. *Satan* Endeavour'd by his Instigation of *Herod* to destroy Christ in his Infancy. And *Antichrist* was found Working in the first Constitution of the Church, in various manners, as the Apostle declares, that there were even Then *many Antichrists*.

§.*Secondly*, Christ's Kingdom begins in deep *Humility*; and goes on in *Regular*, and Sure Process, and comes *Late* to the full Manifestation of its Power and Glory. *Antichrist's* Kingdom begins in *Pride* and Grandeur, and runs on without Stop or Delay to its Summit and *Crown*.

§.*Thirdly*, *Christ's* Kingdom is not of *this World*; till by conducting his Church thro' the *Septenal* Process of the *Spirit*, he has prepar'd her for it by Conquest of the Spirit of the World: which is in the Sixth or *Philadelphian* Period, as by its breaking thro' the Judgment-Work of the Seventh or *Laodicean* it reaches the great *Sabbath* of the World. *Antichrist's* Kingdom runs directly into the *World*; and leads the Subjects of it into a State of Temporal Glory and Grandeur, before *God's Time*, and Their being *Prepar'd* or it. And this Kingdom is here *Establish'd* in the Third, or *Pergamean* Period.

§.Fourthly, These two Kingdoms Wrestle together in their several Degrees of Advance, in the Descending Periods of Church, sometimes One, sometimes the Other Prevailing; and that of *Antichrist* coming *First* to its Fulness of Power and Dominion, Fortifies and Dilates it self, and proceeds as Un-control'd, Oppressing and Persecuting the Saints of God, during its Time allotted and Appointed of God for Manifestation of the *Man of Sin*, and the Mystery of Iniquity.

§.Fifthly, As then the Kingdom of *Christ* Entering and proceeding on to its Actual Dominion and Full Glory in the *Philadelphian* Period puts a *Stop* to the Ordinary Course of Church-Time, puts back the *Laodicean*, (as before observ'd) and Fills, Enlarges, and carries on the *Philadelphian* thro' the Thousand years of his Temporal Kingdom; and after that admits the *Laodicean* to Succession, as in an Outer Court: So the Kingdom of *Antichrist* coming to its Establishment in the *Pergamean* makes some *Confusion of Time*, and the Order of the Ages and from its Fulness and Abounding in the Evil Part, Swells and *Dilates* this Period to a greater Demension, Extent of Temporal Duration; and holds on Its Course Prevailing and Triumphant in an Age of Darkness, Ignorance, and Corruption in every kind, according to its Character, without Interruption. And thus it presses down and Retards the Power and Spirit of the Church Period of *Thyatira* in its Succession. And when This begins its Works of Testimony against, and Opposition to, the great and Reigning Corruptions, they are at first but *Faint* and Weak, as born down by the Powerful Stream, and Torrent of Evil: till afterwards getting more Strength and Aid from the Power of *Christ* in its Latter Part Concurrent with the *Sardian* Period, as beginning his Work of Judgment, its *Latter* Works are *more* than the *Former*. And here Christ at last to the *Sword* of his *Mouth* thro' his *Witnesses*, adds the *Vindication*-Power by the *Literal* Sword also, against the *Temporal* Power by *Antichrist* obtain'd, thus Abetting the Work of *Reformation*, by which the Actual Separation is made, and the Children of God, as *Israel* of old, are Deliver'd out of *Spiritual* *Egypt* by a mighty Hand. But still the Kingdom of *Antichrist* goes on, in its own Sphere or *Seat*, to its Appointed *Limit*, till it is at last met by the Kingdom of *Christ* Rising to its Actual Dominion in the *Philadelphian* Period, and is utterly Overturn'd and *Destroy'd* by it.

§.Now in God's Calendar or Account of Time, a Day of Creation, or Prophetic Year or Month, and so an Age, a Generation, or a Church-Period, is such a Course or Operation of the Spirit of God, gone thro'; or as in *these* Periods, such a Course of One or Other of the *Seven Spirits*, in which they Perform such an Operation. This Course and Operation of the *Spirit*, or of the *Seven Spirits*, may be sometimes *Slower*, thro' the Greater *Impediment* or Opposition in the Subject Matter they Work upon; or *Quicker* from its *Disposition* to receive the Divine Impressions. Hence in *St. Matthew's*, and *St. Luke's Genealogies* the *Omission* here and there of a Life or Generation, as *Evil*, and wherein little or nothing of God's Operation appear'd, may be Accounted for: The *Defect* in that Part being *Supplied*, in *Substance*, by a greater Degree of God's Operation to his propos'd End in the Life or Generation Preceding or Succeeding it. And hence the Monstrous Tumor and *Protraction* of Time in the *Pergamean* Succession, may be look'd upon as of no Account or Regard in *God's Computation*, as regarding only the Operation and Product of his *Own Spirit* therein And accordingly tho' the Observation of this Protraction is Here made, it is not express'd in the Delineation or Figure of the Church-Periods in their Succession, as that of *Philadelphia* is, on Account of the *Kingdom* of *Christ* breaking forth therein.

§.This farther Determination *Outwards*, or Protraction of the *Pergamean* Period appears implied in Christ's *Resuming* again the Description of it under that of *Thyatira*; mentioning again the Harlot *Jezebel*, the *Fornication* and *Idolatry*, and the *Depths of Satan*; and in his *Renewing* and *Particularizing* his *Threat* of Judgment against them, Otherwise not so directly belonging to this Church, nor Agreeing to the manner of his Address and Procedure in his other Epistles.

§.As this Church appears with so great a Character and Figure in the Evil Part; viz. wherein the Synagogue of *Satan*, the Kingdom of *Antichrist*, the Abominations and Enchantments of the Great *Harlot*, &c attain their Kingdom-State, give me leave here to subjoin some particular Observations (or at least Conjectures) relating to *Pergamus* in the *Literal* and *Historical* Part, or further Inquiries into an appearing *Analogy* between the *Ancient* and *Latter Gentile*, the *Gospel-Typical*, and the *Mystical Pergamus*, and therein particularly their *Relation* to, their Communication in Properties, and *Sympathy* in *Spirit* with *Rome*, In which all the *Bestial*, and *Harlot* Powers at last *Concenter*, as their Seat and Kingdom. For as much as there are often found *Original Seeds* of Evil, and that in the *Genius* and Disposition of a Nation or *People*, less Regarded at first, or suspected as to the Issue of them, which grow on in Time, and in After-Ages appear in Prodigious *Hight* and Multiplication; or which beginning under a *Gentile* State may be found yet moving after the Conversion of such a People, under the *Gospel* Dispensation, and thro' the Power of the *Antichristian* Spirit Corrupting the Better Part, breaking forth with far Greater Force, and rising to higher Degrees than Otherwise they were Capable of

§.*Ist*, Then it may be Observ'd, that this *Pergamus*, as a City of *Mysia*, next adjoining to *Troas*, of which the ancient *Pergamus*, or *Troy* was the *Metropolis*. On the Destruction of which 'tis not Improbable nor Unnatural to Suppose, the Broken and baffled *Genius* or Spirit of *Old Troy* might here Rise again, as in Another *Pergamus* or *Troy-novant*: To which the so near *Neighbourland*, and its bearing the same *Name* may give some little Countenance.

§.*2ndly*, This New *Pergamus* like the Old, became for some Time the Chief *Seat* of a Great and Flourishing *Kingdom* as any of *Asia*: Begun by *Philataerus*, and Ending in *Attalus* After *Philataerus* succeeded *Eumenes* his Brother's Son, and carried on his Uncles Designs, and probably in Pursuit of His Measures, for Improving and Aggrandizing this new founded Kingdom. And this was chiefly Shown in his Great Inclination to and Encouragement of Letters: Insomuch that he Undertook the Foundation of a Vast *Library*, with Design to Rival that of *Ptolemy Philadelphus*, at *Alexandria* in *Egypt*. Who therefore in his Jealousy of such a Competition, forbad all Transportation of the *Egyptian Papyrus*, on which Books were at that Time written, into *Eumenes* his Dominions. Who thereupon applied himself to the Invention of Other Means, and found out, or at least Improv'd the writing on Skins, or *Parchment*; which from thence is call'd *Pergamene*. And thereby he carried on his Design, and getting together a Collection of 200000 Volumes Form'd, as it were, his *Preludious Vatican*. And this Library sometime after came into the Hands of *Romans*, and was given by *Antony* to *Cleopatra*, to make up the Loss of that Part of the *Alexandrian* Library which was burnt when the *Egyptian* Fleet was destroy'd by *Julius Casar*.

§.*3dly*, This Kingdom *Ended* in *Attalus* and That on Account of his great Inclination and *Affection* to the *Romans*: to Whom by his *Will* he Bequeath'd All *his Goods*: In which They Interpreting his

Dominions to be Included, Seiz'd his Kingdom tho' it cost Them four Years War to maintain it, with the Loss of a *Consul*, and a Great Army, in Contest with *Aristonicus* a Brother of *Attalus*. After which it Totally Expir'd into, and Coalesc'd with the *Roman* Government.

§.4thly, This Kingdom of *Pergamus* Began in *Defect* and *Revolt*, viz. From *Lysimachus* the Then Sovereign, who had made *Philataerus* his *Treasurer*, and Intrusted Him with the Government of *Pergamus*, in the Castle of which his Treasures were kept which *Philataerus* afterwards converted to his own Use. Herein appears an Analogy to the *Defect* and *Revolt* of *Antichristian Rome*, and her *Ur-supation* of the Right of her True Sovereign.

§.5thly, This Kingdom of *Pergamus* was Founded by a *Eunuch*: Wherein another Quality or Property of the Bestial Kingdom appears Alluded or Preluded to viz. *Its Disregard to Women*: according to *St. Paul's* Description, *Forbidding to Marry*, and according to *Daniels* Denotation of *Antichrist*, as not *Regarding the God of his Fathers, nor the Desire of Women*. Also as the Government of this Kingdom is always to be by One under the Profession of *Celibacy*.

§.6thly, It continued but for *Six* Generations, or during the Lives of *Six Kings*. Wherein it also agrees in the Ground or Foundation of the *Number of the Beast*, and of His Kingdom, which whether in *Simple* or *Compounded* Series is limited to *Six*, as never Included in the *Six* Days Toil, and never able to reach the *Seventh* Day in the Number of the *Spirit*, or that Rest and *Sabbath* which is in the End and Crown of *Holy* Labour: But instead thereof meets the *Spirit* only in *Judgment*; by which as the *Sword* of *Christ's Mouth* it is Destroyed And in Analogy hereto, the Kingdom of *Pergamus* is here, in its *Senary Limit*, wasted by Four Years Bloody War, and therein Totally Expires under the *Literal* Sword.

§.7thly, In the Old *Pergamus*, or *Troy*, was found the Great *Harlot, Helena*. In the *Latter* or *Typical* *Pergamus*, the Great *Harlot Jezebel*. And in the *Mystical* *Pergamus* as the Seat of the Beast in the *Roman* Church, the *Great Whore*, and *Mother of all Abominations*.

§.8thly, On Account of the Abominations therein, *Old Pergamus* was Destroy'd by the *Sword* of the *Grecians*; *Pergamus* under the Gospel fought against the *Sword of Christ's Mouth* and the *Mystical* *Pergamus* as the *Seat* of the Beast, Whore, and the False Prophet, is fought against, First, by the *Sword* of the *Word* of God, or Testimony of Truth in his *Witnesses* against it, and *Antichrist* Himself is to be Destroy'd at last by the Immediate *Sword of Christ's Mouth*, viz. the *Breath* or *Spirit* of the Lord, and by the *Brightness* of *His Coming*

§.9thly, And lastly, as there appears such an Evident *Relation*, and *Communication* in the *Spirit* and Properties of *Pergamus*, and of the *Pergamean Succession*, so Eminently display'd in the Church of *Rome*, so it is not here so be left Unobserv'd, that a more *Ancient* Relation has also appear'd, and the Kindred been actually *Claim'd*, between *Old Rome*, and *Old Pergamus*, or the *Ancient Troy*; as it is seen both in their *Poets*, and *Historians*, that *Old Rome* Derives, and glories in the Deduction of *its Original* from Thence; viz. from the *Trojans* under *Eneas* settling in *Italy*, and Erecting a *Kingdom* there; thus translating the *Old Pergamean Genius* and *Spirit* to Combine, Coalesce and *Incorporate*, as it were, with the *Roman*. And hence their Famous *Julius (Casar)* is represented, and Complement-

ed, as with an Accession of Honour therein, with the Derivation of his *Name* from *Julus*, or *Ascanius* the Son of *Eneas*.

§.And thus may appear both between *Pergamus*, Old and New, *Typical*, and *Successive*, and also between Them and *Rome*, both Old and New, Literal and Mystical, a kind of *Circulation* of Spirit, and Communication of Properties, (and That reaching sometimes to a more External and Literal Combination,) together with an *Analogy* also in Point of *Events*, relating to their Rise, their Progress, and their End. Only with this Difference, viz. of the Root or Seed first sprouting forth in the Former, or in Less degree of Growth; but appearing in the Latter as the *Tree* with its *Body* and *Branches*, Leaves and Fruit, grown up to its *full Stature* and *Product*.

§.But lest too hard a Censure be by Any pass'd upon These, or upon Observations of this Kind, give me leave to Skreen them a little under the Following Consideration, viz. That the *Same* Properties and Movements being found, in Less degree, in the First Seeds or *Beginnings* of Evil, as afterwards when in greater Growths; and the Same *Applications* and Movements of *Divine Providence*, (Ever *Uniform* in its Actings,) being in Degree found against the *Beginnings* of Evil, as when further *Grown*, whence *Like Events*, in their Proportions, must also Naturally follow. Herein may be Discern'd a Sufficient *Natural Ground* for Such an *Analogy*, as is the Subject and Aim of these Latter Speculations.

The Thyatirean Period

§.AFTER that the Power of *Antichrist*, coming to the Establishment of his Kingdom in the *Pergamean* Period, has had its Time of Triumph and Prosperity, going on Uncontrol'd, and Despising or Treading under its Foot the First Remonstrances, and less powerful Testimonies against the Corruptions of it; The Appointed Time comes on for Rising of more Considerable Witnesses, and a more Effectual Testimony against it; Abetted of God, and Preparative of an Actual *Separation* to be made by coming out of *Egypt*, or Mystical *Babylon*. And herewith begins the Period of *Thyatira* To whom the *Morning Star* is given, as the Herald of the Reformation, and *Phosphor* of the Kingdom; Particularly Denoting the *Rising Light* out of, and for more clear Discovery of and Opposition to the Darkness So *Christ*, as the Great, the *Faithful*, and *True Witness*, and Vindicator of the Light and Truth, is call'd also the *Bright and Morning Star*. The Works and Testimony of this Church, thro' the Great Prevalence and Authority of the *Antichristian* Power, are Less and Weaker in the Former Part, but in the Latter become Stronger and Greater. Here the Beginning or Foundation of the *Reformation* is laid The *Waldenses*, and *Albigenses* appear in Great Zeal; *Wickliff* writes many Books against the Errors of the Church of *Rome*, which have great Effect, and especially in *Germany*. Whence arise *Huss*, and *Jerome of Prague* with a strong and Powerful Testimony For which they Suffer Martyrdom. In *Huss* appears the Spirit of *Prophecy*; who at his Execution Declares, That *they then put a Goose to Death*; (which his Name in the *German* Language Signifies.) *but that, a Hundred Years After, a Swan should Arise* (or be Born) *out of his Ashes, which should Confirm* (or Establish) *the Truth for which he then Died*. Wherein he Foretold the Rising of *Luther*, whose Name in the *German* Language Signifies A *Swan*. The same Spirit of *Prophecy* appear'd also in *Jerome of Prague* at His Martyrdom, to the same Effect, tho' in a Different manner, or Form, viz. of *Citation* of his Adversaries to Judgment as thus I

Summon you all to Answer me [on this Account,] before the most High, and most Just Judge, a Hundred Years Hence.

§.Both these Prophecies were Answer'd, and *Fulfilled* exactly in Time, by the Appearance of *Luther* a *Hundred Years* After who with Other Powerful *Witnesses* concurring with Him, were so Abetted by the *Vindictive* Power of *Christ* here appearing in his Power and Work of Judgment, and with such wonderful Concurrence of Providence, that whereas other *Witnesses* under the Power of the *Beast* Sealed their Testimonies with their *Blood*, these Prevail'd against their Enemies, and together with the *Sword of Christ's Mouth* appearing in their Testimonies, had the *Literal* Sword appointed also for their Defence; or the *Temporal* Power of Reform'd Princes, turn'd against the *Usurp'd Temporal* Power of the Kingdom of *Antichrist*, and the Powers of its *Abettors*. And even before *Luther's* Time, after the Martyrdom of *Huss*, and *Jerome of Prague*, the *Hussites* appear'd in this Work of Vindication and Judgment, and under *Zisca* their General had a *Series* of Success, and Constant Victories; in which *Sigifmund* was wholly Overcome, and driven out of his Kingdom of *Bohemia*: and after the Death of their General, by long continu'd Successes in *Germany*, they Vindicated the Cause of Truth; and Aveng'd the Blood of the *Martyr* from whence they Sprung.

§.As far then as the *First Zeal* and Purity of the *Reformation* Continued, may be accounted as belonging to the Church-Period and *Spirit of Thyatira*, concurrent with the Former Part of *Sardis*, which as in an Outer Court stands in a *Defective* Character, Only its Overcomers joyning with *Thyatira* in the Work of Reformation, but as to the Generality under the Name and Profession of it, it proceeds in a *Form* of Godliness without the *Life* and *Power* of it

§.As to the First and less Effective Testimonies in the Former Part of *Thyatira*, before the Vindictive power appear'd, as also *Those* against the *Antichristian* Power as *Beginning* its Usurpations, I shall here take Notice of the Principal Instances. For the Spirit of *Antichrist* was found strongly Working,, on the First Declension of the Church, after the Empire became Christian, in the *Eastern* Parts; and run on so fast, especially thro' the Prevalency of *Arianism* therein, that it reach'd in a manner its Full End and Aim, and set up its Kingdom as it were in its *Own Name*, or by it *Self*, Extinguishing the very Name of *Christ* and *Christian* in those Parts. For *Mahomet* is *Antichrist*, Now, *Without* the Church, as the *Men of Sin*, Erecting his Kingdom in the *Western* Part, is *Antichrist Within it*, and as Siting in the *House of God*.

§.In the Sixth Century then the Title of *Universal Bishop* was Assum'd by the *Patriarch* of *Constantinople* and was then Oppos'd and Testified against by the See of *Rome*, viz. by *Pelagius* the Second, and also by his Successor *Gregory*. By the *Former* as a Title Savouring of *Pride*, and by the Latter as *Antichristian* and *Diabolical*. This probably more out of Emulation than real Detestation of the Rising Evil: as the Same Pretense appear'd afterwards made in *Rome*, was several times offer'd at, and at last Obtain'd, in the Beginning of the Seventh Century, by Pope *Boniface* the Third who making use of the Opportunity, and taking the Advantage of the great Distresses of the Emperour *Phocas*, then Desiring his Aid and Concurrence, got of him the Grant and Confirmation of the *Supremacy* which his still zealously Maintain'd.

§. *Image Worship* Began, and was Oppos'd in the Eighth Century; being Condemn'd both by the *Eastern, and Western Councils*

§. In the Ninth Century the Doctrine of *Transubstantiation* was first Publish'd, but Immediately Oppos'd tho' the Term was not us'd till the Twelfth Century.

§. The *Worship of Martyrs* was Forbidden in the same Century by a *Spanish Council* met at *Cor-duba*.

§. In the Tenth Century Persons arose who Oppos'd the *Papal Power*, the *Celibacy* of the *Clergy*, the *Worship of Images*, *Transubstantiation*, *Purgatory*, also *Performing Divine Service*, and keeping the *Scriptures* in a *Strange Language*.

§. In the Eleventh Century the Doctrine of *Transubstantiation*, and *Celibacy* of the *Clergy* were again Impugn'd, and the *Papal* *Ursurpations* upon the *Civil Power*.

§. In the Twelfth appear'd first the *Waldenses*, and after them the *Albigenses* against the *Corruptions* of the *See of Rome* in General.

§. So in the Fourteenth we come to *Wickliff*, in the Fifteenth to *Huss*, and the *Hussites*, in the Sixteenth to *Luther*, &c. where the *Witnesses* become *Vindicators*, and have *Power of Judgment* given them Over the Nations their *Enemies*, to rule them with a *Rod of Iron*, and break them to *Shivers* like a *Potters-Vessel*, as in the *Promise* to *Thyatira*, i.e. with the *Spiritual* and *Literal Sword* here combining, and *Abetting* each Other

§. It follows now to Compare the *Church History* of this Period with the *Church-Prophecy*, in the *Epistle of Christ* to it; as *Rev. 2, 18, 19, &c.*

§. *I know thy Works, and Charity, and Service, and Patience* (under the *Prevailing Power* of *Anti-christ*,) *and thy Works, the Last* [of them] *to be more than the First.*

§. *Notwithstanding I have a few things against thee, because thou sufferest that Woman Jezebel, which calleth her self Prophetess to Teach and Seduce my Servants to Commit Fornication, and to Eat things Sacrificed to Idols:* [not duely exerting thy self against the *Corruptions* of the *Pergamean State*; and some of you giving way to, and being *Defil'd* by them]

§. *And* [as she has been found abounding in her *Abominations*] *I gave her Space*, [I have yet Spar'd her and given her *Time* to Consider, and] *to Repent of her Fornications, and she Repented not. Behold I will cast her into a Bed, and them that commit Adultery with her into great Tribulation, Except they Repent of their Deeds,* [In Order to which, as also *Otherwise* to let her *Show* herself, and the *Mystery* of *Iniquity* to the Full, I yet forbear Judgment, and allow her further *Time*] *And* [as that shall still prove *Ineffectual*, I will at last pour out *Vengeance* upon her in proportion to her *Deeds*,] *I will kill her Children with Death,* [send forth my *Plagues* and *Engines* of *Destruction*, even the *Vials* of my *Wrath* in such an *Extraordinary* manner, as that she shall be made a *Spectacle* to all Nations,] *and all the Churches shall know that I am He which searcheth the Reins and Hearts,* [who *Discern*, and bring to open *Manifestation*, and *Judgment* the *Closest*, *Subtlest*, and most *Secret Abominations*]

And I will give to every one of you, [even you also who, as within the Bosom and Communion of this Corrupt Church, either Resist, or knowing better, give Way to, and Partake of her Abominations] according to your Works, [to the degree of your Immersement into the Evil Part, or Proficiency in the Good]

§. *But unto you, I say, [Chiefly to the Pastors of my Flock, whom it most nearly Concerns] and to the rest, [The Flock, or also to Those who stand more distantly in Place or Time,] in [The True Spirit and Property of] Thyatira, as many as have not [or shall not in their Day Consent to] This Doctrine, and which have not known the Depths of Satan, as They, speak, [They who Pretending to the Deepest Knowledge in Divine Things, would make the Mysteries of Ungodliness pass for the Mysteries of Religion,] I will put upon you none other burden, but that [Rule of Faith and Practice] which ye have already [receiv'd and Retain'd,] Hold [it] fast till I come, [for Justification and Deliverance to You, and for Condemnation and Judgment upon Them]*

§. *And he that Overcometh and keepeth my Works, [as Unpolluted by, and in Faithful Testimony against these Corruptions] 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 shivers) [viz. Power of Temporal Vindication by the Literal Sword, in Concurrence with their Spiritual Testimony,] even as I [thro' Patient Suffering and bearing Witness to the Truth] Receiv'd [Power of Vindication and Judgment] of my Father, And I will give him the Morning Star [the Power of true and Faithful Testimony, Prevailing against the Darkness, and ushering in the Glory of my Appearance; First in Judgment, and after, in the Grace of my Temporal Kingdom]*

§. Hereto also Agrees the Title by which Christ represents Himself to this Church, viz. *The Son of God who hath his Eyes like unto a Flame of Fire, [as piercing into, and discovering the Mystery of Iniquity, and kindling the Fire of God's Judgment upon it, and as Inlightning the Eyes, and Inflaming the Zeal of his Faithful Witnesses against it] And has Feet like fine Brass. [For standing Stedfast in Purity, treading down the Evil, and not permitting any thing of it to cleave to 'em; and for enabling his Faithful Ones, as Refiners, to go forth with Invincible Strength, as breaking thro' their State of Captivity.]*

§. And lastly, by the *Name* of this Church, *Thyatira*, signifying, a *Sacrifice of Labour*, is aptly Denoted its Laborious, Painful, and Acceptable *Sacrifice* and Service, In Testimony against, and in breaking thro' the Kingdom of *Antichrist*, in the *Hight* of its Power, into Actual Separation, and *Reformation* from it.

The Sardian Period

§. WITH the Latter Part of *Thyatira*, wherein appears its most Zealous and *Laborious Service* in the Work of *Reformation*, Begins the *Sardian* Succession, as in an Outer Court. The few *Names* in *Sardis*, who are the *Overcomers* therein, Concur with these of *Thyatira* in Testimony against, and strong Effort to break off the Yoke of the *Antichristian* Power, and come forth as out of *Egypt* or *Babylon*, in a Reform'd and *Separate* State. But the *Generality*, Retaining the *Name* of a more Pure

and Spiritual State, are found *Declining* and Sinking into a Worldly Spirit again, and maintaining a *Form* of Godliness, and Pretence to *Reform'd* and Primitive Christianity, without the Real and Experimental Knowledge and *Power* of it.

§.The *Revival* of Primitive Truth and Practice in degree, by the Reformation, and that Effected thro' a *Fresh Rising* of the Power of God in the Church, after its *Apostacy*, bears some *Parallel* to the first Calling the Church from the State of *Gentilism*, and the Declension of *Sardis* here Answers to that before of *Ephesus*.

§.The *Jews* after their *Return* from their Bondage in *Egypt* Retaining something of the Spirit of Those among whom they had so long Convers'd, and hankering after the Garlick and Onions of *Egypt*, and prone even to Idolatry it self; were led and prov'd thro' a long Wilderness Course: *Wherein* the Old Ones, for their many Provocations of God, laid their Carcasses, and their *Children* were carried on into the Good Land. And after the Captivity in *Babylon*, tho' Reclaim'd from their Idolatry, they made not that Figure, were not found so Zealous for God, nor so peculiarly Favour'd of Him, as before while their First Temple stood, nor had they the *Extraordinary Powers*, and Manifestations of the *Presence* of God, as the *Shecinah*, the *Urim* and *Thummim*, the *Ark* (and *Mercy-Seat* upon it, the *Holy Fire* of the *Altar*, and the immediate Word of the Lord thro' Prophets sent to 'em, as under the *Former* Oeconomy till *Shiloh* came, as with Life to the *Dead*, and more than Repair'd these Losses of the Favour and Presence of God. And to Both these States of the *Jewish Church* Answers in Degree this of the *Sardian* Period, under the *Gospel*, till *Christ* appears *again*, and leads his People out of the Corruption, and *Deadness* of their Church State, and Bondage of Corrupt Nature in General, into the *New Canaan* of the *Kingdom*. The Preparation of which is made within *this* Period, in the *Latter* Part of it, wherein it runs Concurrent with the *Philadelphian* Succeeding.

§.As *Sardis* declines, and sinks into a Cold and *Lifeless* Spirit, so her Strength of Defence must be suppos'd to Decline likewise, and the *Power* before given over the *Nations*, to *Fail*, and Consequently the *Antichristian* Power for Oppression and Persecution to get *Head* again. Let us then see what of this kind may have appear'd, after the First Zeal and Labour of the Reformation Work Ceas'd, and *Temporal Rest* was obtain'd, and with it The Opportunity given for *Worldly* Inclination and Temptation to show it self.

§.From the Time of *Luther's* appearing and Writing against Indulgences, which was in the Year 1517, the Work of the Reformation went on *Successfully*, and Prosper'd, thro' the Divine Power and *Providence* Abetting, for a *Hundred Years*. Then it came to a stand, and, as Evident a *Turn* and Change of the Face of Things appear'd. And the Year 1617 was made Remarkable by these following Occurrences, as tending to it, or as the Beginning of it, *viz.*

§.In this Year, (the Jubilee of *Rome*), *Ferdinand Arch Duke* of *Austria* was crown'd *King of Bohemia*, which laid the Foundation of the *Bohemian War* that began the Year ensuing, and Ended in a very Detriment to the Reformation, which was thereby Expel'd out of *Bohemia*, *Moravis*, *Silesia*, *Austria*, and the *Palatinate*.

§.In this Year also, viz. 1617 the *French* King Restor'd the *Romish* Religion to the Dutchy of *Bearn* And the Church Revenues were taken from the *Reform'd*, and given to the *Catholics*. Which gave Rise to the Following *Civil War*.

§.These Troubles begun in the *Empire*, and in *France*, were follow'd by almost a General *Oppression* of the *Reformation*. It suffer'd very much also in *Poland*, in various Parts of *Germany*, in *Piedmont*, the *Valtoline*, and in *France* especially by the Ill Success of the *Hugonots*. *Switzerland* also had its Troubles, and a short *Civil War* on account of Religion. Here must also be mention'd the Great Calamity, and Suffering of the Protestants, thro' the more Secret Working and Contrivances of the *Romish* Power, by an Insurrection and *Massacre in Ireland*.

§.Under the later Emperor *Leopold*, chosen o that Dignity *An.* 1659, who was of the Order of the *Jesuits*, the Reform'd Religion suffer'd very much in *Hungary*. Great Oppressions and Violences were committed upon the Protestants in the *Palatinate*, as also in other Places on account of the *Third Article* of the Treaty of *Reswick*.

§.The Persecutions in *France* were carried on, and the *Hugonots* expel'd out of that Kingdom, and those who remain'd there Faithful to their Principles were most Inhumanly treated by Variety of Cruelties. The Protestants Expel'd the *Vallies of Piedmont* by the Duke of *Savoy* and out of *Orange* by the *French*.

§.I might rank also the Great Troubles in *England* in the *Civil Wars*, in the Class of the *Judgments* of God on account of the Dead, and *Sardian* State of the Protestant Religion therein, tho' these come also under Another Consideration, as has been Shown, and were Succeeded by a Time of Outward Peace, but a yet more Supine and Lifeless State in Point of Religion. During which, as under the *Sleep of England, France*, and with it the *Romish* Power had the Means and Opportunity of Rising to so great Hight. The Effects whereof *England* felt in the Succeeding Reign, in which, under King *James the 2d*, a Desperate Push of the Horn of the *Beast* was made for the utter Extirpation of the Protestant Religion therein. But as in *This Kingdom* a peculiar *Zeal* for the *Reformation* had appear'd; and as thro' the Course of the *Vials of Judgment* preceding it stood in greater *Forwardness* of Preparation for the Kingdom of Christ Approaching, and from the Power and Spirit of the *Philadelphian* Period in some degree of Advancement working therein, and Wrestling for, as also Preparing the Way of Grace; It pleas'd God in his *Grace* and Providence to Appoint an *Arrest* of the *Judgment* here proceeding; whence, thro' the *Vindication* Power arising, the Design was render'd *Abortive*, and herein the *Turn* given to the State of *Christendom* more generally, where under the Rod of *Judgment* thro' the Great Power of *France*, the then Scourge of the Nations *Against* which by the Hands of the Victorious *Britons* the Rod of Judgment was here turn'd back, and a *Stop* put to in Great Grandeur, and Oppressive Power. And in the Continuation of this Favour of Providence to *Great Britain* is seen the *Restoration* of the *Promise* of God made to the Faithful Witnesses of *Thyatira* in the First *Reformation*, and *Lost* again in the Declining State of *Sardis*, viz. of *Power over the Nations*, for Repressing, and keeping them under by the Rod of Iron; i.e. by *Temporal Power*, and Authority, Abetted by Concurrent *Providence*. And herein *Great Britain* appears, as formerly, so still more Eminently, the *Bulwark* and Defence of the *Protestant* Cause, and stands even in Outward View the Fairest to be the Restorer of it to its Primitive *Zeal* and Purity; and the *Appointed* to carry it on to its *Utmost* Perfec-

tion. And more generally in the Course of these Church Periods may be seen, how Nearly and Closely God Interferes with the Affairs of Mankind, Answering still by his Favours, or his *Judgments*, as to the *Jews* of Old, according as they were found keeping Close to Him, or Swerving from Him

§.Let us now Compare herewith the Prophetic *Epistle* of Christ to this Church. *Rev.* iii. 1 &c.

§.*And unto the Angel of the Church in Sardis write, These things saith he that hath the Seven Spirits of God, [who possesses the Spirit without Measure, and therein the Septenal Variation of it in its Spiritual Powers and Process;] and the Seven Stars, [Who has the Government of the Church in his own Hand, and the Superintendency over the Pastors of it. (Where note, the Agreement of this Title with That assum'd in the Epistle to Ephesus; which is on Account of the Deliverance of the Church, here out of its Antichristian State, as before out of its Gentile.) And Who by this His General Superintendency and Authority Excites this Church, and Church-State, to keep up to the Purity of His Doctrine; and Forewarns it against its Declining from its First Zeal, as that of Ephesus did.]*

§.*I know thy Works, that thou hast a Name that thou Livest, and art Dead: [Under the Name and Profession of a Pure or Reform'd State art found retaining Mixtures of the Corruption of that State from which thou art Outwardly Separated, and letting go the Spirituality and Power of Religion, art found placing it in External Forms, Resting in them, and Contending for them to the Extinction of Charity and Love, which is the Life of it.]*

§.*Be Watchful [against the still Active and Seducing Power of the Antichristian Spirit; and thy Own Proneness to give way thereto.] And Strengthen the things which Remain, that are ready to die; [the Remainers of Spiritual Life, so Opprest, and even smother'd under the Load of Human Inventions and Constitutions, in the Spirit of this World] For I have not found thy Works Perfect before God; [nor Approv'd of Him]*

§.*Remember therefore How thou hast Receiv'd and Heard, [in the First Work of Reformation, in Opposition to the more Gross and External Errors, and for Preservation of the Internal and Spiritual Life and Power of Religion] And Hold [That] Fast. And Repent, [and Return from thy Declension therein] If therefore thou shalt not Watch, I will come upon thee as a Thief, and thou shalt not know what Hour I will come upon thee [For in the Period Succeeding thine, and even Beginning within it, I come, in my Judgment-Work Introductive of my Temporal Kingdom, which in thy Supine Estate, as even Dead and Buried in Earth, will fall upon thee like a Thief in the Night, Surprizing thee at Unawares, and Despoiling thee of thy self acquir'd Righteousness, and the Suppos'd Perfection of the Church Forms and Constitutions into which thou art so numerously divided: And that by bringing forth into Manifestation the True and Primitive Standard, from which all are found Defective]*

§.*[Yet] Thou hast a Few Names Even in [this Dead and Corrupt State of] Sardis, And they shall walk with me in White: [In the Bright, Uniform, and Single Robe of My Righteousness, in Contradistinction to the Speckled and Spotted Garments of this Church-State, so much in the Self-Righteousness, whether of Single Person or of Party Profession.] For they are Worthy; [so much more Esteem'd and to be Distinguish'd with peculiar Mark of Honour, as they have Distinguish'd themselves, and shone out as Lights in so Dark an Age.*

§. *He that [Overcometh shall be cloathed in White Raiment. [The Repetition here, may Import the Promise more Empatically made good to a Higher Advance in the Spiritual Life; as some of this Church State may break into the Inner Court of Philadelphia Concurrent and Obtain the Wedding Garment of the Love-Powers, and Divine Communion therein Opening] And I will not Blot out his Name out of the Book of Life, [as I must the Spiritual-Lifeless Ones of this Age or Period out of the Roll of Life, the Privilege and Blessing of the Inner Court; or the Church-State here Opening, viz. for Prolongation of the Natural Life in some; and (which may prove the Portionals of some of the Last Overcomers in this State) the Obtainment of the Extraordinary Blessing also of the First Resurrection Life.] But, [In Answer to this His Free Confession of Mine) I will Confess his Name before my Father, and before His Angels. [Thus in Time, as well as in Eternity]*

§. It remains to take notice of the *Name* of this Church, and show the Agreement of it also with its State or Character. It Denotes the *Sardius*, or *Sardine Stone* in which appears some Difficulty, viz. How such a Dark and Declin'd State should be Represented by a *Precious Stone*, and especially since in the Appearance of God on his Throne, *Rev. iv 2. &c.* the *Sardine Stone* is made use in the Representation of it.

§. But 1st it must be consider'd, this was an Appearance of God in *Judgment*, as has been already shown, Compar'd with *Dan. vii. 9. &c.* where it is said the Judgment was set, and Books Open'd, and the *Ancient of Days*, or God the *Father*, sat on the Throne. And *St. John* declares, *out of the Throne proceeded Lightnings, and Thundrings, and Voices*, as Denotive of *Judgment*, which is also Implied in the *Book Seal'd up in the Fathers Anger*, here to be Open'd.

§. 2dly, The *Jasper Stone* is also here made use of, as well as the *Sardine*, and that in Precedence, as mention'd Before it. The *Jasper* indeed, as now known, and more generally by Our *Lapidaries* call'd the *Helitropion*, is not transparent, but the best sort have a beautiful Mixture of a Deep Green, with red Sparks. Some are said to have various *Figures* in them, the Product of Nature; some in Human Shapes, with a Buckler and Spear in their Hand, and a Serpent under their Feet; (expressive of Fortitude, and Conquest of Evil, and Noxious Powers.) But the *Jasper* mention'd by *St. John* must be Consider'd in its more *Perfect State*, and is by Him declar'd to be wholly *transparent*, or clear as Crystal. *Rev. xxi 11.*

§. 3dly, The *Jasper* then here aptly represents the inmost Central Glory of God, according to his *Love*, which is his Nature; and in which is likewise the Greatest Strength. Whence the *First Foundation* of the Wall of the *New Jerusalem* is said to be a *Jasper*, as for *Invincible Strength*, and *Defence*.

§. 4thly, The *Sardine Stone* in its *Perfect State*, is transparent also, and suppos'd to be One with the *Rubie*, of a *Damask Rose Colour*, and here aptly represents the Fiery Cloud of the *Father's Anger* Super-induc'd upon the Brightness of the Central *Love-Flame*, and so Expressive of the tremendous Majesty of God in his Strict *Justice* and *Judgment*. Tho' here as in *Conjunction* with the *Jasper*, Qualified with the *Bright Raies* thereof shining thro' it.

§. 5thly, For the *Father* here sitting in *Judgment* Proposes, as it were, and shows the *Wrath* and *Judgment Due*. But by *Pre-concert* and *Agreement* with his *Son*, comes also with *Design* of *Grace*

and Salvation, thro' his Son. This is further shown by the *Rainbow* appearing round about the Throne, which is the Collection, and *Reflexion* of the *Jasper* Glory, as the *Sun*, and the *Cloud* of the Anger upon it, as meeting together; or the Brightness of the Central Love in God the *Son*, and the Fiery Cloud of the *Fathers* Anger in Judgment coming forth to receive Attonement, Impressing themselves upon, and appearing together in the *Holy Spirit*. Thus the *Three in Heaven* bearing *Record*, or Witness to the *Covenant* of Gospel Grace in *Jesus Christ*. And, Answering hereto, in *Jesus Christ* manifested in the Flesh and making this Attonement on the Cross, the Clear *Water*, of the *Jasper* Brightness of Suffering Love, and the *Blood* shed to quench the Anger of the Father, and the *Spirit* thereby Obtain'd and pour'd forth, in its various Powers and Showers of Grace at *Pentecost*, as both the *Sign* and *Seal* of the *Covenant*, Show also the *Three on Earth*, in like manner, *Agreeing* with the *Record* and Testimony of the *Three in Heaven*.

§.6thly, According here the *Father* is represented with the *Seven sealed* Book in his Hand, viz. the Book of *Nature* and more particularly of the *Human Nature*, shut up and Captivated in His Anger, and *Seal'd* under the Curse, as to go forth in full Execution, if not prevented by Satisfaction made to the Lese-Majesty of God. And Inquiry and Proclamation is made whether there be any Cause why Judgment should not thus proceed, and whether there by Any, or Who is Worthy to Open this Book, and loose the Seals thereof, whereby only the actual Execution of this Wrath can be Withheld, and the Judgment Revers'd. Which the *Lamb*, not seen before, but now Appearing in Figurative Manifestation, Ingages, and is only found *Worthy* to do.

§.7thly, The *Sardine Stone* as generally found, and in its Imperfect State, is of a more Dim and Duskish Red, or of a Fleshly Colour, and as such is applied by Christ to the Imperfect and Corrupted State of the *Sardian* Church, as representing the Cloud by Them brought upon the *Jasper-Glory* of the *Thyatirean* Zeal and *First Love*, and as, by its declining into the Fleshly and Worldly Spirit, becoming the Object of the *Anger* and *Judgment* of God. Which as to its Manifestation in Time chiefly appears in the Latter Part and End of this Church Period, for Preparation and Introduction of the Kingdom. And Herein the Oppositeness of the *Name* of this Church, and Church-Period, to its State or Character is render'd more discernible; and by its deep Invelopement appears to be one of Wisdom's Mystic Jewels set for Exercise of Her Children. I shall just take Notice here of the Agreement between the so strong Bent and Inclination of the *Sardian* Age in the Pursuit of *Riches* and gathering of Wealth, with that of *Sardis* in its *Gentile* State, chiefly shown in their King *Cresus*. Who thinking Riches his Chiefest Happiness, Amass'd such a Heap of Wealth and Treasures that he became Rich to a *Proverbial* Speech among Succeeding Ages. And more especially as in this Our Age, and Nation this Spirit has appear'd in its *Utmost Efforts*, and even a *Furor* of Greediness for the World; and been as Signally *Frustrated*, Baffled, and even *Illuded* by the *Judgment-Work* of the Day.

The Philadelphian Period

§.IN the Centre of the *Sardian* begins the *Philadelphian* Period, and runs Concurrent with the Latter Half of That. But thro' the Powers Preparatory of the Kingdom opening in it *Inlarges* Its Circle, and by Outwrestling the Powers of Judgment in the *Laodicean* Period offering and beginning Entrance, according to its Course and Turn in Succession, drives That back, and by Conquest thro' the

Love Powers Predominating in it, Opens and Enters into Possession of the *Millennial Kingdom*. Its Former Part contains the Time of the *Davidical Wars*, and with relation to *Sardis* Concurrent, the Preparatory Work and Course of *Judgment*, First in greater Severity, and After with a Mixture of *Grace*, and at last wholly *Subsiding*, and giving Way to Grace.

§.The Great *Appearances* in the Course of this *Church Period* in the Last *Century*, and Beginning of this, have been at large Describ'd, as the Subject of this Present Work. Which Obliges to Contraction here. Only in general recommending it afresh to be Observ'd, How the Spirit of this Church State has wrought and Diffus'd it self according to its Powerful, *Spiritual*, and *Peaceful* Quality or Property, and had its Great *Effects*, many of 'em to the Surprise and Wonder of Mankind, tho' the true *Cause* and Source of 'em has not been discern'd, both in the Nations Abroad, and in *This* more Particularly, and Eminently. As in the breaking of Swords into Plow-shares, and Spears into Pruning-Hooks, The Singular Pacifications, Accommodations, and Adjustments of the Rights and Pretensions of Princes, preventing War and Bloodshed, the Alliances and Unions of Interests, and of Countries the Progress of *Spiritual* Religion, or the *Mystical* Divinity, even in *Italy* and *Rome* it self, especially of late in *France*, in Opposition to the *Bull* of the *Pope* Condemning it. The many Great *Lights* that have spring in *Germany*, and other Countries, in the Spirit and Power of, and in Testimony to the Kingdom of Christ, And the Preparations of it in a more especial manner in this Nation in the Progress of Peace, Unity and *Fraternal Love*, together with the Wonderful Deliverances, Providences, Successes, and Revolutions in Grace appointed for its Greater Happiness at Home, and also Influence, Esteem and Authority with the Nations Abroad; the Greater Progress of the Kingdom Work therein, and the *Publick Testimonies* to it, and the Wrestle against, and Restraint of the Work of Judgment, thro' *Grace* so many Ways appearing and breaking thro' it. Also the Extraordinary Powers and Experiences so Abundantly testified therein; and even Instances of Miraculous Powers, particularly of Healing, appearing in it, Testified and prov'd beyond Contradiction, with many other Great and Wonderful Appearances, which have been before declar'd of at large

§.This Church State Continuing through the *Millennial Kingdom*, after which the *Laodicean* begins, Holds on the *Davidical Kingdom* which it first obtain'd, and Continues its Course and Process to the End of All Things. It remains then here only to take Notice of the Conformity or Countenance given by the *Epistle* of Christ, as the Prophecy of this Church-State, to what has been declar'd of it, either as already Past, or as yet to Come. Which is found *Rev. iii 7 &c. And to the Angel, in the Church of Philadelphia write, These things saith He that is Holy, [the Perfect Pattern of Holiness, here set to those who are Appointed to come up to the State of Perfection.] He that is True, [who is Himself the Truth and Wisdom of God; which he comes here to Open and Display in Greater degree than has ever yet been known] He that hath the Key of David, [The Key of the Kingdom, of Love Conquerant, and Subduing all the Enemies of it, and who comes to Open and bring forth the Kingdom of David here, in the Antitype] He that openeth and no Man shutteth, and shutteth and no Man openeth [who comes to Open the Everlasting Doors or Entrances of His Own Kingdom, and shut up those of the Antichristian, Irresistibly and Uncontrollably.]*

§.*I know thy Works* [Pure, Unreprov'd, and according to my Mind and Heart] *Behold*, [and observe it as a Peculiar Favour and Blessing,] *I have set before Thee an Open Door*, [in the Preparatory

Powers of My Kingdom,] *and no Man*, [no *Power* of *Antichrist* or of *Satan* tho' striving with all his Might both thro' his Internal or Temporary Agents and Instruments] *can* shut it.

§.*For thou hast a little Strength*, [Real and Solid Strength, viz. of *Love*, *Divine*, and *Humane* or *Fraternal*, according to thy Peculiar Property,] *And hast kept my Word*; [adher'd to my true Spiritual Doctrine in thy Heart, and brought forth the Answerable Fruit thereof in thy Life,] *And hast not Denied my Name*, but Born thy Free and Open Testimony to My Power, and Primitive Institutions, as Supreme Head of the Church, and to my Kingdom Now in the Time of its coming on to be Manifested in the Church and this in an Age wherein it is yet so neglected, and the Truth of it stifled; and when Others who have had the Knowledge of it have been Backward and Afraid to Own and to Declare it.

§.*Behold*, [Observe again as a Peculiar Favour,] *I will make them of the Synagogue of Satan*, [which continues from the First Foundation of the Church to the Latter Times.] Those *that say they are Jews, and are not, but do Lye*, [who make Pretence to Religion, but in their Hearts and Practice Oppose and Undermine it.] *Behold, I will make them to come and Worship before thy Feet, and to know that I have Love'd thee*. [I will so mightily Appear in thee in the Powers and Wonders of my Kingdom, that the Inward Purity and Spirituality of thy so Abstracted Life, which before this Visible *Demonstration* in *Power* given thee, was despis'd, or counted Madness, shall, as thus Manifested, constrain even the most Opposite to come and humble themselves before thee, and give thee the greatest Honour and Regard, and be now Convinc'd of my Singular *Favour* and *Affection* to Thee.]

§.*Because thou hast kept the Word of my Patience*, [Suffering According to My Precepts and Example the common Temptations of the World, the Devil, and the Flesh, the Evils of the Times, the Infirmities of Mankind, and of thy Brethren in Temptation, which thou hast born with in Charity and Fraternal Love:] *I will also*, [in further Favour,] *keep thee from the Hour of Temptation which shall come upon all the World, to try them that dwell upon the Earth*. [Whereas there is a Time, preceding and Preparing my Kingdom, wherein *Satan* shall have greater Power, and Exert his Last and Utmost Rage, as knowing and seeing his Time is so *short*, and wherein the Judgments of God shall go forth in the Last *Vials* to be pour'd forth upon the whole World; whereby all Mankind shall be touch'd and tried to Extremity; Thou, thro' my Life and Spirit rais'd to such Degree in thee, and my Continued Presence and Communication with Thee thro' the Open Door of the Powers of My Kingdom, shalt be kept above them, and in the midst of these Great Calamities shalt hold up thy Head with Joy, in Prospect of the Glorious *Dawn* of the Kingdom, springing thro' this Time of thickest Darkness. For,] *Behold I Come Quickly* [I am behind this Cloud; in which also I appear in *Judgment*, and am ready, as it passes over, to manifest my self in the Full Glory of my *Grace* and *Love*]

§.*Hold fast that which thou hast* [the Earnest and First-Fruits of my Kingdom already Receiv'd, which will sufficiently Enable thee so to do; and keep still thy Guard against the Designs and Stratagems of the Great Enemy,] *That no Man take thy Crown*, [that no Temptation from Within, or Without, prevent or put thee Back from Entering into the Possession of thy Reward and Inheritance with me in my Spiritual and Temporal Kingdom here United.]

§. *Him that Overcometh will I make a Pillar in the Temple of my God. And he shall go no more out. And I will write upon him the Name of my God; and the Name of the City of my God; which is New Jerusalem, which cometh down from Heaven from my God. And I will write upon Him my New Name.* [Thereby giving Him the Possession, and Injoyment of them in Himself, as New-created into the Perfect Image of God] These Promises all necessarily Import the Fix'd and Perfected State; which having been before spoken of, it is not needful here to Inlarge.

§. And lastly the *Name* of this Church and Church-State, exactly Answers its Prime Character. *Philadelphia* denoting *Brotherly Love*. Which as founded on the *Divine*, or the Love of God and Christ, Implies *this* also, in a high Degree.

§. There appears likewise some Conformity to the *Spiritual*, in the Outward or *Literal* State of this City, or Typical Church of *Philadelphia*, to which this Epistle is directed. It never made any Great Appearance or Figure in History, it was the Least of all, as never very Populous, being Subject to frequent *Earthquakes*. Thus Agreeing with the *Spiritual Philadelphia*, in its Inconsiderableness, thro' Retirement and Abstraction from the World, and the Paucity of its Number, and its being Exercis'd under the Greatest Trial and Shocks in Proof of its Faith and Constancy. It Withstood the Fury of the *Turks* with Invincible Fortitude, and was bless'd with Success therein: So that, when all the rest of the *Christian Churches* Submitted, This held out, and Continu'd its Church-State, even to these Latter Times; having in it, as the Histories give Account *Four Churches of Greeks*, and about two Thousand Christians. Herein also Representing the Invincible Strength, and Courage in the Holy Wars of the *Davidical State*, and the *Fast-Holding Power*, of this Church Period, its Constant Protection under the Peculiar Favour of God, and the *Continuance* of its Church-State Uninterrupted to the End of All things; thus Constraining within its Bosom or the Course of its Succession, the Glorious Kingdom of *Christ*, and like the *Mustard Seed*, the *Emblem* of it, tho' the smallest of all Grains, rising into a Tree so great, and so High that the Birds of Paradise, the *Angelical* and *Heavenly Powers*, are found to lodge in the Branches of it.

§. There was an Age in which this Name was Famous, and in greatest Honour, and in which there was a Providential Movement for the Increase of Knowledge, both Temporal and Spiritual. And this in a Country Adjacent to that of the *Jews*, and thro' which the *Sacred Writings* from *Them* Deriv'd and translated into the *Greek Language* found a Pass for more *Publick* Manifestation to the *Gentile World*. This was in the Time of *Ptolemy Philadelphus*, King of *Egypt*; thro' whose Zeal for the Promotion of Learning and Knowledge in the General, in the Collection of his Vast Library, the *Septuagint Translation* of the Holy *Scripture* was by the Wonderful Providence of God Encourag'd and Effected. And from the Generous Spirit of this Prince his Great Acts, his Beautiful Structures, and Cities by Him founded, One of them bearing this Name, the very *Name* it self came to be in such Estimation, that where every any Thing was more Excellent, Rare, or Beautiful than Ordinary, as in a *Proverbial* or Common Saying it was term'd *Philadelphian*. And however Contemptible it has appear'd in this Nation from the Low and *Little* Beginnings, or *Seed* of the Kingdom-Work appearing in it, it is not doubted but in its further Growth, and as the Great Library and *Archives* of the Spirit shall be open'd to more Public View and Inspection, and as This Little *Handful* of Corn or Spiritual Grain, shall appear in its *Multiplication*, *This Name*, being that also of the Age and Church State, in

which the *Desire* of all Nations is to come, will rise again into General Repute, and a Veneration suitable to the Great Import and Connotations of it. Thus proving like that of *Bethlehem*, as out of which, tho' as the *Least* of the Cities of *Judah*, the Great King and *Ruler* of the Nations shall appear: And make it truly the *House of Bread*, (as the Name of *Bethlehem* imports,) or the Store-house of the *Super-substantial Bread*, the Bread and Wine of the *Kingdom* as to be dispensed *New*, or in its highest *Spiritualization*, thro' and beyond the Cross-Work, and to be Distributed in a Miraculous manner and Increase, to the *Multitudes* of all Nations.

§.Notice has been already taken of some Agreement between the *Promise* to the Overcomers in *Pergamus*, and That to the Church of *Philadelphia*, viz. of the *New Name*, written in the *White Stone* to the Former, and the *New Name* of *Christ* to the *Latter*, Wherein is imported their Agreement in Participation of the *Heavenly Wisdom*, leading to the *Internal Life*, and *Spiritual Communion*. As then the *Evil Part* in *Pergamus* appears, in its declining from the *Heavenly Wisdom*, as the *True Bride*, or *Mother*, to the *Earthly Wisdom*, or the Harlot, and the *Good Part* in their keeping up to the Former; so what is here taken Notice of concerning the *Analogy* between the Great Effort and Aspiration after Knowledge and Wisdom in the Time of *Ptolemy Philadelphius*, and that of the true *Philadelphian Spirit*, bears a Second Aspect also, on those of the same Spirit in Degree, in the *Pergamean Overcomers*. And the Consideration in General is founded on the Preceding Observation of *Types*, Adumbrations, and Preludious *Flourishes* of Gospel Glories, ev'n in *Gentile Courts*, and the *Instrumentality* of their *Princes* in the Designs of God for Good to his People: As in *Cyrus*, *Darius*, *Alexander*, *Julius Casar* and *Augustus* as also in *Egypt* Before; as in the Case of *Pharaoh* in *Joseph's* Time. And here this Prospect may be Extended, to Observe some Agreement in the Better Part between *Ptolemaic-Philadelphian*, and the *Pergamean* Umbrage also, in the Kingdom rais'd by *Philetarus* and *Eumenes*, in their great Desire and Efforts after Wisdom and Knowledge. And that follow'd by the Actual Union of the *Pergamean* and *Alexandrian* Libraries, before noted. And as in *Spirit* and *Genius*, so there appears also in Agreement in the *Names* of *Philadelphius*, and *Philetaerus* the Former and Projector of the Greatness of the *Pergamean Kingdom* at that time, carried on by *Eumenes*. For *Philetarus* Imports, the Love of *Associates* or *Neighbourhood*, as *Philadelphus* does of Brotherhood.

§.But it is still to be Remember'd, that these Minute and Distant Observations are not Insisted on, only taken notice of on Account of the more Secret Designations of *Providence*, and Prolusive Impressions of the *Divine Wisdom* upon the Ages and Products of Time, as being often so Subtile and Minute as to Elude the Eye of Common Observation. And as there is such a General Ground for it, so a closer Inquiry into Particulars of this Nature may be allow'd of, or at least Excus'd. Also as on the Other hand, as possibly the Conjectures may prove to be Right and True, and to Such as may receive them, they may Subserve as distant Illustrations of the more Solid and *Substantial* Part.

The Laodicean Period

§.ACCORDING to the Course of the Church-Periods that of *Laodicea* should come in the Center of the *Philadelphian*, and as the *Seventh* Enter into the *Sabbatic Kingdom*. But as the Rough *Esau* was by *Jacob*, so it is here Supplanted of its *Birth Right*, and Blessing, by *Philadelphia's* Conquering

in the *Meek-Love*, and pure Spirit of the *Gospel*, and Entering into the Possession of the Kingdom, Inlarging and Multiplying thereby its Centre, into the *Millennial State*. However *Laodicea* makes us an Officer of Entrance and Succession, and some *Beginning*, in the Harsh Severe Fire and Spirit of *Judgment*, according to its Property, wherein it Contributes to the Inhancement of the *Judgment-Work* preparing the Way and Introduction of the Kingdom. It also wrestles hard for some Time with the Spirit of *Philadelphia*, for the *Crown*. For it Begins indeed with a Flush of *Zeal* for God, and for the *Kingdom of Christ*; but That in a Harsh Severe and *Mount Sinai* Fire; and even Lower than That, as strongly Influenc'd and actuated by the *Anger* of God and the Judgment-Power going forth. Which they take to be *Powers of the Kingdom* entering: But as that Power Declines in them and Yields to the Powers of *Grace* and *Love* succeeding, they are left more to themselves, begin to *Cool*, and grow *Lukewarm*. And as their Great Zeal was before so much in Judging *Others*, and not themselves, they are by the same Power of *Judgment*, but which they were before Influenc'd, afterwards *Judg'd themselves*; and as not found Worthy or Prepar'd for the Kingdom, are *Postpon'd* in their Succession, and thus as it were *Spu'd out of the Mouth of Christ*, as neither Hot, nor Cold; and obtain not their Entrance as a *Church-State*, or Period, till after the Thousand Years. Of which their *Future* Course some farther Account will be given, as also of the *Future* Course, of the *Philadelphian* Period, in the *Explication* of the *Scheme* and *Figure* of the Church Process here following. But as there are Overcomers in *Laodicea* also, these will be found Concurring with those of *Philadelphia*, and enter with them into the Kingdom-State; and, as it is Promis'd to 'em, *Sit down with Christ in his Throne*.

§.In the Epistle of Christ to this Church, *Rev. iii. 14, &c.* The *Title* he assumes is, *The Amen*, [the Truth, and likewise the *End*, wherein Truth and Judgment go forth to Victory, and to put an End to the Old State of Things. And also] *the Beginning of the Creation of God*, [of the *New World*, or State of the Church after the *Judgment* before the *Temporal Kingdom*, and of the *New Creation* at Large after the *General Judgment*] *The Faithful and True Witness*, [against the Corruptions of the Church, and particularly of this Church State, so high in its Pretensions, and Conceit of it self, yet with so little Truth and Real Ground for it: And as bringing all *Secret Things to Light*, in Order to the Passing Sentence of *Judgment* upon them].

§.It follows, *I know thy Works, that thou are neither Cold nor Hot* [Maintaining an Outside Form of the *Philadelphian* State, but without the Inward Life of Divine and Fraternal Love, which is found in *That*.] *I would thou were either Cold or Hot*, [either what thou pretendest to be, or Otherwise without the Hypocritical *Show* of it, which is an Aggravation of thy Defect and Guilt.]

§.*So then, because thou art neither Cold, nor Hot,*] but like Lukewarm Water, of a Nauseous and *Emetic Quality*,] *I will spue thee out of my Mouth*; [Reject, and *Exclude* thee from the Kingdom thou makest Pretence to].

§.*Because thou sayest, I am Rich, and Increas'd in Goods, and have need of nothing*; [Gloriest in the Privileges of Temporal Peace, Plenty, Power, and Knowledge of Divine Mysteries, of which thou hast in Degree participated by thy nearness to, or thy *Concurrence* in Time with the *Philadelphian* State;] *and knowest not that thou art Wretched, and Miserable, and Poor, and Blind and Naked*, [Destitute of the Real Internal Power and Blessing attending *That*].

§. *I Counsel thee to buy of Me Gold tried in the Fire, [Faith carrying thro' all the Temptations of the World, in true Renuntiation of it, and standing firm in the Holy Warfare against all the Assaults of the Powers of Darkness, that thereby thou mayest become Rich to God] and White Raiment; [the fine Linnen of My Righteousness Applied and wrought in thee by my Spirit, as the True Wedding Garment,] That the Shame of thy Nakedness [thy Inward Impurities and Corruption] do not appear, And Anoint thine Eyes with Eye-Salve, that thou mayest see, [the Unction of the Spirit, giving thee clear Discernment, and leading thee into the Knowledge of all needful Truth].*

§. *As many as I Love I Rebuke and Chasten. [Lest thou shouldst think this sharp Reproof and Correction, which I use to reclaim thee, to be hard or Unkind Usage, I tell thee in Grace, that my Goodness and Love to thee is herein Manifested, and that these are the absolutely needful Prescriptions and Methods which as the Physician of Souls, and as a Father Chastising his Children, I apply for thy Good, and thy Recovery from Eternal Death, to my Favour wherein true Life and Happiness Consist].*

§. *Behold I stand at the Door and Knock [This is the Time wherein I come, and am Present in the Powers of Grace and of My Kingdom, and call and Invite thee to the Participation of the Blessings and Glories of it. But thou by being thus Involv'd in thy self, and Captivated in the Spirit of the World, thro' thy Desire of which, and therein Aversion from Me, the Door of thy Heart appears as shut against Me, I here am using the Means by the Calls and Excitement of my Spirit to Open it, and give me Entrance in the Powers of my Grace and Love.*

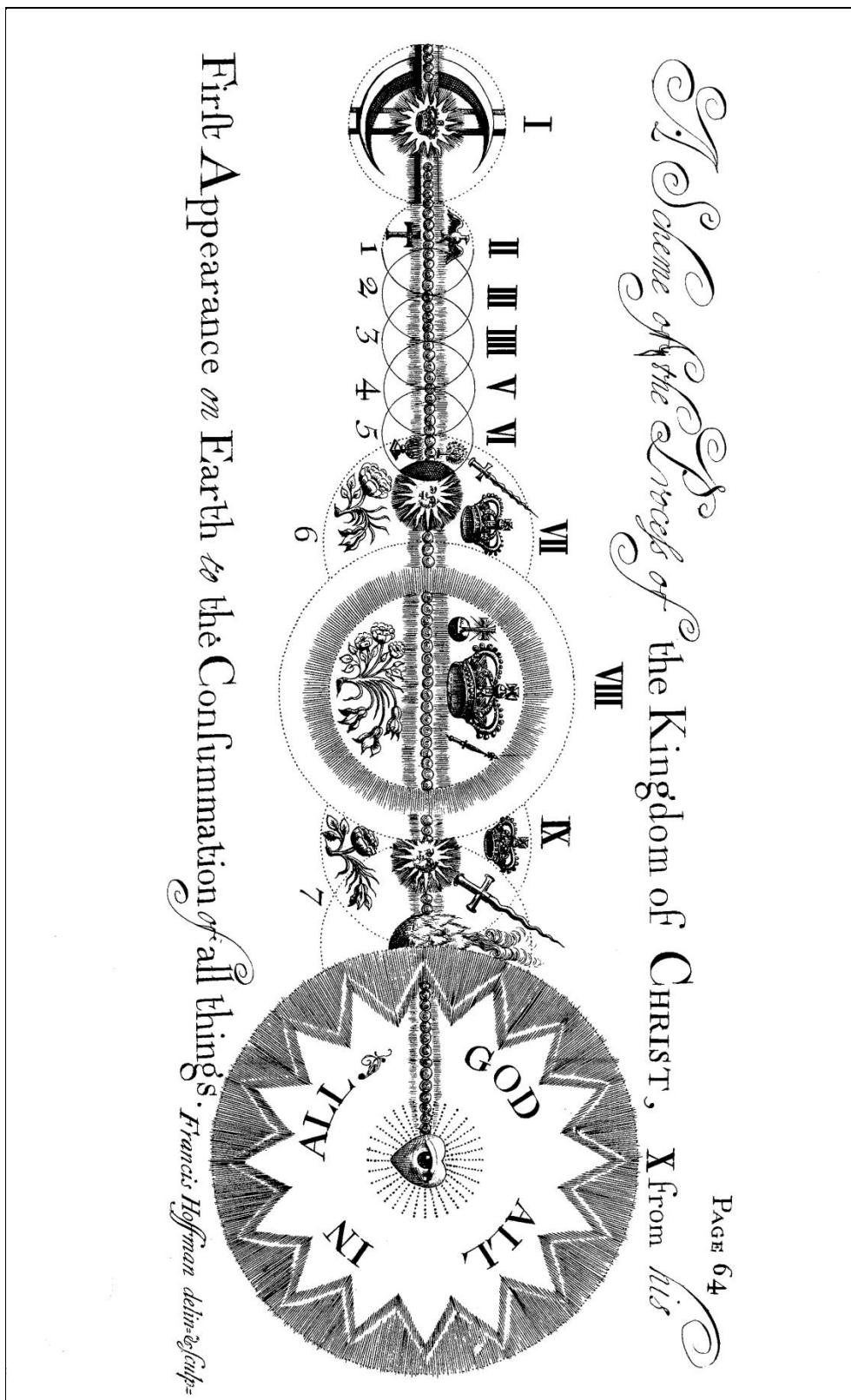
§. *If any Man hear my Voice, and Open the Door, I will come into him, and Sup with Him, and He with Me. [I will admit him to the Marriage Supper which now Begins to be Celebrated in the Inner Court of the Philadelphian Church, from which thou art Excluded, and to which thou cleavest but as an Outward Bark, or Excrescence]*

§. *To him that Overcometh will I grant to sit with me on my Throne; [on which I here sit in my Temporal Kingdom, and others with Me [Even as I Overcame, and am sat down with my Father on His Throne [In Eternity, and also in Time: Who am your Pattern and Example herein; whom following in Faithful Suffering and Conquest, you also shall partake of the same Kingdom with Us, both Temporal and Eternal.]*

§. *The Conclusion of this Epistle of Christ, as of all the rest, Ingaging the Utmost Regard and Inquiry, as after something of more than Ordinary Concern and Weight, and lying Deeper than what may at First Sight, and to ordinary Observation appear, is, He that hath Eare to Hear, let Him Hear; [He that hath the Anointed Ear together with the Anointed Eye, let Him Observe, and take in the Great and Mysterious Import of what is here Declared]*

§. *And lastly, the Name also of this Church is found alluding to, and Expressive of its Prime Character, Importing Justice, or also Judgment of, or upon the People: Wherein is represented this Church's standing in the Legal Spirit, which like That of the Jews is strongly Inclined to the Enjoyment of this World, and reaches not the perfect Thing. Also its being made Instruments of Judgment, upon Others, and being in the Issue Judg'd themselves.*

The Explication of the Figure, or Scheme
of the Church-Periods



§.THE Numbers 1, 2, 3, 4, 5, 6, 7, which are *Underneath* the Circles, denote the Seven *Church-States*, as consider'd Distinctly by themselves, viz. Of *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea*.

§.The *Numeral Letters Above* the Circles represent the Gradual Stages of the *Process of Christ* thro' the several Church Periods; or the Time from his *Birth* to his *Temporal Kingdom*; and from thence to the *Consummation of All Things*.

§.Number I Represents the *Life of Jesus Christ* Signified by the Letter C upon the Erect Bar of the *Cross*; making the Usual *Figure* denoting *Jesus Christ*. In the Center of the Cross is a *Little Sun and Crown*, as the more Hidden or *Central Seed*, from whence thro' the Sufferings of Christ, in his Own Person, and in, and with the Church in its succeeding Periods, the Crown and Glory of his *Kingdom at Large* has its *Rise*.

§.Number II (Below, I represents the *Ephesine Church-State*, beginning from the Time of *Pentecost*, or the *Foundation* of the Church by the *Spirit* thro' the *Apostles*. It has the *Dove*, and the *Cross* for its *Emblems*, Signifying the Descent of the *Holy Ghost*, and the Consignment of the Church to *Suffer* in Conformity to *Christ* its Head.

§.The Numbers III, IV, V, VI, (Below, 2, 3, 4, 5) denote the Church States of *Smyrna, Pergamus, Thyatira, and Sardis* Proceeding Interwoven with each other, the Following still Beginning in the Centre of the Preceding; Consider'd here as in Succession after the *Life of Christ* in his *Suffering-State*, and reaching to the Time of *Preparation* for his *Triumphant* here on *Earth*.

§.Numb VII. (Below 6) is the *Sixth Church State*, viz. of *Philadelphia*, which is the *Seventh Course* or State in the Process as taking in the Life of *Christ*. And which Obtains in the Virtue of the Seventh Number the *Sabbatic Blessing*, by Supplanting *Laodicea*, as before shown. And here the ordinary Course of Church Time in *Interrupted*, and thro' the Powers of the Kingdom beginning to Appear therein its Circle is Extended, and still widens, and at last reaches into the Kingdom it self.

§.In the Former Part of this Circle, which proceeds Concurrent, as in an Inner Court, with the Latter Part of *Sardis*, are plac'd, as proper Emblems, the *Candlestick*, and the *Olive Tree*, representing the Rise of the *Revelation Witnesses* to the Kingdom of Christ at Hand. And in that Part where *Sardis* Ends appears a Darkness, which Denotes the *Judgment-Work*, and the Great Hour of Temptation, preceding, and as the *Travail* for the Birth and Introduction of the Kingdom. This Work of Judgment with the Relation to *Sardis Ending*, is Indicated by the *Flaming Sword*, which also represents the *Davidical Wars* in *Spirit*, carried on by the *Philadelphian Conquerors* against the *Powers of Darkness* breaking forth in Opposition to the Kingdom of Christ.

§.Where *Sardis* Expires, and after the thick Darkness of the Judgment-Work, which is Increas'd to greater Vehemence, and also reaches more Inwardly in the *Spiritual Part*, by the Power and Spirit of *Laodicea* breaking in, and Contending a while for Succession, but repel'd, and the Judgment Outwrestled, by the Power and Spirit of *Philadelphia*, Appears the *Sun* Breaking forth, and shining without Interruption, and Above it also a *Crown*. These as the Little Central Sun and Crown in the Cross of the First Circle, coming to *Manifestation* and Enlargement. And by this Sun and Crown is Indicat-

ed the Glory of the *Davidical Kingdom* preceding the *Solomonitical*. Underneath the Sun appears the *Rose* and *Lillie* United, as growing out of one and the same Root Denoting the Great Powers of Holy Love, and Spiritual Union, or the *Sacred Nuptial* Powers introduc'd into this Principle from the *Father's* and the *Virgin-Wisdom's* Day proceeding. Which Day, on Account of the Manifestation of the Superior *Heavenly Bride*, Uniting with the Inferior the *Church* Prepar'd on Earth, is call'd, the Glorious *Time of the Lillie*.

§.Numb VIII Shows the Harmonious *Octave*, wherein the same Returns again, as the Process of the Kingdom bears a Relation to that of the *Seven Notes* in the Scale of *Music*; where the *First Returns* and Rests in the *Eighth*. So here *Jesus Christ* in the First Circle represented as *Suffering*, yet thereby Conquering, and *Harmonizing* the Discord of Corrupt Nature, *Returns* and Rests in the Full Harmonious *Octave*, in his Kingdom of Perfect *Peace* and Love.

§.Accordingly this Full and Large Circle Represents the Time and State of the *Solomonitical* Kingdom. Wherein all the *Contrariety* of Sin, and Suffering, and the *Davidical Wars* Totally Expire, into Peace, Harmony and *Love* Triumphant, as the Fruit of Conquest, or the Reward and *Crown of Suffering Love*. Here then the *Marriage of the Lamb* is Celebrated in Full, as it were in an *Eon of Eternity* Descending into Time: And this Glorious Day of Celebration and Consummation of Divine Loves between the Victorious *King* and his also *Victorious*, and now *Spotless Bride*, becomes a THOUSAND YEARS. And a *Thousand Years* of such *Transcendent Joy* and Glory become but as ONE DAY.

§.For this *Christ* Descends, in and with the *New Jerusalem*, with an Innumerable Company of Saints and Angels, and with him appear also the *Departed Saints*, all in their *Resurrection Bodies*. For all the Saints, as the Glorious *Kingdom of Messiah* has been the Subject of their *Faith* and *Prayers*, will have their Part in this His *Temporal* Kingdom also.

§.This Kingdom will be Erected, and the Sacred Nuptials solemniz'd in the *Inner Court* of the *Philadelphian State*; not Visible to, as not Bearable by those in the *Outer*: Only as the Mighty Powers and *Effects* of it daily seen, and many Wonderful Appearances, and Flashes of the Divine *Glory* frequently given forth, shall Convince the World of the more Immediate *Presence* of their *Lord and King*.

§.Accordingly the *Emblems* representing this Glorious State are the Great *Imperial Crown* and *Sceptre*, and the *Globe* of the *Earth* with its *Cross Triumphant*, with Raies of Light encompassing it; denoting *Universal Monarchy*, or the Reign of Christ to the Ends of the Earth, and the Cross, or Suffering State expiring, and Peace and Rest obtain'd more Generally throughout *whole Nature*; the *Author* of Evil remaining *Chain'd up* during this Time. This whole Circle is to be apprehended as a *Sun of Glory at Large*. And in the Lower Part of the Circle appears the *threefold Rose and Lillie*, United, and growing from the same Root, expressing the Powers of the whole *Trinity* Display'd in the Church, and combining therewith in the Embrace of Sacred Love.

§.After the *thousand Years* are Ended, *Christ* no longer Appears in this manner; but Ascends again into the High Eternity, with his Glorious Attendants, and with an Innumerable Company of

Saints gather'd out of All Nations. And thus Ends the *Solomonitical* Reign! But the *Davidical Continues* still; Holding out to the End of this World, and Christ's Return again to the General *Judgment*, and the New Creation.

§.This Re Ascent of Christ with the Saints Attending Him, is not to be understood of a Re-ascent of the Holy City or the *New Jerusalem*. Which still Continues to Overshadow and rest upon the *Jerusalem City* and Church remaining on Earth. And this *Jerusalem Kingdom*, and Church State will be chiefly carried on by the *Jews*, to whom in so peculiar a manner the Promise of the Earth belongs, as the *New Canaan* to be made good to 'em in the Highest Import; and which probably in the New Creation State, as this Earth shall be made a Part of Heaven, will be their *Lot*, or Place of Residence in Eternity.

§.This State of the Church, and of the *Davidical Kingdom* carried on *After the Millennium*, is represented in the Figure by the Remaining Part of the Circle answering to the Former Part of *Philadelphian* Before it And hence,

§.Numb. IX. Represents, Distinguish'd by their Semicircles, both the Latter Part of the *Philadelphian*, and the Former Part of the *Laodicean* Period. Which is here permitted Entrance, and proceeds Concurrent, as in an *Outer Court*. But in the *Lukewarmness* and Declension of the *Laodicean*, among the Multitudes of all Nations Gather'd to the Profession of the Gospel, and Submission to the Kingdom, Many on the Recess of the Great Glory grow Remiss, and cool in their first Zeal. Here *Satan* is *Unbound* again, and permitted to go forth, and Renew his Temptations. Hence this Church-State Declining, and growing still worse and worse, is again *Spu'd* out of the Mouth of *Christ* and Cut off in the Middle of its Course; the Latter Half being Prevented by the General Judgment.

§.For here *Satan* after his Long Restraint comes forth with Greater Violence, and gathers his Army of *Gog and Magog*. These are the *Dogs, and Sorcerers, and Unbelievers*, who are without the Gates of the Holy City, as *Rev xxii. 15.* being Instructed in the *Mysteries* of Iniquity, and in the Dark and *Diabolical Magic*, and with these he comes to Fight against the Holy City. But the Blessed Inhabitants thereof, being themselves Expert and deeply Skill'd in the Counter active Powers of the *Divine Magia*, Fight against them in Spirit, and Open the Center of the *Divine Wrath* and Judgment upon them, kindling into its aptest *Vehicle* in Outward Nature, and Descending in *Visible Fire* to Consume them; After the manner of *Elias* in his Day. And this being the Last and Greatest Effort of Hell, and Conflict between the Powers of Light and Darkness, thro' the Wrath-Fire thus Open'd on both Sides, (in both Armies,) and the Wrath of God and the Lamb Inflam'd to the highest Degree, the Fire *thus* kindled on Earth, Outwardly and Materially, and burning to a Vast Extent Proceeds n to the *General Conflagration*. The *Subterraneous* Fires also Excited and Sympathetically mov'd by the great Anger of God, thus kindled in Nature, Concurring in Violent Eruptions thro' their Old *Volcanos*, or New Ones also, with other Providential Appointments for this Last Scene of the World. And here the *Great Judge Jesus Christ* Himself Appears for Intire *Decision* of the Long Controversy, and Descending with his Innumerable Company of Saints and Angels Proceeds to the *Great Assize*, or Final Judgment both of Men and Angels. And After that, to the New Creation, or the *New Ephesine* State at Large.

§.The Emblems here, with Relation to the Latter Part of Philadelphia carrying on the *Davidical* Kingdom, are the same as before in the Former Part, *viz.* the *Lesser Crown*, and *Sun*, and the *Single Rose and Lillie*, Combining, and growing out of the same Root. And on the account of *Laodicea* Concurrent, the Great *Flaming Sword*, and the *Fire* breaking forth, representing the *Conflagration* and *General Judgment*. This Answering at large to the Darkness or Lesser Firer of Judgment in *End of Sardis* Concurrent with *Philadelphia*. And as *That* clear'd and Open'd the way into the *Temporal Kingdom* of Christ on Earth, so does *This* into his *Kingdom in Eternity*. Accordingly,

§.Numb X Represents the *New Creation-State*, the *End* Returning into the *Beginning*, God All in All, as the *Sun*, the *Glory*, the Eye of Eternity Diffus'd at Large: Wherein is the *Central Eye* and *Heart*, as the Divine *Paternal* and *Filial* Power, United and *Concentring* in *Jesus Christ*; with the *Processive Seed*, or Power of the *Spirit* from both United. Whence also proceed the *Little Circles*, or *Centers*, which passing thro' the Whole Church-Series, become the *Central Power* of the Ages of it Proceeding and Returning in Circulation, thro' all the Times and Variations of the Church States, as the *Victorious and Overcoming Part*, or the *Spirit of Christ*, which Constitutes and Conducts the Course and Periods of it from the Beginning to the End.

§.Having thus made the *Preparation*, and given an *Introduction* to the *Second Part* of this Work, the *Remainder*, as God shall Concur with Supply of Life and Ability, shall also Follow in its Time.

§.To the Eternal *Fountain of Light* and *Truth*, be Glory and Praise for Ever. AMEN.

The
Alarm
 to the
Holy Wars

Sounded by the Spirit of FAITH.

RISE from your Beds of Down, Ignoble Ease,
 From treacherous *Truce*. and more *Destructive Peace*.
What Peace, when this World's Painted *Jezebel*
 Her Whoredoms so Abound, Her Witchcrafts so Increase.
 Leagu'd with the *Arch-Magician of Hell*,
 True Christian Practice, Faith, and Charity
 Out of the Earth t' expel?
 Do you not hear the *Lyon* roar,
 Raging to see,
 In Spight of all his Strength and Policy,
 The Glorious *Kingdom* at the Door?
 Come Christian *Heroes, Heroines* come on.
 To th' Battels of the Lord against the Mighty One.
 Fight, Conquer, Seize, Divide, Possess, and wear the Crown. Who Formost
 runs? in Noblest Flame exceeds?
 Rise, generous *Britons*, Fam'd for Martial Deeds:
 A Greater *Foe* in Field,
 To Whom the Nations yield,
 A far more Glorious *Cause* your Zeal and Prowess needs
 Your's the Prime Honour of the Day be found:
 And let your Name, in Sacred Annals crown'd,

Ring out the Heavens as well as Earth around.

This carried on in way of DIALOGUE between
CHRIST and his SPOUSE the Church..

CHRIST.

Awake, put on thy Strength, O *SION* Dear,
How canst thou Sleep while Enemies appear?
How canst thou told thy Arms, My Sloathful Love,
In fearless Drowse, and *I thy Lord* so Near?

SPOUSE.

Ah! Pity Me, *My Lord*, for I am prest
With thousand Weights, and thousand Ills Distrest.

CHRIST.

What canst thou Fear? What Weights can keep thee down;
Such Aids Prepar'd, such Great Salvation shown?
Take Heart of Grace, and put in *Me* thy *Trust*.
Shake, Shake thy Self from thy Polluted *Dust*.

SPOUSE.

I Try, Aspire sometimes in Heavenly Flame,
But still I Sink to Earth, and from whence I came.
To thy Exalted Sphere I cannot rise
While pres'd with Legions of Enemies,
While in the Furnace hot I lie.
I'll stay for an Abatement of the Flame,
Then with fresh Effort to Ascend I'll try.

CHRIST.

No, *Here*, ev'n in the Furnace must be,
Whose Flames but Plume the Heavenly Lover's Wing:
'Tis thro' the Mystic *Death* and *Grave* must Spring
Your *Resurrection* Life and Liberty.

'Tis Here you must your self Approve
 In Patient Stedfast Loyalty of Love.
 'Till as Tried Gold you're Fixt for Evermore,
 And crown'd an Everlasting Conqueror.

SPOUSE.

What can we do? The Conquest's *Thine* alone;
 Proceed to Act, and Victory *thy Self*,
 Thou Strong, and Mighty One.

CHRIST.

True 'tis My Act, but 'tis My Act *in thee*,
 Thro' the Exertion of each Faculty.
 Your's rapt in Mine Superior, and Conform'd
 To my blest Movements in Loves Unity.
 I stir thee oft; but thou art Backward found,
 Thy Stubborn Will Reluctant proving,
 Or vain Imaginations roving,
 Or base Desires keep groveling on the Ground.
 As I do thee, so thou must Me Excite.
 By Faith, and prayer, and Love's Prevailing Might.
 Nay forward, Bold, Adventrous you must prove
 In *Holy Violence* of Faith and Love,
 As *Suitors* no *Denial* take;
 But when Repuls'd Fresh Onset make.
 With *Jacob Wrestle* out the Proving Hour,
 Till you Obtain you Suit, and full possess
 The Blessing of your Heavenly Virgin Dower.
 There is indeed, as by your *Week* Exprest,
 A Time of Labour and a Time of Rest.

The Crown of *Peace* Obtain'd, you'll *Passive* prove,
 Submits to My Triumphant Act of Love.
 But First in *David's Wars* the *Laurel Crown*
 Must of your *Six Daies Active Powers* be Won
 Which leads, in Process New
 Of Rest and *Sabbath True*,
 To the *Love Peaceful* Reign of *Solomon*.

SPOUSE.

Glorious indeed. But Sure for Me too Great.
 O my Iniquities too ponderous Load:
 Innumerable Sins against my God!
 These damp my Soul, and give me Cause to fear
 Lest they should All *Defeat*.

CHRIST.

I thought thou had'st Transfer'd All That to Me;
 And *Nail'd* the Condemnation to the *Tree*.
 Would'st thou Resume the Load, thy Self to bear?
 No, Child, thy Shoulders too Unequal are.
 I call thee *Child*, to mind the thou art *Free*
 In true *Adoption Gospel Liberty*
 O' th' Heavenly *Salem* Denizon art made,
 Thy Sins Discarded, and thy Debts are Paid.
 Hold up thy Head then, My *too Tim'rous Spouse*,
 And be no more Dismai'd.
 True Faith might Here too Lesson read, and see
 The *Name* of *Spouse* Implies, She might with *Me*
 A Holy *Boldness* take, and be more *Free*
 Go then, and in *My Power*, and *Name*, both seen

In Sacred Record *Thine* to be
 By *Contract* of Loves Unity,
 Which Courage Fresh and Hostile Powers Invade.
 With Graceful, Terrible-Majestic Mien
 Hold up thy Head, my *Amazonian* Queen,
 And be no more Dismay'd.

SPOUSE.

Thy Words, like Spices Sweetest Compounds,
 Refresh, and drop like Oil into my Wounds.
 Yet let me tell thee my Last Fear, and Grief,
 I know 'twill be but to obtain Relief.
 Tho' yet I need not tell,
 Thou knowest it, Lord, too well,
 My Weakness, Folly, Great Infirmity;
 Subject to Daily Sin, and Frequent Falls;
 Not to Discern, nor to Neglect thy Calls:
 Apt in *Menanders* of the World to stray,
 And slip from Thine into the Tempters Way.
 Oh! what Advantage to the Enemy!
 This Pinion's my Aspiring Wing, and may
 Be surely Reason to Discourage Me.

CHRIST.

This is the Conquest Hardest to Obtain;
 And Point of Faith most Difficult to gain.
 How not to Fall where Weak, or *Faln* to *Stand*.
 What did My *Paul* in his Infirmity?

SPOUSE.

Made sad Complaint: but put his Trust in Thee.

CHRIST.

That is not All. Observe his Second Voice;
 And hear Him *in Infirmities Rejoice*.
 The greatest Honour to thy Saviour's Cross.
 Such Strength he from *That Sacred Lesson* had,
My Strength is in thy Weakness Perfect made.
 Lay all then still on Me:
 And know, I Bear too thine *Infirmity*.
 I dealt not here with my Beloved *Paul*
Child of the Gospel, as with *Legal Saul*.
Grace by a Back-stroke may Reverse a Fall.
 As cast by *Faith on M. the Fact's Undone*:
 And where *No Guilt, No Condemnation*.
 Thus here too, as thou dost on Me depend,
 When Nature Sinks beneath the Powerful Shock
 Faith *Breaks* thy Fall, and Sets thee on thy *Rock*
Fall for Recruit of Strength, or as a Feeze
 Yet *Higher* to Ascend.
 Thy Greatest Gain shall spring from Greatest Loss,
 With Me thy Lord Victorious by thy *Cross*.
 Thus as you cannot by *your Strength Prevail*,
 So neither shall you by your *Frailty Fail*.
 If wounded then by Sin, or Overthrown,
 Be not Disheartn'd, or drawn further on,
 By lying still thro' Fear to Pine or Moan.
 Rise to your *Lover* strait, and Wash'd be clean.
 Obviate the Curse, and by My Merits and Blood
 Stop soon the Accusation entering in.

Warriors Unhors'd ne'er tarry to Complain,
 But up to Arms, and to the Fight again.
 Thy Enemy is God's Strong, Daring Great.
 No Truce, no Quarter give, nor ever think
 Of sordid *Flight*, or base *Retreat*;
 For Victory Resolv'd, and *Obstinate*;
 True *Heroes* take in War *Delight*:
 Are in their *Element* when in the *Fight*.
 Think Thou of Mighty *Deeds*, of Valorous Flame,
 T' *Emblazon*, and Eternalize thy *Name*
 In Heav'ns bright *Register of Everlasting Fame*.
 How Vast the Heav'nly Warriors Renown!
 How Fair their *Prize!* how, Glorious their Crown!
 How Vast the Heav'nly Warriors Renown.
 What can *Heroic* Souls more Nobly move
 Than thus to Fight.
 For *Guerdon, Beauty, Palm, Celestial-bright,*
 For *Everlasting Empire, Everlasting Love?*

SPOUSE.

Enough, My Lord, I feel thy Breath Inspire,
 Kindle, and Ventilate th' Ethereal Fire.
 Nothing shall Daunt me now: But under Thee,
 Dear General, I'll Proceed to Victory.

CHRIST.

To prove thy Courage then, Look here and see
 Within this *Mirror* clear
 Thy *Field* of Blood, th' *Infernal* Hosts appear,
 And what thou'rt call'd to Suffer and pass thro' for Me.

SPOUSE.

Ah Lord! All this then must I undergo?
 So long, and in such Manner too,
 Sustain the Inroads of that dreadful Foe;
 In Central Grapple clos'd,
 With *Blood to Blood*, and Life to Life oppos'd?
 What Legions, in what Monstrous Shapes arise,
 With *Gorgon's* Heads, and *Basiliskish* Eyes,
 Serpentine Stings, or Teeth and Talons dire,
 Breathing Sulphureous Fumes, and Hellish Fire,
 With Swelling poisonous Floods of *Dragon-Ire*?
 O're that *Red Sea* of Blood too must I sail?
 O dismal Waves, Tempestuous, horrid Gale!
 That fatal *Gulph* too must I shoot?
 Oh! how shall Return, which way get out?
 And must I pass ev'n thro' th' Abyss of *Hell*,
 To reach the Centre of *Immanuel*?
 Oh? Lord, there 's Death too with a Threefold Dart,
 And levels it direct against my Heart.
 And must I in the Battle Die?
 How can I then obtain the Victory?
 Yet All things, Lord, are *Possible to Thee*.
 If Thou wilt have me go I'll not Gainsay:
 But sure my Lord could find an Easier Way.

CHRIST.

Some thro' the *Desert-Maze* with tedious Tread,
 Who *fear not Wars* are *streight* to *Canaan* led.
 Some Fort by Fort in Lingring Seiges win,

Others in *Field* by Battle fierce Decide,
 Soon Conquer, Enter, and Spoil Divide,
 And *Here* to *Reign* with me *Begin*.
 Those who lye nearest to my Heart of Love
 Must nearest in my Suffering Process move.
 Death then what needs thou fear?
 It was by *Death* I prov'd a Conqueror,
 Yet is but Mystic Death requir'd of Thee
 To thy own *Wisdom, Will,* and this World's *Vanity*.
 What tho' All Hell in Arms,
 And this World's Power, or Tempting Charms,
 At once Invade
 Hell's Kingdom's but a *Spot* to th' wide *Immense*,
 Heav'ns and God's Infinite Circumference,
 T' *Omnipotence* is not a *Handful* made:
 And tho' it Great appear,
 Or strike some Pannic Fear,
 T'will soon give way
 To that Victorious Day.
 When My Triumphant *Ensigns* are Display'd.
Faith's Banners that All-Challenging Defie,
Love's Flaming Streamers, Motto'd, VICTORY.
 The Powerful *Antidotal* Horn
 Of the Celestial *Unicorn*,
 Which like *Achilles's* Fabled Dart, is found
 With Secret Power to *Heal* as well as Wound,
 Shall quickly Obviate and Expel
 Corrupted Nature's Poison, and the Floods of Hell.

Courage, Brave Souls, tho' high the Tempests rise
 T' Eclipse your Sun, and darken your bright Skies,
 So high shall Heavenly Raptures flow,
 As you shall all these furious Storms Out-blow,
 By the Dove-Gales³oth' *Spirit's Rushing* Power,
 That thro' the *Cherubs* angry Fires, again
 Shall wast you into *Edens* beauteous Plain,
 And lead you to the Blissful *Nuptial-Bower*.
 As *Caesar* once, touch'd with Ignobler Fire,
 Sprang out Impatient of Boundaries,
 By Fame lur'd on to this World's Empire:
 So Thou, as Nobler Flames Inspire thy Breast,
 Of Heav'n-Ambitious Desire possesst,
 Resolve, and with Assurance full go on;
 The *Angel* calls, the *Trumpet* sounds,
 Break thro', Transcend thy *Earthly* Bounds,
 And Unamaz'd Attempt th' *Imperial Crown*
 Beyond that *Sea of Blood*, thy *Rubicon*.
 Rise and *Essay*
 To Heav'ns high Throne to force Resistless way.
 Now is th' *Accepted* Time, the *Year of Grace*,
 My *Kingdom-Powers* the Fogs of Darkness Chase
 Heav'n's *Off-spring* true, *Re-Claim* your Native Right.
 By Me *Re-Purchas'd*, by the Spirit *Seal'd*
 To which *Strict Justice* tho' it try
 And Prove, and for a while Deny,

³ Margin Note: N B The Dove, as the Emblem of the Spirit moves Quick, and Strong, and in its Flight makes a fluttering, or kind of Rushing Sound.

Only your Graces to Excite,
 At last must Yield.
 Plead for thy *Dower*, My Spouse, and Long *Arrears*
 Of thy Continu'd Faith and Prayers.
Now is th' Accepted Time, and *Year of Grace*,
 Believe, and *Have*. Receive it with *My Breath*.
 And let All Powers of Earth, of Hell, and, Death,
 To *Jesu's Reign*, to *Me in Thee* give place.
 What Doubts thou yet? Here, take this *Second View*,
 Which shall thy tottering Faith Renew.

SPOUSE.

Rise from thy Sloath, My Soul, and See
 Thy Blessed *Opportunity*.
 Here All I view Facilitates my Way.
Mountains of Opposition Now appear
 But *Steps* of quick Ascension to the Sphere.
 All Things together Work for Good
 To the Belov'd Elect of God,
 Concurring as in his full Time and Day.
 They fought from Heaven, the *Stars* of Old Combin'd
 In Holy War, and all their Forces joyn'd
 Against the Adverse hosts of *Sisera*.
 But Now *Super-Celestial Planets* move
 With Influence Benign, and Aspect kind.
 Powerful, *Auspicious* for Victorious Love:
 The *Fulness of God's Time* Now bringing on
 Their Great Long-Wish'd for Revolution
 Ev'n Outward Nature Sympathizing,

Her *Planets* too Auspicious rising,
 Heavenly Powers with Us Engaging,
Angels War Successful waging,
Saints Above in Arms Descending,
Saints Below their Prisons rending.
 Chariots and Horse, in Fiery Train,
 Out Spread, and Covering all the Plain.
Jesus holding forth the Prize,
 And the Crown glittering in our Eyes.
Jesus Himself, th' Eternal Conquerer,
 With Thunders Arm'd does on our Side appear.
 What Plea for Sloath? what Room for *Fear*?

JESUS

Go on in *Mine*, and in my *Father's* Might,
 And in the *Holy Wars* of *David* Fight
 The *Spirits Sword* thus in thee Flaming bright.
 And, Arm'd in full Celestial *Panoplie*,
 The *Challenge* Give, and the *Aggressor* be.
 Rush on, in Manner of that *Mystic Child*,⁴
 The *Emblem* of *Faith's* Process in the Field,
 Hast'ning the Seizure of the *Prize*
 By *Quick* and Violent Surprize.
 My *Blessing* take. Proceed. I Lead thee On;
 Thy *Strength*, thy Conquest, thy Reward, thy *Crown*,
 Into My *Peaceful Reign* o' th' *Second Solomon*.

⁴ Margin Note: Maher-Shalal-Hash-baz, Isa. 8 3. Signifying, Make Speed, or in making Speed to the Spoil, he Hasten's the Prey.-

A Prayer Suitable for the Times.

To be us'd at Discretion.

§. *O Eternal God and Father, Reconcil'd to us in thy Son our Saviour Jesus Christ, to whom thou hast given All Power in Heaven and Earth, and thro' Him hast Appointed the Courses of Time, and the Ages of thy Church in a Wonderful Order, and, by thy Spirit thro' Him given, Governest and Conductest it in its Progress to its true End and Perfect Happiness, Regard, I thee, beseech the Request of thy Servant as a Member of it, and make me a Living Branch in Him the True Vine: that being Nourish'd by the Sap and Virtue of it, I may bring forth Fruit Abundantly to the Glory of thy Holy Name.*

§. *To this End give me That Wisdom which is from Above, by which I may be inclin'd to seek First the Kingdom of Heaven, and be Inabled rightly to Discern in this my Day all things that belong to my Everlasting Peace.*

§. *Grant me that Faith which Depends upon thy Act, and the Operation of thy Holy Spirit in me, and which Works by Love both to thee, and to my Neighbor, Whereby being actuated by a holy Courage and Magnanimity, I may gain daily Conquest over my Spiritual Enemies, and be carried thro' all Difficulties and Dangers in my Spiritual Progress, Holding fast That which I have Receiv'd, even to the End, that no One take my Crown,*

§. *Thou hast Taught us to Pray, that Thy Kingdom may Come, and thy Will be done, on Earth as it is in Heaven. Give me therefore an Intire Resignation of Mine to Thy Holy Will in all things, and a Constant Submission to, and Holy Awe of thy Divine Sovereignty, and also an ardent Desire of the Manifestation of it to Mankind in the Kingdom of thy Dear Son, whom thou hast Appointed Lord and King to the Uttermost Ends of the Earth. Hasten it, O Lord, in thy due Time. Call Home thy Ancient People the Jews, and bring in the Fulness of the Gentiles; that All Nations may see the Salvation of their God, and Earth concur with Heaven in the Praises of their God, and their Redeemer.*

§. *And as thy Judgments are Now abroad in the World and many Wonderful Footsteps of thy Providence, and Sign, as of the Latter Times appearing, together with Alarms in various kinds of thy Kingdom Approaching, Grant that I may not either thro' Neglect, or Ignorance, or Unbelief, Loose My Part or Portion in those Good Things which Thou maist be Preparing, or Dispensing, to those that Love thee, and stand in greater Qualification to Receive them: But be found stand Ready and Prepar'd, with my Loins Girt, and my Lamp burning, thro' the Holy Unction of thy Spirit, to Meet my Lord, whether in the Powers of his Kingdom here on Earth, or on my Summons to Depart out of This Life, in his Kingdom which is Above.*

§. *Pour out thy Holy Spirit in greater Measure: which may Revive thy Work, and Restore thy Church to its Primitive Purity and Power. And grant both to me, and All that belong to me, to Par-*

take of thy Grace and Blessing herein; whereby we may be Seal'd as thy true Elect, and taken into thy Peculiar Care and Favour. Hear, O Father of Mercies, and God of all Consolation and Grace, these the Requests of thy humble Servant; for the Sake, and thro' the Merits, and as Offer'd up in the Acceptable Name and Words of thy Beloved Son Jesus Christ, our Saviour, and now Intercessor at the Right Hand of Thy Divine Majesty and Glory. Our Father &c.

FINIS